

### **1. Tim Meadowcroft**

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‘Spirit, interpretation and scripture: exegetical thoughts on 2 Peter 1:19–21’

In my work with beginning theological students, I find that one of the most difficult questions that many of them face concerns the nature of Scripture as the word of God. It is difficult because it is characteristic of theological education that students come face to face with the humanity of Scripture in the course of their studies. Most, at least where I ply my trade, arrive with some real experience of God speaking to them through the Bible, and as a result have some clearly held if unexamined perceptions as to the divine nature of the Bible. It is easy enough to assert in general terms that the Holy Spirit is active at the point of the “inspiration” of the biblical writers, but apparently much more difficult to conceive of the Holy Spirit as active and reliable at each operation through which the words of the Bible came to be and now are experienced as the word of God. Such an appreciation requires a comprehensive sense of the Spirit of God pervasively active in God’s word: when the writers wrote, when the editors edited, when the translators translate, when the early church fathers and mothers discerned canonicity, when the scholars study and assemble data, when the commentators write, when readers read, and when preachers and teachers preach and teach. My proposal is that this dynamic is what emerges from a close reading of 2 Peter 1.19-21. In particular, I will consider the following key phrases in the passage in question: “the word of the prophets,” “made more certain,” “above all,” “the prophet’s own interpretation,” and “carried along by the Holy Spirit.”

### **2. Winston Halapua**

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‘Militarism and the discernment of God’s Spirit in the context of Fiji’

This paper is an attempt to explore how to discern the spirit of God from within the context of Fiji’s political crisis. Since 1987, Fiji has gone through four coups. Currently leaders of the Pacific, including Australia and New Zealand, are attempting to politically isolate Fiji as a member of the Pacific Islands Forum. The voice of the mainline Churches in Fiji on the issue of militarism is divided. A fundamental theological question emerges: What is the prophetic role of the Church in Fiji?

### **3. Steve Clarke**

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‘Pneumatology, inculturation and the mission of God’

In this paper I will explore the relationship between a theology of inculturation and the actions of the Spirit, in a missiological context. I propose that it is the inclusive presence of the Spirit of Jesus that seems to convince the early church of the universality of its mission. In this sense inculturation becomes a synonym for mission, in that the Spirit is intended for all peoples. Inculturation-as-mission reminds us that “God’s ultimate purpose involves a project combining God, His people, and the created order in a single reality in which His glory will be

fully and completely manifest.”<sup>1</sup> To interpret this statement in the context of this paper, I would add that “the created order”, as it relates to human persons, is the diversity of cultural configurations that comprise the human race. Therefore, the cultural context is of immeasurable significance to both pneumatology and mission.

A theology of inculturation is founded on the pneumatological insistence that the Spirit is both causally responsible for, and dynamically present within, all Creation. Such an understanding profoundly affects our understanding of mission, as it sees the Spirit as actually present and immanently engaged in the world and its history. It also suggests an open Christology that sees Jesus as ‘the face of the Spirit’.

#### **4. Rosemary Canavan**

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‘Clothing with virtue at Colossae’

In the Letter to the Colossians, the community of Jesus followers are urged to clothe themselves with virtues. I have chosen one of these virtues, *chrēstotēs*, often translated as kindness, to see how the writer’s use of this term in the text of the Letter to the Colossians draws upon the material culture in and around the city of Colossae and the Lycus Valley in the first century CE.

*Chrēstotēs* is investigated in the context of virtues as depicted on steles, funerary and honorary monuments and statues with particular regard to the clothing of the honoured recipient. Clothing with kindness (*chrēstotēs*) transcends the visible differences in the community and draws upon the virtues attested in the public visual landscape to renew the Jesus followers as individuals and as a community as an image of the creator.

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*chrēstotēs* means goodness, excellence, honesty, uprightness, goodness of heart, kindness.

*Chrēstos*, when applied to a person, has the meaning of a good person and true, good, honest, upright, and of good citizens, useful and deserving, and especially of a man, able and strong in body and sexual intercourse.

