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Abstract: In this article Lesslie Newbigins theology of mission is employed to explore the role that local congregations have as a bridge between the culture of young Australians and the Gospel.

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No one gets left behind: The local church as the bridge between Gospel and Culture

Matt Brain¹

The US Marine corps takes pride in the famous motto, ‘no one gets left behind.’ The whole unit counts, not simply the skilled, or even remnant, members. A fallen soldier can safely expect the rescue and support of his comrades and intense loyalty grows between the interdependent members of the team. While for many of us the wartime context of this saying is blessedly distant, the attitude of mutual importance, support and care it implies can provide a powerful metaphor for the way we approach being ‘church’ in a post-Christian world.ⁱ

Against the background of vibrant youth culture many local churches seem small, dull and little like attracting new people to Christ. In this context it is easy to dismiss the local church as a bridge between the Gospel of Christ and the Culture of young people. This paper will present a theology of engagement with the world of young people. This theology not only includes the local church, but also upholds even the least example as vital in mission. Utilizing Lesslie Newbigin’s insights regarding witness and the Pauline theme of ‘treasure in jars of clay’, the paradoxical ability of the weak, fragile and vulnerable to minister the treasure of Christ will be explored with particular reference to the local church.

Young people in Australia: the estranged generation

Sociologists of spirituality such as Mason, Singleton and Webber, Hughes and McQuillan have demonstrated that young people have an established spiritual consciousness.ⁱⁱ Yet for many, this spirituality exists independently of the Christian churches. A review of the literature highlights ten factors that have played a role in the absence of young people in the Christian churches:

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1. Generally the parents of young people are disconnected from the Christian churches.ⁱⁱⁱ
2. Young people are a reflection of their parents and as such have inherited their general disengagement with the Christian churches.^{iv}
3. The massive cultural changes that occurred within western society during the 1960s and 1970s have been entrenched within a young person's daily experience.^v
4. Therefore, young people are less engaged with a Christian worldview and way of life than their parents.^{vi}
5. Thus an erosion of what was once a dominant adherence within Australian society to the Christian faith has been seen, and when a young person lets go of a Christian faith they move towards a 'Secular' spirituality.^{vii}
6. This 'Secular' spirituality is manifest in a set of different priorities in which decidedly 'this-worldly' concerns, clustered around the ideals of personal happiness and self-fulfillment, replace 'other-worldly' interests.^{viii}
7. These new priorities coincide with a pervasive disillusionment with the church as a broker of the Christian faith. Distrust of church institutions, perceived authoritarianism within its structures and a shifting locus of moral authority to the self have eroded the Christians churches' ability to portray their worldview and way of life.^{ix}
8. Further, a process of religious de-socialisation has set in, reinforcing the alienation of young people from the message and lifestyle of the Christian churches.^x
9. A very different worldview has then grown amongst young people in which the powerful forces of individualisation and consumerism have supplanted a prior worldview, fundamentally altering their aspirations and expectations.^{xi}
10. Finally, this individualised and consumerised worldview is predicated upon a significant epistemological shift. The post-modern mindset is manifest with a new completeness in recent generations. The roots of this worldview are not new; yet it is present today in a radical form, culminating in the insistence of the right to the '... imaginative construction of their [own] world.'^{xii}

While at points robust and vigorous, the daily experience of Australia's young people is shot through with the potential for great stress and vulnerability. These themes will

be touched upon later in this paper; however, at this point many young people may be seen to be thoroughly estranged from the thought, action, ritual and social experience of the Christian churches. This, married to their all-pervasive, 'this-worldly' and consumption-driven technological lifestyle, has left many Christian churches and many young people without a common spiritual language or even relationship.

Subsequently, the younger generations' deep desire for relational intimacy and security is being fulfilled via networks derived from the family and a close circle of peers. Yet these networks are not secure and threaten to expose young people to unfulfilled spiritual ambitions.^{xiii}

Looking for a silver bullet: some possible responses to the estranged generation

As those of us who seek to minister to young people it is easy to fall into polar responses. On the one hand we may wish to ignore the reality of the disconnection between young people and the churches. Conversely, the reality of the church, as it is, may be ignored as an important part of God's own mission.

