AOG PENTECOSTAL SPIRITUALITY IN AUSTRALIA: A COMPARATIVE STUDY OF THE PHENOMENON OF HISTORIC PENTECOSTAL SPIRITUALITY AND ITS CONTEMPORARY DEVELOPMENTS WITHIN THE ASSEMBLIES OF GOD IN AUSTRALIA

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ABSTRACT

The Pentecostal movement emerged at the turn of the twentieth century stressing the experience of the Holy Spirit evidenced by glossolalia. It passionately advocated a return to a pristine early Christianity in which empowerment by the Spirit was seen as essential. Recent practice in the Assemblies of God in Australia (AOG) appears to be playing down features of historic or classical Pentecostalism. It gives the impression of moving towards more mainline expressions of the Christian life. Sociological theory proposes that as organisations, including churches, develop they tend to become more structured, moving from spontaneity towards order and routinisation. Tensions begin to develop between the institution and charismatic freedom. This study is seeking to understand what is currently emerging in the Pentecostal spirituality of the pastors in the AOG. The hypothesis is that: growing institutionalisation is changing the pastors’ (Pentecostal) spirituality.

The first chapter contrasts the understanding of ‘spirituality’ in Christianity with its secular usage. For Christians it is more than the human quest. It is the attraction to things of the Spirit and the conscious living of a Christian way of life. Pentecostal spirituality, as a form of Christian spirituality, particularly emphasises God’s Spirit working in the process of sanctification and empowerment for ministry. However, its essential nature is wider than what is described in Pentecostal theology and requires our empirical observation and analysis.

Chapter two outlines the origins and developments of Pentecostalism, setting the context for an exploration of AOG (Pentecostal) spirituality. This thesis seeks to elucidate what particularly distinguished the Pentecostal understanding of the Christian life, at least until recently. Various views are surveyed in chapter three to distil the essential features of AOG (Pentecostal) spirituality. There is considerable consistency despite the varied global phenomena. At the heart of these diverse Pentecostal spiritualities there is a shared experience of the Holy Spirit and the practice of the spiritual gifts that unifies the variety.

In chapter four contemporary expressions of AOG (Pentecostal) spirituality are considered through analysis of the results of a national survey of AOG pastors, the views of key ministers and personal observations. Support is found for the hypothesis that AOG spirituality is changing. Although Pentecostal experience is still important it appears there are changes in certain practices and beliefs, particularly Spirit baptism and glossolalia.

This study concludes in chapter five with a consideration of various views of AOG ministers and some personal observations. Sociological, biblical and theological insights are employed and a Pentecostal ecclesiology with Trinitarian perspectives is offered. An essential aspect of AOG (Pentecostal) spirituality is its inherent flexibility and adaptive, innovative nature. Despite humble beginnings the AOG is now reaching the middle class in Australia. Although there are tensions over charismatic freedom, an organisational structure has developed facilitating the movement’s preservation and ongoing growth.
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Angelo Cettolin.
Melbourne, July 2006
Certification of Thesis

Candidate

I certify that the substance of this thesis of approximately 42,890 words, plus methodology of 6,600 words and appendix of 1,800 has not previously been submitted for any degree and is not currently being submitted for any other degree.

Candidate: Angelo Ulisse Cettolin

Dated : 07 / 06 / 2006

Supervisor

I consider that this thesis of approximately 42,890 words, plus methodology of 6,600 words and appendix of 1,800 is in a form suitable for examination and conforms to the regulations of the Australian College of Theology for the degree of Doctor of Ministry.

The thesis has not been submitted to another University or College of Theology.

Supervisor: Rev. Dr. Kevin N. Giles

Dated : 07 / 06 / 2006
INTRODUCTION

This Research Project aims to determine the basic essentials of spirituality in the Pentecostal movement known as the Assemblies of God in Australia (AOG), specifically with regard to its pastors. The given premise is that change and development has taken place. The goal of the research is to understand what is occurring, what is influencing this change and what the ensuing effects may be. The main objective is to help AOG pastors evaluate the nature, strengths and deficiencies of their individual and corporate spirituality, and provide a useful explanatory report to assist them develop a dynamic, mature and relevant spirituality in their lives and in their churches. The focus is deliberately on the pastors’ (AOG Pentecostal) spirituality; its defining features (beliefs, behaviours and practices). A second concern is whether AOG spirituality has changed and if so, in what way. While this Research Project indirectly reflects on broader issues such as changes in church structure, historical comparison, and lay persons’ practice, these are not its specific focus.

The need for this research

A distinctive Pentecostal/Charismatic spirituality is generally acknowledged but there appears to be no consistency in understanding its characteristic features.1 In the first place, the term ‘Pentecostal’ is commonly used to refer to those who are committed to

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1 I often use the term ‘Pentecostal/Charismatic’ synonymously. I understand the classical Pentecostal movement to be based in the 20th century revival and the neo-Pentecostal or Charismatic (renewal) movement of the second half of the 20th century to be two waves within the one larger movement. AOG churches can represent both waves. At times, I use the generic term ‘Pentecostal’ as inclusive of both, while at other times I will use ‘Pentecostal/Charismatic’ to include both.
traditional or classical Pentecostal beliefs and practices. Of particular importance to them is a crisis-type ‘second blessing’ experience after conversion, often referred to as ‘the baptism in the Holy Spirit,’ which is evidenced by speaking in tongues. From the 1960s until recent times, the term ‘Charismatic’ was used of those who held to the same ‘second blessing’ experience but generally chose to remain within their churches. Since the 1980s, evangelicals of the ‘Third Wave’ movement, while they do not classify themselves as either Pentecostal or Charismatic, hold to the validity of the gifts of the Spirit but do not require a climactic second blessing experience evidenced by speaking in tongues. Finally and more recently, the term ‘Charismatic’ or ‘Neo-Pentecostal’ has often also been used to describe those that hold to the validity and use of the gifts of the Spirit for today but do not mandate the requirement of speaking in tongues to validate their experience of the Spirit. AOG pastors and churches have been influenced by all four streams and approaches and proponents of all these approaches are represented within their churches.

This Research Project attempts to bring clarity to what has been a confusing and often misunderstood subject area: Pentecostal spirituality. It has only recently begun to attract the attention of scholars. There has been little research into its nature and patterns in the Australian church scene, particularly with regard to AOG pastors. Scant work has been done on any developments that may be taking place and any subsequent ramifications. While spirituality in the AOG was shaped by the early expressions of classical Pentecostalism at the turn of the last century and its roots are to be valued, many could
think that there is a need for it to remain dynamic and continue growing, particularly among its pastoral leadership.

The Pentecostal movement emerged stressing the *experience* of the Holy Spirit believing this stood at the heart of pristine, early Christianity. Recently, practices among AOG pastors appear to be playing down features of this historic or classical Pentecostalism and moving towards more mainline denominational forms. In doing so, forces of institutionalisation seem to be at work in the pastors’ expressions of (Pentecostal) spirituality. Sociological theory proposes that as organisations, including churches, develop they tend to become more structured, moving from spontaneity to administrative order and routinisation. Along with other religious movements, the AOG and its pastors face the prospect of what the pioneering German sociologist Max Weber referred to as, the ‘routinisation of charisma’. He was one of the first to use the word ‘Charisma’ as a scholarly term. Although it was taken from Paul in the New Testament, he domesticated the term. For him it referred to the ‘extraordinary powers’ of leadership that only a very few people possessed. This extraordinary power to lead was seen as a purely human characteristic (1947, pp. 361-62). Nevertheless he argued its extraordinariness is subject to forces that dilute it. Thus a charismatic movement becomes infused with everyday institutions as it develops. The emphasis moves away from personal charisma towards more traditional, rational or bureaucratic authority. With the passing of time members’ personal participation in the group decreases and more formal leadership arrangements take over. When this ‘charismatic’ leader is a religious leader the regularity of religious/spiritual encounters and experience of divine guidance wanes, and a greater
reliance on rational choice develops. The group and its leadership moves towards more formal and routine structures. A tension begins to develop between institution and charisma, or in Christian terms, between structure and the Spirit (1947, pp. 400, 439-40).

Whereas Weber used the term ‘Charisma’ in a sociological sense, my use of the term in this Research Project is primarily in its theological connotation. In contrast to Weber, Pentecostals emphasise that the extraordinary powers, ‘the Charisma’, are given by the Spirit of God and are diffused among both leaders and followers, rather than being a latent human quality possessed by extraordinary leaders (Poloma 1989, pp. 6, 88-90). Nevertheless, Weber’s thesis on the development of organisations provides a valuable heuristic device for exploring the impact of institutionalisation on Charisma understood in a Pentecostal sense. Of primary interest in this study is the impact of this institutionalisation as it specifically relates to the AOG pastors and their (Pentecostal) spirituality, rather than on church structures in general.

My hypothesis is that growing institutionalisation is changing the Pentecostal spirituality (beliefs and practices) of AOG pastors. This Research Project accordingly seeks to identify what is emerging at the present time in the pastors’ beliefs and practices in contrast with earlier AOG (Pentecostal) spirituality. It is anticipated this Research Project will provide insights as to how AOG pastors might retain their radical edge, being faithful to their movement’s historic Pentecostal roots in the early 20th century and still develop a mature and relevant spirituality for this day and age. Or to put it in other words, I am arguing that the challenge for AOG pastors is to have ‘ringing in their ears’ the
sounds of early Pentecostalism while still interfacing with the changing context of Australia’s western postmodern cultural milieu in the 21st century. This Research Project is written from the perspective of a Pentecostal minister-practitioner seeking to inform and assist AOG pastors in their ministry. Nevertheless, it draws on whatever insights and information that furthers the goal of the research.

**Thesis outline**

**Part I**

In the first part of the Research Project I seek to:

- Explain the meaning of the term ‘spirituality’, particularly Christian spirituality;
- Provide an introductory overview of Pentecostalism;
- Identify the characteristic features of early or classical AOG (Pentecostal) spirituality; and
- Distil the distinctive elements of AOG (Pentecostal) spirituality from what is now a diverse global movement of Pentecostalism.

**Part II**

In the second part I ask:

- Has contemporary AOG pastors’ Pentecostal spirituality changed from early AOG (Pentecostal) spirituality; and
- What are the reasons for and the consequent effect of the changes that can be seen?

My hypothesis is that *Pentecostal pastors’ spirituality is changing for the Assemblies of God in Australia (AOG) with both beneficial and detrimental results, as follows:*
• There is less emphasis on Pentecostal/charismatic experiences and practices by pastors;

• Increasingly mainline (non-Pentecostal) forms of private devotional practices are being used by pastors;

• There is a decrease in classic Pentecostal practices in church services;

• There is a growing involvement in community services and outreach;

• Classical Pentecostal beliefs and attitudes are often downplayed by pastors;

• Increasingly ‘Charismatic’ and ‘Third Wave’, beliefs and approaches are embraced by pastors.

Part III

In seeking to identify and contrast early AOG (Pentecostal) spirituality and AOG pastors’ present expressions I draw on the following:

• Analysis of the AOG’s major publications;

• Historical sources;

• The best of contemporary scholarly research and literature on Pentecostal spirituality;

• Data obtained and examined from a number of different sources including observation as a participant for twenty-eight years with the Pentecostal movement in Australia. The first twenty-one years were in Pentecostal ministry in various expressions and the last seven as an ordained AOG minister;

• Personal experience of over thirteen years as a senior pastor and pioneer of a new Pentecostal church in an urban centre in Australia and the last six years as a
lecturer in theological education and training of ministry students in an AOG Bible college and as a church organisation consultant;

- Information in the way of quantitative data derived from a national Survey based on a questionnaire delivered to current practising senior pastors of AOG churches throughout Australia holding an Ordained Ministers Credential (OMC);\(^2\)

- Qualitative data from personal observation, unfocused interviews, focused response questionnaires, face-to-face or telephone interviews with ministers in leadership positions mainly on AOG National or State Executives or National Departments, subsequent to the receipt of the Survey data;

- I seek to be objective in all that I write, but acknowledge that I am involved as an observer and a Pentecostal participant. I have, however, sought at all times to reflect on and be critical of my experiences.

**Research participants**

Senior pastors for this survey were recruited to give their responses through email.\(^3\) Information about the study was provided to the recipients by email, giving a short statement on the aims of this research and its potential relevance.\(^4\) The Survey itself was accessible by way of an Internet website where participants could post their responses with anonymity. The data results from the questionnaire in the Survey were collated and

\(^2\) In the Pentecostal movement in Australia, the term ‘senior pastor’ generally refers to an ordained lead minister of a local church who oversees a ministry team that may include associate or staff pastors, probationary ministers, youth or worship leaders and so forth, in either a paid or voluntary capacity.

\(^3\) A list of practising senior pastors with an Ordained Ministers Credential was provided by the AOG’s National Office after the National Executive endorsed this study project and Survey.

\(^4\) A copy of the email to the AOG Pastors about the Survey is shown in Appendix 1.1.
stored. The information provided was not made public in any form that could reveal the participant’s identity.  

In this Research Project it was decided to only survey AOG senior pastors for number of reasons:

- The main objective of this research is to determine the spirituality (practices and beliefs) of senior pastors in the AOG, to assist them to reflect on and develop a mature spirituality in their life and congregation;
- Sociological theory and everyday observation indicates the primary importance of leaders in institutions. For this reason this research concentrates on the beliefs and practices of those with overall responsibility for established Pentecostal churches;
- My approved research design required the limitation of data collection to a number of areas including the use of survey questionnaires of senior pastors, my own participant observation of many AOG churches over the years as a worshipper, pastor, visiting minister and church consultant. Further specific qualitative data was obtained from the ministers’ interviews and questionnaires. My own observations supplement this data and provide the possibilities of triangulated research employing both qualitative and quantitative techniques. This facilitates primarily a portrait of the pastors’ (Pentecostal) spirituality, but also provides incidental information as to Pentecostal spirituality of AOG churches. These varying approaches work

5 A copy of the website Survey is shown in Appendix 1.2 and the Survey Results are in Appendix 1.3.
well together in adding to and complementing the findings to enable clearer interpretations;

- Obtaining further data as to individual lay person’s (Pentecostal) spirituality is not the prime objective of this study, however future studies may supplement the current research;

- The logistical problem of surveying a large number of AOG congregations in Australia, asking individual members to respond would be prohibitive. It would require an adequately funded and resourced research project to be conducted in the future. Information and data from this survey of pastors should be of assistance with both further research design and analysis.

‘Measuring’ spirituality
The challenge for this Research Project was how to empirically gather and measure information on spirituality in a scientifically verifiable way, in this case that of AOG pastors. It must be pointed out that no attempt is being made in this study to measure people’s individual spirituality or ‘spirituality’ itself. However, spirituality of whatever type (including Pentecostal) can be empirically seen and measured by a range of indicators. What this research does seek to explore are the various manifestations and different aspects of the phenomena of spirituality or religiosity that can be observed and measured. These include such aspects as rituals, beliefs, behaviours, habits, attitudes, use of Scripture, cognitive allegiance, satisfaction levels, accounts, experiences, emotions, consequences, results, and out-workings in life. None of these are equal to measure an individual’s relationship with God, but they are observable measures that point to the way in which people, including AOG pastors, are seeking to relate to God.
It is acknowledged that there is a subjective element in this approach and also some reliance on what people actually report. This generates some problems as there are always strong desirability factors. In other words, people often affirm what others expect them to say or say more than they actually perform or really believe is important. This has been minimised by using an appropriately designed Survey to gather the data. In this case, a Likert-type scale is used to measure the pastors’ current attitudes with regard to certain measures of the phenomena of Pentecostal spirituality. It does not seek to measure exact frequencies of pastors’ current practices of Pentecostal spirituality. It is not possible and no attempt is made to compare these frequencies with those of past practices.

**Survey design**

Quantitative data derived from the national Survey of senior pastors of AOG churches throughout Australia holding an Ordained Ministers Credential (OMC) is one aspect of the methodology used to test the hypothesis that *Pentecostal spirituality is changing in AOG pastors*. The Survey was designed to be accessed online through the Internet by AOG senior pastors. The purpose was to obtain as much data as possible and to keep the information provided as anonymous as possible. The pastors were recruited to give their responses through a written email. Information about this study on Pentecostal/Charismatic spirituality was provided to these recipients in the email with a short statement on the aims of this research and its potential relevance to them.6

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6 The AOG National Office provided a list of 621 names and addresses of current senior pastors holding an OMC on the AOG’s national database. These pastors were invited to participate in the Survey. Fifty-seven of the email addresses were found to be either incorrect or out of date. After some
Of the 604 senior pastors emailed, at total of 135 participated by responding to the questions in the Survey which was posted during the months of October and November 2004 on the following website, www.harvestonline.com.au/survey/index.html. The Survey’s questions, accessible by way of this website, were designed so that participants could post their responses to all or any individual questions with complete anonymity. A copy of the Survey is shown in Appendix 1.2 and a copy of the Results appears in Appendix 1.3.\(^7\)

The pastors were invited to give information on their spiritual experiences for the previous twelve months. The survey was designed to include five categories; 1) *Experiences and Practices*, 2) *Private Devotional Practices*, 3) *Church Services and Practices*, 4) *Community Service and Outreach* and 5) *Beliefs and Attitudes*. The spirituality measures used were the result of an extensive survey of the literature on spirituality and reflect Pentecostal Christian religious beliefs and practices. A number of items were selected for each category derived from the research (presented in the first investigations, amendments and updates were entered and a final total of 604 senior pastors were invited to participate in the Survey.

\(^7\) The survey is a PHP script called Advanced Poll 2.0.3, which runs on a webserver based on a script from http://proxy2.de/scripts.php. The template was modified to suit the needs of this research and configured not to record the IP address of respondents, ensuring the survey was anonymous. Each survey question was a separate page and the answers were stored in a single file for each. The link below has a short description about php. Advanced Poll is a system with a powerful administrative tool. PHP is a server scripting language for creating dynamic Web pages. It features multiple polls, templates, unlimited options, multilanguage support, IP logging, IP Locking, cookie support, comment feature, vote expire feature, random poll support and supports textfile and MySQL database. PHP is alike to Perl, the premier scripting language of the Web. See http://www.perl.com.
three chapters), determining the essential features of AOG (Pentecostal) spirituality. This information was used to formulate questions in order to provide data for analysis on the frequencies of recent experiences for AOG pastors. The content validity of the Survey was checked by seeking the opinions of experienced Pentecostal ministers as to whether the items on the Survey are relevant to the assessment. A number of Indices or Scales were developed for different aspects of the beliefs and practices of AOG pastors that related to each of the above five categories. The scores for each question of those that selected either ‘frequently’ or ‘quite often’ (or ‘strongly agree’ or ‘agree’), were calculated. Further, average scores of the questions in the five different Indices were measured in each category to give an Index average score. The purpose of these scores is to determine the extent to which each of these areas was affirmed, or otherwise, by the pastors. The categories were labeled as follows; Experiences and Practices (EXPRA), Private Devotional Practices (PRIDEV), Church Services and Practices (CHSERV), Community Service and Outreach (COMOUT) and Beliefs and Attitudes (BEATT).

At the conclusion of this Survey and once the quantitative data was obtained and collated from the responses, forty ministers who hold or have held significant leadership positions in the AOG (including those on the National Executive, State Executives, National Departments and other senior positions), were invited to provide their reflections and comments on the Survey Results of the pastors and on Pentecostal spirituality in the AOG in general. The purpose of this was an attempt to get at the Survey’s quantitative material

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8 Not every question in the Survey relates exclusively to Pentecostal spirituality. Some items, particularly in the Private Devotional Practices Index, relate to areas that share common features with other forms of Christian spiritualities and also provide valuable data for other areas of interest to AOG pastors.
in more depth and to obtain information that the Survey was not able to uncover and also to verify interpretations and conclusions which were attributed to the data.

These key ministers were recruited to give their views through verbal telephone requests followed up by email. A letter of request was sent to the potential participants who had indicated their interest. Information about the aims of the research and a seven-item questionnaire Response Form were included with this letter seeking their responses to the Survey Results. These Results were forwarded to those who agreed to participate in giving their opinions and views. Due to the difficulty in securing face-to-face interviews with Executive ministers and the practical difficulties of accessing those who live interstate, a questionnaire was devised for these ministers to answer seven specific questions and give their general reflections and views about the Survey Results and AOG (Pentecostal) spirituality. Consent to participate was obtained by way of a signed consent form. Of the forty ministers who were invited to give their views, eighteen agreed to be part of the study, signed the Consent Forms and sent back completed questionnaires in the Response Forms. A number of these ministers were followed up subsequent to the receipt and collation of their written responses with further telephone or face-to-face interviews where clarification of their comments was needed.

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9 A copy of the letter to key pastors for their views on the results of the Survey is shown in Appendix 1.4.

10 Information about the study is shown in Appendix 1.5 and the Response Form in Appendix 1.6.

11 A copy of the consent form is shown in Appendix 1.7.
Upon receipt of the completed questionnaire Response Forms and signed Consent Forms, they were coded and the names and addresses of participants kept separately. The individual responses were not made public in any form that could reveal the participant’s identity and will not be released except at the relevant individual participant’s request and authorisation. A participant was free to withdraw his or her consent at any time during the study, in which event his or her participation in the research would cease and information obtained would not be used.

**Research data and results**

There was little historical data found on AOG (Pentecostal) spirituality to enable specific comparisons to be made (although what has been found will be presented). Therefore, an impressionistic approach as to what is currently happening among AOG pastors has been adopted. The national Survey of senior pastors was not able to capture all the diversity of practices or details on Pentecostal spirituality but the questionnaires and/or interviews conducted with the eighteen AOG ministers was able to supply qualitative and anecdotal information to supplement and clarify the Survey statistics. Some of these ministers also provided general reflections on early AOG (Pentecostal) spirituality. Three of these ministers over 60 years of age and one over 70 years, compared AOG pastors’ current practices of (Pentecostal) spirituality with their recollections of the past. Research data from the interviews was recorded by means of the completed Survey and written Response Forms. Consent was obtained from the research subjects for the use of their answers in the Response Forms and to audiotape any interview if required. Data was recorded and stored on a secure file (access to the research information is not available
without the researcher’s express approval, retaining ownership of the data collected and the results of the research).

Data was obtained from various sources: a survey of the literature; historical records; a national Internet survey of pastors; focused questionnaires; formal and informal interviews; responses from ministers and; my personal participant observation of Pentecostal services and conferences and involvement with Pentecostal pastors. Each approach to the collection of the data has its strengths and weakness. However, using the collected data together operated as checks and balances on the consistency and veracity of the information and provided clarity and assistance to its interpretation. The study of spiritual experiences has been the subject of considerable debate. Some argue that one should not take into account what ‘actors’ say about their actions. On the other extreme, some ethnomethodological approaches insist that all such accounts are all we can really know. The approach taken in this study attempts to take individual accounts seriously while at the same time examining them through sociological and theological lenses.

**Research methodology**

This Research Project involves social research, which is a systematic observation of social life for the purpose of finding and understanding patterns among what is observed (Babbie 1998, p.1). In observing AOG pastors and the phenomena of Pentecostal spirituality a combination of both quantitative and qualitative approaches are adopted. The quantitative presentation of data in the Survey is subjected to statistical analysis to
facilitate interpretation. The hypothesis (a tentative statement of possible relationships between variables), is tested and evaluated for its tenability by both forms of data.

In more recent years scientific methods of inquiry have been criticised on the grounds that observation cannot be totally objective or neutral, for in a societal context values are likely to be introduced in the observation process (Issac and Michael 1997, p.1). Consequently, by the end of the 1970’s scholars began to agree that both quantitative and qualitative approaches are needed; no one methodology can provide all the answers and insights. Burns explains:

"There is more than one gate to the kingdom of knowledge. Each gate offers a different perspective, but no one perspective exhausts the realm of “reality”.... Qualitative research has often been described as not being empirical. This is false. The term empirical has nothing to do with numbers or the manipulation of variables, but refers to whether phenomenon are capable of being found in the real world and assessed by means of the senses. Since both quantitative and qualitative research, are concerned with observation and recording of the real world they are both clearly empirical (2000, p. 11, 14)."

**Qualitative approach**

The human element has become increasingly recognised as a vital and determining factor in the definition of truth and knowledge. This has led to more use of qualitative, naturalistic, ethnographic, and case study approaches in which the observer may be a part of the event being observed, rather than a neutral or detached recorder. These approaches emphasise principles that guide the acquisition of knowledge about phenomena not directly observable through the senses (Issac and Michael 1997, p.1). In practice this
means as a researcher I have endeavoured to keep an open mind and to try and determine whether a convergence of findings can arise from both orientations and the alternative methodologies.  

Qualitative research stresses the validity of ‘multiple meaning structures and holistic analyses’ in contrast to ‘the criteria of reliability and statistical compartmentalisation’. As a qualitative methodologist I seek to understand what the pastors as participants say and do from their viewpoint ‘as a product of how they interpret the complexity of their world’ (Burns 2000, p. 11). Inductive as well as deductive data analyses are employed and interpretations are likely to be ideographic (particular to the case) rather than nomothetic (law like generalisations). Much of my findings in this research therefore will be tentative due to the uncertainty of making broad applications (Issac and Michael 1997, p. 220-21).

This qualitative approach does not test a predetermined point but looks to find the meaning of human experience and to communicate this by narrative description. It can never offer the reality but only a justifiable analogy of what human experience means to the participant. As a researcher it is necessary for me to engage or participate in the experience rather than seek at all times to stand apart; rapport and trust rather than control and manipulation are essential. This approach is a dialogical, iterative process rather than preset or linear. It recognises there is another modality other than rational thinking called

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12 Qualitative evaluators often have to defend their methods because of resistance from researchers ideologically committed to quantitative methods, which they assume are more rigorous. Although expected to meet the same criteria as quantitative research (to show the validity and reliability of their claims, demonstrating the generality of their findings), qualitative investigations are based on a recognition of the value of the subjective, experiential, ‘lifeworld’ of humans (Burns 2000, p. 11).
intuitive or creative thinking. The process is more systemic than logical, more circular than linear. VandeCreek et al. explain that between the intuitive and rational modes of thinking, there is an interdependence often described as a dialogue (1994, pp. 77-82).

In this research my endeavour has been to study the culture and community of AOG pastors and churches to provide a descriptive reconstruction of their characteristics. As this study relies heavily on qualitative principles and methods it is more impressionistic in form, reflecting the role of subjective judgment in generating the data. Aspects of this research involve the attitudes and the opinions of AOG ministers. The advantage of this approach is that it allowed me as a researcher to approach AOG ministers in their context and to reflect their language and ethos. Using the structured and semi-structured interview schedules of questionnaires allowed me to go deeper into the reality of the pastors’ own spirituality. It also provided scope for the ministers to volunteer information enabling the discussion to be set in a wider context. This qualitative data also assisted in the interpretation of the quantitative data from the Survey.

As the literature base with regard to AOG (Pentecostal) spirituality is not strong, a qualitative research approach provided the flexibility needed to explore this spirituality so that important variables might be identified (Leedy 1997, p. 109). Historical evidence on specific aspects of AOG (Pentecostal) spirituality was also lacking with the result that the qualitative data supplied by the key ministers on their recollections and reflections of early AOG (Pentecostal) spirituality was valuable. Since the pastors involved in the study are also conscious of their own behaviour, their thoughts, feelings and perceptions were
important. The meanings they attach are the bases for their behaviour and only participant observation, questionnaires and interviews permit access to these individual meanings. My concern in the qualitative aspects of this research was not only for the objective truth, but also truth as the pastors as informants perceive it (Burns 2000, p. 388).

The research also involved my judgments as an observer and participant in Pentecostal churches over a number of years. Having spent considerable time in the Pentecostal scene, I was able to provide an insider’s perspective on the field of research. Common patterns were sought for in the data and were interpreted, as were discrepancies and inconsistencies. I have not imposed a specific system of classifications or categorisation in analysing this data. I have taken the content as relayed to me at face value without presuppositions as to what the particular nature of any specific individual’s spirituality should be. At times my report is presented in a more narrative and descriptive style and the hope is that it will be of particular benefit to practitioner pastors who read this Research Project.

**Quantitative survey**

By contrast, the quantitative approach starts with my preformed hypothesis which is then tested. Relevant variables of AOG (Pentecostal) spirituality are isolated and standardised data is collected from a significant number of participant senior pastors. The data is analysed to determine whether my original hypothesis can be supported or not, and then conclusions are made related to generalisability (Leedy 1997, p. 105).
The method I selected to survey AOG pastors was a Likert-type rating scale. It is one of the most accepted methods of measuring attitudes involving summated ratings. Originally developed by Rensis Likert (1932), subsequent research generally confirmed that this method is quite reliable and a valid instrument for the measurement of attitude and the direction people are heading. The procedure involves the researcher selecting a set of attitude statements to which subjects are asked to indicate their agreement or disagreement to each along a five-point or longer scale. No judges are used to rank the statements. It is assumed for example, that all subjects will perceive that ‘strongly agree’ as being more favourable towards the attitude statement than ‘moderately agree’ and ‘agree’ (Burns 2000, p. 559). The Survey has a rating scale containing a set of items all of which are considered approximately equal in attitude or value loading.

AOG pastors as the subjects, responded with varying degrees of intensity on a scale varying between extremes of ‘frequently’ to ‘never’ for most of the questions and ‘strongly agree’ to ‘strongly disagree’ in five of the questions. The scores of the position responses were summed, to yield an attitude score (Issac and Michael 1997, p. 148). The advantages of this method, is that it is based on empirical data regarding a pastor’s responses rather than subjective opinions. It produces more homogeneous scales and increases the probability that a unitary attitude is being measured, and therefore that validity and reliability are reasonably high.

The disadvantages of the Likert-type method, is that it does not claim to be more than an ordinal scale. It ranks individuals in terms of the favourableness of their attitude but
provides no basis for saying how much more favourable one is than another, nor for measuring the amount of change after some experience. We also need to be cautious about the level of their reliability and validity as they are self-report measures and subjects may not tell the truth. They may give socially acceptable answers or misinterpret verbal stimuli. Although we can treat the data as quantitative, which is easier to analyse statistically, there is a tendency for Likert-type scales to be subject to distortion from respondents avoiding extreme response categories and gravitating towards the middle of the scale, perhaps to make them look less extreme (central tendency bias); agreeing with statements as presented (acquiescence response bias); or trying to portray themselves or their group in a more favourable light (social desirability bias). Care must be taken in the inferences made from the scores as they merely summarise the verbalised attitudes that the subjects are willing to express in this specific test situation (Burns 2000, p. 560-64). Ensuring that the questionnaires in the Survey were simplified in structure and completely anonymous assisted in reducing the distortion due to the above factors.

The Survey was designed to derive as much data as possible about potential trends in AOG pastors’ (Pentecostal) spirituality across a 12 month period and to generally describe what exists. It surveyed current attitudes (predispositions to react to the phenomena) in relation to AOG (Pentecostal) spirituality. It must be understood that the Survey Results are not being used to measure the numerical quantity of occurrences in Pentecostal practices and beliefs or to make direct mathematical comparisons to earlier years in the AOG, in an attempt to evaluate any change. ‘The rating provides an index of the emotive scores of the affective component of each statement’ (Burns 2000, p. 556).
As attitudes are usually (but not always) assumed to influence behaviour, attitude surveys are often used in both qualitative and quantitative research and in the triangulation process (Burns, 2000, p. 555). The Survey in this project sought to discover what is happening in what frequencies, in the context of the pastors’ personal and church life. It sought to be systematic with a sound method of collecting data and to be representative of AOG senior pastors in Australia by providing a reasonably strong numerical sample. The strength of the Survey is that it attempts to obtain large amounts of data that is observable, explicit and quantifiable. The advantage of employing this method is that it enables information to be gathered that is readily useable from a wider sample than could possibly be obtained by individual interviews and it provides a broader sample than the purely qualitative data provides.

**Triangulation**

In the qualitative aspect of this research it is acknowledged that responses of individual pastors and general conversations in participant observation may be distorted by various factors. The best way to determine reliability (giving the same result consistently under the same conditions) and validity (an assessment or judgment measuring what it is supposed to measure) is by an interaction of quantitative and qualitative data or triangulation. If different methods of assessment or investigation produce the same results, the data are likely to be valid (Burns 2000, p. 390). Triangulation is the use of two or more methods of data collection in studying human behaviour. As a technique in the social sciences it attempts to explain more fully the complexity of human behaviour by studying it from more than one viewpoint and using a variety of methods. At times it
integrates both qualitative and quantitative data. Reliance on one method only may bias or distort the picture of the segment of reality being investigated. The more the methods contrast with each other, the greater confidence we can have in the results (Burns, 2000 p. 419). If the outcomes of the Survey in this study correspond to those of my observational study of the phenomena, including the responses and comments of the key ministers, one can be more confident about the findings.

One aspect of the qualitative research was analytic induction that enabled me to construct, elaborate and test the hypothesis while the study was ongoing. This allowed the research position to evolve in response to emerging insights. When I commenced this study I had some impressions that change was occurring within the AOG (Pentecostal) spirituality but my subsequent research study has revealed that the situation was more complex than envisaged and some unanticipated, surprising conclusions were reached.

A combination of approaches
My study is not purely a generalised essay made after a cursory visit to the field. I have spent considerable time in the empirical world of the Pentecostal scene collecting and reviewing data. Although I have taken an impressionistic pathway in this project, I have also employed quantitative methods to obtain data (particularly by way of the Likert-type scale survey and by examining historical sources). Although as a qualitative researcher the tendency was to become involved in the research study, when applying quantitative methods I sought to become more dispassionate and detached. Burns says that both ‘qualitative and quantitative methods…are legitimate tools of research and can
supplement each other, providing alternative insights into human behaviour. One method is neither better nor poorer than the other’ (2000, p. 391). Researcher Paul Leedy also encourages me in my approach affirming that, ‘many research studies would be greatly enhanced if a combined approach were used’ (1997, pp. 107-8).

It is conceded that aspects of the qualitative part of this research may conclude with only tentative answers about what has been observed. However, these may form the basis of future quantitative studies designed to test further the proposed hypothesis. Qualitative and quantitative approaches are complementary parts of my research process. An over-concern with quantitative data may miss important links and relationships. Although some elements of my qualitative approach are impressionistic and subjective, Burns says, ‘equally an investigation conducted under the most rigorous conditions and employing sophisticated statistical analyses is still often open to question in its sampling procedures, choice of statistical tools and techniques of analyses’ (2000, p. 395).

**Structure of the Research Project**

This Research Project comprises five sections. The first chapter seeks to clearly define the meaning of the term ‘spirituality’. We will discuss the origins of the word ‘spirituality’ and what is distinctively Christian ‘Spirit-uality’. The second chapter begins by providing a background to the beginnings and development of Pentecostalism, particularly in North America and in Australia, setting the context for the discussion of early AOG (Pentecostal) spirituality later in the chapter. Chapter three surveys the various views of scholars and commentators on the global Pentecostal movement to
further distil and clarify the essential elements of Pentecostal spirituality, particularly in the AOG. Chapter four examines the contemporary expressions of AOG pastors’ (Pentecostal) spirituality. It includes analysis and interpretation of the results of the national Survey of AOG pastors and the responses of the eighteen key ministers whose comments supplement the data. The reflections of these key ministers are also taken into account as part of the conclusions in chapter five. My hypothesis, that *growing institutionalisation is changing the Pentecostal spirituality (beliefs and practices) of AOG pastors*, is assessed. In the fifth and final chapter, the implications of the research and the thesis will be presented along with sociological, theological and practical reflections and conclusions. These results may form the basis for further projects that allow for subsequent in-depth qualitative interviews and quantitative surveys. There may be a need to further measure changing patterns by collecting data on the practices and attitudes of other pastors and also general members and congregations in the AOG movement.
CHAPTER 1: THE NATURE OF SPIRITUALITY

Introduction

An empirical study into ‘spirituality’ is initially confronted with the question of how to define the term. Hagberg and Guelich warn that ‘spirituality’ may be the most ambiguous term in our time:

…For those in the Church, some take the term for granted, some rigidly define it, and others seldom give it a thought. In broader circles, spirituality has come to mean an urge or power within us that drives us toward meaning for our lives (1995, p. 2).

