The Journal is intended as a means for the exchange of ideas and opinions. Articles published express the views of their respective authors and do not necessarily represent the views of the editorial committee, or the publisher.

Contributions to this Journal

This Journal publishes both Articles and Reflections

Articles
It publishes scholarly Articles in missiology, normally from 2,000 to 5,000 words, if accepted after scholarly review by the Editorial Board.

Reflections
It also publishes Reflections and Reports of up to 2,000 words.

Purposes of AAMS
- Promote the theological, biblical, historical, practical and contextual study of mission, local and global;
- Promote engagement with the cultures and people with whom Christians share and explore the gospel, including, in particular, Australian Indigenous voices;
- Encourage cooperation and sharing of research and experience among individuals and institutions engaged in mission;
- Bring together, through networks, conferences and seminars, those engaged in mission studies;
- Stimulate publications in missiology, including a journal;
- Affiliate with the International Association for Mission Studies (IAMS), work in partnership with the Aotearoa/New Zealand Association for Mission Studies (ANZAMS) and build links with those engaged in mission studies in the South Pacific.

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Late last year, the Editorial Board of the *Australian Journal of Mission Studies* decided to introduce an annual reflection entitled *My journey in mission*, whereby a significant person is invited to tell the story of their journey in mission.

The board invited **Professor James Haire** to be the first contributor to this series and this issue begins with his story. We are most grateful to Professor Haire for readily accepting our invitation to tell the story of his journey in mission.

The articles following Professor Haire’s reflection constitute a veritable smorgasbord of topics.

**Rosemary Dewerse**, a Kiwi scholar now working in Australia, introduces us to Maori knowing of God. This is a deep, profound and enlightening article.

**Ennio Mantovani**, since his retirement, has been busy reflecting and writing on his journey in mission, and his article on knowledge and power in New Guinea is based on his long experience as a missionary in Papua New Guinea. Again, this is a deep, profound and enlightening article.

This issue includes three excellent articles relating to Australian Indigenous culture and the interface between this culture and that of the later-comers to Australia.

**Bill Edwards** reflects on his experience in Central Australia and writes of the changes in Pitjantjatjara mourning and burial rites over time.

**Mary McGowan** uses her long experience with tribal Aborigines in the Northern Territory to advocate the urgent need for authentic Aboriginal theology within the Catholic Church in Australia.

**Joy Sandefur** also uses her long experience with Aboriginal people in the Northern Territory to trace the slow move to open up genuine leadership roles for Aboriginal women within the Anglican Church in Australia, in particular.

**Bob Hall** and **Alan Jamieson**, two more Kiwis, have collaborated to write of the need to link mission and worship as, too often, they are treated separately. Their article includes valuable comments from interviews with senior staff and returned missionaries drawn from a prominent New Zealand Church.

**David Ferguson** builds on his experience and observations from living and working in rural and mining communities in Queensland to give us a model as a way of understanding and discussing the dynamics within these transient communities and the effect of this on mission within these communities.

To date, we have little scholarly writing on ministry and mission in rural areas of Australia and this article is a valuable contribution to that area of research.

**Ruth Powell**, director of the *National Church Life Survey Research*, looks at the trends in Australian Protestant (including Anglican) Church vitality over 20 years from 1991 to 2011. This article should be mandatory for anyone interested in mission in local congregations as it alerts us to the *signs of the times* in Australian Church life and what this means for mission.

This issue also includes six book reviews.


Finally, I must report that this issue is my last issue as editor. It has been a great privilege to edit this journal for the past three years and I am deeply grateful to all contributors during that time for their inspirational material.

I thank, too, the members of the Editorial Board for their wisdom, encouragement and guidance. One of the good things about being editor is that you get to read everything before it is published and you strike up interesting e-mail conversations with so many enthusiastic, thoughtful Christians.

NEW

This personal reflection by Professor James Haire is the first in an annual series we hope to run whereby a significant person is invited to tell the story of their journey in mission. Professor Haire is well-known nationally and internationally as a Uniting Church minister and leader, missionary, scholar, theologian, teacher and lecturer, and ecumenist. He was appointed a Companion of the Order of Australia (AC) in the 2013 Australia Day Honours List “for eminent service to the community through international leadership in ecumenical and interfaith dialogue the promotion of religious reconciliation, inclusion and peace, and as a theologian”. We are very grateful to Professor Haire for his ready willingness to share his story with us.

