Pentecostal Ministry Formation within Christian Revival Churches (CRC) in Australia: a History, Case Study and Vision

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Abstract

A qualitative study of the formation of ministers is undertaken within the Christian Revival Churches (CRC) movement, a classical Pentecostal denomination founded organisationally in Australia in 1945. Its distinctive emphases are subsumed within the experience of Spirit baptism accompanied by evidential tongues, being historically important in empowering Pentecostal ministry. This research examines the views of ministers as practitioners of CRC mission and aims to determine the nature of CRC ministry formation in Australia, how it has changed over time, how it addresses a call to ministry in a Pentecostal context, and whether the current use of competency-based formation processes is optimally effective. Semi-structured interviews are coded and categorised and then member-checked through focus groups. These confirm, and then elaborate upon, the findings in the literature to reveal eight key formation dimensions, including: the need for leadership intentionality and local effectiveness to identify the call to ministry; the role of strategic discipleship and experiential learning in supervisory coaching; the interplay of integrated training and formative assessment in determining ministry competence; and the importance of focused connection and shared values for formation within community. Associated recommendations for practice accompany a vision for effective formation presented within the CRC case study context.
Declarations

1. I declare that the word length of this thesis is 98,878 words. This does not exceed the maximum length specified in the regulations. In each case the word length includes footnotes, tables, appendices and illustrations, but excludes bibliography.

2. I declare that the referencing format is consistent, and conforms to the requirements of the latest Turabian Style.

3. I hereby certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution, and affirm that to the best of my knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

R. J. Nyhuis
Acknowledgements

I am indebted to the many ministers of the CRC Churches International movement whose insights and reflections have helped to produce this thesis. Their participation has offered a definitive voice to the formulation of the vision and conclusions presented herein. May their legacy continue to shape the ministries that continue to impact the future of this nation.

My children, a treasured heritage of God (Psalm 127:3), represent the generation that will espouse the significance of these findings. I thank God in advance for the fulfilment that this vision offers and for each gift of human potential yet to be fully realised.

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Chapter 1  Introduction

1.1 Personal Journey

1.1.1 Calling and Equipping – Early Memories
As a seventeen-year-old I was conscripted by a Christian evangelist to a practical application of his weekend ‘faith-sharing’ class that I had been asked to attend by my minister father. I remember very little of what was said in the classroom that morning, but the memories of the subsequent excursion in evangelism remain far more vivid. With a preference for rational engagement and dutiful service, my boldest evangelistic ventures to date had consisted of the anonymous placement of small gospel tracts in local mailboxes. I had nevertheless been deeply impacted by the spiritual fervour of charismatic faith healers and tongue talkers who had drawn me away from the traditional expression of my Christian upbringing. Seeing others pray for miracles, evangelise boldly or even engage in demonstrative worship were undoubtedly compelling experiences but ones which, to date, had comfortably been admired, and speculated upon, at arm’s length.

The thought of initiating invasive conversations with complete strangers in a town in which my family were respected was too confronting, but I tried to fumble awkwardly through stilted and ginger attempts to follow the passionate role-modelling of my newfound mentor. Recalling the need to listen for prophetic supernatural insights – after five minutes of instruction in utilising the supposedly disarming advantage of a Spirit-prompted charism, a ‘word of knowledge’ – I navigated the seeming eternity which ensued. Running homeward in sheer relief after my first foray into this perceived rite of passage to Pentecostal belonging, I allowed a momentary and muted celebration of my undistinguished venture.

The soul searching which followed prompted an earnest quest for what I was assured was the remedial antidote of Spirit baptism, evidenced by supernatural tongues. Indeed, the ensuing experience, with its accompanying manifestation of overwhelming confidence and inexpressible peace, began to prompt a far bolder and more spontaneous engagement with others. Miracles and conversions no longer appeared the province of professional clergy or talented laity alone, but seemed within the reach of the ordinary parishioner. Congregational

1Appellations typically worn as badges of honour amongst church people whose successful Christian service was defined and authorised by the presence of the charismata.
worship services, for the first time, promoted spiritual refreshing and generated unparalleled personal devotion to Christian endeavour. They also encouraged a quest for further encounters that foreshadowed more mature expressions of call and equipping.

I became increasingly conscious of a developing desire for vocational engagement with both the faith and fruit of my experiences at that time. Subsequent leadership roles and practical training sought active placement in contexts that could proactively impact others’ lives with little regard for self-promotion. Accreditation and credentialing were similarly unimportant – even unconsidered – until respected and influential figures deemed otherwise. Personal challenges to ground my raw enthusiasm with a breadth and depth of directed learning required identification of unacknowledged and unwarranted pride. Submission to wise counsel tempered a reckless search for significance masquerading as Pentecostal missional urgency.² As respected voices assisted in the reframing of various experiences and enterprises within ministry and formation pathways, my genuine belief in the gifting and empowerment of the Spirit was filtered through greater appreciation of ecumenical and sociological diversity in various ministry contexts. Restless and driven energy abated sufficiently for reflective appreciation of a clear call to vocational ministry. This provided an inescapable sense of direction confirmed within strategic, affirming conversations and prayerful reflections at the time. Again, call and early formation appeared on my horizon.

1.1.2 The Christian Revival Churches International

A pastoral call was pursued. Despite a lack of formal theological education, my denominational family authorised my tenure at a small suburban church with a ministry credential and a concurrent recommendation to undertake a short, unaccredited course. This ministry formation venture was accompanied by a limited coaching program, but stimulated a desire to undertake higher education for ministry equipping. Some degree of financial security was nevertheless maintained alongside ministry and study through an adjunct professional role as a teacher and Head of a Christian Secondary College. Although the developing call diverged from a career in education, this bi-vocational opportunity offered invaluable insights into principles of successful training and leadership. It also stimulated ongoing deliberations as to the most efficient ministry training mechanisms and delivery outcomes.

² Thought by early Pentecostals to be expedited typically by the operation of spiritual gifts such as the giving of supernatural languages. See, for example: Douglas Jacobsen, Thinking in the Spirit (Bloomington, IN: Indiana University Press, 2003), 101.
I was invited to lead a merger of that small church into a significantly larger one. This afforded a new context within which to test some ideas. Rapid growth of that congregation outpaced the ability to inspire and train the number and quality of leaders required. Increasing denominational involvement was motivated by a desire to address the problem of vocation and formation at greater depth and to apply my educational background to this challenge. It strengthened connections towards further involvement in the synergistic development of ministry formation processes and prompted an accompanying vocational ‘leap of faith.’

The combined congregations of which I became the Senior Minister held membership with the Christian Revival Churches International movement (registered as the ‘CRC Churches International’ and known informally as the ‘CRC’). This global Pentecostal movement includes 115 churches currently affiliated within Australia.3 It emerged from the larger Pentecostal Assemblies of God denomination (now known in Australia as the Australian Christian Churches).4 The CRC commenced under the leadership of Leo Harris in 1944 in New Zealand (and then organisationally in Australia in 1945).5 Its beginnings and early success were based, in part, upon embracing a Historicist view of eschatology and on the supposed evangelistic potential of British-Israelism, the notion that the Anglo-Saxon people of the British Commonwealth were physically descended from the northern tribes of Old Testament Israel, dispersed after the Assyrian conquest.6 This had led to the cancellation of Assemblies of God ministry credentials for Harris who thereafter engaged in pastoral ministry with his father and brother in an independent church in Brisbane before launching the CRC, first known as the National Revival Crusade, before eventually taking the name Christian Revival Crusade and, more recently, that of the CRC Churches International.7

British-Israelism had been rejected by Harris until a 1941 meeting with Tom Foster who had been preaching the view in Australian churches since at least 1934.8 This was despite Harris’s

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5 Barry Chant, Heart of Fire (Adelaide: House of Tabor, 1984), 186.
6 Chant, Heart of Fire, 183-185.
8 Thomas Foster, The Life and Times of Thomas Foster (Melbourne: Self-published, 1993), 21; Chant, Heart of Fire, 183.
father’s conversion under Frederick Van Eyk of the *Elim Foursquare* movement whose British founder, George Jeffreys, adopted British-Israel views which were later published by the CRC.\(^9\) Foster’s meeting with Jeffreys when in England in 1937 may perhaps have reinforced the early British-Israel emphasis evident in the CRC’s origins.\(^10\) Nevertheless, such British-Israel doctrine all but faded from prominence in official publications within little more than a decade. It had played a significant role in inspiring confidence among adherents during the years of uncertainty associated with the threat of occupation during the Second World War and then in the establishment of post-war optimism through the notion of covenantal privilege available to Israeliite descendants within Commonwealth nations.\(^11\) The CRC’s Pentecostal heritage was, however, preserved and derived from the distinctive early twentieth century identity of its denominational origins. This informed the CRC’s mission and more easily differentiated its ministry practices from the variegated ecclesiology of later Pentecostalism.\(^12\)

Numerous elements of this classical heritage were of greater and more lasting significance in aiding the establishment of the CRC as a mission-centred coalition of churches thriving on the autonomy afforded by a movement opposed to centralism.\(^13\) Although such rigidity was relaxed sufficiently to allow the first constitution and president (Leo Harris) to be accepted in 1958, the CRC emphatically promoted the ongoing message of evangelistic revival which, by now, made no explicit mention of British-Israelism and sought to:

\[
\text{... present to Australia a message of complete deliverance and full salvation of spirit, mind and body; a message of restored power and blessing for the church; a message of repentance and revival for the entire nation... This bold presentation of the Word of God [was] being confirmed by the salvation of souls, the miraculous healing of the sick, by men and women following Christ through the waters of baptism, and being filled with the Holy Spirit, and by the restoration of the gifts of the Spirit to the church.}\(^14\)
\]

The substantial growth of the movement was through a fellowship of ministers bound by a common statement of faith, but committed to developing classical Pentecostal practitioners

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11 Foster, *Life and Times*, 20.
who were mostly devoid of accredited ministry training. This continued substantially by means of the national Crusade Bible School until 1979, when it was absorbed into a new inter-denominational entity following the founder’s death in 1977, after which other localised unaccredited courses emerged in the 1980s to provide a distinctive Pentecostal CRC emphasis in biblical knowledge and ministry skills. The historical development of such approaches was built on an ongoing commitment by successive CRC leaders to sustaining a common vision for the movement’s ongoing growth. Formation was not, however, a clearly defined component of a national strategy and initiatives subsequent to the collapse of a national training entity remained within the purview of state-based administrations. The historical development of CRC formation processes will be examined more closely in chapter 3.

1.1.3 Contemporary CRC National Training

Against this historical backdrop, contemporary formation processes emerged following the appointment of a new CRC national leader in 2002. New initiatives were implemented, including a video-based curriculum, a new National Training Team, and greater alignment of Australian churches to national initiatives. This included a desire to offer an accredited vocational training course equivalent to the Certificate standard expected of adult-level vocational training conducted within various Australian industrial sectors. My personal involvement in CRC training from 2006 revealed that local implementation had still fallen short of this ideal. Legally-incorporated state associations within the CRC were offering differing unaccredited courses, their own content and assessment, and their own ‘CRC College of Ministry’ for the provision of these programs, so that a consistent standard was not expected of all CRC trainees. New programs were independently registered with a higher education provider, Tabor College in Adelaide, at a low level of accreditation typically associated with secondary schooling. Joint accreditation was notionally being sought at the higher qualification level for all states, even though a specific process had not been articulated in

15 Leo Harris, “National Revival Crusade,” Echoes of Grace 28 (1944): 4. The earliest recorded example was of unaccredited studies conducted in the home of one of the minimally-trained early leaders of the movement; see Leo Harris, “National Revival College in Victoria,” Echoes of Grace 60 (1947): 18.


17 Author Unknown, CRC National Executive Minutes, September 2002, 4; Author Unknown, “Pathways for Becoming a Recognised Pastor,” in CRC National Training Team Report (Seaton, SA: CRC Churches International, 2008), 2. Due to a lack of academic resources, many original archived documents have been consulted throughout this research.


This preference for liaising with Tabor College was due to its evolution from a previous unaccredited national CRC training program in 1979.\footnote{Author Unknown, \textit{CRC National Council Minutes}, May 2004, 4.}

Asked to represent the team convened for coordinating Victorian training implementation at a National Training Team meeting in Adelaide in May 2007, I was advised of the resignation of the team’s leader and that Tabor College was undergoing personnel changes threatening the as-yet-undeveloped course upgrade.\footnote{Chant, \textit{Heart of Fire}, 193.} In November of that year, the CRC was advised that the newly-accredited courses being used would not be endorsed beyond 2008, due to Tabor College’s decision to cease their vocational level partnership with the CRC altogether.\footnote{Author Unknown, \textit{CRC National Training Team Minutes}, May 2007, 1.} This clearly warranted urgent redress in light of already-stated objectives, since new part-time students in 2008 would be unable to complete studies by the end of that year and existing students would need to complete courses under duress or transfer to new programs of study.

I was subsequently added to the National Training Team and a recommendation to form a new partnership with the Australian College of Ministries (ACOM) was adopted.\footnote{Author Unknown, \textit{CRC National Training Team Minutes}, November 2007, 2.} Though established by the\textit{ Churches of Christ} movement within Australia, ACOM was undertaking relationships with Partner Training Institutes interested in maintaining control over their subject matter, a guarantee that we believed was unable to be offered elsewhere with sufficient accreditation at the time.\footnote{Author Unknown, \textit{CRC National Training Team Minutes}, November 2007, 3.} There was a now-urgent need to develop course outlines in theology and leadership utilising current training content from the existing Video Bible College (which offered an adjunct program to the various CRC Colleges of Ministry) along with hastily planned supplementary recordings. Implementing the requisite administrative and assessment processes demanded an extensive and immediate investment of time. I undertook the completion of these requirements at the higher accredited Certificate level with the oversight and assistance of the Victorian training coordinator, thus enabling new students to commence in 2008. Another Victorian minister prepared a provisional second-tier Diploma level upgrade for the purpose of mapping requirements and tracking needs for 2009 implementation. This would thereby offer a continuous training process to supply prospective ministers with a qualification equivalent to one year of study giving potential credit toward a bachelor’s degree,
thought to be a minimum acceptable standard within CRC training team deliberations at the time.\textsuperscript{26}

The new courses needed to be designed to include the relevant government-approved training package requirements monitored by ACOM, the CRC video-based course materials, hastily filmed leadership seminars, and then the movement’s existing, but only recently-produced, competency statements defining effective ministry. These required CRC credential candidates and their overseeing ministers to attest to competence in a range of specified ministry, leadership, and theological performance criteria by means of a coaching relationship, usually with a senior credentialed leader of a local church. An accredited, adult-learning-based, vocational training program, run under the auspices of ACOM was implemented by February 2008 under the banner of one nationally-consistent ‘CRC College of Ministry.’

It is this course which laid the foundations for the present formation processes under investigation within this research. Assessment of the perceived strengths and weaknesses of these processes must acknowledge not only subsequent developments, but also the degree to which coursework integration of the movement’s values and foundations were seen as important. My own involvement appeared to come at a pivotal point. Foundations for effective ministry formation were established that could now facilitate the future growth of the movement, but it remained unclear just how well-understood the newfound requirements for such formation were. Accordingly, the extent of any shared ownership of such new initiatives was about to be tested \textit{in situ} through their subsequent use.

The new program still included and required live ministry skill seminars for the second Diploma-stage of training targeted at ‘Trainee Ministers’ looking to meet the requirements for full ordination as state-recognised ‘Ministers.’\textsuperscript{27} These seminars continued to be conducted with different content in each state but, since they aimed at preparing Trainee Ministers for full ordination, they became a logical foundation for the accredited Diploma qualification upgrade using the new, first-tier certificate course as a prerequisite. This also required incorporation of a second level of CRC ministry competencies for fully-credentialed ministers. It would,

\textsuperscript{26}Author Unknown, \textit{CRC National Training Team Minutes}, November 2007, 1.
\textsuperscript{27}A three-tier CRC credential pathway includes a higher, nationally-recognised credential for ministers serving the movement beyond their local church. Other credential categories include: Affiliate credentials for those entering the CRC from other denominations; Specialist credentials for those normally first inducted as Trainees but subsequently articulating to specialised areas of vocational ministry that might not fit the traditional profile of a church pastor; and Retired credentials for those no longer in active ministry service. Offshore credentials are also offered at each of the standard levels for expatriate Australian ministers.
however, require that the ministry seminars continue. This was despite these typically operating as subject-specific intensives held centrally several times per year and despite having fewer than six students attending in each state. I gained approval to arrange filming of the local Victorian sessions over the three years from 2008-2010 to ensure subsequent availability of a standardised video-based delivery of all topics.²⁸ This ensured content consistency and flexible delivery in the face of the threat of low enrolments at this second level of study.

The long-held value of autonomy within the CRC conspired to thwart unified promotion of the new training initiatives. States continued to adopt differing approaches to the credentialing of ministers, operating independently of the National Training Team and its attempts to unify approaches to credit transfer or recognition of prior learning.²⁹ The independence of credential committees was maintained in each state, even after my appointment to the role of National Training Director in 2010 once both tiers of the new formation process had been instituted.³⁰ As a result, ministry candidates were permitted to easily bypass CRC training in favour of alternative courses which often demonstrated minimal equivalence. The safeguarding of values and distinctives in the form of the movement’s documented ministry competencies was not only inconsistently vetted but, in some cases, effectively bypassed altogether due to the absence of supporting evidence. This was despite their inclusion within the practical church-based assessment tasks of the new CRC courses designed to place formation control and competency determinations within the purview of supervising ministers.

The combination of these factors led to a procedural and formation impasse that required a response and prompted a desire to investigate training further. It therefore resulted in undertaking this research to determine the best approaches to ministry formation within the CRC. An analysis of the historical and logistical factors involved was central to the interests of implementing evidence-based practice in the face of minimal resources and tendencies to minimise, if not avoid altogether, formal training. Nevertheless, anecdotal feedback suggested there was improved usefulness and practicality in the CRC’s newfound training strategies and accompanying continuous improvement practices. Given that the implementation of this formation was not centrally controlled to any substantial degree, it was even more essential to collect feedback and data as to what was and was not valued and needed by our people.

²⁸ Author Unknown, CRC National Training Team Minutes, November 2007, 3.
²⁹ Author Unknown, CRC National Training Team Minutes, August 2006, 1-3.
One of the significant practices introduced for streamlining formation at that time was the 2013 release of online delivery of all training course options, inclusive of accredited and unaccredited courses. Despite the belief that it would enable CRC training to be more systematically implemented nationally, this approach was hampered by continued lack of promotional support and administrative resources. Student numbers nevertheless grew with the ability to engage more flexibly. A budget was approved by the national executive team of the movement for the sixty accredited and ninety unaccredited students enrolled and for the support of these students by four part-time staff plus volunteers managing implementation, administration, assessment, curriculum, human resources, finance and compliance.31

The lack of opportunities to promote training at denominational gatherings, competition from other approved providers, and the reluctance of churches to fully embrace a program that increasingly required implementation at the local level, all necessitated administrative changes to facilitate further growth. Leadership of my local church could not continue to withstand the time demands of such challenges, given that my training responsibilities were substantial and that I was also an unfunded volunteer. I therefore resigned my role in mid-2014, but not before ensuring a healthy alternative arrangement capable of facilitating ministry development. Relatively new legislative changes permitting direct entry to an accredited Diploma-level course, with government-provided financial assistance for candidates, warranted my repackaging of existing course curricula and assessments.32 This allowed entry level access to the full range of training options for all prospective students in lieu of the previously preferred two-tier strategy, whereby advanced government loans would be reimbursed through the future taxation of students once salaried above a substantial threshold. These arrangements were put in place for the 2015 year through my continued volunteer work beyond my leadership tenure and provided a strong financial base for the future development of CRC training.

1.1.4 Personal Reflections and Research Motivations

The decades following the death of its founder have seen the CRC churches in Australia wrestle with uncertainties surrounding vision implementation, international focus, and the nature of the interdependence of affiliated churches. As described above, this has warranted the emergence of a clearer and more unified approach to the formation of ministers for contemporary mission.

31 “National Training Team Budget,” appendix to CRC National Training Team Report, February 2013, 6.
32 Mark Eather, ACOM Vocational Education and Training Officer, email message to author, October 3, 2014.
The unrealised and often misunderstood benefits of competency-based training designed to integrate CRC-preferred materials and credential requirements with practical assessments implemented in local churches was often praised and seldom criticised, but nevertheless under-utilised. This prompted a desire for better understanding of cultural impediments, past training stories, and contemporary needs of churches and ministers in establishing a shared vision for an optimised future. All these factors united to provide the basis for this research.

Expectations regarding mutual commitments of ministers and ministry candidates as key stakeholders needed to be better appreciated so that organisational and leadership structures could better integrate with, and be serviced by, an improved future training program. Jack and Judith Balswick, writing from a background of research in family systems counselling and sociology, identify four types of commitment in family relationships which offer a helpful theoretical and interpretative base for evaluating the appropriation of formation that aligns with the nature of a church’s affiliation to the movement’s objectives: an unconditional unilateral relationship; a more mature bilateral interaction; a contractual arrangement; and an open arrangement. The last two of these represent conditional relationships, with the open arrangement particularly characterised by an avoidance of any firm commitment. Churches that have more latterly preferred to connect with the CRC movement on this basis include those which have subsequently disaffiliated. The obligations and opportunities afforded by long-term, two-way relationships are thus considered ideal for strong family relationships by Balswick and Balswick, who characterise this link as covenantal in nature. The extent to which such relationships have been formulated and then outworked, and the causative factors associated, therefore assist in contextualising ministry formation.

In turn, these relationships may be located historically within the classical Pentecostal roots that fostered their initial unification. Their sometimes-understated significance in shaping the character and culture of the CRC movement and its definition of, and approach to, formation for mission therefore potentially undervalues classical Pentecostalism as the theological essence of the CRC. To understand the CRC movement and its evangelistic mission is to first understand the character of the Pentecostalism that gave rise to its prominence, influence and continuity. A collectively owned and synergised Pentecostal ministry praxis that emerges from ecclesiological practices and theological reflection upon these pervades formation processes.

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34 Balswick and Balswick, *The Family*, 25. The term ‘covenantal’ implies a deeper mutual commitment that transcends that observed in relationships which are more contractual or circumstantial in nature.
that are culturally and contextually established. Any diminishment of such a foundation and its expression over time may likewise be shown to compromise mission.

Examination of Pentecostalism and its fidelity to its classical roots therefore warrants an assessment of related formation processes to shape a future vision. To better understand and implement such formation, inclusive of the training approaches used, the nature of the CRC as a family context and using a family paradigm must therefore be understood, along with its culturally-conditioned distinctives, its ministers’ call to ministry, and their sense of mission. This research therefore seeks to combine (i) my own emergent commitment to engaging in best-practice training and (ii) my denominational connection to a classical Pentecostal movement still pioneering its pathway to optimised missional synergy. That pathway represents a corridor of uncertainty warranting a data-enriched and evidence-based preservation of the best practice of the CRC’s past faith exemplars within a bold formulation of a contemporary vision for formation.

1.2 A Crisis in Pentecostalism?

1.2.1 Pentecostalism in the Contemporary Church

Julia Duin, former religion editor for the Washington Times, bemoans the slow waning of classical Pentecostalism commencing at the end of the Charismatic movement in the 1980s, suggesting the Spirit’s work has been thoroughly quenched by controlling ministers intent on professionalising church services.35 The perceived shift in the landscape of Pentecostal practice since this time has, according to Duin, resulted in the “power engine” of revival and the spontaneous expression of spiritual gifts largely being subdued in the churches spawned by the Pentecostal movement.36

Such an allegation is suggestive of a crisis of identity that may reflect its inclusiveness of varied expressions as much as any diversion from its roots. That it is levelled at Pentecostal churches and not more broadly, however, must be understood in terms of any unifying distinctives within Pentecostalism and the extent to which these are evident within a

35 Julia Duin, Quitting Church: Why the Faithful are Fleeing and What to do About It (Grand Rapids, MI: Baker Books, 2008), 162.
denomination such as the CRC and its formation practices, being founded as a Pentecostal movement. Church growth author, C. Peter Wagner, suggests that Pentecostal belief is evaluated through Pentecostal practice.\(^{37}\) In effect, then, Pentecostalism is best understood in terms of what it does, rather than simply what it believes. It may be understood simply as the practised ecclesiology of Pentecostalism that reflects its roots. If this is so, and if it is evident within the CRC itself and in the practices shaping CRC ministry, will this not have a direct bearing, in turn, on the capacity to train ministers and on the nature of ministry formation processes?

This presents a potential challenge to a movement seeking contemporary relevance and missional impetus, necessitating clarity regarding the extent of its fidelity to Pentecostal theological underpinnings. Without certitude in matters of identity, it is perhaps difficult to conceive of a mission which might be regarded as distinctly Pentecostal. It is, perhaps, this imprecise and uncertain character of Pentecostalism, in its relatively brief history, that has therefore fostered an inconsistent approach to its formation of ministers. Whether reflective of the particular approaches to this formation, the diversity of Pentecostal expression, or an egalitarian empowerment of the laity as the ‘priesthood of believers,’ the globalisation of its expansion has spawned a diverse interpretation of the means of effecting its mission.\(^ {38} \)

That the movement is inherently missiological, however, is implied by Grant McClung, and also Byron Klaus, who see the essence of Pentecostalism as a strategic answer to the question of how to accelerate the efforts of late nineteenth century missionaries by means of the restoration of the power of the Holy Spirit.\(^ {39} \) Allan Anderson similarly finds in the empowerment of the Spirit a means of equipping for “an end-time harvest of souls” linked to the preaching of the ‘full gospel’ of Christ as saviour, healer, Spirit baptiser and returning


He sees in the early Pentecostals a conviction regarding the Spirit’s motivation of missional activity to emphasise a “theology on the move” which was associated with pragmatic outcomes such as relief from sickness or poverty, rather than organised policy responses to social concerns. According to Frank Macchia, the ‘full gospel’ formulation enunciates the mission in practice of a charismatic church “faithful to Jesus’ charismatic ministry” while Kenneth Archer distinguishes it from Pentecostal ecclesiology, per se, and conflates its theological distinctives to the linchpin of Spirit baptism which is essential to the formation of spiritual practices. Anderson finds that any attempt to circumscribe or codify formation to both contextualise and enact mission is a relatively recent initiative given the early emphasis on the priesthood of believers. Nevertheless, such Pentecostal formation is located in the classical and experiential dependence upon Spirit baptism and its relationship to the ‘full gospel,’ a theme which will be further developed in Chapter 2.

If formation is therefore linked to the missional intent of Pentecostalism, then the identity of its distinctive practice is of paramount importance, given the universality of its expression, albeit in diverse contexts. Prominent Australian social researcher, Gary Bouma, suggests that Pentecostal Christianity extends throughout the world as “a global movement lacking a head office.” Its unification might be conceived as a dimension of the invigorating work of the same Spirit energising its varied cultural expressions. This testifies to potential subjectivity in the classification of the Pentecostal phenomenon and therefore in best understanding the missional intent of the CRC movement, although personal reflexivity and appropriate self-reflection can serve to mitigate this.

1.2.2 Trends in Australian Pentecostalism

Like Duin, Douglas Jacobsen identifies a progressive shift in the force of such early Pentecostal imperatives. He sees the Charismatic experience of the 1960s and 1970s as a challenge to its identity, blurring rather than confirming its missional efficacy. Diversity

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46 Jacobsen, Thinking in the Spirit, 287.
exists in contemporary expressions of theology and mission within Pentecostal churches in an era of ecumenical, if not broadly evangelical, cooperation. This leads one to query whether churches that simply trace a denominational heritage to early twentieth century Pentecostal or nineteenth century Holiness roots are to be correctly identified as being truly Pentecostal.

Walter Hollenweger’s assertion that North American and European Pentecostalism is becoming increasingly evangelical in character, sees him lamenting an apparent departure of Western Pentecostalism from the classical roots that gave its early missional impetus.⁴⁷ Ann Jensen describes this in an Australian context as a “hermeneutic of pragmatism” in which classical distinctives are sacrificed on the altar of church growth to enmesh the image of God with popular cultural priorities.⁴⁸ Os Guinness asserts that it is this “relevance” which has become the idol of contemporary Christian mission, being allied to progress by obsession with the future of society, rather than the rich traditions of the church’s past.⁴⁹ Steven Land alleges that “movie stars, money and megachurches have even eclipsed tongues as evidence of spiritual fullness and blessing,” speculating that the mission of many Pentecostal churches has accommodated to the elements of contemporary culture.⁵⁰

Seemingly alarmist claims have been made regarding the virtual disappearance of Christianity in Britain by 2050 based upon statistical projections from data showing declining church attendances. The picture may only be slightly less severe in Australia. More than 50% of all Australian Sunday School attendees apparently fail to develop into adult church members and a 2012 national survey of Australian adults found that, of those not clearly associated with non-Christian faiths, only 23 per cent of people aged 60 or older attended a church monthly and this figure dropped to 13 per cent for those under 40, compared with approximately one in three attending monthly less than half a century prior.⁵¹

The seemingly bleak picture of secularisation seems to contrast with trends within Australian Pentecostalism. Peter Bentley and Philip Hughes note that attendances within Pentecostal

churches have steadily increased since the 1960s, representing 0.16% of the Australian population in 1961, 1.04% of the population in 2001, and 1.11% by 2011.\textsuperscript{52} In 1996, whereas 28% of people transferred into Pentecostal churches from other denominations, 10% were recent converts, prompting Bentley and Hughes to speculate that this influx has been possible by using various engagement points within the prevailing cultural environment.\textsuperscript{53} Growth has continued, too, with just over 150,000 Pentecostals in the Australian Census in 1991, increasing by 58% to 238,000 in 2011.\textsuperscript{54} If, however, majority growth occurs by means other than conversion, then Pentecostal ministry needs careful analysis to ascertain whether current approaches to formation for mission are either relevant or effective. This, in turn, requires reflection upon the distinctive Pentecostal practices identified, for the purposes of this study, in Australian contexts such as the CRC.

\textit{National Church Life Survey} data shows that 31% of Australian Pentecostals were recent ‘switchers’ from other denominations (with slightly more than half being from non-Pentecostal backgrounds) and that a further 13% of Pentecostals were new church attendees.\textsuperscript{55} Whilst a net gain of attendees may indeed suggest some affinity for Pentecostal churches, allowing for overall population growth and internal growth shows that new increases in Pentecostal churches are now minimal, amounting to one person per church per year on average.\textsuperscript{56} This might lead to speculation that almost one third of people come to Pentecostal churches to sample qualitative and stylistic differences that resonate with their spiritual yearning, yet without developing deep commitment to them. This trend is therefore of relevance in assessing the efficacy of contemporary Pentecostalism and underpinning formation practices relevant to achieving its mission.

Such an assessment will require four important perspectives on ministry formation desirable within the CRC to be explored in the literature review. Firstly, Pentecostal ministry practices


\textsuperscript{53} Bentley and Hughes, \textit{A Brief Review}, 16.


\textsuperscript{55} Ruth Powell et. al., \textit{Enriching Church Life: A Guide to Results from National Church Life Surveys for Local Churches} (Strathfield, NSW: Mirrabooka Press & NCLS Research, 2012), 83.

will be explored in chapter 2 throughout the relatively brief history of Pentecostalism with some consideration of their biblical fidelity, where possible. Secondly, classical Pentecostalism will be categorised in chapter 2 by theological distinctives that then inform and characterise an approach to formation that may or may not be evident in many Pentecostal churches displaying distinctly Pentecostal practices. Thirdly, chapter 2 will also assess characteristic classical Pentecostal ministry practices in the context of the Australian CRC movement. Finally, the classical Pentecostalism of the CRC movement in Australia will be examined with respect to its ministry formation processes in chapter 3 and with special reference to those under investigation in the research prior to formulating a vision for ministry development. Chapter 3 will also therefore intersect with Pentecostal formation perspectives, including those of Cheryl Bridges John’s treatment of Freirean conscientization and praxis. This will serve to contextualise and characterise the Pentecostalism of the CRC in Australia.

1.2.3 Classical Pentecostal Distinctives

Pentecostalism has generally come to be associated with a characteristic ecclesiological emphasis on an experience of the Spirit, one which is subsequent to conversion and which is evidenced by the practising of spiritual gifts (often, but not always, that of speaking in tongues in the manner described in the biblical account of Acts 2:1-13).\(^{57}\) The nature of Pentecostalism is, however, difficult to encapsulate precisely.\(^{58}\) It is thought to incorporate a wide spectrum of movements and denominations in a variety of Western and Third World indigenous cultures.\(^{59}\) Western Pentecostals may, in fact, account for less than one quarter of the global Pentecostal population and the number of Pentecostal Christians has now risen from a mere 100,000 mostly United States citizens in 1925 to a global membership of over 643 million people by 2015.\(^{60}\) Classical Pentecostalism, as a category within this broad family of theologies, alludes to the contemporary expressions that derive principally from those early Western forms and thus include the Australian CRC movement.\(^{61}\)


The eschatological urgency of the Kingdom-building mission which has impelled such expansive growth is derived from the Great Commission of Matthew 28:18-20, with its focus on making disciples of Christ. This mission of the Christian Church cannot, for classical Pentecostals, be divorced from the distinctive rite of Spirit baptism with its associated speech acts, insights and behaviours. Jesus’ charge to His disciples to be clothed with the power of the Spirit to be equipped for mission is not only interpreted as this rite, using foundational Lukan texts (such as Luke 24:47, Acts 1:8 and Acts 2:1-4), but is often regarded as instructional for all Christians. For example, Macchia argues for the classical doctrine of Spirit baptism being retained at the forefront of mission, arguing that it is: “an enhancement of our conversion to Christ but also a ‘second conversion’ that turns us in Christ’s love toward the world in prayer for its renewal and in our participation in God’s mission.”

This reconciles with the teachings prominent in the earliest beginnings of the movement characterised, for example, in the writings of Azusa Street leader, William Seymour, who taught that the daily infilling of the Holy Spirit with the evidence of speaking in tongues was “laying the foundation for a mighty wave of salvation among the unconverted.” Jacobsen finds clear demarcation of early Pentecostalism from the rest of Christendom through a distinct “package of Christian belief, practice and experience.” This typically included four identifiable components which influenced its ministry praxis and which were evident in the incipient denominational coalitions, the first being the preaching of the ‘full gospel,’ consisting of the five-fold doctrine of justification, sanctification, divine healing, Spirit baptism (usually accompanied with the initial evidence of speaking in tongues), and the premillennial return of Christ. The second was the belief in the ‘Latter Rain’ dispensational restoration of the manifest power of the Holy Spirit in a culmination of salvation history, so-called by identification with its description in Joel 2:23-28. The third was the view that ‘Apostolic Faith’ should develop the church according to the biblical pattern of the Acts of the Apostles by means of the ascension gifts and other spiritual gifts as described in Ephesians

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4:11 and 1 Corinthians 12 and 14, respectively.\textsuperscript{66} The fourth was the view that the Pentecostal experience should pervade the lifestyle of the Christian in an era of the eschatological establishment of the Kingdom of God.\textsuperscript{67}

While these components of classical Pentecostal theology were in evidence in early expressions of Pentecostalism, inclusive of the CRC, they were centred on what became a characteristic four-fold representation of the ‘full gospel.’ According to Donald Dayton’s seminal work on the origins of Pentecostalism, this “expresses more clearly and cleanly the logic of Pentecostal theology.”\textsuperscript{68} This was due to the ‘Finished Work’ teaching of William Durham (influential with independent non-Wesleyan congregations and on the formation of the \textit{Assemblies of God} denomination as described in section 2.1.3 and from which the CRC emerged); this challenged the Holiness notion embraced at Azusa Street of distinguishing the Spirit’s sanctifying work as an experience subsequent to salvation.\textsuperscript{69}

This theological background is significant in understanding the compelling impetus of Pentecostal mission and will be examined in the next chapter. Amos Yong regards Pentecostalism as evangelistically efficacious to this end, being thoroughly soteriological, rather than simply charismatic.\textsuperscript{70} He nevertheless urges caution in overstating a reliance upon Lukan theology in defence of Pentecostalism since his primarily historical emphases warrant subordinating this “pentecostal canon within the canon” to the broader canon of Scripture which must more comprehensively inform Pentecostal mission.\textsuperscript{71} Biblical fidelity is critical to safeguarding mission, then, from accommodation or subversion. This becomes critical to any contextual examination of formation for mission which is Pentecostal in nature.

\textbf{1.2.4 CRC Mission and Ministry Effectiveness}

For the CRC in Australia to present a unified vision of the nature of its mission requires strategic endeavours to galvanise many congregations who display diverse missional priorities. The CRC’s charter therefore articulates its mission in terms of practices that include proclamation of the Pentecostal gospel with evidential miracles, the planting of churches,
Spirit-empowered transformation, and discipleship, though with minimal specification.⁷² Recent moves to present a unified vision toward the collective establishment of a personal, organisational or missional presence in every nation by the movement’s one hundredth anniversary within Australia in 2045 have focused mission-centred efforts more purposefully and more clearly throughout the past decade.⁷³ Contemporary formation of ministers has therefore required a clear commitment to a consistent and thorough means of building on the movement’s heritage, thus demonstrating contemporary relevance and effectiveness in fulfilling its mission in new contexts. Ministry and mission are therefore inextricably linked.

The CRC’s desire to establish a competency-based approach to ministry formation in order to define and describe missiological effectiveness has seen clear developmental outcomes integrated into vocational ministry training programs. Whilst this practice has clearly defined the associated requirements, it has also generated questions over their specific legitimacy or appropriateness. Some anecdotal evidence has suggested unease by long-standing ministers over the completion of tasks by assessors external to the local church as a key element of the ministry credentialing process. This is despite retaining the local church as a primary context for implementing and evidencing the formation process. The CRC competency standards, with defined elements and performance criteria, articulate those Pentecostal ministry and leadership skills deemed essential for ministry and therefore the fulfilment of mission. Moreover, the use of such statements as the basis of CRC formation provides an integral measure of the effectiveness of mission by ministers credentialed within the movement. Given that such credentialing is based upon affirmation by a supervising minister and a committee appointed by the relevant state authority, it may be said that these competencies verify and authenticate such effectiveness. The CRC’s Ministry Guidelines state that:

*This Credential (sic) is issued by the State Council or its nominated officers and may be given to such persons who have completed the requisite competencies for a CRC Minister and who are functioning as the Senior Minister or Assistant/Minister (sic) of a Local Church ... The Minister’s Credential is a recognition of an effective and fruitful Ministry (sic) being performed in a particular area of service and applies only to the office or position concerned.*⁷⁴

This research nevertheless seeks to better understand the culture and context of CRC ministry and mission as a case study in the process of offering evidence-based research in formulating

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a vision for successful future formation. The extent to which ministers affirm and appropriate formation as a key platform of mission and ministry is a significant determinant of future efficacy and the growth of the movement. Accordingly, their voice will be sought in shaping the outcomes and recommendations of this study.

The research also seeks to determine the basis of formation for ministry. The particular statements of competency enacted by the CRC require ministers to attest their capacity in four key facets of ministry in order to be deemed effective: vision and values; ministry skills; personal development; and theological knowledge.\textsuperscript{75} These are articulated at developmentally appropriate levels for each of the three stages of CRC credentialing (see Appendix 7) and both identify ministry effectiveness and the requirements and fulfilment of CRC mission. Ministry coaching is inextricably linked to the assessment of competence in a system dependent on the attestation of the overseeing minister, usually based in the same local church. The final formed minister is seen therefore to build upon the informality of much of the continual spiritual formation that is also necessarily foundational and precursory to ministry formation. Parker Palmer rightly advocates knowing one’s true self as a seed planted in community so that the emerging and symbiotic relationship between the two might permit the true embodiment of a call to missional service that is first transformational.\textsuperscript{76} Optimised formation is thus associated with external verification within a ministry community which thereby guides the identification, support and development of any divine call to ministry.