#### **5. Rosamund Dalziell**

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‘Shame and dismay: representing the spiritual in late 20<sup>th</sup> and early 21<sup>st</sup> Century Australian autobiographies’

Representing the spiritual is problematic for many 20<sup>th</sup> and 21<sup>st</sup> century Australian autobiographers. This paper argues that discomfort in writing about the spiritual is a recurrent and complex feature of much Australian life writing, reflecting suspicion of institutional forms of religion and unease in interpreting personal spiritual experience. Autobiographical responses to both individual and institutionally mediated experiences of the spiritual are frequently characterized by shame and dismay.

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<sup>1</sup> William Dyrness, Let the Earth Rejoice (Westchester, IL: Crossway Books, 1983) p.14.

Bernard Smith in *The Boy Adeodatus* underpins his narrative with that of St Augustine of Hippo, but swerves away from a conversion experience. Robert Dessaix in *A Mother's Disgrace* chooses not to name the religious practice that dominates his early life. Barbara Hanrahan's spiritual exploration in *The Scent of Eucalyptus* runs aground on the patriarchal absurdity of 'The Voice of Prophecy' radio evangelism. In Craig Sherbourne's *Hoi Polloi* the teenage protagonist is alienated by a form of Christianity as paltry as the secular aspirations of his parents. Sally Morgan in *My Place* sheds her early evangelical practice for a constructed Aboriginal identity incorporating a syncretistic spirituality. Underlying these responses are patterns of shame associated variously with illegitimate birth, social isolation, cultural impoverishment and racism.

Only a handful of autobiographers represent aspects of spiritual experience as satisfying to the self. Margaret Tucker in *If Everyone Cared* responds to gestures of reconciliation within the Moral Rearmament Movement. James Murray's *The Paradise Tree* charts a journey of redemption from dysfunctional parenting. Graeme Garrett's *Dodging Angels on Saturday* confronts spiritual issues both autobiographically and theologically in an innovative inter-generational dialogue.

My analysis draws on Charles Taylor's recent work on William James, and on earlier studies by David Hay, Rudolf Otto and John Barbour. The paper is part of a research project on religion and Australian autobiography, increasingly informed by René Girard's concept of the 'collapsing sacred'.

#### **6. Kevin Ward (has to be on the Monday)**

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'The Spirit and renewal in a Baptist congregation'

Murray Robertson began a short interim as Minister at Spreydon Baptist Church, Christchurch, in 1968 with about 60 mainly elderly members and the threat of closure hanging over its head. He retired in 2009 leaving a church with a Sunday attendance of almost 2000 and weekly ministries that engaged with 5000 people. Central in the development of the church over this period was its engagement with charismatic renewal, but at the same time remaining committed to its evangelical character and the growth of a strong emphasis on social justice. The paper traces the major changes the church went through over this period of continual renewal and reformation in the power of the Spirit and seeks to put it into perspective with wider trends in church life in NZ over that period.

#### **7. Katherine Abetz**

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'Women in the image of the Holy Spirit?'

Aim: To explore women's generic identity in the symbolic order through exegesis of 1 Corinthians 11:1-16, noting implications for male and female church leadership.

Argument: Elizabeth A. Johnson rejects Leonardo Boff's suggestion that women are in the image of the Holy Spirit (through categories of virginity and motherhood associated with Mary) on the grounds that virginity and motherhood do not exhaust women's capacity for self-realization. Instead she proposes that women are in the image of SHE WHO IS, a 'symbol' for God more broadly imaging women's capacity for self-realization.

This paper argues against anthropomorphic projection as a methodology for establishing the symbolic order. Disagreeing with Augustine's proposal that the *imago Dei* is the 'masculine' *sapientia* (the human capacity to contemplate God), the paper expands on exegesis, alternative to Augustine's, of 1 Corinthians 11:1-16 offered by Augustine's translator, Edmund Hill.

Hill argues from 1 Corinthians 11:3 that generic woman (Eve) is from and to generic man (Adam) as God the Son is from and to God the Father. This paper discerns a divine-human level as well: as the Son (pre-existent Word or Wisdom) is from and to the Father, so 'every man' (i.e. redeemed humanity or the Church) is from and to Christ and generic woman from and to Adam. Further, female and male are reversed in 1 Corinthians 11:11-12; by inference the reversal occurs at the divine-human level in the relation of Christ from and to Mary.

