



History & Philosophy In Queensland

Dr Neville Buch

FULLER VIEW FOR TELLING THE STORY OF AUSTRALIAN EVANGELICAL HISTORY

By Dr Neville Buch, MPHA (Qld), EHA, AHA.

“During the 1940s, Fuller Seminary joined Westminster as a professional school dedicated not only to the preparation of ministers but also to the prosecution of research.”

Mark A. Noll (1994). *The Scandal of the Evangelical Mind*, Grand Rapids: William B. Eerdmans Publishing Company page 219.

“...if this school is to be, it should be the best of its kind in the world. It should stand out first, as being absolutely true to the fundamentals of the faith and second, as a school of high scholarship...particularly the study of the atoning work of Christ.”

Charles Fuller writing to Wilbur Smith in 1946, cited in Mark Hutchinson and John Wolffe (2012). *A Short History of Global Evangelicalism*, New York: Cambridge University Press, page 191.

To start, allow me to paint a small story of my recent sojourn to the United States. It was the 31st of January (the next day for AEST; 1st of February 2023), on a cool but sunny morning. I was preparing in the hotel lounge, Palihotel Westwood Village, for the afternoon with the Dean for the School of Theology and Mission at Fuller, Dr. Amos Yong, and Dr. Kirsten Kim, the Paul E. Pierson Chair in World Christianity and Associate Dean of the Center for Missiological Research (for the sweep of the history on Fuller T.S., Fundamentalism, and Neo-Evangelicalism, see Marsden 1980, 1987).

Section 1. The Fuller Story

The Australian Culture

Images 1. The Fuller Story



The Fuller Story



The journey from Westwood to Pasadena gave me sufficient time. In the hour-long drive there, to look around. I walked around and through the famous City Hall and had lunch at the California Pizza Kitchen. The journey along the San Diego and Ventura freeways blew my mind in the landscapes which seem to swallow you up. The wide roads and freeways provide the sense of space, as well as the flatness; and yet there are so many twist and turns through the hills while remaining at the same height. Much concrete and steel, and yet the many, many, palm trees and the hills, seem to give life to the urban machine. Freeways appear like a mass of arteries. And there is much clogging, as well as the racing heart.

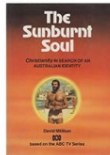
My uber driver, the darker-skinned George, gave me a glorious tour which for him was a charge into the normal scene. And I guess it is the stranger who is taken by the unfamiliar, and understand the freedom of foreign travel. After lunch and before the Fuller meeting, I walked up to the place where 30 years ago, Ruth and I stared at the San Gabriel mountains. It is a gigantic presence pressing against the Pasadena landscape on the Foothills Freeway. Unfortunately, my photographs do not do the visual sensation the justice it deserves. You have to be here to see it. Fuller has always welcomed me, and since the last time that I sojourned to the halls of learning in Pasadena thirty years ago.

Section 2. The Literature

The Australian Culture?

Images 2. The Literature

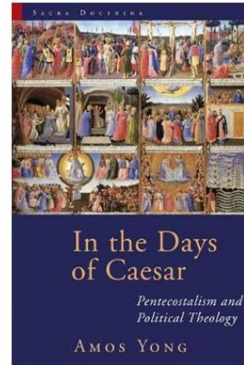
The Australian Culture



The American Culture



The Fuller Story



Nothing clearly prepared me for my discussion Drs. Yong and Kim that day than a few recent publications on race and evangelicalism, most formatively Jesse Curtis's *The Myth of Colorblind Christians: Evangelicals and White Supremacy in the Civil Rights Era*. Still, I was almost thrown off my chair in the Dean's conference room when Dr. Yong spoke of "white backlash" among the American evangelical congregations, and whose parents were reluctant to send their children to Fuller. It is obvious that the situation is delicate in Pasadena. Fuller was concerned there were the declining enrolments, and general discussion puts a primary reason down, not to the exploration of political theologies which Yong had published from the 2009 Cadbury Lectures, but from Yong's prioritisation to Asian-American thinking, beginning with the launching of the Korean Studies program with courses offered in the Korean language, in 1992. Something significant had changed at Fuller and it impacted in the Fuller View of Australian Evangelical History. Things had changed since my last visit to Pasadena in December 1991 and January 1992. I had been researching across the whole length of the United States for my Buch's ART thesis, published as the doctorate in 1995. ART stands for the American Revivalist Tradition. I recall in those cooler evenings of January 1992, Ruth and I fellowshipping with the Australian Sociologist, Robert Banks and his first wife, Julie. Both Ruth and Julie were to pass with a brain tumour.

Section 3. Banks and Oz Theology

The Australian Culture?