It is easy to criticize the established churches as being entrenched in old routines and turgid patterns of worship. This is particularly so when immersed in the exciting and rapidly changing world of the information and communication technologies.

However, as explored above, a deeper disconnection has occurred in which the spiritual questions being asked by young people are now quite different from those being ministered in some quarters. These are, in turn, driven by fundamentally different assumptions about what makes for a spiritual life. The outcome of this deeper disconnection is that irrespective of how 'creative' and 'contemporary' the corporate pattern of worship may be the issues being raised and discussed will not generally connect with those concerning young Australians.

Others may recognize this disconnection between the spiritual concerns of the vast majority of young people in Australia and some ministries of the churches. It is tempting to get frustrated with the present general inability of the Christian churches to connect with young people. This frustration may then result in mission that is done independently of the wider gathering of God's people.

Although the presuppositions from which each attempt of mission arise differ greatly they are, I suspect, similar in their desire to find a ‘silver bullet’ solution. For those locked into ministry from the position of the established manifestation of the church (be it in form or expression) the easy solution is to find a program or style that ‘works’ for young people. For those who have left the old associations of church behind, the solution is found in simply meeting people where they are at and starting something new. Neither approach, I will argue, is ultimately helpful or sound as we approach young people in mission.

Newbigin’s idea of witness

In this polarized environment one may wonder if it is possible to for the metaphor drawn from the U.S. Marines to work. Are we able to find a space for true mission to young people without ‘... leaving anyone behind ...’?

Before addressing this question directly we will detour for a moment to consider Lesslie Newbigin’s idea of witness. Beginning as a newly ordained minister, Newbigin lived and worked for many years in India. Upon returning to England, Newbigin was confronted with a culture that had changed greatly since he had left it. His homeland was no longer ‘Christian’ either in his eyes, or in its own. The assumptions that guided national life had changed so that a common understanding of life based around Christianity no longer existed.^{xiv} This meant that for the second time in his life as a minister of the gospel of Christ (the first being when he went to India) Newbigin had to reconsider what it meant to be engaged in mission amongst people who did not share the same assumptions about the world as he did. Whereas Newbigin’s ‘first’ missionary career in India faced the challenge of pluralism, his ‘second’, upon return to England, faced that of secularism and post-modernity.^{xv}

In confronting the challenges of his twin careers Newbigin discerned that the flow of history and the divine intervention of Trinitarian mission are inextricably linked:

... the Christian mission is the clue to world history, not in the sense that it is the ‘winning side’ in the battle with the other forces of human

history, but in the sense that it is the point at which the meaning of history is understood and at which men [sic] are required to make the final decisions about that meaning.^{xvi}

Given the involvement of God in the public affairs of human history (whether secular or pluralistic), mission is done in four contexts. It is (a) done in obedience to the one who has achieved the decisive, telic end for history. Thus mission is participation in the telos of that for which history functions. Consequently mission is done (b) in the context of enculturated human history as the men and women of mission interact with the particular issues, relationships and forces of their time, geography and society. Therefore mission proceeds (c) before ‘the other’ who must respond to the witness borne by obedience to the one who has achieved the telos of history. So in response to this witness ‘... men [sic] are compelled to make decisions for or against God.’^{xvii} Finally, mission is possible given (d) the ‘decisive moment’ in history when Jesus, God the Son, was crucified, thus providing for both redemption from and judgment of evil in this world.

Newbigin’s key stimulus towards a Trinitarian mission is the insight that Jesus is the ‘clue’ by which history may be understood and navigated. Yet, Jesus is the clue as he witnesses to the work of the Father. ‘As the Son, Jesus loves and obeys the Father. He submits himself wholly to the Father’s ordering of events. He does not seek to take control himself of world history.’^{xviii} Newbigin regards Jesus’ incarnate life, chiefly his death and resurrection, as the point at which God the Father displays his judgment and salvation of the world. So he points out that Jesus did not start a political movement, nor attempt to wrestle power from the hands of those who held it.^{xix} However, Jesus did embody the place in which God reigned.^{xx} So it is through his life, confronting the powers contrary to God and proclaiming that the Kingdom of God has come, that the world would see that God truly reigns.^{xxi}