While 1 Corinthians 11:7 appears to state that only man is in God's image the context makes clear that the man is in the image of God the Father while the woman is in the image of God the Son. In the passage, the symbolic order is relevant to church leadership.

### **8. Corey James Akeley**

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'Living tradition: the Holy Spirit in Eastern Orthodox thought and practice'

The paper's aim is to discuss the role of the Holy Spirit's 'witness' in Tradition and 'how' the Spirit functions in Eastern Orthodox thought and practice. This paper will show how the Holy Spirit is central to Eastern Orthodox thought and practice. It will discuss the concept of 'Living Tradition' (i.e., "the constant abiding of the Spirit"), the centrality of the Spirit's role in Orthodox theology, and the implications of this focus on the Holy Spirit for Orthodox Church life and practice.

Within the schema of Orthodox pneumatology the phrase, "Come, Holy Spirit" evokes thoughts of the 'Living Tradition' and represents a continual renewal within the ongoing life of the Church that is evidenced in eucharistic and baptismal practices. In Orthodox thinking 'Living Tradition' is the heart and soul of the Church's love for its Lord and the thing that keeps the Church spiritually alive. The ongoing presence of the Spirit is of central importance in Orthodox theology; as McGuckin notes, it is like the "air that we breathe" and is the sustaining element by which the Church exists.

To the Orthodox, the ultimate theological truth is the very presence of God, as manifested in 'Living Tradition' and is the original and ongoing expression of charismata. Thus the work and witness of the Holy Spirit is the focal point of discussion in this paper. It shows that 'renewal' in Orthodox thinking is closely tied to its understanding of 'Living Tradition'.

### **9. Charles Sherlock**

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'Reading the scriptures decently and in order'

Traditionally, churches with a liturgical tradition have read two passages from the scriptures

at each Sunday service, in a fixed sequence. In the Anglican tradition, from which the author comes, this is seen in the reading of an Old/First Testament lesson followed by one from the New Testament at Morning and Evening Prayer, and in the Epistle followed by the Gospel for Holy Communion. In recent years, however, both the number and the order of readings have come to be significantly varied in some congregations. This paper seeks to explore the theological and liturgical issues underlying the way(s) in which the scriptures are read in the public assembly of the Church, along with related issues such as the custom of communal standing to hear the reading of the Gospel. It concludes that moving from the traditional approach to these practices indicates a significant shift in the understanding of the Ministry of the Word.

### **10. Ashley Crane**

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‘The return of the Spirit to the first church’

Frequently in preaching and teaching, especially in Pentecostal circles, much is made of ‘the upper room’ experience. It is proclaimed that the Holy Spirit fell privately on 120 people, who then rushed into the streets speaking in tongues causing 3,000 to accept Jesus as their Messiah. Yet a careful reading of Acts 1 and 2 reveals that this event did not take place in a private ‘upper room’, but publicly in the Temple compound, likely in one of Solomon’s porticos.

In Ezekiel 10 the Glory or Spirit of God departed from the Temple. The Talmudic literature holds that the Glory never returned to the Second Temple, but they believed the coming Messiah would return the Spirit to Israel. The public return of the Spirit in the Temple compound onto those who followed Jesus was interpreted by the 3,000 as evidence that Jesus was the Messiah.

The unique event of tongues of fire resting on Jesus’ followers tied them to the fire above the tabernacle in the wilderness, signifying the same Glory of God returning to God’s people. It is also significant that the Spirit of God came upon humanity, not into the Holy of Holies, thus making humanity the new Temple or sanctuary of God, fulfilling Jeremiah 31:31. The movement of the Spirit needs to be a public event in our services (according to denominational emphasis) as this confirms the body of Christ.

### **11. Dean Zweck**

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“‘Whoever hears you hears me’”: hearing the voice of Christ as we listen to one another interpret the Bible’

Christ is the heart and centre of the Scriptures for Christians, even though they may not fully agree on how they understand that. It is not only the person of Christ that is central, but all that Christ has done for us and for our salvation: his life and death and resurrection. In and through Christ, God is making all things new—a promise and a hope that include the whole creation.