Although the English term ‘spirituality’ may have been originally coined by Roman Catholic theologians to refer to a mystical relationship with God, it is now commonly used to refer to a whole range of approaches existing in different branches of the church that allow a more personal and life transforming relationship with the God revealed in Jesus Christ through the work of the Holy Spirit. Holt says that in earlier centuries, Christians often used the words like ‘devotion’ or ‘piety’, but now these terms have developed a ‘flavour of other-worldly sentimentality’ (1993, p. 16). In contrast the term ‘spirituality’ does not have the same connotation but is more inclusive of everyday life. Often the term is used to refer to levels of personal ‘spirituality’. People compare or measure themselves as being more or less spiritual than others and judge other people’s spiritual performance and state. In this Research Project the term is not being used this way. Rather, it is understood as a type or mode of relating to God, to others and the world. No attempt is made to measure individuals’ spirituality but instead to study
various aspects of the phenomena of Pentecostal spirituality, as expressed by AOG pastors.

**The historical use of the term ‘spirituality’**

In classical Greek thinking the philosophers saw all living things as possessing spirit (*pneuma* - the breath of life) and as having a soul or life principle (*psyche*). The soul was believed to be immaterial and to survive the death of the material body. Spirituality was the basis for human attributes of thought, language and rationality; it defined humanity (Kleinknecht 1968, pp. 334-59).

For Christians the term ‘spirituality’ leads first to a reflection on the person and work of the Spirit of God. The term itself finds its root in the word ‘Spirit’, which in Biblical usage can refer to both the human spirit and the divine Holy Spirit. In the Old Testament the word for Spirit in Hebrew is, *ruach* (Baumgärtel 1968, pp. 359-68) and in New Testament Greek, *pneuma* (Kleinknecht 1968, pp. 332-59). In ancient Israel as in ancient Greece, humans are considered to have the ‘breath of life’ (*ruach/spirit*), but the Old Testament provides another dimension of meaning as Israel’s God transcends the material world, which is his creation. The ‘Spirit of the Lord’ (*ruah elohim*) is a manifestation of God’s power and wisdom (Singleton, Mason & Webber 2004, p. 3). In the New Testament, although there is no direct Greek equivalent of the word ‘spirituality’, the Holy Spirit is often referred to as the transforming presence of God in the life of a believer. ‘Now, the Lord is the Spirit, and wherever the Spirit of the Lord is, he gives freedom. And all of us have had that veil removed so that we can be mirrors that
brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like him and reflect his glory even more’ (2 Cor. 3:16-18 NLT).

It is appropriate to speak of ‘Christian spirituality’ as the term was in fact first used among Christians. Paul declares that the Holy Spirit assists us in our prayers and intercessions (Rom. 8:26-27) and produces the qualities of a Spirit-controlled life (Gal. 5:22-23). Paul also speaks of believers as *spiritual* or *pneumatikos* (πνευματικός) (1 Cor. 2:13-15; 3:1; Gal. 6:1). He makes the contrast with unbelievers whom he calls, the *psychikos* (ψυχικός), those without the Spirit (Schweitzer 1968, pp. 436-37). Gordon Fee concludes:

…the evidence is overwhelming that Paul, quite in keeping with first-century usage, never intended *pneumatikos* to refer either to the human spirit or to some vague idea like ‘spiritual,’ which in English serves as an adjective meaning ‘religious,’ ‘nonmaterial,’ ‘spooky,’ ‘nonsecular,’ or ‘godly.’ In every instance in Paul its primary referent is the Holy Spirit, even when contrasted with ‘material blessings’ in 1 Corinthians 9:11 (1996, p. x).

God’s aim in our lives is ‘spiritual’ in the sense that redeemed by the death of Christ, we might be empowered by his Spirit both ‘to will and do for the sake of his good pleasure’. True spirituality is nothing more or less than life in the Spirit:

One is spiritual to the degree that one lives in and walks by the Spirit; in Scripture the word has no other meaning, and no other measurement… when Paul says to the Corinthians (14:27), ‘if any of you thinks he or she is spiritual,’ he means, ‘if any of you think of yourselves as a Spirit person, a person living the life of the Spirit.’ And when he says to the Galatians (6:1) that ‘those who are
spiritual should restore one who has been overtaken in a transgression,’ he is not referring to some special or elitist group in the church, but to the rest of the believing community, who both began their life in the Spirit and come to completion by the same Spirit (Fee 2000, pp. 5-6).

The failure to recognise the central role of spirituality in Paul has stemmed, in part, from the use of the lower-case English word ‘spiritual’ to translate the adjective πνευματικός in the Pauline letters. For Paul πνευματικός is primarily an adjective for the Spirit, referring to that which belongs to or pertains to the Spirit. To be ‘spiritual’ from Paul’s point of view is to be a Spirit person whose whole life is full of, and lived out by, the power of the Spirit (Fee 2000, pp. 33-39). For Paul the Christian life is by definition a ‘spiritual’ life in the sense that it is a life of prayer and devotion, of rejoicing, thanksgiving and petition (1 Thess. 5:16; Acts 16: 25; 1 Thess. 3:9-10; Phil. 1:3-4; Col. 1:9-11). Fee asserts that 1 Cor. 14:1-19, ‘gives clear evidence for the fact that praying in the Spirit, in tongues, held a significant place in Paul’s own prayer life’. He considers four texts (1 Cor. 14: 2; 1 Cor. 14:14-17; 1 Cor. 14:18-19; Rom. 8:26-27) and concludes that all together they indicate Pauline ‘spirituality’ included, as an integral part, prayer that was Spirit-inspired and Spirit-uttered. ‘This is not the only form of prayer for Paul, but one more indication that for him, “spirituality,” even in our sense of that term, was primarily “Spirit-uality”’ (2000, pp. 39-47). In this Research Project the New Testament perspective of ‘Spirit-uality’ is adopted rather than common usage of the term as referring to a human quest.

The New Testament’s unique understanding of ‘Charisma’ within the above framework of ‘Spirit-uality’ is crucial, particularly when considering sociology’s perspective, where
generally the human dimension of the term ‘charisma’ is in mind. Max Weber and other sociologists emphasise the residence of ‘charisma’ as ‘extraordinary powers’ or ‘magical powers’ in the human charismatic leader (1947, pp. 362, 439-40). The New Testament on the other hand, sees the Charismata as being available to both leaders and followers and puts the emphasis on their divine origin and empowerment. Sociology refers to natural human qualities, whereas the New Testament to supernatural grace gifts of the Spirit. While helpful insights will be drawn from sociology where relevant, in this Research Project the New Testament understanding of the Charismata as a divine quality is taken up in contrast to the formulation referring to extraordinary human qualities.

**Catholic and Protestant traditions**

The word ‘spirituality’ was first used to speak of the renewing touch of the Holy Spirit in the life of a Christian in the 5th century (Giles 1996, p. 1). The term seems to have been first popularised in French Catholic circles by Catholic theologians first using it to refer to mystical union with God. By the 17th century it came to mean the conscious living of a Christian way of life, especially as it relates to the interior dimension in contrast to the outward form, rituals and institutions (Singleton, Mason & Webber 2004, p. 3). It emerged as a well-defined branch of theology in the 18th century when Giovanni Scaramelli (1687-1752) of the Society of Jesus established ascetical and mystical theology as a science of the spiritual life (eds. Ferguson, Wright & Packer 1988, pp. 656-57). These became specialised fields that described the teachings of the mystics and the

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13 In *The Sociology of Religion*, Max Weber (1963) develops a theory of religious change; religious meanings develop as individuals seeking to survive and prosper, accept help from those who claim extraordinary powers.
ordinary Christian disciplines. In the 20th century these two sub-disciplines combined into one: ‘Spiritual theology’ or ‘Spirituality’ (Holt 1993, p. 17).

For many Protestant writers, the term ‘spirituality’ has a biblical connotation to it. The Puritan, John Owen (1616-1683) used the term in the 17th century to refer to the sphere over which the Holy Spirit has influence. It was also found that the word was used by the 19th century Scottish evangelist Henry Drummond who spoke of ‘spirituality’ as that which the Holy Spirit produces in the life of the believer (Giles 1996, p. 1).

**Contemporary usage**

Many Roman Catholics and liberal Protestants use the term to describe the religious person’s quest to find a deeper relationship with God. In this framework of thought it is often assumed that religious persons are involved in the same human quest whatever their persuasion: Christian, Buddhist, Muslim and so forth. While not negating that religious people of various persuasions often embark on a similar human quest for meaning in their search for the Divine, Evangelical Christians including Pentecostals and Charismatics, generally use the term ‘spirituality’ to refer to the work of the divine Spirit of God in a person’s life. This understanding of spirituality involves a relationship between the whole person and a holy God who reveals himself through both testaments and ultimately in the person of his unique Son, Jesus Christ. This relationship, broken by sin, can only be restored through faith in Jesus Christ. The goal of Christian spirituality is conformity of a person’s heart and life to the character of Jesus as Lord (1 Cor. 12:3). The assurance of Christian spirituality is the presence and power of the Holy Spirit in the life of the
believer, resulting in conformity to God’s revealed will (Ferguson, Wright & Packer 1988, pp. 656-57).

In everyday usage the term ‘spirituality’ often refers to the human search for meaning. Although an ill-defined and ambiguous term, it is popular. For many people, ‘religion’ refers to an established system and institutions, whereas ‘spirituality’ implies personal participation and is less tied to the connotation of institutional constraints. Despite the term ‘spirituality’ having a long history of Christian usage some conservative Christians are wary of using the term, arguing that it reflects New Age thinking. However, it is not important that the term is not found in the bible. As a well-known word, it can assist to build dialogue about the Holy Spirit, who is the basis of a spirituality established in the revelation of God given in Jesus Christ (Giles 1996, p. 1).

**Secular spirituality**

Now, in late modernity, the term ‘spirituality’ still retains the sense of a person’s interior life but is beginning to be understood as no longer necessarily linked to institutional religion, sometimes even standing in opposition to it (Singleton, Mason & Webber 2004, p. 3). In a broad and secular sense ‘spirituality’ has been defined as a yearning for self-transcendence and our response to this longing. It is the human search for identity, meaning, significance and purpose. In its widest sense it can refer to any religious or ethical value that is condensed as attitude or spirit from which one’s actions flow. There are spiritualities related to all religions and many pursuits arising in the human spirit (Toon 1989, pp. 14-16).
In Australia’s context, many people are looking to make sense of life and to experience something more than what a material existence has to offer but they do not think it is necessary to believe in God in order to have a spiritual life. This quest is commonly called ‘spirituality’. This trend towards secular spirituality has been helped by the fact that ‘spirituality’ has no single, clear, unambiguous meaning. ‘The fact that many people don’t want to be religious doesn’t mean they don’t want to be spiritual’. But often it is spirituality on their terms (Edgar 2004, p. 14).

Philip Hughes believes a major change in religion has occurred globally since the 1960s, particularly in Anglo-Celtic societies and this is often reflected in a change of church attendance patterns. Western societies have moved from being traditional to post-traditional in the last 30 years. Religion used to be more a community affair, now increasingly individuals make the decision as to what they will believe, how they will relate to God, join a church and move on. The individual, as consumer, evaluates a church’s sense of community, its worship, and beliefs. This individualism is evidenced in

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14 Attendance fell by 7% in participating Australian denominations in the National Church Life Survey, 1996-2001. Since the 1960s Pentecostal churches have been increasing but NCLS reveals significant movement with 38% transferring in from other denominations or no recent church, 15% moving out to other denominations and 17% moving to no church at all (Bellamy & Powell 2004, p. 15).


16 Pentecostal churches have been more accommodating for the individual. Harvey Cox says, ‘speaking in tongues’ was ‘radically democratizing’ (Cox 1995, p. 95).
the number of people who fail to identify with any religious community and in the
growth of the neo-pagan and new age movements (Hughes 2001, pp. 1-10).\textsuperscript{17}

**Christian spirituality today**

Due to the wide number of views on Christian spirituality, a number of models or
typologies have been constructed to help us understand the phenomena. Graeme
Chapman identifies seven theological models and assesses their relative strengths and
weaknesses: evangelical, liturgical, activist, contemplative, relational, charismatic and
1-3). Others could be added: holiness, missionary, social justice, mercy and feminist.

On the other hand, attempts have been made to categorise Christian spirituality into broad
classifications. Peter Adam argues for three groupings. First, the Reformed and
Evangelical view is that all God’s saving words and works are found within the Bible and
within that period of revelation of the Old and New Testaments. In the second group
Roman Catholics, Eastern Orthodox and some Pentecostals and Charismatics are
positioned together, as those who hold to the view that in addition to the Bible, God has
continued to do saving works and speak his words to the church. Third, is the Quaker and
Liberal view that revelation comes directly from God today by observation, reason,
experience and emotion. The second and third views allow for an ongoing work of the

\textsuperscript{17} More evidence about the growing individualism of religious practice is provided by *The Australian
Community Survey (1997-8)* conducted by NCLS Research and Edith Cowan University.
Unfortunately, these wide general categorisations are problematic as they tend to inaccurately overstate what these groups represent. The majority of Pentecostals and Charismatics would hold that prophecies or revelations subsequent to the canonical Scriptures are not to be considered on the same level of authority as the Bible. Further, many Evangelicals believe that God is still speaking to his church in the world today. Any concerns that the authority of church leaders could become primary over Scripture or that a pneumacentric view of Christianity downgrades Christology and the value of Scripture, are not inevitably the case. It is possible to hold both to the primacy of the authority of Scripture and also that the Spirit of God who inspired its authors, continues to communicate and reveal himself today. The process of interpretation and application of Scripture is able to provide the basis for the evaluation of any professed revelations from God.

As will be seen in chapter two, reawakening the value of experience of the immanent in the Spirit of God has been Pentecostalism’s great contribution to the church. While there is always an ongoing danger that in the process of encouraging people to experience God, we may lose our grasp on understanding God, most Pentecostals and Charismatics have a high view of Scripture that requires any experience to always be grounded in biblical truth.\(^\text{18}\) Although care must be taken in interpreting experience, there is an equal danger

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\(^{18}\) Middlemiss argues there are theological, logical, and epistemological grounds why a single criterion is inconclusive to assess charismatic experiential phenomena and experiences (1996, p. 193). Klein, Blomberg, & Hubbard suggest tests to validate creative interpretations of scripture that may similarly be useful to evaluate this phenomena (1993, pp. 149-50).
that we can become so preoccupied with propositional truth that we miss out on the Person any propositions point to.\textsuperscript{19} There need be no dichotomy between experience and truth; truth is more than simply accurate information.\textsuperscript{20}

**Integration of typologies**

Different traditions make us aware of our own parochialism and ethnocentrism and help us appreciate the various approaches to Christian spirituality. It will be seen later that Pentecostal/Charismatic spirituality emphasises the work and initiative of the Holy Spirit (Holt 1993, pp. 18-21). Awareness of the various forms and styles of spirituality can help preclude an insular vision limited to one’s own tradition (Ferguson, Wright & Packer 1988, p. 657).

Ben Johnson makes a plea for an incarnational spirituality that draws upon the other types and combines them into a creative whole (1988, pp. 74-75).\textsuperscript{21} Brian Edgar also argues that ‘spirituality’ is an integrative concept that should bring together and not set against each other different aspects of life, the intellectual and devotional, experience and doctrine, reflection and action, the physical and spiritual, community life and solitude, etc.

\textsuperscript{19} See Quebedeaux (1983, pp. xiv-xv) who describes the experiential non-modern approach of the charismatic movement as having rejected both ‘the liberal, nonsupernatural god who really isn’t there anyhow… [and] the rational evangelical god of the intellect - the great giver of propositional truth - in favor of a God you can feel respond to, and love’ (cited in Poloma 1989, p. 5).

\textsuperscript{20} A number of scriptures refer to the testimony that Jesus actually was the truth and that he came to bear witness to the truth (Matt. 22:16; Mark 12:14; John 1: 14, 17; 14:6; 18:37). ‘Truth is a Person long before it is objective data’ (Chant 2002, pp. 1-2).

\textsuperscript{21} Johnson advocates an integrated model that recognises the importance of the biblical norms of an evangelical piety and also the freedom of the Spirit as in charismatic piety. It values the sacramental aspect of life and engages with people’s real needs as in activist piety. Developing the intellect is as valid as retreats for self-denial and self-examination (1988, pp. 74-75).
celebration and sacrifice. Fragmentation or internal conflict may be an indication that one’s spirituality needs attention (2004, p. 15).

**Common features**

In the face of the variety displayed in the Christian tradition, it is argued that there are certain norms of genuine spirituality and there are boundaries and limitations. These are found primarily in the Scriptures and also the early church creeds. Despite the considerable variety of forms, it is suggested there are a number of common underlying themes and features of genuine Christian spirituality:

First, it is not an optional extra as though some people are ‘spiritual’ and others are not. It is how people express their faith in one way or another. All the various forms of ‘spirituality’ deal with a person’s relationship with God and thus are very ‘personal’, although this does not mean private or individualistic (Edgar 2004, p. 15). ‘Spirituality’ is the contemporary word of choice for expressing how we live with God in this world (Thompson 1995, pp. 6-7).

Secondly, it is however more than a mode or type of relating to God and refers to the working of the Holy Spirit within believers to make them more like Christ (2 Cor. 3:18). For Christians, ‘spirituality’ is the sphere in which the Holy Spirit has direct influence. The suffix ‘ity’ expresses a state or condition of being spiritual, of being indwelt and guided by the Holy Spirit (Toon 1989, p. 13). It is the encounter of self with God and the personal response to the God who calls (Johnson 1988, pp. 46, 65). It is based in the love
and grace of God rather than human ability. Talents and capacities are important but the initiative and emphasis lies with God (Eph. 2:8) (Edgar 2004, p. 15).

Thirdly, it is focused on the triune God, who is Father, Son and Holy Spirit. Something is a Christian exercise because of the content rather than the method. The key issue is the intention or the focus involved, rather than simply the technique (Edgar 2004, p. 15). ‘Spirituality’ involves the human response but is always guided by the Spirit to the revelation of God in Jesus Christ (Toon 1989, p. 17).

Fourth, ‘spirituality’ finds its characteristics from the Christian belief that humans are capable of entering a relationship with a God who is both transcendent as well as indwelling the heart. However, that self-transcendence is a gift of the Spirit who establishes a life-giving relationship with God in Christ within a believing community (Sheldrake 1991, pp. 52-53).

Fifth, the term ‘spirituality’ also relates to it’s outworking in the way one behaves and relates to the external world. It is about how Christians follow the Holy Spirit’s guidance and how they respond to his action upon their spirit (Toon 1989, p. 17). It is not simply for the ‘interior life’, but as much for the body as for the soul, and is directed to the implementation of both the commandments of Christ to love God and our neighbour (Wakefield 1983, pp. 361-62). A robust spirituality will also be connected to ethics. Mulholland defines spiritual formation as ‘a process of being conformed to the image of
Christ for the sake of others’ (1993, p. 12). It does not refer to a privatised experience but involves the whole of life.

Sixth, a helpful working definition of spirituality in the Christian context is that of a ‘lived experience’ that actualises a fundamental dimension of being human, the spiritual dimension (Albrecht 1999, p. 23). Paul said, ‘If we live by the Spirit, let us also walk in the Spirit’ (Gal 5:25).

Finally, Russell Spittler characterises ‘spirituality’ as referring to the cluster of acts and sentiments that are informed by the beliefs and values of a specific religious community. ‘Liturgy’ describes what people do when assembled for worship and ‘theology’ defines systematised and ordinarily written reflections on religious experience. By contrast ‘spirituality’ focuses on people’s pietistic habits. The elasticity of the term comes from the wide variety in which worshippers express themselves (2002, p. 1096). However, this definition is rather limiting as liturgical acts and theological beliefs are actually helpful in measuring various expressions of spirituality. It will be shown that in Pentecostal spirituality, as in a number of other traditions, there is close connection between liturgy, theology and spirituality.

‘Spirituality’ in the process of sanctification

Although for Pentecostals the contemporary term ‘spirituality’ generally relates to the experience of the empowerment of the Spirit, the Reform view of Christianity finds its connections are with an older theological term, ‘sanctification’. In post Reformation
theology, justification refers to the instantaneous work of God alone in justifying the sinner. Sanctification refers to the ongoing work of God in the believer, in which the believer is called to co-operate. In sanctification the goal is to become more holy or Christlike. In using the word ‘spirituality’ the emphasis falls on the work of the Spirit in making the believer more like Christ. The Reformers made a distinction between justification and sanctification. They regarded the former as a legal act of divine grace affecting the judicial status of humanity and the latter as a moral, spiritual and re-creative work, changing the inner nature of believers. Though in no way confusing justification and sanctification, the Reformers preserved the closest possible connection between the former, in which the free and forgiving grace of God is strongly emphasised, and the latter which calls for the co-operation of the believer, in order to avoid the danger of works-righteousness.

Berkhof says of Pietism and Methodism (precursors to Pentecostalism), that great emphasis was placed on constant fellowship with Christ as means of sanctification. As observed in the next chapter, the early Holiness Pentecostals like the Methodists, often so emphasised sanctification, that justification was eclipsed. The result was they did not always avoid the danger of self-righteousness and legalism. Wesley did not merely distinguish justification and sanctification but virtually separated them, and spoke of entire sanctification as a second gift of grace, following justification by faith. Although he spoke of sanctification as a process, he also held that the believer should pray and seek
out full sanctification at once by a separate act of God (1949, pp. 530-31). Similar problems emerged in classical Pentecostalism as will be covered in the next chapter.

In the New Testament the word for sanctification is *hagiasmos*. The word *hagios* is used in connection with the Spirit of God nearly a hundred times. Sanctification takes place in the believer’s life partly as an immediate operation of the Holy Spirit and also by the use of certain ‘means of grace’ such as the exercise of faith, the study of God’s Word, prayer and association with other believers; all features that form part of ‘spirituality’. The Bible does not just urge moral improvement but moral improvement in relation to God, for his sake, and his service; it insists on sanctification. It is essentially a supernatural work of the Spirit of God in the life of the believer. It is never merely a natural process in the spiritual development of people or mere human achievement, as is spoken of in much of modern liberal theology. It is a work of God in which believers cooperate; God is the author not the believer (Berkhof 1949, pp. 528-35).

Conclusions on spirituality

Although these characteristics are not exhaustive, they summarise what the term ‘spirituality’ means in this thesis. For the purpose of this study, ‘Christian spirituality’ implies more than simply the universal human religious experience; it is a descriptive

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22 Influenced by Rationalism and the moralism of Kant, sanctification ceased to be regarded as a supernatural work of the Holy Spirit and was reduced to the level of mere moral improvement by natural human powers (Berkhof 1949, p. 531).

23 See Rom. 6:19, 22; 1 Cor. 1:30; 1Thess. 4: 3, 4, 7; 2Thess. 2:13; 1 Tim. 2:15; Heb. 12: 4; 1Pet. 1:2.

24 See, 2 Cor. 7:1; Col. 3:5-14; 1 Pet. 1:29.
term for the work of the Holy Spirit. It is the attraction to things of the Spirit rather than earthly things and the conscious living of a Christian way of life. It mainly relates to the interior dimension but cannot be separated from its outworking in the external world.

Although ‘spirituality’ is a descriptive term of the process and working of the doctrine of sanctification, it also has a wider scope: One of the important insights offered by the study of spirituality comes from observing its interaction between doctrine, discipline (as in authority), corporate worship and the whole lifestyle of the believer. Together, these four factors provide the basic pattern for understanding and measuring aspects of spirituality. Although it may be suggested that doctrinal theology, particularly of sanctification, both forms and informs spirituality, it can equally be maintained that spirituality gives shape and substance to theology. As will be seen in chapters two and three, the Pentecostals’ theology on ‘the second blessing’ has impacted on their spirituality. However, it appears that AOG (Pentecostal) spirituality has also informed on Pentecostal/Charismatic theology. The challenge for this study is how one can empirically gather and measure information on spirituality in a scientifically verifiable way. As stated previously in the methodology section, this study does not seek to measure spirituality per se, or any individual’s discrete expression of spirituality. It does seek to gather and measure information about Pentecostal spirituality in AOG pastors that can be seen and measured.

The next chapter introduces the historical background to Pentecostalism as a context to understand AOG (Pentecostal) spirituality, which shares in a basic Christian experience.
Many of its aims, values and features are not in themselves unusual, many of which apply to other Christian traditions as well. Pentecostal/Charismatic characteristics have appeared before in the history of Christian spirituality through the ages (Albrecht 1999, p. 23). What is unique is that the combination of characteristics is new (Burgess, McGee & Alexander 1988, p. 5). Pentecostal/Charismatic spirituality does however bring a unique emphasis on the initiative and work of the Spirit in the believer. The next chapter sets the background to understand the interaction between Pentecostal beliefs and behaviour in the context of theology and culture in an endeavour to understand the resulting pattern of AOG (Pentecostal) spirituality (Ferguson, Wright & Packer 1988, p. 657).
CHAPTER 2: AN INTRODUCTION TO PENTECOSTALISM

Three Waves

Understanding the historical background of Pentecostals and their theology of the Spirit helps to inform the nature of their spirituality (Anderson 2004, pp. 9-15, 190-92). The emergence of three waves of the Pentecostal movement, ‘classical’ Pentecostalism, the ‘Charismatic’ movement, and mainstream church renewal or ‘Third Wave’, has had worldwide impact (Burgess et al. 1988, pp. 1-6). In the 1960s and 1970s, the neo-Pentecostal or Charismatic movement led many mainline church Christians to the same experiences as classical Pentecostalism (Holt 1993, p. 14).

Over the years, the AOG along with other classical Pentecostals generally came to recognise spiritual gifts in members of the so-called ‘mainline’ or ‘historic’ denominations. Some ‘Charismatics’ remained in their ‘historic’ denominations. Some formed new churches and others transferred into and influenced the classical Pentecostal assemblies, including the AOG. They did not necessarily accept all the doctrines or the proscribed activities of the classical Pentecostals but they adopted various Pentecostal spiritual practices, including speaking in tongues, prophecy, healing ministry and aspects of Pentecostal styled praise and worship. It appears that the influence of ‘Charismatics’

25 The term ‘Pentecostal’ is used in this broader sense. The terms ‘classical Pentecostal’ and ‘Charismatic’ are used when a narrower definition is needed. The composite term ‘Pentecostal/Charismatic’ usually refers to the first two main waves or stages of the 20th century movement.

26 With the development of ‘non-denominational’ Charismatic churches a decade later, the term ‘Charismatic’ was widened to refer to all groups outside denominational or classical Pentecostalism where spiritual gifts are exercised. It is now often impossible to distinguish between Pentecostals and Charismatics. There are often as many liturgical and theological differences between classical
and ‘Third Wavers’ from the mainline denominations have had considerable influence on both the development of theology and spirituality in the Pentecostal movements, including the AOG. In the transition and development of Pentecostalism some might argue that the AOG and its pastors have lost something of their early emphasis on the experience and dynamic of the Spirit.

Although this Research Project is not primarily a historical research of the AOG, both early and contemporary AOG (Pentecostal) spirituality and its practices cannot be understood without discussion of classical Pentecostalism’s historical background. In the beginning of this chapter I attempt to set the context for our exploration of early or classic AOG (Pentecostal) spirituality, dealt with in the later part of the chapter. A detailed history of Pentecostalism has already been dealt with extensively in many publications.  

**Historical background**

Many scholars are convinced that the Charismata or ‘spiritual gifts’ are found in all ages but usually at the margins of the established church. Spiritual gifts appeared in the radical edges of Protestantism and were almost always regarded as sectarian movements. During the 19th century, the Charismata increased, especially in the

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28 See Allan Anderson’s account of the reports of charismata associated with Pentecostalism which are common throughout two thousand years of Christianity (2004, pp. 19-23).

29 During the Reformation, the gifts of the Spirit were virtually unknown, except for reports in the discredited Anabaptists. Later, the Quakers founded by George Fox (1624-90) emphasised
Methodist and Holiness movements. Various revival movements at the turn of the 20th century created an expectancy and longing for revival in many parts of the world.

A widely held view is that Pentecostalism was consciously founded as a re-enactment of early Christianity; the experience of the early church appeared to be such a contrast to 20th century churches. This position claims that the Pentecostal movement began in the United States, although deriving much of its theology and practices from earlier British perfectionistic and revivalist movements, notably the Holiness movement, the Catholic Apostolic movement of Edward Irving, and the British Keswick ‘Higher Life’ movement. It has been argued that the Holiness Movement and the Keswick Convention continued John Wesley’s teaching of entire sanctification when the Methodist churches had lost interest in it. Holt says many were longing for ‘something

‘Inner Light’ through the Holy Spirit and various manifestations of the Spirit’s work was evident. John Wesley, founder of Methodism, countered a critic who said glossolalia had ceased, by favourably referring to the Cévenol revivalists in France.

There were many reports of revivals with speaking in tongues and other charismata including: the preaching of Edward Irving (1792-1834) in Glasgow and London; in the Catholic Apostolic Church, until 1879; Sweden in 1841; the Johann Blunhardt (1805-80) ‘healing home’ in Germany; North American Shakers from Russia and Armenia in 1855 who migrated to America from 1900-1910 forming Pentecostal churches that predated the Pentecostal denominations.


This was not the first or last attempt to recapture the power of the early church. The restorationist movement of the 19th century in America had led the Disciples of Christ and the Churches of Christ to attempt to free the church of denominationalism and have it return to early Christian worship.

Edward Irving unsuccessfully attempted restoration of the New Testament charisms though tongues and prophecies were experienced in his Regent Square Presbyterian Church in 1831. His followers failed to restore the ‘five-fold ministries’ but Irving identified glossolalia as the standing sign of the baptism of the Spirit, a major plank of Pentecostal theology (Synan 2002, p. 2).

Keswick ‘Higher Life’ thrived in England after 1875. Its teachers changed the content of the second blessing from the Wesleyan emphasis of ‘heart purity’ to ‘enduement of power for service’.

Wesley was influenced by the Pietist movement of the 17th and 18th centuries that stressed the personal
more’ than the justification by grace they had experienced at conversion. They lacked the power to live the expected new life of holiness, avoiding the pleasures of the world and being committed to evangelism and social reform. What was new in Pentecostalism was identifying Wesley’s ‘second blessing’ with the biblical ‘baptism in/with the Holy Spirit’. The outward sign of this baptism was speaking in tongues followed by the ‘spiritual gifts’ listed by Paul in 1 Corinthians (1993, pp. 124-25).

Vinson Synan concurs that by the time of the Pentecostal outbreak in 1901 in North America, there had been a century of movements emphasising a second blessing called the ‘baptism in the Holy Spirit’ (2002, pp. 2-3). This doctrine had a significant influence on Pentecostalism. Anderson says Wesley’s doctrine of entire sanctification and the possibility of spiritual experience subsequent to conversion, ‘undoubtedly constituted the egg that hatched the Holiness movement and its offspring, Pentecostalism’ (2004, pp. 25-27). It is arguable that the first Pentecostal churches in North America came out of the Holiness movement prior to 1901 and kept most of their perfectionistic teaching and practices. These churches formed as ‘second blessing’ Holiness denominations and simply added the baptism in the Holy Spirit with glossolalia as ‘initial evidence’ of a ‘third blessing’. Synan argues, ‘it would not be an overstatement to say that Pentecostalism, at least in America, was born in a holiness cradle’ (2002, p. 5).

experience of God and spawned the Moravian movement of Count von Zinzendorf (1700-60).

36 During the 19th Century, many Methodists claimed to receive this experience which brought spiritual power and cleansing, but no one saw any connection with speaking in tongues (Synan 2002, p. 2).

37 These included the mainly African-American Church of God in Christ (1897), the Pentecostal Holiness Church (1898), Church of God (Cleveland Tennessee), and other small groups.
Historical writings usually trace Pentecostal origins in North America to a revival started on January 1st 1901, at Bethel Bible School in Topeka, Kansas run by Charles Parham (1873-1929), a Holiness teacher and former Methodist pastor (Hollenweger 1986, p. 550). Parham subsequently developed the ‘evidential tongues’ doctrine that became the hallmark of classical Pentecostals (Blumhofer 1993, p. 56). He also taught that ‘tongues’ was a supernatural impartation of human languages (xenolalia) to miraculously evangelise the world in the end times (Synan 2002, p. 6). For Parham, it was essential to embrace three distinct crisis experiences: salvation, sanctification and baptism in the Holy Spirit with the evidence of speaking in known or unknown foreign languages.

Parham was eventually rejected as the founding father of Pentecostalism by almost the entire North American Pentecostal movement, many of whom subsequently formed the Assemblies of God (AG). They could not justify on biblical grounds the idea of sanctification as a second definite work of grace whereby the sinful nature was eradicated; many had not experienced a crisis of sanctification. They therefore assumed that this was not a precondition for receiving either the baptism in the Spirit or to speak in tongues. Secondly, they rejected the view that tongues always had to be in a known foreign language (Anderson 2004, pp. 34-35). However, despite differences during the first decade, the Pentecostal movement showed remarkable tolerance to a variety of theological opinions (Roebuck 2003, pp. 173-76).

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38 There is no consensus as to Pentecostalism’s origins; proposals are: (1) Parham and students at Topeka; (2) African-American Seymour and the Apostolic Faith Mission in Los Angeles; (3) some claim their members spoke in tongues before Seymour or Parham; (4) a sovereign work of God with no leader or
The pivotal moment in the development of this new style of Christian spirituality was in a store-front church on Azusa Street in Los Angeles in 1906. A remarkable African-American Holiness preacher William J. Seymour (1870-1922), introduced both black and white seekers to ‘baptism with the Holy Spirit’ and speaking in tongues. This revival was a fusion of white American Holiness religion with worship styles derived from the African-American Christian tradition which had developed since the days of chattel slavery in the American South. ‘The admixture of tongues and other charisms with black music and worship styles created a new and indigenous form of Pentecostalism that was to prove extremely attractive to disinherited and deprived people, both in America and other nations of the world ‘(Synan 2002, p. 6).

Hollenweger, believes the developing Pentecostal spirituality was generally despised because of its lowly black origins. The revolutionary nature of the spirituality where whites and blacks, clerics and workers, men and women worshipped together as equals was misunderstood (1986, pp. 550-51). This was a predominantly a black church with black leadership, rooted in the African-American culture of the nineteenth century

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39 Seymour preached in a time of racial tension. A descendant of slaves, he listened to Parham’s lectures through an opened door sitting outside his bible class. Hollenweger says what was extraordinary about Seymour was his spirituality enabling him to endure persecution from Christians, non-Christians and white Pentecostals without become embittered. For him Pentecost was more than speaking in tongues, it was overcoming hate by love and living differently to the prevailing culture (1986, pp. 550-51).

40 The attitude and values were captured by Frank Bartleman, a white Azusa participant: ‘The color line was washed away in the blood’. People were represented from all the ethnic minorities of Los Angeles, a city he called ‘the American Jerusalem’ (Synan 2002, p. 7).
From these humble beginnings news of this ‘outpouring’ of the Holy Spirit spread to the world. From these humble beginnings news of this ‘outpouring’ of the Holy Spirit spread to the world.

**Classical Pentecostalism**

William H. Durham led many into the Pentecostal movement. His ‘Finished Work’ theology of ‘progressive sanctification’ led to the formation of the Assemblies of God (AG) in 1914 (Synan 2002, pp. 6-7). It was not long before a movement that started as a reaction against dogma and creeds became engaged in doctrinal wrangling. Today, ‘Finished Work’ Trinitarian Pentecostalism is the major expression of the movement and is the position taken by the major classical Pentecostal denominations, including the AOG in Australia. In North America, Pentecostals were often despised and rejected by the established churches because they were thought to be mostly poor, uneducated people. Pentecostals in turn charged the ‘historic’ churches as having lost the power of the Holy Spirit. Despite this, the movement expanded rapidly because of its exhilarating

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41 Hollenweger says the founder of Pentecostalism is either Parham or Seymour, depending on whether the essence of Pentecostalism is in either a specific doctrine of a particular experience (speaking in tongues) or else in its oral, missionary nature and ability to break down barriers as in Azusa Street. His choice of Seymour is not on historical sequence (Parham was earlier), but theological principles; the basis on which the Pentecostal message spread around the world (1999, pp. 42-43).