In the context of this divinely ordered mission, Jesus binds his disciples to himself, so that they may share his relationship with the Father who sent him. He also sends them as his witnesses to the world.^{xxii} The disciples would ‘... be those, who in Paul’s words, are “always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies” (II Cor. 4:10) [sic].’^{xxiii} This flows into the

mission of the Christian churches. The disciples' witness to the work of God the Father is directly dependant upon their connection with Jesus, God the Son. So '[t]he Church faces the world rather as *arrabon* [sic] ... as a sign, first-fruit, token, witness of that ... which God purposes for the whole.'^{xxiv}

Newbigin progressed this link between Jesus and his disciples by exploring the role of tradition in the mission of God witnessed to by Christ. In his thought, an appropriate Christian tradition rests upon the unique revelation of God in Christ. The experience of tradition, as it were, is to join the apostles in recognizing the uniqueness of what God was doing in Jesus Christ.^{xxv} However, if one is to grow in the knowledge of a certain tradition, or structure giving a set of beliefs plausibility, they must then undertake an apprenticeship within that tradition. For this to occur there must be a strong understanding of the tradition to which one is joined.^{xxvi} This is not because the tradition itself is paramount, but because it is the window into what makes a community's belief plausible. In the case of the Christian churches, this plausibility structure is the mission of the Trinity. Becoming an apprentice in the Christian tradition is recognition of both the enculturated nature of history (and therefore human life), and the 'in-breaking' of God into history.

Newbigin follows this insight by contending that the Christian congregation is the hermeneutic of the gospel. That is, the congregation interprets the in-breaking of God's mission into human culture. In other words, the plausibility structure of the revealed mission program of God allows the Christian churches the opportunity to 'indwell' the story as embodied exponents of divine mission.

As hermeneutes of God's mission, Newbigin realistically places the Christian churches as a part of a world in which many faith claims are made. Yet, far from being paralyzed by the multiplicity of worldviews on offer, the churches are given the impetus to remain active in this environment. Their action seeks to interpret the divine mission to the world.^{xxvii} This witness happens in two connected ways. First, it is in the continued 'passing on' of the message of God at work in the world summed up decisively and fully in Christ. This is an expositional movement in which the speaking of a message from person to neighbor is the key element.^{xxviii} However, it is joined by a second component in which the message of Christ conforms the people of

Christ into a unified shape. As diverse cultural expressions of humanity are united to Christ, they bear witness to his sufficiency by practical and visible unity with each other.^{xxix} This is a difficult task and one that requires great and respectful patience, but remains the necessary key to a complete witness to the finality of Christ.

We may draw one significant conclusion from this all too brief overview of Newbigin's theology of witness. That is that the church, even as it is demonstrated in its diverse and weakened state, is called to play a significant role in bearing out what God has done in and through Jesus Christ. In bald terms – in the Trinitarian mission program each local congregation joins with the other to interpret God's activity in, with and for the world.

Treasure in jars of clay: power and weakness in 2 Corinthians Chapter 4

Throughout 2 Corinthians 4 Paul interacts with Jesus' experience of incarnation: his earthly life, crucifixion, death, resurrection and resurrected life, to make sense of his own. Hence, by way of the life-in-and-through-death paradigm set out by Jesus, Paul finds both example,^{xxx} and a way to be incorporated into Jesus' death and life.^{xxxi} Therefore, by forsaking other means of knowing God, Paul becomes a student in the 'Jesus' tradition (what may be called discipleship).^{xxxii}

Further, by 'entering into' the experience of Jesus Christ, Paul enters into the 'relationship' of the knowledge of God. This is underscored by the role the incarnate 'face of Christ' plays in the knowledge of God (2 Cor 4:6). In perceiving the glory of God in Jesus Paul stands before the Corinthians as a witness to God as he is. He also witnesses to God as he draws humanity to himself. Therefore, as Paul perseveres through a 'cruciform' life he encounters the transformation of taking on life from God. This is to say that his transformation becomes the grammar of testifying to the '... assurance of the new aeon in the old ... 'from glory to glory' ...'.^{xxxiii} However, for Paul, such experience of glory remains hidden; rather, his existence is marked by trial and vulnerability. And this for Paul is not an experience of loss, but an encounter of letting himself be vulnerable enough to share in and be transformed by the Trinitarian form of Christ's kenosis – his self emptying.