The Fuller Story



At the time, Robert Banks represented at Fuller the very opposite of Americanised Church Growth thinking. In the late 1980s and early 1990s Banks led an Australian ex-pat group of Fuller students at Pasadena. Of all evangelicals in Australia of his generation, Banks enjoyed the most stimulating career. Banks was a graduate of Moore Theological College (1959-1962), and he completed a Master of Theology at King's College in the University of London and a Ph.D. in New Testament on Jesus' attitude to the Law at Clare College Cambridge University. In 1969, he was appointed as a Research Fellow in the History of Ideas Unit at the Australian National University, and in 1974 he became Senior Lecturer in Ancient History at Macquarie University, Sydney. From his ideas of ancient Christian community, he created and led home-based congregations in several Australian cities. In 1989 he was invited to become Foundation Professor in The Ministry of the Laity at Fuller where he introduced a Master of Arts in Christian Leadership for lay people and a Doctorate in Practical Theology. In early 1999 he returned to Australia, and subsequently became the first Director and Dean of the Christian Studies Institute at Macquarie University.

In the early 1980s Banks had been part of the short lived 'gum-leaf' theology which crystalised around David Millikan's *The Sunburnt Soul: Christianity in search of an Australian identity*, which was a 1981 ABC-TV series as well as a coffee-table book for a broad audience (see also Millikan et al 1982). At the time, the average Australian Protestant leaders did not see American models of church life as cultural products. If they did, there had been a general belief that models of church life could be divorced from cultural characteristics, and be Australianised. How this would occur was never thought out, except for the short-lived experiment in Gum-Leaf Theology of the early 1980s.

Banks' home-based churches was given a space at Fuller as advocacy for the Australian innovation in the School of Theology, which contrasted sharply with the Church Growth model of McGavran and his Fuller teachers. There were other examples of the alleged 'Australianist' innovation: Charles Ringma's counter-culture Teen Challenge Inc. (Queensland founded), Athol Gill's House of Freedom (Brisbane), and the House of the Gentle Bunyip (Melbourne), John Hirst's House of the New World (Sydney), and David Andrew's Waiters Union (Brisbane). It is difficult to argue what the Australian characteristics were. In many cases, American patterns of innovations were involved. Ringma had bought over the initial model from agreements with Don Wilkerson in Philadelphia (Founder Dave Wilkerson's brother and business partner). John Hirst and Athol Gill were inspired by the 'Jesus Revolution' movement which had been developing in California since 1967 (Enroth et al 1972). Dave Andrew was a Fuller student. Nevertheless, the characteristics of Bank's, Ringma's, Gill's (Hirst's to a lesser extent), and Andrew's, counter-culture, muted any clear American characteristics for the Australian scene. Nationalistic analysis is a mistake if it parks the thinking too conveniently.



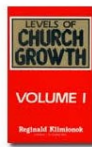
Alphacrucis University College. Source: Alphacrucis College | Parramatta, Australia

Section 4. Yong and Korean Theology

The Australian Culture? No!



Dedication: Rev. R. Klimionok



The Contemporary Fuller Story



Amos Yong. Source: Fuller Seminary

What my Fuller paper offers today is a contemporaneous history. Amos Yong himself, though, does not fully align with the Buch 1995 ART thesis, but there is sufficient alignment with the general arguments on cultural Americanisation and also with Yong's concerns on the Evangelical meltdown over ethnicity, race, and politics. The ideological work of Yong is extraordinary and I fear is underread in the pews.

Yong's argument is that the Korean Church Growth movement is evidence of global convergence rather than my ART argument. The Korean Church Growth movement assisted the rise of the Asian-American movement in the United States, in the same way that it is alleged that the Australian Hillsong movement boomerang back to the United States ideas and practices of Church Growth. My counterpoint here is that the origins in these movements were originally from American missionaries and the American Evangelical Leadership, considering the larger scoping of the histories. Before Hillsong, there were the Church Growth movements in Australia from Reginald Klimionok's Assemblies of God movement and the movement of Trevor Chandler's Christian Life Centre (CLC) and Clark Taylor's Christian Outreach Centre (COC). These were developed in the Queensland, but in the latter case of Chandler (CLC) and Clark (COC) there was a passage of the Latter Rain movement, originating in the United States and transferring (largely) to New Zealand before arriving in Australia. Frank and Brian Houston's Hillsong movement arose both from American connections and the legacy of the Australia CLC and COC movements. All were based in Americanised Church Growth theoretical development of the 'Neo-Pentecost Megachurch'. Klimionok (1983) provided the clearest example of the Church Growth theory and practice. It has been quietly whispered in the Australian evangelical circles that Klimionok did not import an American model. This is based on Klimionok connections with the Korean Paul Yonggi Cho. However, the connections happened through Dr Holland London, President of California Graduate School of Theology, and Dr John Hurston, Vice-President of California Graduate School of Theology

and Dean of Church Growth International. Sociologically, Paul Yonggi Cho presented a mixture of American and Korean worldviews, American materialism and Korean Taoism, held in total contradiction, or paradox logic yet to be demonstrated (Buch 1995: 372). The attempt to water-down the ART thesis in defence of the Australian Megachurch model, as separate to its American legacy, “does not hold water.”