42 For over three years the Apostolic Faith Mission conducted three services a day, seven days a week, where thousands received the tongues baptism. News of the revival was spread through the *Apostolic Faith*, a paper sent free of charge to some 50,000 subscribers. People began to receive the tongues experience without going to Azusa Street and many travelled the world to spark other Pentecostal movements. The first wave of missionaries produced the classical Pentecostal movement consisting of 11,000 denominations (Kärkkäinen 2002b, p. 87).

43 By 1993, the AG had over two million members in the U.S. and 25 million adherents in 150 nations.

44 By 1916, Pentecostalism was doctrinally divided into three competing groups: ‘Second Work’ (Holiness) Trinitarians, ‘Finished Work’ (Baptistic) Trinitarians and ‘Finished Work’ Oneness Pentecostals, divisions that still remain. Other divisions were on the authority of spoken prophecy, diverse eschatological interpretations, church government, personality conflicts and racial differences.
and spontaneous spirituality. This development was not like the dissemination of some new idea but more ‘like the spread of a salubrious contagion’ (Cox 1996, p. 71).

**Origins and Globalisation**

Although the origins of Pentecostalism are recent, the experiences that gave it birth lie deep within Christian history (Leech 1977, p. 151). The Wesleyan influence gave Pentecostals an understanding of the importance of heart religion and crisis experience in the Christian life. The Holiness connection brought a concern for the abolition of slavery, women’s rights, prohibition and reform of society (Land 1989, pp. 480, 492). In North America, Pentecostals received the enthusiastic, corporeal worship style from African-American believers (Kärkkäinen 2002b, p. 87).

It is often assumed that Pentecostalism had its origins in North America, however, scholars more recently acknowledge that it had several beginnings. Everett Wilson argues, that many subsequent “outpourings” indicate no claim can be made to exclusivity. ‘There was no containing these diffused outbreaks of fervour or of demonstrating in respect to sequence and causality the relationship between them’ (1999, p. 91). A study of Pentecostalism need not focus exclusively on North America since non-western groups have developed their own ‘analagous, cognate forms…but in a variety of settings’. If they have similar or identical Pentecostal features, ‘it is notable that that they have never had more than the most tenuous ties to the North American institutions’ (Wilson 1999, p.109). However, with regard to our study of Pentecostal spirituality, it must be conceded
that most of the relevant literature is from North America and Europe, a predilection that is acknowledged.

That Pentecostalism was birthed in North America and subsequently imported to Australia has been challenged by historians who take a global perspective. This view sees the world as increasingly becoming a single place. During the late nineteenth and early twentieth centuries physical movement and communication has become quicker and almost instantaneous (Wolffe 2002, p. 1). The phenomenon of globalisation can be defined as ‘the compression of the world and the intensification of consciousness of the world as a whole’ (Robertson 1992, p. 8). To understand contemporary social life then, ‘we have to go beyond local and national factors to situate our analyses in this global context’. The globalisation thesis posits that our ‘social communication links are worldwide and increasingly dense’. As a result people, cultures, and social groups ‘previously more or less isolated from one another are now in regular almost unavoidable contact’ (Beyer 1994, pp. 1-2). With regard to Pentecostalism, David Martin explains:

Somewhere in the successive and increasingly unsponsored mobilizations of laissez- faire lay religion, running to and fro between Britain and North America...there emerged a many-centred mobilization... a potent variant capable of stomping alongside modernization world-wide’ (2002, pp. 4-5).

Martin argues that the way faith works creates a mobilization from the bottom up by ‘unlearned and ignorant men’. As a result the ‘fissiparous star-burst that follows’ leads to many rival movements. He says this means, ‘it does not make much sense to regard
Pentecostalism as an imported package, especially in situations - the vast majority - which are replete with multi-cultural transfers’. Rather it is a number of religious explorations that are ‘apt for adaptation in a myriad indigenous contexts’ (2002, p.6). ‘Contemporary global dissemination means that whatever the initial effervescence in Los Angeles at the beginning of “the American century” the movement of Pentecostalism is multi-centred, and the spiritual contagion spreads…Indigenization and autonomy are essential’ (Martin 2002, pp. 169-70).

Early Australian Pentecostalism

The Pentecostal movement in Australia began less than a decade after the earliest reported U.S. incidents of the phenomenon, ‘certainly before any substantial institutionalization occurred’ and earlier than the formation of the larger denominations (Wilson 1999, pp. 109-10). In his dissertation, *Spirit of Pentecost: Origins and Development of the Pentecostal Movement in Australia 1870-1939*, Barry Chant makes some important findings about early Pentecostalism in Australia. From its beginning it differed from its overseas counterparts. It was primarily a middle class movement, not one of the disenfranchised, with its origins among people of relatively comfortable economic status. Chant convincingly makes the case that ‘deprivation theories’ have proven inadequate to explain the origins and character of Pentecostalism in Australia and its distinctive doctrine and practice of the baptism of the Holy Spirit (1999, p. 541). Secondly, Pentecostalism’s beginnings were more rural than urban in comparison to the United States or Great Britain. Thirdly, the first Pentecostal church was pioneered and pastored by a woman, Sarah Jane Lancaster and over half of the congregations by 1930.
were established and led by women. Fourthly, it was both a cosmopolitan and indigenous movement. ‘Although it is commonly believed that Australian Pentecostalism was an American import, like Mormonism or the Jehovah’s Witness movement, in fact, its roots were primarily European’ (1999 pp. 38-39). It benefited from overseas influences but the leadership and major work was carried out by Australians. Although news and ministry from other countries had an effect, the first Pentecostal meetings were not planned outreaches from overseas organisations but were ‘basically indigenous movements’. Once the movement was underway, visitors from America, England and other nations helped to ‘shape the movement but not to make it’ (1999, pp. 204-5).

There was American input (Aimee McPherson, A.C. Valdez, Kelso Glover, Mina Brawner) over the first four decades but there were also significant contributions from other nations such as England, India, Scotland, South Africa and Wales. From the outset leadership was in the hands of Australians. Sarah Jane Lancaster, the founder and pastor of the first Pentecostal congregation was Australian-born as were the founders of the second and third congregations. Other Australia-born early Pentecostal leaders included, C.L. Greenwood, Philip Duncan, Charles and Will Enticknap, Joy Heath, Robert Horne and others (Chant 1999, pp. 38-41, 543; 1984, p. 24).

The first Pentecostal believers may have been influenced from overseas but their experience was their own. There was no three stage initiation as Parham or Seymour had. Regeneration was for salvation; baptism in the Spirit was for service- evidenced by speaking in tongues. An early Pentecostal publication the Good News Hall Statement of
Faith declared a belief that a definite physical manifestation accompanies the reception of the Holy Spirit. The AOG Statement of Faith was also clear about belief in the Baptism of the Holy Spirit for all believers with the initial evidence of speaking in other tongues.\[45\]

Chant’s examination of the available evidence shows the movement did not start in a vacuum but in a seed bed of revivalism and the cosmopolitan nature of Australian Pentecostalism, has been evident from the beginning (1999, pp. 205, 543). He traces its origins from ‘three major nineteenth century tributaries; the Wesleyan movement with its emphasis on entire sanctification; the ministry of John Alexander Dowie with its focus on divine healing and separation from the world; and the Evangelical movement, with its fervent and growing desire for revival. He concludes that the early Pentecostal movement was in the main, theologically Evangelical:

What set it apart was the emphasis on the baptism of the Holy Spirit accompanied by speaking with tongues. Even acceptance of the gifts was not exclusively Pentecostal. There were many in the mainline churches who believed in divine healing. It was glossolalia that was the sticking point….By insisting on the sign of tongues, they made it mandatory for people to have an experiential encounter with God (Chant 1999, pp. 543-44).

Chant’s second major thesis is that Pentecostalism’s main contribution to Australian Christianity has been its understanding that religious experience is vital to authentic faith.

\[45\] Article 5:13, United Constitution of the AOG National General Conference: ‘ The Baptism in the Holy Spirit: We believe that the baptism in the Holy Spirit is the bestowing of the believer with power to be an effective witness for Christ. This experience is distinct from, and subsequent to, the new birth; is received by faith, and is accompanied by the manifestation of speaking in tongues as the Spirit gives utterance, as the initial evidence -Luke 24:49;Acts1:4,5, 8; 2:1-4; 8:15-19;11:14-17;19:1-7.’ (1993).
Although stirring of the affections has often been part of Christian expression, in Pentecostalism’s teaching and practice ‘such a personal perception and knowledge of God has been enshrined as an integral and ongoing element of Christian life’. Study of its first few decades clearly demonstrates that ‘for most people, the perceived attraction of Pentecostal worship has been its focus on an experiential and sensate encounter with God’ (1999, p. 41). There was more to Pentecostal spirituality than glossolalia. ‘Having experienced tongues, Pentecostals were inevitably open to other kinds of ‘manifestations’… spiritual gifts such as prophesying and healing were encouraged. So, too, were phenomena such as tears, visions and physical trembling’. At times worship was extravagant and there were differences over what was acceptable. ‘However, one experience was never questioned and that was being baptised in the Spirit’ (Chant 1999, pp. 444-45).

Pentecostal manifestations had occurred, not without controversy, at early 20th century Keswick Convention meetings46 and people even claimed to have received ‘the baptism of the Holy Spirit’ with manifestations of glossolalia, before 1901.47 The Good News Hall (1909-1935) was the first Pentecostal assembly and founded by Lancaster. It identified with the Dowie-Keswick tradition of holiness, setting the pattern for early Pentecostals. The Hall’s monthly publication Good News frequently referred to visions experienced by attendees and claims of miraculous healings. In 1926 it listed nine

46 Glossalalia and healings were reported in the Keswick Convention meetings of 1910 at Eltham, Victoria (Chant 1984, p. 32).

47 The earliest Pentecostal paper in Australia, Good News (1910, pp. 3-5) edited by Sarah Jane Lancaster and published by Good News Hall in Melbourne, refers to a group in Portland, Victoria who claimed to have been baptised in the Spirit and spoken in tongues in 1870 (Chant 1984, p. 43).
separate “Manifestations” along with Scripture references: ‘falling on the face; sighing; lifting up the hands; shaking, trembling, quaking; extraordinary manifestations; laying on hands; overcome as by wine; travail; and praying all night’. The Hall often held up to twelve prayer meetings weekly including ‘tarry meetings’ to help people receive the baptism in the Holy Spirit. Prayer for the sick, ‘laying on of hands’, ‘anointing with oil’ and stories of healing by expelling demons was common. In line with their Holiness influence, association with the world was eschewed.48 Sanctification was often seen in legalistic terms of absence of cosmetics and jewellery (Chant 1984, pp. 34-43). However, the Hall was also known for its more positive and practical endeavours such as, printing of literature, tract distribution, prayer for the sick and needy, ‘laying on of hands’ for the baptism in the Spirit, and sponsoring of evangelistic campaigns.49 The Hall also responded to the social needs in Australia at a time when, according to Chant, Pentecostalism usually focused on preaching, praying and evangelism. In 1931 between 140 and 180 unemployed men, came daily to the Hall to receive ‘both material and spiritual food’. On average every week, 700 free lunches and free clothing were given away. Another two Pentecostal groups began soon after Good News Hall (Chant 1984, pp. 48-51; 96-97). 50

48 A dust storm in 1926 was interpreted as a sign of God’s impending judgment. There was concern over serious sins of murder, theft and adultery but also cards, the theatre, dance and other worldly pursuits.

49 Good News Hall flourished until the 1930’s. Hostility due to doctrinal errors and female leadership never abated but it planted churches in every State. ‘It was the original vine from which many…Pentecostal branches drew their early life’ (Chant 1984, pp. 56, 120).

50 Keswick supporter Robert Horne started Southern Evangelical Mission (SEM). In 1916, Sunshine Gospel Hall became the third Pentecostal meeting place in Melbourne. From this revival, a church was organised and bought a theatre at Bridge Road Richmond. In 1927 C.L. Greenwood became the
The *Good News* publications of 1910-1934 refer to frequent experiences of holy laughter, singing in the Spirit, people falling prostrate, speaking in tongues, people overcome or ‘drunk in the Spirit’, shakings, visions, healings and claims of xenolalia. Chant gives chapter 15 in his thesis to a detailed analysis of accounts from a number of articles, reports and early teachings, mainly from *Good News*. The primacy of the experiential in early Pentecostalism through being baptised in the Holy Spirit and consequently speaking in tongues is clearly demonstrated. It was usual but not mandatory for people to be baptised in the Spirit at a ‘tarry meeting’ based on Luke 24:49. It was common at Good News Hall to devote the Christmas holiday break to the priority of this type of meeting (1999, pp. 497-538). Speaking in tongues was to become the point of demarcation between Pentecostalism and other previous revival movements that were also marked by various emotional phenomena but none had enshrined such experiences in a biblical doctrine before (1999, pp. 503-38).

The available evidence suggests that all the various Pentecostal churches during the 1930’s, displayed a common position when it came to holiness, patterns of worship, the inspiration of the Bible and education. A spontaneous lack of ceremony was a feature of Pentecostal worship; vocal prayer, utterances in tongues, prophecies, testimonies, lively preaching and singing, laying on of hands for healing, baptism by immersion and use of the Authorised Version of the Bible - were all normally in evidence. The phenomenon of people collapsing ‘under the power of God’ or ‘in the presence of God’ occurred in Pentecostal meetings regularly over the years. In the Keswick tradition they subscribed to separation from the world; ‘the theatre, the dance-hall, the fiction library - all were

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pastor of ‘Richmond Temple’ (AOG) until 1968. It became the Pentecostal centre of Melbourne.
shunned’ (Chant 1984, p. 141-43). Importantly, was the conviction that glossolalia was the distinctive sign of the Spirit’s coming and was divine in origin and therefore was more durable and valuable than ecstatic phenomena:

Every experience was secondary to the one great experience of being baptised in the Spirit. No matter how intense or exciting or fulfilling it might be, only the infilling of the Spirit accompanied by glossolalia was ultimately acceptable. Tongue speaking was not an option. Everyone who was truly baptised in the Spirit was expected to do it…It was a phenomenon which every believer was expected to experience…The evidence indicates that most believers did (Chant 1999, p. 523).

It is not possible decades later to know what percentage of people did in fact speak in tongues. Chant’s own observation after forty years in ministry, is that it was almost universal among Pentecostals in the 1950’s and 1960’s and that it would be reasonable to assume that this was the case in the 1920’s and 1930’s. Today the AOG still requires pastors to speak in tongues before ordination. However, whether this requirement is still an important part of the spiritual life and experience of AOG pastors and their congregation will be examined later in chapter 4. Chant believes that despite Pentecostalism following the inexorable pattern of institutionalisation, the emphasis on religious experience still remains dominant (1999, pp. 523-24). Many of Chant’s findings on early Pentecostalism are informative of early AOG (Pentecostal) spirituality.

Paul Grant, an AOG minister who was converted in 1938 and began full time ministry in 1947 recalls early Pentecostal churches as ‘vigorous and pragmatic’. He says they claimed an historic evangelical faith but ‘expressed it in ways that were lively’.
Sometimes they were confrontational and coercive. ‘Street or open air’ meetings were a ‘regular part of the weekly church program’. Although organised into denominational groups, many refused to refer to themselves as a ‘denomination’. Many maintained weekly ‘Tarry Meetings’ where the focus was on waiting on God for the baptism with the Spirit and receiving of the gifts of the Spirit (2003, pp. 38-40). Grant describes the ‘order of service’ in church services:

Pentecostals expected ‘the leading of the Spirit’...at any service there would be joys and drama and spontaneous responses to the Spirit’s promptings. Gifts of the Spirit, periods of worship and praise, testimonies, Scripture readings, an anointed song, a span of silent wonder, an exhortation, a sermon, prayer for special needs...these and other components helped to make up liturgies that fascinated and fed the people, informed and instructed the congregations, in the way of the ‘Spirit-filled life’...there was an expectancy that the unexpected, the surprising and the spontaneous would occur (Grant 2003 pp. 44-45).

**AOG (Pentecostal) spirituality**

Even though the Assemblies of God website states it is unable to trace its origins to any single leader, it does acknowledge that a number of early Pentecostal leaders were involved in its formation in the initial years in Australia, including Sarah Lancaster, A.C. Valdez, Smith Wigglesworth, C.L. Greenwood and P.B. Duncan. However, it says none were individually responsible for the AOG’s formation (Assemblies of God 2004, p. 1).

Chant’s thesis (1999) relates to the first four decades of the Pentecostal movement before the *official* national formation of the Assemblies of God in Australia (AOG) in 1937. However, it would be fair to say that much of Chant’s description of Pentecostal
spirituality during the 1920’s and 1930’s reflects early AOG (Pentecostal) spirituality. The first assemblies had actually already begun almost twenty years earlier and the official formation with less than forty congregations actually brought together three State-based Pentecostal movements (the AGQ in Queensland, the Pentecostal Church of Australia in NSW and in Victoria) (Assemblies of God Website 2004, p. 1). 51

Early copies of the Australian Evangel claim it was the official organ of the Pentecostal Church of Australia in fellowship with the AOG in Britain, USA, Canada and New Zealand (Chant 1984, p. 125). Begun in July 1927, it mainly carried sermons from meetings in the Richmond Temple and news reports from the assemblies. It served members as a monthly magazine with sermons, reports, testimonies and advertisements (Chant 1984, pp. 96, 234). 52 A survey of the publications of The Australian Evangel from 1927-1938, reveals information consistent with the accounts given by Chant on early Pentecostalism. There are regular articles, testimonies and reports from the Assemblies on divine healing, holiness, tongues as the evidence of the baptism in the Holy Spirit, visions, the gift of the Holy Spirit, seeking and tarrying for the Holy Spirit, falling under the power of the Spirit, deliverance from affliction of demons, deliverance from tobacco, the foursquare gospel including Jesus as Baptiser, the full blessing of Pentecost, being filled with the Holy Spirit, gifts of the Spirit including faith, healing, miracles, word of

51 See Australian Evangel, November, 1942 p. 16.

52 The Australian Evangel (the publication of the AGQ) and The Glad Tidings Messenger (the publication of the Pentecostal Church of Australia) were merged in 1937 and adopted a combined name, and later became known as The Australian Evangel. In 1997, it was renamed the ‘Evangel Now!’ and is still the official AOG denominational newsmagazine, simply called the ‘Now!’ magazine.
knowledge, word of wisdom, singing in the Spirit, Pentecostal Baptism, Holiness and Sanctification through the Spirit and revival.\textsuperscript{53}

**Conclusion**

It can be concluded that the available Australian literature on early Pentecostal spirituality is consistent with, and arguably closely reflects, the evidence on early AOG (Pentecostal) spirituality. This information will be supplemented by examination of the accounts of AOG ministers to assist us in developing a more complete picture. Although there has been an increase in sociological research in recent years, such as Christian Research Association and the National Church Life Survey, there has been virtually none for the early years of the Pentecostal movement (Chant 1999, p. 82). This makes the accumulation and interpretation of quantitative data on Pentecostal spirituality in the AOG early years difficult. However, data obtained from the qualitative approaches will be relied on together with the data obtained from the historical records and accounts.

AOG ministers who provided reflections on Pentecostal spirituality confirm the data from the historical literature, that experience was emphasised in early Pentecostal spirituality. In particular, one minister over 60 years of age commented that a feature of early AOG Pentecostalism is a belief in ‘experience over theology’ and a radical encounter with the baptism of the Holy Spirit (Case 26). Another minister in the same 60-70 age grouping confirms there was clearly an emphasis on the baptism of the Spirit in early years. Speaking in tongues as ‘the evidence,’ was regarded as ‘an emphatic teaching’ (Case 34).

\textsuperscript{53} See *Australian Evangel/Glad Tidings Messenger* 1927-1938.
Another minister in his late 70’s commented that ‘holiness was a significant distinctive of early Pentecostalism’. He also offered that ‘tongues speaking would be seen, heard and known in an authentic Pentecostal church’ as it was an early ‘Pentecostal distinctive’ (Case 18).

In the next chapter the views of a number scholars and commentators on the distinctive features of Pentecostal theology and practice mainly in regard to Spirit baptism and the characteristics of early Pentecostal spirituality (including in the AOG), will be further explored. The influences of Pentecostalism in North America and Europe are relevant to our study, whether this is viewed from the perspective of the theory of the globalisation of religion or on the ‘importation’ model. It is necessary to refer to the views of scholars and commentators from outside Australia to fully understand the nature of Pentecostal spirituality. The lack of Australian literature on AOG (Pentecostal) spirituality required that the best available literature on the subject be examined. This information assists us to develop a more informed picture of AOG (Pentecostal) spirituality, both in its early form and its contemporary features. It also provided assistance for the design of the questionnaires for the national Survey of AOG pastors and for the key ministers.
CHAPTER 3: DISTINCTIVES OF AOG (PENTECOSTAL) SPIRITUALITY

Theological distinctives

Although I have referred to three contemporary waves that are commonly spoken of as characterising the growth of Pentecostalism and influencing the AOG, my research suggests that the development is far more complex. A survey of Pentecostalism shows it has developed a greater number of forms. Veli-Matti Kärkkäinen follows Vinson Synan’s categorisation by enumerating at least six theological streams:

First, ‘Wesleyan’ Pentecostals emphasise ‘second blessing’ instant sanctification, adding the baptism in the Holy Spirit evidenced by speaking in tongues as a ‘third blessing’. Second, ‘Baptistic’ Pentecostals came into being with the formation of the AG in 1914 emphasising gradual sanctification, rather than an instant crisis experience. The Assemblies of God in Australia (AOG) falls within this category. Third, ‘Oneness’ Pentecostals teach a form of Unitarianism which denies the traditional doctrine of the Trinity. Most hold that tongues-speaking is necessary for salvation. Fourth, ‘Charismatics’ who mostly stayed in their denominational church after the renewal of the Spirit, include aspects of Pentecostal practice and theology. Fifth, ‘Independent Charismatic’ ministries that have diverse foci like the ‘Toronto Blessing’ or the ‘Pensacola Revival’. Sixth, a variety of movements especially in the Majority World, add to the diversity; some are syncretistic and border on being non-Christian (Synan 2002, pp. 89-90).
It should be added that throughout Pentecostalism’s development, the Evangelical movement and its theology has also heavily influenced Pentecostalism in both its theology and spirituality. Due to the great diversity within the Pentecostal/Charismatic movement it is difficult to locate its defining unifying features or distinctives. Some definitions are too restrictive and link the term ‘Pentecostal’ almost exclusively to the experience of the ‘baptism with the Holy Spirit’. This is seen as the primary defining feature and reflects the doctrinal position of most classical Pentecostals. They usually believe in two distinct doctrines of ‘consequence’ or ‘initial evidence’ (that speaking in tongues is the consequence of, or primary evidence of Spirit baptism), and ‘subsequence’ (that Spirit baptism is a definite and subsequent experience to conversion). Some Charismatics have followed this teaching and are referred to as neo-Pentecostals as their theology is similar to classical Pentecostals. From a global perspective it can be argued that this definition is too narrow and that a better approach is to look wider than Pentecostal/Charismatic theology’s formulation- to empirical observations.

This is the approach that is taken in an attempt to clarify the distinctive features of Pentecostal spirituality. Pentecostalism’s various theological developments may be more diverse, but in this Research Project it is its spirituality that is in focus and in particular AOG (Pentecostal) spirituality. In this chapter various views and observations about Pentecostal spirituality or spiritualities made by scholars, ministers and observers of the movement are surveyed and their key findings categorised into a number of main themes. It is acknowledged that most of the literature on this subject is from North America and Europe, although increasingly scholars are becoming aware of Pentecostalism’s
indigenous expressions worldwide. The lack of written Australian material on Pentecostal spirituality has necessitated reference to a number of overseas scholars as well as the few Australian sources. Nevertheless, a firm case can be made that Australian Pentecostalism has been significantly influenced from North America and Europe from the theory of globalisation of Pentecostal religion.

Observations on Pentecostal spirituality

One of the valuable insights gained by our study of the Pentecostal spirituality of pastors was the interaction between, doctrine, authority, the corporate life of worship (or liturgy), and life- the individual lifestyle of the believer. The interaction between belief and behaviour within the context of Scripture and contemporary culture helps us understand the specific nature of Pentecostal spirituality. Until recently, Pentecostals did not talk about their ‘spirituality’; it was not part of their vocabulary. Consequently, we have a concept of spirituality, which has a long background in the historic or mainline churches about the believer’s growth in the life of the Holy Spirit and a shorter history of the various contemporary terms and expressions used in the Pentecostal movement such as ‘Spirit-filled, ‘baptism in the Spirit’, ‘sanctified’, ‘godly’ and so forth.

Although the beginnings of Pentecostalism may be arbitrarily limited to a specific time frame, and a particular subculture and participants, it is in fact an expression of an ongoing tradition within Christianity (Wilson 1999, pp. 107-8). What has happened in this past century is that it has become a major stream in Christianity.54 It is one of the

54 Amos Yong, argues the explosion of the Pentecostal/Charismatic movement attests to the vitality of its
most extraordinary religious phenomena in history.\textsuperscript{55} It is not surprising therefore that there are different perspectives on what constitutes the distinctive features of its spirituality.\textsuperscript{56} However, a number of distinct and essential features and motifs can be seen in different populations, cultures and environments. The central Pentecostal concern seems to be an emphasis on the ‘lived reality’ of the Christian life through the experience of the indwelling power of the Spirit in the believer. At the heart of this spirituality is prayer, whereby people respond to God’s revelation.

Primal spirituality

Harvey Cox, one of the foremost observers of religions, sees Pentecostalism as a primal spirituality with three dimensions: \textit{primal speech}, in glossolalia, a language of the heart; \textit{primal piety}, in the resurgence of trance, vision, healing, dreams, dance, and other religious expressions; and \textit{primal hope}, in Pentecostalism’s millennial outlook which holds that a radical new age is about to dawn (1996, pp. 81-122). By ‘primal spirituality’ Cox is referring to:

\footnotesize{pneumatocentric spirituality (2000, p. 319). During the 20\textsuperscript{th} century it became the largest category in Protestantism. Catholics are the largest group at 50\% of the worldwide church. Classical Pentecostals are now second largest at 20\% (Kärkkäinen 2002b, p. 89).

\textsuperscript{55} Pentecostals/Charismatics/Neo-Charismatics claim 543 million affiliated adherents, 602 million when including unaffiliated believers. Present trends indicate this is likely to rise to 1,140 million or 44\% of the total number of Christians by 2025 (Barrett 1997, pp. 24-25; Barrett & Johnson, 2002, p. 2).

\textsuperscript{56} L. Grant McClung shows the Pentecostal/Charismatic movement comes in an astonishing variety of 38 major categories, 11,000 Pentecostal denominations, 3,000 independent Charismatic denominations in over 8,000 ethnolinguistic cultures and 7,000 languages (1994, p. 11).}
the core of human religiousness...that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on. Classical theologians have called it the “imago dei”, the image of God in every person (1996, p. 81).

Although at times Cox seems to interpret the Pentecostal experience as something purely latent in humans, I would hold that Pentecostal spirituality actually involves a particular encounter with God’s Spirit, not just any spirit. It is a primal spirituality but one uniquely based on a saving experience of Jesus Christ (Williams 1998, pp. 25-26). 57

**African-American sources and features**

A number of scholars: Steven Land (1993), Walter Hollenweger (1999), Veli-Matti Kärkkäinen (2002b) and Allan Anderson (2004), all identify the African-American sources as the most important spiritualities affecting Pentecostalism’s pioneers, giving rise to the movement of ‘participation in the Spirit’. Hollenweger explicates the five main features of this African-American spirituality as, an oral liturgy; a narrative theology and witness; maximum participation of members in worship, service and decision making; dreams and visions in public worship; and the relationship between body and mind manifested by healing through prayer and liturgical dance. Anderson cites examples of African-American Christian liturgy to include rhythmic hand clapping, the antiphonal participation of the congregation in the sermon, the sense of the immediacy of God in the services and baptism by immersion. All of these practices were fundamental to early

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57 Cox claims the rise of Pentecostal spirituality is so significant in the reshaping of religion in the 21st century, he reversed his position on increasing secularisation; an ‘unanticipated manifestation of the reappearance of primal spirituality in our time’ (1996, p. 83).
Pentecostalism and remain common to varying degrees in Pentecostal churches worldwide to this day (2004, pp. 43-44).\textsuperscript{58}

Although Chant (1999, p. 103) dismisses the oral/black tradition having any influence on the indigenous Australian Pentecostal movement, it is argued that it would have impacted those overseas and American Pentecostals who travelled to Australia and who subsequently influenced local Pentecostals. African-American sources and features surely would have, at least on the view of the globalisation of religion, influenced the Pentecostal movement in Australia, even if indirectly.

\textbf{Experience of God in liturgies and rituals}

Hollenweger asserts the strength of Pentecostalism is not in what Pentecostals conceptualise but in what the participants \textit{experience} in their liturgies (1986, pp. 549-54). Pentecostal spirituality (or spiritualities) reflects the conviction that Pentecostals experience God through the Spirit and are expressed in liturgies that are mainly ‘oral, narrative and participatory’ (Anderson 2004, pp. 201-2). Yong agrees that the experiential dimension of spirituality is expressed in these ‘oral, narrative and participatory’ liturgies over and against an emphasis on ‘textuality’. It is a

\textsuperscript{58} Both Anderson and Hollenweger believe the movement’s growth in the Majority World is not because of adherence to a particular Pentecostal doctrine, but because of its roots in the spirituality of the 19th century African-American slave religion (Anderson 1999, pp. 20-23, p. 168). Only a quarter of Pentecostals are white and this is decreasing (Land 1993, pp. 21-22). Barrett’s statistics indicate non-white, indigenous Pentecostals were estimated in 1985 to be 75% of all members in 1,000 non-White/third world indigenous denominations, which, though not explicitly Pentecostal, have the main phenomenological hallmarks of pentecostalism and in over 800 explicitly Pentecostal indigenous denominations, begun without western missions support (1988, p. 1).
pneumatocentric spirituality where the Spirit invades all life in various contexts, claiming to provide for more than the ‘spiritual’ problems of life (2000, pp. 162, 319).

Traditionally Pentecostals have rejected the words ‘liturgy’ or ‘ritual’ as they imply something ‘dead’, meaningless, mechanical or religious, even unscriptural or un-spiritual. Ritual is spoken of as being too restrictive, routine and potentially inhibiting the Spirit’s moving. However, Pentecostals do engage in rituals, though they often call them by other names such as: ‘praise and worship services’, ‘Pentecostal distinctives’, ‘tarry meetings’, ‘altar calls’ ‘laying on of hands’ and so forth. ‘Ritual’ has many definitions but in this thesis it represents those actions that a movement creates and sanctions as ways of behaving that express appropriate attitudes, values and beliefs within a given situation. In particular, ritual is applied to the corporate worship service (Albrecht 1999, pp. 21-24).

For Pentecostals in the AOG, the church service lies at the heart of Pentecostal/Charismatic spirituality and constitutes its most central ritual.59

Albecht researched Pentecostal/Charismatic ‘ritual’ in three different types of local church: classical Pentecostal, neo-Pentecostal and Third Wave. Based on this study of ‘ritual’ informed by ethnographic field research, he gives a descriptive interpretation of Pentecostal spirituality.60 Although Albrecht’s descriptions are of churches in North

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59 Albrecht in Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality (1999) has an extensive list of Pentecostal rituals in his Appendix A. Appendix B also lists and categorises liturgical rites, foundational rites and microrites.

60 Albrecht selected six fundamental emic or indigenous symbols, familiar idiomatic concepts rooted in Pentecostal parlance and ritual important to understanding Pentecostal spirituality: ‘leadership’, ‘worship’, ‘word’, ‘gifts’, ‘ministry’ and ‘mission’. Anthropologists distinguish between emic and etic descriptions of culture. An emic term is one used by the people of a particular culture. An analysis
America and might not be appropriate for all parts of the world, in my view it is pertinent for those in the West, like the AOG in Australia. His methodology is relevant because Pentecostal spirituality (including AOG) is best expressed in the actions of people at worship, prayer and ceremony. Much of his research confirms what other scholars had earlier claimed, but his findings are based in empirical studies. He distilled Pentecostal spirituality into eight areas:

Firstly, Albrecht says it is a mystical/experiential piety emphasising encounter with the supernatural immanent sense of God’s presence. Second, it accentuates an understanding that the ‘gifts of the Spirit,’ including the experience of ‘Spirit baptism,’ as normative church life. Third, it requires the category of experience to understand it, particularly in worship (1999, pp. 24, 29). God is experienced as the empowering Spirit who commissions through calling and gifting to service, mission and evangelism (1998, pp. 12-19). Fourth, it has a vitality of ritual that is less about structure than the embodied attitudes, the orientation, with which members engage in the rites as structured. Fifth, it emphasises celebration- God is experienced as creative, who encourages creativity marked by inventive and improvisational actions and an adaptable entrepreneurial spirit. Sixth, it has a strong element of ‘pragmatism’ oriented to demonstrations of power for

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61 Church services are designed to provide a context for encounter with God’s manifest presence. For Pentecostals ‘worship’ is another way of saying ‘presence of God’ (Albrecht 1999, pp. 194-95).

62 The term ‘rite’ is used in this thesis to refer to a portion or practice or actions of the service (eg. song service, receiving an offering, receiving water or Spirit baptism, laying on of hands, altar responses) recognised as a legitimate part of the overall ritual.
ministry. Seventh, it embodies an attitude of ‘contemplation’ with a ‘deep receptivity’ and encourages vulnerability and openness before God. Finally, it is rooted in a communal experience of God typified by the encouragement of democratic-participatory forms, seen in biblical symbols, orality and kinaesthetic/musical activity (1999, pp. 194-95).

Albrecht finds the core of Pentecostal and Charismatic spirituality is a basic common belief in the immanent activity of God’s Spirit and the essential goal of the Pentecostal church service is experiencing or encountering God. He concedes that no single treatment can encompass all the varieties of Pentecostal spiritualities. Although his study was confined to three churches in North America, it is helpful to our research as these churches are closer to the cultural context of the AOG in Australia than many in other non-western environments (1999, pp. 24-29). Anderson agrees with Albrecht’s findings. He says Pentecostal spiritualities are ‘centred on the experience of the Spirit that pervades the whole person’ (2004, p. 204).

These findings appear consistent with the descriptive features that Chant also pointed out for Australian Pentecostalism today. He also said it is insistent in nature, making it difficult to be a nominal member. There is an expectation to lift your hands in worship and join in singing in the Spirit. People experience God through the gifts of the Spirit, expecting he will speak to them, injecting a note of excitement and anticipation into the meeting (1984, pp. 242-49; 1999, p. 544).
Experiencing the fullness of the Spirit

Walter Hollenweger was one of the first to call for a more inclusive definition of Pentecostal spirituality than the doctrine of the ‘initial evidence’ (1972, p. 149). He argued Pentecostalism is distinctively concerned with the experience of the working of the Holy Spirit and the practice of the spiritual gifts. He looks back to the early Pentecostals who overcame dogmatic differences by developing an ecumenical bond whose basis was experiencing the presence of the living God, the reality of the Holy Spirit. They did not try and work out theological problems because the only legitimate aim before the second coming of Jesus was to sanctify and unite the people of God and evangelise the world in a single generation. For most Pentecostals and Charismatics today, this experience of the immanence of God in the fullness of the Spirit through prayer, worship and the gifts of the Spirit enabling believers to evangelise, is still a main characteristic.

Supernatural experience of the Holy Spirit

In Veli-Matti Kärkkäinen’s view Pentecostalism is a new grassroots spiritual movement rather than one producing new theological constructions. ‘It has not so much produced a new theology as a new kind of spirituality and aggressive new evangelism methods’ (2002a, p. 70). His view of this spirituality can be condensed into four aspects. Firstly, it involves the present-day normative manifestation of Spiritual gifts including miraculous

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63 The primacy of the African-American church at Azusa Street as the heart or ‘cradle’ of Pentecostalism, was reaffirmed in 1970s by Hollenweger and his researchers. Scholars are starting to point out the early histories of Pentecostalism suffered from a ‘white racial bias’ that ignored the influence of black culture and a ‘gender bias’ overlooking women (Anderson 2004, pp. 168-83).