There is therefore a need to investigate approaches to ministry formation that have produced ministers in accordance with a clearly understood theology of the mission undergirding the CRC movement. Critical for the refinement and fulfilment of a mission-centred vision for the future of the CRC is an understanding of the nature of success in mission (inclusive of its relationship to classical Pentecostalism) and the resultant determination of the key dimensions required for the formation of ministers committed to achieving it. This thesis will therefore focus on defining and enacting mission–centred ministry with reference to both its historical development and to current formation processes implemented to achieving that end, inclusive of training courses, coaching and the use of CRC competency standards.

1.3 The Nature of CRC Ministry Formation

1.3.1 A Framework for Formation

Contemporary formation of Pentecostals for mission is outworked against a backdrop of increased diversity of ministry expression and a growing differentiation in values. In its relatively brief history, the churches and denominations of Pentecostalism have seen varying degrees of departure from their classical roots. Within the CRC, this occurrence risks a diversification of approaches to mission and ministry formation. A tendency toward egalitarian empowerment of the laity in Pentecostal churches and the cultural diversity that has resulted from its globalised expansion have helped to create such diversity in Pentecostal mission. Therefore, its unifying distinctives, including Spirit baptism accompanied by evidential tongues, perhaps require codification within formation processes that are characteristically Pentecostal in nature.

James and Evelyn Whitehead’s exploration of formation and theological reflection in *Method in Ministry* asserts that different reflective spiritual communities naturally come to different conclusions since social factors necessarily impinge upon stated values. They suggest that the culture of a society, with its convictions and biases, must ultimately filter any associated values to provide a pastoral response and that the interplay between history, culture and experience naturally shapes any particular expression of faith. From a pedagogical perspective, Paulo Freire also asserts that churches are not abstract entities but, rather, institutions involved in history. For Pentecostals, a faith requiring Spirit-baptised empowerment for mission may therefore be articulated somewhat uniquely in different eras and locales. For the CRC more specifically, the enculturation of formation is reflective of values expressed denominationally and congregationally, so that community-based variance is to be expected, rather than eschewed. It is nevertheless also expressed historically, so that fidelity to its classical roots observed in the literature of the movement both informs and unifies its formation practices to guard against dilution or deconstruction of key ministry platforms.

Since formalising approaches to ministry formation will, to some extent, sit within a shifting landscape of priorities, it becomes necessary to articulate the need and nature of CRC mission

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and therefore of the person typically engaged with that mission. James Poling and Donald Miller identify a need for any educational requirements for such ministry formation to stem from a need for a community to be theologically articulate about its tradition and its present experiences. They suggest, need ministry effectiveness to require applicable theological reflection and its resulting application to mission.

In this thesis, then, ‘ministry’ will describe the practices of formal vocational leadership within the Christian church, enacted by ordination and the ‘mission’ to which these are applied will refer to the related outworking of Christ’s disciple-making mandate of the Matthean Great Commission (Matthew 28:18-20), whether locally, globally, individually or collectively, as suggested by the relevant context. ‘Formation’ is used to describe any formal or informal process relevant to intentionally facilitating a pathway to ministry which thereby enables mission to be fulfilled, including training, coaching and the general development of theological, leadership and ministry competence. It may be said, therefore, that formation facilitates optimised ministry to inevitably and effectively enact mission. Mission and ministry are so closely associated as to be used interchangeably within CRC churches, wherein ministry is the ecclesiological means for achieving missional outcomes.

Within Pentecostalism, then, it is expected that expressions of faith will reveal communities to be significant formative contexts, with key personnel influencing the adoption of shared values in CRC ministry. From an ecumenical perspective, the findings of Thomas Groome regarding shared praxis – as theological reflection upon practice – and of Katarina Schuth and colleagues regarding the education of ministry leaders are among some of the sources that will be aligned to findings regarding formation experiences in Australia described both in the CRC literature and in other Pentecostal and non-Pentecostal contexts.

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81 Poling and Miller, Foundations, 21, 126.
83 Ministers typically refer to missions as pluralised international or intercultural ventures which are optimised by ministry gifts for which ministers might be formally credentialed. Similarly, ministers are described as vocational practitioners of ministry gifts whilst engaging in the mission of disciple-making, whether practising evangelistic or pastoral ventures.
Anecdotal evidence from personal leadership of ministry training within the CRC and from the difficulties associated with centralising formation processes is perhaps suggestive of an intrinsic regard for experientialism and the ministry gifts by which Pentecostal churches are led and by which its ministers are credentialed. This research will investigate the experiences of these ministers in conjunction with formation practices endorsed by the literature through a discussion of the key findings and their theological and ecclesiological implications.

1.3.2 Formation for Ministry and Mission in the CRC

Contemporary CRC formation processes will be examined in comparison with the classical Pentecostal distinctives from which the movement emerged, whilst also noting the aforementioned dimensions of community enculturation and supervision and whilst also exploring the nature and content of training programs. As observed, the CRC has, in recent years, adopted vocational competencies integrated into a training program focused on theology, ministry and leadership development. While their reception or otherwise is to be examined by the qualitative research undertaken in this study, the nature of Pentecostal formation will also be assessed using historical factors contributing to the ministry success and longevity of current CRC ministers and externally-determined factors observed in the literature concerning Pentecostal formation frameworks.

The paucity of documentation regarding early formation practices is augmented by the insights of key figures respected in the movement in relation to early unaccredited training. Crusade Bible School commenced in 1959 in Adelaide and ran for twenty years, becoming known as the Crusade Bible College in 1971.85 It offered unaccredited courses which included the subjects of ‘divine healing’ and ‘demonology’ and formulated policy that was “led by the Spirit of God” to promote the training of “pastors of assemblies, or assistants, [and] missionaries in New Guinea, besides many who [were] serving God effectively in numerous other avenues of Christian work.”86 This goal was pursued for the duration of the College’s twenty year existence.

Similar aims were also associated with the various localised training courses that emerged autonomously over subsequent years. Only with the introduction of the video-based course offered nationally for local churches after 2002 did attempts to re-unify training and pursue

accreditation ensued.\textsuperscript{87} This is despite Tabor College offering a higher education degree by 1993, which was endorsed, but not overseen, by the CRC.\textsuperscript{88} Nevertheless, the success of the movement’s formation of new ministers prior to this time was assured, in the eyes of many experienced practitioners, by observing demonstrable fidelity to core values and offering “a strong and clear CRC Distinctive Curriculum (sic) for CRC Students/Trainees (sic).”\textsuperscript{89}

A precursory dimension also warranting examination is the nature of a call to ministry, since the connection of calling to supervision was largely informal in earlier times of rapid expansion of the CRC in Australia. My own experience of stumbling into vocational leadership in a local church was predicated on preliminary volunteer service, personal spiritual disciplines, and key ministry encounters in which personal encouragement to take on greater responsibilities and to engage in opportunities for service were integral to the pursuit of an increased sense of divine calling. This was further developed by informal connection with CRC ministers in response to an inner urge to optimise my own nebulous vocational commitment. Palmer identifies this call as a voice that is heard, rather than a goal that is pursued, a transformational call that joins the antecedent discovery of the gifted self created by God for subsequent ministry service.\textsuperscript{90} It is intended that the research should illuminate the essence of supervision of prospective ministers by existing ministers, whether formally or informally. The importance of supervision in identifying and developing a call to ministry is foundational to its fulfilment.\textsuperscript{91} Understanding the nature of that supervision is therefore expected to enhance the ideal needs of future ministry candidates.

\subsection*{1.4 Framing the Research}

\subsubsection*{1.4.1 Nature and Objectives of the Study}

The research aims to ascertain the dimensions of ministry formation required in a Pentecostal context by examining key biblical and historical parameters of ministry and undertaking a denominational case study using Action Research principles to build theory. By undertaking a survey of ministers and using this to help guide and frame semi-structured interviews of a range of those ministers within the CRC Churches International movement in Australia, it is hoped

\textsuperscript{88} Author Unknown, Training Advertisement, \textit{Crusade Action} 16 (1992): 11.
\textsuperscript{89} Author Unknown, \textit{CRC National Executive Minutes}, October 2001, 2.
\textsuperscript{90} Palmer, \textit{Let Your Life Speak}, 4, 16.
that the needs and perceptions of formation ideally suited to the fulfilment of mission will be identified. It is anticipated that the findings will also be instructional in shaping approaches to the CRC’s stated aim to have a presence in every nation by its hundredth anniversary in 2045, but may also be valid for churches more broadly. This thesis offers the only known research investigation of the CRC in Australia to date and, as such, seeks to offer a vision for future formation that uniquely actions the voices of its ministers as key stakeholders.

This thesis will seek to answer the following key questions.

1. Is it possible to articulate clear parameters for the mission of the CRC movement in Australia?
2. In what way does ministry formation address a specific call to ministry and provide a vocational ministry pathway within the Australian CRC context?
3. What ministry formation dimensions are valued by the CRC movement in Australia for enhancing the implementation of Pentecostal mission?
4. Do approaches to ministry formation observed within the CRC movement therefore suggest specific changes to Australian CRC formation practice?

1.4.2 Anticipated Outcomes

The hypothesis of this thesis is that current CRC formation initiatives inclusive of competency-based courses and associated supervision are effective in articulating the requirements of ministry formation. The challenges surrounding my personal engagement with this process as a researcher in community, though perhaps suggestive of bias, also allow a determination of the extent to which such an approach is the most effective means of authorising this mission in current and future generations. The CRC Churches International is, then, the context for exploring such formation historically and for shaping the vision that such ministry formation might address and achieve. To this end, implications for future practice are expected to develop from any applicable formation principles derived from this research.

It is expected that the generation of a vision for the effective formation of ministers within the CRC in Australia will be of collective importance across the movement and inspire shared ownership for any warranted change. As stated, effectiveness is measured in accordance with competency standards and CRC ministers as stakeholders verify or falsify this determination. Although conclusions can only be offered tentatively at best for other contexts, applicability within the CRC nationally in Australia will therefore be based upon substantial data from
ministers, many of whom express anecdotally their views and values with passion and a sense of urgency in seeking to reclaim a future informed by their past.

1.5 Methodology

1.5.1 Qualitative Research in Practical Theology

In Charles Sherlock’s extensive 2009 review of Australian theological education, he suggests that it is theological study that “goes to the heart of personal and community identity,” rather than the methodology used to shape that study.92 Nevertheless, the methodology itself not only underpins the veracity of any analysis of research data but it locates its conclusions with scientific scrutiny. Hubert Blalock argues that methodology is implied in any substantial social inquiry because of the inability to enter social situations with a completely open mind.93

Qualitative research seeks to apply such a methodology to the systematic answer to questions through the examination of social settings and the individuals within them, thereby making sense of associated experiences.94 John Swinton and Harriet Mowat affirm as authentic and essential the idiographic understanding of subjective phenomena in effective practical theology.95 As such, though qualitative research is undertaken inductively, it is also built upon interpreted data and therefore simultaneously constructed.

Practical theology is expressed within this research through an assessment of CRC formation processes. Mark Cartledge sees Pentecostals typically expressing these in terms of experience, Scripture and pneumatology that emphasise relational epistemology by which a shared worldview is shaped in community.96 Examples of Pentecostal formation in the literature will be examined further in chapter 3 and revisited in the discussion in chapter 5. For Cartledge, practical theology is understood in terms of two main categories, confessionally-oriented studies that reflect the praxis of the relevant researcher and non-confessional reflective studies by non-Pentecostal researchers.97 This study resembles the first of these, albeit in a non-confessional reflexive analysis of the CRC community within Australia as a case study of classical Pentecostalism that develops theory from data. As a case study for investigating

95 Swinton and Mowat, *Practical Theology*, 44.
ministry formation, the CRC provides its own internally documented history and praxis not evident in external sources. As a bounded set, the CRC context is restricted to a relatively small network of Australian churches where the formation approaches applied to its classical Pentecostal praxis are those offered uniquely by the CRC within Australia. Paul Leedy and Jeanne Ormond advocate the value of such a case study for qualitatively researching changes over time, despite also cautioning against generalising conclusions with any certainty due to the limited pool of research data. The case study offers the opportunity to test and challenge preconceived notions as further described in section 1.5.2.4 below and therefore complements the Grounded Theory approach adopted in this research.

My personal involvement in the CRC movement was in the role of national training coordinator at the time of commencement of the research. However, the cessation of this role at the time of the interviewing of the ministers would warrant careful presentation of any results and recommendations if no longer overseeing their implementation. The methodologies used, and detailed below, include Action Research that properly locates a vision for formation within the culture of a movement predicated upon interdependent autonomy, not necessarily typical of comparison contexts. These methodologies also serve collectively to regulate any perceived bias through the use of data validation.

As a CRC minister, too, the role of researcher is enhanced via the professional capacity of pastoral listener. Career-based skills of active listening and boundaried self-awareness are brought to bear upon the conduct and analysis of interviews. The discipline of reflective practice enables any subjectivity to be contextualised, checked and carefully integrated as a support for the research. Swinton and Mowat rightly argue for the impossibility of the researcher standing outside the research context and for “reflecting upon the ways in which [their] own values, experiences, interests, beliefs, political commitments, wider aims in life and social identities [shape] the research.”

Data is gathered from individuals with an array of experiences. A shared Christian praxis such as that advocated by Groome further warrants a location of such research within the scope of Practical Theology, as advocated by Don Browning, whilst also contextualising the interview subjects and the processes of ministry formation within existing Christian communities as suggested in Les Ball’s 2012 overview of theological education in Australia.

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100 Don S. Browning, *A Fundamental Practical Theology* (Minneapolis, MN: Fortress, 1996), 218-222; Les
Jaber Gubrium and James Holstein identify four traditions of qualitative research: naturalism (understanding social reality in its own setting); ethnomethodology (understanding how social order develops through interaction); emotionalism (understanding subjectivity and experience within the social context); and postmodernism (understanding ways in which social reality is constructed). This research project intends to reflect the naturalistic tendency to depict reality of meaning without external imposition, thereby describing the world of the participants, notwithstanding a potential researcher bias due to being another of these ministers. The autonomous interdependent congregations and ministers of the CRC Churches International movement nevertheless potentially and collectively depict a complex milieu of competing ideologies and traditions in contextualising ministry formation. However, the CRC’s cultural nuances are perhaps best understood through its historical writings, with values and emphases shaped by the generationally influential leadership and ministry contributions of key CRC pioneers. Their experiences have shaped and intersected with the formational years of the movement’s growth and restructure since the death of its founder. They have also authorised and legitimised various contemporary ministry expressions in light of a classical Pentecostal past as custodians of the traditional values the movement espouses.

Inclinations inferred from the writings of, and interactions between, founding ministers therefore generate expectations and suggest ideal outcomes for formation which then warrant engagement by contemporary generations of leaders. Newer experiences and ministry contexts serve to reinterpret or reaffirm classical values and to thereby authorise contemporary understandings of what might constitute ideal denominational constructs in future ministry formation. In this sense, the threads of tradition not only emerge, but dialogue together in a Hegelian dialectic evolving from common traditions and concerns to suggest a best-practice model for optimised formation practices. This is explored later in this chapter.

1.5.2 Strategies Used

1.5.2.1 Rationale

Preliminary research considered values foundational to the CRC Churches International in Australia as they emerged from discussions with selected older ministers who had been instrumental in early unaccredited formation processes and who had informally developed

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generations of ministers through the process of call and affirmation. These had originally been held with a view to planning the analysis of ministry and formation views among a wider group of current ministry practitioners. Perspectives of such key leaders offered confirmations of, and considerations aligned to, the literature of the movement but also suggested a need to examine more closely the values and journeys of currently-credentialed ministers to ascertain the degree of affinity for classical Pentecostal distinctives and their perceived relevance in contemporary contexts. The ministers approached had most closely been associated with early coordinated CRC training in the 1960s and were influential through local and state leadership roles, as well as through the writing of articles for the CRC’s Revivalist journal. Knowledge gleaned from collecting, archiving and analysing these early foundational publications was enhanced by these conversations as details were confirmed, historical themes clarified and theological tones focused. While helpful, most of these insights were nevertheless engaged through other sources. These findings are considered further in chapter 4.

Two distinct strategies were subsequently adopted to investigate formation qualitatively and to shape the emergence of clear paradigms and a vision for effective future formation. This research therefore utilised elements of Grounded Theory and also Action Research methodology that informed the practical phases of the project. Tim Sensing validates a multi-methods approach to research which provides triangulation and a richer coherence between a project’s problem, purpose, theology, action/intervention, and evaluation.102 Norman Denzin and Yvonna Lincoln furthermore advocate the use of a range of interconnected interpretive practices in effective qualitative research, as do Swinton and Mowat who see blurred lines between different qualitative methods as a necessary means of research validation.103 Both methodological processes are iterative and emergent, involving data analysis and interpretation alongside the process of data collection.

1.5.2.2 Grounded Theory
Alan Bryman recognises the inductive value of qualitative research that emanates from theory which is grounded in the literature and history of an organisation.104 It then provides an emergent structure to reflect what is valued, what is changing and what is envisioned for the future, thus offering a general method rather than a specific methodology. In a ministry context,

102 Sensing, Qualitative Research, 61.
data analysis must be accompanied by a theological lens, theological reflection, with which to accurately view and engage what is seen. Such considerations are principally explored in the next two chapters.

In 1967, Grounded Theory was developed by Barney Glaser and Anselm Strauss as a specific methodological strategy based on building theory from data that is systematically gathered and analysed.\(^\text{105}\) Rather than verify theory, such research generates theory.\(^\text{106}\) This thesis uses Grounded Theory to develop theoretical constructs derived from the literature and tested by use of a survey designed to inform and frame suitable questions for subsequent semi-structured interviews that assist in the development of theory. In this research, Grounded Theory benefits from the use of Action Research principles and processes as described in the next section.

As such, the Grounded Theory used here is constructivist since it engages with the organisation as a discrete community and generates a developing theory about that organisation, namely the CRC movement in Australia. Such an approach, as suggested by Kathy Charmaz, differs from the classical form’s inductive discovery of latent conceptual patterns by focusing on participant perspectives.\(^\text{107}\) Jenna Breckenridge finds constructivist approaches to be relativistic, identifying emerging lenses through which to evaluate data, rather than maintaining the epistemological neutrality of the classical approach.\(^\text{108}\)

The use of a constructivist approach to Grounded Theory, however, allows participants to engage with the researcher on their own understandings of categories of emerging problems, hypotheses and patterns in the CRC movement. It allows a discovery of undergirding background themes, whilst valuing the world of the participants themselves. This guards against what Leedy and Ormond identify as a tendency for the researcher to identify such categories prematurely through predisposition.\(^\text{109}\) Epistemology has been shown to modify methodology, which then suggests a helpful intersection with action-based research as a complementary methodological approach.\(^\text{110}\)

As theories emerge, they are tested and compared to subsequent data to enable findings and


\(^{109}\) Leedy and Ormond, *Practical Research Planning*, 141.

reflections to be enriched and elaborated. In this study of the CRC movement, theories are initially framed through a review of the literature of the movement, comments by founding ministers, and wider insights into the classical Pentecostal context of the formative years of the CRC. These are then submitted to further investigation through the research process that engages the views of the various research participants further detailed in chapter 4.

1.5.2.3 Action Research

Elaine Graham states that the objective of Action Research is to “transcend mere knowledge generation to include personal and professional growth and organisational and community empowerment” by which a problem is understood and then solved with praxis driven change nurtured by inherent core values. As such, she identifies its usefulness as a methodology suited to practical theology. Therese Baker similarly advocates the use of Action Research to engage research subjects to generate practical outcomes for the organisations they represent. Bryman affirms the value of this qualitative examination of the world of the participant through an interpretivist epistemological lens. The research participants in this culturally and ecclesially defined community thus become more than a source of data as their collegial insights and responses guide the emerging questions and unfolding process of the research. To this end, the applied research sees the community under investigation as far less passive than may be the case in traditional research methods.

Juliet Corbin and Anselm Strauss affirm the importance of constructing viewpoints from the stories of research participants to enter the world of participants and make discoveries that contribute to knowledge. The Action Research component of this thesis, however, identifies a collaborative approach, at local, State and National levels, to understanding the working relationships and communications regarding the formation of ministers and their own part within the CRC movement which is a constructive community enterprise.

The phenomenological nature of the research offers a deep-seated interpretative understanding with hermeneutical implications. It necessitates a consensual approach to working with

112 Graham, “Practical Theology,” 149-150.
116 Corbin and Strauss, *Qualitative Research*, 10, 16.
participants to shape effectively the shared ownership of a vision for effective present and future formation that is built upon sustainable collaboration. Participants are therefore seen less as subjects or objects of the research and more as grassroots developers and equitable initiators of a collective strategy for formation, merely being catalysed by the researcher. This model fits well with the essence of a collaborative ecclesial community incorporating elements of congregationalism. The harmonious and inclusive nature of this research offers an opportunity to encompass many perspectives on the ‘how,’ rather than just the ‘what,’ of formation processes.

This requires a credibility based upon trust, extended through open dialogue built on community relationships. As researcher, minister within the movement, and the national coordinator of training, I was able to shape ministry formation, but through the collaborative inclusion of participants, but with checks and balances in line with Action Research principles. This was to be enhanced through the triangulation of multiple sources and subsequent member checking, important after a departure from my training role and thereafter seeking to influence, rather than implement, the associated findings and recommendations.

Therefore, the principles of Action Research used in this work, and advocated by Graham and Sensing, include: recognising how formation processes are identified, owned and developed within the CRC; using practitioner-based inquiry, primarily through semi-structured interviews; adopting an inductive and collaborative use of ministers, primarily through focus groups; and collegial engagement with the outcomes of this research to develop future formation strategies. These therefore allow appropriate reflection of the voices of CRC practitioners in shaping a vision for shared ownership of future formation. Thus CRC practitioners will help to shape a vision for shared ownership of future formation.

Action Research, then, examines emerging themes and assesses replicability and usefulness. This research will apply these themes to the ministry context of contemporary ministers of the CRC Churches International movement in Australia. As an organisation which is developing historically, its theology and ministry formation processes are evolving, but the use of a survey, followed by semi-structured interviews and focus groups, seeks to determine implications for practice in a collaborative process. Therefore, core samples connected to ministry formation are analysed and findings iterated and reiterated, enabling progressive dialogue with the data.

119 Swinton and Mowat, Practical Theology, 50-51.
120 Stringer, Action Research, 58.
121 Graham, “Practical Theology,” 151-152; Sensing, Qualitative Research, 64.
The Case Study

The CRC Churches International movement provides a contextual ‘case study’ in which to examine ministry training effectiveness in the light of established, contextually-developed and indigenous CRC measures. Data from this context will be used to generate theory. The CRC provides a specific, unique and bounded system framework within which to develop and test emerging theories in the formulation of a ‘best practice’ vision. As described above, the CRC is a bounded set, a small family of 115 churches and 380 ministers within Australia, using its own formation processes developed only within Australia. Such an approach is endorsed by Bent Flyvbjerg, who advocates the “casing” of what is to be studied by the establishing of contextual boundaries. Situational occurrences within a case might therefore be deemed coincidental, rather than causal, seemingly warranting caution in extrapolating findings. Accordingly, findings generated by this case study strategy may be both generalised and contextually verified and any conclusions may warrant further research as to particular relevance in other contexts. This will be discussed further in chapters 5 and 6.

Flyvbjerg allows the detailed examination of a context to provide broader application through research, even if to provide new hypotheses or research questions. He suggests that a strength of case studies is their link between causes and outcomes, but that the use of complementary statistical research can better understand the occurrence of phenomena under study. For Robert Stake, case studies provide the process and product of an inquiry, but the product is a vision of a preferred future that then defines its generalisability. In investigating the CRC, it is proposed that such a vision be established in chapter 6 on the basis of the outcomes of research undertaken.

For Etienne Wenger, organisational success is found in such a case study through establishing effective social learning systems in terms of conceptual identification with a shared future, as well as actual engagement and personal alignment. Such communities are central to a sense of meaningfulness and contextualisation enhances shared praxis. This necessitates the

124 Stake, “Qualitative Case Studies,” 449.
126 Flyvbjerg, “Case Study,” 301, 314.
127 Flyvbjerg, “Case Study,” 314.
128 Stake, “Qualitative Case Studies,” 444.
130 Wenger, “Communities of Practice,” 232.
valuing of informal learning processes and the evolution of internal organisational structures. These define the mechanism of participation and, through subsequent engagement of similarities and differences, develop the generative tension that optimises creativity and productivity.\(^\text{131}\)

Furthermore, Corbin and Strauss advocate continued sampling in the process of analysis of case studies that therefore enables category saturation.\(^\text{132}\) Such triangulation is important, given the autonomy and diversity of ministry expressions and experiences within the CRC. It therefore clarifies the understanding of data. Whilst diversity potentially promotes the collegiality advocated by Wenger, this must be understood before it can be harnessed. To this end, Stake identifies the value of multiple perceptions in verifying repeatability, as imprecise as this may sometimes still be.\(^\text{133}\)

The difficulty in the researcher achieving comprehensive understanding due to inherent partiality is understood by Gareth Morgan, but this is mitigated by the refinement of interpretive skills associated with the key methodologies employed.\(^\text{134}\) The possibility of refinement through complementary analysis therefore enables the data to speak with authority about any phenomenon under investigation.\(^\text{135}\)

This is suggestive of the provisional exploration of theory before research since this can help the researcher to specify and define what is explored within the case study.\(^\text{136}\) Grounded Theory can, however, be generated through Case Study research whereby it is more likely to be empirically valid because of sustained, iterative questioning with contextual integrity.\(^\text{137}\) This research identifies themes in the literature of both the CRC movement and Australian Pentecostalism, and their related formation practices, thus generating theory to be further investigated. Robert Yin furthermore advocates the building of internal reliability through triangulation from multiple sources of evidence to provide converging lines of inquiry through multiple methods.\(^\text{138}\) The researcher and the community of Australian CRC practitioners embody Action Research principles and engage through semi-structured interviews and focus groups.

\(^{131}\) Wenger, “Communities of Practice,” 239.
\(^{132}\) Corbin and Strauss, Qualitative Research, 325.
\(^{133}\) Wenger, “Communities of Practice,” 454.
\(^{135}\) Flyvbjerg, “Case Study,” 314.
\(^{137}\) Berg, Qualitative Research Methods, 286.
1.5.3 Data Generation Strategies

1.5.3.1 Approaches Used
The approaches adopted in the methodology of this research include the use of a survey, semi-structured interviews, and focus group discussions. These support the initial literature used for the development of emergent theories and become instruments to test them, whilst also serving to interact with participants engaged in the CRC case study to develop a community-based vision for effective ministry formation.

1.5.3.2 Survey
Glaser and Strauss deem surveys to be rich media for the discovery of theory.\textsuperscript{139} These also invite participants to frame and explore the implications of theories grounded in the literature and history of the CRC movement. This is a logical sequence for Bryman, but Ernest Stringer urges caution where participants are surveyed in the early stages of research according to the primary interests and views of the researcher.\textsuperscript{140} Survey questions that avoid pre-emptive allusions to the literature therefore may be framed according to the context of the respondents by which replication may or may not be found.

The use of a survey instrument as a part of qualitative research is also advocated by Jansen for the purpose of determining diversity rather than distribution.\textsuperscript{141} Pre-structured items serve to identify this diversity whilst guiding the composition of interview questions subsequently open to induction through open coding.\textsuperscript{142} Lingard also suggests the follow up of a survey sample with purposive in-depth interviews.\textsuperscript{143} To this end, statistical measures are not sought as a substantive component of the overall research, but simply offer preliminary and limited insights to complement the literature review in nuancing or enhancing questions to be utilised in subsequent semi-structured interviews. Within local and cultural limitations, and using style, metaphors and words that reflect their context, responding ministers offered supplementary data that served to clarify patterns and observations suggested by the literature.

Stringer advocates a clear determination of the issues to be included in the survey, the information to be obtained, and an identification of the nature of the respondents surveyed.\textsuperscript{144}

\textsuperscript{139} Glaser and Strauss, \textit{Grounded Theory}, 185.
\textsuperscript{140} Bryman, \textit{Social Research Methods}, 165; Stringer, \textit{Action Research}, 78.
\textsuperscript{142} Jansen, Qualitative Survey Research,” 4.
\textsuperscript{143} Lorelei Lingard et al., “Qualitative Research: Grounded Theory, Mixed Methods and Action Research,” \textit{British Medical Journal} 337 (2008): 460.
\textsuperscript{144} Stringer, \textit{Action Research}, 78.
The construction of the questions focuses on a single issue in each of them. These are to be stated unambiguously and in positive terms, with the overall instrument being introduced by the researcher along with any further endorsement.\textsuperscript{145} The fixed choice responses are designed, then, to generate the characteristics and understandings of a large group.\textsuperscript{146} Glaser and Strauss recognise that the general categories and the emerging relationships between them are important in the development of theory and in the achievement of saturation.\textsuperscript{147} The attendant need for stratification of the data to refine analysis allows a more powerful shaping of the research parameters later investigated more thoroughly through the data collection of subsequent interviews.\textsuperscript{148}

The survey is introduced with an initial letter from the National Administrator for the CRC churches (see Appendix 1), with my covering letter explaining the nature and purpose of the research. This instrument includes twenty questions (see Appendix 2) exploring aspects of calling, ministry, formation, CRC training, and coaching, as suggested by the literature, especially locally-collected and archived primary documents. These questions are put to the three hundred and eighty ministers of the CRC Churches International movement in Australia, with responses returned electronically and anonymously before being tabled (see Appendix 3) and then analysed. Though suggesting generalised patterns and interrelationships, such data is minimally used in connection with subsequent interview findings, albeit supporting and enhancing the questions used. Nevertheless, subsequent analysis through coding and categorising provide insights able to verify, in some cases, the survey data obtained.

1.5.3.3 Semi-Structured Interview

Holstein and Gubrium advocate the use of interviews in interpretive practice, seeking the perspectives and experiences of the practitioners of the context in question.\textsuperscript{149} To allow the respondents to subjectively convey the raw imagery behind the material in question is to necessarily allow both the ‘what’ and ‘how’ of interview material for effective narrative analysis in preference to deconstructing a vital context.\textsuperscript{150} This legitimises the observation that seemingly unacceptable forms of bias can emerge, while seeking clues as to the ordering of

\textsuperscript{145} Stringer, \textit{Action Research}, 79.
\textsuperscript{146} Sensing, \textit{Qualitative Research}, 135.
\textsuperscript{147} Glaser and Strauss, \textit{Grounded Theory}, 189.
\textsuperscript{148} Glaser and Strauss, \textit{Grounded Theory}, 189.
\textsuperscript{150} Holstein and Gubrium, “Active Interviewing,” 115.
It also elucidates meaning through an active process in which it is constructed interpretively and collaboratively and not merely transported.\textsuperscript{152}

Sensing encourages a “generous listening” approach to structuring such interviews, one that allows the flexibility to adapt to verbal cues and to then follow, rather than lead, the ensuing conversation which is therefore only ‘semi-structured’ as a result.\textsuperscript{153} He suggests that people will express their “interior lives, personal feelings, opinions, and experiences that otherwise are not available to the researcher by observation.”\textsuperscript{154} This also legitimises their views and contributes to the participants’ shaping of the research process and outcomes.

The use of the semi-structured interview in this research enables the survey questions, generated from the literature review and discussions with founding leaders of the CRC movement, to be explored with participants. A range of interview participants ensures a breadth of ministry experiences (and ministry credentials) and training experiences and these are approached irrespective of involvement in the survey.

1.5.3.4 Focus Group

Sensing argues for the use of group interviews, or focus groups, on the basis that synergistically generated data is richer than that obtained from separate interviews.\textsuperscript{155} The focus group therefore gives the ability to engage several participant perspectives. These offer interaction with a topic and with each other in ascertaining why people act and think the way they do. Differences in background, gender, age and ministry expression each influence the responses of a group, sometimes stifling them, but often eliciting stimulated thinking perhaps otherwise unavailable. Saturation is achieved by using three groups, with a minimum group size of eight participants for Sensing, although Anthony Onwuegbuzie allows for a minimum of six participants, with session times as long as is feasible and respectful to enable participants to offer well-considered and detailed contributions.\textsuperscript{156}


\textsuperscript{152} Holstein and Gubrium, “Active Interviewing,” 114.

\textsuperscript{153} Sensing, Qualitative Research, 103.

\textsuperscript{154} Sensing, Qualitative Research, 103.

\textsuperscript{155} Sensing, Qualitative Research, 120.

1.5.4 Limitations of this Research

This research is based upon the insights of one hundred of the three hundred and eighty Australian CRC ministers, seeking an initial overview of perceptions of formation from these key stakeholders within the CRC movement. The ministers formed a group whose responses helped to identify longevity, training parameters, and views of current and past training. Survey responses potentially allow for a broad cross-section of experiences to be gleaned from diverse ministries and training backgrounds informing questions subsequently asked in semi-structured interviews. Detailed statistical measures, such as the use of confidence intervals, are unusable given that the diverse sample of ministers is an undefined population, although descriptive demographics are provided in chapter 4.

It is recognised that analysis of the research will potentially have limited relevance beyond the CRC movement, yet it cautiously informs principles of potential applicability for competency-based or Pentecostal formation processes. Teresa Chai advocates ecumenical openness within theological education, but ecumenical comparability is another matter entirely.157 Veli-Matti Kärkkäinen suggests, furthermore, that the theology adopted in a movement’s training first necessitates “some grasp of that movement’s self-understanding.”158 Perhaps further research will then expand on the tentative conclusions reached in regard to the possibility of broader application to formation processes for mission success in other contexts. Of course, any conclusions generated represent the distilled wisdom of limited voices and the research perspectives of one CRC minister. Other voices of leadership, experience and perspective hold considerable, and potentially differing, value.

1.5.5 Ethical Considerations

Given that this research involves a qualitative study, it necessitates entering the world of participants with their associated values, weaknesses and cultural sensitivities. This research utilises informed consent and voluntary participation (see Appendix 1), whilst respecting privacy, confidentiality and anonymity. University ethical clearance was therefore obtained (reference 275/13) pursuant to guidelines and protocols which included: statement of project aims (as outlined herein in the introduction); procedures for selection of research participants (as described in chapter 4); declaration of any funding support (none was provided for this


research); parameters for interviews which were adhered to (including the use of transcribed audio recordings, the indication of total time required, assurance of confidentiality, and follow up access to the researcher); permissions regarding access to data or the withdrawal thereof without penalty or adverse consequence; a statement of the means for pursuing complaints; a statement of anticipated risks related to the recall of memories or unexpected emotions concerning CRC interactions and relationships; and the provision of counselling, if needed, via the University and an external source for which approval was granted. Whilst Participant Information and Consent Forms were obtained for interviews and focus groups, these were not required for survey participants who responded anonymously following receipt of an explanatory letter from the CRC national office (see Appendix 1).

Participants were furthermore advised that their relationship with the researcher or other personnel within the CRC was not to be jeopardised by participation in the research. Participants in this research were granted permission to withdraw at any stage, with Human Resources and Ethics Committee approval contingent upon such provisions.

1.6 Theological Reflection

Georg Hegel developed a dialectic of evolving thought in which any contrasting thesis and antithesis together generated a resultant synthesis resulting in a new thesis.\(^\text{159}\) The evolution of a shared vision for formation within the CRC movement suggested by the methodological processes adopted in this research thus resembles this Hegelian dialectic, wherein apparent competing tensions give rise to new possibilities.

For instance, a preference for the distinctives of classical Pentecostalism in contemporary ministry expressions presents a possible tension. Anecdotally, newer ministers are believed, by some more experienced ministers, to be less committed to the preservation of this heritage and therefore to a ministry style that is deemed less effective and not merely less faithful to the roots of the movement. Synthesis of these considerations is to be informed by the data whereby experienced CRC ministers perhaps more likely to preserve fidelity to a classical Pentecostal heritage then become a key component of ongoing and optimised ministry formation substantiated by the research findings. They therefore become a part of the solution and not the problem of perpetuating the movement’s vitality.

\(^{159}\) Grenz, Stanley J. and Roger E. Olson, \textit{20\textsuperscript{th} Century Theology: God and the Word in a Transitional Age} (Downers Grove, IL: Inter-Varsity Press, 1992), 34.
Therefore, whilst Grounded Theory may be thought of as the generator of the theses and antitheses under consideration, Action Research conducted through semi-structured individual interviews and focus group interviews explores perceptions regarding both the values and preferred training initiatives of the movement in recommending a best practice vision for future formation. Such syntheses may present as convenient compromises, but nevertheless allow fresh winds of the Spirit to generate new theses as the context of study adapts to contemporary needs and issues. The I-Thou encounter by which the participants, and not merely the processes, might change in response to this research reflects the essence of Practical Theology in ensuring “faithful participation in the continuing mission of the triune God.”\textsuperscript{160} In this sense, theological reflection offers data analysis a complementary and enriching process that is appropriate to a ministry setting. For this participation to generate a vision for effective formation within the case study of the CRC movement within Australia such theological perspectives will be revisited.

1.7 Chapter Outline

Beyond this introductory chapter, this thesis will consist of five subsequent chapters. Chapter 2 will examine the Pentecostal framework for mission, investigating the nature of Pentecostalism, in particular the classical Pentecostalism which shaped the emergence and core values of the CRC movement in Australia. This will thereby attempt to identify the ministry praxis by which mission is enacted and for which formation is established.

The third chapter will examine more specifically the priority, processes and possibilities of that formation. Various elements and traditions within the CRC will be examined as foundational considerations for subsequent investigations and research findings, considering the role of churches, ministers, other leaders and the Holy Spirit in the calling, shaping of distinctive and effective outcomes. This chapter will also consider related formation issues and how these will be navigated in the research process.

The fourth chapter will present an interpretation of the methodology described in this introduction and will reference the tools used along with samples of data as illustrated in the Appendices. Analysis will be detailed through discussion of coding and categorising, leading

\textsuperscript{160} Swinton and Mowat, Practical Theology, 25.
to a summary of the data finding. A case study framework will then be established prior to evaluation.

The fifth chapter will reflect on and discuss the implications of the data. Revisiting foundations derived from the literature in light of the findings will facilitate a substantial evaluation of the data in developing a vision for effective formation of ministers for mission. Suggestions for ongoing development, inclusive of training and coaching, and navigation through other emergent issues will be considered accordingly. These thereby offer considerations for unaccredited and accredited formal processes along with more informal aspects of formation within local churches.

Finally, the sixth chapter will present conclusions and recommendations in generating a formation vision within the case study of the CRC Churches International movement within Australia. While tentative conclusions may be more widely applicable in other ministry contexts, it is anticipated that the CRC, as a Pentecostal movement of more than seventy years’ standing within Australia, will pursue a more informed vision for effective ministry development that more fruitfully advances the growth of Christ’s Kingdom. Given that this research is unique and that there are no known studies of the CRC in existence, it is hoped that the findings will stimulate further consideration of the key elements of the formation vision generated herein.
Chapter 2  An Australian Pentecostal Framework for Ministry

2.1 Classifying Pentecostalism

2.1.1 Introduction to the Framework
Given that the Australian CRC emerged from the classical Pentecostalism of the Assemblies of God movement, an understanding of its attendant theology is essential. This chapter briefly examines the global Pentecostalism of the early twentieth century before reflecting on its theological distinctives and identifying its uniqueness. This is then referenced to the growth of Australian Pentecostalism. Thereafter, theological reflection on the practices of this classical Pentecostalism enables an identification of the associated ministry praxis situated within the development of the distinctive CRC movement. It will be argued that it is this classical praxis for which formation processes in the CRC should be applied, notwithstanding the need to adapt to contemporary Australian social contexts.