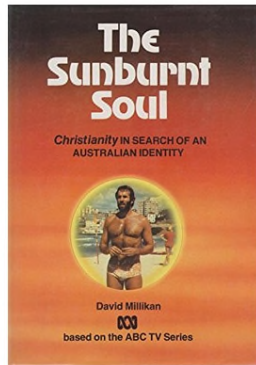
It is conceded that origins might not carry much weight for some *nuanced* arguments, and that the development of *theo-nationalist* mythologies do have differences. However, that is the prime criticism of Buch ART thesis – of *origin-ism*, the position of the Americanised New Christian Right that origins are not only the beginning of an argument, but simply the whole argument, is greatly mistaken and historically-put nonsense. We see such arguments in the movements of American-style Creationism and American-style moralism (articulated in Morris 1984); in the abuse of the national histories as idealistic myths. The criticism of the ART criticism – criticism to the false legitimisation in the actual belief and practice – is that it is the historiography which cannot deal with the idea of change in key doctrines. Religion paradigms always trip up in orthodoxy. ART is a ridiculous ideology in its poor attempt to revive a sociology which has been passed over and will not return.

For us Australians, in this ART problem, the solution is a Fuller View for telling our stories, but must be balanced in the critical filters of local, region, national, and global outlooks.

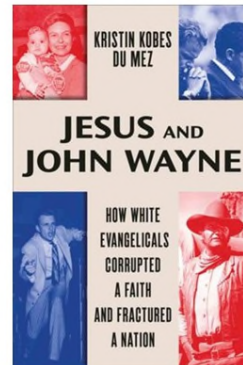


Section 5. The Challenge to Evangelical Crowd Thinking The Better Models for Evangelical Engagement

The Australian Culture?



The Challenge of the Fuller Story



I will concluded by how the Fuller education and view could stand in relation to educational and sociological models for Australian institutions and local pastors. I should say that all the immediate simplistic and nonsense dismissals have been deal with in two other sections called, “The Global Evangelical Context 1958-1987”, and “Was Fuller influential in the thinking of Australian evangelical histories?” You will have to read the full papers for the counter-points. However, what are Australian institutions and local pastors missing out from the contemporaneous history of Fuller Theological Seminary, Pasadena, California? To be brief, here is my summary points from the full paper:

First, the only Australian distinctiveness has been David Millikan’s gum-leaf theology 1980-1987, and it suspiciously had looked like an Australian version of ART – the use of national mythology to revive life in the Australian churches. The difference was that the American model anchored in a return to the Puritan heritage, the original sociological vision on the later waves of revivalism which kept reshaping the national mythology in different directions (McLoughlin 1957, 1960, 1987). Australian history never had that Puritan beginning; only in the misguided imagination of the Reformed Church historiographers (Murray 1988; and with regard to more critical Koch 1975). Furthermore, even American historians had seen ART’s reference to the Puritan heritage as problematic: an evangelical historiographical product, which mythologised with the thin historical evidence.

Secondly, the School of World Mission – which became the School of Intercultural Studies in the year 2003 – and, globally, the cultural studies field as a whole, has been sloppy and expressing too-many shifts in the articulation for the exact nature of *transformations* expected *inter-cultural*. From a contemporary theological perspective, revivalistic expectations for any

culture was not the transformation desired in formal (proper) theology. In this analysis, political theology came to the fore.

Thirdly, in the new century, the neo-conservative intelligentsia – whose cultural analysis had driven the rightist political movements – became more open on the topic of political theology. The discourses, however, were obscure, from any political side, since the phrasing of ‘political theology’ could be used accusatory or advocacy: each either accusing the other of a “political theology which transformed into a political religion” or simply advocating a ‘theology of politics’ (Borghesi: 24-5). Yong was astute enough to map the spectrum of political theology and discussed elements which would assist the future of Pentecostalism and Evangelical theology as a whole. It was correctly abstract, open, and comprehensive for evangelical pastors and congregants to ‘wake up’ to the rightist lie about “Woke Ideology”. The Evangelical centralist attempt to moderate Pat Robertson’s Moral Majority and Dominion Theology-Reconstructionism, and so forth (*historical* account: Straub 1986, 1988; Criticism: Du Mez 2020; its Fuller *theological* expression: Lindsell 1976), only gave life to the nonsense; and today we have Trumpism.

At the larger scoping of global politics, Fuller in Australia is not a matter of global convergence but a matter of cultural Americanisation which remains largely undigested in evangelical church life. The objections from the evangelical congregations tend to be the ignorance of the global scoping. Furthermore, the ART gets alleged legitimatisation in congregational life with an argument that that such beliefs and practices have motivations in basic evangelical education. Critical sociology and historiography, however, resisted the false justifications that come with the references of David Bebbington’s quadrilateral definition *without the knowledge of political theology*. This is why Amos Yong’s mapping of political theologies from the 2009 Cadbury Lectures is so important.