BOOK REVIEWS

Missional
Joining God in the Neighbourhood by Alan J Roxburgh reviewed by Darren Cronshaw

Comparative Theology
Deep Learning Across Religious Borders by Francis Xavier Cloney SJ reviewed by William Firth-Smith

Evangelization and Religious Freedom
Ad Gentes, Dignitatis Humanae by Stephen B Bevans SVD & Jeffrey Gros FSC reviewed by Larry Nemer

Jacques Dupuis Faces the Inquisition
Two Essays by Jacques Dupuis on Dominus Iesus and the Roman Investigation of His Work by William Burrows reviewed by Larry Nemer

Understanding World Christianity
The Vision and Work of Andrew F Walls by William R Burrows edited by Mark R Gornik & Janice A McLean reviewed by Ross Mackinnon

Transforming Mission
Paradigm Shifts in Theology of Mission by David J Bosch reviewed by Ross Mackinnon
My journey in mission

James Haire

This personal reflection by Professor James Haire is the first in an annual series we hope to run whereby a significant person is invited to tell the story of their journey in mission. Professor Haire is well-known nationally and internationally as a Uniting Church minister and leader, missionary, scholar, theologian, teacher and lecturer, and ecumenist. He was appointed a Companion of the Order of Australia (AC) in the 2013 Australia Day Honours List "for eminent service to the community through international leadership in ecumenical and interfaith dialogue, the promotion of religious reconciliation, inclusion and peace, and as a theologian". We are very grateful to Professor Haire for his ready willingness to share his story with us.

My personal reflections on my journey in mission are primarily my witness to what I perceive the God whom I know in Jesus Christ has done in my life and in the life of the Church and world as I know it.

For me to explain my understanding of mission, I can only witness to the fact that this gracious God has come to me among my brothers and sisters in the Church universal, and has called me to serve him in various places throughout his world.

In fact, all that I can do is to point to Jesus the Christ, as depicted in the painting entitled The Crucifixion of Christ, a panel of the Isenheim Altarpiece (1512 to 1515), by Matthias Grünewald, a copy of which was constantly before Karl Barth as he worked.

I cannot explain anything unless I go to the heart of our human, and especially our Christian, existence as I see it.

The inexplicable will of God to be for, and with, humanity implies that the Church’s life cannot begin to be understood in terms of the structures and events of this world. Equally, God’s inexplicable will to be God with, and for, humanity implies that we should always understand our life as Christians theologically.

These simple, yet profound, facts derive from the mystery of the triune God not to be God apart from, or separate from, humanity, but rather to make God’s very life intersect with the unity of the Son of God with us.

However, particularly in Australia
what we must avoid is any failure
to witness, and to distinguish
clearly between witness on the
one hand and arrogance on the
other. Humble witness to the
loving grace of the missionary
God is at the heart of our
existence as Christians

Our theological basis as Christians and as the Church is in the wonder of God’s condensation to us, in the intentionality of God’s solidarity with sinners, that is, with those who find their self-identity solely within themselves and find their self-justification and sole solace in themselves alone, without any reference to the God whom we know in Jesus Christ.

The Church is called to exist solely through the solidarity of Jesus Christ with those who are alienated from God, by Christ going to the extremes of alienation for the sake of humanity, so that humanity may through him come close to God.

At the heart of our faith is expressed the fact that God does not wish to be alone in celebrating the wonder of God’s inexpressible love for humanity.

God in Christ calls into existence an earthly body of his Son, who is its heavenly head, in order that humanity may responsibly rejoice with God in the harmony which God has established for his creation.

The triune God does not, for me, first exist and then have a mission. God’s very nature and action is from the beginning to the end that of a missionary God.

If the being of the Church and its life is predicated upon the grace of Jesus Christ as itself defining God’s action in the world for the reconciliation of creation, including humanity, then its life is that which it receives from him.

The Church’s very existence is shaped by the
manner in which it confesses this truth to be its very life.

Concentrated words

I admit that these words above are concentrated. They need to be read carefully, perhaps more than once. However, they express my understanding of mission after more than 40 years since ordination.

I am not a pious person, indeed very far from it. However, these words express, in weak human language, what God in Christ has done for and with us, including myself.

I was born and brought up in Northern Ireland in the years before the Troubles. My family, all totally Celtic, a mixture of native Irish and Scots settlers, who were eventually holders of considerable farming land, had been Presbyterian from soon after the arrival of the Reformed faith in Ireland, although for two generations in the 19th century they became Moravian, largely because of their affinity with the Moravians' missionary zeal.