This transformative gospel lies at the heart of the biblical narrative. Both in the world of the Bible and in the world of today we see people living out their faith in transformed lives. Being in the world, yet not of it, Christians can be open to perspectives and practices from their

cultural contexts that become transformative in the light of the gospel. In this process, which is undergirded by the faithful hearing of God's word, there is affirmation and adaptation, but also refutation. In this paper examples illustrating this approach are given from the Bible, from the time of the Lutheran reformation, and from the writer's faith-life experience of living and working in other cultural contexts.

### **12. Revd Dr Doru Costache**

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'Experiencing the Holy Spirit: levels of perception in St Gregory Palamas' *On the Divine and Deifying Participation*

The aim of this paper is to emphasise Palamas' significant contribution to pneumatology and the spiritual life, within the framework of the traditional theory of divine participation. Even though earlier authors have tangentially touched the issue of various levels of perception, in his treatise *On the Divine and Deifying Participation*, St Gregory introduced an important nuance. Namely, he pointed out the existence of a radical difference between what we may designate as direct (deifying) and an indirect (providential) ways of experiencing the presence of the Holy Spirit. By emphasising this difference, Palamas did not question the Holy Spirit's omnipresence; instead, he considered the various receptive capabilities naturally pertaining to created beings and the consequences of the human persons' existential choices.

The paper will briefly review the recent scholarly approaches to Palamas, challenging the consensus that the cornerstone of his thinking was the distinction between divine essence and energies. It will assert that St Gregory's primary interest was the traditional theory of divine participation (misinterpreted by his opponents), and that this theory represents the proper framework for the assessment of his polemical stances. The paper will focus however on an analysis of the relevant passages from the above mentioned treatise, pointing out especially his effort to articulate the experience of the Holy Spirit by the saints. It will finally demonstrate the utility of the Palamite distinction between the various ways of perception for the assessment of both the personal and ecclesial experience of the Holy Spirit.

### **13. John Kleinig**

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'The Spirit-giving Word'

This paper is an interdisciplinary exploration of the work of the Holy Spirit in the service of word and sacrament (the Mass). It reflects on the liturgical-theological relevance of Paul's claim in Philippians 3:3, to 'worship by the Spirit of God', by considering God's giving of the Holy Spirit through his words, the empowering of worship by the Spirit through Christ's words, the ongoing reception of the Holy Spirit in worship, and the role of the Holy Spirit in the Trinitarian dynamic of worship.

### **14. Jeff Silcock**

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'The cosmic Spirit in Trinitarian perspective'

Reflection on the Holy Spirit, in tradition and practice of the church, has been very much tied to the second article of the creed (soteriology). However, when the third article of the creed confesses that the Spirit is ‘the lord and giver of life’, this means not only the new life given in baptism (regeneration) but also biological life, the physical life of all creation, both human and none human (first article).

In the paper, I would like to explore the connection between the Spirit and creation (nature), to show that the Spirit who creates and preserves all living creatures is the Spirit of the Father and the Son and not simply a divine power or energy. I also want to highlight the trinitarian pattern embedded in key texts on creation/nature which connect God/Father, Word/Wisdom, and Breath/Spirit. In sum, I want to stress that the triune God is at work in the realm of creation and empowers humans to carry out the divine mandate to act responsibly as custodians of God’s good earth.

The following is a tentative outline. The approach will be biblical and theological.

1. The Spirit and creation in evolutionary perspective: a trinitarian framework (Torah/Word/Wisdom: Gen 1, Pss 19, 33, 147; Prov 8)
2. The Spirit and *creatio continua* (Spirit renews the face of the earth: Ps 104)
3. The Spirit and the liturgy: the Spirit intercedes for the suffering creation (Rom 8)
4. The earth is the Lord’s and God the Spirit dwells in creation (panentheism) but God is not identical with creation (pantheism).

#### **15. Greg Lockwood**

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‘The prophecy debate in the Lutheran Church of Australia’

Prophecy has become a ‘hot topic’ in the LCA. Opinions cover a wide spectrum, from the expectation that prophecy will be a common occurrence among Christians today, to the ‘cessationist’ (or near-cessationist) view that genuine prophecy sputtered out with the close of the apostolic age or soon thereafter. Much depends, of course, on definitions.