2.1.2 Locating Pentecostalism Historically
In chronicling the history of the Pentecostal movement, Anderson asserts that present-day expressions of Pentecostalism may be grouped into four broad categories: classical Pentecostalism, whose denominational traditions typically developed in the first half of the twentieth century; the Charismatic Renewal movement, with its expression in traditional churches; the neo-Pentecostalism of independent Charismatic churches; and the independent Pentecostalism of indigenous churches and movements in the developing world.¹ This terminology seeks a usable means of identifying what has become a highly differentiated stream of the Christian Church, sometimes considered at the forefront of a second reformation of Christianity.² This reductionism, though, follows a commonly enunciated view of classical Pentecostalism as the contemporary expression of its Western heritage.³ This understanding

¹ Allan Anderson, “Varieties, Taxonomies and Definitions,” in Studying Global Pentecostalism: Theories and Methods, ed. Allan Anderson et al. (Berkley, CA: University of California Press, 2010), 16-20. Neo-Pentecostal traditions include: the ‘Word of Faith’ with its emphasis on accessing material prosperity and physical health through faith, emerging from the writings of E.W. Kenyon; the ‘Third Wave’ traced primarily to John Wimber and the Vineyard movement of the 1980s whereby Spirit baptism is available to all believers without the necessity of accompanying tongues; and the ‘New Apostolic’ churches coined by C. Peter Wagner as adopting apostolic governing teams for international growth.
is foundational to enacting mission within a Pentecostal movement such as the CRC in Australia, and therefore to understanding the nature of ministry within its churches.

Nevertheless, such location is contingent on a better overall understanding of Pentecostalism and the comparisons and contrasts with the Australian context and its cultural distinctives. Independent and Charismatic forms are notoriously difficult to contextualise. Many independent streams are still emerging and represent such divergent expressions and liturgies within the Pentecostal penumbra as to warrant wariness of any triumphalism surrounding its overall growth. The Charismatic Movement may be thought to include expressions of Pentecostal spirituality whilst substantially identifying with traditional and non-denominational contexts. Classical Pentecostalism, though, is herein categorised according to the description of global statistician, David Barrett, who suggests that it is the principally Western and white-originated denominational expressions founded in the USA before the Second World War. Harvey Cox further describes these as the result of an intermingling of African and American religious practices that coalesced with the poor, white, Southern Christianity emanating from a Wesleyan heritage. It will be shown below that this tendency within early American Pentecostalism differed from developments in Australia and that these became significant in the identification of the expression of Pentecostal practice and formation for mission within the CRC.

It is nevertheless the emergent Australian expression of classical Pentecostalism from which the CRC movement originated through its founder’s prior involvement with the Assemblies of God. This, in turn, arose from (and was influenced by) the Finished Work convocation at Hot Springs, Arkansas, in 1914. Nevertheless, the variegated, volatile and somewhat paradoxical nature of Pentecostal divergence in these early years requires the nature of this classical collective form to be better understood if seeking to identify any uniqueness in the CRC’s mission or, indeed, in the efficacy of ministry development strategies implemented to achieve this mission.

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9 Cox, *Fire From Heaven*, 184.
Classical Pentecostalism is best understood, today, in terms of the foundational expression of the classical Pentecostalism that preceded it. Whereas contemporary expressions of classical Pentecostalism now constitute some 660 denominations that simply identify with this tradition, in Australia preliminary data from the 2016 national census reveals a recognition of eighteen denominational forms, only four of which were in existence prior to the 1950s. These classical Pentecostal churches placed a characteristic emphasis on an encounter of the Spirit subsequent to conversion and evidenced by the practising of the spiritual gift of speaking in tongues (in the manner described in the biblical account of Acts 2:1-13). Variations on this latter understanding are pervasive in diverse contemporary expressions of Pentecostal ministry, but also in those that predate the twentieth century, with ample evidence of Pentecostal practice within movements and individuals preceding this period.

Formal organisation and codification of global Pentecostalism took place in embryonic form prior to the First World War, but this practice was generally avoided because of a preferred focus on “liberty” and “freedom in the Holy Spirit.” This freedom may be a critical component of early Pentecostalism to be restored to missional efficacy for audiences who may be less receptive to formal religious structures and processes. Roots of autonomy and a strong rejection of denominational governance early in the CRC’s history were evidenced in a movement “without a constitution … without a central executive and without a president” which perhaps reflected the early shaping of classical Pentecostalism in an Australian mission context devoid of such structures and in a CRC context resistant to them.

10 Wilson, “They Crossed,” 108; Peter Hocken, Streams of Renewal: The Origins and Development of the Charismatic Movement in Great Britain (Carlisle, UK: Paternoster, 1997), 139.
It is also simplistic to reduce ‘classical’ Pentecostalism to ‘early’ Pentecostalism. Everett Wilson concedes that attempts to precisely locate a classical Pentecostal spirituality within Pentecostal history as a locus of definitive or authoritative praxis simply distorts the fluid nature of the movement.17 He sees as “un-Pentecostal” the notion that such ministry can be so simplistically demarcated when the nature of any dynamic movement that emanates from the experience of the Spirit must, by definition, continually defer to new expressions and workings of that same Spirit.18 The aforementioned examples that blend local and global influences in Australia perhaps attest to this phenomenon. Furthermore, a contemporary blurring of once-celebrated distinctions between the worship styles of different denominations may represent a similar penchant for more organic, and less codified, ministry expressions. This is difficult to assert, though, given the potential equivalating effect of global media reach by popular forms, thus rendering differences perhaps more stylistic than spiritual in nature. It does, however, reinforce the validity of early Pentecostal characterisations in Australia as worthy of further comparison to emergent practice in CRC churches, since doctrinal foundations informed, rather than reflected, early Pentecostalism.

Can one indeed isolate a single stream of self-legitimising praxis? Wilson sees this tension between the heterogeneous and homogeneous nature of the movement, not in denominationalism, then, but in the nature of religious experience, that is, as a clash of interpretations between those who advocate a divine coordinating cause and those who seek characterisation in personal devotion.19 In his recent study of the classical Pentecostal Australian Christian Churches (ACC) movement in Australia, Angelo Cettolin has discovered that it is the experience of the Spirit and the exercise of spiritual gifts which is valued more greatly in Australia than a classical theological form.20 Ironically, this tendency also reflects a priority of the preeminent classical form. Therefore, we venture into a historical and somewhat existential exploration of this experience to better understand that nature of the classical Pentecostalism of the CRC.

The early Pentecostal churches trace this classical praxis of Spirit baptism and its foundation for mission from their emergent pre-World War Two denominational expressions.21 Cettolin

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17 Wilson, “They Crossed,” 106.
18 Wilson, “They Crossed,” 107.
19 Wilson, “They Crossed,” 96.
argues that the identification of unifying features and distinctives within these is made difficult because of diversity heavily informed by factors such as Evangelical theology. Is it not, perhaps, more appropriate to regard churches manifesting elements of ministry praxis that resonate with historical expressions of Pentecostalism, as being genuinely Pentecostal in character? Then again, to what degree and with what frequency must such manifestations be displayed? Hollenweger is not altogether facetious in describing Pentecostals as those Christians who call themselves Pentecostals.

So, is it satisfactory to appropriate the appellation ‘Pentecostal’ for any church that simply depicts traits that it believes resonate with the historical distinctives of the Pentecostal movement? After all, this tendency may simply appeal to alleged biblical support for an associated ministry praxis. The term tends to convey denominational overtones, however, and the term, ‘Pentecostal,’ could also become a means of pragmatically branding coalitions of autonomous churches that demonstrate some, if not all, classical Pentecostal traits. Nevertheless, contemporary Pentecostalism’s apparently flexible approach to formulating and enacting ministry praxis results in considerable functional differences in churches that might be considered Pentecostal by themselves or others, irrespective of their formal denominational identity.

Denominations which, in their relatively short history have become defined as Pentecostal, contain vastly different ministry styles, which are shaped by vastly different ministry influences. If it is at all possible to define classical Pentecostal ministry praxis to assess its capacity to bridge to current ministry contexts, then some broad parameters will need to be determined. These will be explored in the light of a Lukan theology of mission for their affinity within the CRC Churches movement against the backdrop of the development of Australian Pentecostalism.

### 2.1.3 Lukan Theology and the Nature of Mission

Pentecostal ministry is derived from and built upon a theology of mission derived heavily from the Lukan narrative. Craig Keener surveys the contributions of other Gospel authors to mission, but asserts that the early chapters of Acts are of pivotal importance to the receipt

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22 Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan, 1988), 40-41.
23 Cettolin, Spirit Freedom, 33.
24 Dayton, Theological Roots, 23; Yong, The Spirit Poured Out, 27.
The theology of Luke in his Gospel and his subsequent work, the Acts of the Apostles, sees historical context subordinated to theological purposes. Dayton nevertheless acknowledges the difficulty in interpreting narrative theologically. Whilst Luke's history is recorded with narrative detail for the purpose of preserving an historical account of Christian beginnings, this is clearly an aim parallel to that of developing a theological and evangelistic imperative. The work of the Spirit in Luke-Acts is presented as a missiocratic initiation, thus leading to the classical Pentecostal emphasis on the shibboleth of Spirit baptism. Evangelistic urgency, though, is also clearly served by inspired (or prophetic) preaching. The Gospel account of Jesus’ ministry, initiated and empowered by the Spirit, is mirrored in the Book of Acts narrative of the disciples’ ministry in enacting and evidencing the mission which bridges the two accounts. Robert Menzies insists that the pneumatic gift received by the Samaritans represented a normative induction into the continuing missionary enterprise of the Church, thereby seemingly undergirding the classical Pentecostal position.

John Penney asserts that a Lukan emphasis on this mission in the form of Spirit-directed preaching is similarly valued by Pentecostals and has made them “a major force in world missions.” He finds that, for Luke, soteriological and ontological functions are less overt than that of empowerment for mission wherein preaching is authenticated by the impact of Spirit baptism and ensuing gifts of the Spirit. Graham Twelftree notes that Acts prescribes as normative the missional preoccupation for which the Church exists, which is characterised by inspired preaching to the world while administering justice internally (despite much of contemporary Christianity preaching within churches and enacting justice outside them).

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The Church in Acts was, as Twelftree suggests, to incorporate into its proclamation the primacy of the attestation of “signs and wonders,” which he shows from contemporaneous writing to consist of miracles.34

Nevertheless, for Penney, the Church’s purpose included the restoration of Israel which is shown to be fulfilled in Luke’s writings of the Gospel and Acts. The replacement of Matthias to produce twelve leaders of the new Israel, the one hundred and twenty in the upper room, and even the ministry of the seventy in Luke 10 to reflect the similar number of elders sent in Numbers 11, have replacement theology overtones relevant to the expansion of the new Israel by missionary, not military, means.35 Penney therefore regards Israel’s restoration as being centralised in realising the Church’s missional purpose through the agency of the Spirit.36 The CRC’s apparent rejection of replacement theology in its early writings may have been a projection of strong British-Israel influence in its formation, although explicit references to the Church’s need of empowerment for mission through Spirit baptism abound.37

Pentecostal ministry as Spirit-empowered mission is regarded as evangelistically efficacious by other noted authors, such as Yong who also finds, in the Church, anticipation of future redemption as well as fulfilment of the covenantal election of God’s people.38 Menzies further suggests that the prophetic endowment of the gift of the Spirit finds a missiological emphasis in Luke so prominent as to largely exclude (though not negate) the soteriological dimension of Paul.39 Russell Spittler affirms the value of what he terms the “missiopraxis” of Pentecostalism, whilst encouraging recognition of the ecumenical work of the Spirit.40

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34 Twelftree, People of the Spirit, 201.
35 Penney, Missionary Emphasis, 62 and 74-77. ‘Replacement Theology,’ also known as ‘Supersessionism,’ or by the more descriptive appellation, ‘Fulfilment Theology,’ includes variations on the belief that the Church now supersedes Israel as the covenant people of God. For a summary of major positions and responses, see: Donald Bloesch, The Last Things (Downers Grove, IL: Intervarsity Press, 2004), 197-212.
36 Penney, Missionary Emphasis, 102.
39 Menzies, Empowered for Witness, 256.
all, as Kirsteen Kim observes, the Spirit at work in the world to draw people to Christ cannot be confined to any one church.\textsuperscript{41} However, it is the pragmatic observation of miraculous “signs and wonders” that characterises Pentecostal evangelistic success and tentatively implies a model of broader missional efficacy.\textsuperscript{42}

Contemporary churches loosely deemed Pentecostal in nature are those that typically promote such distinctive practices surrounding key theological emphases. William Faupel identifies as significant a Latter Rain motif linked to covenantal blessing in Deuteronomy 11:10-15 and prophesied in the second chapter of Joel (2:23).\textsuperscript{43} This had been partially quoted at the Day of Pentecost (Acts 2:17-21, cf. Joel 2:28-32) and thus given dispensational relevance amongst early Pentecostals who thereby saw typological references to the Church that conveyed Supersessionist overtones.\textsuperscript{44} This furthermore led to an identification of continuity with the ‘Apostolic Faith’ of the early years, with these ‘Latter Rain’ Restorationists heralding the culmination of the ages in a later-day revival prior to the imminent return of Christ.\textsuperscript{45}

Five characteristic doctrines couched in this classical Pentecostal worldview and derived principally from the Luke-Acts text of Scripture gave a cogent summary of the theology of this early period. These centred on Christ being revealed as saviour, sanctifier, healer, baptiser in the Spirit, and coming king.\textsuperscript{46} This five-fold expression of mission undoubtedly derived from A.B. Simpson’s rendition of Christ as saviour, sanctifier, healer, and returning king, as promoted in his \textit{Christian and Missionary Alliance} from the 1880s.\textsuperscript{47} The belief in Christ’s imminent return, as described above, propelled Pentecostals of the early twentieth century into urgent evangelisation – they were labelled “missionaries of the one-way ticket” by historian, Vinson Synan – with healing characterising a broader restoration of miracles to facilitate this

\textsuperscript{44} Faupel, \textit{The Everlasting Gospel}, 34.  
\textsuperscript{45} Faupel, \textit{The Everlasting Gospel}, 39-40.  
mission.\footnote{Vinson Synan, \emph{The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century} (Grand Rapids: Eerdmans, 1997), 129.} Indeed, McClung finds, on this basis, that eschatology belongs to the essence of Pentecostalism.\footnote{L. Grant McClung, “Theology and Strategy of Pentecostal Missions,” \textit{International Bulletin of Missionary Research}, 12 (1988): 2.}

Three of the five beliefs, also termed ‘works of grace,’ found origin in nineteenth century Holiness influences upon the \textit{Apostolic Faith Mission} which birthed the Azusa Street Revival and advocated a faith in Christ consisting of salvation, sanctification and Spirit baptism in sequence.\footnote{William Seymour, “The Apostolic Faith Movement,” \textit{The Apostolic Faith} 1 (1906): 1.} The first two were later fused into one provision of Christ’s atonement, rather than identifying sanctification with a ‘second blessing’ or crisis experience.\footnote{Anderson, \textit{Introduction}, 46.} This ‘Finished Work’ teaching of William Durham was strongly articulated in his \textit{Pentecostal Testimony} publication which described those embracing a separate work of sanctification as “blinded” and in “bondage.”\footnote{William H. Durham, “The Finished Work of Calvary,” \textit{Pentecostal Testimony} 2 (1912): 1.} Holiness leaders, particularly in the American south, saw Durham as a threat to the future of Pentecostalism whereas his appeal to many independent, non-Wesleyan congregations influenced them to coalesce in the 1914 formation of the \textit{Assemblies of God} in Arkansas which was to become the largest global Pentecostal denomination.\footnote{Anderson, \textit{Introduction}, 47; Vinson Synan, “The ‘Finished Work’ Pentecostals,” in \textit{The Century of the Holy Spirit}, ed. Vinson Synan (Nashville, TN: Thomas Nelson, 2001) 148.} This eventuality therefore prompted increasingly widespread acceptance of the four-fold summation of the classical Pentecostal position, prominently associated with the \textit{International Church of the Foursquare Gospel} pioneered by Aimee Semple McPherson.\footnote{Dayton, \textit{Theological Roots}, 21.}

Within a decade of its emergence, though, Pentecostalism’s ministers were unable to unite over the precise role of the very same Holy Spirit who had breathed them into existence. ‘Oneness Pentecostalism,’ with its Unitarian focus on water baptism in the name of the Lord Jesus Christ rather than the three persons of the Trinity, held minority representation among Pentecostals throughout the twentieth century, despite pressuring the majority forms to more effectively enunciate their doctrinal distinctives within ten years of their inception.\footnote{David Reed, “Aspects of the Origins of Oneness Pentecostalism,” in \textit{Aspects of Pentecostal-Charismatic Origins}, ed. Vinson Synan (Plainfield, NJ: Logos International, 1975), 165.} The ‘Finished Work’ emphasis opposed emergent streams of Wesleyan Holiness teaching that identified a need for Baptism in the Holy Spirit \textit{in addition to} a ‘Second Blessing’ of Sanctification subsequent to the ‘First Blessing’ of salvation.\footnote{Synan, “Finished Work,” 129.} ‘Finished Work’ Pentecostals

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    \footnote{Vinson Synan, \textit{The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century} (Grand Rapids: Eerdmans, 1997), 129.}
    \footnote{Anderson, \textit{Introduction}, 46.}
    \footnote{Dayton, \textit{Theological Roots}, 21.}
    \footnote{Synan, “Finished Work,” 129.}
\end{thebibliography}
and, ultimately, most classical Pentecostal movements such as the CRC, embraced the defining experience of the Holy Spirit subsequent to salvation as one which was accompanied by the “initial evidence” of speaking in tongues.\(^{57}\) The restoration of this distinctive to contemporary ministry praxis is therefore in question as a possible means of recapturing the vitality and efficacy of engagement with contemporary culture that appears to have been enjoyed by the early Pentecostals.

The ‘full gospel’ imperative of classical Pentecostalism is, therefore, inextricably linked to the missionary nature of Lukan pneumatology. Though the Spirit-baptism of Acts 2:4 is commonly identified as a “normative paradigm” for the missionary empowerment of every Christian, it is Acts 1:8 and its connection to Luke 24:47-49 that confirms the missiological purpose of the Lukan narrative and thus to the ‘full gospel’ mission of classical Pentecostal churches.\(^{58}\) The fourfold emphases of the ‘full gospel’ kerygma can be identified in the Lukan writings, and particularly from the Acts narrative.

\(\text{\textit{a) Salvation}}\)

While the emphasis on salvation (inclusive of Sanctification in most Pentecostal expressions in accordance with Durham’s influence) may be considered a more Pauline than Lukan emphasis by Menzies, the Acts account is replete with narrative examples. The motif of Spirit-empowered witness in Acts 1:8 bridges to the gospel imperative to remain in Jerusalem until being clothed with power (Luke 24:49, reiterated in Acts 1:4) and both announces and effects the universal salvific mission embodied in Christ in Luke 4:18 and here vested in the apostolic commission.\(^{59}\) The endowment of Pentecost is an international outpouring (Acts 2:8-11) which is interpreted by the apostle, Peter, in Acts 2:21 as a fulfilment of the evangelistic implications of Joel 2:32, as further testified with the addition of three thousand church members described in Acts 2:47 as newly saved (\(\text{sōzō},\) the Greek verb which appears thirteen times in Acts alone).

\(\text{\textit{b) The Return of Christ}}\)

The expectation of the return of Christ is similarly identified in the linkage to Joel of the Pentecost sermon within which the “last days” (Acts 2:17) are associated with the gift of the Spirit and the imminence of the eschaton, as evidenced by the expectation

\(^{57}\) Synan, “Finished Work,” 129.
\(^{58}\) Penney, \textit{The Missionary Emphasis}, 11, 22.
\(^{59}\) Penney, \textit{The Missionary Emphasis}, 23.
of a yet-future “Day of the Lord” (Acts 2:20). The expectation is itself centred on the claims of Luke 21:27, underscored by the angelic testimony of Acts 1:11 following the Ascension. Early Pentecostal literature is replete with examples fuelling missional urgency, even the belief that Spirit baptism would provide missionary tongues for evangelistic efficacy.⁶⁰

Belief in the imminent premillennial return of Christ therefore proved a significant motivation for mission amongst early Pentecostals and the Baptism in the Holy Spirit with its attendant gifts was believed to provide the means of empowerment for its rapid fulfilment.⁶¹ Therefore, the Pentecostal experience was to pervade the lifestyle of the Christian in an era of the eschatological establishment of the Kingdom of God.⁶² It related to the one distinctive of the ‘full gospel’ that was not expressly identifiable with the Holiness roots of the nineteenth century, the Baptism in the Spirit evidenced by glossolalia.⁶³

Such emphases catapulted missionaries into active service globally, with 185 being released within four years of the commencement of the Azusa Street mission in Los Angeles, a pattern repeated in the CRC churches of Australia, where early global missionary efforts partnering with the Foursquare churches in the Highlands of Papua New Guinea led to ready and explicit identification with the doctrines of salvation, healing, Spirit baptism and Christ’s return.⁶⁴

c) Healing

The Lukan witness is further enhanced by the observation of divine healing deemed a Pentecostal theological distinctive for the purpose of authenticating, and leading to

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⁶⁰ See, for example, William Seymour, “A Message Concerning His Coming,” *The Apostolic Faith* 2 (1906): 3 and William Seymour, “Behold The Bridegroom Cometh,” *The Apostolic Faith* 5 (1907): 2. Also, Frank Bartleman, *How Pentecost Came to Los Angeles* (Los Angeles: Self-published, 1925), 65, identifies in the Azusa Street revival a fulfilment of A.B. Simpson’s view that, “We are to witness before the Lord’s return real missionary ‘tongues’ like those of Pentecost, through which the heathen world will hear in their own language ‘the wonderful works of God,’ and this perhaps on a scale of whose vastness we have scarcely dreamed, thousands of missionaries going forth in one last mighty crusade from a united body of believers at home to bear swift witness of the crucified and coming Lord to all nations.”


faith, through the inspired preaching of the Word.\textsuperscript{65} Examples in Acts 4:14, 5:16, 8:7, 17:25 and 28:9 further evidence the Lukan connection between healing and proclamation, with Penney demonstrating the subordination of signs to the kerygma as a continuation of the ministry of Christ.\textsuperscript{66}

This was inclusive of the understanding of physical healing’s provision in the atonement of Christ through a literal interpretation of 1 Peter 2:24 and Matthew 8:17 as fulfilment of Isaiah 53:4-5. Dayton shows the emergence of Pentecostal healing emphases deriving from Holiness roots, noting that the adaptation of A.B. Simpson’s five-fold gospel influenced the acceptance of healing into Pentecostal ministry expressions alongside the practice of Spirit baptism.\textsuperscript{67}

Such attestation has been deemed normative for the Church in all generations by classical Pentecostals and led to the appellation of the continuing faith of the first-generation apostles as ‘The Apostolic Faith.’\textsuperscript{68} This phrase was adopted for the naming of the seminal Azusa Street publication and for other early Pentecostal ministries such as the Apostolic Faith Mission of South African evangelist, Frederick van Eyk, influential in the development of classical Pentecostalism within Australia.\textsuperscript{69}

**d) Spirit Baptism**

Spirit baptism with the evidence of speaking in tongues is typically derived from the accounts of Acts 2:4, 8:14-17 (noting that Simon saw evidence of the infilling, presumed to be tongues on the basis of the accompanying evidence in other Lukan passages), 9:17 (where Paul’s glossolalia is attested in 1 Corinthians 14:18), 10:44-48 (where it precedes water baptism as a distinct experience) and Acts 19:1-7 (where it is distinct from the salvation of disciples of Christ who, as per the example of Apollos in Acts 18:25, had not yet received Christian baptism in water or the Spirit).\textsuperscript{70}

\textsuperscript{67} Dayton, *Theological Roots*, 127-137.
\textsuperscript{69} Chant, *Heart of Fire*, 104.
Although an experientially-cached fulfilment of Acts 1:8, giving “power for witness with charismatic signs following,” Spirit baptism as a unifying theological concern is primarily mission-focused.71

Andy Lord rightly observes that Pentecostal identity is shaped by the missionary nature of Pentecostalism which builds on the Lukan commission (of Luke 24:49 and Acts 1:8).72 For Kärkkäinen, this appropriately contextualises the experience of Spirit baptism within a healthy Christological focus, therefore undergirding its connection with a salvific, eschatological and miraculous focus and thus the fourfold theological expression of Pentecostal mission.73

2.1.4 Empowerment for Mission: Sine Qua Non?

The proclamation of the ‘full gospel’ was, as seen above, an embodiment of the missionary emphasis of Pentecostalism and was centred on the Acts 1:8 imperative and missionary endowment of the Spirit. The essence of Pentecostalism is shown by Penney to be this distinctive Spirit baptism that furthered the Church’s mission in Acts, thereby being normative for the contemporary Christian Church.74 Twelftree likewise identifies this as an infusion of the Spirit separable from, and not conferred by, baptism in water.75

It is classical Pentecostalism, however, that further evidences this experience with supernatural tongues, or languages, derived heavily from the Acts account. Robert Menzies, for example, suggests that Spirit baptism is intimately connected with evidential tongues within Luke, but also affirms its importance for Paul on the basis of his stated desire for all to speak in tongues (1 Corinthians 14:5), despite explaining that Pauline theology was less influential than Lukan in the early church until after the writing of Acts in the eighth decade of the first century.76

Exegetical harmony is, nevertheless, found between both the Lukan writing of Acts and the Pauline corpus by classical Pentecostals in regard to the subsequence of Spirit baptism as

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71 Macchia, Baptized in the Spirit, 21, 60.
72 Lord, Network Church, 9.
74 Penney, Missionary Emphasis, 124.
75 Twelftree, People of the Spirit, 209.
76 Menzies, Empowered for Witness, 254-257.
essential empowerment for mission. This is despite being otherwise regarded by founding academic voices in the discussion, such as James Dunn (arguing for Spirit baptism as initiation) and F. Dale Bruner (urging Spirit baptism as fullness of the Spirit experienced through baptism in water). Nevertheless, Pentecostal theologian, Gordon Fee, affirms the validity of the emphasis on tongues by Pentecostals while himself remaining aloof on it being normative while also seeing subsequence as an irrelevance. William and Robert Menzies specifically bemoan accommodation through any moderation of the important contribution of the “Pentecostal gift” to the theological landscape, one which is tangibly evidenced by the manifestation of tongues.

Alternatively, Kenneth Archer locates the importance of Spirit baptism within the narrative tradition of the Pentecostal community, where its testimonies and experiences serve as primary means of identification. Indeed, Pentecostals are sometimes thought of as participants in the ‘story of God.’ Australian theologian, Shane Clifton, explains this perspective further as a grounding of practised ecclesiology in the “concrete socio-historical and cultural history” of a church to the extent that classical Pentecostals will define themselves narratively, rather than institutionally or doctrinally. The importance of this phenomenon within Australia will be investigated within the CRC, but it may reflect the autonomous nature of classical Pentecostal denominations in Australia which emerged without strong hierarchies and traditions.

Cettolin similarly locates Spirit baptism within the centrality of a “lived reality of the Christian life through the experience of the indwelling power of the Spirit in the believer,” at the heart of which is prayer. His research demonstrates, however, that an increasingly-observable practical affirmation of the need for spiritual gifts without a crisis experience of Spirit baptism is believed by most ministers within the Pentecostal Australian Christian

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77 Macchia, Baptized in the Spirit, 16.
80 Menzies and Menzies, Spirit and Power, 67, 130.
84 Cettolin, Spirit Freedom, 34.
Churches movement to be detrimental.\textsuperscript{85} Cettolin calls for an academically-rigorous recasting of the orality and spontaneity of classical Pentecostalism with the adoption of Spirit baptism for initiation to, and empowerment of, Christian mission.\textsuperscript{86}

Indeed, Steven Land finds in Seymour and the Azusa Street Revival attestation to the empowerment of the Spirit for the sanctified life, this being fundamental to the narrative tradition espoused within Pentecostal ministry.\textsuperscript{87} Land rejects Bruner’s characterisation of Spirit baptism as Pentecostalism’s central doctrine connecting it instead, like Kärkkäinen, to sanctification for eschatological urgency in what remains a thoroughly Christological mission.\textsuperscript{88} Perhaps sub-cultures within, and expressions of, Pentecostalism may be said to therefore display classical Pentecostal spirituality insofar as these demonstrate reliance upon the infusion of the Spirit in their ministry praxis, whatever the form of that experience.

As to this form of Spirit baptism, there has always been far from universal conviction that the Scriptures attest to speaking in unknown tongues as initial evidence of its occurrence.\textsuperscript{89} Whether characterised as an ecstatic utterance or as the phenomenon of xenolalia, by which known languages might miraculously be spoken in foreign mission fields, is perhaps inconsequential. Yet despite Wynand de Kock’s caution over Spirit baptism being the “sum total of Pentecostal spirituality,” it is almost universally sought in classical Pentecostalism with confirming evidence in the demonstration of gifts of the Spirit as described in 1 Corinthians 12 and 14.\textsuperscript{90} This is despite a laterality in understanding of the nature of these gifts as inclusive of non-biblical, ‘rational’ gifts such as ‘organisation’ and ‘building.’\textsuperscript{91} The Australian Christian Churches have retained this distinctive emphasis in their ordination of ministers in Australia but this is also an emphasis encouraged throughout Australian CRC churches which derived from the ACC movement.\textsuperscript{92}

\textsuperscript{85} Cettolin, \textit{Spirit Freedom}, 70.
\textsuperscript{86} Cettolin, \textit{Spirit Freedom}, 111.
\textsuperscript{87} Land, \textit{Pentecostal Spirituality}, 90.
\textsuperscript{88} Land, \textit{Pentecostal Spirituality}, 63.
\textsuperscript{91} Hollenweger, “Global Language,” 42.
Donald Bloesch concurs with Anderson that the fortification and prioritisation of missionary fervour in Pentecostal churches is universally attributed to this Baptism in the Spirit and Pope Paul VI expressed openness to this phenomenon for its ability to “win the attention and astonishment of the profane and secularised world.”

The Keswick Holiness adherents, forerunners to the emergence of Pentecostalism, also promoted baptism with the Spirit as a fulfilment of the mandate of Luke 24:49 to be endued with power for service, long before the globalisation of the phenomenon. It is not too simplistic, therefore, to suggest that Spirit baptism necessarily undergirds classical Pentecostal ministry as its *sine qua non*.

Differences over the status of Spirit baptism may be explained by classical Pentecostalism being a phenomenological movement whose resilience amidst the development of new contexts and forms has seldom seen it remain stationary for long enough to be circumscribed by a universally recognised belief system or ministry praxis. What the pioneers of the *Azusa Street Mission* may have determined to be Pentecostal orthodoxy, now more than one century ago, need not be universally embraced as contemporary orthopraxy. If there is any consistency of understanding regarding ministry praxis within classical Pentecostalism, its evolution is clearly linked to the history of the movement. ‘Classical’ Pentecostalism, though not simply ‘early’ Pentecostalism, must find fidelity to that history to perhaps avoid being subsumed within the broader global sweep of Pentecostalism, if not Evangelicalism.

This quest is complicated by variations on the distinctive of Spirit baptism that became prominent later in the twentieth century. Proponents of a so-called ‘Third Wave’ of the Holy Spirit’s influence from the early 1980s, such as Wagner and John Wimber, welcomed a charismatic outpouring on conservative evangelicals after the ‘Second Wave’ of the 1960s renewal in Roman Catholic and principally traditional Protestant churches, yet speaking in tongues was not a necessary evidential sign. The ‘Third Wave’ might well be regarded as a third stage of the Spirit’s revisitation of established Christian denominations worldwide, thus confirming rather than displacing the classical expression of mission seen in established Pentecostal denominations such as the CRC. Newer and persistent forms of Third Wave Pentecostalism therefore present a challenge to the CRC to continually characterise and distinguish its own spirituality and mission in the light of its classical heritage.

2.1.5 Classical Pentecostalism and Praxis

Identifying a ministry praxis to which formation processes may be applied is possible in view of its relationship to the biblical and historical origins understood within classical Pentecostalism, particularly in Australia. Ministry praxis is that form of Pentecostalism which exists in the contemporary expression that has derived its form and function from its Western heritage. To this end, and as previously noted, classical Pentecostal ministry praxis herein represents the practised ecclesiology of Pentecostalism which preserves the essence of historical Pentecostalism to find resonance with a contemporary audience. In Australia, this audience has been shown to include a diverse social strata in both urban and non-urban contexts ministered to by a non-professionalised clergy inclusive of women. In short, the unifying work of the Spirit perhaps offers a broad evangelistic potential by means of its characteristically egalitarian empowerment.

Jackie Johns advocates an understanding of praxis as a way of knowing, and not simply a purposive action.\(^{96}\) Praxis was understood by Hegel to be guided by the Spirit in an ongoing process of critical reason whereas Marx preferred the human agent to guide that evolution.\(^{97}\) Steven Land, however, sees Pentecostal ministry praxis as an integration of spiritually-transformed human affection and sound doctrine in the practical function of truth.\(^{98}\) This Spirit-Word paradigm accurately reflects the Pentecostal’s experiential knowledge of the truth of God, so that it does not stand apart from scriptural revelation, but is fully informed by it. Penney sees that Pentecostal mission is concerned with Spirit empowerment for the ministry of the Word, with the emphasis therefore on the latter.\(^{99}\) Johns’ praxis thus sees Pentecostals as Spirit-filled participants in the work of an immanent God, who will integrate godly affections into reflection and action, model this in the life of the church, and then integrate it into the church’s missional presence in the world.\(^{100}\)

Though localised expressions of Pentecostal ministry may make the chemistry of that praxis better understood, the global picture of classical Pentecostalism appears to situate most of the elements of its ministry praxis in a clear process of historical evolution towards a liturgical form that crosses cultural and ethical boundaries, despite the countless contextual variations.


\(^{97}\) Johns, “Yielding to the Spirit,” 72.

\(^{98}\) Land, *Pentecostal Spirituality*, 41.


\(^{100}\) Johns, “Yielding to the Spirit,” 80-81.
of that ministry. In his systematic analysis of Pentecostal spirituality, *Rites of the Spirit*, Daniel Albrecht offers a useful overview of the ministry elements that typically constitute praxis aligned to classical Pentecostalism.\(^\text{101}\) The distinctives of classical Pentecostalism, such as “experience, orality, spontaneity, otherworldliness and biblical authority,” may be contextualised within the following classifications of ritual identified by Albrecht, including: Leadership; Worship; the Word of God; the Gifts of the Spirit; Ministry; Mission; and Experience of God (described in detail throughout Albrecht’s work).\(^\text{102}\) Influenced by the above theological factors, however, key elements of praxis follow that are, in Albrecht’s thinking, particularly characteristic of classical Pentecostalism. “Charismatic speech acts,” are shown to be derived from Pauline teaching and include messages in tongues and their accompanying interpretation, words of wisdom, words of knowledge, and prophecies.\(^\text{103}\) These are distinct from public and private prayer and praise and other speech forms. “Charismatic insights” are those of discernment and supernatural knowledge which are often associated with healing rites.\(^\text{104}\) “Charismatic actions and behaviours” include the laying on of hands (derived from Mark 16:18), falling in the Spirit and other expressive somatic gestures such as swaying, dancing, and applause. “Charismatic demonstrations” include the Pauline working of miracles or what has commonly been termed ‘signs and wonders’ (as in Wimber), even though Don Carson believes this to be a misapplication of the term first located in Deuteronomy 6:22.\(^\text{105}\) The final element of Albrecht’s Pentecostal praxis is described as “Charismatic improvisations,” which may be defined as any innovations initiated under the supposed impulse of the Spirit which are approved as Spirit-inspired if not directly contradicting a specific Scriptural injunction.\(^\text{106}\) Here, the end, rather than the process, of ritual is believed to validate the ritual. The means, or praxis, under focus is presumably further validated through connection both to effective ministry formation and to the classical roots of ritual. As such, ritual contextualises divine encounter through the shared experience of the Spirit-filled community.


\(^{103}\) Albrecht, *Rites in the Spirit*, 172.

\(^{104}\) Albrecht, *Rites in the Spirit*, 173.


\(^{106}\) Albrecht, *Rites in the Spirit*, 173.
That such expressions typify CRC, and other Pentecostal, forms is therefore perhaps linked to a unifying classical heritage predicated on the experience of Spirit baptism. Any such ministry praxis, however pneumatologically it may be understood, is subordinated to the fourfold Christological missional expression that undergirds it, and this simplification is an essential overarching element of contemporary Pentecostal diversity. Though not suggestive of any Trinitarian hierarchy, per se, the Lukan and Johannine emphases on the Spirit being given to the Church by Christ who births the Church presupposes that the mission of that Church is Christological in focus, if it is also pneumatological in character.

Cecil Robeck suggests that Pentecostal spirituality is similar to other forms of Christian spirituality but that it is simply contextual ritual and symbolism that differs.\(^{107}\) This praxis, the practised ecclesiology of classical Pentecostalism, is heavily shaped by the ritual of worship. Albrecht acknowledges such ministry rites as “charismatic actions and behaviours,” within Pentecostal ministry praxis such as exuberant praise, the waving of hands and the use of concert praise to musical accompaniment.\(^{108}\) Importantly, though, the elements of Pentecostal praxis that may be found in non-Pentecostal denominations (or even non-classical Pentecostal contexts) are perhaps indicative of the fact that they emanate from the unifying work of the one Holy Spirit who births and sustains all churches, anyway, to give localised expression of the one Church of Jesus globally. This furthermore places any foundational causative impetus of Spirit baptism within a classical Pentecostal context consistent with its roots both nationally and globally. Clifton, in his examination of the growth of the Assemblies of God in Australia, rightly observes that any uniqueness in practices within early Pentecostal churches derived from a shared experience of Spirit baptism as the basis of the Pentecostal community, whereby worship, healing, personal holiness, evangelistic activities, or mission, might be conceived as secondary elements of a uniquely classical Pentecostal praxis.\(^{109}\)

That such elements of typical church services would be scrutinised for adherence to an arbitrarily-conceived ‘normal’ Pentecostal spirituality perhaps avoids the question of whether a church service should be the ideal, or the only, context in which to locate elements of ministry praxis. It may be said, though, that classical Pentecostal ministry typically adopts as distinctive praxis in its daily ministrations, those elements which may be modelled in its shopfront church

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\(^{108}\) Albrecht, \textit{Rites in the Spirit}, 158, 173.

services. If, however, the elements of praxis are thought to be Spirit-authenticated, rather than self-authenticated, then these would presumably become variously evident in any Christ-centred ministry praxis (Pentecostal or otherwise) thus ideally divesting those elements of exclusive denominational overtones. If a ‘full gospel’ Christology is circumscribed by the experience of Spirit baptism for classical Pentecostal churches, a Spirit-authenticated praxis that primarily embraces this undergirding Spirit baptism warrants exploration in Australian formation contexts and in the CRC, in particular.

Nevertheless, in Australian Pentecostalism, Ann Jensen alleges a pragmatism of numerical growth manifesting as an apparent aversion in some contemporary Pentecostal churches to classical Pentecostal holiness and the motif of power. Perceived excesses alleged against contemporary expressions of classical Pentecostalism, such as an aversion to scholarly criticism predicated upon experiential validation, or an overly-systematised normalisation of Lukan distinctives, are typically anecdotal and unsubstantiated. This warrants caution in readily devaluing the ecclesiological primacy of classical distinctives evident in contemporary expressions of Australian Pentecostalism. At best, any such allegations may indicate a disparity in the degree of adoption of these distinctives and an awareness of the need to redress deficiencies in the theological and leadership dimensions of contemporary ministry. Chant, advocates what is perhaps the most helpful perspective, that of maintaining a forward momentum in the articulation of a vision modulated by reference to the classical Pentecostal heritage that undergirds it. Lord affirms the idea that Pentecostal identity is always shaped by a mixture of influences, anyway, despite any particular methodological lens.