Newbigin applies a theology of kenosis to explain the way that in Christ all of history, including that of the Christian churches, is brought before God the Father. Newbigin centers his Christology in the transformative power of the cross. As a denial of worldly power, the cross stands as the pinnacle of kenosis. Paradoxically, the high point of mission – the point of contact between the Triune God and the many spiritualities of humanity – is the depths of vulnerability to worldly power experienced by Jesus on the cross. Thus, in the fundamental and unique exposure to the vulnerability of Jesus' death, the Christian churches are both objects of judgment and most clearly witnesses to the restorative power of God's activity in resurrection.^{xxxiv}

Recognizing Jesus' archetypical example in relation to this age of 'the seen' experience, Paul also envisaged that '... righteous suffering will bear a specifically Christological imprint.'^{xxxv} In this sense, Paul showed that the true path to fulfillment did not lie in submission to the hubris and posturing of the Hellenic setting of Corinth, but in the kenosis of Christ. This means that perseverance through bad external circumstances is not viewed as simply a means to better circumstances. Rather perseverance is itself a sign of renewal and of an internally active relationship with God. So Paul exhibited a hope that far outstripped human effort in its forward vision and ability to be actualized. Albeit that the actualization of his hope was inescapably founded upon the 'pneuma of faith'.^{xxxvi} Consequently, the telic purpose of life for Paul was radically founded upon relationship with God, not the appearance of success in wealth, prestige and power.

For Newbigin, Christ's act of submission upon the cross ushers in the truly powerful 'Kingdom of God' into which humanity is called. Yet the power contained within this decisive event is hidden.^{xxxvii} So it is the submissive witness borne by Christ and the disciples that brings the work of God the Father to light. This witness, in turn, compels people to accept or reject that it is God who holds and directs the 'true end' of history.^{xxxviii}

Paul joins Jesus to bear witness to God's work to the Corinthian church. He finds that, having interpreted his experience according to the pneuma of faith, his interpreted experience begs to be broadcast (compare with 2 Cor 4:13–14).^{xxxix} This

is why the 'word of God' is so important to Paul. Schnabel can write that Paul broadcasts it '... to everyone who is willing to listen ... [it is] ... the central process and task of missionary work ...'.^{xl} Therefore, for Paul, a 'righteous sufferer' following in the footsteps of Jesus Christ, no occurrence interpreted via the life of Jesus is simply bare experience. So, '... [i]f the Lord Jesus did not rise from the dead, then Christian existence as Paul knows it would cease to exist.'^{xli} However, according to the eyes of faith, Jesus *did* rise and consequently must be made known (2 Cor 4:5, 13).

Descending to the heights: embracing the missional opportunity of weakness

Growing up as a young person in Australia comes with many opportunities: almost unrivalled wealth, potentially flexible work choices, great technological capacity and facility, burgeoning peer contacts and a readily accessible pop-culture. However, at least one in five young people in Australian society will experience a depressive illness at some point.^{xlii} While on the surface all may seem well with Australian youth, it appears that there are underlying stressors that prompt at least transitory failure to adequately cope with the experience of life. It may be that the psychological stress of autonomous responsibility for a productive and 'good' life is married to a technological environment that oozes stimulation and physiological stress, contributing to the experience of depression. It could be said in this context that:

Individualisation comes at a price: Responsibility is borne by the individual in all things.

Technology comes at a price: Hyper-stimulation robs the individual of capacity to interact with the world.

Connectivity comes at a price: A multitude of connections substitute for close personal relationships.

Consumption of pop-culture comes at a price: Stringent patterns of self-image must be adhered to.

The establishment of peer tribes come at a price: The reinforcement and modelling of elders is hindered, reinforcing the responsibility borne by the individual.

It follows then that the already worrying symptoms of distress being shown by young people may be magnified as their lives continue to unfold.