However, they returned to the fold of the Presbyterian Church in Ireland, which from the mid-19th century had strong involvement in mission overseas. Both my grandfather and father were professors of theology in Belfast and Moderators of the Presbyterian Church. I came to a saving knowledge of Jesus Christ at the age of 17.

I had been prepared for reception to the Lord's Table (or confirmation), but had fallen seriously ill in the weeks before the confirmation service. I had taken this as a sign that it was not God's will for me to be confirmed.

However, miraculously, on the morning of the Sunday when I was to be confirmed I fully recovered, and so was confirmed.

This event has for me always been an assurance of God's grace on my life. For my community this personal covenantal calling and assurance was essential.

I won a scholarship from school to Worcester College in the University of Oxford, where I read classics and then theology, with fine teachers, including George Caird (who later supervised Tom Wright's doctoral studies) and Henry Chadwick. We had a very inspiring array of preachers on mission, including Billy Graham, Michael Ramsey and Trevor Huddleston.

Oxford in those days at the end of the 1960s was simply an extremely thorough training ground in scripture and theology; it carried out study in a classical manner, uninfluenced by fads. We were encouraged to read the primary sources, and to make up our own minds.

I became profoundly influenced by Dietrich Bonhoeffer, but especially by Karl Barth. Barth's influence has never left me. My father had been one of Barth's English-language assistants in Basel in the late 1930s, and with my godfather, Ian Henderson, had translated Barth's Gifford Lectures.

For myself, I read great portions of Barth and then of Calvin, in the lazy summer afternoons of Oxford while watching the cricket. In later years, particularly in preaching, Barth was crucial. As I prepared my sermons and lectures, I found many of the commentaries and other guides seriously lacking. In my experience they would tell you interesting, even natty, details of the worlds from which the scriptural passage came. Yet they failed to tell you what fundamentally the passage was about.

Barth was different. He would tell you what he believed the passage was actually about. At times, I totally agreed with him; at other times, I felt that he was absolutely wrong; again, at other times I felt that he was half-right.

However, and this was the point, he made me think and so produce my work. Later I found this in Calvin. Yet Barth has always been my primary human discourse partner.

A call on a train

After Oxford, I felt no sense of call to the Christian ministry, and so got myself appointed to a management position in industry, based in London and Europe. However, after 18 months, one day I found myself on a train from London to Bristol. When I got on the train, I had no sense of call. By the time I left the train, having read the necessary work papers, I found myself reading Romans and being totally convinced that God had called me to the mission field.

I straightaway contacted the Overseas Board of the Presbyterian Church in Ireland. I resigned my job and went on to further theological education, first at the University of Leiden (where I took the final year of training for the ministry of the Netherlands Reformed Church) and the Hendrik Kraemer Institute, near Leiden (where I took a graduate diploma in missiology) and then at the Selly Oak Colleges in Birmingham (where I took a graduate certificate in missiology).

In terms of missiology, my experience in the Netherlands was overwhelming. The two Dutch Reformed Churches at that time took missiology
more seriously than at any other theological centre I have known. Theological incisiveness in the Netherlands was greater than in Oxford; I had the privilege of being taught by, among others, Hendrikus Berkhof, Heiko Miskotte and Johannes Verkuyl. Here my missiology, and therefore my future work, really began to take shape.

Barth's relationship to missiology had troubled me. My Dutch teachers were able to explicate it for me. The very nature of God was missionary. However, God's nature and God's action were one and the same.

The call on an individual's life and on the Church's life, was a call to enter the self-giving discipleship of the self-giving God. It involved witness, proclamation, obedience and the lordship of Christ. Yet all of these came under this understanding of Missio Dei.

I later completed my PhD, on which I worked in the Universities of Leiden and Birmingham under the supervision of the Swiss missiologists, Walter Hollenweger, on these themes in relation to contextualisation.

It was examined by, among others, the German theologian, Hans Jochen Margull, published in Germany and Switzerland as The Character and Theological Struggle of the Church in Halmahera, Indonesia, and later translated into Dutch and Indonesian.

I was sent for missionary service, with my wife, to Halmahera in eastern Indonesia. I believed that I should be ordained as a minister in the Church in which I was to serve. The Presbyterian Church in Ireland agreed. So I was ordained as a Missionary Elder in Ireland, and then as a minister of the Evangelical Christian Church in Halmahera (the Church in Halmahera in the Reformed or Presbyterian tradition), and then received as a minister of Presbyterian Church in Ireland.