64 Anderson comments that in Majority World Pentecostalism these elements are usually more important
healing, glossolalia and prophecy as bestowed by the Holy Spirit. It is the ‘revalorization of the Charismata’ rather than theological analysis that is its most important contribution. Secondly, a dynamic enthusiasm is reintroduced to the church focusing on experiencing God as supernatural. Thirdly, empowerment through the Spirit for witnessing and service is emphasised; a factor in the movement’s growth. Finally, Pentecostal worship emphasises the supernatural (2002b, pp. 90-92). AOG minister David Cartledge made the observation that Pentecostals expect the God who supernaturally reveals himself at conversion will continue to do so. ‘Speaking in tongues, immediately creates in the new Pentecostal an expectation of further supernatural and personal revelation’ (2000, p. 17).

Implicit values

Russell Spittler enumerates five implicit key values that govern Pentecostal spirituality quite apart from the common central features of speaking in tongues, the baptism in the Holy Spirit, and prayer for divine healing. 65 Firstly, the most constant value is individual ‘experience’ including emotions of sorrow or joy. Secondly, ‘orality’ is a basic quality of Pentecostal piety. Thirdly, ‘spontaneity’ is greatly valued as it is the Holy Spirit who moves unpredictably, guides worship and leads each believer (John 3:9). Fourth, ‘otherworldliness’ is a strong feature but appears to be fading among western Pentecostals. 66 Finally, a fifth value is a strong commitment to ‘biblical authority’ that is

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65 Spittler gives an extensive list of Pentecostal practices such as, oral prayer, fasting, raising of hands, proxy prayer, laying on of hands, dancing in the Spirit, the Jericho march, altar services, falling under the power, sacred expletives, word of knowledge, anointed prayer cloths, holy laughter, exorcisms, dreams and visions and other fringe practices (2002, pp. 1099-1102).

66 It has been argued the deprivation of early Pentecostals in the USA controlled their cosmology; the real world is the eternal one and it informed their eschatology that Christ would return any moment to put
more about the authoritative role of Scripture than complex arguments about the inerrant quality of the biblical text. The high regard for biblical authority and a tendency to take Scripture’s words at face value explains many beliefs and practices (2002, pp. 1097-1102). As seen in the previous chapter, these five values were evident in the research of early AOG (Pentecostal) spirituality we have presented. In the next chapter our examination of contemporary AOG (Pentecostal) spirituality will attempt to determine whether these values still have the same prominence.

**Passion for the Kingdom**

While acknowledging the contributions of Hollenweger (1972, 1986) and Spittler (2002), Steven Land shows the relationship between spirituality and Pentecostal theology and defines the essential spirituality of Pentecostalism as ‘the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices’ (1993, pp. 38-39). Land sees the ‘already-not yet’ tension as important in understanding the power of this Pentecostal spirituality that is apocalyptic, corporate, missional and essentially affective. The centrepoint of the spirituality is to experience life as part of the biblical drama of participation in God’s history. This ‘passion for the kingdom’ is the way Land describes Pentecostal spirituality centred in the experience of the ‘lived reality by the eschatological, missionary community, expressed by prayer and integrated by “apocalyptic affections” ’ (1993, pp. 13-14, 56, 74-75, 218-19). Whether right wrongs. It may explain their little formed social conscience (1 John 2:17). Social justice was part of the church’s eschatological hope rather than mission (Spittler 2002, pp. 1101-1102).

67 Western Pentecostal academics emphasise ‘correct’ biblical hermeneutics and written theology but most Pentecostals rely on an experiential understanding of the Bible (Anderson 2004, pp. 225-28).
contemporary AOG pastors can be described as having such a passion for the Kingdom as part of their Pentecostal spirituality will be explored in the next chapter.

**Glossolalia (tongues-speaking)**

From its inception, the distinctive feature of Pentecostalism including the AOG, has been the baptism in the Holy Spirit with the accompanying sign of *glossolalia* (Greek γλωσσα = ‘tongue’, λαλέω ‘tongue’, λαλεω= ‘I speak’). For early or classical Pentecostals it is part of the process of Christian initiation; firstly, repentance and faith in Christ; secondly, baptism in water by immersion; thirdly, baptism or infilling of the Holy Spirit, the initial sign of which is speaking in tongues. It means the ability to pray in a language that has never been learned and it is normally ongoing. It is seen as a gift of the Spirit, a non-rational expression of worship in words from the human spirit rather than the mind (1 Corinthians 14:14f.). The phenomenon may be accompanied by emotional expressions such as tears or laughter or trembling. On the basis of 1 Corinthians 13:1, Pentecostals have argued that the languages they speak may be either human or heavenly in nature (Chant 1999, pp. 83-85).

Sociologist Margaret Poloma defines glossolalia as a paranormal experience that is viewed as normative within Pentecostalism. After summarising the various views of sociological researchers she presents her findings that support the contention that glossolalia is a religious experience that ‘breaks through social structures and functions to legitimise participation in religious institutions’ (1998, pp. 27, 36-39). Although little sociological or psychological research has been done in Australia on glossolalia and
certainly none in the early days of the movement, Chant argues that the contemporary research can be applied to the Australian scene to understand its origins. He examines various theological and sociological perspectives on glossolalia, including its sacramental significance for Pentecostals. He questions whether the biblical writers would see glossolalia as an innate human ability; it was only ‘as the Spirit enabled them’ that the disciples spoke in tongues (Acts 2:4). Examples cited by Chant clearly show the early Pentecostals had no doubt that glossolalia was a supernatural gift from God. He further examines early beliefs in xenolalia and concludes there is little evidence that Australian Pentecostals believed they could preach in tongues, but the conviction that tongues-speaking could be understood if you understood the language was prevalent. After examining a number of theories for understanding the phenomena, he points out that the biblical word γλωσσα means ‘tongue’ or ‘language’ not mouthing nonsense syllables. That tongue-speech may be an altered state of consciousness, does not invalidate glossolalia any more than it invalidates prayer. In response to arguments that tongue-speakers are mentally or emotionally deficient, Chant points to investigations that have shown a high degree of emotional and psychological stability among glossolalics. He refers to the richness of language and vocabulary often employed in tongues speech as stretching the credulity of explanations about tongue-speaking having sub-conscious origins (like a child copying language sounds). He appears to agree with Cox’s view that tongues-speaking is a form of primal spirituality or pre-conceptual prayer; it is satisfying but not intellectually meaningful. Chant refers to examples of crying, joy and laughter common in early Pentecostal meetings and cited in Good News that support tongues-speaking as the language of feeling; ‘groans that words cannot express’ (Romans 8:26).
He concludes that the various theories add weight to the view that glossolalia is a natural human experience reactivated by the Spirit. He acknowledges the theories do not explain how it works or where the ability to speak fluently in a language never learnt originates from (1999, pp. 85-96).

Chant notes that the rising incidence of glossolalia has paralleled the rise of rationalism indicating what Pentecostals have been saying all along, that religion is not essentially a matter of the mind but the heart. He concludes the practice of glossolalia is recognition of the place and validity of experience in religion. His thesis attempts to show that Pentecostalism not only encourages people to experience the presence of God but to enshrine that experience in an audible, visible, sacramental and sanctifying encounter called the baptism in the Holy Spirit (1999, pp. 83-98). Glossolalia counters a purely cognitive or rationalistic approach to spirituality yet it satisfies the need for observable criteria. It is able to be measured, being experienced by the speaker and observable by others; it has both subjective and objective aspects. The Survey results of AOG pastors considered in the next chapter provide measures of frequencies of glossolalia among pastors, enabling an inference to be drawn of the direction that the practice is heading.

**Postscript on Postmodernism**

Partly through the influence of postmodern thought, there is a greater recognition of the importance of experience in defining reality. Theology now is beginning to recognise that experience is an authentic source of divine revelation. When western scholars ‘describe a singular “Pentecostal spirituality”’ as the experience of God through the Spirit, this
transcends cultural boundaries and provides an authentic, yet flexible encounter with God that is meaningful in its different cultural expressions’ (Sheldrake 1995, p. 41; Anderson 2004, pp. 195-96, 200, 204). Johns argues Pentecostalism has actually anticipated the postmodern revolution, by opening the realms of reality which exist outside objective, scientific knowledge (1995, p. 87). For the purposes of this discussion, Post-modernism may be understood as a reaction to, and development from modernism. Os Guinness, an Evangelical, describes the phenomenon as a break with modernism:

Where modernism was a manifesto of human self confidence and self-congratulation, postmodernism is a confession of modesty if not despair. There is no truth, only truths. There are no principles, only preferences. There is no grand reason only reasons (1994, p. 103).

Postmodernism can be described as the expansion of reason to include the non-rational and spiritual dimensions of human personality (Bosch 1991, pp. 350-62). One of the attractive aspects of it for the Pentecostal is that it appears to make space for an encounter with God which modernism would not do (Clark 2000, p. 88). Robinson claims Pentecostals have much to offer a western world that is ‘throwing off a secular worldview in favour of a religious encounter that is essentially neo-pagan’ (1999, p. 195).

Wonsuk Ma argues Postmodernism is appealing to some Pentecostals because it provides legitimacy for an intuitive reading of Scripture. The immediacy of God’s word in Scripture has long been a Pentecostal value, even before the term ‘postmodernism’ became popular. Ma says the great interest in spirituality that paradoxically exists in a ‘postmodern’ world opens up many opportunities to Pentecostals to address such issues
as institutionalisation, social concerns, inclusion of women in ministry, global mission, racial reconciliation, and the renewal of the early Pentecostals’ vision of a healthy ecumenical relationship with other Christians (1999, pp. 63-64).

Cargal (1993) argues all that is needed for Pentecostals to enter into the postmodern age is to throw off their Fundamentalist and Evangelical shackles. Menzies’s considered response is that although postmodernism has much to offer, its ahistorical stance and epistemological skepticism is extreme and leads to relativism (2000, pp. 63-64). In my view the challenge for Pentecostals is to nurture their experiential heritage without falling into open-ended subjectivity. As Guinness warns, post-modernism is based on a philosophical position which challenges Pentecostal theologising. Although it appears more sympathetic to religion than modernism on the surface, ‘it is naïve to ignore the price tag’. Postmodernism allows all religions and beliefs to present and practice their claims but ‘demands the relinquishing of any claims to unique, absolute, and transcendent truth’ (1994, pp. 106-7). I agree with Guinness that for many Christians, including Pentecostals, the cost would be too great.

**AOG (Pentecostal) spirituality**

My survey of the literature has found considerable consistency as to the essential features of Pentecostal (including AOG) spirituality. The importance of *experience* of the Spirit in Pentecostal spirituality is paramount and this has always been the case in Australia. It is not just about forms and formal procedures but living a Christian way of life. Although the ‘lived spirituality’ of Pentecostals is broader, classical Pentecostals usually have
defined themselves in terms of the doctrine of speaking in tongues as the ‘initial
evidence’ of the baptism in the Holy Spirit. This classical view is the formal and written
doctrinal position of the AOG in Australia. Spirit baptism is seen as a distinct experience
subsequent to conversion and followed by tongues-speaking as the initial evidence.

Despite its emphasis on experience, Pentecostalism in many ways was from its
beginnings and still is today, influenced by Evangelicalism and its literary expressions of
doctrine, theology and faith. There is however, a continuing tension when developments
in Pentecostalism seek to enshrine its spirituality (beliefs and practices), into such
‘codified’ written forms. Many see this as evidence of institutionalisation. It could be
argued this began very early on in the new movement. The question of whether this is
always an adverse influence on faith and ministry will be considered later.

In the next chapter, we will seek to discover if the classical position has changed in recent
actual practice and beliefs of AOG pastors. The practices and beliefs of AOG
(Pentecostal) spirituality discovered in chapters 2 and 3 will be measured and examined
for their contemporary occurrence. Whether the current practice of AOG pastors indicates
they are confining themselves to the classical (written) doctrinal position, or whether they
are more concerned with the experience of the working of the Holy Spirit and the
exercise of spiritual gifts will be explored. If there is such change, is this evidence of a
reaction by AOG pastors against early institutionalisation of doctrine, or conversely a
sign that more mainline expressions are being adopted? Specifically, we will consider:
whether or not there is more or less emphasis on the classical Pentecostal experiences,
attitudes, beliefs and practices by pastors? Are more or less mainline (non-Pentecostal) forms of private devotional practices and ‘Charismatic’ and ‘Third Wave’, beliefs and approaches being evidenced? Are pastors indicating an increase or decrease in Pentecostal practices in church services? What is occurring in relation to their involvement in community services and outreach? It will be necessary to examine both qualitative and quantitative data to determine what are current AOG pastors’ practices and beliefs and how they relate to accepted early AOG (Pentecostal) spirituality; its oral, narrative and participatory liturgies; its supernatural experience of God; its experience of the fullness of the Spirit; its implicit values; its affective passions integrated in Pentecostal beliefs and practices; glossolalia and; the ‘initial evidence’ doctrine.
CHAPTER 4: CONTEMPORARY AOG (PENTECOSTAL) SPIRITUALITY

Introduction
The essential features of Pentecostal spirituality in the AOG were ascertained in the previous chapter. These elements evidenced a number of different aspects and manifestations that can be observed, described, measured and discussed. In this chapter, developments in more recent times in the AOG, particularly with regard the practices and experiences of its pastors will be examined to test the hypothesis that there has been change in AOG (Pentecostal) spirituality. Quantitative data from the results of the national Survey of senior pastors on their spiritual experiences and practices will be presented. Qualitative data in the form of anecdotal materials from responses of key leaders in the AOG movement on their experiences of the Spirit in the past and present will be considered. Their reflections on the Results of the national Survey and observations on current AOG (Pentecostal) spirituality will be considered. The views of scholars and commentators on the AOG will also be considered. In the final chapter the thesis will be assessed and the results and conclusions presented. Institutionalisation and the ramifications of any change in AOG pastors’ (Pentecostal) spirituality will be explored involving sociological, biblical and theological insights.

Recent developments
As previously discussed, for early Pentecostals, spiritual experiences both at corporate church and individual level were emphasised, the most important being glossolalia. Even today an AOG pastor’s credential application still requires pastors to state whether they
have experienced the baptism in the Holy Spirit and ‘speak with tongues as the Spirit gives utterance as the initial evidence’ before being ordained.\(^{68}\) Despite this ongoing emphasis on the experience of the Holy Spirit, the AOG denomination remained relatively few in numbers for many years. ‘Pentecostal churches prior to 1960 were as a matter of course, fairly small’ (Hutchinson 1999, p. 7). David Cartledge, an AOG National Executive member for twenty years, asserts one reason for this was ‘a rapid development of the denominationalism that the founders deplored’ resulting in the erosion of the autonomy of local churches (2000, p. 123). Although this claim is debatable, nevertheless it is of interest to this research that institutionalisation may be impacting on the AOG and perhaps influencing its (Pentecostal) spirituality.

Cartledge claims there was a positive change in the renewal and growth of the AOG in the 1970’s due to the ‘restoration of the Charismatic ministries of apostles and prophets’, in contrast to these offices being formalised in a denominational system. His reasoning is that whereas early AOG Pentecostals accepted these ministries, the next generation of classical Pentecostal leaders reacted against prophetic ministry during the middle decades of the century in response to their abuse and misuse. He says that in North America by the 1940’s the AG had shifted towards Evangelicalism adopting an ‘ultra conservative posture’; that is, a more restrained approach was taken that resulted in the marginalisation

\(^{68}\) See Article 5:13 of the United Constitution in the *Assemblies of God in Australia 1993: Constitutional Documents (Including AOG Church World Missions Missionary Constitution)*, April 1993.
of any experiences of personal prophecy. He argued this adversely influenced the Pentecostal movement around the world, including Australia (2000, pp. 35-8, 47-51). 69

Cartledge says certain developments ensured the AOG in Australia did not go the same way as North America. In the 1970s the AOG was experiencing tension over the influence of the Charismatic renewal with two streams emerging both for, and against this ‘new move’. A renewal of Pentecostal/Charismatic manifestations and practices such as ‘freer worship’, ‘singing in the spirit’, ‘dancing before the Lord’, ‘prostration’, ‘deliverance’, ‘prophecy’, ‘visions’, and ‘holy laughter’ began to occur in churches (2000, pp. 125-26). One of the issues that emerged at a fractious AOG National Conference in 1973 over these manifestations of the Spirit resulted in a disagreement over the autonomy of the churches. A proposal for a North American-styled centralised administrative system, involving fulltime bureaucratic leaders, was rejected in favour of appointing Executive leaders who also actively led their own churches. Cartledge believes this preserved the autonomy of the AOG and released ‘apostolic and prophetic ministries’ to develop their own networks of churches (2000, pp. 134, 149-51). 70 One report states the Executive unanimously agreed that the spiritual vitality of people, rather than administrative structure and constitutional change, is where emphasis should be placed to ensure renewal. Clearly however, decisions were made for structural change to

69 Roebuck explains the decrease in the AG of those who claim to have received the baptism in the Holy Spirit with the ‘initial physical evidence’ of speaking in tongues to a low 40% is due to the influence of the Charismatic renewal; theological challenges from Bruner (1970) Dunn (1970) and others and; the ‘evangelisation’ of the AG, but cautions none of these have been scientifically tested.

70 For instance, AOG President Brian Houston leads the largest national church, heads up his own network of churches and hosts Hillsong Conference with more registrants than the AOG National Conference.
facilitate renewal. It was decided to reduce the Executive Presbytery to seven members and change the nature of the Executive to ensure that the Secretary/Treasurer became the only full-time position instead of the General Superintendent (Smith and Smith 1987, pp. 60-63).

Shane Clifton’s view is that during the 1970s and 1980s the AOG underwent its largest transition from congregational democratic ecclesiology to pastor-led churches originating from the Charismatic movement and the rapid growth that accompanied this renewal when many in mainline churches began to experience the baptism in the Holy Spirit with speaking in tongues. Hutchison agrees the reason for growth in the Pentecostal churches at this time was due to significant transfer growth, particularly during 1976-1981, ‘as almost all mainline denominations hardened their attitudes towards charismatics’ (1998, pp. 7-8).

Not all Pentecostal growth came from Charismatic transfer growth, but it is reasonable to infer that a big jump in AOG numbers in 1979-1981 was due to this. During a six year period that saw a ‘decay in charismatic forms and membership- between 1973 and 1979’, the AOG grew by 3,552 members. In two years (1979-1981) it grew by over 13,000 members (Hutchinson 1998, p. 12). Although the AOG had grown to only 120 churches by 1972, the next few years saw a second period of renewal with a surge to nearly 200 by


72 The AOG has sustained this growth in absolute numbers. By 1993 there was 97,654 members, 717
1979. In 1984, Chant also thought this growth was in part influenced by the Charismatic movement and also by a new professional approach to church growth (1984, p. 144-45).73

Although Cartledge argued that a move away from democratic type structures encouraged the growth in the movement, it was more likely that the increase in the size and number of churches resulted from the Charismatic renewal and the church growth emphasis. This growth ‘necessitated structural change, which in a circular fashion, then facilitated further church growth.’ Larger churches responded by vesting governmental authority in the senior pastor and church board/eldership. Smaller churches followed adopting similar structures in anticipation of growth. As an executive member, Cartledge would have been involved in promoting these changes (Clifton 2006a, p. 7).

Although the Pentecostal movement is still increasing numerically, by 1999 Chant was arguing that a significant Pentecostal growth rate of 87.9% (compared with a 7.5% population growth rate) for 1976-81, was slowing markedly. The next five years it was still a healthy 48% but by 1991-1996, it had dropped to 16%. This is the case even though overall numbers were still growing. Chant acknowledges there may be many reasons for this decline, but questions whether there is a correlation with a softening of churches and 1,404 ministers; growth goals to 110,000 were reached in 1995 (Hutchinson 1998, p.12).

73 This growth rate appears supported by AOG’s statistics. During Andrew Evans' term as General Superintendent (1977-1997), the AOG grew to 700 churches from 152 churches and 9,446 constituents in 1977 (AOG Website 2004, p.1). By 1984, there were 356 churches with 44,863 attenders (Ministers Bulletin, May 1984, p. 4). Between 1973-1980 members grew from 7,302 to 20,715. In 1970 there were 110 congregations and by 1986 there were five times that number (Smith and Smith 1987, pp. 71, 83).
the need for tongues as sign of being baptized in the Spirit in that the same period (1999, p. 545). Although the answer to this specific issue is outside the scope of this Research Project, there appears to be an acknowledgment here of a significant change occurring in Pentecostal spirituality. Hutchinson also saw the growth rate was slowing for the AOG. (This was partly due to the addition is to ever larger numbers in the main body of the church). He believes the challenge now lies with the second generation of churched Pentecostal members. In his view the National Church Life Survey indicates an increase in nominal Pentecostalism suggesting that the forces of institutionalisation will have to be overcome (1998, p.12). It is anticipated that the data reviewed in this Research Project will clarify whether the hypothesis is tenable that AOG pastors’ (Pentecostal) spirituality is changing because of institutionalisation.

The newest category of renewal to impact the AOG is the ‘Third Wave’ of the Spirit, which originated at Fuller Theological Seminary in 1981 under the ministry of John Wimber. This consists of mainline Evangelicals who said ‘signs and wonders’ (including tongues) were to be sought as evidence of the Spirit’s indwelling at conversion. However, they do not consider themselves as Pentecostal or Charismatic being opposed to a dogmatic position on ‘consequence’ and ‘subsequence’. They acknowledge the gifts of the Spirit, including tongues, without the need for a baptism in the Spirit after conversion as it is assumed all the gifts are received at conversion and remain latent until subsequently released by teaching and service. Ian Jagelman warns

74 By 1990, this ‘Third Wave’ numbered thirty three million members (Synan 2002, p. 12).

75 This objection may be due to suspicion of the Wesleyan roots of Pentecostalism with fear of a re-
‘Third Wavers’ pose the greatest internal challenge if allowed to penetrate Pentecostal church leadership structures, as they will subtly undermine the need for the baptism in the Holy Spirit with the result that spiritual gifts will gradually disappear from Pentecostal spirituality (1998, p. 36).

Another controversial ‘renewal’ influence emerged in the mid 1990’s called the ‘Toronto Blessing’. It came from Toronto Airport Vineyard Church in Canada, led by John Arnott. It has impacted on many churches worldwide, including the AOG (Anderson 2004, pp. 164-65). Chant argues that in the pre- World War II years in Australian Pentecostalism, baptism in the Holy Spirit was seen as a vital spiritual experience that rested firmly on biblical foundations. He argues that with the emergence of the Charismatic, the ‘Third Wave’ movements and the ‘Toronto Blessing’, there has been a focus on the value of an emotional experience for its own sake, rather than as a sign of spiritual empowering. Chant believes a preoccupation with experience rather than a clear focus on glossolalia as sign of the impartation of the Holy Spirit is corrosive. However, he cites the fact that the official Assemblies of God Statement of Faith has not changed, as some indication that a significant element of the Pentecostal movement has retained its traditional stance (1999, pp. 545-46). The Survey and other data provided appear to challenge this view.

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Arnott had visited Claudio Freidzon of the AG in Argentina, where there had been a revival with unusual manifestations including ‘holy laughter’ and ‘falling under the power’. These became marks of Toronto, but they have been reported in many Pentecostal meetings over the past century. Whether this new movement will have the lasting effect of other great revivals in history is yet to be seen.
Hutchinson believes this increasing diversity in the AOG eats at its identity as a movement. ‘Theologically, the Church traditions which the charismatic refugees of the late 1970’s brought into the Pentecostal Churches also relativised the two great cornerstones of the Azusa Street tradition—tongues, which became not ‘the’ but ‘a’ marker of the baptism of the Holy Spirit, and restorationism’. He says the theological bases for early Pentecostalism were comparatively uniform—temperance, holiness, biblical fundamentalism, experience, and power. However, ‘in the welter of modern choices, as the biggest bus in the Pentecostal garage, the AOG is inevitably subject to increasing internal fragmentation marked by spending ever larger amounts of time resolving internal disagreements over the contents of the driver’s manual and the bus’s direction’ (1998, p.17). This research seeks to uncover whether there is evidence to indicate any change in actual practice of AOG pastors’ (Pentecostal) spirituality, if not in any official doctrinal statements.

**Changes in style and structure**

In recent years, the AOG appears to have moved towards more professional, structured and controlled patterns of leadership. At the same time however, there has generally been a fresh dynamic in worship services and an attempt to present a more relevant interface with the community. The AOG national leadership has allowed some diversity and the development of various trends within the movement. Generally it has avoided divisiveness over potentially problematic issues, such as ‘dancing before the Lord’, ‘singing in the spirit,’ ‘holy laughers’, ‘contemporary music’, and the invitation of guest
ministries. Non-Executive, so-called ‘apostolic and prophetic’ ministries have proliferated running music concerts, conferences and outreaches such as ‘Youth Alive’ and ‘Planet Shakers.’ From the mid-1980s a new stream of music came out of Hillsong Church, Sydney that has had a large influence on many churches worldwide. Further, as stated previously many AOG churches are changing their governmental style from ‘congregational’, with power vested in a board of elders over the senior minister, to a ‘leadership driven’ model where the pastor works with a board driven by a vision statement and values. Churches have a variety of ministry gifts and functions leading to diversity in church life and emphasis (Cartledge 2000, pp. 381-408). A recent increase in females taking on pastoral roles has also occurred but nowhere near as many proportionally as in the earliest days of the Pentecostal movement in Australia.

Business Review Weekly recently described Pentecostal churches, as a ‘new breed of

This approach has been at a time of growth again. By April 2003, the AOG exceeded 1,000 churches. The AOG National Secretary claimed it as the largest increase of any two-year period (Ainge 2003, pp. 8-9). Official statistics claim ‘1,012 churches with over 160,000 constituents’ (AOG Website, 2004). The National Conference in May 2005 announced a total of 1,076 churches (Cettolin 2005, unpub.). The ‘2001 NCLS Occasional Paper No.3’ by J. Bellamy and K. Castle, Feb.2004, estimates weekly attendance for the AOG to be 104,600 in 2001, 6.9% of weekly church attendance in Australia, a 20% increase since 1996.

Christine Westwood’s interpretation of this phenomena, in The Australian, is that ‘religious music is going back to its traditional role of capturing the heart and moving the soul’ as Wesley did in the 18th century, making Christian music accessible by adapting popular tunes (Westwood 2004, p. 14).

The ‘News Briefs’ section of the AOG’s Now! magazine reports over 18,000 delegates from 70 nations at Hillsong Conference. Most denominations in Australia were represented and 2,700 volunteers involved. Sessions covered the arts, music, leadership and community work (Now! 2003, p. 14).

Cartledge argued change from congregational government to leadership by those with ministry gifts and ministry teams is one of the most significant developments in the AOG (2000, p. 403).

Over twice the women hold ministry credentials than in 1977. Most work in ministry teams or with spouses but some are senior pastors or solo ministers. Until Melinda Dwight’s election in 1998, there had never been a woman on the Victoria/Tasmanian State Executive. Currently, she is the only female executive member in the nation. See J.Reiher’s article, ‘Women’s participation in Victorian church leadership’ in Australasian Pentecostal Studies Issue 7, March 2003, p. 5.
Christianity sweeping Australia and spawning churches that are among the country’s fastest-growing and most entrepreneurial’ (Ferguson 2005, p. 35).\textsuperscript{82}

Clifton argues that during the course of the twentieth century the AOG has moved away from loose-knit voluntarist communities to congregationalist free-church structures, to recently adopting ecclesiologies labelled as ‘Apostolic Revolution or Reformation’ that focus both local church and inter-church authority in the hands of influential church leaders. It seems these changes have been motivated by the mission of proclaiming the gospel to a rapidly developing Australian society. Although they may have enabled the AOG to harness the substantial growth in Pentecostalism during the last century, they may have also resulted in a move away from the ideals and values significant to previous generations of Pentecostals (2006b).

The AOG has become the major founding member of Australian Christian Churches (ACC). This begun as a new ‘loose umbrella organisation’ of several co-operating Pentecostal denominations committed to communicating Christianity within Australian society through relevant ways and practical community care.\textsuperscript{83} However, recently the ACC’s stated aim is to move away from Pentecostalism \textit{per se} and to embrace all

\textsuperscript{82} A third period of growth in the AOG has been identified from the time of Brian Houston’s election in May 1997 as National President (formerly called General Superintendent). The average church size has increased to147 people and church planting has also increased.

\textsuperscript{83} Brian Houston was instrumental in launching ACC, aiming to change the public’s perception of churches, facilitate inter-church relationships and share resources. Currently 430 church-based agencies provide over 2,000 welfare services. It claims the second highest attendances after Catholics with over 200,000 people attending 1,200 affiliated churches weekly (\textit{AOG Website} 2004, pp. 1-6).
churches that want to reach their communities in a culturally relevant way. 84 It was announced at the latest AOG National Conference in Sydney on 4th May 2005 that ACC intended to broaden its appeal to all likeminded Australian contemporary churches and not be limited to Charismatic and Pentecostal churches. 85

In recent years, although the AOG has rarely taken steps to get involved in social justice issues or political involvement, it has invited political leaders to take them more seriously. A number of AOG members have also stood for political office, some successfully. 86 Articles in the November 2001 edition of Australian Christian Churches News magazine evidence development into areas of advocacy for the poor and social welfare. 87

It appears the influence of the Charismatic renewal and neo-Pentecostal movements have impacted a classical Pentecostal denomination in the AOG with mixed results. Although

84 ACC states it recognises diversity in the common mission and key points of theology that ‘all Christian Churches share’. It claims to: be classically biblical in doctrine; charismatic in expression; embrace the gifts of the Spirit but focused to reach others; contemporary in style and relevance; ‘pro-active in care’ with churches not just for members but for the community (ACC website 2004, pp. 1-6).

85 This requires forming another organisation as the AOG wishes to retain ownership of the ACC name (Cettolin 2005, unpub.). The new goal is to bring together all contemporary churches representing about 400,000 people (Ferguson 2005, p. 37).

86 Prime Minister John Howard, opened Hillsong Church’s building in October 2002. Federal Treasurer, Peter Costello accepted an invitation to address the Hillsong Conferences in 2004 and 2005 before 28,000 registrants. Former AOG National Superintendent Andrew Evans was recently elected into the South Australian Parliament and Steve Fielding a member of City Life, an ACC church, was elected to the Federal Senate representing Victoria. Both were elected as members of the Family First Party.

87 Articles report: the Prime Minister welcoming the National Day of Honour initiative; social justice ‘in the power of the Holy Spirit’; chaplaincy work; community awards to church-based volunteers; ‘the Christian and politics’; Australian Christian Care Network; Hillsong’s forty community welfare ministries and; Pentecostals re-defining faith- based work (ACC News, 2001).
there are no comparable sociological studies on the AOG, Poloma’s research on the AG in North America found it was the local church where prophetic gifts are nurtured and is vital in regulating the tension between charisma and structure. She found that local church pastors in touch with the needs of their church power base are the key to curbing threats that over-institutionalisation pose to charisma. Her findings should have application to an arguably comparable western context existing in the Australian AOG (1989, pp. 179, 209). If so, then the local church pastor may be the key to the development of the AOG’s Pentecostal spirituality. The recent changes in the AOG, appear to be going beyond simply matters of style, leadership and church structure, but perhaps are symptomatic of a fundamental change in its Pentecostal spirituality. Data from the national Survey of AOG pastors will now be examined for further information to inform the contemporary picture of their (Pentecostal) spirituality.

**Survey of AOG Pastors**

AOG senior pastors’ responses to the national Survey on Pentecostal spirituality conducted in 2004 included information on the size of their churches. The responses correlate reasonably with the denomination’s own statistics, supporting my contention that the Survey provided a representative sample of AOG churches and senior pastors.88 Answers to the Ministerial Information section (questions 1 and 2) reveal that 78% of the

88 Of the 113 respondents to the question on church size, 44% of the pastors had under 100 people, while 63% are in churches of 200 or less. The movement’s statistics indicate the current average size of an AOG church is 168 constituents. Fifty-nine per cent of all AOG churches have less than 100 constituents while 3.74% are over 500 with only 1.93% with over 1,000 people (Kerr 2002, pp. 1-3).
120 pastors who responded to this question had completed some program of study in a Bible College.89

Experiences and Practices: Survey Questions 3 - 17

To collate and measure the Pentecostal experiences and practices of pastors in the AOG, fifteen items were combined to form an Experiences and Practices (EXPRA) Scale. Analysis of the frequencies provides evidence of the contemporary importance for AOG pastors of Pentecostal experiences. The approach taken in this Research Project is to assume these to be normal human responses to the perception of the divine. All are indicators of a personal relationship with God (although not all are distinctly Pentecostal). Praying in tongues is an experience central to beliefs in the AOG. As previously discussed glossolalia has been defined as prayer focused directly to God generally in a humanly unintelligible language. As a paranormal experience it is viewed as normative within Pentecostalism. Most AOG attenders would support the view that glossolalia is a supernatural gift, although subject to the speaker’s control, which gives an ability to speak in an unknown but genuine language intended for the purpose of prayer (Poloma 1998, pp. 27-28, 36-39). Roger Stronstad says that for Pentecostals ‘tongues is normative for their experience just as it was normative in the experience of the apostolic churches recorded in Acts’ (1995, p.16).90

89 At the time of the survey the AOG had highly recommended, but stopped short of mandating that pastoral credential candidates complete a bible college course. The AOG in Victoria now requires the equivalent of one year full time theological studies as a condition for the ordination of ministers.

Prophecy may be defined as a gift of the Spirit by which a person speaks in the name of God giving an exhortation, encouragement, reporting a vision, providing illumination or interpreting a message in tongues. It may be given in a public church service or as a personal prophecy privately to an individual. It may involve what the person believes are specific directions or guidance from God or personal confirmation of biblical truths. The experience of ‘falling under the power’, also called ‘being slain in the Spirit’ or ‘resting in the Spirit’, occurs when a person falls, often backwards, when one or more people ‘lay hands’ on the person in prayer; this is also attributed to the power of the Holy Spirit. Some practices, such as receiving answers to prayer or ‘feeling led’ by God to perform a specific action are not distinctively Pentecostal but share common features closely related to Pentecostal experience and nurture their manifestation.

Significantly, all of the 113 pastors (100%) who responded to the question about praying in tongues indicated they had done so regularly. Ninety-two percent indicated they ‘received a definite answer’ when had prayed. As seen previously, early AOG (Pentecostal) spirituality was characterised by strong emphasis on praying in tongues. When it came to having ‘given a public prophecy in church’, fewer pastors (64%) indicated they had done this. Thirty-four percent had done so only occasionally. Even less (43%) indicated they had ‘given a prophecy privately to another person’. Forty-seven

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91 Survey question 3: frequently, 78% and quite often, 22%.
92 Survey question 4: frequently, 42% and quite often, 50%.
93 Survey question 5: frequently, 28% and quite often, 36%.
percent had ‘occasionally’. The variance of public prophecy compared to private praying in tongues is considered in Poloma’s study, which showed the relative openness of pastors to the manifestation of prophecy to have institutional ramifications. Prophecy is seen as gift for the church in general and not simply personal spiritual experience. More than Spirit baptism and glossolalia, these ‘paranormal leadings can be institutionally dangerous’ and cause serious problems of order in a service. This causes some pastors to be wary of some Pentecostal expressions in public with the result that they may attempt to keep a lid on expressions that have given Pentecostalism its distinctiveness (1989, p. 77).