Thank you.



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APPENDIX 1: Amos Yong's Locating the Larger Project (3.3.3. Pentecostal Theology for the Twenty-First Century, page 114)Figure 1. Overview of the Constructive Argument for Chapters 4-8¹

	Chapt. 4	Chapt. 5	Chapt. 6	Chapt. 7	Chapt. 8
Fivefold Gospel	Jesus as saviour and deliverer	Jesus as sanctifier	Jesus as Spirit-baptizer	Jesus as healer	Jesus as coming king
Topic	Principalities, powers, politics	Theology of culture	Theology of civil society	Theology of economics	Theology of history
Dialogue partners	Political theologies of the demonic	Post-Christendom theologians	Radical Orthodoxy	Catholic social teaching	Jewish liberation and green theologies
Thesis	Many tongues, many spirits	Many tongues, many cultures	Many tongues, many witnesses	Many tongues, many economies	Many tongues, many histories
Act narrative	Spirit of prayer, praise, and power	Spirit of cultural redemption	Spirit of civic boldness	Spirit of health and commonwealth	Spirit of the "last days"
Political praxis	Politics of worship	Perfectionist politics	Prophetic politics	Shalomic politics	Politics of hope
Theological imagination	Liturgical imagination	Sanctified imagination	Pneumatic imagination	Charismatic imagination	Eschatological imagination

¹ Amos Yong (2010). *In the Days of Caesar: Pentecostalism and Political Theology*, Grand Rapids: William B. Eerdmans Publishing Company

APPENDIX 2: Buch's Ideological Analysis of Amos Yong's Ideological Descriptions²

Ideology³	Description	Relevant Page References
Authoritarianism Early-to-Mid 20 th Century (Carl Schmitt)	Schmittian idea of courageous national leadership; "Opposition to Third Reich" [a historical and false ideological description according to critical theory of Jürgen Habermas ⁴]; modern politics structured on the theological	72-7
Authoritarianism late 20 th Century, and juxtaposition in anti-authoritarianism (Since Carl Schmitt)	Johann Baptist Metz ⁵ movement to Liberation Theology and post-Vatican II; Dorothee Sölle and Jürgen Moltmann ⁶ and the Tragedy of Jesus Christ; James Cone, Cornel West and Robert Beckford ⁷ and Black Theology; Niebuhrian Realism; John Howard Yoder (1927-1997) and Left Evangelicalism	77-82
Anarchism	[Indexed but not directly 'anarchism'] "Subsidiarity" from David Hollenbach, S.J. ⁸	292
Capitalism	Issues of decentralisation, privatisation, and local enterprise; Weberian thesis of Protestantism; Tillich's criticism of demonic capitalism; Niebuhr's ignorant children of light; the dominant idea of modern economics; Catholic Social Thought on capitalism; Michael Novack and the free market ideal ⁹ ; Daniel M. Bell Jr.'s <i>Liberation Theology after the End of History</i> (2001).	22, 68, 137, 139n58, 230-31, 278, 280, 285, 314, 339-40
Commonwealth ('Common Good')	Basis in Church/Catholic Social Teaching (CST); Read as Subsidiarity	279, 292
Communitarianism	Tradition of Churched Theistic-Communitarian vision	278, 291-2

² Amos Yong (2010). *In the Days of Caesar: Pentecostalism and Political Theology*, Grand Rapids: William B. Eerdmans Publishing Company.

³ Ideology as models; schemes which allow variations in thought.

⁴ Spector documents Jürgen Habermas' (1929-) devastating criticism of Carl Schmitt (1888-1985) and the Schmitt whitewash in the de-Nazification process. Matthew G. Spector (2010). *Habermas: An Intellectual Biography*, Cambridge University Press, pages 9, 12-3, 15, 18-20, 22, 28-9, 35-40, 41-2, 44, 47-52, 55-6, 59, 69-70, 78, 82, 84-5, 96, 100, 131-2, 143-4, 155, 192, 204, 207-8, 210-211.

⁵ Johann Baptist Metz (1928-2019), Catholic theologian.

⁶ Dorothee Sölle (1929-2003) and Jürgen Moltmann (1926-), Protestant theologians.

⁷ James Cone (1938-2018), Cornel West (1953-) and Robert Beckford (1965-), 'Black' theologians.

⁸ Subsidiarity is a principle of social organization that holds that social and political issues should be dealt with at the most immediate or local level that is consistent with their resolution. David Hollenbach (1942-), Jesuit theologian.

⁹ Michael Novack, Catholic Neo-Conservative theologian.