I served in Halmahera for 13 years full-time, and since then part-time (going there each year), now for a total of 40 years. I remain a minister of that Church and a professor at the University of Halmahera. I also have a Research Centre there named after me.

So the issue of contextualisation entered my life, particularly as I served at various times as lecturer, professor, principal, congregational builder and Synod advisor. During our first 10 years of service, the Halmahera Church doubled in size. The number of congregations rose from 220 to 450; the number of members rose from 82,000 to 145,000; and the number of ministers rose from 20 to 210.

The Church now formed 50 percent of the population in its area of ministry. How were we to deal with the issue of contextualisation in a rapidly growing Church, particularly against the background of a Reformed theology at times inimical to certain forms of contextualisation?

My mind worked in this way. I faced a dilemma. It was this. On the one hand, the cultures which I faced provided not just images and paradigms, but wider intellectual furniture through which there could, in my view, be a real meeting between the Christian faith, including the hermeneutical task and the interpretation of scripture, and the cultural dynamics of these societies.

Moreover, it was a means by which discourse could be opened up with the theologies of other faiths. On the other hand, I was sharply conscious that Christian theology must always be ecumenical, international, interracial and inclusive.

I was conscious, moreover, that I might be accused of not speaking of God, but of speaking of ourselves "with a loud voice," in Barth's words.
Thus I did not seek to replace the theological models of the western Church, but to add to those models. I was not alone in this, in that I had in Indonesia extremely valuable colleagues in, among others, Jan Artonang, Christoph Barth (Karl's second son), Jan Jongeneel and Andreas Yewangoe. These concepts guided our thinking in relation to contextual issues.

It was enhanced by my contact during my PhD writing in Birmingham with Lesslie Newbigin, who at that time had just returned to Britain.

He was working in the carrel next to mine, writing his contextual commentary on John's gospel, The Light Has Come.

Our frequent interactions were a reinvigoration of my Dutch missiological training.

**Move to Australia**

Because of family health problems, we moved to Australia from Indonesia, where I served successively as minister in Darwin and lecturer at Nungalinya College; professor of New Testament and principal of Trinity College, Brisbane; dean and president of the Brisbane College of Theology; professor and head of the School of Theology at Griffith University; president of the Uniting Church in Australia; chair of the National Heads of Churches; president of the National Council of Churches; and professor at Charles Sturt University and director of the Australian Centre for Christianity and Culture, and of the Public and Contextual Theology Research Centre.

These have all involved the public interface of Christianity with a highly secular society.

My interactions with Lesslie Newbigin prepared me well. The aggressive paganism in England in the 1980s, to which he pointed, is more hidden in Australia, because of the benign goodwill of Australian society, the aversion to rigorous philosophical dispute in parts of the community, and the large educational and welfare arms of the Churches, which mask the reality of the Australian Christian community.

In this situation, the contextual Christian theology needed, in my view, is one of public involvement in all of the issues of the day, not simply those related to the beginning and ending of human life.

This concern involved me also in ecumenical dialogue, both nationally and internationally, as a divided Church has difficulty in public proclamation.

What is also needed is dialogue with other living faiths, in which the witness of Christian faith is clearly, but humbly, presented, as I experienced it in Indonesia and Lesslie experienced it in India.

During these years, I also returned frequently to Indonesia, to take part in the negotiations to end the violence between Christians and Muslims in the Molucca Islands, of which Halmahera is a part.

**Humble witness**

However, particularly in Australia what we must avoid is any failure to witness, and to distinguish clearly between witness on the one hand and arrogance on the other. Humble witness to the loving grace of the missionary God is at the heart of our existence as Christians.

What is theologically unacceptable for Christians is an almost pathological fear of being accused of neo-colonialism or paternalism.

Thus some Churches in Australia, as elsewhere, feel no call to participate actively in the proclamation of the gospel in other lands, in partnership with the national Churches there.

Of course, there is a danger of paternalism. However, the greater danger is to opt out of participation in proclamation and discipleship in the Missio Dei. I hope and pray that the Uniting Church does not go that way overseas in the future; it did not do so in the past.

However, certainly neither the Irish Church of my youth nor my Indonesian Church has gone that way.

**The rub**

Here is the rub. Now well over half of Christians in the world live in Asia, Africa, Latin America and the Pacific. Moreover, as the gospel passed from Jewish Christianity to the Gentiles, so now it has passed to the Christian witness of these new Churches.

For that we must do two things. First, we must continue to give thanks to the triune God. Second, we must learn from their witness a self-giving and proclaiming discipleship in the missionary God in each place.
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