The Bible presents a broader spectrum. This ranges from the psalmist calling all Israel God’s prophets (Ps105:15) to Jesus’ designation as *the* end-time prophet. Again, definitions are critical. Can we distinguish between prophecy and normal proclamation, or between prophecy and ‘a word of wisdom’ or ‘a word of knowledge’? How does prophecy relate to revelation? How do we evaluate modern claims to prophetic gifts? As ANZATS participants will appreciate, ‘time will fail me...’ (Hebrews 11:32).

#### **16. Paul Hannola**

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‘Our place in the global ecology and what it means for the church’

The paper aims to explore the link between humanity’s position within the natural realm, and Spirit-filled (sanctified) living. Humanity’s place in relation to nature is neither anthropocentric (human/nature) nor biocentric (human–nature) as commonly argued by the two dominant sides of the environmental ethics debate, but an organic duality of aspects of both (‘humanity-and-nature duality’).

The 'humanity-and-nature duality' (the view that our privileged position within the creation *and* our connectedness to nature exist simultaneously without conflict) bears relevance to the overall conference theme, 'Come Holy Spirit, renew the face of the earth', in the following ways: It identifies our responsibility towards the global ecology as a component of Spirit-filled discipleship. As such, it helps to inform the educational roles of the church and theological schools as equippers of faithful disciples. And it provides valuable discussion on environmental ethics within the milieu of the global ecological crisis as a pressing current issue that the church cannot ignore in the light of Genesis 1:28 and 2:15. As such, the proposed paper deals mostly with the fourth sub-theme of the conference, 'the Holy Spirit in the life of the church'.

**17. George Wieland**

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'Disposed to hear: aspects of Paul's pneumatic hermeneutic, with reference to Romans 9-11'

With more than thirty Biblical citations in Romans 9-11 Paul is evidently reading scripture as he wrestles with the issue of Israel's apparent rejection of the messiah. In those cited texts he finds grounds on which to reach a startlingly optimistic conclusion. How has he heard those surprising notes? It will be suggested that more is involved than intellectual reasoning or the application of exegetical techniques. Paul is a pneumatic reader of scripture, and that the dispositions, dialectic and dynamic of Paul's reading-with-the-Spirit may be traced in these chapters. Implications will be discussed for those who would follow Paul in reading-with-the-Spirit today.

**18. Tanya Wittwer**

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'The Holy Spirit needs a good editor'

There are two major aetiologies of the efficacy of the sermon. The first attributes agency outside of the preacher, claiming that the Holy Spirit works through the proclaimed Word to enliven faith in the believer. The second utilizes communication theory and draws on the research that also informs advertising, training and other secular pursuits. When considering the teaching of preaching, attributing efficacy to either the work of the Holy Spirit or to the use of rhetorical or motivational devices is problematic. If agency is external to the preacher, instruction on preaching will not influence the effectiveness of the sermon. On the other hand, if it is through the use of the tools of rhetoric or communication theory that effective sermons are preached, this seems to lack integrity. Is there a relationship between use of these tools and our faith, and if not, are sermons any different from advertising or motivational speeches?

In this paper I explore some of the insights of a narrative epistemology or anthropology for the preaching strategies suggested; these integrate elements of faith and the inspiration of the Holy Spirit with techniques or approaches that are amenable to being taught.

**19. Peter Lockwood**

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'Rahab: multi-faceted heroine of the book of Joshua'

It has become commonplace to describe the harlot Rahab as a heroine. Those who do so (e.g. Phyllis Bird) are interested in emphasising her outstanding character, her 'loyalty, courage, and altruism', not to mention her quick-wittedness in the face of life-threatening danger. Rahab is also regarded as heroine in the sense that she is the chief character in the story that is told in Joshua 2. While agreeing that she is a heroine in both senses of the word, this paper will argue that her heroic character pervades the whole book.