Ideology³	Description	Relevant Page References
Communism	20 th Century Vision not a restoration of Biblical/Early Christian Communism	298-9
Confucianism	[Indexed but not directly 'confusian'] Aligned with the theology of David Yonggi Cho ¹⁰	219
Constantinianism (Traditional Battle Between Church and State)	Constantinianism Disavowed by Anabaptists; role of Yoder	81, 187
Liberalism	Niebuhr's ignorant children of light; Stanley Hauerwas' rejection of liberalism claim to positioning in objective, universal, rationality ¹¹ ; Richard John Neuhaus: "the free economy is the economic corollary of a Christian understanding of human nature and destiny" ¹²	139n58, 187-88, 289n100
Neo-Conservatism ¹³	Associated with Pat Robertson's Moral Majority and Dominion Theology-Reconstructionism; "subsidiarity and solidarity can adjudicate between the bishops and neoconservatives like Novak..."	223, 288-9, 293
Neo-Liberalism	Pentecostalism "ideologically compatible if not correlative with the fundamental axioms of the neoliberal capitalism"; identifies with the logic of the market: individual choice, pluralism of supply and demand, and risk-taking entrepreneurship; challenged in CST of Latin Liberation Theology; in tension with CST versions of socialism	19, 127, 231, 283, 287
Personalism	[Indexed but not directly 'personalism'] Personalism as a focused in CST; CST Neo-Conservatism consistent in extrapolating "the personalist trajectories of that tradition" [????]	279, 285, 288, 292
Pluralism	"...logic of the global market economy presumes pluralism, choice, and competition; Religious plural world needs to presume the re-enchantment of the world and of the public sphere;	21, 85, 93, 249

¹⁰ David Yonggi Cho (1936-2021), preacher of Asian Neo-Pentecostalism.

¹¹ Stanley Hauerwas (1940-), Public Intellectual.

¹² Richard John Neuhaus (1936-2009), Catholic Neo-Conservative theologian.

¹³ There are not references to traditional conservative doctrines nor to Edmund Burke (1729- 1797), father of conservatism. Yong has probably made a sensible decision since the historical development has shifted far beyond traditional conservative and basic ideas of Burke, for evangelicalism, although Burkean conservatism still has much to offer in the political analysis.

Ideology ³	Description	Relevant Page References
	the diversity of experience in Pentecostal outpouring; the idea of civic pluralism related to civic society and civic religion	
Radical Orthodoxy	“Central to Radical Orthodoxy proposal...is a political ecclesiology” (High Church); “Radical Orthodox theologians right to insist on theology as an interpreter of rather than a dialogue partner with the social science?”; John Milbank ¹⁴ : assert the explanatory power of the Christian story and not assumptions of universal rationality; Yong only seeks Pentecostal-Radical Orthodoxy dialogue; some association between Christian socialism and Radical Orthodoxy; theology of history’s redemption in Daniel M. Bell Jr.’s <i>Liberation Theology after the End of History</i> (2001).	82-5, 228-30, 244-6, 309n156, 313, 338-9, 355
Radical Orthodoxy, counter as heresy [Heresies: Arianism, Donatism, Gnosticism, Occultism, Pelagianism ¹⁵ , Shamanism, Syncretism]	Donatism as a protest against Constantinianism; Augustine’s vision of Two Cities [two sociologies] drives the orthodoxy political narrative; “...Pentecostal deliverance counteracts the destructive powers of witchcraft through rituals of exorcism and of baptism or possession by the Holy Spirit”; [Pentecostal supernaturalism] not the same as occultism; Orthodoxy a form of negative theology – Council of Chalcedon: “...confessed the mystery of the incarnation in terms of what it was not.”; Local adaption of Pentecostal spirituality in shamanism; “a central feature of African aesthetics is its non-mimetic character” ¹⁶ ; “Theologically Responsible Syncretism” from Walter Hollenweger ¹⁷ ; David Yonggi Cho’s Asian Pentecostalism “of blessing” is a	50, 55, 125, 129, 164n145, 178, 207, 218, 263

¹⁴ John Milbank (1952-), founder of Radical Orthodoxy.

¹⁵ Pelagianism and Pelagius (c. 355 – c. 420 AD) are not indexed and the condemnation at the 418 Council of Carthage is not mentioned. However, the description of the Augustan position would infer the condemnation on pages 52-56.

¹⁶ non-mimetic character: not characterized by or being a representation or imitation of the real world.

Mimesis is a term used in literary criticism and philosophy that carries a wide range of meanings, including imitatio, imitation, nonsensuous similarity, receptivity, representation, mimicry, the act of expression, the act of resembling, and the presentation of the self.

¹⁷ Walter Hollenweger (1927-2016), ecumenical Pentecostal theologian.