Michael Frost and Alan Hirsch’s influential work on missional (or ‘Emerging’) churches in Australia has criticised the praxis of Pentecostal and mainstream churches. Any perception that the experiential dimension of Pentecostalism is compelling seemingly reinforces an internal desire for an attractional mission fulfilled primarily through church services and less through external, community-based ministry in accordance with the Lukan ideal.

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114 Lord, Network Church, 6.
When we say it is a flaw for the church to be attractional, we refer more to the stance the church takes in a community. By anticipating that if they get their internal features right, people will flock to the services, the church betrays its belief in attractionalism. The missional church recognizes that it does not hold a place of honour in its host community and that its missional imperative compels it to move out from itself into the host community as salt and light.\footnote{115}

This attractional model supposedly further deviates from the Lukan norms espoused by Pentecostals though promotion of “dualistic” and “hierarchical” spirituality which Frost and Hirsch regarded as conducive to undermining discipleship.\footnote{116} Nevertheless, such conclusions presume a dichotomous view of missional praxis and the disciple-making mandate which are not widely in evidence.\footnote{117} The so-called ‘Emerging Church’ models, rather than offering verifiable alternative praxis, simply affirm the Lukan emphases of classical Pentecostals, irrespective of existing hierarchies. These are necessarily inclusive of the inescapable duality of the sacred and secular spaces frequented by all Christians. Studies of contemporary Australian ministry by Gerald Rose affirm diverse ministry responses to experience which include elements of praxis associated with classical Pentecostalism, but also traditional methodologies.\footnote{118} This generative work of the Spirit suggests that a localised, yet global, expression of the Holy Spirit might indeed allow for the evolution of a ministry praxis that incorporates much of the ‘best practice’ evident in differing Christian traditions. This is whilst maintaining fidelity to the kerygma of Christ who is inseparable from the Spirit, anyway. If Bonhoeffer can suggest that the power to be human and therefore to be optimally relational for the advancement of God’s Kingdom is solely through the resurrected Christ, then the agent of human transformation is the same Spirit given by Christ who works in all.\footnote{119}

The uniqueness of classical Pentecostalism, then, rather than centring upon the attraction of people to personal faith, is in identifying the specific mechanism by which this happens most effectively. We have seen that classical Pentecostalism offers unique speech acts, insights, actions (or behaviours), demonstrations and improvisations which are deemed to be authenticated by a particular understanding of the work of the Holy Spirit in the Church. Elements of contemporary praxis are inseparable from a theological platform which urges

\footnote{118} Rose, “Research Findings,” 149-151.  
\footnote{119} Andrew Root, *Revisiting Relational Youth Ministry* (Downers Grove, IL: Inter-Varsity Press, 2007), 98.
evangelistic fervour and the accompanying work of the Holy Spirit in effecting classical ministry connectivity within contemporary society.

Access to Pentecostal spirituality may, then, be enhanced by finding points of comparison with the culture to which it is applied. Nevertheless, it remains difficult to divorce indigenous Pentecostal ministry praxis from the classical elements which not only preceded it, but which often shaped it. The efficacy of indigenous Pentecostalism may, at first, seem to relate to a relative resistance to cultural subversion, but this possibility is then complicated by the usual presence of classical influences. At the very least, non-classical expressions of Pentecostalism that bear the characteristics of the classical Pentecostalism of the West may be said to be amenable to the normalising workings of the same Holy Spirit. Cultural adaptation is evident, too, in non-Western contexts. Pentecostalism may well have been the best positioned of all forms of Protestantism to take advantage of the “uncertainties, contradictions and excesses” of Latin America in the face of a crumbling of old power structures.\(^{120}\) Anderson finds that Third World contexts of poverty and rampant disease are logically willing to embrace this gospel and its temporal expectation of the advance of God’s Kingdom in the life of the adherent.\(^{121}\) He thus encapsulates the distinct possibilities of classical Pentecostalism as the working of the Holy Spirit through the operation of ‘gifts of the Spirit’ by which salvation is offered holistically for all of life’s problems.\(^{122}\)

Whilst it must be remembered that application is not in itself the impetus of Pentecostal ministry, it nevertheless finds accord with the eschatological urgency of its Kingdom-building mission. Therefore, alternative expressions of Pentecostalism that appear to break from continuity with their classical form will necessarily and inevitably betray enough commonality as to render such differences merely cultural or contextual. This further underscores the need for Pentecostals, including the CRC movement in Australia, to find resonance with their classical roots in effectively enacting mission.


\(^{122}\) Anderson, “Global Pentecostalism,” 214.
2.2 Classical Pentecostalism: The Australian Context

The fact that early Pentecostal denominations such as the CRC did arise – albeit for pragmatic reasons of fellowship and cooperative action – suggests the finding of some common ground in a “necessary process of clarifying and codifying Pentecostal values.”123 It is within this process, then, that we locate not a fragmenting movement – for early Pentecostalism was never initially united enough to fragment – but an emerging, yet divergent, process of reflection upon the common experiences of the Spirit.124

Indeed, expressions of Australian Pentecostalism such as the CRC emerged spontaneously under locally-born leadership, prior to involvement by international influences.125 A 1939 production of a founding Assemblies of God (now Australian Christian Churches) congregation in Australia at Richmond, in Victoria, appeared to claim its organisational founder as the American, A.C. Valdez, who had been associated with the Azusa Street mission in Los Angeles.126 The self-effacing author of that publication, Charles Greenwood, was nevertheless the Australian-born pioneer of a precursory revival and continued as a minister and resident evangelist.127 Similarly, the first Pentecostal church in Australia, the Good News Hall in Melbourne, was established by the Australian-born leader, Sarah Jane Lancaster, who staunchly denied any external influences on her leadership, despite their presence in the congregation.128

Cettolin speculates that a global perspective on early Pentecostalism potentially locates its origins outside North America, perhaps in Australia, although earlier experiences of the Spirit are found beyond these shores and historians trace the global expansion of denominational forms from the 1906 revival at Azusa Street.129 Chant harmonises the inevitable impact of

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124 Jacobsen, Thinking in the Spirit, 134.
125 Chant, Spirit of Pentecost, 4.
127 Chant, Spirit of Pentecost, 133.
128 Chant, Spirit of Pentecost, 99.
129 Cettolin, Spirit Freedom, 22. Chant, Spirit of Pentecost, 2 identifies Pentecostal experiences in Australia as early as 1870, whereas earlier examples are provided in an overview of experiences precursory to Azusa Street by Synan, “Pentecostal Roots.” Chant himself recognises earlier examples of Pentecostalism
this global phenomenon upon early Australian Pentecostalism and its emergent local practices by describing it as “an indigenous movement, enriched by a variety of overseas influences.”\(^{130}\) Clifton similarly acknowledges local and global factors, where continuity with Holiness and Keswick influences coalesced with spontaneous Australian experiences.\(^{131}\) For example, the major evangelistic impact of Rueben A. Torrey in his 1902 visit to Australia inspired subsequent Pentecostal expressions of glossolalia but also emanated from Holiness influences of the nineteenth century groups instrumental in Torrey’s recruitment.\(^{132}\) Furthermore, as a local pioneer of Australia’s first Pentecostal church, Lancaster was influenced by literature obtained from England in 1906 urging the baptism in the Spirit resulting in the experience of tongues.\(^{133}\)

For Wilson the unifying theme amongst the Pentecostals of the early years of the twentieth century was that of a crisis of spiritual need, rather than social persuasion.\(^{134}\) This crisis, however, took the form of desire for an experiential initiation of empowerment into Christian service, pre-empted with an eschatological imperative, and this has maintained continuity in the Pentecostal tradition in Australia.\(^{135}\) The ministry of John Alexander Dowie perhaps influenced this emphasis in early Pentecostalism within the U.S.A. but had developed itself previously in Australia, with William Faupel noting that it gave the fullest expression of the eschatology of the precursory Keswick movement, albeit one in which the second advent of Christ was heralded by Dowie’s own ministry.\(^{136}\) Subsequent influences by Dowie on notable Pentecostal pioneers such as missionary, John G. Lake, and healing evangelist and author, Fred F. Bosworth, were also significant for the CRC. The ministry in Perth of one of Lake’s successors, Frederick van Eyk, in 1927 resulted in the conversion of Cecil Harris, the CRC founder’s father, and Bosworth’s message resonated with its healing emphasis, as evidenced in CRC publication of his writings.\(^{137}\)

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\(^{131}\) Clifton, *Churches in Transition*, 51.


\(^{134}\) Wilson, “They Crossed,” 87.


In Australia, in particular, Chant shows that religious experience is an essential component of an authentic faith.\textsuperscript{138} Gary Bouma further observes that Australian Pentecostalism involves an experiential and emotional authority emphasising “celebration, not cerebration.”\textsuperscript{139} However, Mark Hutchinson contends that early expressions of classical Pentecostalism in Australia showed that “personal experience was far less important than prophetic utterance, missions support and the evidence of God’s presence through miraculous healing.”\textsuperscript{140} Holiness, prophecy and the continued emphasis on healing, derived in part from the Dowie influence, was not only evident in this era, but in early CRC emphases in the 1940s, with tongues being of doctrinal rather than experiential significance.\textsuperscript{141} It is perhaps a prioritisation of these roots in recent ministry praxis in Australian CRC churches that may facilitate ongoing missional impetus in the future, although consideration must also be given to present cultural and societal needs to which such ministry is applied.

Incipient Australian Pentecostal expressions also followed explosive Salvation Army growth in Australia in the late nineteenth century, promoting the revivalism espoused by later Pentecostals.\textsuperscript{142} Chant sees early Pentecostalism as essentially Evangelical in character, but for the distinctive of tongues providing an experiential encounter in an enthusiastic faith.\textsuperscript{143} The natural spread of localised providential experiences of the Spirit undoubtedly aided the spread of classical Pentecostalism to rural areas, even though organisational and international influences were felt in the major cities.\textsuperscript{144} The first reported Pentecostal experience of speaking in tongues was in Portland, Victoria, in 1870, thus predating the American birth of Pentecostalism.\textsuperscript{145} This facilitated an indigenising trend subsequently reflected in the later growth of new autonomous CRC churches linked in cooperative fellowship rather than denominational hierarchy.\textsuperscript{146} Clifton notes, however, that this emergence simply reflected a melding of global streams of shared charismatic experiences which organised pragmatically without centralisation around a shared institutional vision.\textsuperscript{147}

\textsuperscript{139} Bouma, \textit{Australian Soul}, 92-93.
\textsuperscript{140} Hutchinson, “Pentecostal History,” 518.
\textsuperscript{141} Hutchinson, “Pentecostal History,” 518; Early CRC publications, such as \textit{Echoes of Grace} show numerous articles on Spirit Baptism and Biblical prophecy, but with minimal mention of evidential tongues or experiential faith.
\textsuperscript{142} Evans, \textit{Evangelism and Revivals}, 200.
\textsuperscript{143} Chant, \textit{Spirit of Pentecost}, 194.
\textsuperscript{144} Chant, \textit{Spirit of Pentecost}, 6.
\textsuperscript{145} Stuart Piggin, \textit{Spirit of a Nation}, 64.
\textsuperscript{146} As evidenced in membership list in publications of the movement’s monthly \textit{Revivalist} magazine.
\textsuperscript{147} Clifton, \textit{Pentecostal Churches}, 7, 51.
Therefore, classical Pentecostalism of the early twentieth century in Australia reflected a merging of several trends. Despite localised emergence of Australian-led congregations, the influence of Dowie, of Wesleyanism, and of Evangelical revivals, legitimised and inspired experiential phenomena centralised around the distinctive experience of glossolalia.\(^{148}\) Clifton notes that this experience served to enrich the self-understanding of the movement as a force for cultural and social change, albeit through Spirit-empowered proclamation of Christ.\(^{149}\) It will be shown below that the fourfold gospel associated with the *Good News Hall* became a feature of early CRC doctrine and undergirded its mission. However, its encapsulation within Spirit baptism signified that means of missional proclamation, facilitated the ministration of divine healing, and signified the imminent return of Christ.\(^{150}\) In most respects, early Pentecostalism reflected these traits present through the tributaries of nineteenth century influence, whereas the experience of Spirit baptism remained the distinguishing trait of early Australian Pentecostalism.\(^{151}\) Clifton finds, too, that, for early Pentecostals, the coalescing of shared experiences “[found] its symbolic identity in the experience of baptism in the Spirit.”\(^{152}\)

There were eighteen, mostly small, Pentecostal congregations in Australia by 1924, a number which grew to eighty (and a total membership of three thousand) by 1939, with approximately half commenced by women.\(^{153}\) While the Second World War prompted a heightened interest in biblical prophecy associated with subsequent Pentecostal growth in new movements such as the CRC, many of the fledgling congregations were, however, located in rural communities and adapted to local contexts and interests.\(^{154}\) Recent studies in rural Anglicanism in Australia have identified the need for ministry still connecting experientially with local people, rather than merely preserving denominational traditions.\(^{155}\) To some extent, this is perceived to recapture the roots of revivalism that differentiated into localised Pentecostal expressions, given their evangelical heritage, principally through Methodist and Salvation Army influences.\(^{156}\) It then flourished by resonating with Australian culture and a local worldview.

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\(^{149}\) Clifton, *Churches in Transition*, 73.

\(^{150}\) Clifton, *Churches in Transition*, 57.

\(^{151}\) Cettolin, *Spirit Freedom*, 45.

\(^{152}\) Clifton, *In Transition*, 50.

\(^{153}\) Hutchinson, “Pentecostal History,” 519.

\(^{154}\) Chant, *Spirit of Pentecost*, 3, 16.


\(^{156}\) Hutchinson, “Pentecostal History,” 518.
being promulgated through the sort of evangelistic activity that captured the eschatological urgency of its roots being evidenced with, and enhanced by, the attestation of divine healing seen for example in classical Pentecostal pioneers, both men and women.\textsuperscript{157}

The attendant early belief that ‘Apostolic Faith’ should develop the church according to the biblical pattern of the Lukan Acts of the Apostles was seen in \textit{The Apostolic Faith} publication of Azusa Street.\textsuperscript{158} Its call for the defining practice of Spirit baptism evidenced by tongues and other spiritual gifts was echoed in the earliest writings of the CRC.\textsuperscript{159} By contrast, the movement sought to deinstitutionalise associations which were, as for other Pentecostal traditions, to exist as coalitions of cooperation under the one Spirit and the one head of the Church, Jesus.\textsuperscript{160}

Classical Pentecostal denominations nevertheless emerged and became indigenised through local Pentecostal revivals, such as that in Sunshine, Victoria, from which Richmond’s \textit{Pentecostal Church of Australia} emerged to become a founding Australian congregation of the \textit{Assemblies of God} movement.\textsuperscript{161} Though influenced by its parent organisation this church remained separately constituted.\textsuperscript{162} Early Pentecostal congregations typically emerged spontaneously throughout Australia and the \textit{Apostolic Church} became one of the few movements originating from abroad.\textsuperscript{163} Post-war influences by other nations were significant for the emergence of Australian Pentecostal practice, particularly through the 1940s ‘Latter Rain’ revival of Saskatchewan. This influenced the development of anti-organisational local churches with a strong emphasis on unstructured musical worship and the credentialing of ministers according to the identification of gifts in Ephesians 4:11.\textsuperscript{164} The CRC maintained its separate identity, undoubtedly due to the additional restorationist teachings of \textit{Latter Rain}

\textsuperscript{157} Clifton, \textit{In Transition}, 53.

\textsuperscript{158} See, for example, Seymour “Pentecost Has Come,” 1 and William Seymour, “Gifts of the Spirit,” \textit{The Apostolic Faith} 5 (1907): 2.


\textsuperscript{160} Jacobsen, \textit{Thinking in the Spirit}, 149; William Seymour, “Do You Teach Church Organisation?” \textit{The Apostolic Faith}, 14 (1908): 3. In Leo Harris “Church Government: Babylonian or Biblical,” \textit{Revivalist} 60 (1947): 14, a reaction to the seemingly divisive governance practices of the \textit{Apostolic Church} was nevertheless written. This movement represented another early Australian Pentecostal expression of which Harris’s father had served as a minister prior to joining the \textit{Assemblies of God}. It advocated apostolic authority in hastily commissioning those appointed to offices, many of whom were alleged to have come from other Pentecostal churches, as seen in Chant, \textit{Spirit of Pentecost}, 231.

\textsuperscript{161} Greenwood, “Review of the Commencement,” 6; Chant, \textit{Heart of Fire}, 125.


\textsuperscript{163} Chant, \textit{Spirit of Pentecost}, 3.

\textsuperscript{164} Hutchinson, “Pentecostal History,” 520. Accordingly, promotion of ordination according to the ministry gifts of Ephesians 4:11 was minimally emphasised in early CRC publications.
proponents, such as Ray Jackson in Melbourne, which overtly contradicted a then-valued emphasis on British Israelism. Nevertheless, adoption of the Ephesians model of credentialing, though not formalised in its early years, legitimised the retention of ministry credentials from other denominations and acknowledgment of role of the evangelist in the furtherance of an urgent missiology.

Ironically, it was the attractiveness of new experiences that sometimes undermined the potential for unity within early Pentecostalism. Parochial interests hindered growth as seen, for example, in conflict between the Apostolic Church and other Pentecostals over credentialing of ministers and between the Good News Hall and other denominations over doctrinal differences, despite the unified emphasis on ‘full gospel’ distinctives. They also hindered genuine attempts at ecumenism which has been an increasingly prevalent and valued feature of Australian Pentecostal formation only in recent decades, with diverse training options typical of Pentecostal credentialing pathways. A landmark event which may have sown the seeds of such a transition was the Australian visit of evangelist Billy Graham in 1959, resulting in attendances at his public crusades of 3.25 million – one quarter of the entire population. Record enrolments in Bible Colleges and notable slowing in rates of crime and illegitimate births were all attributed to his ministry at which 130,000 conversions were recorded. Pentecostals revelled in such outcomes and appropriated them to divine intentions for Pentecostal mission, such as in the CRC’s reporting of Graham as a forerunner to “a greater outpouring of the Holy Spirit accompanied by miracles, signs and wonders.” Leo Harris’s desire for a “more complete revival” may, however, have overlooked the appreciable elements of ministry praxis shared by Pentecostals and also valued in non-

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165 See, for example, Percy J. Brooke, “The Latter Rain,” Revivalist 111 (1951): 21-23 in which there is no connection of the latter rain prophecies of Joel 2 with Saskatchewan revival emphases in declaring the latter rain to be a revival strengthening the cause of the Anglo-Saxon people against the rise of Communism.


168 See for example: Mike Keating, WA Australian Christian Churches Ministers’ Manual (Beechboro, W.A.: Australian Christian Churches, 2009), 65 which is non-restrictive in regard to specific training requirements. The CRC’s credential authorities also reserve the right to waive internal training options: Author Unknown, Ministry Guidelines, 6.

169 Piggin, Spirit of a Nation, 167.


Pentecostal contexts by Pentecostals, namely the organisation, unity, prayerfulness and giftedness of those involved.\(^\text{172}\)

Sam Hey notes, though, that Evangelicalism has increasingly adopted elements of classical Pentecostal practice, too, inclusive of divine healing and individual conversion once largely rejected and now adopted to revitalise more traditional denominational congregations.\(^\text{173}\) For Hutchinson, the emergence of ecumenical networks dominated by individual churches to create de facto denominations potentially renders the appellation, ‘Pentecostal,’ irrelevant in contemporary contexts.\(^\text{174}\) Such trends again warrant a retrospective look at the biblical and historical emergence of classical Pentecostal ministry distinctives to differentiate them from the apparent homogenisation of many sectors of the Australian Church.

In doing so, it is the nature and not the necessity of the Spirit’s role that is contested. That a crisis of initiation provides a definitive experience for classical Pentecostals is central to the question of whether a ministry praxis encapsulating this experience is efficacious for the training of contemporary Pentecostal ministers within the CRC in Australia. An attendant theology is located in the initiatory rites of the Spirit, whose immanent work amongst diverse early twentieth century subcultures gave impetus to the denominationalisation of classical Pentecostalism in Western contexts such as Australia.

What follows is an examination of the biblical basis of classical Pentecostalism for which formation processes serve the furtherance of mission. These processes will then be contextualised within the Australian CRC movement to determine the effectiveness of formation for mission by reference to the CRC competency standards which presume to articulate it and to frame a vision for optimal ministry to this end.

### 2.3 Classical Pentecostalism and Mission in the CRC

#### 2.3.1 Emergence of the Movement and its Mission.

The primary written sources for the early years of the CRC movement’s history are the monthly journals first issued as *Echoes of Grace* from 1942 until 1948 before continuing in sequence under a new name, the *Revivalist* until 1975, after which it became known as *Impact* to appeal

\(^{172}\) Harris, “Billy Graham,” 2; Piggin, *Spirit of a Nation*, 164, 170.


\(^{174}\) Hutchinson, “Pentecostal History,” 523.
to an increasing readership outside the movement.\textsuperscript{175} \textit{Echoes of Grace} emerged from the movement’s pre-history within the Brisbane congregation known as the \textit{Church of God}, perhaps borrowing from the same name used for a ‘thought of the day’ column regularly appearing in the Cairns Post.\textsuperscript{176} The journal’s provenance may suggest that the founding of the \textit{Church of God} in 1937 best represents the CRC’s official origins, although this is clearly refuted in subsequent editions which suggested that its launch, initially as a ‘\textit{National Revival Crusade},’ was in New Zealand and that the now multiple congregations of the \textit{Churches of God} were partnering with it.\textsuperscript{177} This new movement was furthermore identified as a “determined effort to realise the aim of the \textit{Churches of God}” with the \textit{Churches of God} “conducting all their evangelistic activities under the N.R.C. banner.”\textsuperscript{178} Launched in Wellington in June 1944 by Leo Harris, the CRC’s original name was believed to represent the nature of a concerted evangelistic push throughout Australia and New Zealand insofar as revival would be Pentecostal in nature but ‘National’ in its affinity to British-Israelism and the identification of Commonwealth nations with the ten lost tribes of Old Testament Israel.\textsuperscript{179} This message was a central platform of the new movement, reflecting its priority within the \textit{Church of God}, where the launch was accompanied by a statement of belief that the ‘full gospel of the Kingdom’ was fundamentally inclusive of:

\begin{quote}
\textit{Salvation by grace through faith in the shed blood of Jesus Christ;} \textit{divine healing for the body; The Gift of the Holy Spirit with signs following; the present-day reality of spiritual gifts; the Israel identity of the Anglo-Saxon-Celtic nations; the personal return of our Lord Jesus Christ; His millennial (sic) reign upon earth; [and] the pre-existence and perfect divinity of our Lord Jesus Christ.}\textsuperscript{180}
\end{quote}

This \textit{National Revival Crusade}, as it was then known, became in 1953 the \textit{Commonwealth Revival Crusade} when the original name was registered in Victoria by one church following a temporary division between Harris and the Melbourne leader, Thomas Foster, over deliverance ministry.\textsuperscript{181} Further unrest over the adoption of a constitution and the establishment of the first Commonwealth Council in 1958 saw the departure of several Victorian churches and

\begin{footnotes}
\item[175] Barry Chant, “Editorial,” \textit{Impact} 390 (1975): 1. (Note that the \textit{Impact} journal gave continuity to the earlier \textit{Revivalist} publication in the interests of appealing to a broader readership. Similarly, the \textit{Revivalist} represented a continuation of the initial \textit{Echoes of Grace} journal to provide a stronger CRC focus for what had been a pre-CRC initiative. All three publications were numbered sequentially.)
\item[176] For example, see: “Thought for Today: Echoes of Grace,” \textit{Cairns Post}, 2\textsuperscript{nd} March 1935: 9.
\end{footnotes}
ministers. A subsequent name change to the ‘Christian Revival Crusade’ in 1963 was necessitated by government legislation restricting the use of the term ‘Commonwealth,’ but this was further changed to CRC Churches International in 2000 with respect for the movement’s increasingly global focus.

In 1948, a Revivalist article urging missionary expansion contextualised the purpose of the church: “The Spirit still impels and will until the last member who will believe is found [and] the Holy Spirit searches out those who will obey the command.” Harris reiterated that missionary expansion was not the province of denominations but each local church which would be a “missionary and evangelising centre [that is] self-supporting and then self-propagating” through the agency of the Holy Spirit’s enabling. This missionary activity was therefore inextricably linked to the empowerment of Spirit baptism. Foster claimed the baptism in the Spirit at a 1949 Christian camp to be the fruit of three years’ teaching on the “Four Square Message (sic).” Foster reported the results, suggesting that personal holiness was insufficient without also engaging in evangelistic mission.

To God be all the praise and glory for sending revival. He has given us a wonderful start for 1949, with fourteen men and women experiencing the infilling, in order to have power over their own lives and power to witness according to Acts 1:8 and Acts 2:4.

The present expression of mission within the CRC is derived from its charter, being:

... to exalt Jesus Christ in all that we think, say and do, and to extend His influence throughout the world by: Proclaiming Christ’s Gospel with the expectation that supernatural signs will follow as the normal New Testament pattern (Mark 16:15-20); Planting Christ-centred churches that are autonomous, interdependent and self-propagating (Acts 14:21-28); Promoting Christ-glorifying Christian communities which outwork the miraculous and character transforming ministry of the Holy Spirit (Acts 2:42-47); Producing Christ-following disciples who seek to obey the Great Commandment and Great Commission (Matthew 22:36-40; 28:18-20).

The clear implication of evangelistic impetus shows less overt fidelity to classical ‘full gospel’ codifications evident in earlier publications and explored further below and more of reliance

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187 Author Unknown, CRC Charter, 3.
on Spirit-empowerment and Christ-centredness. It is devoid of explicit reference to Spirit baptism, despite its generalised inclusion in the declaration of faith statements included in the document. The dual affirmation of the supernatural underpinnings of the CRC’s Gospel proclamation in the above statement nevertheless evidence this link in the historical emergence of the movement and more explicitly in the first constitution which advocated in its declaration of faith, the:

\[
\text{infilling of the Holy Spirit with signs following as in the Book of Acts; the equipping of every believer for service; the nine gifts and the nine-fold fruit of the Spirit.}^{188}
\]

If Spirit baptism has been shown to be the essence of, and impetus for, classical Pentecostalism, then any recent dilution of this emphasis in CRC churches may represent a foundational shift in the basis for the movement’s mission and formation practices. In the years following its founder’s death, a series of just seven Crusade journal publications (not continuous with earlier volumes) made minimal reference to the priority of Spirit baptism, with one edition promoting a prominent Pentecostal’s desire for Gospel proclamation perhaps inadvertently decoupled from this distinctive.\(^{189}\) Even a feature article on the marks of a Spirit-filled church made only passing reference to the priority of Spirit baptism.\(^{190}\) By contrast, the earlier sequential publications featured explicit and regular references to Pentecostalism, tongues or Spirit baptism numbering more than half the total number of overall editions (see Appendix 10). The last of these included a feature article on the necessity and validity of tongues as a gift and as “the means by which others recognised the Holy Spirit at work.”\(^{191}\) That Spirit baptism regularly featured as a core theme in CRC writings and was not simply reflective of the prominence of the 1960s emergence of the Charismatic renewal is evidenced by the tenor of articles prior to this time alluding to the “command” of Spirit baptism and its distinction from the Spirit’s work in salvation or sanctification.\(^{192}\) As with the earlier publications of Seymour at Azusa Street and Lancaster in Melbourne, CRC journals of the time became a primary vehicle by which endorsed values could be widely emphasised in accordance with

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corresponding editorial directives. That these were initiated by Harris for so many years was undoubtedly influenced by his own experience:

At 16 years of age I knelt one night with many others in a special meeting for the purpose of receiving the baptism in the Holy Spirit. God met me there. For well over an hour “the rivers of living water” (Jn. 7:38) flowed from my inmost being and I worshipped God in a new language … Thank God, those rivers have never ceased to flow!193

2.3.2 Pentecostal Distinctives of Mission in the CRC.

From its earliest years, the CRC identified itself as a Pentecostally-inspired movement dedicated to “active, Spirit-directed evangelism [so] that many more will come to know the saving, healing, reviving power of Christ…”194 It declared that “Pentecostal churches are missionary churches.”195 Harris maintained the strong Pentecostal ‘full gospel’ identity of his roots in the Apostolic Church and Assemblies of God movements when he wrote:

We preach Jesus the Saviour, the Healer, the Baptiser in the Holy Ghost and the soon-returning King of Kings. Is there not a grave danger that we be Pentecostal in doctrine, in creed, but without the Pentecostal power, without the Spirit’s anointing? We preach healing and the Pentecostal baptism – but what results are we seeing in our midst, compared with bygone days? We preach the Second Coming, but have we lost that vital, quickening, convicting sense of the reality of Christ’s imminent return? Should not the very knowledge of this truth dominate and control and influence our lives continually?196

Just prior to his launch of the CRC in Australia, Harris conducted a series of lectures in Adelaide, reported as “an earnest of the ‘rushing mighty wind’ of the promised Holy Ghost revival … [which would] produce the harvest of souls so desired by the Redeemer of Israel!”197 This eschatological Pentecostal fervour was inextricably linked to the extensive proclamation of the ‘national’ message of the British-Israel identity of Commonwealth nations. Church of God founder, Cecil Harris, writing with the editorial approval of his son, Leo Harris, stated that:

It is because the Anglo-Saxons are the Israel of the dispersion, regathered, redeemed and restored, that the Spirit is poured out on them primarily and upon other nations through their ministry under the New Covenant.198

Originally introduced to Leo Harris by Tom Foster, this distinctive was contextualised as prophetic and timely providence against the backdrop of wartime uncertainty and thus as a primary means of effective Pentecostal evangelism in Australia and New Zealand. Believing that the Isaiah 54:17 promise, “No weapon that is formed against you shall prosper,” was made to Israel as a nation and therefore to its descendant members of the British Commonwealth, reverence and hope were instilled in the face of a contemporaneous Nazi threat. This message was then made effective by Spiritual empowerment to the new Israel which facilitated successful evangelistic outreach to its rightful inheritors of salvation. Harris, declared Old Testament prophecy (namely Isaiah 44:1-3, Hosea 6:3 and Zechariah 10:1) to especially connect the gift of the Spirit at Pentecost to the redemption of those in the nations of the Commonwealth, believing it to be:

…inseparably linked with the latter-day restoration of Anglo-Saxon Israel…and the salvation of ‘all Israel’ … the great purpose of God as revealed in Old and New Testaments, and it will be realised in the coming Pentecostal Revival. May God hasten it and prepare us for it.\(^{200}\)

Foster similarly ‘nationalised’ the evangelistic mandate as a Pentecostal event:

Another glorious Pentecostal outpouring is promised to Israel’s Church and it will certainly be needed for the gigantic task confronting Israel-Britain in these latter days.\(^{201}\)

Early *Echoes of Grace* contributions revealed the need for “the abiding energy of His power [as] the dynamic of all Christian service” and the Baptism of the Spirit as a distinct experience of empowerment accompanied by speaking in tongues.\(^{202}\) It also urged a revival mandate of personal evangelism encapsulated in one edition as follows:

It is fire that prevails. For fifty days the facts of the Gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is the cause that sets men ablaze that wins converts. Gladstone’s fiery passion routed Parliaments and slew the giants of oppression. Wesley, Whitefield, and General Booth wrought wonders by the Fire kindled by the Holy Ghost. Men ablaze are invincible. Hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but Fire. The Church is powerless without the Fire of the Holy Ghost. Destitute of Fire, nothing else counts; possessing Fire,

\(^{199}\) Foster, *Life and Times*, 20.


\(^{201}\) Thomas Foster, “Israel-Britain,” 13.

nothing else really matters. The one vital need is Fire. How we may receive it, where we may find it, by what means we may retain it, are the most vital and urgent questions of our time. One thing we know: it comes only with the presence of the Spirit of God, Himself the Spirit of Fire. God alone can send the Fire. It is His Pentecostal gift.203

Though at risk of elitism, CRC writings remained devoid of any suggestion of nationalised or inclusive salvation. Redemption still required a personal faith in Christ and the purported Israel identity of Anglo-Saxons implied a concomitant responsibility to appropriate it.204 Indeed, the Great Commission imperatives of Matthew 28:18-20 and Mark 16:15-20 were seen to emphasise the priority of widespread preaching with God “confirming the Word with signs following,” these being inclusive of the miracle of speaking with new tongues.205 The movement’s passion for evangelistic success was born of a revival impetus prompting the belief that nobody had “the right to hear [the Gospel] twice until everybody has heard it once.”206 Participation in the 1959 Graham campaign was an extension of this value and was approved on the weekend of the CRC’s formal incorporation as a nationally constituted body.207 By this time, the British-Israel message had ceased to find relevance to the more diverse population of post-war immigrants and to CRC articles promoting mission. It was absent from any four-fold mission formulation or any related evangelistic promotion.208 The CRC’s conceptualisation of revival had been adopted in the movement’s name and was described in terms of the four-fold expression of the ‘full gospel’ unmistakably anchoring it in the classical Pentecostalism which had been the common experience of the Harris family, Thomas Foster, and other early CRC pioneers.209

It is questionable that this ‘full gospel’ expression derived exclusively from its four-fold usage by Aimee Semple McPherson’s International Church of the Foursquare Gospel in 1922 (in which Justification and Sanctification were referred to as ‘Salvation’).210 A similar

204 Chant, Heart of Fire, 186.
205 Leo Harris, “Christ’s Last Commission,” Revivalist 76 (1948): 4-5.
207 Author Unknown, CRC Interstate Conference Minutes, November 1958, 1.
209 Leo Harris, “The Challenge of Untouched Fields,” Echoes of Grace 58 (1947): 17; Belle Harris, Interview by Dudley Cooper, digital recording, Adelaide, SA, January 10, 1990; Foster, Life and Times, 21; Cooper, Flames of Revival, 45.
statement is often attributed to Elim Pentecostal Church founder, George Jeffreys, who met McPherson in 1924, but this was only after McPherson’s 1922 visit to Australia.211 There, she directly encountered the work of Sarah Jane Lancaster who had communicated with her prior to McPherson’s own declaration of the ‘full gospel’ of the Foursquare Church.212 This may suggest that the embryonic expression of Pentecostal mission derived from Australia through the work of Lancaster’s Good News Hall in Melbourne. It is not altogether unreasonable to suppose that this influenced the emergence of CRC Pentecostalism via the evangelistic ministry of Frederick van Eyk who worked with Lancaster and with Jeffreys and then impacted the CRC’s founding Harris family.213

Lancaster’s influence in Australia was, however, enhanced by her publishing efforts which resembled those seen in Seymour’s marketing of the Azusa Street Mission. Lancaster promoted the classical Pentecostal message through her Good News periodical which reached an annual circulation of 36,000 copies and typically displayed a primitive version of the fourfold emphasis of classical Pentecostalism on its later covers.214 The elements of this expression appeared by 1913, including explicit reference to unlimited salvation through the finished work of Calvary, divine healing, “the sign of tongues” and the “soon coming of Jesus, as key dimensions of mission.215 This essence was preserved, as evidenced by its restatement of purpose ten years later, describing the circular as:

An Australian monthly, showing that Jesus is just the same today; saving souls from death; answering prayer; baptising in the Holy Spirit; healing the sick; preparing the church for his speedy return.216

It was in its final fourfold form that this mission was then used by the CRC to identify its continuity with classical Pentecostalism for the purpose of urgently enacting the mission of national evangelism, a view regularly affirmed within the statement of faith prefacing its monthly publications.217 This detailed the ‘full gospel’ proclamation, inclusive of the characteristic British-Israelism of the early years and the Foursquare formulation, as:

...the Scriptural fundamentals of Salvation by Grace; Divine Healing; the Infilling with the Holy Spirit with signs following; the revelation of the Mystical

212 Clifton, In Transition, 56; Chant, Heart of Fire, 71.
213 Chant, Heart of Fire, 99, 181.
216 See, for example: Sarah Jane Lancaster, Masthead, Good News 14 (1923): 1.
Body of Christ and the operation of Spiritual Gifts; the Israel Identity of the Anglo-Saxon Nations; the Personal Return of our Lord Jesus Christ and His Millenial (sic) Reign upon earth.\textsuperscript{218}

Nevertheless, a survey of the *Echoes of Grace*, *Revivalist* and *Impact* magazines published sequentially by the CRC from 1942 to 1980, reveal the fourfold ‘full gospel’ emphasis clearly. In an analysis of all topics covered within such periodicals (see Appendix 10) and the grouping of similarly-focused concepts presented within them, the subjects of salvation, divine healing, Spirit baptism and the return of Christ clearly feature as the four most prominent categories.\textsuperscript{219} Further analysis shows that the increased presentation of topics on Spirit baptism in particular preceded a significant period of growth in the number of CRC churches in 1962, although this was also concurrent with a resurgent interest aligned to the emergence of the global Charismatic movement.\textsuperscript{220} Prominent focus was given, though, to the treatment of Spirit baptism after the movement was nationalised with its aforementioned constitution inclusive of reference to Spirit baptism when tabled in 1959. In that year, a new training course was promoted for the purpose of evangelism and consolidation of the work of the Spirit in which the Markan commission and Acts 1:8’s reference to Spirit-empowered witness were recommended reading prior to the submission of any application to study.\textsuperscript{221} When graduates were commissioned to Papua New Guinea throughout the 1960s, they worked in partnership with *Foursquare* Pentecostals, readily celebrating examples of Spirit baptism in evidence.\textsuperscript{222}

Impact upon missional engagement is through five core elements of contemporary Pentecostal praxis identified by Andy Lord as being inclusive of mission, doctrine, experience, spirituality

\textsuperscript{219} Topic categories and number of occurrences were: Faith/Healing/Miracles/Power of God (442); Second Coming/End Time Events and Prophecy/Rapture (358); Spirit Baptism/Tongues/Pentecostalism/Gifts of the Spirit (305); Salvation/Jesus/Justification/Cross/Resurrection (302); with categories such as Christian Living, the New Creation; CRC; deliverance, prayer, money, family and church being well below two hundred in number.
\textsuperscript{220} The other ‘full gospel’ topic categories showed no significant trends for the same period, although a slight increase in the number of articles on salvation before this growth and a slight increase in the number of articles on healing shortly after, may have reflected the importance of these subjects in the culture and emphases of these newer congregations. The number of articles on the return of Christ was approximately consistent throughout this period, though declining from the zenith of associations with the rise of communism in the late 1940s. This fact, the rise in articles concerning Spirit Baptism in the 1960s, and a similar appearance of topics related to environmental and social issues in the 1970s, shows a tendency for articles to reflect societal interests, despite also attempting to shape a cultural affinity for shared values.
and Scripture which McClung regards as the non-negotiable beginning point of mission.\textsuperscript{223} Regarding these as evidenced in the Lukan writings and expounded in the Pauline corpus to identify contemporary praxis, Pentecostals embrace the rituals earlier identified by Albrecht and codified summarily here by Lord, whilst nevertheless deriving from and expressing the core ‘full gospel’ kerygma subsumed in Spirit baptism.\textsuperscript{224} Whilst Lord acknowledges the overlapping of ministry distinctives in various specific contexts, he also deems them essential to understanding Pentecostal identity.\textsuperscript{225} Importantly, these are also observed in the Pentecostalism of the CRC, as previously noted, whereby they are also built upon the foundation of the four-fold Gospel.