Sixty percent of the pastors reported they have ‘felt led’ by God to perform a specific action. Less than 13% had ‘fallen under the power of the Spirit’. Only 10% indicated they had ‘expressed holy laughter’. However, 69% had ‘heard God speak by personal confirmation of scripture’. A mere 14% testify to having often ‘received a miraculous healing’ (but 60% occasionally). Only 15% have often ‘heard God speak through a vision or dream’, 54% have occasionally but 27% hardly ever and 4%, never. Only 3% indicated often experiencing ‘a demonic deliverance’ although 33% had occasionally, 94 Survey question 6: frequently, 18% and quite often, 25%.
95 Survey question 7: frequently, 22% and quite often, 38%.
96 Survey question 8: frequently, 2% and quite often, 11%.
97 Survey question 9: frequently, 3% and quite often, 6%.
98 Survey question 10: frequently, 27% and quite often, 42%.
99 Survey question 11: frequently, 2% and quite often, 12%.
100 Survey question 12: frequently, 4% and quite often, 11%.
44% hardly ever have and 20%, never.\textsuperscript{101} The figures on this question may be skewed by variations in interpretation as to whether the question is asking if the pastor personally received deliverance or was involved in ministering deliverance to someone. In either case, they seem to indicate that a substantial number of pastors have limited experience in this area. Accounts of early Pentecostal spirituality including in the AOG had reasonably frequent references to deliverance ministry.

With regard to more general spiritual experiences a high 94% indicated they have ‘had a deep sense of God’s presence’.\textsuperscript{102} Sixty-six percent indicated they have ‘had a personal encounter with God’.\textsuperscript{103} By contrast, only 10% of pastors often had a personal experience of having ‘given a message in tongues in church’ but 41% indicated they had occasionally, with a large 38%, hardly ever and 11%, never.\textsuperscript{104} By contrast, the reflections of the older key AOG ministers as discussed later, recall regular messages in tongues in earlier AOG services. Finally, 29% had ‘danced with joy before the Lord’.\textsuperscript{105}

The results of the AOG pastors’ Experiences and Practices (EXPRA) above show a varied picture. Some individual experiences, like praying in tongues had high frequency scores. All the pastors indicated they practiced this either frequently or quite often.

\textsuperscript{101} Survey question 13: frequently, 1% and quite often, 2%.

\textsuperscript{102} Survey question 14: frequently, 35% and quite often, 59%.

\textsuperscript{103} Survey question 15: frequently, 20% and quite often, 46%.

\textsuperscript{104} Survey question 16: frequently, 2% and quite often, 8%.
However, the *EPR A* Index measuring all the responses in this category reveals an overall average of only 45% (of either ‘frequently’ or ‘quite often’). Experiences such as: giving a prophecy privately to another person, falling under the power, holy laughter, receiving miraculous healing, hearing God speak through a vision or dream, experiencing a demonic deliverance, giving a message in tongues in church and dancing with joy before the Lord, all have lower than the Index’s average frequencies. Practices that are more frequent and well above 50% are: praying in tongues, receiving a definite answer to prayer, giving a prophecy in church, feeling led by God to perform a specific action, hearing God speak by personal confirmation of scripture, having a deep sense of God’s presence and having a personal encounter with God. Overall, it appears less than half of the practices in this Index have reasonably strong frequencies for AOG pastors but more than half are less than average in frequency. Although not all these practices were clearly identified as part of early AOG (Pentecostal) spirituality, arguably most are. When integrated with other qualitative data presented later, the indication is that AOG pastors are moving away from a number of key Pentecostal practices that form a major part of early classical AOG (Pentecostal) spirituality.

**Private Devotional Practices: Survey Questions 18 - 26**

These nine items focus on the pastors’ own private devotional practices as part of the expression of their spirituality. These were measured by the frequency of spending time in certain activities and combined into a single *PRIDEV* index. These could not be termed exclusively Pentecostal practices. Ninety-eight percent of the pastors who responded

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Survey question 17: frequently, 7% and quite often, 22%.
indicated they had spent significant time in ‘private bible reading’. 106 Ninety-four percent spent time in ‘intentional private prayer’. 107 Eighty-eight per cent spent time in ‘biblical meditation’. 108 Sixty-four percent indicated they ‘read devotional literature’. 109 Sixty-seven percent ‘made use of tapes, CDs, DVDs or videos’). 110 With regard to fasting, 22% responded they did so regularly and 59% did so occasionally. Nevertheless, 19% hardly ever fast and 1% never have. 111 Pastors taking time to go ‘on a prayer retreat’ is an area of concern. Only 6% go at least quite often, 42% indicate they go occasionally and it may be a concern that 42% admit they hardly ever go, with 11% indicating they never do. 112 Sixty percent indicated they often ‘made time to reflect on their life and directions’. A significant number indicated they do so only occasionally (37%) or hardly ever (4%). 113 Journaling was not that popular with only 36% indicating they ‘kept a personal devotional journal’. 114

The PRIVDEV Index of Private Devotional Practices measured an average figure of 59% of the overall responses to ‘frequently’ and ‘quite often’ in this category. The areas that

106 Survey question 18: frequently, 73% and quite often, 25%.
107 Survey question 19: frequently, 57% and quite often, 37%.
108 Survey question 20: frequently, 46% and quite often, 42%.
109 Survey question 21: frequently, 29% and quite often, 35%.
110 Survey question 22: frequently, 33% and quite often, 34%.
111 Survey question 23: frequently 3% and quite often 19%.
112 Survey question 24: frequently, 2% or quite often, 4%.
113 Survey question 25: frequently, 19% or quite often, 41%.
114 Survey question 26: frequently, 21% or quite often, 15%.
indicated low scores (under 50%) and may need improvement are biblical fasting, going on a prayer retreat and keeping a prayer journal. Areas that showed scores higher than 50% were time spent in private bible reading, intentional prayer, biblical meditation, reading devotional literature and making time to reflect on life and directions. It must be conceded that areas like journaling and reflecting on life and directions have no available historical data for comparison and so our information provides an impressionistic view of any development. These practices are generally regarded as widely accepted aspects of Christian spirituality and the frequencies in the Index may be indicating a trend towards more mainline practices. Certainly, there appears to be a focus on the more activist practices than the more reflective practices and forms. The challenge here may be for AOG pastors to integrate both aspects in their lives.

**Church Services and Practices: Survey Questions 27 - 38**

This category sought to measure the frequency of various Pentecostal practices within the pastors’ churches. ‘Tongues and interpretation’ may be seen as a particular manifestation or one form of ‘prophecy’. One person speaks aloud in tongues in a service and another delivers the ‘interpretation’ in a known human language. The glossolalic message is an indication that God has a prophetic word for the congregation. Silence follows while the congregation waits for someone to interpret. The more common form of prophecy is where a person may simply deliver a prophetic word (without waiting for a glossolalic utterance to come from another member). Glossolalia may also be used as a means of corporate praise and worship where people pray or sing aloud in tongues while others at the same time pray or sing in English. This requires no interpretation as it is viewed as
simply an acceptable congregational prayer or worship form. Some Pentecostals are embarrassed by manifestations such as ‘falling under the power’ and question whether they are truly of the ‘Spirit’ or the ‘flesh’. Some believe it is genuine, but usually due to high suggestibility. ‘Dancing in the Spirit’ usually refers to spontaneous dancing by the congregation mostly in the same spot (and without partners) and is viewed as a biblical part of corporate worship like praying or singing together. Old line classical Pentecostals see dancing in the Spirit as something that occurs when the Spirit takes over a person, leading them to dance in a more trance-like state and they often regard the former ‘charismatic’ form of dancing as really done ‘in the flesh’.

Only 22% of pastors indicated that ‘tongues and interpretation’ were practiced regularly in their church. A significant 51% said it was only occasional but a considerable 24%, hardly ever and 3%, never. This appears to be in contrast to accounts given by older AOG ministers of early AOG and other Pentecostal church services where messages in ‘tongues and interpretation’ were a regular feature of church life. ‘Prophecies’ fared better with 58% saying they often took place in their church services, 37% occasionally and 5%, hardly ever. ‘Singing in the Spirit’ had a significant 71% indicating this took place often. ‘Praying in tongues’ was similar with 70% saying it occurred regularly in their church with 25% affirming it occurred only occasionally and 5%, hardly ever.

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115 Survey question 27: frequently, 8% quite often, 14%.
116 Survey question 28: frequently, 22% and quite often, 36%.
117 Survey question 29: frequently, 44% and quite often, 27%.
118 Survey question 38: frequently, 36% and quite often, 34%.
Forty-seven percent indicated ‘testimonies of miracles’ often occurred in their church services (with 48% occasionally). 119 ‘Testimonies of divine healing’ were a little less, with 40% indicating they often occurred (54% occasionally). 120 Forty-one percent of pastors said ‘testimonies of personal salvation’ often occurred in their church services. 121 A low 25% indicated that ‘dancing in the Spirit’ often occurred in their church. 122 For ‘falling under the power of the Spirit’, 34% of pastors indicated this often happened in their church (48% indicated it occurred only occasionally). 123

With regard to ‘altar calls/prayer for baptism in the Holy Spirit’, 59% indicated this regularly occurred in their church, 38% said it happened occasionally and 4% said it hardly ever occurred. 124 This seems to indicate a significant support for the experience of the classical AOG doctrine of the baptism of the Holy Spirit. All 106 respondents to question 35 indicated that ‘altar calls/prayer for healing occurred in their church (90% often and 10%, occasionally). 125 The results show respondents supporting AOG doctrine and belief that healing is a normal experience. Eighty-two percent of respondents indicated ‘altar calls/prayer for salvation’ occurred. 126

119 Survey question 30: frequently, 9% and quite often, 38%.
120 Survey question 31: frequently, 7% but quite often, 33%.
121 Survey question 37: frequently, 13% but quite often, 28%.
122 Survey question 32: frequently, 8% and quite often, 17%.
123 Survey question 34: frequently, 14% and quite often, 20%.
124 Survey question 33: frequently, 25% and quite often, 34%.
125 Survey question 35: frequently, 42% and quite often, 48%.
The CHSERV Index in relation to Church Services and Practices measured twelve items of ritual in AOG services. The overall average of either ‘frequently’ or ‘quite often’ in this category was 53%. Areas that indicated frequencies below average for this Index that may be of concern were tongues and interpretation, testimonies of miracles, of divine healing and of personal salvation, dancing in the Spirit, and falling under the power of the Spirit. Areas above 50% were prophecies, singing in the Spirit, altar calls/prayer for the baptism in the Holy Spirit, healing and salvation and praying in tongues. Overall the Index appears to show change away from the regular occurrences of these Pentecostal spirituality practices in AOG church services.

Community Service and Outreach: Questions 39 – 43

This category sought to measure the aspect of spirituality that relates to outward mission and service. Sixty percent of pastors regularly speak ‘to a non-church person about Christ’, 38% do so occasionally and 2%, hardly ever.\textsuperscript{127} Over half the pastors had often ‘prayed for a specific person to receive Christ’; for a significant 45% this occurs only occasionally with it hardly ever for 10%.\textsuperscript{128} Often ‘inviting a non-church person to church’, scored a little lower at 45%.\textsuperscript{129} Those who often served ‘in a church outreach or

\begin{itemize}
  \item \textsuperscript{126} Survey question 36: frequently, 52% and quite often, 30%.
  \item \textsuperscript{127} Survey question 39: frequently, 21% and quite often, 39%.
  \item \textsuperscript{128} Survey question 40: frequently, 24% and quite often, 32%.
  \item \textsuperscript{129} Survey question 41: frequently, 12% and quite often, 33%.
\end{itemize}
community welfare program’ were again well over half (57%). Those who often ‘served in a community service, social action or welfare not connected to the church’, was significantly low at 20%, (with 28% occasionally, a large 40% hardly ever have, and 13% never).

The COMOUT Index for this section measured the above five items, which came to an average of 48%. Three items in this index measured over 50%. Two items were well below 50%: inviting a non-church person to a church service and for serving in a community service or social action or welfare unconnected with the church. Apart from information on the Good News Hall in the Depression years there is not much data on Pentecostal social outreach ministry. With the lack of record in Pentecostal publications and other accounts, one could reasonably infer that social welfare ministry was not a strong aspect of early AOG (Pentecostal) spirituality. Data from the views of the key AOG ministers presented later show a mixed picture but generally indicates more involvement by pastors in these areas than previously.

**Beliefs and Attitudes: Questions 44 - 50**

These questions deal with the beliefs and attitudes of AOG pastors as a measure of (Pentecostal) spirituality. A high 97% of pastors agreed with the statement, ‘in general I feel very positive about my church’, a low 3% were neutral or unsure and only one

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130 Survey question 42: frequently, 25% and quite often, 32%.

131 Survey question 43: frequently, 10% and quite often, 10%.
respondent disagreed with the statement.\textsuperscript{132} Again a high 94\% agreed that in general they felt ‘very positive about being a pastor’, only 4\% neutral or unsure and one respondent disagreeing.\textsuperscript{133} Almost all the respondents agreed with the statement that, ‘over the past year I have grown in my faith’, with only one respondent neutral or unsure.\textsuperscript{134}

The \textit{BEATT} index, as an average of the total items, measured 69\%. (If question 46, in relation to baptism in the Holy Spirit being able to be experienced without tongues, was taken out of the equation, the Index would measure a high 77 per cent). Four items specifically dealt with baptism in the Holy Spirit and ‘the tongues issue’. As discussed previously, Spirit baptism is understood by classical AOG Pentecostals to be a work of the Spirit distinct from and usually subsequent to conversion and the sign or tangible evidence, is speaking in tongues.\textsuperscript{135} The Survey looked at pastors’ beliefs and attitudes about the statement that the ‘baptism in the Holy Spirit may be experienced without tongues’ (question 46). Four per cent strongly agreed and 16\% agreed with 20\% neutral or unsure about this, indicating that 40\% of senior pastors appear to be unsure or neutral about a cardinal doctrinal belief of the AOG. Only 60\% of pastors either disagreed (35\%) or strongly disagreed (25\%) with the statement. This is despite the fact that AOG pastors must have this experience of speaking in tongues before being ordained. Of the 135 pastors who responded to question 50, that ‘speaking in tongues is necessary as evidence

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\textsuperscript{132} Survey question 44: 69\% strongly agreed and 28\% agreed.

\textsuperscript{133} Survey question 45: 67\% strongly agreed and 27\% agreed.

\textsuperscript{134} Survey question 47: 59\% strongly agreed and 41\% agreed.

\textsuperscript{135} See Poloma’s summaries on sociological research into glossolalia (1989, pp. 34-40) and Chant on sociological findings on glossolalia as applied to Australian Pentecostalism (1999, pp. 83-98).
\end{flushright}
of Spirit Baptism’, 77% either strongly agreed (30%) or agreed (47%) with 13% neutral or unsure, 10% disagreed with only one respondent strongly disagreeing. Again, it appears nearly one quarter (24%) have some uncertainty or disagreement with the denominational doctrinal position. The difference between the responses in questions 46 and 50, may indicate that some AOG pastors, particularly those from neo-Pentecostal backgrounds, are doing their own reinterpretation of ‘initial evidence’ in Article 5:13 of the United Constitution of the AOG National General Conference and/or they may be simply reiterating the accepted doctrinal position.

Seventy-five per cent of pastors either strongly agreed (26%) or agreed (49%) that, ‘speaking in tongues should be a requirement for leadership in the church’, 12% were neutral or unsure, 11% disagreed and 2% strongly disagreed (question 48). However, with question 49, only 5% strongly agreed and 16% agreed that ‘speaking in tongues should be a requirement for church membership/partnership’. Nearly 80% of the 120 pastors who responded to this would probably not insist it be a requirement for membership (19% were neutral or unsure, 48% disagreed with 31% strongly disagreeing).

A mixed picture
In previous chapters we have seen how important experiences are in the birthing, development and renewal of AOG (Pentecostal) spirituality as a form of Christian spirituality. Data collected from AOG pastors in Australia show that experiences of the
presence of the Spirit of God are still important today but there appears to be some
development in their spirituality (practices and beliefs) with a varied picture emerging.

Low frequencies in some of the classical AOG Pentecostal practices, described in
chapters 2 and 3, appear to indicate a lessening in some of the oral, narrative and
participatory liturgies. This could be expected, partly because of an increasingly literary
society in Australia and the continual influence of Evangelical theology. There also
appears to be a change of emphasis with regards to experiencing the immanent presence
of the Spirit of God with a movement from the more classical spiritual expressions such
as messages in tongues or prophecy by individuals, to more corporate and controlled
spiritual expressions, such as combined singing in the Spirit and community praise and
worship in church services. Contemporary music, such as the *Hillsong* praise and worship
songs are now used in the majority of AOG churches.

The emphasis on altar calls for healing and baptism in the Spirit seem as strong as ever
but there is a decline in the exercise of spiritual gifts such as public messages in tongues
and prophecy or visions and dreams, which may be institutionally problematic. The
increase in congregational sizes may also make the exercise of these gifts difficult.
Despite this, AOG pastors in Australia still appear to be emphasising the importance of
affective action within an organisation that has come out of humble beginnings to one
that is institutionally modern and reaching the middle class.
One of the problematic issues that could be argued with regard to this data from the national Survey is the relatively low response rate of 22.35%; 135 out of 604 pastors responded to the Survey. One must therefore be tentative about drawing conclusions based on the Survey data alone. However, we are not relying on the Survey Results in isolation but integrating this data with the information from the qualitative data of the key ministers and my own observations over a number of years. This is considered in more depth in the next chapter where, the place of institutionalisation in this change in AOG pastors (Pentecostal) spirituality is considered.
CHAPTER 5: ASSESSING THE THESIS - RESULTS AND CONCLUSIONS

At the beginning of this Research Project we established that Christian ‘spirituality’ was a descriptive term for the work of the Holy Spirit in living the Christian life. It relates mainly to the interior dimension but cannot be separated from its outworking in the external world. In the second chapter we surveyed the background of the Pentecostal/Charismatic movement which revealed its spirituality had a unique emphasis on the initiative and work of the Holy Spirit in the believer. We saw that Pentecostal theology on ‘the second blessing’ impacts on Pentecostal spirituality (including in the AOG), and conversely its spirituality informs on Pentecostal/Charismatic theology. Pentecostal spirituality could not be restricted to Pentecostal theology and required empirical observation. In chapter three it was shown that considerable consistency could be seen in what are the essential features of classical (AOG) Pentecostal spirituality. The importance of personal experience of the Spirit was found to be paramount.

It was also noted that in more recent years the influence of the Charismatic renewal and the neo-Pentecostal movements, have impacted on the AOG. Pastors seem to be no longer confining themselves to the classical doctrinal position in current practice, particularly with regard to Spirit baptism and glossolalia. They appear more concerned with the experience of the working of the Holy Spirit and the exercise of spiritual gifts rather than holding to the classical formal theological position on ‘initial evidence’, ‘consequence’ and ‘subsequence’. In this regard some might argue that AOG pastors are actually being more consistently ‘truly Pentecostal’ in refusing to be constrained to
written doctrinal creeds and theologies, albeit enshrined by their own Pentecostal forefathers in the early decades of the twentieth century.

In the previous chapter various measurements, examinations and reflections on developments in AOG (Pentecostal) spirituality were made. The hypothesis of change was tested allowing conclusions to be drawn that are tenable in relation to a number of practices, beliefs and experiences in AOG (Pentecostal) spirituality. Data collected from senior pastors and key ministers in Australia show that while the experience of the Spirit of God is still important, there appears to be a change in the classical Pentecostal position in practice. If the data taken had confirmed that the current practices and beliefs were still totally in line with the classical features and manifestations of AOG (Pentecostal) spirituality (shown in detail in chapters two and three) then the hypothesis would have been called into question. However, this was not the case. There does appear to be a move away from an emphasis on individual crisis-type experience of Spirit baptism and from classical expressions of spirituality to those that are more corporate and controlled.

The qualitative data from the key ministers will now be examined in more detail to assist in our assessments, conclusions and recommendations. The importance of the process called ‘institutionalisation’ in relation to any changes in AOG (Pentecostal) spirituality will also be explored. The potential ramifications of this change will be looked at with insights from sociological, biblical and theological disciplines. These are employed to assist us in determining the effects of any change on the future of the AOG. In
conclusion, final assessments and deductions will be made and recommendations will be suggested.

**Reflections on Pentecostal Experiences and Practices of AOG pastors**

Eleven of the eighteen key ministers, who agreed to reflect on the Survey’s Results and on Pentecostal spirituality in general, confirmed that the Survey data supported their beliefs that there had been a change in the practices of Pentecostal spirituality by AOG pastors. The comments of the key ministers are summarised throughout this chapter, often in their own words: They thought that AOG pastors were ‘drift[ing] away from disciplined Pentecostal practices’. Pastors seemed ‘stronger in the ministry of the Word of God’ and ‘weaker on the gifts of the Spirit’. One minister described the pastors as being moderate or ‘centre of the road when it comes to experiencing realities of the Spirit’s presence’. It was generally thought that AOG pastors’ passion for Pentecostal experiences needed to increase otherwise ‘conservative approaches to the supernatural may creep in’. Although pastors appeared to be consistently involved in ‘Pentecostal practices’ in their own personal spiritual life, there was a decrease in their public practices. It was also suggested that pastors nowadays were less ‘dogmatic’ on what was considered to be ‘non-essential doctrinal positions’. (However, one would have thought that positions taken on matters like glossolalia for example, go to the very heart of the identity of the movement). One minister was unconvinced by the high frequencies for this category and actually expected the results to be lower. He was encouraged to see many pastors at least ‘occasionally’ experiencing Pentecostal phenomena. But he surmised if this meant ‘too few’ then the AOG has a problem (Case # 32).
These ministers interpreted the results of the Survey as indicating that most pastors still prayed in tongues and prophesied despite the increase in ‘the seeker friendly nature of many churches and the change in emphasis in many public services’. One Executive minister in the 40-50 age group said the low results for personal prophecy (question 6) may be because many pastors are becoming very ‘leadership focused’ and as a result are sharing ‘the latest books or fads with each other rather than God’s prompting’. Concern was expressed that over 40% of pastors who indicated they were ‘only occasionally’ or ‘never’ led by the Spirit (question 7). It was thought that responses to questions 8 and 9 may have been higher if asked during the 1990s when there was a greater emphasis in many AOG churches on the ‘Toronto Blessing’, ‘Rodney Howard Browne’s Ministry’ and the ‘Pensacola revival’. During the 1960s and 1970s, there invariably were public messages in tongues in church services, usually by a pastor or a regular public tongues-speaker. Nowadays, almost half the pastors have never given a public message in tongues. This is probably due to a change in perspective by pastors that tongues are for believers and that the practice alienates non-Christian ‘seekers’. One minister has never heard a message in tongues in any public service in the last five years (Case # 04).

Seven of the ministers were more ‘optimistic’ about the Results stating that they indicated senior pastors were ‘committed to experiencing God’. The Results were interpreted as being encouraging, as they reflected ‘a balance’ in pastors’ lives with ‘Pentecostal distinctives’ characterising their ministries. They were also thought to indicate a high level of maturity in the pastors who have ‘a well rounded view of
spirituality’ and are ‘are sincere, devout, godly and spiritual’. One State Executive member found the results encouraging but a marked contrast to NCLS research that showed many ministers struggling and wanting to leave the ministry (Case # 37). Despite the fact that many pastors were using ‘seeker-sensitive’ approaches in their church meetings, the Results showed ‘a healthy desire for the moving of the Spirit’. Even though the Results for AOG pastors’ spiritual experiences were higher than generally anticipated, it was believed they still needed ‘to press in deeper, experiencing greater levels of Holy Ghost anointing’.

Reflections on Private Devotional Practices of AOG pastors

Most of the eighteen key ministers who offered their reflections and opinions said the results in this section showed pastors had a high view of the Bible, prayer, and reliance on God. It was thought that the pastors understood that the devotional practices in this category were essential for effectiveness in ministry. Some concerns were also expressed, however: Pastors were generally not devoting enough time in reflection, journaling, retreats, private prayer and fasting. They were considered to be too busy with administration and needed to make prayer, reading the Word devotionally and relationship with the Lord God, a higher priority. They were thought to be involved in the workings of ministry ‘rather than the engine that drives the machinery, which is our devotional life’. One minister (in the 70-80 age category), believed as ‘the visual/aural element predominate in our culture’ pastors should be required to read devotional literature weekly, keep a devotional journal and regularly go on prayer retreats. Another minister believed that 37% of pastors only ‘occasionally’ made time to reflect on ‘life and
directions’, showed a lack of personal discipline. Yet another said that pastors are focused in the activist practices such as prayer, fellowship with the Spirit and worship, but weaker in the more reflective disciplines of meditation, journaling and solitude. A younger minister (under 45 years) noted there had been a dramatic growth in the use of leadership resources by pastors in the last five years but this was now changing with a recent trend back toward bible teaching resources. It was thought that perhaps the low numbers of those going on prayer retreats is reflective of this recent ‘leadership emphasis’ in the AOG. It was commented that nowadays the corporate aspect of congregational prayer and fasting is deficient. Fasting is not taught as it was twenty years ago but the data indicated that many pastors were spending time reflecting on their life and direction. However, there is no indication whether this is a regular structured practice or merely a sign of good intentions. Journaling has come more into vogue recently and the results may reflect this trend (Case # 04). Some ministers expressed concern that the results seemed ‘too positive’. One believed it did not compare with some surveys stating that ministers in general spend less than seven minutes a day in prayer and spiritual practice.

**Reflections on Church Services and Practices**

Most of the eighteen key ministers indicated they were encouraged by the results. They had a perception that there was a dilution in ‘Pentecostal distinctives’, particularly in church life. AOG pastors appear to be committed to having Pentecostal manifestations and the ‘moving of the Holy Spirit’ in their church services despite the widespread use of modern methods, equipment and facilities. Nevertheless, it was also expressed that
nowadays ‘there is a certain cringe associated with some Pentecostal practices’. As a result some pastors are ‘more comfortable having these expressions in smaller settings away from the public celebration service’. Although the lack of certain phenomena such as ‘falling under the power of the Spirit’ was generally not lamented (only one minister was troubled by the lower score), it was generally thought pastors still needed to expect more ‘signs and wonders’. The results show a decline in public prophecy in churches, with more focus on the baptism in the Holy Spirit. One Executive member had anticipated that the Results would show less use of the spiritual gifts. That only 52% of pastors indicated frequent use of altar calls for salvation was a concern to one minister in the 70-80 age grouping. His expectation, based on ‘the Pentecostal history of Azusa Street’, was that this should take place in every service. However, one of the younger ministers was of the opposite view- the level of use of altar calls reflected traditional Pentecostal values. One minister thought other Pentecostal features such as ‘anointed preaching’ and the expression of other spiritual gifts such as ‘discerning of spirits’ and ‘words of knowledge and wisdom’ should have been measured. (Firstly, the former was not measured because of the difficulty and complexity of identifying or differentiating specifically Pentecostal ‘anointed preaching’. Secondly, ‘words of knowledge’ and ‘words of wisdom’ are usually categorised or identified as a form of prophecy when exercised in a public setting).

The number of pastors responding ‘occasionally’ in this category was interpreted as an indication that AOG churches still operated ‘Pentecostally’ with prayer, prophecy, altar calls and so forth, but that ‘extreme/revivalist behaviour’ was minimal. Low frequencies
for ‘tongues and interpretation’ were probably negatively influenced by ‘seeker sensitive’ approaches. However, prophecy, healing and miracles were still being promoted as an important part of worship. There is a drift away from the ‘classic Pentecostal type service’. The ‘traditional’ format of the Pentecostal meeting is shifting, resulting in ‘a possible danger of losing [Pentecostal] distinctives and power in an attempt to be contemporary’ or relevant. A number of ministers agreed that expressions of the Spirit were being progressively limited to corporate singing rather than individually spoken ones such as testimonies, prophecies, tongues and so forth. One Executive minister expected that the results would show ‘far less public expression of the gifts of the Spirit’ than for most of the AOG’s history. Public expression of the gifts nowadays tends to be prophecies or perhaps a word of wisdom or exhortation. Singing in the spirit has changed in its manifestation from extended worship sessions to shorter more focused ones (Case #04). It is rare for a congregation to be directed to ‘sing in the spirit’ or for there to be a ‘solo song in the spirit’ from individuals, as has been ‘historically common’. Although there are regular testimonies, these are ‘most likely planned rather than the spontaneous ones we use to have’. ‘Dancing in the spirit’ has different connotations for different age groups. Worshippers may be inspired to jump up and down on occasion similar to enthusiastic participants at a music concert or sporting event. However, this is not the same as early classical Pentecostal ‘dancing in the Spirit’ which is more an individual ‘ballet type dance’ often with banners, ‘where people dance around a crowded room, eyes closed, lost in the Lord and touching no one nor mak[ing] any exhibition of themselves’. It was further thought that as most pastors were still having various types of altar calls, it was an indication that they were still traditionally Pentecostal. In contrast, ‘seeker
friendly models’ and influential mega churches usually only have one altar call, for salvation. The results on question 38 showed that praying in tongues was still a high value in church services although one minister thought more pastors should have considered it mandatory to speak in tongues ‘frequently’ rather than merely ‘quite often’ or ‘occasionally’ (Case # 04). A minister in the 60-70 age category believes the ‘Pentecostal distinctive’ is still being maintained but that a minority of pastors have lost their direction:

It is hard to know from this if those who do not openly display Pentecostal attitudes do so in these churches for the purpose of being “seeker friendly” or whether it is because they don’t totally believe in the experience (Case #26).

One minister opined that the results of the pastors’ Private Devotional Practices perhaps were now being reflected in the changes to the Church Services & Practices. He believed, ‘in percentage terms the drift is significant, particularly in testimonies of personal salvations (question 37) being so low, when this is the life-stream of the church’. In contrast, another minister believed the Results showed that church services and practices were more ‘God-honouring’ as the current spiritual expressions were conducted in a contemporary and more relevant way than in previous years.

The difference between AOG church services and other evangelical services is the acceptance of biblically based paranormal experiences as normative. At the same time, AOG pastors generally want to avoid the type of chaotic services and extremism experienced in some Pentecostal meetings that would make for institutional instability.
Senior pastors are still in a key leadership position to create an orderly atmosphere where these experiences can still occur within the opportunities provided by Pentecostal ‘rituals’. Sociological theory and research suggests that local church pastors are perhaps uniquely placed to encourage or discourage these practices. Poloma’s North American study found the factor that best predicts the degree to which corporate charisma is allowed to flow is the level of the pastor’s personal experience of such phenomena. ‘Pastors hold the key to creating an orderly milieu in which Pentecostal type experiences may still occur’. Her study found that high levels of these activities are not found in churches where pastors discourage them (1989, pp. 65, 83-87). AOG pastors’ attitudes towards the various aspects of Pentecostal spirituality are likely to have a direct affect on the practices expressed by church members, particularly within church services.

**Reflections on Community Outreach and Service**

It appears there is a positive change in this area of spirituality, although it could be argued there is still a long way to go. There appears to be a higher expectation than earlier years for involvement in social action. The (Pentecostal) spirituality of AOG pastors appears now to be less ‘otherworldly’ than in the early years, with more concern for the holistic needs of humanity and not only salvation from personal sin and experiences of the Spirit. Most of the eighteen key ministers expressed concerns about the Results. The following comments were made: ‘Most of our energies are spent on our own vision’. ‘The emphasis on evangelism could be better’. Although there is evidence of positive change ‘more could be done to reach local communities’. ‘This is an area that pastors need to give serious attention to, both in their own lives and the ministry of the
church’. It was commented that sometimes the desire for relevance resulted in pastors simply copying other churches. Churches were often not reaching the unchurched because pastors tended to emphasise ‘pulpit ministry’. Only a few were getting involved in personal outreach and ministry to individuals. It was thought there was a danger that pastors may be becoming ‘ivory tower’ preachers isolated from the real issues of the world. Although there is an espoused belief in personal individual ministry to non-believers, it appears that it is ‘a constant challenge’ for pastors to act on it. There needed to be a stronger link between social justice programs and outreach ministry. Many pastors were leading their churches to become ‘distanced from real contact with the community’. One minister commented ‘we are not great at serving and we are very insular or single focused on our community involvement’, centred mainly in the local church. Another minister was disappointed that more pastors were not inviting non-Christians to church, although overall the Results were still higher than he anticipated.

Conversely, a smaller number of key ministers said the results in this category showed relatively good results. It was thought that more AOG pastors and leaders were becoming involved in community service and outreach than twenty years ago and were developing social action initiatives. This was seen as a major development in the Pentecostal movement for some time. For one minister it indicated Pentecostal spirituality motivates people ‘to incarnational action and evangelism’. With the time constraints on a modern pastor the Results were seen as a healthy sign that many were actively involved in outreach and personal evangelism and it was encouraging that senior pastors were still involved in community service and outreach to a significant extent. This was particularly
significant to one minister who believed the AOG was ‘a movement founded on door to
door evangelism and street preaching’. It was expressed that there is an increasing
community acceptance of AOG churches run by new leadership models; most AOG
churches are involved in the community today but ‘in different ways’ than previously.

Reflections on Beliefs and Attitudes

Despite the pastors’ own personal practices, AOG doctrinal beliefs, and requirements for
ordination, pastors generally appeared to be stipulating less for church membership than
for leadership. This may reflect individual differences in pastors, based on personality or
different normative expectations. A pronounced change seems to have occurred within
AOG churches with regard for the need to have a crisis experience for Spirit baptism.
Perhaps more pastors are now putting emphasis on belonging to the church before
requiring belief or participation in accepted Pentecostal practices and experiences. This
may also reflect a change in AOG ecclesiology as many AOG churches no longer have
formal membership.136

With regard to the pastors own attitudes, a number of key ministers were surprised that
such a large number of pastors were so positive about their churches and about being in
the ministry (questions 44 and 45). One minister had not found this attitude generally in
pastors and doubted if the figures reflected the reality, given the number of churches that
close and the number of pastors who move out of ministry. However, this minister

Pentecostal Studies, webjournals.org,http://authors.asp., where he examines the ramifications of
change in the AOG structures and government.
conceded that as an Executive member, one’s perception may be negatively influenced by ongoing involvement with those pastors ‘who are discouraged, disappointed, frustrated and ready to quit’. Another minister at a large urban church also doubted the pastors were ‘totally honest’ in their responses.

The key ministers provided valuable reflections on questions 46, 48, 49 and 50: One minister believed the AOG has ‘so far been kept from going the same way of institutionalisation’ as the United States counterpart, by its acceptance of ‘apostolic leadership’. Nevertheless it was also expressed that the results in questions 44 to 50 showed that ‘we are shifting from our historical moorings’ and the very foundation ‘that makes a number of other areas surveyed to be healthy is under attack’. The way this minister expressed it was, that although the practices in Pentecostal spirituality are changing, it is not yet apparent ‘at the cutting edge of the ship’s bow, but there is trouble in the engine room where it is not yet seen’. It was thought that the AOG must embrace a fresh supernatural experience to remain in its present condition of growth and health:

What has kept us alive is our apostolic leadership and strength at the top end. Experience will beat theology any day and it is evident from this that some have not had a radical meeting with the baptism of the Holy Spirit. The reason for this is because our movement is now full of 3rd and 4th generation people whose parents or grandparents came into Pentecost by a dynamic experience but the children have never had such radical experiences (Case # 26).

These sentiments are in line with the sociological theory of second generation institutionalisation, as will be discussed later. One minister in the 60-70 age grouping
said the results show that although AOG pastors are still holding to their Pentecostal beliefs, they are now allowing for some tolerance. From his perspective there is change from his experience of the early years in the AOG:

There ‘appears to be less emphasis on the Baptism in the Holy Spirit than in early years. Speaking in tongues is still a high value but as the ‘evidence’ it is not regarded across the board with the emphatic view of yesteryear… The results appear to show a broadening of attitudes and practices and a declining emphasis on ‘tongues and interpretation’ (Case # 34).

A State Executive office-bearer responsible for ministerial appointments said the positive results on ‘beliefs and attitudes’ are ‘almost impossible to believe when benchmarked against NCLS’ studies on burnout amongst ministers. He was further concerned that there has been a ‘drift’ away from classical belief and practice in the AOG movement. However, he would have preferred to have seen the Survey sample qualified with further information about the respondents:

‘There is anecdotal evidence that AOG ministers behind closed doors admit to some variance of belief and practice. Your research suggests that this is less of a problem than I feared…If they were an older bunch, then their statistics are more likely to reflect traditional AOG views. Nevertheless the figures are high and very encouraging…I am reasonably surprised to see that Pentecostal spirituality is strong in the sample with the Ministers and their churches (Case # 37).