Ideology³	Description	Relevant Page References
	syncretistic blend of Western prosperity gospel, more akin to indigenous shamanism; Prosperity gospel linked to metaphysical cultic tradition, gnostic hermeneutics, and questionable practices from negative outcomes.	
Socialism	Tillichian religious socialism; Linked to papal pronouncements (1891-1991) of CST; demonstrated in the Latin Liberation Theology; opposed in Novak's apology for democratic capitalism; Subsidiarity and Solidarity key principles of CST as socialism; an alignment with CST socialism and Pentecostalism; Bell's dialogue with liberalism opens a door to Pentecostalism in the CST socialism.	137, 277, 283, 287, 289, 314, 340
Unitarian ['Oneness Pentecostalism']	Unitarianism, a sectarian position in Pentecostalism; associated with world-denying and culture-resisting holiness; associated with Maoism; Rejection of Nicene orthodoxy a problem for bringing historical plural Pentecostalism into unity; related to the Durham 'finished work' thesis ¹⁸	28-9, 91, 168-9
Universalism	Idea of Universal Salvation is distinct from Universalism; Universal Salvation is universal/cosmic Restoration, directed as a "renewal" of creation, including "principalities and powers"	333, 351

¹⁸ William H. Durham (1873-1912), Pentecostal preacher of 'Oneness'.

APPENDIX 3: 1991-1995 Fuller T.S. and Other Informants and Correspondents

Order	Informants	Institution	Type	Nationality	Tradition
1	Geoff Waugh to Neville Buch. 16-5-91.	Fuller	Correspondence	Australian	Evangelical
2	Stephen Chase to Neville Buch. 23-5-91.	Fuller	Correspondence	Australian	Evangelical
3	John Peterson to Neville Buch. 29-5-91.	Fuller	Correspondence	Australian	Evangelical
4	Sydney Gould to Neville Buch. 29-5-91.	Fuller	Correspondence	Australian	Evangelical
5	Ken Newton to Neville Buch. 18-6-91.	Fuller	Correspondence	Australian	Evangelical
6	John Tanner, Baptist Union official, Fortitude Valley. 27-4-89.	Fuller	Interviews in Australia	Australian	Evangelical
7	Neil Sims, Uniting Church minister. 1991 (Telephone)	Fuller	Interviews in Australia	Australian	Evangelical
8	Paul Grant, Assemblies of God minister, Mount Gravatt. 23-5-91. (Telephone)	Fuller	Interviews in Australia	Australian	Evangelical
9	Robert Banks, Australian Professor, School of Theology, Fuller Theological Seminary, Pasadena, California. 30-12-91.	Fuller	Interviews in United States	Australian	Evangelical
10	Robert R. Redman Jr, Director of the Doctor of Ministry Program,	Fuller	Interviews in United States	American	Evangelical

Order	Informants	Institution	Type	Nationality	Tradition
	Fuller Theological Seminary, Pasadena, California. 2-1-92.				
11	Bruce Lindley, Australian Student, School of Theology, Fuller Theological Seminary, Pasadena, California. 2-1-92.	Fuller	Interviews in United States	Australian	Evangelical
12	Eddie Gibbs, Professor, School of World Mission. Fuller Theological Seminary, Pasadena, California. 3-1-92.	Fuller	Interviews in United States	American	Evangelical
13	Paul Pierson, Dean, School of World Mission, Fuller Theological Seminary, Pasadena, California. 3-1-92.	Fuller	Interviews in United States	American	Evangelical
14	C. Peter Wagner, Professor, School of World Mission, Fuller Theological Seminary, Pasadena, California. 3-1-92.	Fuller	Interviews in United States	American	Evangelical
15	Charles Kraft, Professor, School of World Mission, Fuller Theological Seminary, Pasadena, California. 8-1-92.	Fuller	Interviews in United States	American	Evangelical
16	Fay Christensen to Neville Buch. 26-6-91.	??	Correspondence	Australian	Evangelical

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17	Trevor Quant to Neville Buch. 28-8-91.	??	Correspondence	Australian	Evangelical
18	Bill Van De Meene to Neville Buch. 15-9-91.	??	Correspondence	Australian	Evangelical
19	Robert A. Erickson to Neville Buch. 16-10-91.	??	Correspondence	Australian	Evangelical/Broad
20	John Kadiba to Neville Buch. 21-10-91.	??	Correspondence	Australian	Evangelical/Broad
21	Paul Moore to Neville Buch. 21-10-91.	??	Correspondence	Australian	Evangelical/Broad
22	Brian Whitlock to Neville Buch. 28-10-91.	??	Correspondence	Australian	Evangelical/Broad
23	Dick Innes, Director and Founder of Acts International, Upland, California. 6-1-1992.	Acts International	Interviews in United States	American	Evangelical
24	Craig Skinner Archives	Baptist Union Qld	Archival Visit	Australian	Evangelical
25	Jack Munday Archives	Baptist Union Qld	Archival Visit	Australian	Evangelical
26	Ken Smith Archives	Baptist Union Qld	Archival Visit	Australian	Evangelical
27	Craig Skinner to Neville Buch. 16-10-91.	Baptist Union Qld	Correspondence	Australian	Evangelical
28	David Parker, Academic Dean, Bible College of	Baptist Union Qld	Interviews in Australia	Australian	Evangelical