An address to CRC College of Ministry graduates in 1970 espoused these key virtues, suggesting that the experiences of the Spirit should be adopted within the application of Scripture, Spirit-empowered ministry, and faithfulness to the calling to missional service, in the context of an urgency propelled by the soon-coming second advent.\textsuperscript{226} A special issue of the CRC’s \textit{Revivalist} publication in 1961 focused on the emphases of CRC ministry for the purpose of mission, identifying the importance of application of Scripture (through the ministry of healing and deliverance), spirituality and experience (described in the form of Spirit-empowered gifts and the presence of spiritual fruit in every believer), ministry gifts (for Spirit-empowered mission), and due regard for the imminence of Christ’s second coming.\textsuperscript{227}

More recently, further definition has been given to these values in the charter of the movement to which all ministers and churches must subscribe, despite the aforementioned contemporary minimisation of these distinctives. They nevertheless affirm the primacy of Scripture, promoting spirituality that balances Word and Spirit, contextualising experience within interdependent and harmonious relationships of accountability, enacting mission through church planting and disciple-making through the use of supernatural signs, and supporting doctrinal statements inclusive of the return of Christ and the priority of Spirit baptism with the normal initial evidence of speaking in unknown languages.\textsuperscript{228}

\begin{itemize}
\item \textsuperscript{223} Lord, \textit{Network Church}, 7; McClung, “Theology and Strategy,” 2.
\item \textsuperscript{224} Anderson, “Pentecostal Missiology,” 43.
\item \textsuperscript{225} Lord, \textit{Network Church}, 9.
\item \textsuperscript{228} Author Unknown, \textit{CRC Charter}, 8.
\end{itemize}
The application of such distinctives to mission through formation processes will be considered in the next chapter. To therefore move from content to context is to better appreciate how mission has informed ministry. Therefore, ministers faithful to a classically Pentecostal movement such as the Australian CRC are to be purposefully formed for a ministry that derives inescapably from the fourfold mission that then finds expression within the praxis of church worship and evangelistic impact. For a detailed examination of this link between ministry and mission within the Australian churches of the CRC movement, it is first necessary to explore the historical development of formation and the extent to which this has been both intentionalised and formalised.
Chapter 3  Formation for Pentecostal Ministry

3.1 The Priority of Formation

3.1.1 Introduction: Formation and Practical Theology
The capacity for practical theological studies to address formational and ministerial concerns is acknowledged by Cartledge, who locates these within the Pentecostal tradition typically referencing Scripture, experience and pneumatology.¹ In examining formation of ministers within the Australian CRC tradition, this thesis therefore regards practical theology as a foundational discipline for theological education, focused discipleship and Pentecostal ministerial practices. These are explored through the context of formation and this chapter reviews the literature to identify particular approaches to Pentecostal formation. Although making use of the work of Cheryl Bridges Johns, James Bowers, Miguel Alvarez and others examining Pentecostal formation specifically, brief comparative reference is also made to non-Pentecostal examples with relevance to the Australian context, due to these being freely utilised by Pentecostal denominations in pursuing formation. A spirit of ecumenical cooperation in formational study has been widely observed in Australian churches in recent decades. Ecumenical cooperation is quite pronounced and formational texts, units of study, integrative classroom discussion and theological reflection all range widely across denominations.

Dimensions of Pentecostal formation are identified in the literature, with reference to mission and the associated empowerment of Spirit baptism, whilst addressing relevant biblical and theological foundations accordingly. A review of historical approaches to CRC formation serves to identify the denominational context within which this has been applied and to outline evolving historical contributions to contemporary formation which will be examined in greater detail by means of data from CRC ministers in the next chapter.

3.1.2 The Nature of Pentecostal Formation
3.1.2.1 Formation Studies in Pentecostalism
Finding affinity with Paulo Freire’s *Pedagogy of the Oppressed*, Cheryl Bridges Johns’ work on formation within Pentecostalism characterises it as a movement broadly opposed to the established order, “a movement among the oppressed.”² She advocates Freire’s praxis of reflective engagement within the social context of Pentecostal ministry within which truth is

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not abstract philosophy, but lived experience. This necessarily predicates ministry formation upon the holistic formation of spirituality for Pentecostal Christians.

‘Spiritual formation’ is defined by practitioner and philosopher, Dallas Willard, as an integrated process involving thoughts, feelings, choices, actions, relationships and the soul which are each transformed to Christlikeness by cooperation with the grace of God. American theologian, James Wilhoit, finds that, for Christians, such spiritual formation occurs as an intentional and communal imitation of Christ for the glory of God that is enabled by the Spirit and requires personal engagement. The necessity of a community to foster spiritual formation is allied to identity and engagement with the church worldwide, but clearly warrants the locus of a primary cultural context for shaping core spiritual values. Context is essential for enculturation whereby the convictions and values of positive and negative voices within the relevant community shape the essence of formation processes.

Pentecostal formation, then, describes the means by which Pentecostal spirituality, inclusive of Spirit baptism, is similarly shaped within individuals, understanding that little else fundamentally demarcates Pentecostal uniqueness. This spirituality may nevertheless be shaped with specific denominational or congregational emphases, despite the general commonality in the unifying experience of the Spirit, usually inaugurated by a crisis encounter. Chai therefore sees formation for ministry being more closely aligned to the church than the seminary, arguing that “a well-designed, church-based lower-level ministerial formation is still the bedrock of Pentecostal growth.” Joseph Castleberry concurs, suggesting that the academy can strengthen Pentecostal enculturation, but the necessity of practically-oriented reflection means that “seminaries can never become a substitute for churches.”

The context of the Pentecostal community engaged in shared experience and reflective practice is, for Jackie Johns, one whose praxis is aligned to a purposive and transformative encounter with God that integrates an “affective understanding and behaviour which is essential to and

3 Johns, Pentecostal Formation, 86.
5 James Wilhoit, Spiritual Formation as if the Church Mattered: Growing in Christ Through Community (Grand Rapids, MI: Baker Academic, 2008), 23.
6 Wilhoit, Spiritual Formation, 156.
8 Chai, “Pentecostal Theological Education,” 356.
flows out of the knowledge of God.” In addressing formational leadership, Johns calls for empathy within the Pentecostal community so as to identify tension between the ‘already’ and ‘not yet’ dimensions of the Kingdom of God and to discover the weaknesses of oneself in relation to the community of God so as to experience this transformation by God.\textsuperscript{11}

Johns then builds a ‘Cycle of Ministry Development’ on the 1968 work of Lois Le Bar of Wheaton College, finding in it an affinity for a Pentecostal formational framework.\textsuperscript{12} As for the other Pentecostal formation models described below, this is predicated on identifying shared goals in a community unified by the common experience of empowerment by Spirit baptism.\textsuperscript{13} Accordingly, it offers the potential for mission-centred formation that uniquely adopts affective and prophetic responses to the needs of others.\textsuperscript{14} Johns’ cycle then, offers the following seven stages: (1) analysis, where the filtering of shared beliefs identifies real needs and priorities; (2) goal-setting, involving verification, timing and communication of a destination; (3) course determination, through brainstorming, research and cost-benefit analysis; (4) a plan for action inclusive of costs, resources, personnel and time requirements; (5) the working of the plan, inclusive of accountability and its acceptance as the will of God; (6) evaluation, including determination of achievement and consideration of new needs or alternatives; and (7) celebration in a manner appropriate to the community that involves the relevant people.\textsuperscript{15} That this cycle addresses pragmatic leadership objectives, rather than pedagogical or formational elements, is suggestive of the need for praxis-oriented models in keeping with Johns’ original paradigm.

Three approaches follow that offer such frameworks for optimised Pentecostal formation. Cheryl Bridges Johns, James P. Bowers and Miguel Alvarez identify dimensions of formation within Pentecostalism that integrate both the role of communities (which Lewis and Boone see as a dominant consideration) and the related concept of the ‘priesthood of all believers’.\textsuperscript{16} Their

\textsuperscript{10} Johns, “Yielding,” 76.
\textsuperscript{12} Johns, “Formational Leadership,” 2.
\textsuperscript{13} Johns, “Formational Leadership,” 20.
\textsuperscript{14} Johns, “Yielding,” 82.
\textsuperscript{15} Johns, “Formational Leadership,” 28-30, 32.
\textsuperscript{16} Paul W. Lewis, “Explorations in Pentecostal Theological Education,” \textit{Asian Journal of Pentecostal Studies} 10 (2007): 167; Chai, “Pentecostal Theological Education,” 356. In R. Jerome Boone “Community and Worship: the Key Components of Pentecostal Formation,” \textit{Journal of Pentecostal Theology} 8 (1996): 129-142, worship is advocated as a component of formation, but as ecclesial ritual forms of the Spirit-filled community. Here, therefore, the community is understood to contextualise both divine encounter and ritual forms of worship. Formation models therefore address the working of the Spirit in the community context.
intersection with unique factors in the Australian context, and in the CRC in particular, will be considered later in this chapter. These authors will also be revisited in chapter 5 in synthesising the models presented and discussing these in connection with the research findings enumerated in chapter 4.

3.1.2.2 Cheryl Bridges Johns

Johns values Freire’s praxis way of knowing as described in Thomas Groome’s *Christian Religious Education*, a pioneering work on experimental and educational methodologies integral to formation for ministry. Groome emphasises the role of enculturation, which Johns sees as circumscribing the priority within Pentecostalism of faithful obedience to revealed truth which is contextualised within orality and liturgy. To this end, ministry formation is logically subordinated to the foundational spiritual formation it then directs within the experience of faith communities such as churches. Johns sees Pentecostal formation occurring within communities of faith that validate personal experience through a narrative theology that formulates personal reality against the norms of Scripture.

Groome’s work advocates I-Thou partnerships in which people learn to be partners by first being partners in a shared Christian praxis. Intersecting with, and then valuing, the practices of Pentecostalism will, as for other Christian traditions, require reflection on spiritual formation within one’s own community. Groome’s principal value is, for Pentecostals, in the corollary of a greater prioritisation on reflective practices that enhance application. The integration of theology and experience is necessary within effective formation processes and these therefore necessitate dimensions that encourage critical assessment of faithfulness in theological appropriation. Where the practised ecclesiology of Pentecostalism is sometimes characterised by an aversion to, or suspicion of, theology that promotes such reflection, it typically mirrors a corresponding lack of such practices in existing leaders.

For Johns, personal spiritual experience is framed as the knowing of God by heart, rather than

20 Groome, *Sharing Faith*, 143.
21 Keith Warrington, “Pentecostal Theological Education – for the 21st Century” (paper presented to the World Alliance for Pentecostal Theological Education Consultation, Stockholm, 2010), 17.
mind, in accordance with the Hebrew term, \textit{yada}.\textsuperscript{24} This knowledge locates praxis in the epistemology of \textit{yada} and is therefore a lived responsiveness to the divine, unlike Hegel’s attainment through participation in the praxis of \textit{Geist} within history.\textsuperscript{25} Unlike Freire, too, Pentecostal praxis requires a conscientization that incorporates the life of the community of faith incorporating their worship, learning and serving.\textsuperscript{26} Formation, by extension, sees enculturation taking place within community according to a catechesis of lived faith integrating the roles of student, teacher, community and content.\textsuperscript{27} Scripture is approached according to a paradigm of personal testimony, searching the text, yielding to the Spirit and responding to the call of God.\textsuperscript{28}

Johns sees the Pentecostal being encountered, rather than encountering, this therefore characterising missional expressions for Pentecostals and thus the essence of their formation processes. Notwithstanding the importance of rites and localised distinctives of expression, then, Pentecostal spirituality is formed as an undergirding force in the shaping of contemporary Pentecostal ministry. To this end, Johns cautions against representing a necessarily dynamic Pentecostal community’s spiritual formation practices in Evangelical terms.\textsuperscript{29}

3.1.2.3 James P. Bowers

Though addressing a Wesleyan-Pentecostal context, James Bowers offers an approach to formation that avoids the confessional tendency of expected Pentecostal approaches to ministerial development.\textsuperscript{30} He nevertheless sees formation typically being tied to discipleship grounded in a Pentecostal community whose ecclesial practices result from the Spirit-filled life understood from a fivefold gospel perspective.\textsuperscript{31} Bowers suggests that inadequate and conflicted understandings are often evident in Pentecostalism and Pentecostal hermeneutics characterised by a confused identity.\textsuperscript{32} He argues, however, for this communal experience of the Spirit as a primary context for engaging in personalised formation.\textsuperscript{33} More particularly, this is found to be enhanced by the intentional guidance of individuals within that community.\textsuperscript{34}

\textsuperscript{24} Johns, \textit{Pentecostal Formation}, 35.
\textsuperscript{25} Johns, \textit{Pentecostal Formation}, 37.
\textsuperscript{26} Johns, \textit{Pentecostal Formation}, 110.
\textsuperscript{27} Johns, \textit{Pentecostal Formation}, 112-113, 122-130.
\textsuperscript{28} Johns, \textit{Pentecostal Formation}, 131-137.
\textsuperscript{29} Johns, \textit{Pentecostal Formation}, 139-140.
\textsuperscript{31} Bowers, “Christian Formation,” 76.
\textsuperscript{32} Bowers, “Christian Formation,” 59.
\textsuperscript{33} Bowers, “Christian Formation,” 76.
\textsuperscript{34} Alexander, Kimberley Ervin et. al., “Spirit Baptism, Socialization and Godly Love in the Church of God
Accordingly, Bowers’ vision for formation offers eight key pedagogical objectives including: leadership to an experiential and holistic knowledge of Christ as a basis for Spirit-filled living; lifelong discipleship transcending positional justification and pursuing continued transformation; responsiveness to grace in the pursuit of holiness as required by the Word and the Spirit; prophetic engagement in the world in response to the working of the Spirit; development and nurture within the community of faith; a commitment to training in a spiritual-relational hermeneutic blending the leading of the Spirit, the covenant of the church and the life of love; fulfilment of mission and calling through community recognition and equipping; and cultivation of a kingdom-centred eschatological vision shaping an approach to life and ministry.35

These eight dimensions are applied by Bowers to facets of community life including parental and pastoral relationships, church structures, ministries, and membership.36 He concludes that adequate discipleship of people in accordance with a clear Pentecostal identity intentionalises formation.37 This suggests an enculturation of Spirit baptism in curricular and community-based formation dimensions which thereby offers the very empowerment for mission that classical Pentecostals advocate.38

3.1.2.4 Miguel Alvarez

Like Bowers, Alvarez finds a lack of theological clarity in Pentecostalism, whilst inescapably locating it within the common experience of Spirit Baptism.39 Alvarez also identifies the classical centrality of Spirit baptism in many denominations that enables the development of communities.40 He see such transformation necessarily invigorating pedagogy and integrating praxis into optimised formation which is necessarily: passionate for God; focused on the candidates’ fullness of the Spirit; biblically sound; inclusive of both service and academics; dynamic, critical and creative; and missiologically involved.41 Alvarez therefore sees Pentecostal education as ministry-oriented, addressing practical skills required for ministry in
a range of cross-cultural contexts. Accordingly, he cautions against spiritualising the social and political content of the gospel which become integral to related contextualisation and enactment of mission.

For Alvarez, indicators of Pentecostal education include: mentoring orientation by Pentecostal leaders engaged in equipping; community orientation by which spiritual life transcends institutional and societal norms and is born of an experience of God; emphasis on the ‘priesthood of all believers’ by which the Gospel shapes the Christian’s unique service of God; and the natural development and exercise of the charismata which is missional in its focus. Finally, Alvarez advocates reflection on formational practices by Pentecostals in the interests of refining praxis and therefore addressing it as an undergirding focus for other dimensions of formation.

3.1.2.5 Emergent Themes
For these authors, Pentecostal characterisation of experiences of the Spirit remain integral to shaping efficacious formation processes which therefore influence, and are influenced by, Pentecostal mission. Experience, relationship and enculturation are personalised dimensions of an encounter with God that is contextual to the Pentecostal community. These authors will be explored further in chapter 5 where their frameworks and perspectives will be compared with the findings of the research within the CRC context.

3.1.3 Pentecostal Formation in Theological Education
Peter Adam, former principal of an evangelical Anglican college in Melbourne, argues for theological education that is committed to both the academic and formational dimensions whilst developing the three critical apprenticeships of: biblical and Christian thought; personal, spiritual, social and communal formation; and ministry skills inclusive of doing, and training others for, ministry. He suggests that personal and spiritual formation is not offered by a traditional university education model but remains vital to contemporary training, despite its cost, given the likelihood of personal or ministry failure in its absence. Importantly, though,

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43 Alvarez, “Pentecostals,” 303.
47 Adam, Education and Formation, 7.
the need for such formation warrants its inclusion in any effective training program wherein it necessitates community-based modelling of ministry and mission implemented by trained supervisors.\textsuperscript{48} Therefore, its experiential focus is enhanced and filtered by leaders’ own experiences expressed within community; the baton-passing of practical ministry and mission expertise thus resonates with Pentecostalism. Albrecht notes, for instance, that Pentecostal spirituality emphasises experience through participation, orality and communal musicality, but is shaped and facilitated by senior leaders acting as guiding spokespersons within congregations.\textsuperscript{49}

As seen, the fourfold Pentecostal missional emphasis of salvation, healing, Spirit baptism and the soon return of Christ within the classical Pentecostalism of the CRC churches of Australia has a cultural bearing on the manner and method of associated ministry formation. Competency-based training within secular vocational training courses is similarly informed by outcomes that are at least partially experientially and culturally determined. Industry consultation therefore has a substantial bearing on the outcomes of any community context that promotes formation. The literature is replete with calls for mission-driven formation processes that place the academy placed in the service of the Church.\textsuperscript{50}

Allan Anderson despairs at the compromise of a ‘priesthood of all believers’ doctrine within Pentecostalism in the interests of seminary professionalisation that inadvertently re-creates a clergy/laity divide.\textsuperscript{51} The apparent presumption of Western prioritisation of historically-validated Pentecostal forms also risks alienation in reception cultures.\textsuperscript{52} Bradford Anderson therefore seeks to prevent a feared homogenisation of Pentecostal ‘finishing school’ programs in favour of promoting the flexibility and creativity needed for stronger partnerships between churches and training institutions that mobilise the laity for mission, in the spirit of early Pentecostal formation.\textsuperscript{53}

\textsuperscript{48} Adam, \textit{Education and Formation}, 12.
\textsuperscript{49} Albrecht, \textit{Rites in the Spirit}, 221, 243.
\textsuperscript{52} Anderson, “Pentecostal-Charismatic Spirituality,” 7.
\textsuperscript{53} Anderson, “Missiological Orientation,” 145.
Indeed, early attempts at institutionalising ministry formation were focused on biblical authority as well as on developing practical ministry skills in the interests of missional efficacy. Contemporary trends toward practical theology and ministry skill development still reflect similar priorities today, but with a contextualised appreciation of local needs with respect to culture and to the mission and values of individual churches. Everett McKinney obligates Pentecostal institutions to honour biblical authority and organisational tenets, but only in the task of equipping students to “function in Pentecostal power with the operation of spiritual gifts flowing through them and the congregation.” Similarly, William Kay identifies a pedagogical role of the Holy Spirit in Pentecostal formation through a priority of His revelatory work which therein inspires a purpose for learning, provided that safeguards prevent speculation and mysticism. Such pragmatism tied to a foundational priority of Spirit baptism urges Pentecostal institutions, inclusive of churches, to honour their classical roots whilst finding affinity for culturally-relevant forms.

Early Australian Pentecostalism, though validating a personal experiential faith through Spirit baptism, regarded formal training with some suspicion. Chai sees this as being characteristic of the period due to fears of suppressing the Spirit-filled life. Chant also observes this pattern in Australia whereby evangelistic zeal was allegedly too often lost by those engaging in formal training for ministry, a phenomenon common to other evangelical traditions and denominations. Lancaster’s *Good News Hall* engaged students in practical ministry experience alongside promotion of a working knowledge of the Scriptures.

To identify markers of ministry, theological or leadership competence, as in the CRC’s determination of such ministerial standards, is perhaps to more accurately represent the nature of ministry and missional values in Australia prior to undertaking the very training that services them. The nature of formation for missional effectiveness is culturally determined. That this culture is defined in terms of Spirit baptism as empowerment for effective ministry for Australian classical Pentecostals is therefore further refined in terms of associated ministry and leadership distinctives defined by the CRC movement. What remains uncertain, though, is the degree to which contemporary formation models maintain fidelity to such distinctives and

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58 Chai, “Pentecostal Theological Education,” 344.
whether these find resonance in the literature. Prior to researching CRC ministers’ perceptions, the aforementioned themes on best practice formation are tested for affinity with CRC documentation and history.

### 3.2 Dimensions of Formation

#### 3.2.1 Distinctives from Pentecostal Sources

The aforementioned authors identify characteristic dimensions of a distinctive Pentecostal formation: personalized spiritual experience bringing engagement with Word and Spirit to derive a distinctive individual calling; an enculturating community to contextualize formation; supervisory leadership for ministry as continued discipleship; and prophetic missional engagement that engages the priesthood of all believers. Chai further advocates a missiological curriculum in any distinctive Pentecostal formation, one accessible to the entire priesthood of believers. She therefore endorses the formational role of the Pentecostal community and of leaders and other gifted personnel, including within the academy, to develop individuals whose lived experience and reflective understanding is responsive to the leading of the Spirit.

In Australian Pentecostal contexts, similar themes emerge. Darren Cronshaw’s examination of a contemporary Pentecostal college in Australia similarly emphasizes its equipping of the call, to be engaged uniquely and competently in mission, to engage leadership in the exploration of vocation, and to see mission and vocation as an extension of belonging to a community of faith. In his unpublished doctoral thesis, Adrian Turner’s analysis of twenty-five Melbourne-based interviews of leaders and congregants within four Melbourne churches intersects with Paulo Freire’s work on ‘shared praxis’ to present six emergent themes in effective formation within Australian Christian communities: personal Bible engagement; small group interaction; empowering leadership; missional expressions; conversational prayer; and Holy Spirit encounters. Turner advocates an andragogy that cooperates with the transformative work of the Spirit to embody and manifest Christian character developed over time. In his research, one key interview with a CRC pastor actually reveals more particularly the formative themes evidenced in Pentecostal churches but not replicated among the non-Pentecostal ministers.

61 Chai, “Pentecostal Theological Education,” 348, 356.
62 Chai, “Pentecostal Theological Education,” 349-356.
64 Adrian Turner, “Developing the Ministry of Adult Spiritual Transformation – Andragogy Meets Theology” (D.Min. diss., Australian College of Theology, 2007), 89.
interviewed: “a strong sense of call to fulltime ministry in leadership;” nurture “through a deep mentoring relationship” with her previous senior minister; formal vocational and theological training in a Pentecostal college; and an emphasis upon formative and current communities that contextualise missional service.66

These broad emerging themes of the call to ministry, development of competence to minister in accordance with the call, the importance of the Pentecostal community in contextualising the call, and the personal development of the call by individual mentoring will shortly be examined with reference to the historical development of CRC training. A brief overview of each theme follows, though, in relation to other Pentecostal formation contexts. Several significant non-Pentecostal commentators further substantiate each of these themes. It should be noted that a tendency toward ecumenical cooperation in and between Pentecostal and non-Pentecostal institutions in Australia may suggest a blurring of formation distinctions, but their characterisation within classical Pentecostal contexts will be cross-referenced to the data obtained from semi-structured interviews.

3.2.2 The Call and Christian Ministry
The Pauline declaration that the Christian becomes a new creation through Christ (2 Corinthians 5:17) has been a pervasive theme in the writings of the CRC founder, one subsequently echoed in other publications, inclusive of the movement’s current charter.67 For the CRC, this new creation results from redemption by Christ and transformation by the Spirit, living “by the power of an indwelling Christ … by the reality of the Spirit of Christ within.”68 It is therefore believed that this identity and power are jointly required for Christian living.69 Timothy Weber concurs, suggesting that “the church demonstrates its identity as a new creation when it lives out the gospel in the world.”70 Spiritual formation is thus inextricably linked to missional efficacy but uniquely contextualises the discipleship pathway of individual Christians according to their gifts and therefore warrants affirmation within the church.

That churches and denominations ordain clergy in recognition and authorisation of a call that is primarily vocationally focused does not detach it from a wider sense in which every follower of Christ is also called to enact ministry as a core component of discipleship (Ephesians 4:12; 2 Corinthians 5:18). A vocational call to ministry is therefore regarded as a specialised process that emerges from a precursory commitment to the use of divinely-bestowed gifts in a unique extension of Christian discipleship. Gifts are therefore typically used in obedience for mission, even at cost to oneself.\textsuperscript{71} Accordingly, the CRC’s first formal training processes were intent on fulfilling the call of God for its students.\textsuperscript{72} Early classical Pentecostal expressions within Australia specifically understood this call to ministry according to the presence of ministry gifts such as those of the pastor and the evangelist, but also others described in Ephesians 4:11 among the \textit{Apostolic Churches} established in 1930 and \textit{Latter Rain} adherents in the late 1940s.\textsuperscript{73}

Subsequent emphasis of these within CRC churches recognised their unique contribution to the “full-orbed ministry” ordained by Christ so that opportunities provided to demonstrate these gifts serve to identify the persons through whom His ministry is continued in the Earth.\textsuperscript{74} This process was articulated in the movement’s first constitution where ordained ministers were deemed the only recognised representatives of the CRC, with these demonstrating “a pastoral ministry gift as in Ephesians 4:11.”\textsuperscript{75} That such a gift was associated with the call to ministry is seen in reflections on early formation processes. Academic performance was subordinated to “the call to ministry and active service and the equipment for it [coming] from God,” whilst those with the desire to outwork existing ministry gifts as described in Ephesians 4:11, or to clarify their presence, were urged to enrol.\textsuperscript{76} Such ‘equipment’ was defined as the Gifts of the Holy Spirit enumerated in 1 Corinthians 12 and essential to the spiritual formation of every Christian for practical service, thereby subsuming spiritual formation within ministry formation.\textsuperscript{77}

Polhill notes that giftedness was “the all-important factor” in a Pauline understanding of a call to ministry and that this requires acknowledgment by the congregation.\textsuperscript{78} This remains an

\textsuperscript{71} Banks, \textit{Reenvisioning Theological Education}, 99.
\textsuperscript{73} Chant, \textit{Spirit of Pentecost}, 221; Hutchinson, “Pentecostal History,” 520.
\textsuperscript{74} Harris, “Ministries,” 14.
\textsuperscript{75} Author Unknown, \textit{Constitution}, 3-5.
\textsuperscript{76} Phillips, “Crusade Bible School,” 4-5.
essential component of the authorisation of contemporary vocational ministry as an extension of Christian discipleship, whereby the Church then blesses and authorises the one who has been called. Therefore a call to a ministry of vocational leadership, though centred in the will of God (1 Corinthians 1:1), separated to the service of God (Romans 1:1) and empowered by the grace of God (Ephesians 3:7), is also an extension of discipleship evidenced by others and experienced as a shared enterprise. For example, the Assemblies of God identifies for its ministers a common authorising call to specific vocational ministry whilst also affirming its inextricable connection to discipleship and a simultaneous call to holiness. This is further defined in the CRC movement’s ministry guidelines for Australian churches, specifically focusing on ministry calling in terms of the apostolic, evangelistic, prophetic, pastoral and teaching gifts of Ephesians 4:11 being evident in a person’s life.

Intentional pragmatic training incorporating field work in local churches to foster development of the call has been in evidence in the CRC since 1959, despite more latterly being advocated in other Australian contexts. Alvarez urges contemporary courses to delineate all formation requirements more specifically to ensure thoroughness of competency development to this end. A cautionary note for Australian formators and educators comes from Robeck who notes that ecumenical formation alternatives adopted by Pentecostals often expose a lack of adequate formation despite nevertheless evidencing an obvious ministry call. However, the historical priority of ordination for church-based, pastoral ministry roles appears increasingly to have given way to a recognition of other forms of ministry not always clearly aligned to the Ephesians model. Australian researcher, Philip Hughes, is critical of Charles Sherlock’s 2009 review of Australian theological education and its failure to account for formation of ministries outside the local church. Current CRC ministry guidelines endorse and affirm such ministries with specialised credentials, specifically recognising wider applicability than in the past for “such areas as prison chaplains, hospital chaplains, youth ministry, evangelistic ministry, teaching...

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81 Phillips, “Crusade Bible School,” 4. Sherlock, *Uncovering Theology*, 110 notes the value of different contemporary training models to develop the skills and experience needed for ministry. Banks, *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: Eerdmans, 1999), 212 likewise identifies the need for theological education that takes place within community and commits to personal formation and practical development in addition to theological reflection.
84 Hughes, *Shaping Australia’s Spirituality*, 136.
education and world missions.”⁸⁵ For CRC candidates, these ministries are defined in vocational terms and only nominally in accordance with Ephesians 4:11 gifts, whilst maintaining an implied dependence on church-based discipleship processes inclusive of Spirit baptism, the operation of spiritual gifts, and skill development in ministry and leadership when articulating competency. The need to monitor ministry development according to a clear call is evident from recent Australian research which finds that the dissipation of an initial fervour observed in many religious workers across an eighteen month period was quantifiably proportional to the depletion of the very spiritual resources that generated it.⁸⁶

In light of the previous chapter, ministry formation that is distinctly Pentecostal in nature may be construed to necessitate the formal and informal training (inclusive of theology and the ministry and leadership skills) needed to fulfil the discipleship mission of developing followers of Christ as saviour, healer, baptiser in the Spirit and coming king. More specifically, though, ministry formation processes which are distinctly Pentecostal in nature would, in no small way, shape ministry characterised by the unifying tenet of its classical expression, that of Spirit baptism. It is perhaps not unreasonable to construe that ministry formation processes incorporating exemplary practices shared by other Christian traditions, but not also at the very least conjoined with this central distinctive, are also not inherently Pentecostal in character and thus become inimical to Pentecostal mission.

This priority of the cultivation and development of such a call to ministry using defined competency standards to measure effectiveness will be explored within the research in the following chapter. An emphasis on the role of leaders and congregational members in purposefully endorsing ministry that is subsequently affirmed as efficacious within a local church appears to be an important step in authorising vocational leadership as an extension of Christian discipleship. Additionally, this factor is revealed in the literature to precede in importance the Pentecostal values perhaps presumed to be inculcated thereby.

### 3.2.3 Formation and Ministry Competence

Writing from within an Australian context, Ball is critical of less traditional (and therefore less “priestly”) approaches to formation due to ill-defined pietistic and habitual practices.⁸⁷ Whilst he concedes that ministerial formation is often less subjective than spiritual formation in

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⁸⁶ Grant Bickerton, “Spiritual Resources as Antecedents of Work Engagement among Australian Religious Workers” (Ph.D. diss., Western Sydney University, 2013), 161.
⁸⁷ Ball, *Transforming Theology*, 123.
Pentecostal and Evangelical churches, he sees the latter as an important component of the former. Schuth concurs in urging that any academic program used in ministry formation should not be isolated from other areas of formation. Furthermore, she advocates the need for formators to help achieve the very experiential integration already seen as typical of Pentecostal practice.

This is suggestive of a need to quantify formation objectives inclusive of those spiritual practices foundational to effective ministry. The task of defining these adequately resonates with vocational competence frameworks such as those guiding the current Vocational Education and Training sector within Australia. Such standards are, however, generalised frameworks within associated curricula and thus somewhat ill-defined for ministry roles due to the need for wider applicability in diverse religious contexts. Sherlock’s assessment of the broad offering of Australian Christian ministry courses is that the expectations of an academically-accredited program will often adversely impact the priority of ministry skills development, noting that Pentecostal courses typically prioritise practical experience and skills, often after already noting some evidence of these in their students.

This expectation follows from the eschatological urgency of mission described in the previous chapter. Jonathan Lewis suggests that courses offered by Pentecostal institutions will, if remaining missional, emphasise “intentional community and non-formal, on-the-job training through practicums and internships.” Practical training that is well modelled seeks “a close connection between learning and authentic practice [leading to] church-based training.”

In this vein, the CRC’s enumerated vocational ministry competencies used within formational coursework and coaching articulate associated sub-competencies and performance criteria at each level of ministry credentialing within Australia (see Appendix 7). The specificity required prompts anecdotal record-keeping in the field and objective verification of each competency statement for the completion of ministry endorsement processes now standardised across each state. I was personally involved in the development of such statements. Due to the need for clear and consistent direction of training processes, this enabled me to assist in providing

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88 Ball, Transforming Theology, 122.
91 Sherlock, Uncovering Theology, 106.
intentional direction and integration of local church formation processes and denominational requirements of endorsement. These have since affirmed locally-recognised progress in requisite skills development whilst obviating the need for appropriately qualified assessors in the field. To this end, the CRC’s current ministry competency statements represent an attempt to largely empower local churches to interpret and provide contexts for competence. Competency statements for each level of ministry credentialing, containing performance criteria and specific elements of competence, have been built into the specific assessment tasks of CRC training courses to offer clear parameters overseen by qualified assessors and instructors within accredited and specialised formation programs.

The general approach to formation that is linked to daily life within churches is, for Sherlock, a dominant factor of Pentecostal institutions, albeit with the recognition that the emerging importance of competency in formation is harder to assess in regard to personal attributes than observable ministry skills.94 Nevertheless, integration of skills and learning through shared praxis is central to fostering the reflective practices advocated by Groome. This development aids in shaping competence through shared ownership of cultural elements of community to better integrate the required dimensions of the formation process. In this respect, the value of the local church for the contextualisation of ministry development is essential in Pentecostal formation processes.

3.2.4 Formation and Community: an Interactive Process
Kenneth Archer finds agreement with Bridges Johns, Alvarez and Bowers by identifying the need for a Pentecostal hermeneutic that embraces the role of community, and not just that of the Spirit and Scripture.95 Importantly, then, Nancy Ault recognises that a truly integrated approach to formation is communally-dependent upon criteria that necessarily differ in comparison contexts.96 This perhaps explains Sherlock’s finding of a perceived “infiltration” of practical theology into ministry formation enterprises in Pentecostal institutions, whereby the pragmatic quest for effective ministry warrants theological reflection in community formation enterprises that necessarily utilise the different expressions and gifts of the Spirit’s unifying work.97 Rather than objectify conformity to credal confessions, theological reflection might more purposefully integrate differently-demonstrated understandings of doctrinal

94 Sherlock, Uncovering Theology, 107.
95 Archer, Pentecostal Hermeneutic, 209.
97 Sherlock, Uncovering Theology, 107.
positions and ministry practices for holistic integration and a greater likelihood of ministry longevity.

Roger Stronstad urges a pragmatism grounded in a hermeneutic of prophetic utterance, by which the experience of the Spirit compels vocational service that is more than merely soteriological. 98 This resonates with Archer’s thesis that a Pentecostal hermeneutic is essentially a ‘Latter Rain’ motif which conveys the narrative of classical Pentecostalism in restoring the ‘full gospel’ kerygma with attendant miraculous signs. 99 Whilst contemporary mission to the majority world need not be constrained by early North American influences, such narrative convictions common to early Pentecostal interpretations, and grounded in Lukan texts, now pervade praxis within diverse Pentecostal contexts. 100 This is faithfully enacted only through a negotiated reflection by the Pentecostal community engaging with the texts of Scripture whilst remaining faithful to the leading of the Spirit. 101

Cheryl Bridges Johns’ exploration of Pentecostal formation in light of Freire’s work identifies a limitation in promoting a praxis of reflective engagement due to the corrupting impact of sin and the inability to bridge theory and practice apart from divine revelation. 102 She instead offers a praxis-oriented hermeneutic that maintains a dialectical relationship between experience and Scripture to better integrate the Christian story with life experiences without excessive withdrawal into theoretical contemplation. 103 This promotes a priority of divine revelation within an egalitarian community’s shared experience of the Spirit. 104 To this end, Paul Lewis incorporates a triad of orthodoxy, orthopraxis and orthopathy in effective Pentecostal formation in which theory leads to practice, which leads to reflection and, in turn, warrants new practice. 105 This resembles a Hegelian dialectic in synthesising a shared praxis which is

99 A concept derived from Joel 2:23 in the context of describing a ‘latter-day outpouring’ of the Spirit quoted in Acts 2:17-21 and fulfilled in the Pentecostal sermon of Peter. This was therefore associated with the missional purpose of the gift of the Spirit and now serves as an eschatological fulfilment of prophecy for Pentecostals. For treatment of the ‘Latter Rain’ motif, see: Faupel, Everlasting Gospel, 31-43; and Archer, Pentecostal Hermeneutic, 136-150.
100 Archer, Pentecostal Hermeneutic, 266.
101 Archer, Pentecostal Hermeneutic, 260. See also Johns, Pentecostal Formation, 84 who cites Arrington’s three similar attributes of pneumatic illumination, the narrative texts, and the dialogical role of experience, with the last of these perhaps a more subjective framing of Spiritual leading as alluded to in Stephen E. Parker, Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making (Cleveland, TN: CPT Press, 2015), 1.
102 Johns, Pentecostal Formation, 38-39.
103 Johns, Pentecostal Formation, 86-87.
104 Johns, Pentecostal Formation, 123.
optimally inspired, practically contextualised and minimally rigidified. Lewis acknowledges
the importance of practical experience – preferring twenty years – for mentor-teacher guidance
within the seminary setting, but also encourages wider use of learning communities for spiritual
experiences that integrate the charismata in classroom and corporate settings to encourage the
goal of transformation. Thus, the transcending of formation practices through divine
encounter presupposes the work of the Spirit within individuals, courses and communities that
is more than Pentecostal theory appended to an otherwise-Evangelical education.

For Pentecostal churches, then, the role of the local congregation in contextualising formation
potentially guards against the professionalisation of the process, but this also risks an aversion
to the very gift specialisation that it endorses. Whilst Pentecostal training organisations offer
some denominational enculturation, they typically exist as varied options for the provision of
generalised values and specialised services, thereby often “‘rounding out’ people with ministry
experience [rather] than preparing people for future ministry responsibility.” Though CRC
churches in Australia exist as independent Pentecostal congregations, they also purport to be
an interdependent fellowship of churches requiring multiple dimensions of formation in the
interests of fulfilling mission collectively. Whilst the research in the next chapter will seek
to explore the nature of these dimensions and the extent to which they may be identified or
valued by CRC ministers, these will be explored by an examination of the literature associated
with the historical development of formation within the movement.

3.2.5 Coaching in Formation

The role of coaching to inspire formation and shape competence is connected to a biblical
understanding of discipleship. The Matthean commission to make disciples, or mathétés, as the
mission of the Church catholic is subsumed within the equipping for ministry advocated within
Ephesians 4:12. If the latter therefore includes the application of community-based spiritual
formation ideals for the purpose of enacting effective ministry, the mentoring role of disciple-
makers necessarily takes on the nature of a coach within that formative community. In his
consultative work on mentoring for discipleship, Australian John Mallison therefore advises
that “keeping a balance between personal and spiritual growth and ministry performance will

107 Sherlock, Uncovering Theology, 204.
108 Author Unknown, CRC Charter, 3.
109 This Greek word, from which the term Mathematics is derived, similarly implies systematic and step-wise
instruction in its use in Matthew 28:19. This may suggest a didactic element to formation, but also an
apprenticed leadership transference which therefore warrants a high value in field-based training.
be a major concern for a good coach... The role of the coach needs to be balanced with that of spiritual guide.”

The significance of coaching to ministry formation, then, is perhaps in its progressive shaping of the skills and attributes elsewhere gleaned, whether through didactic instruction or practised ecclesiology. John Whitmore defines coaching as “optimising people’s potential and performance,” albeit in a structured relationship, as identified by Eric Parsloe and Monika Wray who advocate the need to “focus, motivate and support others in achieving their goal.”

Coaching is a term used interchangeably with mentoring here, however, where the latter appears in the literature in its comparable treatment of the guidance and development of potential in a ministry candidate which is integral to ministry formation.