With regard to baptism in the Spirit and speaking in tongues, one large urban church minister believed pastors are not as rigid doctrinally as in the past and in his view, tongues is a ‘consequence not a requirement’ (Case #30). Another Executive member was
‘pleased by the general optimism’ but alarmed by the strong response of pastors ‘regarding members not needing to be Spirit-filled’. One minister said, ‘baptism in the Spirit (with tongues) is a biblical experience. We must be careful not to allow contemporary expressions to dictate biblical patterns’ (Case # 33).

A number of key ministers were concerned by the Results and thought certain issues needed addressing: One commented, that 25% of pastors were unsure or disagreed that speaking in tongues should be a requirement for leadership questioned their fitness to lead a Pentecostal church. Another minister thought tongues-speaking should be known in an authentic Pentecostal church and the results of question 50 show ‘a diminishment of Pentecostal distinctives’. It was of concern to another minister that between 20% - 40% of AOG pastors ‘don’t believe in tongues/initial evidence’. Yet another thought the results for question 33 show ‘there is not much emphasis on praying for people to receive the baptism [in the Holy Spirit]’. One minister went as far to express the view that today, ‘tongues as a defining feature is gone’ and ‘Baptism in the Spirit and speaking in tongues are optional features in AOG churches’. A minister in the 60-70 age group was surprised by the approach taken toward classical Pentecostalism and thought every pastor should be required to read Pentecostal history and take note of the trials the early Pentecostal pioneers had to face to hold to a ‘biblical belief in speaking in other tongues’. In his view the results show a ‘staggering drift’ from Pentecostal heritage and stated doctrinal beliefs, perhaps resulting from the influence of the Charismatic renewal (Case # 09).
A number of key ministers agreed the Results indicated a shift in AOG pastors’ views towards more ‘Charismatic’ rather than classical ‘Pentecostal’ approaches indicating a dilution on the position of tongues as the ‘initial evidence’ of the baptism in the Holy Spirit, which defined classical AOG Pentecostals. One Executive minister did not expect to find such a high percentage to believe that the baptism in the Spirit ‘may be experienced without tongues’ as ‘the AOG in Australia was founded on tongues as the initial evidence’ (question 46).

Varying definitions of leadership would affect different pastors’ responses to question 48. One key minister, who held a ‘broad definition of leadership’ did not require tongues speaking for most of the leaders, but did for pastors and elders in the church. Although it was not requirement for members, it was a ‘recommendation’ that was not ‘policed’. It was thought that although two decades ago ‘speaking in tongues’ was a requirement for membership in most AOG churches, today it is doubtful if many require it. The Survey Results in general seem to reflect this development.

With regard to responses on question 50, one State Executive minister stated that up to two years previously if candidates for pastoral ministry did not affirm that ‘tongues was the initial evidence’ of the baptism in the Holy Spirit they would not receive a credential. Recently, more flexibility and discretion was being exercised by State Executives and anecdotally there seems to be some variance in practice from State to State. The Survey Results may reflect this change or perhaps pastors were honestly expressing their genuine beliefs rather than adhering to traditional AOG doctrine. The Results show perhaps the
most significant change in AOG (Pentecostal) spirituality about beliefs and attitudes towards Spirit baptism and speaking in tongues. ‘This has probably been the biggest recent theological change in our fellowship… it [tongues speaking] was not just necessary but essential as evidence. Now there are 25% who are unsure about it and only 30% who are definite about the views we do hold’. This minister suggested four reasons for this change: an increase in pastors coming from other denominations in to AOG, the increasing theological education of some pastors in non-Pentecostal colleges, the growth of ‘seeker friendly’ and leadership teaching rather than theology, and finally the ‘individualistic nature’ of the movement’s churches and pastors creating ‘a wide diversity of belief, expression and practice’. It was admitted that when ‘tongues as the evidence’ was strictly held, the movement only had about 10% - 20% of the current number of churches (Case # 04). One minister stated that not all AOG pastors ‘wholeheartedly embrace tongues as the initial evidence’. They were no longer emphasising that every believer should receive the baptism in the Holy Spirit, although they ‘still want God to move in a Pentecostal way’. Another minister said, the ‘obvious confusion or mixed feelings regarding tongues’ shows it is ‘not the trademark it used to be’. Yet another minister agreed that Spirit baptism and speaking in tongues ‘is not being majored on as a distinctive that used to be held high’.

By contrast, one minister said the Results reflected little change from what has been the actual belief among AOG leaders for many years. ‘I think the use of spiritual gifts is generally very high for ministers. Where there is a drop off [-it] reflects to me not so much doctrinal change but “seeker-sensitive” attitudes’. A few of the ministers saw the
Results as positive, particularly those on the baptism of the Spirit and speaking in tongues. One, perhaps generous view, was that pastors ‘are extremely united and orthodox’. Another minister thought despite ‘all the bombardment of Wagnerism’ or ‘Third Wave’ renewal the AOG has largely stood its ground (Case # 35). 137

Changes in AOG (Pentecostal) spirituality

It is acknowledged that the response rate to the Survey was statistically lower than what some may arguably consider as adequate. It is also accepted that there are evident limitations in the design of the Survey’s questionnaires. The Survey instrument could not reasonably have included every possible feature of Pentecostal spirituality. (For example, Pentecostal preaching and various holiness practices were not included). Despite these limitations, the data from the key ministers when integrated together with the Survey Results data show changes and development in classical Pentecostal beliefs, changes in demonstrable Pentecostal practices in church services and also changes in the pastors’ own beliefs about the importance of these expressions.

Most of the key ministers thought that Pentecostal spirituality in the AOG was changing with some detrimental results: Rather than holding to the classical Pentecostal view on tongues, AOG pastors are adopting a more ‘Third Wave’ position (those who hold to the validity of the gifts of the Spirit but do not require a climactic second blessing experience, evidenced by speaking in tongues) or a more ‘Charismatic’ position (the term now used recently for those who hold to the validity and use of the gifts of the Spirit but

137  C.Peter. Wagner is a missionary strategist sympathetic to more ‘Third Wave’ approaches. He is a
do not mandate the requirement of speaking in tongues to validate their experience of the Spirit). As delineated in chapters 2 and 3, classical AOG Pentecostals claim the normative pattern of Spirit baptism as a distinct and separate experience that follows salvation with speaking in tongues as the ‘initial evidence’. It appears that most AOG senior pastors are now content in practice, if not in formal statement of belief, for church members to acknowledge the gifts of the Spirit including tongues, without pressing the need for a crisis-type baptism of the Spirit after conversion.

Only a few ministers believed that AOG (Pentecostal) spirituality ‘is changing without any visible negative results’. Even so, they still acknowledged that there was change, and that the pastors needed to embrace a fresh supernatural experience if the AOG movement is to continue in its present rate of growth. One of these ministers also admitted there was a broadening of attitudes and practices with a decline in emphasis on ‘tongues and interpretation’ in church services. A small number of these ministers stated their belief that the changes merely reflected stylistic developments in public meetings but the fundamental practices were virtually the same: One minister said there was minor change due to ‘seeker-sensitive approaches’ but not to belief in essential AOG doctrine. Another did not think AOG spirituality was changing and was ‘reasonably surprised to see that Pentecostal spirituality is strong in the sample with the ministers and their churches’. Yet another, believed there was a ‘more balanced’ spirituality than in the past but it was crucial that it not ‘swing too much the other way’. It was thought important that AOG churches be contemporary in style and that rather than doing away with Pentecostal experiences, fresh and modern expressions were needed. One minister thought that

professor at Fuller Theological Seminary School of Missions, and prolific author.
Pentecostal spirituality was ‘healthier’ than in the past. ‘We are looking now to a more natural use of the gifts in the market place of everyday life and not just after two slow songs in a Sunday morning service’.

The key senior ministers in the 60-70 years and the 70-80 age categories generally expressed that there had been a drift from early AOG Pentecostal heritage, practices and stated classical doctrinal beliefs. Some believed this was due to the influence of the Charismatic renewal. They thought it was clear some pastors have not had a radical crisis-type experience of the baptism of the Holy Spirit. One minister said:

there appears to be less emphasis on the Baptism of the Spirit than in early years. Speaking in tongues is still a high value but as the ‘evidence’ it is not regarded across the board with the emphatic view of yesteryear…… The results appear to show a broadening of attitudes and practices and a declining emphasis on ‘tongues and interpretation’ in public services (Case #34).

Another in the 70-80 age group who was converted in the 1930s and began ministry in the 1940s, commented that ‘holiness was a significant distinctive of early Pentecostalism’ in contrast to today. In his view, ‘tongues speaking should be seen, heard and known in an authentic Pentecostal church’ and this was an area of ‘decline or diminishment of Pentecostal distinctives’ (Case #18).

**Conclusions**

There appears to be less emphasis on Pentecostal/charismatic experiences and practices as classically expressed. Pastors appear to be also frequently using mainline (non-
Pentecostal) forms in their private devotional practices. Clearly there is a move towards decrease in classical Pentecostal practices in church services but a growing involvement in community services and outreach. Movement away from classical Pentecostal beliefs and attitudes are being shown and increasingly ‘Charismatic’ and ‘Third Wave’ beliefs and approaches are being adopted. Taking all the data into account together, there seems to be a convergence of evidence that indicates the hypothesis to be tenable- that Pentecostal spirituality is changing for AOG pastors and churches.

It needs to be recognised that there are limitations on these conclusions. Firstly, the data from the Survey Results was derived from late 2004 and there may have been subsequent developments since then. It could also be argued that the return rate of 135 responses from the Survey of 604 pastors is inadequate, at below 50%. However, it must be taken into account that a demonstrated lack of response bias is more important than a high response rate (Babbie 1998, p. 262). As referred to in the methodology section great care was taken in the design of the Survey with its simplicity of structure, ease of access and the use of short simple questionnaires. A clear explanatory email was sent assuring the respondents of anonymity. Easy Internet accessibility, simple operation of the web- based survey poll, no financial cost to the respondent and the clear assurance of anonymity, provided the highest possibility of representative participation. Although it is difficult to generalise too widely about the reasons or causes of the change in AOG (Pentecostal) spirituality, some reasoned reflections and speculations are given below.
Sociological Insights

Pentecostalism was birthed in distinctive experiences of the presence and power of the Spirit, challenging the more formal and clergy dominated concept of the church. Although other movements have done this throughout history, Pentecostalism was unique in that it called for the release of the laity in the ‘priesthood of all believers’ in practice, not solely in doctrine. It opened the possibility of the prophetic gifts for all who were Spirit-filled in a ‘democratisation’ of ministry. It proclaimed that the spiritual gifts were available to all believers who earnestly sought the Holy Spirit. To protect these experiences the early Pentecostals resisted formal structures especially those set up by ordination. What appears to be occurring over recent years in the AOG is that this approach is being replaced by the development of more formal and structured patterns of leadership.

This theological development and perspective is mirrored by the early sociologist Max Weber’s thesis. He argued this type of development took place in all kinds of groups and organisations. He described this in sociological terms as routinisation or institutionalisation. Confusion was introduced however, because Weber and others used a key biblical word, ‘Charisma’ as a purely sociological term. For Weber ‘charismatic’ leadership was leadership offered by someone of extraordinary personal power and ability that others willingly followed; ‘charisma’ was seen as latent human qualities in extraordinary leaders. Weber’s insights are helpful however, to illustrate what we have observed in this study.
Although institutionalisation is a process recognised by students of sociological trends, for myself as a Christian minister my predominant concern is a falling away from the freedom and work of the Holy Spirit in the church. Most Christians including Pentecostals and Charismatics comprehend ‘Charisma’ in theological terms to mean the spiritual gifts given by the Spirit of God which are able to be received by all God’s people. Furthermore, although Weber correctly recognised that routinisation and organisation often follow breakthrough brought about by a ‘charismatic’ leader, he was incorrect to think, even on a sociological level, that such developments always destroy this charisma. As will be discussed later, in theological terms, the Spirit of God through the Charisma, sometimes is actually responsible for the innovative creation of institutional structures and forms to ensure the organisation’s own survival.

What makes Pentecostal pastors and churches different from Evangelicals is the acceptance of paranormal experiences from the Spirit of God as normative. However, AOG pastors have also found it necessary to avoid the chaos resulting from an unrestrained freedom of the human element that have characterised some Pentecostal meetings and the extremism that would make institutional stability impossible. In my view, AOG pastors are an important key to creating an orderly setting in which Pentecostal type experiences may still occur. Pentecostal rituals in AOG churches provide these opportunities. I argue that in AOG churches, it is the local pastor empowered by the Spirit of God who is in a unique influential position to encourage charisma or alternatively to put more structure in place, as appropriate.
Institutionalisation

Although growth and change in individuals is taken for granted, we are less familiar with ageing in organisations. Nevertheless, the social sciences have observed and documented a process of group development that begins with human interaction and continues as long as the group exists. This process of ‘institutionalisation’, refers to a pattern of change by which spontaneous, living movements become rigid, structured and inflexible. The activities, values, experiences and relationships of the group become formalised and stabilised so that predictable behaviour and rigid organisational structures emerge. Tidball says, ‘the seeds of organizational decay begin to flower as the movement passes beyond its original phase and as a second generation takes over leadership’ (1983, pp. 123-26). Eddie Gibbs expresses this process as the way religious groups develop from men to movements, turn into machines and eventually become monuments (1979, p. 24).

Nevertheless, movements cannot function without some structure. Total freedom from structure is not possible or even desirable. The problem lies with the detrimental aspects of institutionalisation which commence when structures cease to function in the best interests of the movement they are meant to serve. Many start out as a vigorous conversionist movement or sect, but as the second generation takes over with growth and complexity, they become less dynamic and free.¹³⁸ They become ‘routinised’ because daily life cannot function very long on the unpredictable, needing a certain amount of stability.

¹³⁸ The words ‘sect’ and ‘denomination’ are used technically in the sociological sense. A sect can become institutionalised without ceasing to be a sect; a denomination may be more or less institutionalised.
One analysis put forward on the basis of organisational theory and close observation of churches, is that of David Moberg. He postulated a ‘process of institutionalization’ framework for church development in five stages that eventually ends in decline. In the early days the *incipient organisation* has few structures and strong leadership; a *formal organisation* eventually develops where the leadership imposes greater cohesion, then; *maximum efficiency* operates with less emotionalism and more stability, next; bureaucracy and leadership develop in the *institutional phase* to where it perpetuates its own interests- there is little spontaneity in worship and belief becomes a creedal vestige from the past. The church no longer sees itself as distinct to outsiders and toleration rules; uncorrected this leads to the fifth stage of *disintegration or decline*. This ‘institutionalisation’ process is general and not only limited to the fourth stage. The activities, values, experiences and relationships of the group become formalised and established so that predictable behaviour and rigid organisational structures emerge (1962, pp. 22, 118-24).139

Moberg’s components of the institutionalisation process were analysed by Thomas O’Dea who subsequently identified five dilemmas which every religious institution faces and finds impossible to escape. He elaborated Weber’s classic theory of ‘charisma’ and saw an inherent institutionalisation in religion. O’Dea identified a fundamental tension that stems from the fact that ‘religion desperately needs institutionalization yet suffers

139 In 1971 Menzies believed that Moberg denied that ultimate deterioration once ‘maximum efficiency’ is reached, is inevitable. ‘Internal reform may reverse the process’. He concluded the AG was ‘ near the optimum in the balance between spiritual vitality and efficient organisation’ (1971, p. 382).
much from it’. He describes the problem in terms of a compromise between spontaneity and stability, referred to as the ‘routinisation of charisma’. If ‘charisma’ is to endure over time in modern society it will be ‘bureaucratised’ in some form (O’Dea 1961, pp. 30-41). It would be critical to many in the AOG movement that its bureaucracy serves and nurtures the original spirit and not lead to an organisation that uses or controls the experience of the Spirit to further itself, resulting in the Charisma being overpowered by rationality, pragmatism and efficiency.

**Institutional Dilemmas**

The five dilemmas O’Dea identified are: First, *mixed motivation*: a single-minded leader does not deviate from the clear mission but subsequent leaders work for other reasons. Second, *symbolic dilemma*: originally, worship is a person’s response to the transcendent, but for it to be repeated, the sacred is symbolically enshrined in words, objects and actions which makes it mundane. Survival demands established forms. The worshipper responds to external routine ritual instead of the sacred and true worship no longer takes place. Third, *administrative order*: bureaucratic structure is enlarged to handle problems but never dismantled, becoming a hindrance. Fourth, *delimitation*: insights of charismatic leaders become stereotyped so followers know what the acceptable orthodoxy is. Doctrine gets rigidly defined and instead of the Spirit giving life, the written code kills. Fifth, *power*: originally people join a movement through conversion. The first step away is when children of converts join who are socialised into the movement. Growth and popularity further lessen the demands of membership. Finally, a movement becomes so widely accepted that it becomes allied to the wider culture (O’Dea 1961, pp. 30-41).
Putting O’Dea’s thesis simply, movements are institutionalising when they experience a ‘fragmentation of goals’; ‘a mixing of the leader’s motives’; a formalisation of worship; an uncontrolled ‘mushrooming of bureaucracy’; ‘a petrifying of definitions and a pursuit of power or popularity’ (Tidball 1997, pp.125-28). In Sociological terms, if these five institutional dilemmas appear to be alive it would indicate a strong co-presence of ‘charisma’ within the institution.

In Australia, it appears the very success of the AOG and the inevitable growth of its bureaucratic structure has produced certain tensions. Similar to many organisations, the AOG faces the threat of over-institutionalisation and over-regulation, which has the tendency to quench the Holy Spirit and the working of the spiritual gifts. The incidence, or otherwise, of these five institutional dilemmas will now be examined in detail in relation to the AOG. The findings and observations on the AOG in Australia will be compared and contrasted with the landmark research work on the counterpart movement, the AG in North America by Margaret Poloma. She found that, despite its large organisation, the AG was still experiencing vitality and growth due to its ability to encourage personal participation in the charisma without jeopardising its organisational structure; action actually viewed as indicative of the work of the Holy Spirit. Nevertheless, despite its organisational success, the AG still struggled against those very forces of success quenching personal leadings by the Spirit. Sociologically, religious

140 Through an analysis of survey data collected from 1,275 AG adherents in 16 congregations and 246 ministers throughout the AG in the USA, Poloma sought to show the importance of religious experiences in the construction of Pentecostal/Charismatic reality (1989, p. 5).
experiences are often deemed to be ‘dangerous’ in that charismatic prophets who hear from God tend to threaten the institutional order; dangers that are often reduced and routinised by means of ‘institutionalisation’ (1989, pp. 11, 207-8).

**Mixed motivation**

The exclusion of women from leadership positions is one illustration of the existence of the dilemma of *mixed motivation*. As a gauge it measures the rise of professional clergy that jeopardises the priesthood of all believers. Poloma argued, that in North America the AG has allowed its success as an institution to block avenues once open to women. The original enthusiasm of early Pentecostalism that recognised charisma rather than social status, gives way to a priestly clergy that draws a distinction between the leaders and the led (1989, pp. 120-1, 208). Jacqueline Grey finds this dilemma demonstrated in the AOG in Australia where she says the development of the ministry has become a *profession* rather than charismatic *gifting*:

> The routinisation of charisma has produced a new professional clergy that undermines the values of charismatic leadership: the very tradition on which the fellowship was founded. The dilemma of ‘mixed motivation’ is expressed in the tension between the *satisfaction* received by, on the one hand, office and prestige, and the values of charisma gifting on the other (2003, pp. 48-49).

Although opportunities appear to be improving for women ministers in the AOG, there are still limitations when it comes to positions of power such as senior pastorates or executive positions at State and National level. ‘The Report on Women Holding
Credentials in the Assemblies of God’ states that of 935 senior pastors in the AOG in Australia as of September 2002, thirty-three or just 4% are women and only 13.58% of all ordained ministers are women, that is 158. This is a far cry from the early Australian Pentecostalism as referred to in chapter two, where half the congregations by 1930 were established and led by women. The more encouraging statistic is that, 37.2% of probationary minister credentials are held by women, that is, 193, which is promising for the future (Kerr 2002, pp. 1-2, 27-28).

**Administrative order**

Poloma found that despite early protests, an elaborate organisation emerged in the North American AG and grew often at the expense of the freedom of the Spirit. Prophets without a congregational power base were easily silenced but still find a forum in local congregations led by highly charismatic ministers. The dilemma has remained viable because of the relative autonomy of the individual churches (1989, p. 209). In contrast to the North American AG’s centralised executive structure, in Australia the AOG National and State Executive positions are filled by pastors who also continue to lead their own and often large and autonomous churches. These leaders are free within the AOG to carry out ministries that have contributed to the growth and success of the movement. The Australian structure is sufficiently flexible to allow for the continued experience of the presence of the Spirit and the working of the gifts. However, it must be realised these ‘charismatic’ voices are always under threat of being overwhelmed by the accommodative forces of an instant-results-culture, human models of church growth and
success, pragmatism, efficiency, wealth, power, fashion, entertainment, lifestyle and the appeal of political power.

**Symbolic dilemma**

The *symbolic dilemma* is demonstrated where experiences of the Spirit of God in Pentecostal/Charismatic ritual are replaced by routine liturgical forms. As discussed previously, Pentecostals have their own rites or rituals (meaningful symbolic acts) such as the laying on of hands, speaking in tongues, raising hands in worship and so forth. Ritual more than any other factor, encourages or discourages openness to Pentecostal experience basic to Pentecostal spirituality and distinctiveness. ‘Paradoxically… symbols, rituals, ceremonies can be easily concretized in the institutionalization process, making them barriers instead of helps in transmitting the very religious experiences that may have generated them’ (Poloma 1989, pp. xviii, 11). Worship becomes less a person’s response to God and a more mundane response to an external form. This dilemma is the most important but the most difficult for keeping charisma alive where forces of institutionalisation and accommodation work against it. Poloma’s study found that highly experiential pastors lead more charismatic churches where the charisma, the experience of the Spirit and the practice of the spiritual gifts, is shared by the members (1989, pp. 185-86, 211).

My observations made in the last twenty-seven years in Australia indicate that, apart from short seasons influenced by the ‘Pensacola revival’, ‘Rodney Howard Brown Ministries’ or the ‘Toronto Blessing’, the spontaneity of many services have became noticeably less.
This is particularly so as churches became larger and their demographics have changed. As AOG churches became more urbane, there was an increasing demand for more structured services, professional production, skilled musicianship and sophistication of church services. Despite this, Pentecostal services at most AOG churches are still less formal than the usual non-Pentecostal or Evangelical service. Most AOG pastors promote the reality of a Pentecostal worldview that teaches the normality of spiritual experiences. God is not seen to be distant but personally involved with his people. Most AOG pastors in the Survey, as confirmed by the key ministers, indicated they prayed in tongues frequently, experienced definite answers to prayer, have been led to perform certain acts, experienced healing, have heard God speak in Scripture, have had a deep sense of his presence and have had a personal encounter with God.

Although AOG churches generally now use contemporary styled music (usually *Hillsong Music* or their own songs), their worship services differ from most other non-Pentecostal churches. They involve some congregational participation, emphasis on ‘praise and worship’, music and singing and at times, spontaneity. Worship styles and approaches do vary from church to church. In some it is loud and celebrative and seemingly spontaneous while in others it is short and routine, yet in both the experience of God’s immanent presence in church services still occurs.

Generally however, Pentecostal experiences of the Spirit are changing from less individually expressed phenomena to more orchestrated corporate manifestations. Church congregations now mainly experience the presence of the Spirit of God through corporate
worship, and short times of co-ordinated charismatic expression such as combined free worship and singing in the Spirit. This is in contrast to the more individualised expressions of past years such as tongues and interpretation or prophecy.

It may be that changes in personal Pentecostal experiences and practices by pastors are being reflected in the church services. Pentecostal ritual officially promotes classical Pentecostal doctrine, but the data indicates that individual expressions of tongues and interpretation and prophecies from ordinary members are becoming less frequent in church services. This is despite the fact that pastors are claiming to regularly pray in tongues in private.

Pastors may be becoming more sensitive to the possibility of ‘fleshly’ or overly emotional or disorderly practices by individuals in the congregational setting or may be concerned that the gifts will be abused or misused. (In the late 1970s and 1980s, I observed a number of instances of inappropriate or immature use of the prophetic gifts, sometimes to indirectly ‘correct’ other members of the congregation or to contradict a pastor’s message in public). Although these pastoral concerns are valid, the resultant effect may be the quenching of manifestations of the Spirit. Careful teaching and admonition from the pastor should be able to guide or restrain potentially disorderly expressions. The possibility for problems will always be present and some pastors will choose simply not to encourage prophecy rather than face the issue of dealing with disruptive phenomena (Poloma 1989, pp. 189-95). A number of pastors in conversations with me have claimed that as their churches have grown, it has become logistically
impossible to accommodate or guide prophecies from the congregational members. Prophecies can take up too much time and there is the danger of immature prophets or unknown visitors speaking forth. Often it is difficult for individual vocal expressions to be heard in larger auditoriums. Many larger urban churches now limit prophecies to the trained platform worship teams assisted by electronic amplification.

Other Pentecostal practices like corporate singing in the Spirit, praying in the Spirit, altar services for the baptism in the Holy Spirit, prayer for healing and calls for salvation, appear to have a more secure position in AOG ritual. Testimonies (of miracles, divine healing and personal salvation) appear to be less emphasised and may need attention. These oral and narrative expressions could be revitalised through the use of multi-media and pre-recorded testimonies on DVD played in the service. As church services develop in response to the sophistication of growing churches, practices that were once encouraged to be spontaneous may need to be nurtured in a more organised manner.

Pentecostal pastors often claim there is no official order or ‘liturgy’ of service, but a definite form has evolved. It varies from one church to another but the components are similar: a ‘praise and worship’ segment, welcoming visitors, receiving tithes and offerings, a special musical item, announcements, preaching the word and an altar call. More traditional services last about two hours and the more contemporary to one and half hours. Openness to and mode of expression of, Pentecostal manifestations vary. Some AOG pastors encourage such manifestations, others do not, and most seek a ‘middle of the road’ experience. Older style Pentecostal services attempt to ritualise classical
Pentecostal experiences but increasingly pastors appear to be resisting approaches perceived to be inauthentic or culturally inappropriate. Some still use old forms to liven up formal Pentecostal ritual such as orderly hand clapping and responses such as ‘amen’ and ‘hallelujah’. Although these are often authentic, they at times can be routine as any set liturgy. Larger churches have professionalised their services, sometimes filmed for DVD production. Presentations are more professional with a team of pastors and quality musicians who often seek to get audience response in a pre-planned way. The operation of the gifts of the Spirit occurs mainly among those leading the meeting on the platform. Occasionally, the order of service is set aside as the power of the Holy Spirit takes over a service and the congregation collectively responds.

Spiritual/religious expressions that counter the planned ritual may leave a pastor-leader in an invidious position to work out what to do next and how to handle any problems that develop. It appears more pastors prefer routine to the potential dangers of experiences that could turn institutional order into chaos. Data from both the Survey Results and the key ministers’ reflections suggest AOG pastors are becoming less comfortable with individually expressed classical Pentecostal practices and are more likely to prefer the safety of institutional form or the combined worship experience to an experiential flare-up. To minimise potential inauthentic practices or disorder, pastors are increasingly dissuading individualised experiences in services and are emphasising set programs, professionally run services and discouraging ‘emotionalism’. Some churches may have controlled the spontaneous moving of the Holy Spirit to promote more institutional
church growth. If the priesthood of believers in ministry and the impulse of spiritual gifts are to be continually revitalised, much influence is in the hands of the local pastor.

**Dilemma of power**

The *dilemma of power* is about accommodation and acculturation. New converts demonstrate less interest in and loyalty to the organisation than those who grew up in it. When denominations try to control their freedom by attempting to dictate solutions to tensions, it may produce a reaction resulting in the departure for newer, less organised and more charismatic churches. Another manifestation of this dilemma is the unprecedented involvement in politics by denominational leaders (Poloma 1989, p. 210). In Australia, the AOG is far more cautious in being identified with those of its favourite sons who have moved into the political arenas. Despite this, as seen in chapter four, the AOG seems to be moving from the position of political passivity of its early founders.\(^{141}\) This dilemma has been allowed to remain alive, allowing the accommodation process to proceed unnoticed. Poloma believes this process will continue unless a core value is endangered. For Pentecostals this core value ‘is a worldview in which religious [spiritual] experiences are central’, not narrow doctrinal definitions of identity (1989, p. 161).

**Dangers of delimitation**

In my view the pastor’s role most clearly embodies the tension between charisma and institutionalisation as he or she struggles to avoid *delimitation*. This dilemma addresses

\(^{141}\) At the National Conference on 3\(^{rd}\) May 2005, President Brian Houston declared the AOG is never to be a political organisation, yet pastors should encourage individual constituents called to enter politics in whatever party. Nevertheless, the new *Family First Party* does have close links to the AOG with
the threat to following the leading of the Spirit, which tends to relativise the original religious message in relation to new conditions. In the North American AG there has been successful pastoral resistance on issues most affecting their congregations (against legalism about divorce and remarrying being the best example) but often the letter of the law seeks to replace the spirit of charisma. Poloma claims that in the North American experience, ‘pragmatism and expediency rather than prayer and dialogue are often the preferred methods for stilling controversy’, where there has been a centralised shift of power toward the AG’s General and Executive Presbyteries at the expense of local churches (1989, pp. 162, 165-67, 210-11).

The crucial issue for the AOG is whether pastors in its autonomous churches are able to retain the control of their centralised denominational government structure or whether the central structure will dominate its constituents. In Australia, the shift of power has been more personal; to those pastors adopting leadership-driven models of church government (as opposed to congregational models) and who have also secured Executive denominational positions. A point of departure from the AG model in North America is that in Australia most AOG State and National Executive members are unsalaried and continue to hold their own church pastoral positions and local power base with its local interests to protect. It may be that this locally empowered executive will find it is more able to represent local interests and resist growing central bureaucratic control.

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many of its members attending AOG churches (Cettolin 2005, unpub.).

142 The AOG’s policy on Divorce and Remarriage, particularly as it relates to ordained ministers is currently being reviewed by the National Executive in Australia.
Keeping the dilemmas viable

These dilemmas cannot be resolved without either quenching the Spirit of God and the manifestations of spiritual gifts or alternatively capitulating to disorder. To the extent that such tensions exist, charisma is alive and the Spirit of God has a freer reign within a healthy organisation. Pentecostal spiritual experiences may be institutionally dangerous, but to silence them would be to remove the distinctive identity of Pentecostalism in the AOG. The emphasis on autonomous local church self-government and ‘apostolic’ leadership at executive levels within that system presently seems to be promoting diversity in types of ministries and churches. AOG churches can attract very different types of socio-economic and racial groups and like-minded people from the larger neo-Pentecostal movement and the church at large. As a result, a wide variety from traditional to contemporary worship styles, are accommodated within the AOG. On the other hand it may be argued that as the larger mega-churches continue to flourish within the AOG, the culture of the movement may be influenced away from diversity.[143]

Importantly, data in Poloma’s study shows that experiences of paranormal phenomena, including signs and wonders, divine healing and prophetic abilities are the best predictor of activities that would facilitate church growth. The indicators of some dilemmas reflect the burden institutionalisation has placed on charisma, whereas others reflect a healthy tension that allows charisma freedom to operate. Charisma is a factor in the rise and revitalisation of movements but all too often it seems to depart quickly once it has completed the task of ‘institution-building’. It may be even more fragile today as modern


**Biblical analysis**

Is the institutionalisation of churches such as the AOG inevitable, according to Scriptural precedent? It could be argued that such a development can be seen in the churches in the New Testament. A contrast has been emphasised between the Spirit-endowed ministries, seen in the Corinthian church for example, with the concern for hierarchy and order evident in the Pastorals and the organisation that emerged early in the second century. This is often seen as a response to a crisis stirred by a declining enthusiasm and expectation of an imminent parousia. The emphasis on official ministers over a non-ministering laity is far from the situation in the Pauline homologoumena (Rom., 1 and 2 Cor., Gal., Phil., 1 Thess. and Phlm.) where all believers are seen as charismatics. The later development can be considered as ‘early catholic’, an abandoning of the freedom of ministering by the Spirit for the safety of routinisation of ministerial office and cultic celebration (Harding 2001, pp. 14-15, 60-61).

Seeing the apostolic age in two distinct and contrasting church orders, ‘the charismatic’ and ‘the institutional’, was given classic expression by Rudolf Sohm at the turn of the last century and still attracts support.144 The argument is that in the early Pauline epistles, the churches are free of structures and subject solely to the direction of the Holy Spirit in contrast to churches in Acts, the epistles of James, 1 Peter, 1 and 2 Timothy and Titus,

where elders and institutional order are mentioned. This view sees two opposing pictures of the church with no middle ground (Giles 1989, pp. 9-12).

The weakness of this approach is that it is based on an idealistic, dichotomous understanding of social structures that may not correspond to actual historical reality. Weber made ‘the charismatic’ and ‘the institutional’ two ideal types against which phenomena could be measured and reality approximated more to one or the other. Scholars like Rudolf Sohm, confuse the notional with the actual. Some of the uncertainty comes from that fact that Weber took the term ‘Charisma’ from Paul (via Sohm). Although both uses sometimes merge they must not be confused. Paul’s understanding is theological, reflecting the way the Spirit of God works in individuals to empower them for ministry. Weber on the other hand, seeks to provide a ‘value free’ construct where charisma is applied to a certain quality of a person’s personality by which he is considered extraordinary and endowed with supernatural, superhuman or exceptional powers or qualities (Giles 1989, pp. 175-77).

Is there some indication in the New Testament that Paul thought movement away from the freedom of the Spirit and spontaneity to more ordered church life is a detrimental development? The evidence suggests that it is not so straightforward. Paul takes distinct approaches with different churches. He advocates more order for the Corinthian church but allows for the freedom of the Spirit in the Pastorals while still watching out for heresies. Although church order at Corinth was charismatic, it also had institutional forms and while the church order in the Pastorals was more institutional, it also had charismatic
elements; it was basic and not like the established structures in later centuries (Giles 1989, pp. 9-10). However, Weber’s ideal type is still a useful framework to understand this development.

If we only have a short period of time for the New Testament and the second generation had not yet taken over, one would not expect a great deal of institutionalisation. We need to be cautious as most of the evidence is implied and not explicitly stated. Diversity can be over-emphasised and a linear framework of institutionalisation imposed on Scripture rather than allowing it to speak for itself. Tidball believes ‘the brakes were not let off the process until after the end of the New Testament period’ when the growth of offices and bureaucracy, stereotyping of worship, legalisation of ethics, and the intellectualising of Christianity became widespread. Later Montanism, as a prophetic movement, emerged in the second century in reaction to these trends (1983, pp. 133-34).

Those who see a distinction between charismatic and institutional church order in the New Testament interpret Paul’s understanding of ministry in the congregation to only be a matter of supernatural and episodic manifestation. This is an inadequate interpretation of Paul’s understanding of ‘spiritual gifts’ as he emphasises every ministry is a gift from God. His term to interpret the various ministries in the life of a congregation is charisma (singular) and charismata (plural). In 1 Corinthians 12-14, Paul debates an elitist group

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145 Some scholars see the New Testament covering a longer period and think the process to be so advanced they doubt if certain epistles were written by Paul. Arguments for authenticity are complex and beyond the scope of this Research Project. There is no convincing reason to reject their authenticity and much seems to commend their early dates (Tidball 1983, pp. 128-29).
that sees episodic manifestations of the Spirit as the mark of the spiritual person. He insists the Spirit has been given to all, not just leaders. The church is like a body in which every member makes a contribution (1 Cor. 12:13-26) and this is to be understood as a *charisma* (1 Cor. 12:4, 9). Tongues-speaking is a charisma, as is helping, administration, teaching, exhortation, leading, generosity and charitable acts (Rom. 12:7, 28) (Giles 1989, pp. 15-16).