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	Queensland, Toowong. 14-3-89.				
29	John White, Baptist Union historian, Ipswich. 14-4-89.	Baptist Union Qld	Interviews in Australia	Australian	Evangelical
30	Phil Hancox, former Baptist Union President, Alderley. 15-6-89.	Baptist Union Qld	Interviews in Australia	Australian	Evangelical
31	John Knights, Baptist Union official, Fortitude Valley. 28-6- 89.	Baptist Union Qld	Interviews in Australia	Australian	Evangelical
32	Jack Munday, former Baptist Union official, Birkdale.	Baptist Union Qld	Interviews in Australia	Australian	Evangelical
33	Ken Newton, Principal, Bible College of Queenland, Toowong. 19-6-91 (Telephone)	BCTQ	Interviews in Australia	Australian	Evangelical
34	Steve Bond, Marketing Planning Co-ordinator, Broadman Press, Nashville, Tennessee. 12-2-92.	Broadman Press	Interviews in United States	American	Evangelical
35	Willard Stone, Sales Manager, Christian Literature Crusade, Fort Washington, Pennsylvania. 3-2-92.	Christian Literature Crusade	Interviews in United States	American	Evangelical
36	Bob Garnter, Senior Sales Manager, David C. Cook Publishing	Cook Publishing	Interviews in United States	American	Evangelical

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	Company, Elgin, Illinois. 16-1-92				
37	Theresa Cox, Assistant to the President, David C. Cook Publishing Company, Elgin, Illinois. 16-1-92	Cook Publishing	Interviews in United States	American	Evangelical
38	Richard Tholin, Dean, Garrett-Evangelical Theological Seminary, Evanston, Illinois. 15-1-92.	Garrett-Evangelical	Interviews in United States	American	Evangelical
39	Craig Skinner, Australian Lecturer, Golden Gate Theological Seminary, Mill Valley, California. 21-2-92.	Golden Gate	Interviews in United States	Australian	Evangelical
40	Kenneth Swetland, Associate Dean, Gordon-Conwell Theological Seminary, Hamilton, Massachusetts. 23-1-92.	Gordon-Conwell	Interviews in United States	American	Evangelical
41	Jim Hooper, Managing Editor, Intervarsity Press, Downers Grove, Illinois. 20-1-92.	InterVarsity	Interviews in United States	American	Evangelical
42	Wendell Hawley, Senior Vice President, Tyndale House Publishers, Carol Stream, Illinois. 21-1-92.	Tyndale	Interviews in United States	American	Evangelical

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43	Phil Bogosien, Senior Worker, U.S. Center for World Mission, Pasadena, California. 9-1-92.	U.S. Center for World Mission	Interviews in United States	American	Evangelical
44	James Stamoolis, Dean, Wheaton College, Wheaton, Illinois. 12-1-92.	Wheaton	Interviews in United States	American	Evangelical
45	Mark Sweeny, Vice President of Victor Books, Scripture Press. Wheaton, Illinois. 14-1-92.	Wheaton	Interviews in United States	American	Evangelical
46	Doug Walton, Director of Human Resources, Scripture Press. Wheaton, Illinois. 14-1-92	Wheaton	Interviews in United States	American	Evangelical
47	Mary Rowe, Marketing Operations Manager for Scripture Press. Wheaton, Illinois. 14-1-92.	Wheaton	Interviews in United States	American	Evangelical
48	Doug Connell, Professor of Mission, Wheaton College, Wheaton, Illinois. 16-1-92.	Wheaton	Interviews in United States	American	Evangelical
49	Paul Gerschwitz, Lutheran Pastor, Mount Gravatt. 16-10-91. (Telephone)	Lutheran	Interviews in Australia	Australian	Evangelical/Broad

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50	Robert C. Worley, Dean, McCormick Theological Seminary, Chicago, Illinois. 17-1-92.	McCormick	Interviews in United States	American	Evangelical/Broad
51	Carl Moeller, Director of Alumni, Trinity Evangelical Divinity School, Deerfield, Illinois. 20-1-92.	Trinity	Interviews in United States	American	Evangelical/Broad
52	David White, Professor Emeritus, Scarritt College, Nashville, Tennessee. 11-2-92.	Scarritt	Interviews in United States	American	Broad/Evangelical
53	Carrie Lou Goddard, Professor Emeritus, Scarritt College, Scarritt College, Nashville, Tennessee. 11-2-92.	Scarritt	Interviews in United States	American	Broad/Evangelical
54	Greg Brandenburg, Director of International Publishing, Harper San Francisco, San Francisco, California. 19-2-92.	Harper	Interviews in United States	American	Broad/Liberal/Evangelical
55	Clive Krohn to Neville Buch. 15-5-91.	Uniting	Correspondence	Australian	Broad/Liberal/Evangelical
56	Robert Bos to Neville Buch. 3-6-91.	Uniting	Correspondence	Australian	Broad/Liberal/Evangelical
57	Alan Kidd to Neville Buch. 19-8-91.	Uniting	Correspondence	Australian	Broad/Liberal/Evangelical