Sherlock’s aforementioned identification of the integration of practical theology into contemporary formation practices within Pentecostalism is predicated on this role. It alludes to the value of relational enculturation by which theological reflection aids in the deconstruction of paradigms to intentionally shape biblically-grounded practices. This is in preference to the mere inculcation or imposition of extraneous priorities. Such formative processes presuppose the substantive influence of the coaching role of the individual, but necessarily find some degree of regulatory safety within the diverse spiritual expressions of the nurturing faith community from which shared values and priorities necessarily emanate.

3.3 Ministry Formation in the CRC within Australia

3.3.1 Early Approaches to CRC Ministry Formation

In the early years of Pentecostalism in Australia, ministry attested to giftedness which would then be developed through targeted training, as seen in the proposal to establish an Assemblies of God ‘Bible Training School’ to “meet the peculiarities and needs of the work in Australia” so that “the natural gifts [of the student] may be perfected and harnessed to the mighty power of the Spirit of God.” Early Pentecostal ministerial training was typically undertaken in local

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Ministry formation as a formal process is a relatively recent concept in CRC churches, finding its roots in attempts to nationalise ministry training and re-establish the movement’s identity in the years following its founder’s death. Elder statesmen of the CRC recall their typically unceremonious receipt of ministry credentials before this time, given in recognition of existing pastoral leadership that furthered culturally-shared objectives rarely articulated with any formality, but grounded in the CRC’s full gospel distinctives detailed in the movement’s *Revivalist* journals and in the movement’s first constitution. One reluctantly led a church of sixty people to provide them with ongoing support after the 1958 departure of their pastor and was obliged, as a leader not formally recognised by the CRC, to invite a guest minister to preach at Sunday services until finally being awarded a credential of his own in 1962.

Ministers were credentialed on the basis of already being recognised in a pastoral capacity within their local churches, with the proviso that: “Any person displaying evidence of developing ministry may be granted a letter of recognition as a probationary minister by the Credentials Committee…” One minister commenced training almost immediately after conversion in 1961 for the purpose of being equipped for a ministry role, but formal recognition as a credentialed minister did not eventuate until two full years after completion as he abandoned plans for missionary service in Papua New Guinea to reluctantly undertake the leadership of a fledgling local church in need of support. Another recalls the stated need to finally receive a credential as recently as 1988, ten years after having already assumed his role as an associate minister, in a process that involved prayer and the presentation of a certificate, but without the recitation of vows.

### 3.3.2 Training and Mission

Early attempts to formally establish ministry training were *ad hoc* and, in accordance with the eschatological fervour characteristic of the classical Pentecostalism within which the CRC was

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114 Jacobsen, *Thinking in the Spirit*, 150. Calling was inseparably linked to training undertaken in the local context, even being shaped within it, as seen in Cooper, *Flames of Revival*, 58. With the establishment of the first significant training college, explicit suggestions that calling could follow formal training but could also warrant enrolment where it was already in evidence, is clearly evident in Harris, “Important Facts,” 7.


116 Interview by author, digital recording, Melbourne, April 20, 2012.


119 Interview by author, digital recording, Melbourne, October 21, 2014.
born, represented urgent attempts at unaccredited equipping for mission by established leaders within the movement. One of these saw the founder of the movement’s first Melbourne church, Thomas Foster, running a ministry training school in his home with seven students, one of whom was to later found a new church in the suburb of Frankston which he continued to lead until the movement’s fiftieth anniversary. Emerging from “a Christian Camp for young men interested in Revival,” which was the culmination of three years of overt full gospel teaching, the curriculum covered early Bible manuscripts, British-Israelism, Pentecostalism, Biblical Prophecy, Greek, Hebrew, Public Speaking, and English. This, and another similar venture in the movement’s precursor church in Brisbane in 1951, were nevertheless short-lived.

In a year dedicated to evangelistic initiative labelled “Operation Outreach,” a new church was established each month in 1962, built on the intention of developing new leaders through the then-recent commencement of Crusade Bible School, a formal unaccredited program based at the movement’s flagship church in Adelaide. It began with twenty-five students and promotion as a national enterprise without being the domain of one church. Training at this time prioritised the teaching of the Bible, within a context of Pentecostal emphases, whereby ministry formation was inclusive of spiritual formation. This was explained by a presenter working closely with the founder, Leo Harris, who recalled the need for a program to cope with the expected influx of converts in a series of specially-convened evangelistic services.

The strength of Crusade Bible College, at least in the years that I was associated with it, was reflected in Leo’s total commitment to the Word of God as the sole and single and absolute authority in all matters, even though we allowed that people might have different views on different things... That was the cohering point of the College and of course there was a general Charismatic and Pentecostal commitment, a profound belief in the gifts of the Spirit... With a pretty general framework based on a rock-solid commitment to Scripture, Crusade Bible College has a positive, strong affirmative message. We majored on positives rather than negatives; we affirmed things rather than denied them. We didn’t spend a lot of time dealing with so-called heresies; we were far more interested in just teaching the truth, believing that the truth would set people free. So there was, overall, in the College a very healthy, strong, confident, positive, affirmative approach to the Bible, and to theology, to teaching, to ministry.

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121 Harris, “National Revival College in Victoria,” 18.
124 Author Unknown, CRC Commonwealth Conference Minutes, October 1959, 2.
125 Interview by author, digital recording, Sydney, October 28, 2014.
Practically-focused teaching that facilitated application therefore reflected an urgency in Pentecostal mission not only typical of its classical roots, but also indicative of its purpose. This foreshadowed similar emphases in later training incarnations by which practical application and missional relevance were sought, even if detached from an articulated eschatological position. A precursor to the Crusade Bible School, the ‘Sunrise School of Evangelism’ had also been established in 1957 to “help train men and women for more effective service for the Lord,” emphasising a central and urgent focus on evangelism. It nevertheless included the fourfold missional theme of classical Pentecostalism more purposefully pursued at the time by addressing: the Gospels and their message of salvation; healing; the book of Acts incorporating explicit references to Spirit baptism; and the coming of Christ inclusive of eschatological prophecy. As for the Crusade Bible School which subsequently ran for twenty years (being known as Crusade Bible College from 1971), it included:

...teaching [that] was all done by men who were also pastors. So they were lecturers who were not just theologians. They were lecturers who were on the cutting edge of ministry, out there on the front line of spiritual warfare; then they would come back to the lecture room. So our teaching was always sharpened by that practical experience, the knowledge of how things should be done, necessarily interlaced with everything we taught and everything we preached on in the College. We didn’t just teach about healing the sick, we came from healing the sick.

This course was promoted as offering “the opportunity to fulfil God’s calling… and to answer the prayer of the Lord to respond to the urgent call of the whited harvest.” At this time, a special issue of the CRC’s Revivalist publication affirmed CRC ministry that applied Scripture to healing and deliverance, whilst advocating a commitment to personal spirituality, Spirit-empowered gifts and also ministry gifts, to urgently achieve the mission of seeing the lost converted in light of Christ’s imminent second coming.

The recognition that formation was centred on identifying and shaping ministry gifts for mission was expressly advertised. The full time course was implemented to “equip ministry for the age-ending harvest field” and included the teaching of pastoral theology, homiletics,

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127 Leo Harris, “Announcing!! ‘Sunrise’ School of Evangelism,” Revivalist 170 (1957): 2.
130 See articles throughout Revivalist 221 (1961).
expository preaching, evangelistic campaigning and public speaking. A supplementary course offered to help others become more effective in complementing such work within local churches included Bible doctrine, missionary principles, personal evangelising, Bible study, modern cults, Sunday School organisation and Bible synthesis. The stated dependence of such programs being taught “under the anointing of the Holy Spirit” was to facilitate “the dedication of each life to the fulfilment of the commission of Christ in Mark 16:9-20.”

Such missional focus was complemented by processes that valued the formation community. Inaugural Crusade Bible School deputy-principal, Lyall Phillips, noted that, “Perhaps the most precious characteristic of the past year’s classes has been the love and cooperation experienced within the School between the students and their instructors.” Whilst observing the importance of humour, social functions and excursions, Phillips also valued the role of lived experience for the development of faith in the midst of “diverse personal difficulties.” Of the formal training sessions, he noted on one occasion that: “Every student left the lecture room that night conscious of a deeper bond of fellowship, and a heart-felt peace through obedience to God’s call.”

The community maintained a crucial role in refining and shaping the call to ministry and ongoing formation. The CRC was adamant that its Bible School could not produce ministers, but affirmed its ability to help students to be more effective in their calling in developing ministry competence. The community of enculturation, however, included the partnering church, which Harris affirmed as the context for both producing and evidencing the fruit of a valid ministry. Potential connections between the movement and its ministers was therefore integral to formation approaches of this period which were threatened by Harris’s 1977 death.

In the ensuing months, Barry Chant had initially been appointed the Principal of what was, by now, known as Crusade Bible College but expressed a restlessness concerning direction for the immediate future. The Adelaide Crusade Centre, now wrestling with how to best resolve a

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133 Author Unknown, “Announcing,” 10.
forced leadership transition throughout 1978, was still overseeing the College’s operations. While at a mid-1978 conference, the keynote speaker prophesied the emergence of a new beginning for Chant, saying: “There is such a brick wall. You are saying, ‘God I can’t move, I can’t move, I don’t know what to do’… yet God is going to cause that wall to be broken down and to be smashed through by the power of the Holy Ghost.” Reflection and prayer during subsequent travel, and a long-standing interest in ecumenical cooperation, resulted in the conceptualisation of an inter-denominational college. Permission was granted to invite more than fifty existing Crusade Bible College students, the majority of the student body, to enrol in a newly-formed college under the leadership of Chant and co-founder, Dennis Slape. This new entity, Tabor College, established in Adelaide in 1979, remains a current multi-campus provider of “tertiary education with a Christian perspective.” It amassed the required start-up capital of $160,000 “quite miraculously” through gifts and interest-free loans. Tabor College’s attribution of spiritual gifts ironically reflected elements of its classical Pentecostal roots despite what continued as only a para-church relationship with the CRC, despite both founders actively continuing to support the movement’s development.

3.3.3 The Need for a National Identity
The demise of the Crusade Bible College as a CRC entity, though significantly impacted by Harris’s passing, was effectively inevitable following the CRC’s decision to support Chant’s Tabor vision. Only through local church and state-based initiatives in the years immediately following was the CRC to oversee its own ministry formation processes. The loss of a central college may have contributed to slower growth in the ensuing years, but the movement also needed to recalibrate operations in light of the unexpected loss of its statesman founder. A degree of leadership uncertainty appeared to exist more widely, since no formal provisions had been made for the apostolic leadership succession of Harris. This was despite the accession of Russell Hooper who had served in administrative oversight of the movement under Harris since 1974. Hooper’s role had required little more than facilitation of the Commonwealth

142 Chant, “Carving a New Way,” 5.
143 Interview by author, digital recording, Sydney, NSW, June 16, 2015.
146 Interview by author, digital recording, Sydney, NSW, June 16, 2015.
147 Cooper, Flames of Revival, 275.
149 Cooper, Flames of Revival, 275.
150 Cooper, Flames, 267.
Council as the national leadership team of the movement. Active, overall spiritual leadership was difficult to establish given that the CRC had been, “held together by the persona, stature and charisma of the founder and not by a normal organisational structure.” Caution in Hooper’s navigation of change caused some frustration, with one minister triggering extensive discussion by the Commonwealth Council regarding training pathways for an optimised future. His correspondence suggested that, three years after Harris’s death, “we still do not have any men who are standing up and directing us corporately” as he furthermore recognised the contribution of local church autonomy to this dilemma in observing “a fragmented group of individuals and churches, each doing what seems right in his own eyes.” This was felt to necessitate an understanding that autonomy was “only relevant to geographic location … [and] not a licence to pursue our own thing,” a consideration that both explained existing diversity in training approaches within the CRC and that subsequently restrained development of effective training pathways for a synergistically fruitful future.

Hooper nevertheless held ambitions for significant reform, but sought to allow “time for the realities of leadership change,” whilst himself grappling with the challenges of the church he pastored suffering a major leadership split. Believing that the “bruised and hurting … [needed] tender loving care,” he utilised the annual ministers’ conference to provide “a vital place where we could ‘break bread’ together, rekindle our love and esteem for each other and most of all open our hearts to bring healing to those who were hurting in our midst.”

In 1980, after an extraordinary meeting of the Commonwealth Council was convened for the purpose of forging a vision for the future, a ‘blue paper’ was circulated to CRC ministers, inclusive of proposed training reforms. These proved to be significant in harnessing the shared ownership and enculturation of CRC distinctives within subsequent formation initiatives. Despite the widespread recognition and formal embrace of Tabor College and other training providers (such as Vision College in Sydney, under the leadership of long-term CRC minister, Ken Chant), the ‘blue paper’ sought to address “one of the greatest shortcomings... [namely] the lack of trained ministry rising through the ranks.” Correspondence by Barry Chant had

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153 Author’s Name Withheld, “Stretch or Shrink! The Crusade in the 80’s” (paper presented to CRC Commonwealth Council, Melbourne, Australia, 1980), 2-3.
154 “Stretch or Shrink,” 3.
proposed, however, that existing colleges offer an adjunct “Crusade Ministry School” program to facilitate CRC-specific ministry needs whilst allowing other churches to also benefit from CRC teaching ministries.\textsuperscript{158}

Nevertheless, the ‘blue paper’ called for a new CRC national training college to drive growth and involved a proposal for shared funding by means of a levied contribution from every member church to thereby obviate demands on any one congregation.\textsuperscript{159} Unsurprisingly, extensive opposition and apprehension surfaced in spite of the eventual emergence of nationalised training more than two decades later.\textsuperscript{160} Despite autonomy being identified as a cultural weakness in the period of uncertainty following Harris’s death, others felt it to be biblically sound and logically sustainable, with locally-developed ministries necessarily providing locally-effective training options, additionally using Tabor College where required given that it had, after all, absorbed Crusade Bible College.\textsuperscript{161} One regional ministers’ network voiced their practical concern over sending money to a College that was unlikely to either attract local students or see them return due the distance of travel involved, while additionally risking the loss of local volunteerism in the interim.\textsuperscript{162}

In its attempt to nationalise training, it was evident that a partnership with local churches, though difficult to implement due to geographical and financial constraints, was an essential requirement. Though perhaps not for pedagogical reasons or even a perceived need for values codification, CRC training was, at this time, driven by a need to develop competent ministers. A pragmatic belief that this would be more effectively synergised through national implementation created a readiness to embrace a model that would develop as-yet unarticulated CRC ministry-specific needs.

\textbf{3.3.4 Implementing the National Vision}

Subsequent discussion by a Crusade Ministry College sub-committee of the Commonwealth Council considered a feasibility report presented by CRC ministers, Dennis Slape (ironically of Tabor College), and the original correspondent who had triggered discussions of renewed

\textsuperscript{158} Barry Chant, correspondence to Russell Hooper, June 28, 1979.
\textsuperscript{159} Russell Hooper, “Blue Paper,” 7.
\textsuperscript{162} Author’s Name Withheld, “Comments on Commonwealth Council Proposals” (regional ministers’ network correspondence to Commonwealth Council, Adelaide, 1980), 1.
training approaches.\textsuperscript{163} Their recommendations, based upon extensive feedback from other ministers, conceded that a national training college would be expensive to establish and would duplicate existing Colleges which could help to facilitate training needs unique to the CRC in each state.\textsuperscript{164} This proved to foreshadow changes later reiterated in the establishment of a nationally accredited program and resembled the related suggestion previously offered by Barry Chant and was underlined by the identification of no more than forty per cent of CRC ministers having been trained in the Crusade Bible College, the majority of these apparently being from the home state of South Australia.\textsuperscript{165} The use of specialised resources in state-based CRC training options, also pre-empting future emphasis on local resources and better integration, was also endorsed by ministers in Victoria advocating cooperative work between any national college established and field-based service in localised settings.\textsuperscript{166}

Simultaneously, the Victorian churches which represented four in ten within the CRC at the time, contemplated a call by the National Chairman to consider the use of a Tabor College-supplemented ministry training program, or a suitable alternative.\textsuperscript{167} A 1983 strategy report identified the provision of specialised ministry training seminars to be held over a two-year period as a prerequisite for receipt of a ministry credential.\textsuperscript{168} These also included key leaders and some existing pastors to provide professional development.\textsuperscript{169} The following year saw evolution to a three-stage scheme whereby an additional video-based Bible School program would be available for churches to use and additional leadership seminars would be held on Saturdays as a preliminary requirement for those subsequently enrolling in the ministry seminars.\textsuperscript{170} The video program evolved from sessions being held at the Ballarat CRC church in 1983 and the overall structure formed the nucleus of future state training operations and, ultimately for the later nationalised operations of CRC training.\textsuperscript{171}

The success of the Victorian initiative was evident in the increased number of new churches and ministers. By 1990, the number of new churches since the introduction of the training was 14 (a 47\% increase), compared with 22 nationally (a 29\% increase), whereas the nett overall

\textsuperscript{163} Author Unknown, \textit{Crusade Ministry College Sub-Committee Minutes}, November 1981, 4.
\textsuperscript{164} Dennis Slape (co-author’s name withheld), “CRC Magazine and Ministry College” (report to Sub-Committee, Adelaide, 1981), 1.
\textsuperscript{165} Slape, “CRC Magazine and Ministry College,” 2.
\textsuperscript{166} For an example, see Barrie Ryan, “Report on CRC Ministry School” (paper presented to CRC National Executive, Melbourne, 1982), 1.
\textsuperscript{168} Author Unknown, \textit{Victorian Crusade Strategy} (Melbourne: Christian Revival Crusade, September, 1983), 5.
\textsuperscript{171} Cooper, \textit{Flames}, 286.
increase in numbers of ministers nationally was equal to the nett increase of 44 ministers in Victoria. The view was clearly held that the development and release of new ministers was a key to growth and by 1986, it was being reported that fifty potential ministers were attending the Saturday ministry seminars in Victoria and in excess of fifty the leadership seminars. The video program was being used across four states with 187 enrolled students, so that by 1987, the 22 South Australian CRC churches were considering adopting the Victorian training model and by 1988, all CRC churches were being encouraged to follow suit.

Other factors such as visionary leadership also contributed to a stated urgency in ministry growth, but this was clearly being driven through, and expanded by, training development. Training initiatives at the Ballarat church, for example, were enhanced by the apostolic church planting ministry of Tony Smits in North-Western Victoria, with the state chairman noting that “his leadership, training program and Bible School have helped produce ministry, new outreaches and assemblies in that area.”

Hooper also emphasised the need for effective formation for ministry to achieve growth, noting that many churches were becoming aware of the need to train and develop people for ministry to meet existing ministry demands and future development needs.

Likewise, the CRC’s Victorian state chairman observed that, “in order to grow it is essential to have an expanding leadership base [and that], consequently, we have again increased our commitment to leadership development in the state.” A clear pathway from local church leadership development to unaccredited ministry training was to potentially progress to Degree level through external providers, despite Tabor College’s undergraduate Degree program only commencing in 1993.

Nationalisation of training approaches, though the responsibility of each state to implement, prompted the Victorian chairman to articulate the objectives more clearly prior to his accession to the national leadership of the CRC. These were:

to provide training for members of local churches that will equip them to make an effective and useful contribution to the leadership of the local assembly; to develop and equip ministries that may be released to plant new churches, or pastor existing churches; [and] to provide ongoing areas of training suitable for existing ministers in both short term and long term courses. 179

This focus on local churches, as previously noted, serviced the proliferation and empowerment of church congregations which were clearly believed to be the most effective vehicles for missional fruitfulness within Australia. Such a return to the engagement of local churches and their ministers in engaging the development of competence according to unique personal gifting was of critical importance to growth in light of the later formation research outlined above. With such restrictive but focused emphasis on ministry achieving mission through local churches, simplified and controllable denominational formation processes continued serving rapid growth without the bottlenecking that would have been perceived to have resulted from accredited programs. Furthermore, the affirmation and validation of ministry expertise in recognising giftedness and reproducing leadership in the aforementioned Ephesians 4:11-12 mould was a crucial factor in the theologisation and growth of the movement at the time, resulting in substantially unchanged training processes for almost twenty years.

These were, however, enhanced. By 1992, a finishing school for those called to vocational ministry, but already completing the earlier courses, was established in both South Australia and Victoria in the form of the Crusade College of Ministry. 180 It served as a precursor to the contemporary training incarnation and represented a positive step toward the re-nationalisation of formation that the ‘blue paper’ had envisioned. Importantly, though, this was more specifically established to facilitate intentional growth throughout what was dubbed the ‘Decade of Harvest,’ as the CRC’s first international conference in 1991 launched the unfolding of an international endeavour requiring the mobilisation of churches nationally. 181

With key leaders engaging in strategic promotion and the use of visionary events, the strengthening of training initiatives led, in turn, to mission-focused expansion through the planting of new churches across Australia. The number of congregations subsequently increased by more than one third from 97 in 1990 to 131 by its fiftieth anniversary celebrations in 1995, the largest proportional increase since the rapid 1960s growth. 182 Importantly,  

182 Calculations based on CRC Annual Reports ’89/’90 to ’94/’95 (Melbourne: Christian Revival Crusade, 1989-
intentional formation initiatives were implemented at the forefront of a shared commitment to, and eventual realisation of, such growth. This observation was now being realised a third time, but has not been evidenced in the years since.\textsuperscript{183}

\subsection*{3.3.5 The Emergence of an Accredited Formation Model}

With the accession of a new national CRC leader in 2002, Bill Vasilakis, it was determined that the video-based delivery of core materials in theology, leadership and ministry skills needed overhauling for re-release in 2004.\textsuperscript{184} A National Training Team was established to develop agreed training outcomes.\textsuperscript{185} Although a revised and renamed ‘Video Bible College’ was offered to churches for the development of lay leadership, it was an unaccredited course. Through partnership with Tabor College in Adelaide, a vocational pathway was established whereby student ministers could acquire a minimal level of accredited certification with the completion of mostly essay-based assessments.\textsuperscript{186}

The existing ministry intensives which had been offered since the 1980s were also aligned to a similar, but subsequent, certificate.\textsuperscript{187} It was proposed that all CRC churches across Australia make use of the first level of certification for Trainee Ministers, with a second stage typically required for full ordination according to training materials and certification processes which differed in each state (in addition to having a third stage for nationally-recognised ministers).\textsuperscript{188} Furthermore a collection of initial competency statements for ministers in formation was approved for use by the CRC’s National Executive leadership team and integrated into the training pathway.\textsuperscript{189} Though later redrafted, with personal involvement in the subsequent formulation, these statements offered the first attempt at quantifying expectations for ministers nationally.\textsuperscript{190} This development was crucial to the ability to implement later approaches to coaching and competency with some degree of uniformity, although entrenched state-based approaches to training existed at this time.

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\textsuperscript{183} For charted growth of the CRC movement in Australia in the periods of growth in response to formation in the 1960s, 1980s and 1990s, see Appendix 9.

\textsuperscript{184} Bill Vasilakis, \textit{CRC Strategic Directions Review} (Seaton, SA: CRC Churches International, 2003), 12.

\textsuperscript{185} Author Unknown, CRC National Executive Minutes, March 2002, 7.


\textsuperscript{187} Author Unknown, CRC National Training Team Minutes, March 2004: 1; Norm Reed, \textit{Credential Pathways} (Seaton, SA: CRC Churches International, 2006), 1.

\textsuperscript{188} Author Unknown, CRC National Training Team Minutes, March 2004, 2.

\textsuperscript{189} Author Unknown, CRC National Training Team Minutes, March 2004, 2.

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After several years, recognising a disparity in state-based approaches to implementation, a 2007 paper revisiting the need for a national CRC training college was tabled by the pastor employed in the training of prospective CRC ministers in the state of Victoria. It sought clarification of the minimal levels of theological or leadership education required and more thorough and consistent accountability for the formation and credentialing of ministers representing the movement. It was proposed that the CRC consider becoming a nation-wide accredited training organisation or come under the auspices of an existing provider. Seeking a competency-based approach to formation, as a result, there was a clear appreciation of the value of experiential development of ministers across a broad range of skills and a corresponding recognition of the inadequacy of existing academic assessments by means of two minimal qualifications.

Personal involvement in discussions of this suggestion, however, revealed initial scepticism regarding a unified approach to accreditation and the belief that there was little real need for such an initiative, in light of the value of the then-new competency statements. This situation was reassessed, though, after the existing accreditation of courses through Tabor was suddenly revoked later that year, with no new students permitted for enrolment in 2008. This hastened a need to align training needs to a new provider at short notice. In the interests of maintaining full editorial control of courses and assessment of prospective ministers, an arrangement was struck with the Australian College of Ministries (ACOM), a Churches of Christ provider, to operate under their auspices. The key attraction of the proposed arrangement was that the CRC could operate its own courses as a Partner Training Institute wherein assessment tasks would address its own coach-supervised and internally-developed competency statements that had only just been revised with some semblance of permanence. Trainee Minister competencies incorporated within vocationally-directed assessments became the basis for a first level of certification, whereas full ordination was typically offered only after this had articulated to a full diploma with a second tier of assessments.

Nevertheless, such formation protocols were constructed to ensure significant engagement with, and application of, material taught within courses of study. These were CRC-developed,
with assessments intentionally based upon practical ministry and leadership tasks conducted within local churches and based upon CRC ministry competencies. These were designed to provide an inclusive package facilitating key ordination requirements. In becoming a nationwide standard for CRC ministry benchmarking, these competencies developed in their revised form with well-considered formulation at the time so that only minor amendments were made subsequently.\textsuperscript{196}

Since these courses were also mapped to the government-approved ACOM framework for vocational education and training in ministry and theology, they offered a comprehensive formation product to local churches, enabling them to retain majority control over the formation process, whilst ensuring appropriate quality control by the movement. The ability to then oversee continuous improvement of training materials that would reflect CRC values enabled a further dimension of ownership by contributing church ministers.

Empowering local churches to implement and oversee spiritual and ministry formation with requisite coaching prior to submission of each key unit, was believed to be highly attractive, except for the increased costs necessitated by accreditation. Although this arrangement maintained foundational Pentecostal distinctives, it was subsequently shown to lack the cohesive and unifying dimension of shared ownership, partly due to the level of specialisation required for accredited implementation. Where ministers felt alienated from preparation and delivery, a perception emerged in which any accreditation represented an academic standard not commensurate with the needs of ministers for Pentecostal formation which, in the CRC, was historically predisposed to pragmatic pathways of expediency.\textsuperscript{197}

Nevertheless, being appointed as the CRC’s national training coordinator shortly after the rollout of this national course, it became clear to me that it was vital to enhance the nationalisation of an approach to formation that would facilitate, but not be dependent upon, localised delivery of materials. This proved to be difficult, given the paucity of available course writers and perceptions that training provisions warranting the costs associated with accredited training were valid only for the minority of vocational ministers in churches, rather than a wider group. The ideal of equipping a priesthood of all believers through training was perceived to be priced

\textsuperscript{196} Author Unknown, \textit{CRC National Training Team Minutes}, April 2009, 2-3; Author Unknown, \textit{CRC National Executive Minutes}, June 2010, 7.

\textsuperscript{197} As observed, for example, in a focus group of CRC ministers conducted for the purpose of this research (Red Cliffs, Vic. 30\textsuperscript{th} April 2015).
beyond reality, despite ACOM advising that it was the cheapest available program. Perhaps accredited training was deemed an esoteric luxury for a grass-roots movement historically suspicious of “academia.”

The historical view that calling was shaped either within, or prior to, training was now perhaps becoming subverted by the very promotion of more diverse ministry specialisation that avoided any narrow categorisation of calling. Attempts at shared ownership were expedited through electronic, postal and telephone communication, although ongoing difficulties in securing promotional segments within state and national conferences represented a lost opportunity for engagement.

Whilst digital media were mailed to churches for delivery of some components of the training, live classes still made use of the experience of CRC ministers in areas of specialisation. Filming of such training sessions presented at regional venues throughout the first year of full delivery of the new course was packaged and mailed to churches, whilst a small team of staff and volunteers liaised with paying students and coaching ministers. In time, these resources were made accessible via a newly engineered website for ready access nationwide, along with a facility for downloading student notes and assessment tasks, and the means to upload reports of competency-based training completed under the direction of local church leadership. Qualified assessors were then able to determine, via such files (inclusive of audio recordings, critical incident reports, charts, presentation slides and short responses) that vocationally-ready ministers were being prepared for diverse roles Australia-wide.

Such roles were not always restricted to church pastoral appointments and, with most continuing to serve in diverse ministry specifications within church teams, a decision was taken to diversify course offerings with an initial proposal to establish a children’s ministry qualification. This was planned for further expansion with courses to be designed for the facilitation of training in areas such as governance, youth, global mission, and marketplace ministry, in keeping with the CRC’s ministry guidelines and the endorsement of specialised

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198 This term was used in a focus group discussion pertinent to the research presented in Chapter 4. It was in the context of making disparaging remarks about CRC training being inaccessible to many church people, despite those comments revealing a lack of familiarity with course content.


200 Author Unknown, CRC National Training Team Minutes, May 2012, 1.

201 Author Unknown, CRC National Training Team Minutes, September 2011, 2.

202 Author Unknown, CRC National Training Team Minutes, May 2013, 3.

203 Author Unknown, CRC National Training Team Minutes, May 2013, 4.
ministry credentials. After I exited the national training coordination role in 2014, ongoing improvements and proposed specialised courses became the responsibility of new personnel.

3.3.6 The Role of Coaching in CRC Formation Processes

In more recent years, the development of coaching has been an intentional and integral component of shaping competence for ministry which is ultimately determined by a state credentialing committee. Whilst used for formal competency development outside accredited training it was also deemed to be an essential component of CRC training courses. In such accredited programs, qualified assessors would ultimately endorse competence for the purpose of certification, via reporting and submission through multiple media (initially mailed and subsequently uploaded to the training website). This assessment then constituted evidence for the determination of competency when credentialing for ministry, whilst upholding the authority of local ministers to make their own coaching recommendations and certifications alongside the completion of such accredited coursework.

Assessment of tasks completed within such programs would therefore be based on the centrality of local supervision by overseeing ministers serving as ministry development coaches, thereby valuing the culturally and practically central voice of local experience, relationship and counsel. The role of community in holistic formation was thus preserved at the level of supervising minister, congregation and the broader CRC family.

I was significantly responsible for the implementation of this new training approach and became aware of anecdotal comments indicating that the seamless integration of practical, experiential, competency-based training that aligned to the CRC’s current courses would be well received. By ensuring that coaching was an officially declared and purposeful component of units submitted for assessment, specialised formation resources could still be provided by the CRC’s training sector where local churches often remained substantially unable to meet stringent accreditation requirements or to offer specialised instruction in key subjects.

The CRC coaches’ manual, initially released to facilitate the training of ministers coaching prospective ministry candidates, described the intent as follows:

205 Author Unknown, CRC National Training Team Minutes, March 2004, 2.
“Coaches commit themselves to the role of guiding an Applicant [sic] through the process of gaining the competencies required for the various levels of ministry credentials in the movement.”206

The coaches’ manual offered basic coaching techniques to existing ministers who would then coach Trainee Ministers. It provided an understanding of the nature of the competencies when first issued in 2006 and when such a concept was first being adapted from the broader Vocational Education and Training sector. Coaching therefore allowed local churches to maintain specific direction and implementation of competency development. However, without specific assessment guidelines the coaches’ manual served as an initial resource to equip coaches, rather than a tool for determining competence.

Consequently, whilst the CRC’s formal training programs serve as a representative approach to demonstrating competence, candidates are required only to satisfy their respective credential committee as to comparability of training, either through ministry experience or through alternative programs. Determinations are then made subjectively using minimal evidence, with each credential committee overseen by the respective State Executive team. The National Training Team is removed from direct involvement or scrutiny in the interests of upholding state autonomy. Ironically, this remains a potential weakness of the CRC’s vocational ministry pathway, whereby the exclusion of gifted personnel from a process designed to recognise and promote giftedness demonstrates a largely unsubstantiated lack of collaboration between the key parties in the formation process.

3.4 Formation Issues for Research

The shared praxis of Spirit baptism in Pentecostalism clarifies a classical emphasis on eschatological urgency of mission. To this end, a missiological focus presupposes that formation for ministry is successful only in the service of such a goal. Classical Pentecostal theology in regard to the fourfold gospel and its central distinctive of Spirit baptism will, therefore, shape a distinctly Pentecostal spirituality so that formation for ministry emerges within clear parameters for discipleship contextualised within Pentecostal churches. Nevertheless, the localised nature of the vagaries of experiential subjectivity are of cultural importance to the formulation and perpetuation of Pentecostal orthopraxy within a context such as the CRC. Therefore, to affirm and articulate the relevance of multiple dimensions of CRC

formation more objectively, one must turn to competency statements that encapsulate the essence of the Pentecostal enculturation of the CRC. Though the historical development of formation in CRC churches has been shown to have gathered little systemic momentum until the 1960s, it was inextricably linked to mission expressed in classical Pentecostal terms.

Unifying distinctives, particularly the need for Spirit baptism, not only shaped the character of CRC ministry, but also of formation processes addressing the mission to which they were applied. The rites of community participation in worship and in identification and support of a call to ministry suggest a relational and experiential dimension to formation that is further embodied in the spiritual mentoring role of a coaching minister. Past experience and accrued wisdom may be perceived by ministers to convey authority or importance within individual congregations, but their role in harnessing leadership acumen and in enculturating values is significant within Pentecostal formation. Determination of the nature of such values has been made by the CRC. These have been codified within its charter but also more recently in the performance criteria and elements of competency articulated to circumscribe and authorise “effective ministry” in a particular locality. Such competencies substantiate and focus the coaching relationship between mentor and mentee in the interests of some degree of shared ownership of effective mission. Coaching is therefore integral to ministry formation as an extension of spiritual formation that creates disciples in accordance with the Matthean commission. This mission necessitates the effective mobilisation of every Christian, whose Spirit-empowered effectiveness for its fulfilment is, in turn, facilitated by vocational ministry. Such dynamic perpetuation warrants a deeper understanding of the place that coaching has in the practice of CRC ministry and the achievement of its mission.

The regulatory role of the wider CRC community is an extension of the discipling context provided by the local congregation. The shared ownership of culture and experience creates a potential symbiosis between the two entities. This interdependence of the local church and the wider movement allows the CRC to resource the self-sustaining ministry development of churches, whilst receiving greater impetus for synergised mission through local church engagement and growth. Exploring the nature of this relationship in the research is expected to facilitate a deeper understanding of the distinctive contribution of community to Pentecostal mission and formation responsibilities.

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207 Author Unknown, *CRC Ministry Guidelines*, 5.
The following chapter seeks to investigate formation for mission within the CRC churches of Australia using terminology familiar to its ministers. Given that ‘training’ and ‘coaching’ are key dimensions of formation, alongside Pentecostal distinctives such as Spirit baptism, the survey instrument seeks to refine initial findings and generate key questions with which to interview a cross-section of these ministers. Emergent themes will then be tested using several focus groups of ministers in accordance with the methodology outlined in the first chapter. The research data in chapter 4 will explore the elements of formation that have been identified in the literature throughout this chapter: the nature of the call to ministry; the determination of ministry competency for missional effectiveness; the role of coaching in formation; and the relationship of the community to the formation process and the values it espouses. This is intended to specifically identify the characteristics of these dimensions that are valued within the CRC before discussing their significance in view of the Pentecostal literature within the following chapter. As indicated in section 1.4 of the introduction, this research set out to address the parameters of ministry formation and its capacity to fulfil mission. To what extent, then, do contemporary CRC ministers demonstrate and value these? The extent to which formation addresses a unique mission-centred call to ministry, rather than merely shaping a generalised competence to minister, will also be identified within the data. It is intended that this will enable an evaluation of current approaches to CRC formation in the process of articulating a vision for optimal future formation.
Chapter 4 Analysis of the Research Findings

4.1 Integration of the Methodology

In this research, theory is developed from interrelationships between qualitative data. These are formulated with some degree of potential intrusion through the natural “biases, beliefs and assumptions” that need to be addressed through the reflexivity of the researcher. Although such potential for prejudicial interpretation is exacerbated when both parties share membership within the research context, this is nevertheless ameliorated through various degrees and modes of collaboration and the reflections of multiple participants can potentially strengthen a shared vision for formational change.

A constructivist approach, as advocated by Charmaz, permits a focus on the phenomenon of the movement, rather than the methods of studying it. This permits prior determination of frameworks and relationships to generate conceptual categories that arise from coding interpretations of data. Such an approach provides ‘thick description,’ transcending surface phenomena to provide the detail and emotion of interactions which are contextual and thus conducive to analytic description. This description is enhanced by the use of guiding comments from leaders of early CRC training that helped to interpret findings from the literature and informed the pre-structured survey instrument from which interview questions could be formulated. Survey data in this analysis tentatively compares various fixed-choice responses, inclusive of Likert scales, where applicable, to derive preliminary findings that assist with the triangulation of subsequent responses. As such, statistical analysis is not sought, though limited consideration of interrelationships between data is offered for the provision of, and to enhance, thick description and subsequent data categorisation, as suggested by Jansen. Responses then lead to the construction of a semi-structured interview format designed to achieve phenomenological, though formal, in-field data harvesting.

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1 As advocated by Catherine Marshall and Gretchen B. Rossman, Designing Qualitative Research (California: Sage, 1989), 112.
2 Corbin and Strauss, Qualitative Research, 80.
3 Corbin and Strauss, Qualitative Research, 80.
5 Charmaz, “Grounded Theory,” 509.
7 Sensing, Qualitative Research, 115-116.
8 Jansen, “Qualitative Survey Research,” 17.
Intentional use of focus groups to test interview codes and categories emerging from themes generated by the survey and by subsequent interviews offers a multi-vocality that prevents overt control of the researcher or the research process.\(^{10}\) Catherine Marshall and Gretchen Rossman caution against premature coding that closes off alternative conceptualisations and therefore advocate the testing of hypotheses to make use of inbuilt ethnocentrism.\(^{11}\) Focus group interviews therefore offer a purposive, if not representative, sampling of ministers, whereby optimum synergy is obtained through well-connected and relationally comfortable cohorts of six participants in each of three groups.\(^{12}\) This method also allows the generation and testing of responses through Action Research to develop impartiality within the CRC case study. Denzin and Lincoln advocate the use of multiple methods in qualitative research, as used here.\(^{13}\) Swinton and Mowat promote practice that may be “constantly challenged, developed and revised” as the researcher interacts within a community that shapes and embraces transformative action.\(^{14}\) This engagement within the community can enhance data from which theory is developed to inform the vision for CRC formation practices.

Analysis of the interview data within this chapter uses coding that derives words, phrases and concepts from respondents through sampling and the location of key themes.\(^{15}\) Grounded Theory, and therefore this research, involves axial coding through the comparison of data and open coding through conceptual delineation, both of which are inextricably linked as deconstructed findings are assembled into meaningful categories.\(^{16}\) This process is further characterised as in vivo codes make use of the phraseology and concepts gained from the responses of the research participants, where possible, as opposed to the deductive labels ascribed by the researcher.\(^{17}\) Categorisation then groups these codes according to shared properties that allow data to be reduced and combined for effective analysis.\(^{18}\) This final

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\(^{11}\) Marshall and Rossman, Designing Qualitative Research, 115.


\(^{13}\) Denzin and Lincoln, “Introduction,” 25.

\(^{14}\) Swinton and Mowat, Practical Theology, 255-256.


\(^{16}\) Corbin and Strauss, Qualitative Research, 198.

\(^{17}\) Corbin and Strauss, Qualitative Research, 65.