In this context Paul bears witness to God's work to young people as he demonstrates that self-fulfillment is drawn in submission to God's creative power. The theme of transformation in-and-through trial and fragility may be used to depict this paradox. In a Pauline plausibility structure, fragility gives way to life via the transformation effected by God's Spirit.^{xliii} This affords Paul great confidence in life, even when the external circumstances of life seem to be bad. Paul's confidence stands in contrast to the stress experienced by young people in the presence of forces that pose a threat to the ideal of happiness. Furthermore, the idea of fulfillment, in spite of external circumstance, is introduced. It is not a denial of the 'this-worldly', but an intrusion of eschatological realities and values into the present.^{xliv} Thus, the fundamental understanding of the nature of self-hood is changed. No longer is it possible to conceive self as 'self-as-individual', but self as 'self-in-relationship': fundamentally distinct in experience, yet deeply connected in enduring relationship.^{xlv} It is in the nexus between weakness in life, and the experience of God giving renewed life, that the parameters and occasion of self-in-relationship may be drawn.

Fulfilled relationship occurs then in relation to God's self-disclosure in Jesus. The Pauline plausibility structure uncovers a 'redemptive epistemology' in which knowing implies unfettered relationship. Unfettered relationship then produces the possibility of knowing beyond the tethered and fragile experience of the consumer. Accordingly, the tools and power for dealing with the fragile bonds of relationship are bound up in knowing God. Additionally, they are brought into clear relief through the person and work of Jesus Christ.^{xlvi} A clear, yet affirming, witness is given before young people, then, of sustainable and life-affirming relationship. The sort of relationship in which the finitude and fragility of human others is not drained in one's own need for relationship. Relatedness to God transforms the approach of the individual as they are given new resources to be *for* the other in-and-through trial.^{xlvii}

For the Christian the strength in-and-through trial that Paul speaks of in 2 Corinthians 4 is manifest in two ways. The resurrection of Jesus Christ is declared as the foundational worldview making sense of the vicissitudes of life. In Newbigin's terms

he is the ‘clue’ to our history. This declaration is joined in an intimate two-step dance by the demonstration of that ongoing and yet to be fulfilled resurrection in the corporate life of those gathered up in Christ – what I here term ‘the church’.

No one gets left behind: a comprehensive ecclesiology of mission to Gen Y

A long hard slog with no easy way out, and no task turned down because of potential difficulties, is implicit in the Marine’s motto. In fact, it seems to me that one of the defining characteristics of the Marines is that they are a fraternity based on common view of the importance of each to the other in their goal. As youth ministers it is tempting to become impatient with a slow, clumsy or (even) intransigent church. However, in this paper I have sought to sketch a picture in which the reality of the spiritual concerns of young Australians, and the importance of the church as the witness to God’s mission in Jesus are both present. I have contended that it is the fullness of the people of God who provide witness to the resurrection in-and-through weakness and death. What better group could God choose than the struggling and vulnerable gathering we are! Young people are well equipped to live with glamour, fleeting connections and self-importance. What the church has to offer is life in the grunge, depth in relationship and beauty in fragility – especially when ‘no one is left behind.’

Notes

ⁱ I realize that how ‘the churches’ relate to ‘the church’ is a deep issue, indeed that the concept of ‘church’ is contested. It is, however, beyond the scope of this paper to adequately address this contention with much nuance and I will simply assume (with Newbigin) that the visible manifestation of congregations does have a fundamental connection with ‘the church’.

ⁱⁱ See for example, Michael Mason, Andrew Singleton and Ruth Webber, *The Spirit of Generation Y: Young People’s Spirituality in a Changing Australia*, John Garratt Publishing, Melbourne, 2007. Philip Hughes, *Putting Life Together: Findings from Australian Youth Spirituality Research*, Fairfield Press, Fairfield, 2007. and P McQuillan, ‘Youth Ministry in a World of Diversity: The International Research Project on Youth Spirituality’, *Australian EJournal of Theology*, Vol. 9, No. 2007, p. 1-15.

ⁱⁱⁱ Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 74, 131.

^{iv} Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 270.

^v Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 315.

^{vi} Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 315.

^{vii} Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 139, 306.