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58	Peter Horsfield to Neville Buch. 27-8-91.	Uniting	Correspondence	Australian	Broad/Liberal/ Evangelical
59	Christopher Walker to Neville Buch. 13-9-91.	Uniting	Correspondence	Australian	Broad/Liberal/ Evangelical
60	Jan Chalmers to Neville Buch. 19-11-91.	Uniting	Correspondence	Australian	Broad/Liberal/ Evangelical
61	Sue Fairly to Neville Buch. 2-12-91.	Uniting	Correspondence	Australian	Broad/Liberal/ Evangelical
62	Elizabeth Nolan to Neville Buch. 18-12-91.	Uniting	Correspondence	Australian	Broad/Liberal/ Evangelical
63	Lew Born, former Methodist Church official, Redcliffe. 21-10-91. (Telephone)	Uniting	Interviews in Australia	Australian	Broad/Liberal/ Evangelical
64	Ian Gillman, former Presbyterian minister, University of Queensland. 26-11-91.	Uniting	Interviews in Australia	Australian	Broad/Liberal/ Evangelical
65	David White to Neville Buch. 28-10-91.	Uniting (American Visitor)	Correspondence	American	Broad/Liberal/ Evangelical
66	David White to Neville Buch. 19-12-91.	Uniting (American Visitor)	Correspondence	American	Broad/Liberal/ Evangelical
67	Diana Yount, Archivist, Andover-Newton Theological Seminary, Newton Centre, Massachusetts. 24-1-92.	Andover-Newton	Interviews in United States	American	Broad/Liberal

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68	David Doepel, Australian Student, Andover-Newton Theological Seminary, Newton Centre, Massachusetts. 24-1-92.	Andover-Newton	Interviews in United States	Australian	Broad/Liberal
69	James Warner, Anglican minister, St Lucia. 20-9-91. (Telephone)	Anglican	Interviews in Australia	Australian	Broad/Liberal
70	Mr Moeller, Professor, Boston University School of Theology, Boston, Massachusetts. 23-1-92.	Boston	Interviews in United States	American	Broad/Liberal
71	John Cobb, Professor Emeritus, Claremont Graduate School, Claremont, California. 6-1-92.	Claremont	Interviews in United States	American	Broad/Liberal
72	Paul Irwin, Professor Emeritus, Claremont Graduate School, Claremont, California. 7-1-92. (Telephone)	Claremont	Interviews in United States	American	Broad/Liberal
73	Elizabeth Parsons, Assistant to the Dean, Harvard Divinity School, Cambridge, Massachusetts. 24-1-92.	Harvard	Interviews in United States	American	Broad/Liberal
74	Louis Charles Willard, Librarian, Harvard	Harvard	Interviews in United States	American	Broad/Liberal

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	Divinity School, Cambridge, Massachusetts. 24-1-92				
75	Dean Foose, Alumni Secretary, Princeton Theological Seminary, Princeton, New Jersey. 31-1-92.	Princeton	Interviews in United States	American	Broad/Liberal
76	Ian Grimmett to Neville Buch. 22-5-91.	Uniting	Correspondence	Australian	Broad/Liberal
77	Clifford Hospital to Neville Buch. 9-9-91.	Uniting	Correspondence	Australian	Broad/Liberal
78	Norman Young to Neville Buch. 22-10-91	Uniting	Correspondence	Australian	Broad/Liberal
79	Hans Spykerboer to Neville Buch. 30-10-91.	Uniting	Correspondence	Australian	Broad/Liberal
80	Ray Hunt to Neville Buch. 31-12-91.	Uniting	Correspondence	Australian	Broad/Liberal
81	Noel Preston, former Methodist minister, Kelvin Grove. 22-8-91. (Telephone)	Uniting	Interviews in Australia	Australian	Broad/Liberal
82	Richard Epps, Director of Alumni, Moody Bible Institute, Chicago, Illinois. 15-1-92.	Moody	Interviews in United States	American	Evangelical/ Fundamentalist
83	Tom Olsen, Sale Manager for Special Domestic Markets, International Markets,	Moody	Interviews in United States	American	Evangelical/ Fundamentalist

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	and Translation Rights, Moody Press, Chicago, Illinois. 15-1-92.				
84	Larry McSwain, Provost, Southern Baptist Theological Seminary, Louisville, Kentucky. 8-2-92.	Southern Baptist	Interviews in United States	American	Evangelical/ Fundamentalist

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