\(^{18}\) Corbin and Strauss, Qualitative Research, 159.
integration of categories requires that emerging themes be refined, inclusive of testing against the data for possible negative cases that will strengthen the findings.19

The Christian Revival Churches International movement in Australia provides the case study for this research. As a bounded set, it offers formation processes unique to, and developed and implemented within, the movement in Australia. It also contextualises dimensions of formation grounded in the literature which are explored to formulate an evidence-based vision for optimum future formation of CRC ministers. The possibility of some degree of broader application, however, is permitted by Flyvbjerg and this will be considered in chapter 6.20 The CRC movement thus offers a defined context for multiple patterns of data and resultant assertions.21 Continued sampling for saturation is advocated by Corbin and Strauss who recognise the case study as a context in which to develop new theory.22

The CRC Churches International movement within Australia therefore provides a unique ecclesial and cultural context for an Action Research methodology that builds on theory derived from CRC literature and that of wider Pentecostalism to address the key questions introduced in chapter 1. The cyclical engagement with the participants offers reflective responses that generate recommendations for the movement in regard to ministry formation processes. These enable knowledge to be constructed interactively and represent the experiences of ministers as stakeholders. In this way, Stake advocates the empirical study of sensory and subjective experiences to also enhance the researcher’s own involvement with the case under investigation.23 This strengthens the use of particularised experience for practitioners and policy makers, albeit with caution in generalising beyond recommendations made within the case context itself.24

The mission outlined in the charter of the movement alludes to the “miraculous and transforming ministry of the Holy Spirit” in demonstrating supernatural signs for the purpose of enacting the Great Commandment of Matthew 22:36-40 and fulfilling the Great Commission of Matthew 28:18-20.25 It has been shown that the CRC has adapted this formulation from much of the impetus generated by its classical Pentecostal origins enacting the ‘full gospel’ doctrine of Christ the saviour, healer, Spirit baptiser and returning king. Formation in the CRC

19 Corbin and Strauss, Qualitative Research, 84, 263.
20 Flyvbjerg, “Case Study,” 301.
21 Stake, “Qualitative Case Studies,” 459-460.
22 Corbin and Strauss, Qualitative Research, 325.
23 Stake, “Qualitative Case Studies,” 454.
24 Stake, “Qualitative Case Studies,” 460.
25 Author Unknown, CRC Charter, 3.
serves to enact this mission and the research seeks to interact with several dimensions of effective formation approaches emerging from the literature and potentially evident in CRC practice. The call to ministry, as the basis for formation, is then enculturated within a community of praxis that shares common values and experiences. Furthermore, the shaping of that call that emerges through in situ training to complement formal didactic instruction with informal mentoring and the further competency development of the ministry candidate, whether by formal or informal means.

What follows is an enumeration and analysis of the data. It attempts to address the hypothesis that a defined collection of ministry competencies is effective in articulating the requirements of mission and that utilising such an approach is the most effective means of authorising this mission in current and future generations. Etienne Wenger’s endorsement of this methodology is importantly based on an ability to construct a sense of meaningfulness through enhanced and effective shared praxis.26

4.2 Data from Survey of CRC Ministers

4.2.1 Review of Survey Arrangements

A survey was conducted examining the views of a range of responding credentialed ministers within the CRC movement after a covering letter explaining the nature and purpose of the research was sent by the CRC National Administrator to invite responses (see Appendix 1). The survey comprised twenty questions which are included, along with a rationale for each, in Appendix 2. Each question adopted a five point or greater Likert scale using terminology expected to be familiar to participants and several of these offered an opportunity to comment further in the interests of clarification. The survey, patterned on the culture and language of the CRC, sought responses for the primary purpose of enhancing findings drawn from the literature review and for shaping questions for subsequent semi-structured interviews designed to form a substantial component of the research.

The questions explored aspects of ministry calling, values, experiences of formation, and views regarding CRC training and coaching. The survey was introduced with the initial letter from the CRC National Administrator that explained the nature and purpose of the research. Exactly one hundred responses were received from the three hundred and eighty Australian CRC ministers contacted. Tabulated responses (samples of which are presented in Appendix 3) were

26 Wenger, “Communities of Practice,” 232.
then analysed for the primary purpose of identifying themes for subsequent semi-structured interviews.

### 4.2.2 Initial Survey Data

The survey respondents represented a range of ages and levels of ministry experience. Although twenty-nine per cent had been involved in ministry within the CRC for fewer than five years (the vast majority of these holding Trainee credentials), twenty-four per cent had also been in CRC ministry for at least twenty-five years. Forty-five per cent of all respondents held the highest level of credential, that of a National Minister, generally recognising service to the movement beyond the local church and also, generally, greater ministry experience. This figure was slightly higher than anticipated from CRC credential statistics, though offered the perspectives of ministers comparing contemporary training with their own formation experiences.\(^{27}\) Similarly, thirty-six per cent of respondents served in the role of Senior Minister in a local church, despite this number being thirty-one per cent in the national statistics.\(^{28}\)

Fifty-four per cent of all respondents had completed either unaccredited study or no formal study in ministry or theology before becoming ordained with the CRC. This included thirteen per cent of ministers having completed no formal training, whereas nineteen per cent had completed higher education. More than half of those surveyed completed their studies at an accredited institution, although twenty per cent undertook formal training within their local church. Generally positive experiences were reported for personal training undertaken prior to ordination, with seventy-four per cent rating its usefulness as essential or quite essential for ministry. This compared slightly more favourably with studies undertaken by eighty per cent of ministers after first receiving CRC ordination, where equivalent ratings were offered by sixty-three per cent of ministers.

CRC training was generally viewed positively, based on sixty-seven per cent of respondents affirming its clarity in addressing the overall mission and purpose of ministry. This figure was slightly higher in regard to a positive assessment of the thoroughness of training in the CRC by seventy-one per cent of ministers, which may be accounted for by the view that its training...

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\(^{27}\) Author Unknown, *CRC Ministry Guidelines*, 8. This represents a slightly higher number (43% compared with 37%) of national ministers in the CRC in Australia according to the 2015-2016 CRC annual report: Author Unknown, “Statistical Report,” 25-27. The finding that other credential levels were very similarly represented (with 29% of Ministers compared with 29% overall in the annual report and with 15% of Trainee Ministers compared with 16% overall in the annual report) may be explained by the inclusion of a smaller number of retired ministers (7% compared with 12% in the annual report).

is more broadly inclusive of elements beyond formal courses and formal coaching arrangements. When compared with alternative training options, thirty-eight per cent felt that CRC training was superior or far superior, with only seven per cent believing it to be inferior or very inferior and fifty-six per cent believing it to be adequate. Several optional supplementary comments (free data), however, indicated a lack of familiarity with the material, including: “I am uncertain as to what it actually does address,” “I have had little or no contact with the CRC training programme,” “[I have a] lack of contact with CRC training,” “I don’t know what the training tasks are,” and “I am not personally up to date [on CRC training].” Interpretations of its effectiveness therefore warranted further assessment from subsequent interviews.

Eighty-four per cent of ministers believed a blend of ministry, theology and leadership materials to be essential priorities in effective training. This perhaps reflected, for some, the status quo with the recently developed vocational course options incorporating this balance. The use of existing competency statements to define the requirements of successful ministry in each of these skill areas was deemed effective or very effective by sixty-nine per cent of respondents. Twenty-five per cent rated them as adequate, suggesting that this finding should be further explored in the subsequent semi-structured interviews.

Supplementary survey comments clarified that there was some minor dissatisfaction with the CRC ministry competencies as being too restrictive or helpful only with supplementary coaching. Having been involved with their formulation, this response was anticipated in anecdotal discussions associated with their release. The sub-committee developing these competencies believed that insufficient resources for developing more comprehensive guidelines had meant that the prescriptive requirements used would be more likely to ensure that appropriate standards were more consistently met. The tasks described were not believed to be too onerous and the CRC’s National Training Team also believed that course-based assessment tasks met appropriate auspicing guidelines, these having also been referred to the National Executive of the movement for final authorisation. Nevertheless, several survey comments reflected occasional earlier verbal feedback that requirements were sometimes too academic and therefore inaccessible and impractical, a claim that appeared to reflect past or isolated expectations within individual churches given the aforementioned lack of awareness of current courses and their minimal academic requirements.

Fidelity to the distinctive value of Spirit baptism was high, with ninety-four per cent of ministers agreeing or strongly agreeing with the classical position of its characterisation by
evidential tongues. When considering its necessity for maximum ministry effectiveness, however, this number was reduced to seventy-four per cent. Several supplementary comments pointed to examples of effective ministry not associated with Spirit baptism or speaking in tongues, but without specific reference to CRC ministry competencies, an observation worthy of further substantiation or clarification in semi-structured interviews.

In regard to the relationship between the CRC’s College of Ministry and local churches, just one respondent indicated a desire for local exclusivity in training. Eighty-nine per cent preferred a partnership between a college and the local church, but with sixty-three per cent stipulating the CRC College of Ministry to be their provider of choice, whether for accredited or unaccredited training. Supplementary comments indicated some degree of interest in utilising formation gifts within the movement and in preserving distinctive values. Some commentary also indicated a belief that coaching according to the existing competency standards ensured appropriate enculturation of candidates without the need for a CRC College to facilitate this goal, possibly reflecting a historical suspicion of centralisation to be explored in subsequent interviews.

Seventy-two per cent of ministers believed the support for coaching was helpful, although many comments revealed a lack of awareness of, or need for, available support. This possibly related, again, to the under-resourcing of communication and assistance, but was possibly also suggestive of a need for targeted offers of support, perhaps through the agency of the reinstated office of a state coach supervisor. Ministers were slightly more indicative of a need for support with leadership and coaching skills over theology and ministry skills. With fewer than six per cent indicating self-reliance in such coaching, there appeared to be scope for a loose hierarchy of formation in the spirit of the Pauline discipleship model espoused in 2 Timothy 2:2 and discussed in the next chapter. Ministers’ supplementary comments were indicative of a need for greater clarity with the expectations and intentions of competency standards, perhaps therefore offering a basis for instigating such assistance.

Universal support was expressed by survey respondents for the notion that training enhances effectiveness for every Christian, inclusive of ministers, thus suggesting a need for ongoing, detailed evaluation of formation practices and a commitment to their widespread use. If effectiveness is understood in terms of the CRC’s ministry competency standards it is anticipated that this will be reflected in the semi-structured interview and focus group data.
4.2.3 Exploring Interrelationships within Data

4.2.3.1 Ministers and CRC Training

The data findings in the previous section offered comparative insights, with findings described briefly herein to offer greater insight into the overall survey patterns prior to potential substantiation through semi-structured interviews. For instance, when comparing the credential level and years of service of ministers, it was found that sixty-four per cent of those with the highest level of credential had been in CRC ministry for over twenty years, suggesting a high degree of stability and longevity in the movement. Fifty-one per cent of all ministry credentials had been held for fewer than fifteen years with twenty-seven per cent being held for fewer than five years, suggesting an apparently healthy emergence of new ministry. Indeed, eighty-six per cent of Trainee Ministers were found to have undertaken accredited training, perhaps reflecting a new pattern of compliance with recent training initiatives. Only ministers with fewer than ten years’ experience had undertaken such training, due to its relatively recent existence, perhaps hinting at a pattern of prospective ministers more typically completing the training courses available to them at the time. Forty-two per cent of all ministers were found to have completed only unaccredited training as their highest qualification before their first ordination, with this figure rising to fifty per cent for Senior Ministers.

4.2.3.2 The Value of Positive Training Experiences

Training since ordination was highly valued by forty-four per cent of Senior Ministers as opposed to only thirty-six per cent of non-Senior Ministers. Supplementary comments revealed that short courses were of particular value, as were both unaccredited training and specific skills training for Senior Ministers. Furthermore, those who valued their own training experience positively were more likely to perceive CRC training as of value, irrespective of where the minister’s personal training was undertaken in the past. Nevertheless, fifty-two percent of those less positive about their own training were still positive about the CRC’s training, compared with seventy-six per cent of ministers valuing their own pre-ordination training. This determination was not related to the level or type of training undertaken prior to ordination.

The possibility of such a generational relationship between the quality of training experiences enjoyed by formators and ministry candidates warranted further substantiation, but seventy-five per cent of those who valued their own pre-ordination training were also likely to believe that CRC training clearly addressed the mission and purpose of ministry, compared with fifty per cent who did not. Also, eighty-four per cent of those believing that CRC training clearly
addressed the mission and purpose of ministry were also likely to believe the CRC competencies to address the requirements of effective ministry, compared with forty per cent who did not. Those generationally positive about training therefore seemed predisposed to the CRC’s primary measure of effective ministry, but were also perhaps better informed to make such a valuation. Such associations will be considered as an argument for the CRC to therefore highlight and address its mission and purpose clearly within its formation processes.

4.2.3.3 Shaping Pentecostal Distinctives

Some level of the aforementioned affinity for classical Pentecostalism was seen across all age groups, although associated comments suggested nuanced definitions were held by most ministers. In fact, sixty-eight per cent of ministers with fifteen or more years of experience were likely to believe strongly in the need for Spirit baptism evidenced by speaking in tongues whereas this number dropped to thirty-nine per cent for those with fewer than fifteen years’ experience. This suggested that those newer to the CRC movement needed purposeful enculturation, especially if ordained from outside the movement.

The nature of one’s education was seen to have a bearing on such views. Of those undertaking accredited study, forty-three per cent deemed Spirit baptism to be defined by speaking in evidential tongues, compared with sixty-nine per cent undertaking unaccredited study. Similarly, thirty-six per cent of ministers deemed Spirit baptism an essential element of ministry competence if undertaking accredited study compared with sixty-four per cent undertaking unaccredited study. This may have reflected the likelihood of unaccredited study being taken by ministers of greater longevity in the movement and may therefore have reflected an evolution in views concerning this distinctive. Accordingly, further insights were anticipated from the subsequent semi-structured interviews.

4.2.3.4 Exploring the Essential Elements of Effective Ministry

Training priorities were also investigated within the survey. There was a strong value expressed in the place of Leadership, Ministry Skills and Theology within ministry training. Comments revealed a range of specific skills that were valued by CRC ministers, such as: mentoring; business management; empowerment; character; prayer; personality development; historical and social issues; and governance. Comments, however, revealed a lack of knowledge of the content of recently-developed CRC training courses, inclusive of these elements, and thus seemed to warrant further investigation though semi-structured interviews.
The CRC’s ministry competency statements were nevertheless regarded favourably because of articulating formation requirements. Their widespread use by senior leaders in the movement, especially through credentialing processes, was seen to promote greater shared ownership and pragmatism. They had become foundational to articulating ministry requirements, even in cases where CRC training was bypassed. Informed perceptions of prescribed CRC training tasks were, however, inevitably linked to the CRC’s ministry requirements, as defined by the ministry competencies. This was due to their intentional incorporation within assessments.

In terms of developing ministry effectiveness, the CRC’s training tasks were valued by seventy-nine per cent of ministers affirming the included competency statements’ capacity to define this ministry, compared with only seven per cent of those less positive about their usefulness. This suggested that the overall structure and content of CRC training was well received by those positive about its overall intent, which was in turn shaped by positive personal training experiences. Furthermore, sixty-two per cent of those who believed Pentecostalism to be a key to ministry effectiveness also valued the CRC training tasks, compared with thirty-five per cent of those who did not. Similarly, forty-eight per cent of those strongly agreeing with the need to be Pentecostal to optimise ministry effectiveness regarded CRC training as superior to other options when compared with just twenty-two per cent of less emphatic ministers. Given that this training was inclusive of competency standards deemed to define effectiveness within the CRC, it was anticipated that further data from interviews and focus groups might substantiate this link.

4.2.4 Key Findings and Questions for Interviews

The above findings revealed a significant number of observations in their own right, but also prompted consideration of the following questions that would form the basis of subsequent semi-structured interviews. Emergent themes linked to personal experience and the level of credentialing included:

(i) the manner of the call to ministry;
(ii) the nature of personal training experiences;
(iii) the value of current CRC training in terms of equipping for mission;
(iv) the importance of distinctive values such as Spirit baptism; and
(v) components of effective formation.

These themes prompted numerous associated questions which emerged from the survey. Though exploratory in nature, these were then itemised in an endeavour to bring focus to the
key questions of this research in preparation for semi-structured interviews. These exploratory questions are therefore listed below and the subsequent section revises and categorises them further to generate those actually used in the semi-structured interviews.

**Initial exploratory questions, later refined, emerging from the survey of CRC ministers**

1. How long have you been in Christian ministry and how long has this been in the CRC?
2. When and how did you feel called to ministry?
3. What ministry-related qualifications did you gain before and since beginning ministry in the CRC?
4. How valuable do you think that unaccredited training is in preparation for Christian ministry?
5. Where did you study prior to and since your first ordination with the CRC?
6. What is your view of the importance of the location or course of study for ministry preparation?
7. What is specifically valuable in training courses that prepare people for ministry?
8. What specific areas of study have been valuable since entering ministry (if applicable)?
9. How would you describe your particular ministry focus? Is this what you trained for or has it evolved in some way?
10. When do you believe that CRC training was functioning best, and why?
11. How valuable do you believe the current competency-based CRC training is?
12. How familiar are you with the current CRC training?
13. What in the current CRC training processes most needs to be improved?
14. What was most valuable in your own training for ministry and to what extent is this evident in CRC ministry training now?
15. What is the mission or purpose of ministry that must be addressed by CRC training?
16. What significant differences (if any) do you perceive to exist when comparing the CRC movement with other Pentecostal denominations?
17. In what way, if any, does being Pentecostal specifically enhance your own ministry effectiveness?
18. How would you define effectiveness in ministry?
19. What specific skills would you like to see in training, other than the current broad offerings of leadership, ministry skills and theology?
20. Do the CRC ministry competencies specify the requirements for effective ministry? Why or why not?
21. What sorts of training tasks would most effectively assess competence to be a minister?
22. What would be most helpful to you in providing information regarding training options?
23. How much involvement should a local church have in directing the training requirements of a prospective minister?
24. How important is it for you to coach prospective ministers and why?
25. What specific resources could best help you to train prospective ministers?
The research methodology utilised sought to generate data from interview questions shaped by a larger sample of survey participants. This data was subsequently open to member checking within focus groups.

### 4.3 Interview Subjects

Interviews were conducted with ministers holding credentials with the CRC movement in Australia. Eleven held National Minister’s credentials, the highest level of recognition acknowledging service to the movement beyond the local church. Ten held state-recognised Minister’s credentials and four held Trainee Minister credentials at the time of the interviews. The twenty-five ministers interviewed represented fourteen churches, each served by a minimum of three credentialed ministers to ensure a common experience of team-based ministry service demonstrating some degree of local proficiency in engaging fully in the process of formation of new ministers.

Although some ministers were actively engaged in formation of multiple ministers beyond their local churches through involvement with CRC training and ministry coaching, some were involved as observers by virtue of their presence on ministry teams that included specialist formators. Still others utilised CRC formation processes with individual ministers showing familiarity with personal coaching requirements but minimal awareness of training content and assessment tasks. This was despite the majority of such ministers expressing a very positive attitude toward CRC formation by knowledge or reputation.

More specifically, interviewee profiles are as follows, with pseudonyms used to protect the identity of participating ministers:

1. Vic Borden. Senior CRC leader and long-term senior minister of a larger church acquiring a ministry degree since completing unaccredited CRC training in the 1970s prior to first being ordained;
2. Bryce Davies. Full-time minister and member of a multi-minister urban church team engaged in state-wide CRC formation completing postgraduate ministry training since first being credentialed after completing unaccredited CRC training;
3. Colin Michaelson. Former senior CRC leader and minister credentialed after completing unaccredited CRC training in the 1970s and supportive of contemporary CRC training but specifically urging its priority on biblical and practical foundations;
4. Bill Phillips. Long-standing pastoral care minister in a multi-staff urban church with minimal accredited training;
6. Ursula Jansen. Pastoral carer with women and in community work and a recent graduate of contemporary accredited CRC training;
7. Petra Juliani. Associate minister in a small rural church and a graduate of unaccredited CRC training;
8. Conrad Charles. Young senior minister of a rural church engaged in accredited training of younger ministry candidates undertaking postgraduate training;
9. Claire Lee. Experienced minister with former senior CRC leadership whose absence of formal training was in the interests of pursuing credentialed ministry to support the more urgent needs of her husband’s rapidly growing church;
10. Chris Samuels. Postgraduate-trained minister with parachurch mission interests believing accredited training to offer a premium formation experience;
11. Belinda Jamison. Experienced pastoral care minister in a larger urban church involved in credentialed ministry without accredited training or formation experience;
13. Kingsley Corrigan. Senior minister of an urban church and a graduate of unaccredited CRC training with no subsequent qualification;
14. Saul Dodds. Long-standing senior minister completing early unaccredited CRC training in the 1960s;
15. Oscar Jackson. Newly-appointed younger senior minister in a large rural church and a graduate of recent accredited CRC training;
16. Diana Carroll. Specialist minister in an urban church team and a recent graduate of contemporary accredited CRC training after initially being credentialed with no training having been undertaken;
17. Brian Robertson. Rural church minister completing accredited CRC training and now leading state-wide formation of ministers;
18. Alfred Majewski. Associate minister in an urban church completing postgraduate training after having been credentialed following completion of accredited CRC training;
19. Cornel Parsons. Trainee minister engaged in voluntary pastoral work in a multi-staff urban church, holding a postgraduate ministry degree and an accredited CRC qualification;
20. Dee Palmer. Trainee minister involved in community work in an urban church and a recent graduate of accredited CRC training now pursuing specialised postgraduate study;
21. Andrew Peters. Trainee minister engaged in voluntary pastoral work in a multi-staff urban church holding an accredited qualification from a non-CRC Bible College;
22. Charles Kingman. Voluntary pastoral care minister in a multi-staff urban church credentialed after completing unaccredited CRC training;
23. Bella Laurie. Itinerant minister initially entering ministry to support her husband’s church work and credentialed without training when overseeing a small rural church;
24. Bjorn Nilsen. Team pastor in a large urban church engaged in specialised postgraduate training after first being credentialed following the completion of unaccredited CRC training; and

4.4 Data from Interviews

4.4.1 Interview Arrangements
The questions used in the survey of ministers were subsequently grouped into categories. This sought to ensure efficiency by using the limited time available for each question that was finally included in the semi-structured interviews. Selection was guided by the findings regarding optimised formation processes from the literature in the previous chapter. Questioning therefore adopted the following format, with one thematic guiding question supported by follow-up prompts to be used, as needed, within the time constraints available.

1: Calling and Ministry
When and how did you first experience a call to ministry?
- How did you become aware that you were fulfilling that call?
- What, for you, are the indicators of effective ministry?
- Does training increase ministry effectiveness?
2. Approaches to Training
What is the role of unaccredited and accredited training in preparation for Christian ministry?

- How has your own ministry been influenced by the training you undertook?
- Can you identify positive influences from CRC training in the past?
- Can you describe anything you value about current CRC training?
- Has your training enabled you to develop people?

3. Training Content
What specific skills or content do you now see as valuable in training courses that prepare people for ministry?

- To what extent are these used in the CRC’s training processes?
- What could have been added or expanded in your own training?
- What sorts of assessment tasks would most effectively assess competence to be a minister?
- What would best equip you to train others for their ministry?

4. Supplementary questions (time permitting)
What do you wish you had more of in your own training?
What would you change about CRC training now?
What have you learnt about what motivates you to study and train for more effective ministry?

To enable this template for the semi-structured interviews which followed, a set of preliminary closed questions was formulated that sought to contextualise and compare data more accurately and then potentially assess similarities with findings from the survey.

1. How many years have you been in credentialed ministry?
2. How many of these have been in the CRC?
3. What credential do you now have?
4. What is your current ministry role?
5. How long have you been in this role?
6. What was your highest ministry qualification before first being ordained in the CRC?
7. Where did you study for this qualification?
8. What is your highest ministry qualification since first being ordained in the CRC?
4.4.2 Initial Interview Data

4.4.2.1 Semi-Structured Interviews with Founding Leaders

Interviews were conducted with three founding leaders who were ‘father-figures’ active in pastoral ministry and ministry training in the 1960s and 1970s, colleagues of CRC founder Leo Harris, and representative of formation for the first generation after the movement was constituted nationally in 1958. Furthermore, these leaders influenced the development of the very training experiences reflected upon by some more experienced current leaders in the main sample of semi-structured interviews. The purpose of these interviews was to gain an overview of some of the cultural, formational and theological reference points for training in the past. These served, therefore, as markers of comparison, illustrated by several quotations, in establishing recent continuity with the mission for which ministers were formed.

These respondents affirmed the value of accredited training for credibility, but only insofar as it upheld the verbal-plenary inspiration of Scripture. They sought training that would ensure accountability, whilst keeping people in their best “working zone,” and believed that their own use of unaccredited training allowed better control over course material. Little difference was perceived between accredited and unaccredited training in its effectiveness as a formative vehicle, although the assessment in accredited courses was felt to constrain and limit their content.

Ministry was undertaken by these interviewees in an era where credentialing was only offered to ministers already leading churches successfully. Training was therefore directed to this end, shaped by the experience of practitioners so that trainers would be “larger church leaders and not failed pastors teaching pastors.” Nevertheless, training of ministers was seen primarily to be the responsibility of the local church. The Crusade College of Ministry was therefore provided in 1959 simply to offer specialised formation assistance to churches since “the first Billy Adams crusade [brought] hundreds of converts and people clamouring for more training.”

The emphasis was on a “total commitment to the Word of God as the sole and single and absolute authority in all matters,” and little focus was given to the teaching of practical skills unless directly connected to Scripture and theology. Effectiveness in ministry was believed to be centred on “finding” and “doing” the will of God, but this would also necessitate ideally recognising the “call, gifting, and anointing,” before undergoing training. Formation therefore commenced in local churches and simply progressed to formal training courses which resembled a finishing school for shaping ministry readiness. Such an understanding of
effectiveness was derived from formation experiences pre-dating the use of competency standards and interviewees showed little awareness of their existence or content, notwithstanding the fact that their own comments affirmed practices sometimes addressed within them.

Students involved within their formation programs were believed to be passionately committed to training which was felt to be superior to contemporary options, despite a clear lack of understanding of present course content and emphases. This may have been connected to a priority of Spirit baptism perceived to be more strongly adhered to in the past and by which enthusiasm for ministry training was engendered when the strong desire for ministry often accompanied its occurrence.

4.4.2.2 Semi-Structured Interviews: Initial Findings

Prior to the categorising and coding of interview data, some general patterns were noted. Although it was hoped that the number of ministers from each credential category would resemble the proportions seen in the CRC’s total ministry population, the available pool of twenty-five ministers showed a higher category of the more experienced, Nationally Credentialled ministers and a correspondingly lower number of state-based, fully ordained ‘Ministers,’ despite the number of Trainee Ministers being comparable. This was judged to be of minimal concern, given that the observations of more experienced ministers would allow deeper analysis of comparisons between past and present approaches to ministry formation, thus drawing from a wider range of ministry experiences. To this end, initial plans to interview ministers in selected churches was replaced in favour of a wider representative sample. Furthermore, the number of ministers selected from each state approximated the spread of ministry representation in the overall database. This ensured that historically-significant state-based differences were reflected in the data.29 Although survey respondents remained anonymous throughout the data collection process, interview participants were personally approached to intentionally select ministers from different ministry contexts and states within Australia.

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29 The significantly larger number of ministers in the states of Victoria and South Australia was representative of membership patterns observed since the earliest beginnings of the CRC in these states. Although the precursory Churches of God movement was originally formed in the state of Queensland, its congregations were not regarded as part of the CRC movement, as evidenced in notification heralding the adopting of a united constitution for the Victorian and South Australian churches in 1958. See: Author Unknown, Revivalist 189 (1958): 1. This was also reflected in subsequent published listings of member churches.
Overall findings included the observation that a call to ministry was believed by half the interviewees to result from a personal encounter with God. Half the interviewees, including some of those valuing a divine encounter, also believed their call to emanate from opportunities to serve within a local church. A majority saw a senior leader in their church as an instrument for the articulation of their call, whether by means of a prophetic utterance, personalised encouragement or recommendation of specific next steps. Furthermore, there was some evidence of a call to ministry being interpreted in the light of one’s current frame of reference, perhaps underscoring the value of ministry service and volunteerism as a context for its development. The subsequent fulfilment of a call was rarely equated with the receipt of a formal credential. Rather, its authority was defined in terms of fruitfulness and producing an impact upon, and change within, people. Theology and/or Scripture was seen by most ministers as a vital component of formation in response to such a call, typically ascertaining the need for a formal training program which would, in turn, produce necessary growth in ministry competence.

Coaching was, however, identified as a clear need for shaping formation in response to a call to ministry by the majority of interviewees, with live or online training believed by some to be a preferable mode of formation only if complemented by a local church coaching arrangement. This highlighted the evident importance of guidance by leaders in optimising training. Significantly, a key finding of the survey was reinforced regarding the importance of experiences in those subsequently training others, with several comments, as articulated below, clearly indicating the importance of ministry quality, giftedness and experience in forming new ministers.

Fourteen of the twenty-five interviewees referred specifically to credibility in affirming the value of accredited training, although unaccredited training was also highly valued within structured ministry formation, with some stating their belief that formal training offered greater credibility with those being ministered to. Unaccredited training was deemed satisfactory for some ministers by several interviewees, with others believing it to offer a foundational prerequisite for the development of greater depth through accredited training, in time. CRC training was explicitly believed to offer important access to the movement’s values and history so that current formation processes were more widely valued in this regard than those used in the past. Training effectiveness was variously believed through a minority of comments to be enhanced through the provision of targeted resources, minimised assessment and administrative support. Although these were perhaps thought to address elements of CRC-
defined competency, and alluded to expectations outlined in such documented standards, this was not expressly stated by most ministers. Similarly, the value of Spirit baptism in formation was less evident in these interviews when compared with the survey data, although its potential importance was not specifically verbalised in the questions posed. Several comments volunteered by participants, as described in the coding below, revealed its significance in authorising and empowering ministry within the CRC.

As found in the survey responses, several interviewees revealed an ignorance of many of the present approaches to, and content of, training. Whilst this clouded a true appreciation of formation needs in the field, it highlighted the importance of clear and coordinated marketing of training programs to ministers, and not only students. This was especially important given their vital roles as ministry coaches and promoters of formation. This finding will be considered in subsequent discussion of the implications of this research in regard to the accessibility of training and its relationship to the need for church proactivity in ministry formation.

4.4.3 Coding: An Analytical Lexicon

4.4.3.1 Open Coding

Codes were selected in the analysis of interview responses to identify categories within the research findings. Interview responses were subsequently segmented and grouped, using a combination of the following in vivo and deductive terms, prior to then formulating general categories of these codes. The codes that follow are therefore elaborated as thematic markers of the semi-structured interview data, using extensive quotations in the identification of key elements of ministry formation within the CRC. The story of CRC formation is therefore told through each of these items.

Despite some being small in the number of representative respondents, each forms a key part of the picture of the movement. While this section may present somewhat as a list of small items I have valued each one as indicators of the whole. They are not merely ideas or concepts, they give expression to the experience of a people and, in turn, reveal the insights of the CRC as the Church, the body of Christ. There is an evident overlap in some cases and others could be conveniently grouped under more inclusive headings (as below, 4.4.4 Categories of Formation) but this report offers each as a distinct piece, speaking in its own right. Broad categories, of necessity, lose some of the nuances and meaning within the codes that shape the category. The following code-descriptors enable subsequent categories to be more cohesive
and undergird validity. In this way, each contributing voice is clearly and distinctly heard, and not one voice forgotten. The inherent narrative suggests a mosaic rather than a list.

4.4.3.2 ‘Academic’

The ‘academic’ dimension of formation was referred to by nineteen of the twenty-five interviewees. Comments were mostly confined to assessments of current CRC formation approaches or personal preferences in associated training methodologies. They revealed that those having trained within the CRC and/or in unaccredited courses were more suspicious of assignment-based coursework. One such respondent, Colin Michaelson, a former senior leader within the movement, referred to a tendency for people to become “bogged down in academia” whilst nevertheless accepting the need for a broad range of academic training.30 This can be linked to tendencies in early Pentecostalism towards an anti-intellectualism concerned with a potential for stifling the Spirit-filled life. Chai notes a continuing observation that many Pentecostals oscillate between extremes of “appreciating higher education and scoffing at it.”31 Older interviewees such as Michaelson appeared to hint at this but reiterated a reservation over ministry that rewarded academic requirements if ministry skills were not also learned. Comments from older ministers did not expressly reject or disparage accreditation but rather acknowledged it as “vital” for equipping and a “ticket” to ministry authorisation.

Bella Laurie, widely consulted by prospective CRC ministers for formational coaching, identified the potential for desirable competency-based formation requirements to be interpreted with an excessively academic focus. Many comments revealed an appreciation for the need to develop authority, confidence and skill through academic engagement, especially through the completion of accredited training courses covering a range of essential disciplines. Two itinerant ministers and two former senior leaders within the CRC indicated, however, that examples of excessive workload in formation processes had discouraged some prospective ministers. Bob Roberts, who was positive about CRC training but had only undertaken unaccredited study, indicated that he had spoken with numerous ministry candidates suited to practical dimensions of ministry for whom unaccredited studies were more suitable than an academic pathway. He expressed concern, along with two other coaching ministers, Bill Phillips and Belinda Jamison, that those engaged in academic courses might believe themselves to qualify for ministry roles to which they were not otherwise suited if such courses minimised practical assessment. Claire Lee was, like Jamison, an experienced minister who had pursued

30 Hereafter, direct quotes from respondents are used to seed the text in coding the relevant data.
31 Chai, “Pentecostal Theological Education,” 343-344.
credentials to assist her husband and both women believed themselves to be too busy with the needs of ministry to prioritise academic coursework which, though preferable, would have interrupted their ministry service and thus been detrimental to ministry success. Interview respondents overwhelmingly showed a clear preference for formation which valued pathways to ministry necessitating practical engagement in mission rather than academic assessment instruments alone.

4.4.3.3 ‘Access’
As an in vivo code, ‘access’ was specifically addressed in terms of a desire for flexible delivery of training options associated with effective ministry formation, therefore relating to the mode of academic engagement. “Accessibility” of online courses was deemed to facilitate the widespread availability of resources and training, often for those simultaneously engaged in secular education or employment whilst pursuing ministry advancement. Nevertheless, respondents were clearly appreciative of past or present opportunities for personal interaction with other ministry candidates and formators. This was especially evident in those undertaking online training, with Bjorn Nilsen interacting with many students through his national administrative role and reporting a significant need for the CRC to keep “the connectedness part” of ministry training. This was not without some sensitivity to cost implications and to geographical restrictions for rural churches. Bryce Davies, involved in the implementation of contemporary CRC training, similarly valued the “home grown access” to people with whom relationships were intentionally cultivated. Kingsley Corrigan, involved in state CRC leadership and ministry formation, compared present training favourably with an earlier unaccredited incarnation undertaken personally but similarly noted that, despite the “complexity of life” warranting delivery “alternatives,” there remained a need to foster relational links in optimised CRC formation.

4.4.3.4 ‘Affirmed by Leaders’
One code almost universally evident in comments concerning a call to ministry related to the need to be ‘affirmed by leaders,’ with all but four respondents articulating its place in developing confidence and clarity in their own formation journey. Whether affirmed in connection with rites, such as personal prophecy or water baptism, it was important that overseeing leaders, “believe this is what God has revealed to them,” and that, “potential and fruitfulness” should likewise be clear to such leaders. Several ministers revealed that senior leaders in churches encouraged the cultivation of the call through formal training and those who had not undertaken formal training prior to ordination were substantially less likely to
experience affirmation by leaders. Jamison believed that courses could “fully inform” people to better identify those called to ministry. Personal affirmation by leaders was typically associated with voluntary submission to the practical needs of a church and its Senior Minister, being particularly endorsed by those involved in state-wide implementation of CRC training within differing contexts. One of these, Brian Robertson, valued “submitting to what the Senior Pastor sensed and then invited [him] to do,” whilst Davies similarly suggested that: “Calling often looks like a job offer because people like you and offer you a chance to have a go.”

Nevertheless, the proactivity of ministers in affirming a candidate’s call was clearly important, too. Phillips, serving in a church led by a widely-respected CRC minister, believed that the call to “something magnificent and much bigger than us” was cultivated by him as he followed this with an intentional “[tap] on the shoulder,” saying, “I want to take you to the next level.” This same minister, Vic Borden, had himself valued “that conforming word by [his] pastor” when responding to a call to ministry some twenty years prior in a different CRC church. Such a rite of passage appeared to be an important heritage to preserve, with the younger minister saying that he could now “tap anyone in the church on the shoulder because [he was] one of the originals.” Michaelson also reflected that his senior minister had, some forty-five years prior, “channelled the desire for full-time ministry,” whilst his protégé, Alfred Majewski, also interviewed as a now-credentialed minister, felt similarly “recognised” with the authority to pursue his own call. Chris Samuels had become involved in a CRC church more recently after pursuing postgraduate studies in another movement and also felt that his call to ministry was legitimised by leaders speaking “into [his] life … as a confirmation of what God want[ed].” The voice of experience as a qualifying and authenticating element of formation cannot be underestimated within the CRC.

4.4.3.5 ‘Affirmed by Others’
Related to the code regarding the role of leaders was that of needing to be ‘affirmed by others.’ Credibility with church people and their verbal confirmation of calling, en masse, was an important qualifying voice variously interpreted as “making a difference,” or being “productive,” noting reflections concerning evident change whether immediately or over time, or more specific approval such as: “You’re really called to this.” This was irrespective of the nature of training undertaken. Davies, who had recently completed a postgraduate ministry course, observed: “People affirm that … I’ve said something, done something; it doesn’t get more complicated than that.” Laurie, who was more recently credentialed in a small rural church after completing unaccredited CRC training, noted that others could see something in
her and helped her to “step up when there was a leadership vacuum.” Saul Dodds, an older untrained minister of a small urban church, suggested that it took ten years to accept that God was showing him through others that he was gifted. This appreciation of call through the voice of the people appears to recognise the significance of the Christian community in shaping effective ministry formation and was an essential complement to ministry authorisation regardless of any training courses undertaken.

4.4.3.6 ‘Application’
The need for ‘application’ of the cognitive dimensions of formation was a code addressed by four out of five interviewees. They overwhelmingly affirmed the need for “focused application” of theology, leadership, and ministry skills “in a local church context,” which is unable to be divorced from the need for “hands-on mentoring” and a “transference of life skills” that enable leaders to “model Jesus.” The need for field-based assessments within training courses was seen as integral to the shaping of ministers who thereby become effective in the practical enactment of mission. Parsons undertook an early contemporary version of minimally-accredited CRC training and deemed that its practical application of the course content was a helpful first foray into training that was not subsequently improved in his later completion of an external ministry-focused Master’s Degree.

4.4.3.7 ‘Articulation’
‘Articulation’ of a call to ministry was a code associated with the manner of affirmation of that call. The need for training was a formational ‘next-step’ dimension that typically emanated from the affirmation of leaders and was then, in some cases, accompanied by the affirmation of others and by intentional coaching or mentoring processes. Articulation represented a “leap of faith” for Parsons who, despite his training, had yet to commit to a vocational leadership role. Others similarly identified it as the moment of getting “serious” about the call or the process of “stretching” or being “equipped” in response to that call (which included ongoing service to demonstrate faithfulness, as well as formal training). Nevertheless, the unfolding of the call was also “interpreted” in the light of current experiences, regardless of training undertaken, with the untrained Lee reflecting that this occurred in response to childhood reading about missionaries whilst for Dee Palmer, a younger degree-level trained minister, this was in response to television viewing and reading about ministry service within a Catholic convent. Michaelson similarly felt an initial call to missionary service due to his “frame of reference” which was later reinterpreted and validated as a call to pastoral ministry through engagement rather than education. He subsequently assumed the role of supervisor of another
of the interviewees who was therefore (allegedly helpfully) asked to verbalise his call for further exploration of its significance. For Andrew Peters, however, hindsight reinterpreted his call in terms of the pursuit of affirmation by others. To this end, Davies identified a need in prospective CRC ministry candidates for their call to be explored with greater intentionality so as to expose any misplaced motives, suggesting that: “Not enough was put into what [he was] hearing and what [he was] feeling.”