Applying a sociological perspective to the New Testament, Tidball argues that by the time Paul had established his churches the pure charisma of Jesus had already been institutionalised in Jerusalem and routinised in Paul. ‘The Church then, in sociological terms was largely in its early days a charismatic group of the second generation’ (1997, p. 57). Giles also argues that the process of institutionalisation of the church begins early in the group around Jesus, although not consistently. Persecution and heresy may have encouraged it and an outbreak of charismatic gifts discouraged it. Paul’s death would have hastened it, as the churches would have had to take full responsibility for their own life. Although this could be seen simply as a sociological phenomenon, it need not exclude other layers of explanation, including the Holy Spirit drawing the early Christians into stable and structured communities. Not all ‘institutionalisation’ is inevitably a work of human self-reliance against the freedom of the Spirit. Some structure and form could equally be the result of the innovative work of the Holy Spirit. The household setting of the early churches works against the view that the believers in the Pauline churches gathered in an unstructured free association where a fundamental social equality existed without any offices. It also fails to recognise that the emergence of office
is just one part of institutionalisation and it does not appreciate that in Paul’s view the church ‘charisma’ and office belong together (1989, pp. 10-15).

Margaret MacDonald argues that the world of the early Pauline believers was in fact a catalyst for change in the churches (1988 pp. 9, 26). She locates the start of institutionalisation with Paul himself who supports the various local offices arising naturally in the churches he addresses and values their independence. An increasing institutionalisation in the Pauline corpus, testifies to the need to stabilise community life due to severe challenges by false teachers and criticism of the community’s behaviour from those outside. Leaders in the Pastorals are seen to be respectable male householders who conform to the ethical criteria affirmed by the Greco-Roman urban elites, and have the teaching aptitude required for church leadership. Only by maintaining these values and order could the church, as the “household” of God, hope to embrace the empire (Harding 2001, pp. 61-62).

**Innovation and routinisation**

Opposing forces interacting in a constant process of interplay evidences the complexity in the early Church. Holmberg sees a charismatic form of authority ‘continuously being institutionalised and reinstitutionalised’ through the interactions of persons, institutions and social forces within the Church (1979, pp. 198-201). It has been common to play off ‘charisma’ and ‘office’ against one another representing opposite and irreconcilable poles, one of which was swallowed up and destroyed by the other in the course of early
church history. This interpretation is simplistic. If ‘office’ is already present in Paul’s churches, it is equally true that ‘charisma’ does not disappear in the later, more institutional church of the second and third centuries. Osiek argues some hierarchical figures of that period, such as Ignatius of Antioch and Cyprian of Carthage, consider themselves ‘charismatics’ possessing the spirit of prophecy and live according to its inspiration. Although there is a development of institutionalisation in the early church, it cannot be blamed for the demise of charisma. The explanation is far more complex (1992, pp. 77-78).

An alternative interpretation of the development to institution is suggested. Rather than speaking of the ‘routinization of charisma,’ the process can be understood as the transformation of charismatic leadership and structure into other types. This is especially so if the charismatic authority is not a victim of institutionalisation, but rather the initiator, as Holmberg finds Paul to be. When charisma seeks institutional manifestation for the sake of stability, order, and continuity, a new phase in the life of the movement is occurring which is neither better nor worse, but necessary for survival. The effect is more social control, less freedom from the pressure and ambiguity of living in an unstructured world, allowing further capacity for self-governed action. The apostolic church could then be described as an institutionalised charismatic movement begun through the inspiration of a dynamic leader who commanded authority and whose claim to revelation

146 ‘Charisma’ is seen as free, unstructured, prophetic leadership, deriving its authority from the inspiration of the Spirit, and responds in an ad hoc manner as needed. ‘Office’ is seen as permanent, stable leadership by designated individuals based on legally constituted authority transmitted in a hierarchical succession. Stereotypically, charisma means freedom and spontaneity; office means stability, continuity and the eventual suppression of charisma under the weight of its authority.
was compelling. Holmberg says this is a movement that followed the inevitable laws of nature by evolving structures and more permanent types of authority, which responded to the ongoing need for order. In the process, ‘the charism is not lost, but transformed into different shapes and manifestations’ (1979, pp. 198-201). Although Holmberg’s critiques of Weber are an important contribution, not all will agree with his exegetical conclusions. Some see Paul as an advocate of unstructured freedom against later Christian institutionalism. Nevertheless, Holmberg strongly makes the case from textual data and sociological theory for the transition to institutional structure to be earlier than many thought (Osiek 1992, pp. 78-80).

Holmberg criticizes Weber for underrating the complexity and for not considering the charismatic leader’s role in the process as the main routinising agent who wants to build a lasting community. ‘Dilemmas of institutionalization should not be confused with its driving forces’. It is better to speak of the institutionalisation of charisma. ‘Institutionalization is the term denoting the whole process, and is present from the very inception of the charismatic movement whereas routinization is only part of the process’ (1979, pp. 162-65, 176-78). MacDonald agrees that Holmberg’s corrections help to harmonise Weber’s insights with the understanding of institutionalisation as a process beginning in the early stages with institution-building impulses inherent in the charisma itself. It helps us understand how development in the early church proceeded and how the innovation is given permanence as a social structure (1988, p. 14).
These insights help us to interpret the current developments in the AOG. Although it could be argued that the AOG pastors’ (Pentecostal) spirituality is becoming more institutionalised, this does not mean it is necessarily more routinised or detrimental to the life and growth of the church. The existence of the dilemmas of institutionalisation within the AOG referred to previously, point towards a healthy tension in the movement. It seems charisma has been allowed to operate and even ‘institutionalise’ for the benefit of the growth of the AOG as the cultural context it finds itself in begins to change. Charisma is a factor in the rise and revitalisation of the AOG as a movement. It does not seem to have quickly departed once the construction of the denomination was completed but rather it has changed in its form and structure.

Theological Reflections

There is a widespread view in Protestant circles, especially Pentecostal/Charismatic ones, that the Spirit of God and church institutions are in contradiction (2 Cor.3:17). This view fails to understand the nature of church structures and the way the Spirit of God works. The result says Miroslav Volf, would be ‘pneumatic anarchy’ as the only appropriate structure for the Pentecostal church (1998, p. 234). We must go beyond a simplistic dichotomy of charisma versus institution, order versus freedom or Spirit versus structure. The AOG is developing increasingly complex structures but it is also continuing to grow and flourish. The issue is not so much whether growing institutionalisation in itself is good or bad, but whether it is having detrimental effects on the Pentecostal spirituality of AOG pastors and churches. Clifton notes that institutions are central to human communities without which we have rampant individualism. Rather than overriding the
original charisma, ‘it may be possible for institutional developments to encourage and enhance the charismatic orientation of the church’ (2006a p.4). The current changes in Pentecostal spirituality that this research has shown may indicate AOG pastors are ‘intuitively’ responding to this need for ‘charismatic order’ in their churches.

As Miroslav Volf points out, institutions are stable structures of social interaction. Every social unit as a group is already an institution. ‘Concrete sociality and institutionality are inseparable’. You can only become a Christian and then live as one, through institutionalised procedures- confessing Jesus Christ as Lord, baptism, communion with the triune God and with each other. ‘The essential sociality of salvation implies the institutionality of the church.... The question is not whether the church is an institution but rather what kind of institution it is’ (1998, pp. 234-35).

In my view, Pentecostals, like those in the AOG, are living out a model of church that holds out a promise of transforming Christianity. However, this is occurring without much theological reflection, particularly in relation to the doctrine of the church. As we have seen in chapter one, this is an important issue as many Australians are saying spirituality is of vital interest to them, but not the institutional church. The influence of individualism means people will say that Christianity is not about church but a relationship with God. The church however, is more than just an optional extra to faith and its institutional nature is an integral aspect of its constitution. It is necessary therefore to look at what Pentecostal ecclesiology may have to say to us about the nature of the
church, including its institutional character. Hopefully this will provide some guidance for the future direction of the AOG in Australia’s social context.

**Pentecostal Ecclesiology**

According to Evangelical theologian Clark Pinnock what Pentecostalism has to say about ecclesiology is more than academic:

> The gargantuan challenge that we face in mission is not something that can be effectively responded to on an individual basis …The fact is that we are not meant to be isolated disciples but communities incorporated into the Spirit-filled body of Christ. Even our experiences with God are corporate, shared experiences, sustained by community. We cannot and are not meant to go it alone (2006, pp. 149-50).

Pinnock proposes a distinctly Pentecostal ecclesiology of power where the main aspect is believers endued with power to serve as anointed witnesses to the kingdom of God. Pentecostals experience God as empowering and commissioning for mission. The presence of the Spirit is a sign and foretaste of God’s reign, which is even now breaking into the world. The church is the community of faith central to God’s plan, called to witness to the character of his reign and to reveal the nature of his kingdom. God expresses himself to the world in the present through the church, by signs and wonders. This ecclesiology provides a unique way of interpreting the gospel as not only justification, forgiveness and a rational message, but also as a word of power that heals and delivers people in the here and now (2006, pp. 150-53). This model is a helpful starting point.
Veli-Matti Kärkkäinen provides further insights in relation to understanding the structure of the church from a Pentecostal perspective. He reports that in his involvement in the *Roman Catholic Church- Pentecostal Dialogue (1972-1989)*, one of the main issues of ecclesiology discussed was the relationship between the Spirit/charisma and institution. Whereas the Catholic Church has emphasised hierarchy, ordained ministry, church authority and sacraments, Pentecostalism as a recent revival movement, has generally emphasised the working of the charismata in the church. Pentecostals ‘were ready to go beyond the all-too-simplified dichotomy of “charisma versus institution” to a more fruitful notion of church which is *both* Charismatic *and* has structure’. For Pentecostals there is no one aspect to identify the ‘true nature’ of a church as they see that the New Testament does not show us *the* structure but several types (2002a pp. 73-74).

The dialogue team sought to develop a Pentecostal view of the church as Charismatic fellowship: ‘*fellowship was a common experience of baptism into the body of Christ through the Spirit* (cf. 1 Cor 12.13)’. This is a shared experience in the life of the community through the presence of the Spirit and concretely lived out through the charismata, which is provided to *every* member. However, this emphasis on the charismatically constituted church does not mean stressing the charismata at the expense of structure and institutions which would be both sociologically and historically naïve (Kärkkäinen 2002a, pp. 74-75).
Trinitarian ecclesiology

In seeking to understand Pentecostalism and charter a way forward recent scholarship on the Trinity is instructive. Initiated by Karl Barth’s (1936) pioneering and imaginative work on this crucial doctrine, there has been a great renewal of interest in the Trinity. Theologians generally are agreed this doctrine is foundational to the Christian faith. They have also seen the practical and ethical implications of a doctrine of the Trinity that stresses mutuality, community and equality (Giles 2002a, pp. 86-87, 103-5).

A Trinitarian model of the church first of all gives place to all three persons in the Trinity- the Father, Son and Spirit. It also emphasises co-equality and community. All three persons are fully omnipotent: indivisible in power and authority. They are bound together and united in self-giving love and perichoresis (interpenetrating communion). All work inseparably and they are never divided. In every work of God all three persons work as one, but each makes a distinctive contribution. The Father creates and as creator gives form and structure to all life, which is his gift. This includes human institutions as part of his creation. The Son redeems those who believe in him. The Spirit is the one who sanctifies and empowers. ‘Thus, all the divine works, whether creation, redemption, sanctification, or any other, while in each case more particularly the work of one member than the others, are nonetheless the work of the entire Trinity’ (Erickson 2000, p. 67).

Believing that God’s life should inform their own life, Christians have long recognised that there is an analogical relationship between Trinitarian relations and human life. This is needless to say limited because God in eternity represents perfection and we humans
are part of a fallen world. As a result, in our world among other things, provisional hierarchies are needed to order communal life. Volf says, ‘the human dimension of ecclesial institutions requires that the assignment of certain roles (charismata) must always be viewed as provisional’ (1998, p. 244). Thus, the doctrine of analogy requires that we move from God to humanity not vice-versa (Giles 2006). It also arguably suggests a non-hierarchical model for human relationships. Each person of the Trinity is differentiated from the others, ‘yet of equal value and dignity and each responds to the others in self-giving love, working together in perfect harmony’ (Giles 2002b, pp. 7-8).

As this doctrine is a natural starting point for theological reflection it enriches and informs the doctrines of the Church and ministry in a number of ways. First, the doctrine of the Trinity reminds us that in some distinct ways each member of the Trinity: Father, Son and Spirit, contributes to the life of the Church. This insight is a corrective to theologies which all too often focused almost exclusively on one of the three persons of the Trinity. Liberal traditions emphasise God the Father, who is seen as the Father and creator of all; the Catholic and Reformation traditions which have almost exclusively focused on Christ, (the former, in the sacraments and the latter through the preached Word); and thirdly, the Pentecostal/Charismatic movement which at times can so focus on the Spirit that the Father and Son get eclipsed. A truly Trinitarian theology of the church follows Paul who taught that all of ministry flows from the contribution of all three, Father, Son and Spirit (1 Cor.12:4-6; cf. 2 Cor.13:13; Eph 4:3-6). It also sees the Church as called into existence by the Father, redeemed by the Son and empowered by the Spirit (Eph 1:3-14).
In relation to the issues discussed in this Research Project, a Trinitarian perspective is very helpful. Theologians have long held that ordered life is a gift of God the creator. Thus they speak of government (Rom. 13:1-50) and marriage (Gen. 2:23-25), as ‘created orders’. On this basis we should think of church government and church structures, what we have called ‘institution’, as a gift of God the creator. He is the one who gives stability to all social institutions, including the church. It is however, Christ who brings ‘the new creation’ (2 Cor. 5:17). He is the one who redeems those living in the fallen creation. He restores what sin has distorted. He brings into existence a community where God the creator is understood as Father. In this community the Spirit is the divine transforming presence. He makes fallen creatures redeemed by Christ new people, binding them together in community- a community that is a foretaste of the perfect community to be known in heaven (Giles 2006).

Another way the contemporary renewal of the doctrine of the Trinity has enriched ecclesiology is by seeing the Trinity as an image, an ἴκων or model of ecclesial life. This is a common theme in contemporary theological work but Miroslav Volf has possibly most carefully and productively explored this matter. He is quite clear that the movement must be from God to the church and human relations, not vice-versa. He is highly critical of the circular reasoning of scholars who begin with their doctrine of the Church and then develop their doctrine of God, arguing that their doctrine of the Trinity supports their ecclesiology. For Volf, the Trinity is a community of three ‘co-equal’ divine persons where none is before or after (Athanasian Creed) bound together in self-giving, united
together in being and action, mutually indwelling one another in perichoretic (interpenetrating) community (1998, pp. 191-200; 234-35).

In this Trinitarian view, if humanity is relational and if God is social, then the church might be seen as mirroring the Trinity, suggesting a Trinitarian ecclesiology. God who is a communion of love, exercises power that is interactive and shared but not dominating, and calls out a community to share his glory (Jn. 17:24-26). It suggests we can envision the church as the image of the Trinity, following its relational and dynamic pattern (Pinnock 2006, pp. 153-54).

Many theologians argue that the doctrine of the Trinity should practically inform all human relationships and therefore challenges all forms of human domination and becomes a charter for liberation (Giles 2002b, pp. 7-8). According to Pinnock, when we confess that God is triune we are affirming that the eternal life of God is personal life in relationship, that God exists in community and that the life of God is in essence self-giving love. The church therefore should seek to be a temporal mirror of these Trinitarian relations:

We are the community that is called to be, on the finite level, the kind of reality that God is in eternity. The divine dance (perichoresis) supplies the basis for personal dynamics of the community. The church needs to order its life in this manner so as to echo the community of Father, Son and Spirit (2006, p. 154).
If the Trinity is meant to be a model for us to follow in relating to each other, then the implications are that we should be concerned to function in a relationship of equality and mutual respect. We would need to understand that although people have different gifting they are as important to God as we are, and we must treat them as equals. If all Christians are indwelt by the Holy Spirit, then the judgment and insight of each should be equally valued. Although this does not indicate the sort of church government we should have, it does mean that it is improper to dominate or coerce people. Some will have different responsibilities and play more significant parts in church life or in decision making, due to their gifting, experience or spiritual maturity. Just as in a sporting team there will be functional differences but all are, and should be seen as significant, and treated with respect (James 2:1-7; 1 Cor. 12: 22-27) (Erickson 2000, pp. 84-96). This has implications for AOG pastors in taking individual member’s contributions seriously but also for church members to allow those gifted to lead to be able to do without being resisted or disrespected (Heb. 13:17).

A community of the Spirit

Pinnock suggests the church is to be an anointed witness to the kingdom of God and therefore it must be a community of the Spirit. The Pentecostal model of church as a fellowship of the Spirit is an expression of the free-church model, but as we have seen with Pentecostal spirituality, there is an experiential approach that emphasises an encounter with the supernatural. As with many Pentecostal churches, in the AOG we now see a new model of church emerging, where people gather not to hear a sermon as in the Reformed tradition or to witness a sacerdotal liturgy as in the Catholic tradition, but to experience the presence of the living God where the meeting pulsates with life. The
power of the original Pentecost event is continued in ritual, God is expected to move with power, and there is broad participation by an empowered laity. The location of the church in this model is where the Spirit is present in power and its prominent ‘mark’ is the manifestations of the presence of God (which we have sought here to measure, to some extent, in AOG pastors and churches). The key and defining thing is to have a living experience of the Spirit. This does not exclude the Word and sacraments but the fellowship must transcend the merely institutional (Pinnock 2006, pp. 156-57).

Such a church will need a continuing charismatic structure where there is a gifted community. The New Testament makes no distinction between charismatic and non-charismatic believers. All are baptised into the body of Christ by the one Spirit and all experience the Spirit. However, that does not mean there is no place for offices. There is a need for certain institutional aspects of church that are part of the continuing charismatic structure. As discussed previously, in any social movement an institutional dimension is needed in order for it to function and continue. What is essential from a biblical perspective is that the institutional elements be functional, flexible, effective and appropriate to facilitate the work of God. Pinnock reminds us that the Spirit is fundamental for the church and must be given primacy over structures and offices, even though they too are Spirit-given (2006, pp. 161-62). It is essential that in the AOG, the charismatic leadership offices and charismatic pastoral offices are used to facilitate the Spirit’s work, including through charismatic lay people. Somehow this must be given primacy over contemporary structures, programs and developments.
Trinitarian Pentecostalism

As Trinitarian Pentecostals, the AOG’s understanding of the work of the Spirit cannot be divorced from the Spirit’s relationship to the Father and the Son. The doctrine of the Trinity should inform church life and assist us in our theological reflections on both the doctrines of the church and of Spirit baptism. Simon Chan says that to reflect upon the Spirit’s work in the Trinity is to discover the point of integration between belief and practice in the affection, as brought out by Land (1993). Following Augustine’s thinking, the Spirit is the bond of love between the Father and Son and between Christ and the church. Pentecostal spirituality which looks at the Trinity from the perspective of the Spirit could be characterised by a special configuration of religious affections (orthopathy) which enlivens right belief (orthodoxy) and issues in right practice (orthopraxy). Theologically speaking, one could say the AOG’s ‘Pentecostal spirituality is essentially affective trinitarianism’ (Chan 2000, pp. 29, 32-33).

Volf agrees that we need to think of the church as the image of the triune God following the relational and dynamic pattern of the Trinity (1998, pp. 214-20). He suggests a participatory ecclesiology where the presence of Christ in the Spirit, which constitutes the church, is mediated not simply or primarily through the ordained ministers but the whole congregation. He argues that we should carefully listen not only to tradition, but to the emerging voices of thriving growing churches, both in the West and especially outside in the Majority world (1998, p. 11-13). The AOG is one of the many of these church voices that can speak to us about developing a contextualised ecclesiology. He sees God’s
eschatological new creation as the all-embracing framework for an appropriate understanding to help identify and locate the church:

Wherever the Spirit of Christ, which as the eschatological gift anticipates God’s new creation in history (see Rom 8:23; 2 Cor 1:22; Eph 1:14), is present in its *ecclesially constitutive* activity, there is the church. The Spirit unites the gathered congregation with the triune God and integrates it into a history extending from Christ, indeed, from the Old Testament saints, to the eschatological new creation (1998, p. 129).

Volf believes the church reflects in a broken way the eschatological communion of the entire people of God with the triune God in God’s new creation, and so its institutions should correspond to the Trinity as well. That they are able to do this comes from the charismata that structure the church. Relations between charismatics are to be modelled after triune relations. The institutionality of the church can be conceived in correspondence to the Trinity only because the Trinity itself is in a certain sense an ‘institution’. One cannot imagine the Trinity without a stable structure of social interaction between the divine persons. Of course the Trinity is an institution only analogously and cannot only be considered ‘from above’ but also from the church’s created and historical nature. A purely sociological basis neglects the fundamental core of the church as a communion with the triune God. On the other hand, an exclusively Trinitarian base fails to do justice to the character of the church as a community in history on a journey towards its eschatological goal (1998, p. 235).
Volf’s model takes symmetrical relations within the Trinity as a premise. As a result the more a church is characterised by symmetrical and decentralised distribution of power and freely affirmed interaction, the more it will correspond to the Trinity’s communion. Relations between the charismata would be reciprocal and symmetrical; all members of the church have charismata and all are to engage their charismata for the good of all the others. The concrete forms of reflecting the Trinity in the church are shaped not only by the model of the Trinity but also by the various cultural contexts in which the church finds itself. The ministries of the church must be understood pneumatically, including the offices. Volf sees the offices like the charismata, as institutions, but are distinguished from them according to the kind and degree of institutionalisation (1998, pp. 239-57).

In Pentecostal churches like the AOG, the universal baptism in the Spirit is meant to make it possible for every member of the assembly to give messages in tongues, provide interpretations and speak prophetically. Even the administration of the sacraments (baptism and the communion), is not limited to the ordained pastor. At its best, the office of pastor is meant to encourage these experiences and so enhance rather than contradict the priesthood and prophethood of believers (Clifton 2006a p. 6). The participative model of the church requires more than just values and practices that correspond to participative institutions. Volf says it needs the vivifying presence of the Spirit without which it becomes just as sterile as a hierarchical church and will have to operate without the participation of most of its members or with more subtle and open forms of coercion. Where does this leave the AOG if the conclusions of this study are correct, in that there is significant decline in the participation of the ordinary member in the public gifts? Volf’s
insight seems pertinent: ‘Successful church life must be sustained by deep spirituality’ (1998 p. 257). In the light of this it is argued that reviewing Spirit baptism may help to ensure that the life of the presence of the Spirit remains constant in the AOG.

Theology of Spirit baptism

Perhaps the changes in AOG (Pentecostal) spirituality discovered in this Research Project point towards the deduction that now is the time to look at a reworking of the doctrine of Spirit baptism. Although western classical Pentecostals usually define themselves in terms of the doctrine of ‘initial evidence’, from the evidence presented in this study AOG pastors seemed to be more concerned with the wider experience of the working of the Holy Spirit and the practice of spiritual gifts. Their emphasis is falling on experiential spirituality rather than formal theology, doctrine of the Holy Spirit or of Spirit baptism.

As discussed previously, the theological link between tongues-speaking and Spirit baptism was first formulated as the doctrine of ‘consequence’ or ‘initial evidence’ at the turn of the 20th century and continues to be a fundamental doctrine of most classical Pentecostal denominations, including the AOG. The doctrine of ‘subsequence’ had earlier origins in the Holiness movement, which interpreted Wesley’s teachings to identify a ‘second work of grace’ subsequent to conversion. ‘Finished Work’ Pentecostals came to identify this as the baptism in the Spirit, although holiness Pentecostals added Spirit baptism to the two works of grace and spoke of it as a ‘third work of grace’. Classical
Pentecostals claim the normative pattern of Spirit baptism is the ‘initial evidence’ of speaking in tongues.\textsuperscript{147}

Most Pentecostals believe Spirit baptism is a distinct and separate experience that follows salvation with the result that some Christians can ‘be saved,’ but not yet filled with the Spirit (Anderson 2004, pp. 190-2). There has been contentious debate over the doctrines of ‘consequence’ and ‘subsequence’. James D. G. Dunn (1970) argued that Spirit baptism is synonymous with conversion and charged Pentecostals as attempting to separate one single divine act into two works of God. Pentecostal scholars, Menzies (1994), Synan (1994) and Stronstrad (1995) countered that Dunn is reading Pauline theology into Lukan accounts. They agreed that Paul’s theology of the Spirit primarily emphasised the role of the Spirit in conversion but that Luke’s theology is mainly charismatic and prophetical, emphasising empowering for mission. Pinnock believes the ‘second blessing’ doctrine was a reaction to bad teaching and practice in the church (1996, pp. 167-69). John V. Taylor said, ‘it is better to call it incorrectly a second blessing and lay hold of the reality of new life in Christ than to let the soundness of our doctrine rob us of its substance’ (1972, p. 202).

A number of classical Pentecostal pioneers (even Seymour) eventually challenged the assumptions of ‘initial evidence’. In recent years Gordon Fee, a New Testament scholar

\textsuperscript{147} Classical Pentecostals usually support the doctrines of ‘consequence’ and ‘subsequence’ by referring to the book of Acts (2:4; 8:4-19; 10:44-48; 19:1-7) and 1 Cor. 14:5, 18 as ‘normative models for all Christians’. They explain Paul’s implied statement that not all speak in tongues (1 Cor. 12:30) by distinguishing between tongues as a ‘sign’ (as evidence of Spirit baptism) and tongues as a ‘gift’ (not for all believers to use in church meetings).
and AG minister, suggested that Pentecostals could describe speaking in tongues as a valid ‘repeatable’ experience but not claim it was ‘normative’, as the doctrine of ‘subsequence’ is not clearly taught in the New Testament. In response, Pentecostal scholars, particularly Menzies (1994) and Synan (1994) have defended ‘evidential tongues’, mainly based on Luke’s unique pneumatology. About the same time, the AG in the North America reaffirmed their belief in classical Pentecostal pneumatology in the General Council in 1991 (Anderson 2004, pp. 192-95).

As can be seen, there are a number of contrary views on Spirit baptism and tongues, even within the Pentecostal/Charismatic movement. Some Pentecostals and Charismatics, while agreeing there is a distinct experience of Spirit baptism, think that tongues may follow this distinct experience but are not essential evidence of the baptism. Others see it as an initiatory experience that is part of the conversion process and the gifts of the Spirit are given to all believers. Still others, especially Catholic Charismatics, see Spirit baptism in sacramental terms, as a release of the Spirit already given in baptism (but not so distinctive). In the attempt to formulate a theology of the Spirit, Pentecostals have been criticised as having fallen as much as Catholics and Protestants for the temptation to systematise the movement of God’s free Spirit. The debate about Dunn’s approach (conversion/initiation) is not just about where the baptism in the Spirit fits into the order of experience, but whether it is distinctive and discernible (Massey 1999, p. 174). Menzies (1994) and Shelton (1994) both attempt to support the classical Pentecostal view that Luke-Acts is about a baptism in the Spirit as power for service to be experienced after conversion. Aspects of this were also held by some earlier charismatic approaches.
However, the recent release, renewal or ‘Third Wave’ approaches weaken the concept of a distinctive experience.

Because of the different positions on the central point of classical Pentecostal theology, Anderson argues it needs to be evaluated from a different perspective and suggests that Steven Land’s (1993) approach on ‘Pentecostal spirituality’ offers a way out of impasse. Land says Pentecostalism cannot be identified with a rationalistic evangelicalism and that the starting point for Pentecostal theology must be its distinctive spirituality: the Holy Spirit who is ‘God with us’ (Anderson 2004, pp. 195-96). For most Pentecostals and Charismatics, the experience of the immanence of God in the fullness of the Spirit through prayer, worship and the gifts of the Spirit is still a main characteristic and is at the heart of their theology, especially if it does not need to be harmonised with conservative Evangelical theology. Land shows the relationship between spirituality and Pentecostal theology and defines the essential spirituality of Pentecostalism as ‘the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices.’ He argues Pentecostalism emphasises the Holy Spirit as a starting point for a distinctive approach to theology as spirituality. To ‘do theology is not to make experience the norm, but it is to recognise the epistemological priority of the Holy Spirit in prayerful receptivity’ (1993, pp. 38-39).

**Integration: Trinitarian Spirit baptism**

The corrective on the Trinity referred to above by recent theologians to so much earlier theologising by Pentecostals, is helpfully developed by Pentecostal scholar Frank D.
Macchia. He offers a plausible systematic approach that seeks to integrate Pentecostal perspectives with Evangelical theology. With regard to Pentecostal ecclesiology, Macchia believes that baptism of the Spirit can be the organising principle. He says this is responsive to different accents of Pentecostalism as a global movement and also broader ecumenical discussion. Accents such as regeneration, sanctification, Spirit filling, coming Kingdom of God in power, missions, and charismatic giftings (including prophecy, tongues, and healing) ‘can be drawn to create a vision of the church as the central and unique sign of grace in an increasingly graceless world’ (2006, p. 256). He agrees that Luke’s Spirit baptism doctrine is charismatic and to do with empowerment of the church as a witness, while Paul’s is primarily soteriological, to do with being in Christ. He explains that Stonstrad’s (1984) position sought to avoid reading the Pauline meaning into Luke. He further argues the theology of Spirit baptism which Menzies (2000) holds as a charismatic experience distinct from Christian initiation, was based only on Luke. Although Macchia essentially agrees with both these authors, he wants to integrate Paul and Luke’s understandings of Spirit baptism and include other canonical voices. He suggests we should speak of a [Trinitarian] theology of Spirit baptism that is both soteriologically and charismatically defined, an event with more than one dimension because it is eschatological in nature and not wholly defined by Christian initiation. He finds help in the popular charismatic distinction between Spirit baptism theologically defined as a divine act of redemption and initiation into the life of the kingdom involving faith and baptismal sealing, and Spirit baptism as empowerment for Christian life and service that involves experience(s) of Spirit baptism and filling in life. However, this distinction still lacks a broader framework to integrate these dimensions. As concepts of
the church involve us in competing notions of initiation and of the church in general, Macchia suggests a broader eschatological interpretative framework for Spirit baptism as a Trinitarian act. Hopefully this will provide fresh insights and new common ground and thereby help ‘mend the rift’ between Spirit baptism as a soteriological and as a charismatic category (2006, pp. 15-17). It is also of interest that as mentioned previously, Volf finds a similar eschatological frame of reference for his Trinitarian conception of the church.

However as seen from this research Pentecostal movements like the AOG, are lessening their emphasis on Spirit baptism. It is also being displaced as the main theological distinctive (the ‘crown jewel’) among some Pentecostal theologians. Macchia cautions against this and seeks to answer what many who follow Stronstad’s and Menzies’ exegetical conclusions have not asked; what might a systematic (and I would add truly Trinitarian) doctrine of Spirit baptism look like in the light of Paul and the rest of the New Testament? He argues the Spirit baptismal metaphor can be descriptive of both God’s action in inaugurating the kingdom of God and our empowered witness to it. He achieves this by using a broader pneumatological framework, implied by Luke but explicitly provided by Matthew, Paul and John. Macchia believes this task is urgent, ‘since a compartmentalization of the Pentecostal understanding of Spirit baptism as a

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148 Macchia gives four reasons for this: early fragmentation of initiation from charismatic empowerment occasioned by the shift historically from sanctification to Spirit baptism; the challenge of diversity in the early history and the global expanse of Pentecostal beliefs; the shift of doctrinal focus from Spirit baptism to eschatology among Pentecostal theologians and; the shift under Hollenweger as to what is most distinctive to Pentecostal theology, from doctrinal to theological method -oral, narrative or dramatic theology (2006, pp. 19-60)
post-conversion charismatic empowerment will fail to enrich our understanding of the soteriological functions of the Spirit and vice versa’ (2006, p. 59).

Part of the reason early Pentecostals resisted a formal connection between sanctification and Spirit baptism was the connection forged early on between Spirit baptism and speaking in tongues. In Macchia’s view this separation occurred only because they defined sanctification narrowly and negatively as a cleansing from sin, whereas sanctification is also positively a consecration unto God in preparation for a holy task. He concludes that Spirit baptism as an experience of charismatic power and enrichment cannot be separated from regeneration /sanctification and Christian initiation (2006, pp. 83-84). Although I am not convinced that this was only reason for the separation of Spirit baptism and sanctification, a wider category of Spirit baptism would I believe help Pentecostals see the Trinitarian involvement of God in salvation in more biblical terms:

The Trinitarian structure of Spirit baptism thus has a two-way movement: from the Father through the Son in the Spirit, and then from the Spirit through the Son toward the Father. We thus pray and relate from God, in God and to God (Rom. 11:36). Spirit baptism involves all three (Macchia 2006, p. 117).

In Macchia’s schema of the eschatological significance of Spirit baptism in ushering in the kingdom of God, he sees it important to develop the elements of life in the Spirit, justification, sanctification, and charismatic empowerment, in a fully Trinitarian context. He notes that Hendrikus Berkhof wisely isolated all three as elements of baptism in the Spirit and faulted the history of pneumatology in the West for focusing exclusively on
justification and sanctification to the neglect of Pentecostal focus on the vocational or charismatic dimension of life in the Spirit (2006, pp. 128-29). Macchia says Spirit baptism as an eschatological participation in the kingdom of God by faith involves Christian initiation and a release of the Spirit in life for power in witness:

That Pentecostals ask the church to seek a definite experience of Spirit baptism as a renewal of faith and a prophetic anointing for service with or distinct in time from Christian initiation need not be interpreted as taking anything away from Christian initiation as that decisively initial point of identification with Christ as the one in whom all spiritual blessings may be found (Eph 1:3). Rather, the experience of Spirit baptism cherished by Pentecostals brings to our awareness theological insights inherent in the meaning of the initiation itself (2006 p. 153).

It is suggested that this broader and truly Trinitarian framework to understand Spirit baptism not only more accurately reflects the changes and current practices in the AOG’s Pentecostal spirituality, but also continues the process of Pentecostal spirituality informing on Pentecostal theology. It may also be able to be integrated with Volf’s eschatological conception of the church. It avoids an outdated Pentecostal exclusivity and narrow focus on evidential tongues. It would also inform and enrich our understanding of the soteriological functions of the Spirit (as well as empowerment) and provide a basis to foster better inter-church understanding and relations.
The influence of the Charismatic renewal and ‘Third Wave’ movements appear to have revitalised a classical Pentecostal denomination in the Australian AOG, illustrating a Weberian principle operating through Pentecostalism that ‘constant change is here to stay’. The AOG is an example of this new Pentecostalism, where it seems ‘unlikely that this process of renewal, institutionalization and further change will slow down’ (Anderson 2004, pp. 164-65).

Development of charismatic leadership into a more institutional type, where spontaneity and freedom gives way to order and organisational structure is inevitable if the group is to continue. A problem arises when a negative value judgment is made about this development which sees a pristine Christianity which existed only for a brief period, perhaps one generation - that of Jesus and Paul. This view sees that once the powers of routinisation and institutionalisation begin to work, the original impetus is diluted into something of secondary value in the later New Testament and subsequent years, interspersed by periodic renewal movements, which eventually suffer the same fate. This can be a simplistic and overly dismal view of the history of the Christian church (Osiek 1992, p. 78).

Although the Spirit of God is involved in periods of renewal to reverse any petrifying effects of institutionaliation, the work of the Spirit of God could also be behind some of
the processes of creating new structures and forms to preserve the very new life in the Spirit that has come in nascent form. Deliberate and Spirit-inspired developments of structures and forms in the institutionalisation of charisma, is very different from the fossilisation that occurs in the routinisation of charisma. The New Testament itself gives evidence of some such development in the church organisation to preserve stability, order and survival.

In Australia, the Assemblies of God movement has begun to reach more people from the middle class, resulting in the development of an organisational structure to oversee the growing movement. An essential aspect of its Pentecostal spirituality, as expressed by AOG pastors, is its flexible, adaptive and innovative nature in a specific social and cultural context. The Spirit of God is creatively inspiring the development of new structures and forms to reach people in the Australian setting. The development of AOG (Pentecostal) spirituality into its current forms, as evidenced by the data of the pastors’ practices, shows the influence of institutionalisation which has actually facilitated the growth and preservation of the movement. Pentecostalism with its flexibility in the Spirit, has an ‘innate ability to make itself at home in almost any context’ (Anderson 2004, p. 283). Pentecostals in the AOG are exercising their freedom in the Spirit to develop their own culturally relevant ‘contextualised’ expressions in Australia.