In Joshua 2 Rahab stands head and shoulders above the two men sent by Joshua to spy out the land, and the men sent by the king of Jericho to try to flush the spies out of her house. But to leave it there is to fail to see the vital role she plays throughout Joshua, literarily and theologically. This paper will argue that Rahab deserves greater praise than any other person in the whole book. Her distinctive features echo and re-echo through its pages from the first chapter to the last. Her shadow falls across the entire book. Even though she is not mentioned by name after chapter 6, a careful retrospect reveals that her words and her conduct provide the key that unlocks Joshua's central theological concerns. Further, her dealings with the spies of Israel provide a sneak preview of Joshua's dealings with the nation of Israel as a whole. And is it possible that her words and conduct even mirror the Lord's words and conduct in Joshua?

### **20. Adam Dodds**

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'Mission of the church or mission of the Holy Spirit?'

It is now accepted that the Church's nature is missionary, but Newbigin contends that it is the Holy Spirit "...who is, properly speaking, the missionary." This paper attempts to introduce three key issues and some of their practical implications vis-à-vis the Church's and the Holy Spirit's mission. First, how are the missions of the Spirit and the Church related? This paper will first address how the Church's mission and the Spirit's mission are related within the *missio Dei*. It will then look at the practical consequences of this inextricable relationship between pneumatology and ecclesiology for a theology of religions and missional praxis. Second, it has long been recognized that Christology influences the mission of the Church, hence language of incarnational mission and mission in the way of Christ. But in what way does the person and nature of the Holy Spirit, the chief actor in the Church's mission, affect that mission? Tan claims that "The basic posture of the Spirit-filled church and pneumatically empowered missionary must be one of humility, anonymity and other-centredness." This paper will explore his claim towards an understanding of a pneumatological missiology. Third, I intend to explore the practical implications of a pneumatological missiology for missionary praxis and a theology of the Church. What is the inter-relationship between ecclesiastical structures and the Spirit's work, and what might it mean missiologically to be led by the Spirit? Here I intend to draw on Roland Allen, Lesslie Newbigin and modern Pentecostal missiology.

### **21. Sarah Bachelard**

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'Ethics in the time of the Spirit'

Some of the deepest contemporary philosophical writing in ethics gestures towards the transcendent as the ultimate horizon for ethics. Iris Murdoch spoke of the proper background to morals as a kind of ‘non-dogmatic mysticism’; Australian philosopher, Raimond Gaita, speaks of ‘ethical other-worldliness’; and, Cora Diamond explores the significance of a sensibility attuned to mystery and wonder for moral imagination. Despite their sympathy for what might be called a religious sensibility in ethical understanding, however, these philosophers do not believe that their conceptions of ethics need rely upon doctrinal or confessional underpinning. In part, it seems, their resistance to more explicit theological formulation of the appeal to transcendence stems from the sense that formal religious, or Christian, confession tends to lead ethics towards a too easy foundationalism, to narrow moralism, or to an avoidance of tragedy. On the other hand, I believe that this resistance to engaging theologically with the appeal to transcendence limits our capacity properly to explore its significance. In this paper, I will suggest that the Christian understanding of life in the Spirit provides resources for conceiving of a space for ethics which is neither confined by dogmatic certainty, nor left completely undefined. Moreover, thinking about ethics in the light of the Spirit allows for discussion of how moral selves might be concretely shaped and transformed by the ethical context of transcendence.

## **22. David Morgan**

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‘Come Holy Spirit, renew our theology: the role of the Spirit in theological method’

The aim of the paper is to explore the relationship of the Spirit of God to theological method in the light of the claim of Paul G Hiebert from work of Lesslie Newbigin that “Christian missions have been one of the greatest secularizing forces in history.” In other words is there a view of God or in particular the Holy Spirit in some theological methods that leads to secularizing tendencies and potentially the rejection by some churches of the academy. Particularly to be explored is the work of Bernard Lonergan and the role of the Spirit in his method. The paper is concerned to show that by leaving the role of the Spirit to the inspiration of Scripture there is little or no room for God to continue to renew our theology except by human means. While this raises issues of theological anthropology, human wisdom and renewal of the mind, the paper will actually take up Ray Anderson’s suggestion that “the hermeneutical significance of the Holy Spirit as the Work of Christ interprets the Word of Christ”. This will lead to the observation that within a theological method there must be a moment of discernment of the work of the Spirit for the theology thus produced not to be one which is potentially secularizing. Thus the conclusion for the paper is that theological methods need to be open to renewal by the Spirit.