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- viii M Mason, A Singleton and R Webber, 'The Spirituality of Young Australians', *International Journal of Children's Spirituality*, Vol. 12, No. 2, 2007, p. 149-163.
- ix Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 44.
- P Hughes, *NCLS Occasional Paper 4: Insecurity in Australia*, NCLS Research, Sydney, 2004, p.18.
- x Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 44.
- xi Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 166.
- xii Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 325.
- xiii Mason, Singleton and Webber, *The Spirit of Generation Y*, p. 321.
- xiv Krish Kandiah, 'Lesslie Newbigin's Contribution to a Theology of Evangelism', *Transformation*, Vol. 24, No. 1, 2007, p. 51-60.
- xv Paul Weston, 'Lesslie Newbigin: A Postmodern Missiologist?', *Mission Studies*, Vol. 21, No. 2, 2004, p. 229-248.
- xvi Lesslie Newbigin, *Trinitarian Doctrine for Today's Mission*, Paternoster Press, Carlisle, 1998, p. 41.
- xvii Newbigin, *Trinitarian Mission*, p. 41.
- xviii Newbigin, *Trinitarian Mission*, p. 39.
- xix Lesslie Newbigin, *The Gospel in a Pluralist Society*, William B. Eerdmans Publishing Company/WCC Publications, Grand Rapids/Geneva, 1989, p. 208-210.
- xx Lesslie Newbigin, *The Open Secret*, William B. Eerdmans Publishing Company, Grand Rapids, 1995, p. 40.
- xxi Newbigin, *The Open Secret*, p. 46.
- xxii Newbigin, *The Open Secret*, p. 47.
- xxiii Newbigin, *The Open Secret*, p. 46.
- xxiv P Weston, *Lesslie Newbigin Missionary Theologian: A Reader*, William B. Eerdmans Publishing Company, Grand Rapids, 2006, p. 166.
- xxv Weston, *Lesslie Newbigin: A Reader*, p. 60.
- xxvi Weston, 'A Postmodern Missiologist?', p. 240.
- xxvii Newbigin, *The Gospel*, p. 98.
- xxviii Weston, *Lesslie Newbigin: A Reader*, p. 50.
- xxix Weston, *Lesslie Newbigin: A Reader*, p. 52.
- xxx Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission*, Apollos, Leicester, 2005, p. 196.
- xxxi Timothy B Savage, *Power Through Weakness: Paul's Understanding of the Christian Ministry in 2 Corinthians*, Cambridge University Press, Cambridge, 1996, p. 174-175.
- xxxii Cf. Flemming, *Contextualization*, p. 112, 174. Paul's sense of discipleship may be seen as he plays the role of the interpreter of trans-cultural (and at key points, countercultural) Christian tradition which he applies to particular issues in particular places.
- xxxiii HU Von Balthasar, *The Glory of the Lord: A Theological Aesthetics*, T & T Clark, Edinburgh, 1989, p. 518-521.
- xxxiv Weston, *Lesslie Newbigin: A Reader*, p. 167-168.
- xxxv Savage, *Power Through Weakness*, p. 174.
- xxxvi Von Balthasar, *The Glory of the Lord*, p. 513, 522.
- xxxvii Newbigin, *Trinitarian Mission*, p. 39.
- xxxviii Newbigin, *Trinitarian Mission*, p. 47.
- xxxix Von Balthasar, *The Glory of the Lord*, p. 493.

^{xi} Eckhard J Schnabel, *Early Christian Mission: Paul and the Early Church*, IVP Academic, Apollos, Downers Grove, Nottingham, 2004, p. 1548.

^{xii} Savage, *Power Through Weakness*, p. 182. Compare with Paul's insistence in using the unfamiliar *Christos* (Christ) in the non-Jewish world. "The confession of Jesus as the messianic bringer of salvation was the crucial characteristic of the new movement of the followers of Jesus." Eckhard J Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, IVP Academic, Apollos, Downers Grove, Nottingham, 2008, p. 185.

^{xlii} C Hodges, J Nancarrow, E Saleeba and M O'Brien, *National Youth Depression & Alcohol Review and Action Plan*, The National Depression Initiative, www.beyondblue.org.au, 2005.

^{xliii} Gordon D Fee, *Pauline Christology: An Exegetical-Theological Study*, Hendrickson Publishers, Peabody, Massachusetts, 2007, p. 174-180.

^{xliv} Savage, *Power Through Weakness*, p. 182.

^{xl}v Compare with Anthony Kelly, *Eschatology and Hope*, Orbis Books, New York, 2006, p. 164-165.

^{xlvi} Kelly, *Eschatology and Hope*, p. 165.

^{xlvii} Glenn Morrison, 'Living at the Margins of Life: Encountering the Other and Doing Theology', *Australian EJournal of Theology*, Vol. February, No. 6, 2006, p. 2-3.