Sociologically speaking, charisma is institutionalising for its own survival. Theologically speaking, the Spirit of God is creating new structures in the AOG to nurture the growth of the new life. Problems and difficulties emerge when the structure fossilises and the
function and purpose for which it was originally intended, is forgotten. Rather than serving the Spirit of God and charisma, it becomes an end in itself. Human structures also suffer from the effects of the fall. Church history is full of examples of repeatedly alternating patterns of petrifying institutionalisation and revitalisation. Sometimes this occurs within structures, sometimes people have been forced out causing yet another institution to be born. Tidball says, ‘our world today is littered with dead structures that no one has had the courage to bury’ (1983, pp. 135-36).

The negative aspects of institutionalisation can only be overcome by going back to basics. Goals must be constantly reviewed and reached in the AOG. We need to ask whether the best people are leading, as those most suitable to the task. We need to be alert to the perils of mixed motives, unwieldy bureaucracy, the lowering of standards and the fossilisation of principles. We must be vigilant to those new people that God may wish to lead the AOG and its pastors, in a continual process of renewal and above all continually point it towards the source of all life and vitality, the Spirit of God himself.

Schwarz’s thesis is that healthy growing churches are those able to maintain a reciprocal relationship; a creative tension between the static pole of institutionalism and the dynamic pole of charisma, between organism and organisation, between the freedom of the Spirit and human structures. There is ‘bipolarity’ evident in the New Testament where the church is referred to with both static and dynamic images. Typical dynamic images describe the church as a ‘body’ (Rom. 12:4-8). Static images are taken from the world of architecture and construction (1 Cor. 3:10). Some scriptures actually combine the
dynamic and static images together, such as ‘living stones’ (1 Pet. 2:5; Eph. 2:21; 4:12; 1 Cor. 3:9) (1996, pp. 84-99). The continuing success and ongoing viability of the AOG as a renewal movement will depend on whether it is able to maintain this tension between institutionalisation and the freedom of the Spirit. An innovative flexible relationship needs to be preserved between the experience of the Spirit and the charismatic authority of local pastors on the one hand, and denominational structures with bureaucratic authority on the other.

The recent emphasis on contemporary relevance by the AOG leadership is most likely the expression of a desire to be outward looking and corrective of attitudes of inwardness in some traditional classical Pentecostal expressions and an excessively inward spirituality of a ‘bless me club’. It seems based on a desire to be obedient to the scriptural purposes of reaching people outside the church. However, there is always a danger in the compromise that accommodation brings. This tension between organism and organisation needs to be continually monitored. The solution may well be in the hands of the Spirit-empowered local church pastors and their practices of AOG (Pentecostal) spirituality in both private and church settings.

**Future prognosis: freedom and structure**

Harvey Cox argues that our age suffers from an ‘ecstasy deficit’ and the restoration of spiritual gifts enables people to become more aware of deeper insights and feelings (1996 p. 83, 86). If these ‘spiritual’ experiences are merely for personal gratification, then the emphasis on experience of the gifts of the Spirit is detrimental to a healthy, holistic
Christian life. If they enhance a sense of belonging to community, meet felt needs, and bring a greater love for God and one’s neighbour, then the emphasis on the Spirit is to be embraced (Anderson 2004, pp. 283-84).

Integrating the data from the literature, the Survey of pastors and the reflections of key ministers, provides insights into the current Pentecostal practices of AOG pastors and their churches. It also gives insights into the direction AOG (Pentecostal) spirituality is heading and the ramifications for the future freedom of the Spirit and the structure of the church. AOG pastors appear to have recognised that the work of the Spirit needs to extend beyond personal spirituality and private experiences of the gifts towards more combined, corporate and unified expressions. As a growing movement, the AOG is developing a more professional and charismatically structured church organisation. Some key AOG ministers view the move towards contemporary cultural relevance as involving a more integrated and holistic spirituality than the traditional or classical early AOG expressions. At times, the classical Pentecostal practices can be self-serving and inward, rather than reflecting a Spirit-empowered Christianity that has a focus on reaching the unchurched. However, other ministers are concerned that contemporary approaches may lead to a dilution of certain key elements of AOG (Pentecostal) spirituality. It would be of some concern to many in the movement that the *EXPRA Index* measuring frequency of Pentecostal experiences and practices, together with other data, indicate a tendency towards decline in the practices of Pentecostal spirituality in AOG pastors. This may have adverse implications for the future direction of Pentecostal phenomena in church services.
A certain level of conflict or tension must be tolerated if the experience of the immanent presence of the Spirit and the practice of the spiritual gifts is to continue its role in AOG (Pentecostal) spirituality. Sociologically speaking, the institutional dilemmas cannot be silenced without also extinguishing ‘charisma’ or adversely affecting the institution. They help not only in institution-building but also in creating an environment that is receptive to charisma. Conflict is lethal to a group only when it attacks a ‘core value’, but over peripheral issues may actually help in advancing social structures.

The AOG in Australia has its share of strong personalities with differing views over doctrine and ministry practice, but the structure appears flexible enough to allow diversity without fracturing its unity. Entry into the AOG of those from the wider Charismatic movement and those pursuing contemporary, relevant and/or modern approaches to ministry may have diluted classical AOG (Pentecostal) spirituality. However, they have also increased attendance and brought increased openness to the experience of the immanent presence of the Spirit, together with a healthy distrust of routine ritualism, reliance on early Pentecostal enshrined doctrinal statements and institutionalism. Rather than being a threat, these tensions are signs of new life and strength.

With so many AOG pastors studying contemporary methods, skills, practices, models of leadership and church growth, there is an increasing emphasis on institutional factors for success. Many successful Pentecostal ministers, speakers and authors, usually attribute
their institutional growth and success to prayer, revelation and the power of the Holy Spirit. Nevertheless, this message can easily be lost as others often seek to imitate the institutional programs which have come out of these successful ministers’ own personal experiences of the Spirit of God. The paradox of power is a core value that requires a continued balance between programs and spiritual power - between natural efforts and supernatural assistance (Poloma 1989, pp. 237-38).

Ambiguity seems necessary for the survival of the freedom of the Spirit and the practice of the gifts. To silence the dilemmas of institutionalisation would be the end of the uniqueness of AOG (Pentecostal) spirituality:

...weeds as well as the wheat will grow within the institutional matrix...Ambiguities and tensions are sure to accompany the presence of charisma, but leaders would do well to heed the admonition of Jesus, who when asked if the weeds should be pulled replied, “No, because while you are pulling the weeds you may root up the wheat with them. Let them both grow together until the harvest’ {Matthew 13:29-30} (Poloma1989, pp. 240-41).

The future for the AOG holds the promise of greater institutional growth and development along with attempts to maintain the freedom of the Spirit. At the same time there is also a growing alignment with successful contemporary styled churches and movements (such as Australian Christian Churches and its possible future offshoots). These churches and groups embrace numerical growth but deny the validity of some aspects of Pentecostal spirituality in the experiences of the Spirit of God and practice of the spiritual gifts. This may have implications for the direction of Pentecostal spirituality
within the institutional setting of the AOG. The weeds and the wheat may need to be allowed to grow together until the Lord decides its harvest time for the AOG.

**Suggestions for future action**

There is a need for the continuing development of a contextualised and mature spirituality among pastors that improves the effectiveness of church life and mission. A major challenge for AOG pastors is to allow the Holy Spirit freedom to move and for charisma to flourish. Pastors must continually seek the release of a truly people-led movement empowered by the Spirit with a genuine and authentic practice of the gifts of the Spirit. The pastoral office needs to facilitate the work of the Spirit through all the members. The local AOG church pastor is a key person to guide and correct the operation of the gifts in public church services, modelling and encouraging this in fresh, culturally relevant expressions. Although elders and other lay church leaders have a role to play and may be delegated various tasks and roles, in the current system of AOG church the pastor exercises the key leadership responsibility in teaching and nurturing lay people’s development and operation of the gifts of the Spirit.

A recovery of the spontaneous and oral aspect of classical AOG (Pentecostal) spirituality without sacrificing intellectual rigour and reflection must be continually encouraged. Emphasising on-going experiences and encounters with the immanent presence of God at and after conversion in Spirit baptism and not a rigid doctrinaire approach to the identity of who Pentecostals are, needs to be encouraged. A reworking of the theological
boundaries of Spirit baptism as suggested will assist pastors and churches not to neglect a powerful spiritual metaphor for both Christian initiation and charismatic empowerment.

If the ‘priesthood of believers’ in ministry and the momentum of the spiritual gifts are to be continually revitalised, it is mainly in the hands of the local pastor. If the typical weekend church service is no longer the appropriate venue for the operation and the regulation of these spiritual gifts, then another needs to be made, whether a mid-week meeting, a prayer meeting, a specialised training event or in small groups meetings. The approach and style should be relevant and sensitive to Australia’s cultural milieu. A specified time and space within the corporate service for ‘body ministry’ should be made. Pastors need to give direction, teach and lead people in how to minister to each other by exercising the gifts of the Spirit for healing, prophecy, words of wisdom and so forth. Workshops and seminars on the operation of the gifts of the Spirit in a balanced, contemporary and pastorally guided approach need to be reinstated, otherwise the stimulus of the charisma may be marginalised or significantly diminished.

Pastors as leaders in a Pentecostal/Charismatic movement need to be open and honest about spiritual experiences and enthusiasm without glossing over inauthentic practices. Experiences of emotional expression should be genuine and reflective of Australian cultural forms rather than importing cultural expressions from ‘old time Pentecostal services’ or incongruous social and cultural contexts. A continued quest for psychological, intellectual and spiritual integration, without downplaying any of these aspects, must be valued and sought after. There is a need for a recovery of the early
eschatological and apocalyptic fervour without becoming overly ‘otherworldly’, producing a greater openness to interracial fellowship and leadership and female participation in ministry and leadership. A recovery of the value of being ‘not of this world’ within an increasingly affluent western cultural milieu will require leadership to provide great examples of sacrificial and generous giving to counter the influence of materialism and consumerism.

The continuation of a missional and outward-looking Pentecostal spirituality should be encouraged, focusing on reaching the non-churched with the gospel as well as social transformation and pastoral care to those in need. Social righteousness and justice must not be ignored in bringing people to personal salvation and righteousness. In the past, Pentecostals (including AOG) have been accused of a spirituality that has little concern for social transformation and preaching a gospel that either spiritualises or individualises social problems; advocacy for the oppressed has generally not found a voice in its spirituality. The current AOG and ACC initiatives to help the poor must be increasingly encouraged. For AOG (Pentecostal) spirituality to be identified with liberating social action, a discernment of the forces of deception will be needed. Being filled with the Spirit includes involvement in discernment of the truth to uncover the travesties that maintain injustice, oppression and lack of compassion towards the marginalised in Australia’s social context.

A reinforcement of biblical authority with a pneumatic approach to Scripture is needed but with a widening of the full counsel of the Word of God beyond the narrow foci of
personal development and success, to issues of character, holiness and discipleship. A re-emphasis on the reflective forms and practices of spirituality and not only the more activist practices should be seriously considered. As suggested a well worked theological Trinitarian perspective of Spirit baptism as a divine act in both inaugurating the kingdom and eschatological participation in the kingdom is required.

Protection of the autonomy of local AOG churches should be maintained while accepting the benefits of leadership in the denomination’s executive positions. However, the organisational advantages of leadership-driven models of Church structure must not be allowed to sideline ordinary lay people’s maximum participation in prayer, witness, testimony and decision-making.

**Contribution to the practice of ministry**

This thesis has shown that current AOG pastors’ spirituality remains Pentecostal, but it has become delivered and styled in increasingly ‘contemporary clothes’. It is still oriented on experience with the Holy Spirit but is reflecting a more educated and affluent western cultural context. It demonstrates the importance of holding firm to principles and revealed truths, not forms and traditions. It points to the conclusion that pastors must constantly go back to the painful self-critical task of bringing the structures and programs of the movement into line with its stated aims.

The AOG’s distinctive form of Pentecostal spirituality is based on a desire to reform and renew the church. This Research Project has explored how AOG pastors expressing this emergent spirituality are currently relating to the specific western cultural context in
Australia. This study has attempted to contribute to pastors’ current practice of ministry by showing that change is taking place in their spirituality with mixed ramifications for them as pastors and leaders and for the church organisation. Not all institutional developments are the result of the forces of routinisation and spiritual decline. Although social scientists generally claim when any religious movement moves out of the ‘charismatic’ phase and becomes institutionalised, its growth rate slows significantly, this study shows that this is not inevitably so. Instead of being overcome by modernity and secularisation, the signs are that the AOG’s growth is continuing and that it is adapting to social change. Renewal and change is possible within the denomination itself.

Finally, this Research Project provides an evaluation of the current state of the spirituality of AOG pastors and the movement. It provides clear proposals for ensuring the movement will continue in a process of a holistic personal renewal of its leaders and pastors, ongoing corporate renewal and healthy sustainable growth by the working of the Spirit of God: ‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty’ (Zec. 4:6b). A clear framework is offered for future action by engaging in the theological development of a truly Trinitarian Pentecostal ecclesiology and teaching on Spirit baptism:

Now there are different kinds of spiritual gifts, but it is the same Holy Spirit who is the source of them all. There are different kinds of service in the church, but it is the same Lord we are serving. There are different ways God works in our lives, but it is the same God who does the work through all of us (1 Cor. 12:4-6 NLT).
APPENDIX 1.1: Recruitment Material & Explanation

QUESTIONNAIRE: Study of Pentecostal Spirituality in Australia.

Dear Senior Pastor,

I am writing to request the input of your working knowledge on the issue of Pentecostal/Charismatic Spirituality within the Assemblies of God in Australia. Results from this questionnaire will form part of an important project to assist pastors build better leaders and churches. You have been chosen because you are a currently a senior pastor of an AOG church holding an Ordained Ministers Credential.

May I ask you to kindly click on the website address below and participate in this research? Briefly answer each question as honestly and accurately as possible. I expect that this will take no more than 25- 45 minutes of your valuable time. If you choose not to answer a question please leave it blank. Please just click on the box next to your answer of choice and then hit ‘SUBMIT’ after each answer. It is strictly confidential and no attempt will be made to identify you. Your anonymity is assured by this procedure.

The research data collected for this study will be included in a Doctor of Ministry dissertation, copies of which will be accessible at the Australian College of Theology in Sydney, AOG National Office, Bible College of Victoria and Harvest Bible College. The AOG National Executive has approved this study. Results from the survey will be available to you, posted on the website at www.harvestbc.com.au after 1st December 2004. Just go to the link called “Survey”.

Should you at any time feel uneasy when completing the questionnaire due to thinking about personal experiences you may choose to take a break, do something relaxing and return to it later. If distress persists I encourage you to speak to someone you trust regarding the issue or contact myself. Dr Ian Richardson of Life Builders Inc., an experienced pastor and professional counsellor (Clinical Member of Christian Counsellors Association) is available on 03-98761729 should you require help.

Thank you for your assistance with this valuable study. You may contact me or my supervisor, Dr. Kevin Giles of 14 McIlwraith St North Carlton Vic 3054 ph. 03-93806387, if you have any questions or comments. Should you have any concerns about this research please do not hesitate to contact the ACT Ethics Committee, Suite 4 Level 6, 51 Druitt St., Sydney 2000, phone 02-92627890.

Yours faithfully in Christ,
Ps. Angelo Cettolin
Senior Lecturer in Ministry & Church Development & Leadership
Harvest Bible College PO Box 7 Mulgrave East VIC. 3170 Ph (Direct Line): 03 8791 5217 Ph (Office): 03 8791 5200 Fax: 03 9790 176acettolin@harvestbc.com.au

CLICK HERE TO GO TO THE QUESTIONNAIRE WEBSITE:
APPENDIX 1.2: Web based Survey

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<td>Occasionally</td>
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<td>Hardly Ever</td>
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<td>Never</td>
<td>Never</td>
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APPENDIX 1.3: Survey Results

1. Have you completed a program of study through a Bible College?
   - No: 22.9%
   - Yes: 77.1%
   Total Votes: 118

2. What is the numerical size of your church?
   - Over 2,000: 1.8%
   - Over 1,000: 2.7%
   - Over 500: 8.1%
   - 300-400: 10.8%
   - 200-300: 13.5%
   - Under 50: 18.9%
   - 100-200: 18.9%
   - Between 50-100: 25.2%
   Total Votes: 111

3. Prayed in tongues?
   - Never: 10.0%
   - Hardly Ever: 10.0%
   - Occasionally: 0.0%
   - Quite Often: 21.6%
   - Frequently: 78.4%
   Total Votes: 111

4. Received a definite answer to prayer?
   - Never: 10.0%
   - Hardly Ever: 0.9%
   - Occasionally: 6.5%
   - Frequently: 42.1%
   - Quite Often: 50.5%
   Total Votes: 107

5. Given a prophecy in church?
   - Never: 10.0%
   - Hardly Ever: 2.9%
   - Frequently: 27.6%
   - Occasionally: 34.3%
   - Quite Often: 35.2%
   Total Votes: 105

6. Given a prophecy privately to another person?
   - Never: 3.5%
   - Hardly Ever: 6.2%
   - Frequently: 17.7%
   - Occasionally: 25.7%
   - Quite Often: 46.9%
   Total Votes: 113

7. ‘Feel led’ by God to perform a specific action?
   - Never: 10.0%
   - Hardly Ever: 0.9%
   - Frequently: 21.3%
   - Occasionally: 38.9%
   - Quite Often: 38.9%
   Total Votes: 108

8. Fallen under the power of the Spirit?
   - Frequently: 1.8%
   - Never: 6.4%
   - Quite Often: 11.0%
   - Hardly Ever: 31.2%
   - Occasionally: 49.5%
   Total Votes: 109

9. Expressed holy laughter?
   - Frequently: 2.8%
   - Never: 16.7%
   - Quite Often: 5.6%
   - Hardly Ever: 34.3%
   - Occasionally: 40.7%
   Total Votes: 108
### 10. Heard God speak by personal confirmation of scripture?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Never</td>
<td>0.0%</td>
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<tr>
<td>Hardly Ever</td>
<td>1.9%</td>
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<tr>
<td>Frequently</td>
<td>26.7%</td>
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<tr>
<td>Occasionally</td>
<td>28.6%</td>
</tr>
<tr>
<td>Quite Often</td>
<td>42.9%</td>
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</table>

**Total Votes: 105**

### 11. Received a miraculous healing?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Never</td>
<td>7.2%</td>
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<tr>
<td>Frequently</td>
<td>1.8%</td>
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<tr>
<td>Quite Often</td>
<td>11.7%</td>
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<tr>
<td>Hardly Ever</td>
<td>18.9%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>60.4%</td>
</tr>
</tbody>
</table>

**Total Votes: 111**

### 12. Heard God speak through a vision or dream?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Never</td>
<td>3.6%</td>
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<tr>
<td>Frequently</td>
<td>4.5%</td>
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<tr>
<td>Quite Often</td>
<td>11.6%</td>
</tr>
<tr>
<td>Hardly Ever</td>
<td>27.7%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>52.7%</td>
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</table>

**Total Votes: 112**

### 13. Experienced a demonic deliverance?

<table>
<thead>
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<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Frequently</td>
<td>0.9%</td>
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<tr>
<td>Quite Often</td>
<td>11.8%</td>
</tr>
<tr>
<td>Never</td>
<td>20.2%</td>
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<tr>
<td>Occasionally</td>
<td>33.9%</td>
</tr>
<tr>
<td>Hardly Ever</td>
<td>43.1%</td>
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</table>

**Total Votes: 109**

### 14. Had a deep sense of God’s presence?

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<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
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<td>1.0%</td>
</tr>
<tr>
<td>Hardly Ever</td>
<td>0.0%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>6.5%</td>
</tr>
<tr>
<td>Frequently</td>
<td>34.6%</td>
</tr>
<tr>
<td>Quite Often</td>
<td>58.9%</td>
</tr>
</tbody>
</table>

**Total Votes: 107**

### 15. Had a personal encounter with God?

<table>
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<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
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<td>Never</td>
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</tr>
<tr>
<td>Hardly Ever</td>
<td>2.9%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>19.4%</td>
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<tr>
<td>Frequently</td>
<td>30.1%</td>
</tr>
<tr>
<td>Quite Often</td>
<td>46.6%</td>
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</table>

**Total Votes: 103**

### 16. Given a message in tongues in church?

<table>
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<tr>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Frequently</td>
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</tr>
<tr>
<td>Quite Often</td>
<td>8.4%</td>
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<tr>
<td>Never</td>
<td>11.2%</td>
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<tr>
<td>Hardly Ever</td>
<td>37.4%</td>
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<tr>
<td>Occasionally</td>
<td>41.1%</td>
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**Total Votes: 107**

### 17. Danced with joy before the Lord?

<table>
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<tbody>
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<tr>
<td>Never</td>
<td>10.3%</td>
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<tr>
<td>Hardly Ever</td>
<td>21.5%</td>
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<tr>
<td>Quite Often</td>
<td>21.5%</td>
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<tr>
<td>Occasionally</td>
<td>39.3%</td>
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**Total Votes: 107**

### 18. Spent time in private bible reading?

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<tbody>
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<tr>
<td>Hardly Ever</td>
<td>0.0%</td>
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<tr>
<td>Occasionally</td>
<td>1.8%</td>
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<tr>
<td>Quite Often</td>
<td>24.3%</td>
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<tr>
<td>Frequently</td>
<td>73.9%</td>
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**Total Votes: 111**
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<tr>
<th>Question</th>
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<th>Hardly Ever</th>
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<th>Quite Often</th>
<th>Frequently</th>
<th>Total Votes</th>
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<tbody>
<tr>
<td>19. Spent time in intentional private prayer?</td>
<td>0.0%</td>
<td>0.0%</td>
<td>5.4%</td>
<td>37.8%</td>
<td>56.8%</td>
<td>111</td>
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<tr>
<td>20. Spent time in biblical meditation?</td>
<td>0.0%</td>
<td>0.9%</td>
<td>10.3%</td>
<td>42.1%</td>
<td>46.7%</td>
<td>107</td>
</tr>
<tr>
<td>21. Reading devotional literature?</td>
<td>1.8%</td>
<td>9.1%</td>
<td>24.5%</td>
<td>30.0%</td>
<td>34.5%</td>
<td>110</td>
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<tr>
<td>22. Made use of tapes, CDs, DVDs, or videos?</td>
<td>1.8%</td>
<td>6.2%</td>
<td>24.8%</td>
<td>33.6%</td>
<td>33.6%</td>
<td>113</td>
</tr>
<tr>
<td>23. Biblical fasting?</td>
<td>0.9%</td>
<td>2.7%</td>
<td>18.0%</td>
<td>18.9%</td>
<td>59.5%</td>
<td>111</td>
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<tr>
<td>24. Gone on a prayer retreat?</td>
<td>1.8%</td>
<td>3.6%</td>
<td>9.9%</td>
<td>42.3%</td>
<td>42.3%</td>
<td>111</td>
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<tr>
<td>25. Made time to reflect on your life &amp; directions?</td>
<td>0.0%</td>
<td>8.8%</td>
<td>18.9%</td>
<td>36.8%</td>
<td>40.6%</td>
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<td>26. Kept a personal devotional journal?</td>
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<td>27. Tongues and Interpretation</td>
<td>2.8%</td>
<td>8.4%</td>
<td>13.1%</td>
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<td>51.4%</td>
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<td>22.4%</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Quite Often</strong></td>
<td>36.1%</td>
<td>27.1%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Occasionally</strong></td>
<td>38.0%</td>
<td>43.9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Votes:</strong></td>
<td><strong>108</strong></td>
<td><strong>107</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>31. Testimonies of divine healing</th>
<th>32. Dancing in the Spirit</th>
<th>33. Altar calls/prayer for Baptism in the Holy Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Never</strong></td>
<td>10.0%</td>
<td>7.3%</td>
</tr>
<tr>
<td><strong>Hardly Ever</strong></td>
<td>4.7%</td>
<td>8.2%</td>
</tr>
<tr>
<td><strong>Frequently</strong></td>
<td>7.5%</td>
<td>17.3%</td>
</tr>
<tr>
<td><strong>Quite Often</strong></td>
<td>32.7%</td>
<td>27.3%</td>
</tr>
<tr>
<td><strong>Occasionally</strong></td>
<td>55.1%</td>
<td>40.0%</td>
</tr>
<tr>
<td><strong>Total Votes:</strong></td>
<td><strong>107</strong></td>
<td><strong>110</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>34. Falling under the power of the Spirit</th>
<th>35. Altar calls/prayer for healing?</th>
<th>36. Altar calls/prayer for salvation?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Never</strong></td>
<td>2.8%</td>
<td>0.0%</td>
</tr>
<tr>
<td><strong>Frequently</strong></td>
<td>13.1%</td>
<td>10.0%</td>
</tr>
<tr>
<td><strong>Hardly Ever</strong></td>
<td>15.9%</td>
<td>10.6%</td>
</tr>
<tr>
<td><strong>Quite Often</strong></td>
<td>20.6%</td>
<td>42.3%</td>
</tr>
<tr>
<td><strong>Occasionally</strong></td>
<td>47.7%</td>
<td>47.1%</td>
</tr>
<tr>
<td><strong>Total Votes:</strong></td>
<td><strong>107</strong></td>
<td><strong>104</strong></td>
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<tr>
<td>Question</td>
<td>Never (%)</td>
<td>Hardly Ever (%)</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>-----------</td>
<td>-----------------</td>
</tr>
<tr>
<td>37. Testimonies of personal salvation?</td>
<td>0.0%</td>
<td>4.7%</td>
</tr>
<tr>
<td>38. Praying in Tongues?</td>
<td>0.0%</td>
<td>5.6%</td>
</tr>
<tr>
<td>39. Spoken to a non-church person about Christ?</td>
<td>0.0%</td>
<td>1.9%</td>
</tr>
<tr>
<td>40. Prayed for a specific person to receive Christ?</td>
<td>0.0%</td>
<td>3.9%</td>
</tr>
<tr>
<td>41. Invited a non-church person to church?</td>
<td>0.0%</td>
<td>10.5%</td>
</tr>
<tr>
<td>42. Served in a church outreach or community welfare program?</td>
<td>1.8%</td>
<td>7.1%</td>
</tr>
<tr>
<td>43. Served in a community service, social action or welfare not connected to the church?</td>
<td>13.3%</td>
<td>27.4%</td>
</tr>
<tr>
<td>44. In general I feel very positive about my church</td>
<td>Disagree 0.9%</td>
<td>Neutral or Unsure 2.7%</td>
</tr>
<tr>
<td>45. In general I feel very positive about being a pastor</td>
<td>Disagree 0.9%</td>
<td>Neutral or Unsure 4.5%</td>
</tr>
</tbody>
</table>
46. Baptism in the Spirit may be experienced without tongues

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>4.4%</td>
</tr>
<tr>
<td>Agree</td>
<td>15.8%</td>
</tr>
<tr>
<td>Neutral or Unsure</td>
<td>20.2%</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>25.4%</td>
</tr>
<tr>
<td>Disagree</td>
<td>34.2%</td>
</tr>
<tr>
<td>Total Votes</td>
<td>114</td>
</tr>
</tbody>
</table>

47. Over the past year I have grown in my faith

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>0.0%</td>
</tr>
<tr>
<td>Disagree</td>
<td>0.0%</td>
</tr>
<tr>
<td>Neutral or Unsure</td>
<td>0.9%</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>40.4%</td>
</tr>
<tr>
<td>Agree</td>
<td>38.8%</td>
</tr>
<tr>
<td>Total Votes</td>
<td>114</td>
</tr>
</tbody>
</table>

48. Speaking in tongues should be a requirement for leadership in the church

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>1.7%</td>
</tr>
<tr>
<td>Disagree</td>
<td>11.3%</td>
</tr>
<tr>
<td>Neutral or Unsure</td>
<td>12.2%</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>26.1%</td>
</tr>
<tr>
<td>Agree</td>
<td>48.7%</td>
</tr>
<tr>
<td>Total Votes</td>
<td>115</td>
</tr>
</tbody>
</table>

49. Speaking in tongues should be a requirement for church membership / partnership

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>6.1%</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>12.7%</td>
</tr>
<tr>
<td>Agree</td>
<td>15.3%</td>
</tr>
<tr>
<td>Neutral or Unsure</td>
<td>19.5%</td>
</tr>
<tr>
<td>Disagree</td>
<td>47.5%</td>
</tr>
<tr>
<td>Total Votes</td>
<td>118</td>
</tr>
</tbody>
</table>

50. Speaking in tongues is necessary as evidence of Spirit Baptism

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>0.6%</td>
</tr>
<tr>
<td>Disagree</td>
<td>9.8%</td>
</tr>
<tr>
<td>Neutral or Unsure</td>
<td>12.8%</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>30.8%</td>
</tr>
<tr>
<td>Agree</td>
<td>45.9%</td>
</tr>
<tr>
<td>Total Votes</td>
<td>133</td>
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</table>
APPENDIX 1.4 : Letter to Key Pastors

Dear Pastor,

I am writing to request the input of your working knowledge on the issue of Pentecostal Spirituality within the Assemblies of God in Australia. Results from this study will form part of an important project that aims to assist pastors build better leaders and churches. You have been chosen because you are a currently an AOG leader in either National or State executives or in a National Department.

Responses to a Questionnaire on Pentecostal Spirituality were recently received from senior pastors holding an active OMC from throughout Australia. The results and preliminary findings are summarised in the enclosed Response Form. Your input on the results of this survey would be greatly appreciated and assist this project.

I ask if you would kindly fill in the attached Response Form answering the questions, making comments and giving your views briefly. Please answer each question as honestly and accurately as possible giving your opinion and reflections. It is expected that this will take no more than 45 minutes of your valuable time. If you choose not to answer a question please leave it blank.

When you have completed and returned the form I will arrange a brief interview with you of about 20 minutes to discuss and clarify your views. All information is strictly confidential and anonymous in nature. Ethics Committees however, require that each person taking part in any form of research provide their written consent. Although you may have no objection to your views being known, your identity will be kept confidential.

Please therefore read and sign the enclosed Consent Form required for this research and any taping of the interview and return to me in the stamped addressed envelope with your completed questionnaires.

It is possible that the research data collected for this study will be included in a Doctor of Ministry dissertation, copies of which will be accessible at the Australian College of Theology in Sydney, AOG National Office, Bible College of Victoria and Harvest Bible College. The AOG National Executive has approved this study.

Should you at any time feel uneasy when completing the questionnaire due to thinking about personal experiences you may choose to take a break, do something relaxing and return to it later. If distress persists I encourage you to speak to someone you trust regarding the issue or contact myself. Dr Ian Richardson of Life Builders Inc., an experienced pastor and professional counsellor (Clinical Member of Christian Counsellors Association) is available on 03-98761729 should you require help.

Thank you for your assistance with this valuable study. You may contact me or my supervisor, Dr. Kevin Giles of 14 McIlwraith St North Carlton Vic 3054 ph. 03-93806387, if you have any questions or comments. Should you have any concerns about this research please do not hesitate to contact the ACT Ethics Committee, Suite 4 Level 6, 51 Druitt St., Sydney 2000, ph. 02-92627890.

Yours faithfully in Christ, Ps. Angelo Cettolin
Senior Lecturer in Ministry, Church Development & LeadershipHarvest Bible College PO Box 7 Mulgrave East VIC. 3170 Ph (Direct Line): 03 8791 5217 (Office): 03 8791 5200 Fax: 03 9790 1761 acettolin@harvestbc.com.au
APPENDIX 1.5: Information Sheet

Aims of this research
The aim of this research as part of doctoral studies with the Australian College of Theology is to determine the essence of AOG Pentecostal/Charismatic spirituality, its developments and contemporary expressions. There appears to be some change taking place within Australian AOG churches. If so, it is important that leaders understand what is occurring, what are the factors influencing any change and its ensuing effects.

One objective is that from the results a constructive ministry tool for pastors will be designed to assist them evaluate the nature, strengths and deficiencies of their own praxis of spirituality. It is envisaged that it will provide a useful compass as they seek to initiate change towards a more dynamic, mature and relevant spirituality in their churches.

The need for and value of this research.
This study will attempt to bring clarity and delineation to what has often been for many a confusing and unclear subject. There has been little research into the nature of Pentecostal/Charismatic spirituality in the Australian Church scene including the AOG. There has been scant work on whether it is changing and if so what the ramifications of this might be. There is a need for a relevant and mature spirituality that will improve the effectiveness of church life and mission in Australia.

This study will seek to identify the nature and essence of historic AOG Pentecostal spirituality and compare it with what is emerging at this present time. It is anticipated this project will provide insights to further comprehend how the AOG might retain its radical edge and be faithful to its historic roots in the early twentieth century, yet still develop a mature and relevant model of spirituality for our day and age.

Survey questionnaire
The survey questions will cover areas such as:
- Basic demographics of respondents,
- Prayer life
- Gifts of the Spirit, private & church
- Divine guidance
- Prophecy
- Works of the Spirit
- Bible reading
- Wider reading of literature
- Leading of Spirit
- Attitudes, Morals
- Giving
- Charismatic practices
- Practical & Community Service
APPENDIX 1.6: Key Ministers Questionnaire

RESPONSE FORM

Kindly fill in answers to the following questions in your own words. Please give your opinions and reflections on the Results of the Survey as honestly and accurately as possible. Add further pages should you wish to make more comment.

1. What do you think the survey results are showing about the current Experiences and Practices of senior pastors? (Questions 1-17)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. What do you think the survey results show about the Private Devotional Practices of senior pastors? (Questions 18-26)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. What do you think the survey results show about current Church Services and Practices? (Questions 27-38)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

4. What do you think the survey results show about senior pastors involvement in Community Service and Outreach? (Questions 39-43)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

5. What do you think the survey results show about senior pastors current Beliefs and Attitudes? (Questions 44-50)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. What do you think the survey results are showing about a change in beliefs and attitudes towards Baptism in the Spirit and speaking in tongues?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

7. Do you think the results show that Pentecostal Spirituality is changing in its practices in the AOG in Australia? If so, explain in what way?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
CONSENT FORM for QUESTIONNAIRE RESPONSE & INTERVIEW

I, of.

Consent to be a subject of a research study to be undertaken by Angelo Cettolin as part of doctoral studies with the Australian College of Theology.

I understand that the purpose of the research is to identify the nature and essence of historic Pentecostal spirituality and compare it with what is emerging at this present time within the AOG. An objective is that the results will form part of a constructive ministry tool for Pentecostal pastors with the expectation it will assist them evaluate the nature, strengths and deficiencies of their own praxis of spirituality and of their church members.

I acknowledge that:
1. Upon receipt, my response form will be coded and my name and address kept separately from it.
2. Any information that I provide will not be made public in any form that could reveal my identity to an outside party ie. that I will remain fully anonymous.
3. Aggregated results will be used for research purposes and may be reported in scientific and academic journals.
4. Individual results will not be released to any person except at my request and on my authorisation.
5. That I am free to withdraw my consent at any time during the study in which event my participation in the research study will immediately cease and any information obtained from me will not be used.

I consent for an interview with me by Angelo Cettolin to be audiotaped if required.

I understand all records of the content of the interview will be held strictly confidential and that I will not be identified by name. All raw data (response forms, tapes, discs, and transcripts) will be held by Angelo Cettolin and will not be distributed to any other unauthorised person.

Doctoral Supervisor: Rev. Dr. Kevin Giles, 14 McIlwraith St North Carlton Vic 3054, Phone 03-93806387.

Signature researcher: Date:

Signature of participant:..........................Date:
APPENDIX 1.8 Graphs of Survey Results Indices
View of Indices

<table>
<thead>
<tr>
<th>Indices</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXPRA</td>
<td>45%</td>
</tr>
<tr>
<td>PRIDEV</td>
<td>59%</td>
</tr>
<tr>
<td>CHSERV</td>
<td>53%</td>
</tr>
<tr>
<td>COMOUT</td>
<td>48%</td>
</tr>
<tr>
<td>BEATT</td>
<td>69%</td>
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