## **23. Jane Lee**

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‘God’s world, no string puppets: providence in the writings of Romano Guardini’

The aim of the paper is to present my research (being done as a doctoral thesis) on providence in the writings of Romano Guardini, an Italian-German religious philosopher (1885-1968) who is considered to have had a major influence on the thought of the Pope, Benedict XVI. I consider his view of providence by looking at his numerous writings on the concept over the period of his long life. He argues that Divine guidance of the destiny of the individual occurs simultaneously with that of the guidance of history as a whole and is

directed towards the holy kingdom. My chronological approach shows there is development in Guardini's dynamic concept of providence.

#### **24. Lyell Heise**

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'Biblical and Theological Foundations for Worship - an Adventist perspective in dialogue with the wider Christian community'

In the light of the challenges facing Christian worshipping communities in the twenty first century, it is important to establish theological foundations for the liturgical enterprise before tackling the vexing questions of culture change, style, and community engagement. This paper outlines the key assumptions that underlie a theology of Adventist worship, and locates some of the biblical/theological insights that worship leaders in training ought to grasp in order to be effective in their ministry.

In the process, the paper seeks to engage the wider Christian community in a dialogue proceeding from a definition of worship, to a reflection on the book of Hebrews as a worship document, and then on to a theology of worship.

The book of Hebrews throws light on an important contemporary issue, addressing as it does a worshipping community in the throes of culture change, and even facing the threat of disintegration. The way in which the writer offers nurture and encouragement to a discouraged community has important implications for worshipping communities in today's society.

The discussion on a theology of worship will include elements such as The Christian Metanarrative, "Christus Victor" as an atonement model informing worship, the Trinity and worship, and Adventist theological themes informing the worship conversation.

#### **25. David Hohne**

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This paper offers a reading of the Luke/Acts narrative focussing on four significant episodes in order to explore how God works by the Spirit to particularise Jesus of Nazareth as both son of David (Messiah) and Son of God (Lord). In the context of various taxonomies of doctrine and descriptions of narrative theology, the paper engages with Frei's theories on identity to generate a portrayal of the Spirit as the chief collaborator in perfecting the particularity of Jesus as Messiah and Lord.

The nature of the Spirit's collaborative work is investigated through four snapshots in the overall narrative. The birth announcement is taken to represent the *locative* work of the Spirit, establishing both the place for the eternal Son to enter creation and the history of anticipation leading up to this event. The Baptism/Temptation episode is surveyed in order to generate a description of the Spirit's work of *enabling* Jesus of Nazareth to act in freedom as Son of God and saviour of the sons of Adam. The Transfiguration account serves as a focus for the possibility of Jesus' relation of Sonship with the Father being *opened* by the Spirit to include Jesus' followers. Finally, the Pentecost event provides a context for constructing a notion of the Spirit's *preservation* of Jesus' Sonship in an absolute sense even as the Spirit is "poured out on all flesh."

Throughout the paper the reading of the Luke/Acts narrative is undertaken in conversation with Ricoeur's notion of the summoned self and Gunton's proposal for the Spirit to be understood as the agent of eschatological perfection. Issues surrounding the theological interpretation of Scripture as a divine drama and the generation of Trinitarian theology from Biblical narrative are also considered.

**26. Steve Graham**

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'Tongues then are a sign not for believers but for unbelievers; prophecy however is for believers, not for unbelievers': A Non-Classical Pentecostal Close Reading of 1 Corinthians 14:20–25.

1 Corinthians 14:20–25 is a notoriously difficult passage. This paper proposes a close reading within the context of the overall argument of 1 Corinthians 12–14 and themes and issues of the epistle in general. It argues for a consistent and coherent logic as opposed to claims that Paul is here confused or confusing. Pentecostal/ Charismatic presuppositions both inform and are challenged by the logic of the passage, and important insights emerge as to the nature, function, efficacy and significance of speaking in tongues and prophecy.