Identification of a call to ministry may therefore be prompted by others in the context of serving a church. Its interpretation in light of current circumstances, however, seems to warrant supervisory coaching to help articulate and clarify subsequent courses of action that serve to consolidate that call. It is then shaped by specific training, coaching and the outworking of an ongoing role within a Christian community.

4.4.3.8 ‘Called by God’
The universal prevalence of the importance of being ‘Called by God’ was associated with direct affirmation by leaders and others within church congregations, as described above. The call was typically interpreted, however, in alignment with one of the five ministry gifts in Ephesians 4:11, with Majewski seeing that he had been “sent to the body of Christ as one of these gifts,” and that anyone not so called was likely to waste any training efforts invested into them. As observed in the literature, CRC ordination constitutes formal call recognition through the identification of such gifts and this fact was identified in several interview responses. Whereas training was believed, by many, to shape or refine their calling, others believed the call to be evident to themselves and others through the investment of their passion or gifts within local churches. Lee reflected that she didn’t analyse the call but was “just caught up in doing it.” Several ministers associated the recognition of their call with a “mantle” of authority accompanying congregational recognition of “serious ministry as the point of the call.” Verbal descriptions of the call were framed in terms of a “prodding of the heart,” a “prophetic word,” God planting a seed, “encounter,” God acknowledging what was already being enacted, “divine conviction,” “God speaking,” being “led” by the Holy Spirit, “Baptism by fire in a real experience of God” at the point of no return, and God “shifting something.” These comments variously depicted a genuine sense of divine impartation, rather than merely denoting assent through religious symbolism or proactive study.
4.4.3.9 ‘Coaching’
As expected, ‘coaching’ was a code closely associated with the development of ministry competence and referenced by every interviewee. An integral part of the “total package” of formation, it was seen as inclusive of mentoring and essential to accountable ministry growth by most respondents. Nevertheless, church independence was seen to be a potential threat to effective coaching, whereby a system was needed to train coaches, use secondary resources, and ensure the accountability of coaches to deliver optimal formation. The voice of experience was valued in coaching relationships for Davies who appreciated that a person “further down the path” than themselves could speak “with great power.” However, the personal impact of a relationship by which strengths and weaknesses could be identified was suggestive of some necessity in tailoring any support offered. For Peters, this made coaching more effective after the completion of initial training courses. Minimal acknowledgment of existing CRC coaching processes was indicated by the absence of any significant links to the elements of stated value already currently offered, as well as by associated comments revealing limited awareness of competency-based coaching provisions within training courses. Nevertheless, several ministers affirmed the value of apprentice-style coaching to complement training courses and to both model and develop competence in the field. Importantly, this was also felt by Parsons to be a model enabling the development of coaching skills that could help to perpetuate effective formation. Impartation was similarly valued, where Borden identified specific values-shaping benefits from a formal mentoring process and Oscar Jackson similarly acknowledged the shaping of competence in alignment with CRC distinctives. Robertson also affirmed the capacity of experienced coaches to know strengths and weaknesses and to therefore best direct growth through a transfer of experience. It appeared that coaching, inclusive of mentoring, was highly valued overall as a means of providing tailored and relationally-validated enculturation and upskilling in any effective formation process.

4.4.3.10 ‘Competency’
Coding ‘competency’ required the identification of specific responses to stated elements of ministry success by ministers and by the CRC, as well as the preferred means of assessment of that competence. Competence was strongly framed in terms of quantifying the development of practical ministry skills and character attributes, although the qualification of coaches to assess competence was a significant factor in determining formation success. Petra Juliani, reflecting on her own recent CRC formation experiences, expressed concern as to whether ministers could articulate well enough in areas of competence to, in turn, transmit requirements to others. Integration of the CRC’s competency standards with current training processes was
nevertheless appreciated by several interviewees as “far superior,” “they identify what people haven’t done,” and “[they are] milestones and markers, not serendipity.” However, comments generally revealed less familiarity with their integration into existing CRC training courses than was expected. Nevertheless, Nilsen’s CRC administrative role had ensured connections with many examples of training implementation and he noted that training courses were “so closely aligned with the competencies” that this was “a stroke of genius.” The necessity of developing preaching skills was identified as a particular emphasis essential in developing ministry competence. Carlos Alejandro, a recent CRC course graduate and appointee to a rural ministry role, lamented that formation processes had seemed intent upon producing only pastors, although the multi-faceted nature of CRC training courses and competency standards were enforcing greater diversity. A general absence of comments by pastors linking CRC competencies to course content or of affirmation of the preferred elements of competence in courses nevertheless appeared to confirm the survey finding regarding a general lack of familiarity with CRC formation processes.

4.4.3.11 ‘Confident’

The in vivo reference to confidence was derived from statements reflecting the capacity to operate more effectively as a CRC minister when feeling both adequately prepared and relationally connected. Theology improved the sense of preparedness, giving “confidence to apply the learning in ministry,” even if this learning took the form of unaccredited study. A sense of belonging within the CRC was integral to sharing its values and vision, as referenced by Nilsen: “Coming into that relationship with CRC ministers was foundational to ministry confidence.” Diana Carroll reflected on her pre-formation aptitude: “You just don’t have confidence in yourself.” This engendering of confidence by leaders required intent, rather than perfection, with one respondent believing that “sharing stories of uncertainty” helps in the outworking of the call. The development of confidence in and through CRC formation was also connected to training inclusive of ongoing competency development, with Charles Kingman claiming the escalating importance of this pathway: “I’ve got confidence in our training that if it’s done how it should be with competencies and formal training at the end, we should have well-equipped ministers.” Clearly, ministers felt emboldened by inclusion and shared ownership that was fostered by formative intentionality on the part of themselves as candidates, the formators they looked up to, and the processes utilised. The inclination for those training externally to the CRC’s processes to then be less affirming of their value was related to a belief, in several cases, that their own formation experiences were somewhat superior, despite the absence of any confirming evidence.
4.4.3.12 ‘Confirmation’

‘Confirmation’ of the call to ministry was believed by respondents to be enhanced by completing a course of study as reflected in several comments such as in acknowledging that the call was “going to [Bible College] and pursuing ministry,” and that “Bible College fulfilled the call.” The call was also marked by ordination wherein “ordination confirmed the call,” and other spiritually significant moments such as Spirit baptism, hearing from God, and then hearing congregational acknowledgment of effectiveness. Accordingly, several ministers believed their success to be noticed by others. Such mileposts on the journey toward ministry recognition were inclusive of affirmation by supervising leaders: “When leaders speak into your life it’s more of a confirmation of what God wants for you.” These also incorporated involvement in serving alongside the completion of training, as for Juliani who saw the call evolve as she “picked up responsibilities gradually.” These dimensions clearly preceded training for many and, naturally, preceded ordination. The role of the local church in providing pathways to ministry involvement was perhaps the most critical factor, with Lee remarking, “I don’t think I analysed it; I was just caught up in doing it,” and Laurie leading a church for three years before pursuing the suggestion that she “should” receive a credential. Jackson identified several smaller steps as clarification of direction, saying that he never had “a grand master plan,” and Jansen recalled an awakening moment within her volunteer pastoral role: “This is what you call ministry.” Confirmation of the call, then, was through a journey of faithful response to that call, rather than arriving at a destination, with one minister describing it as a “natural progression.” Davies reflected upon being told, “You’re not going to get all the certainty you’re looking for at this point of time,” believing that a period of discernment of the call to ministry was a necessary means of clarifying its essence and its outworking.

4.4.3.13 ‘Connection’

The need for ‘connection’ in effective formation was identified widely with supportive comments including: “You can’t be left alone to articulate the calling;” “You do need the connectedness part;” “You hear people’s hearts and that rubs off as well;” “She is having a lot of interaction and she has really grown.” This connection included that with fellow ministry students in interactive settings which Nilsen believed to be optimised in unaccredited training. Jackson valued it more if within the “same cohort.” This attribute was more desirable among younger ministers, although this was also desirable within coaching and not just peer connections or study-based interactions (noting the “the power of the relationship.”) Whether such coaching was or was not formalised, willingly submitting to ministry experience
(including within formal courses where “you want to learn from the person”) was a key to enhancing the value of these connections. Parsons stated that coach training was an essential part of stimulating effective formation, though, with another similarly identifying that “[c]oaching and mentoring training helped to shape the current relationships with young people in terms of structuring plans and developing one-on-one connections.” Beyond ministry training, ongoing formation of ministers was believed by some to be enhanced through connectedness to others in the movement: “It’s always going to be about people;” “To some degree I isolated myself a bit and there was a combination of pride and personality at work.” “Conferences,” professional development, or coach training was seen, through ministers’ responses, to offer greater ongoing connection to the movement’s values, which are then also well received in newly-formed ministry candidates. In each case, however, engagement by both parties was evidently beneficial to favourable relationally-based outcomes.

4.4.3.14 ‘CRC’

As expected, the CRC was inextricably linked to interview comments regarding its own formation processes which were viewed positively by many ministers. Carroll expressed a belief that little more could be done than to resource ministers to equip their churches and was appreciative of this intentionality. Associated ministry confidence was acknowledged by Kingman: “I have put my life in the hands of CRC ministers with full confidence that our doctrines are pretty sound.” Distinctive doctrine was typically felt to be biblically “solid,” emphasising Spirit baptism and Pentecostalism, faith and miracles, the authority and inspiration of Scripture, and implications of the identification of the Christian as a “New Creation” (derived from 2 Corinthians 5:17 and Galatians 6:15). Such value was associated with CRC training courses, especially those that were unaccredited and therefore unencumbered with the sort of external administrative or procedural requirements that left some “discouraged and overwhelmed.” Past courses seemed to some to offer less consistency and quality, despite the views of founding leaders in the movement who provided such training, although further investigation revealed course concerns to be associated with CRC training in the years between the Crusade Bible College’s existence and the resurgence of training in this century. It was nevertheless felt that personal impartation was a necessary element of formation that had been maintained. There was some belief that less formal training was simply precursory to the desirable possibility of further accredited study. Favourable comments regarding CRC connections beyond the local church were linked to the importance of corporate vision and historicity, these being regulated by CRC competency statements in formation processes.
4.4.3.15 ‘Credibility’

‘Credibility’ in formation processes was substantially linked to the character attributes under development using established CRC competency statements. This was of considerable importance to some interviewees, perhaps due to the impact of ministry upon people. Comments from respondents placed little significance on the assessment tasks used, but showed some value in sustainability (and therefore accreditation) and in residential or live environments that allowed integrity to be shaped. Samuels stated his belief at the time of joining the CRC that the movement offered no training because what it had was not accredited, whereas Palmer viewed past training as inadequate and current incarnations as being more cognisant of unnamed “bigger picture” formation issues. These factors appear to be suggestive of a greater need for training courses to develop a more overt provision of elements deemed most helpful by ministers to overall formation for eventual success, irrespective of their academic rigour.

4.4.3.16 ‘Depth’

‘Depth’ in the study and understanding of both the Bible and ministry skills was a valuable asset in formation for some ministers, and especially in regard to the pursuit of training courses. Such depth was associated with conformity to the example of Jesus and therefore to the spiritual character of those following His example. A desire for such depth was therefore an extension of spiritual formation and Christian discipleship. The perception that CRC courses were not as substantial as some externally accredited courses was not universally shared by those whose responses addressed this attribute. Indeed, many shared the view of some of the movement’s founding voices that the need for skills to be developed within churches, and for effective ministers to beget effective ministers, warranted shared ownership of best practice. This was preferable to deferring to the perceived credibility of various accredited programs which might nonetheless lack depth in some requisite formational elements, notwithstanding the observation that depth was referred to only by those interviewees who had undertaken some form of accredited study.

4.4.3.17 ‘Discipleship’

‘Discipleship’ was associated with impartation through spiritual formation processes that fulfilled a particular calling. This was predicated on submission to leaders as an extension of submission to Christ, with Jamison also remarking on her own pursuit of leadership as an extension of discipleship. Other ministers suggesting that discipleship is ultimately about
“building people,” “seeing people equipped and released uniquely to fulfil their potential,” or “empowering” them. Discipleship was most effective when the discipler was spiritually healthy, with Michaelson reflecting: “When I am going well I am a better trainer.” Several indicated that effective discipleship within formation processes needs to identify and release passion in individuals, rather than simply impose a generic process. Of particular interest was the finding that barely one in three ministers undertaking either unaccredited study or no study at all referred to discipleship in relation to formation, whereas this was a subject of interest to almost four in five interviewees who had completed accredited study.

4.4.3.18 ‘Discipline’
“Discipline’ was, for many respondents, associated with the need for the external motivation for formation provided by leaders or training assessments. This was considered detrimental to the success of online learning where minimal processes of timely accountability needed redress due to the lack of personal discipline of many students and coaches. Formation effectiveness in the CRC was therefore linked strongly to the role of the appointed coach responsible for determining competence according to the CRC’s articulated standards, which was perhaps not understood by some to be central to the implementation of contemporary CRC training options. Such accountability was believed by respondents to equate with submission to Christ through leaders. Nevertheless, training and accountability for coaches was considered advisable by some in the interests of a greater understanding of the ways in which collective discipline might enhance formation effectiveness perhaps because of the increased capacity to address CRC competency standards. Alternative approaches outside the CRC were thought to be available only in accredited training which was, for some, excessively costly and thus inaccessible. Almost all interview comments on discipline were found to have been made by those who had undertaken some form of accredited study.

4.4.3.19 ‘Distinctive’
‘Distinctive’ doctrine was identified as being present within the CRC and needing preservation in formation processes. Doctrine specifically regarded as important for ministry efficacy included “baptism in the Holy Spirit,” with several using the equivalent term, “Spirit baptism,” and Juliani referring to the practical outworking of this experience as “foundational.” Other distinctives identified included: being “led by the Spirit”; using “gifts of the Spirit”; the “New Creation message”; faith and miracles; CRC history; “revival”; “deliverance”; “praying for the sick”; and “missions.” Jackson identified the need for these to “be imparted to those younger people coming up,” in the interests of generational fidelity to a shared and preferred culture.
4.4.3.20 ‘Effectiveness’

‘Effectiveness’ was specifically addressed in interview responses by all ministers and was measured in terms of fruitfulness for most. Though incorporated by addressing prescribed CRC competency standards, this was not typically stated in such terms. Rather, interview comments showed some degree of overlap with the skills and knowledge addressed therein and their subsequent transference into the formation of others. According to Alejandro, Corrigan, and Conrad Charles this was seen as an essential multiplication of self in their work with the development of multiple younger ministry candidates. Kingman advocated an assessment of the “fruit” in the field for any ministry alleged to be successful: “Fruit is a very effective way of showing effective ministry; you've got to put pressure in the pipe and see where the leaks are.” This was, however, to be measured according to variously specified attributes of ministers. Assessment of growth in terms of church numerical increase was negligible, with Juliani noting that “requiring the fruit of growth would negate the relevance of many churches.”

By contrast, Davies’ measure of “people moving forward in their journey with Jesus” typified a desire for an observation of competence which, despite being specified by the CRC, was not precisely articulated in such terms by interviewed ministers.

The elements of competent ministry identified by interviewees, though somewhat dependent on the specific nature of one’s call, were generally inclusive of: salvation (and communicating the Gospel); healing; miracles; integrity; hearing from God; passion for God; “knowing His Word”; Pentecostalism; mentoring; multiplication; servanthood; spiritual growth; gift usage; impact upon people; empowerment of people; growing teams; “people moving forward”; and “doing what God wants.” Such effectiveness was regarded as inherently quantifiable and therefore able to be evidenced by congregation members, though with the need to encourage individual expression. This perhaps attested to the need for competency determination by coaches to more specifically account for congregational attestation of CRC standards, as will be discussed in chapter 6. For Carroll, this attestation would include foundational evidence of ministers “listening to the Holy Spirit” in order to enable and therefore validate competent ministry.

Traits of effectiveness were, for interviewees therefore, inseparable from effective formation processes, thus warranting their inclusion in training courses and coaching regimes. This also appeared to implicitly affirm the use of CRC competency standards. With some advocating the training of coaches for the optimised effectiveness herein described and, with others
highlighting the need for greater accountability and discipline in formation, consideration is surely warranted in the shaping of future coaching prowess in the CRC.

4.4.3.21 ‘Equipping’

‘Equipping’ was a term used synonymously with ‘empowering’ by some, but widely used as a generic descriptor of formative tasks inclusive of formal and informal coaching and training, as well as the promotion of biblical foundations for spiritual growth. For CRC ministers, this warranted the use of the movement’s approved competency statements in defining and developing ministry aspirations which were concomitant with a willingness to serve in the local church. Prospective ministry candidates were first engaged in relevant ministry roles prior to being ordained in leadership vocations, in keeping with the use of the term, ‘equip’ derived from Ephesians 4:12 and in keeping with the practice of ordination espoused by founding CRC leaders. Accordingly, formators were seen as equippers whose work necessitated the production of those who would undertake ministry and who would, in turn, commit to “duplicating themselves” using specialised resources. For several interviewees, this was seen to be enhanced by means of accredited training which was most relevant to improving preaching skills and aspects of administration and was therefore especially likely to be engaged in preparation for ordination or similar ministry authorisation. Lee specifically quantified equipping in terms of the nature of one’s call to ministry, suggesting that, “The greater the call, the more you have to equip yourself.”

4.4.3.22 ‘Experience’

Coaching for ministry, whether formal or informal, was seen to be enhanced by ‘experience.’ A grateful Majewski stated, “You've got respect for the people who've gone before you,” whereas Roberts believed younger ministers to be lacking the “level of complex experience that we have,” when comparing them to his peers. The rapid growth of churches under the leadership of experienced ministers was contrasted by another respondent to his own church which only grew after he attained similar standards of excellence. “Sitting under others' ministry” was recognised as a means of acquiring such experience, although there was also some value expressed in more formally “evaluat[ing] that experience,” by ensuring the input of “genuine ministry experience” (italics added), and in therefore undertaking formal training which was more likely to offer a breadth of the same. To this end, the regulating influence of coordinated training offered by the CRC was acknowledged as providing a consolidating “level and depth of experience,” with course materials written by people “experienced in that area.” Modelling important experiences in Pentecostal churches was also valued by Samuels,
although several ministers recognised this integration as occurring within unaccredited CRC training and associated service roles in churches. Parsons claimed that Master’s level training merely offered greater breadth, but not necessarily depth, of experience when compared with an unaccredited CRC course he had completed.

The stated value of the experience provided by others was evident within most of the courses approved for the credentialing of CRC ministers, but was ironically bypassed in the ordination of some when the candidates’ own experiences were deemed an equivalent of formal training. This was noted by Lee: “In the ordination interview I asked if I needed to do any training and was told I didn't need to due to prior experience.” However, she noted the value of approved training: “Education becomes your experience; as you absorb it you are changed by it and it becomes part of you and your paradigm.” CRC formation would therefore surely be served best by integrating currently disconnected training and ordination processes.

4.4.3.23 ‘Feedback’

“Regular honest feedback” was felt to be a helpful formative tool promoting comprehension within coaching (“from experienced leaders”) and also training (through necessary “discussion”). Lee noted: “If you are going to teach the Word of God you have got to have a sound basis and feedback on what you are understanding.” A congregational role was therefore appreciated in assessing the benefit of ministry skills such as preaching, as noted by Majewski (“feedback I was getting from others”), Samuels (“we get consistent feedback on our [preaching]”) and Davies (“people were responding to what I was trying to do as a pastor”), however the need for more quantifiable feedback in the form of performance reviews was also acknowledged. The similar provision of feedback through assessment in formal training suggested a need for greater use of objective and intentional feedback at all stages of formation.

4.4.3.24 ‘Focus’

‘Focus’ was applied to indicate the intentionality and discipline required within both ministry coaching and formal training where accredited courses ensured that “deadline driven” ministry candidates “really have to make a commitment.” It was also applied to the ongoing determination of ministry role suitability. Parsons was conscious that continued training was about “preparing for the future,” whilst Alejandro affirmed: “If people are serious about [what God has called them to] then they are going to want to be trained … it all depends on what people prioritise.” The need for focused ministry development, whether formal or informal, led Kingman to hypothesise that local churches could potentially “cut corners” in formation, thus
suggesting the importance of accountability and denominational collegiality for formative effectiveness, as seen in the CRC training which was nowadays, according to Corrigan, “a lot more streamlined and focused.”

4.4.3.25 ‘Formal’
The need for ‘formal’ training was inclusive of “hands-on coaching” but also a preference for “mandatory” ongoing professional development, according to some ministers. Its value in promoting focus, or discipline, was not at the expense of informal training which was observed by several ministers to be an inevitable and important component of formation. Formal training was nevertheless valued for its prescription and range of content. The fact that informal training was preparatory to more formal examples in almost all cases did not remove the need for its continuation at every stage of ministry development, even beyond ordination as a requisite element of life-long learning. Palmer also typified the belief that formal training, especially if accredited, produced ministry credibility. Charles’ initial aversion to formal training subsided when “forced” to undertake a course which also increased his appreciation for unaccredited courses.

4.4.3.26 ‘Foundation’
The ‘foundation’ of effective ministry was perceived, by several interviewees, to be a comprehensive understanding of Scripture (with responses valuing a “solid biblical foundation,” the filter of “a biblical base,” “good biblical foundations,” and “biblical understanding and knowledge”). This was sometimes built through unaccredited training, without progressing to accredited study, but without which further growth or development did not necessarily happen. The importance of developing competencies beyond biblical literacy and theological application was not denied, however both accredited and unaccredited training were highly appreciated if able to provide perceived “depth” for effective ministry through the establishment of biblical foundations.

4.4.3.27 ‘Gift’
A strong recognition of the presence of an Ephesians 4:11 ministry gift in ministry candidates was expressed, reflecting CRC ordination practice. Davies described the impact upon formation: “If a gifting can't necessarily be taught, this begs the question how important the call is versus the content and what this call is based on and what we end up recognising.” Others, however, recognised the importance of proactive identification of such gifts through intentional formation within local churches, such as Robertson suggesting that practitioners
aim to “recognise [the gifts] in others with a personal approach and encourage development.” Personal ministry gifts were therefore deemed essential in prompting replication of similar gifts in others. Several believed the level of formality involved to depend somewhat upon their own giftedness in formation practices, but made particular reference to the importance of a balanced approach. Michaelson specifically alluded to the need “for the five ministry gifts to be involved” in formation and another to the need to be developed “outside personal gifting,” thereby highlighting the potential dangers of insularity or isolationism. Discernment of giftedness was recognised as itself being a Spirit-empowered gift, rather than a natural aptitude, as if to perpetuate a desire to enact giftedness already resident. The Pentecostal predilection for prophetic practice might therefore be utilised to ‘call out’ the ‘call on’ individuals in a proactive determination to affirm them whilst also recognising their giftedness. This would use multiple existing ministries to stimulate gift reproduction in others, albeit through the enabling work of the same authenticating Spirit.

4.4.3.28 ‘Help’
The need for ‘help’ was, in part, a reflection of the need to share resources and recognise variform gifts in church ministry. Such helpfulness was, however, reflective of a genuine desire to promote and support the connectedness and interdependence of ministry within the CRC and beyond. Indeed, there was acknowledgment that the value of personal networking warranted initiative being taken in deriving benefit elsewhere, as needed. Michaelson specifically admitted that failure to do so was due to busyness, in part, but that “some of it was that [he] didn't want to seem a failure and didn't want to acknowledge that.” Proactive helpfulness was seen to be more effectively offered on the terms of the recipient according to Parsons who advocated tailoring formation needs by asking candidates about the “passion or injustices they are angry about.” Carroll, however, harmonised competing concerns by suggesting that performance reviews could more adequately ensure tailored formation solutions were nevertheless matched to intentional follow through by more seasoned, and perhaps more gifted, ministers where needed.

4.4.3 29 ‘Identification’
‘Identification’ was typically linked to the call to ministry, with some recognition of the importance of this preceding intentional coaching or training. As with tentative conclusions on helpfulness, there was some consideration given to the need for mutual interaction in determining the relevant thoughts and emotions of prospective ministry candidates. Nevertheless, identification was also linked to the recognition of tangible success in ministry
as an integral component of such conversations, and also to the need for experienced ministers to “identify leaders when [training] them.” The need to recognise calling, fruitfulness or giftedness was therefore thematically linked to formative practices.

4.4.3.30 ‘Impartation’
In addition to the ‘impartation’ of authority by leadership and congregational recognition and by credentialing processes, there was also an understanding of its divine transference “through the power of the Holy Spirit.” Whilst training was an essential component of formation, ‘impartation’ became conceptually representative of the priority given to informal, even at times intangible, processes. Peters, a volunteer minister, described this as “a mantle of leadership” coming upon a credentialed minister, whereas Jackson found motivation in imparting such authority to people believing that CRC distinctives should specifically be inculcated in young people through association and interaction, just as he had received this benefit from his own coaching minister. Legitimisation of the personal formative priorities of such coaches, though giving some appearance of autonomous partiality rather than cooperative interdependence, were inevitably regulated by the range of ministry gifts and overall training diversity available.

4.4.3.31 ‘Knowledge’
‘Knowledge,’ somewhat disparagingly associated with unapplied theological study, was perceived to be of minimal value without application or commensurate experience in life and ministry. Kingman stated: “Knowledge is everything but nothing if you don’t use it.” Johnstone suggested that it was only by pursuing ministry that one could use knowledge, exemplifying a thematic view that such information could enhance ministry competence only with application. Peters more specifically affirmed the value of specialised knowledge in personal formation of others for ministry which Majewski saw as integrated with competency development and coaching. Roberts lamented the presence in churches of young people with “a head full of knowledge, but no life skills” and affirmed the opportunity for experienced ministers to redress this perceived imbalance. Formal and informal training and coaching were almost universally valued, not in contrast to the shaping of knowledge by complementary formators which was itself valued, but rather in conjunction with it. This would therefore facilitate a purposeful and integrated formation partnership, as discussed in the next chapter. This was accompanied by the regulatory advantage of such supervision being approved by denominational bodies or similar, rather than adopting unchecked and self-directive approaches. Some ministers valued
their theological study as “a properly-structured course [that] gave a pathway” of formation and addressed important knowledge gaps.

4.4.3.32 ‘Leadership’

‘Leadership’ overlapped and was embodied in many other codes, but it was specifically referred to by ministers in relation to the functionality associated with roles, inclusive of senior ministry in churches, coaching (or mentoring), and proactive formation initiative demonstrated in other contexts such as training courses. Accordingly, it was particularly associated with impartation through ordination, and therefore with recognition by others, commencing with those in the local church who were required to identify and demonstrate characteristic servanthood. The need for influence to be modelled but affirmed was strongly associated with achieving maximum success within the CRC. Replication of ministry was felt to be a hallmark of this optimisation, seen in the development of new ministers, but also in ministers’ own development of new disciples and leaders in churches. Michaelson reflected: “If they can't multiply small groups they can't lead a church; I just see that as the pastoral side in miniature.” Ministry formation, as a specialised form of this discipleship associated with spiritual formation, was contextualised by “reflecting” and gaining “confidence” from “sitting under” and “submitting to” other leaders, and this was sometimes seen as an inspirational experience. Training courses were felt to warrant provision by some level of specialised ministry, reflecting the need for aforementioned leadership balance in formation processes.

4.4.3.33 ‘Multiplication’

‘Multiplication’ was terminology representative of discipleship replication needed within all examples of spiritual formation. Specific application to ministry development was through the input of coaching ministers and the giftedness of fruitful ministers where such success was in evidence in the lives of those impacted, especially in local churches. Alejandro believed: “If you’re not multiplying yourself something is not quite right.” For Lee, this multiplication in people was the embodiment of ministry success in the case of, “a lady [who] took the teaching … and passed it on; she became the message,” or in the example cited by Michaelson of those leaders working under the direction he and his wife provided: “They caught something from us initially, but they ran with it.” Other examples were enhanced by resources and training but similarly emphasised transference, impartation and impact through the giftedness of overseeing individuals.
4.4.3.34 ‘Opportunity’

‘Opportunity’ was indicative of serving roles that were undertaken within local churches, either through the intentional leadership of an overseeing minister, or the proactivity and altruism of the emerging leaders making themselves “available” and “stepping into” roles. Training aided in the creation or legitimisation of opportunities to enter new roles, but also to engage in reflective practice, especially where entry level or unaccredited courses offered such opportunities to those otherwise unlikely to engage in study.

4.4.3.35 ‘Passion’

‘Passion’ was deemed an indicator or product of ministerial aptitude, but was typically released by first undertaking purposeful commitment to serving or training in response to a divine “stirring.” It was felt that passion could be engendered, in part, by marketing various examples to others with whom there would also be relational connection, in the interests of stimulating such engagement. Enjoyment in ministry was typically derived from successful impact on others demonstrating discipleship growth, with one minister revealing his excitement over the development of Trainee Ministers. Similarly, Juliani observed that her own ministerial development was enhanced by formators who “were passionate about areas of expertise.” These dimensions were suggestive of a positive feedback loop by which great benefit was enabled in candidates in cases of purposeful and passionate leadership intentionality.

4.4.3.36 ‘Prayer’

A commitment to personal ‘prayer’ (especially where complemented by coaches or others) promoted accountability for growth, whilst being recognised as the very resource stimulating the initial gifts and the desire to use them. Despite undergirding ministry practice, prayer was not intended to supplant responsible action that would expedite such ministry engagement. Samuels felt, however, that prayer was more explicitly referenced as a primary resource in unaccredited training by comparison with other training options available, although this was assessed by his own exposure to minimal training platforms. Though prayer was addressed in few interviews, Carroll declared that its absence necessarily left one with “nothing to give” and Dodds saw prayer as integral to one’s capacity to engage in ministry. Lee also remarked on its foundation for successful coaching redress, noting that she would “spend time with a person hearing their heart, listening to them, really praying for them [when she could see a need for] adjustment in their lives.” Evidence of the relevance of prayer to the various dimensions of ministry development highlighted a further element of intentionality required throughout formation.
4.4.3.37 ‘Purpose’
Intentional coverage of certain course content was linked to ‘purpose’ for some interviewees, requesting culture, history, and church practice (inclusive of pastoral care) to be developed in prospective ministers. This was aligned to the desire for systematic training and focused coaching for optimised ministry formation. Accredited training thereby offered the additional benefit of better equipping trainers. Nevertheless, the need to tap into the purpose for which candidates were called or already serving was important to some ministers, notwithstanding their need to also commit to priorities deemed essential to their formation. Newly-appointed senior minister, Mark Johnstone, identified the twin purposes of training as producing “competent people” and then helping them to “follow the call of the Holy Spirit,” despite not having undertaken formal study, himself. Such purposes in formation were contextualised, however, by a commensurate missiological purpose, whereby the means of discerning “if people are called to ministry” was the evidential “fruit of souls.”

4.4.3.38 ‘Reading’
A range of ‘reading,’ inclusive of Scripture, was valued for effective lifelong formation, with Lee believing it to have inspired her call and others believing it to be an integral part of ongoing spiritual and ministry formation. Some believed that focused reading should be utilised more intentionally within training courses to enhance development in areas that would not otherwise be addressed. Jackson therefore sought to provide potential leaders with such resources through his own coaching role. Formation was also believed to direct and stimulate reading more purposefully by broadening the scope of one’s ministry skills. Caution was nevertheless expressed in regard to over-reliance on reading at the expense of modelling behaviours that were considered essential to formation.

4.4.3.39 ‘Respect’
‘Respect’ was associated with the ministry of experienced practitioners. Those believed to be successful were esteemed as role-models and such ministers were also more likely to prompt awareness, and consideration, of a ministry call. Whether coaches, senior leaders or other respected and authoritative personnel, the guidance of trusted figureheads was integral to CRC formation. Interviewees spoke of putting their “life in the hands of CRC ministers,” learning from them by “watching them like a hawk,” and then submitting to their “creditable ministries.” They suggested that this would enable them, in turn, to receive the affirmation of the movement and “the respect of the people.”
4.4.3.40 ‘Salvation’

‘Salvation’ represented a distinctive value for most of the ministers interviewed. The sense of being given a “call to the unsaved” or of “winning souls [as] very important” was integral to ministry purpose. One older respondent affirmed it as a CRC priority dating back to the thematic vision to see new churches established in a year of concentrated and united evangelistic effort, 1962’s ‘Operation Outreach.’ For Palmer, “seeing people give their hearts to Christ was confirmation” of her call, with Borden citing Spurgeon in claiming this outcome as evidence of people being called to ministry.

4.4.3.41 ‘Scripture’

‘Scripture’ was closely associated with reading priorities, but also undergirded successful ministry for many interviewees through the need to apply it in pastoral work. This priority was a strong motivator for the pursuit of training. The formation of Scriptural foundations was affirmed as a high value in training courses undertaken. Nevertheless, whereas almost all those who had undertaken accredited study commented on this value, it featured in fewer than half the interviews of ministers who had completed unaccredited study or no study at all. Samuels saw that the necessity of commitment in accredited courses motivated the building of deeper biblical foundations in his own ministry. Lee believed that the authority and application of the Bible was an important outcome for missiological efficacy for all prospective ministers, wherein “confidence in the Word of God [was deemed] critical to this generation.”

4.4.3.42 ‘Seeing’

Observation was an important element of ministry formation, particularly ministry as reflective practice. ‘Seeing’ personal growth needs and change within interviewees’ own ministries and in the development of others was centred on skills-identification typical of competency-based training, inclusive of tailored coaching. Responses included: “I look, I evaluate, I watch,” “seeing the fruit,” “you just need to look,” “seeing the potential fruitfulness,” and “seeing a demonstration of the power of God.” These revealed the importance of affirming and recognising “experiential learning” within CRC ministry formation. ‘Seeing’ was therefore also connected to ministers’ perceptions of their own calling and that of others. Training (and especially, for some, the more recognisable accredited training) was believed to positively impact such discernment, by “broaden[ing] horizons” and shaping ministry paradigms. Training also necessitated affirming the role-modelling of more seasoned leaders to develop increased ministry competence, though with personal change being “a work of the Spirit” that
transcended mere sensory observation by themselves or others. The more effective one’s own ministry impact, the more self-belief they demonstrated, with Robertson suggesting that observing people change as a result of his ministry helped him “to see that God was using [him].” Affirmation by others was intimately connected with affirmation by God in seeing growth-needs and in acknowledging their outworking.

4.4.3.43 ‘Self-motivation’
The desire to be a minister of greater quality, generally resulted in ‘self-motivation’ for ministry formation, though with several ministers acknowledging innate personal deficiencies in this regard. Training and ministry were both sources of greater self-motivation by which practical application was enhanced through learning and “a hunger to learn” was stimulated by a need to address key ministry challenges. Self-motivation was also fostered through the resourcing and development of leaders to meet such challenges. Michaelson identified a need for the proactive casting of vision by which self-motivation would be stimulated. This therefore provided synergistic benefit within learning communities engaged in mission. In regard to training programs, then, such motivation was often similarly engendered by externally imposed assessment deadlines and other associated pressures. These created contexts by which learners and formators would subsequently be inspired. This was suggestive of the need for a disciplined discipleship focus as an initial prompt for effective formation which would thereby ensue more naturally thereafter.

4.4.3.44 ‘Serving’
Passion for ministry emerged through ‘serving’ for several interviewees, with Davies and Juliani suggesting that confirmation of their call increased by doing ministry, and Parsons stating that he “didn't want to just participate but to lead, [feeling] like there was that gifting there.” Charles believed that formation was only able to be valued when serving. This reflected a pattern for many other ministers, by which intentional ‘serving’ was intimately connected with a call to ministry, validation of ministry, and the desire to be formed for ministry optimisation. Availability and obedience reflected a respectful adherence to the requests and role-modelling of superiors, although serving was also a natural outworking of ministry skill development within training. Nevertheless, this serving became a context through which the call was consolidated with reference to feedback from supervising ministers and congregational members.
4.4.3.45. ‘Skills’
Preferred ‘skills’ to be incorporated into ministry training included: Pentecostal and CRC distinctives; “coaching”; “character”; “ministry gifts”; small group leadership; basic theology; “preaching”; “deliverance”; “music and worship”; “theological reflection”; “church history”; “people skills”; “administration”; “organisation”; the authority and inspiration of Scripture; “evangelism”; “leadership”; “team dynamics”; financial management; ministry of the Spirit; “missiology”; “conflict management”; “miracles”; “communication skills”; “duty of care”; “spiritual transformation”; the pastorate; personal devotion; “counselling”; and “church planting.” These were believed to encompass the need for a practical focus through ministry exposure, although accredited training was felt, by some, to deepen such skill development.

Respondents of differing ages and backgrounds, such as Borden (degree-trained), Davies (recent postgraduate) and Johnstone (untrained), indicated their belief that the current CRC training program, inclusive of almost all of the above elements, was functioning well enough to deliver all basic theology, leadership and ministry requirements, although some ministers suggested augmentation by an undergraduate theology degree, in time.

4.4.3.46 ‘Spirit Baptism’
‘Spirit baptism,’ also referred to as Baptism in the Holy Spirit, was valued and referenced by interviewees, though with less overt commentary than expected on the basis of earlier survey responses. There was no discernible difference in references to this value when comparing those who had or had not completed accredited training, despite survey results having shown the positive effect of any post-ordination study. Interviews with ministers did not specifically explore views on this distinctive and references to dependence upon the Spirit in ministry were perhaps therefore more generalised. Responses alluded, however, to some interest in encouraging others to speak in tongues and in the priority of empowerment and impartation through Spirit baptism within CRC churches. Michaelson attributed his own passion for ministry to Spirit baptism (as similarly recognised in founding leader interviews), at which time he identified a dramatic personal change. Others specified the priority that this experience should have in future ministry formation and for the outworking of effective ministry within the CRC.

4.4.3.47 ‘Study’
‘Study’ was felt to offer a formalised, well-resourced and systematic pathway to focused learning, often through accredited institutions, such as Bible Colleges. Study was particularly valued in classroom, face-to-face contexts that therefore facilitated “connectedness” and
accountability, despite positive regard for the flexibility of online course delivery and for informal personal learning. Accredited study was felt to inspire a greater commitment to, and breadth of, learning for some, especially in theology and for those pursuing ministry inclusive of preaching. This was nevertheless with a preference for minimal academic assessment in comparison to practical ministry engagement and other forms of theological reflection. Some ministers acknowledged the existing benefits of competency-based training for shaping ministry formation in practice, whilst determining that theological depth was a necessary component of formation that may best be offered through specialised training centres.

4.4.3.48 ‘System’
The need for a training ‘system’ that could provide qualitative excellence in formation practices within churches was felt to obviate the need for accredited study for some. Greater structure and discipline typically associated with accredited study did not negate its necessity in unaccredited courses or in tailored coaching, thus suggesting the need for greater accountability in formation than was sometimes in evidence in churches utilising current CRC training. There was some evidence of a preference for direct multiple formators to be engaged so as to allow specialisation in the use of close-checking routines involved in formal study or competency-based processes.

4.4.3.49 ‘Theology’
‘Theology’ was highly valued by ministers, but with a focus on practical application and a breadth of topics conducive to improved preaching. Discussion and reflection were also felt to enhance engagement. Theology was therefore felt ideally to provide such elements within formal structured courses of study. CRC training was believed by some to lack sufficient theological depth, despite those more familiar with its content believing it to be too detailed for the low level of accreditation on offer. Samuels believed this situation to warrant remedy by ministers committing to ongoing theological training at Degree level, whereas others similarly identified ministry needs as being more relevant or desirous in the early formative training of ministers.

4.4.3.50 ‘Time’
‘Time’ was generally described in terms of the significant periods of training, serving, or reflection needed. A corresponding urgency to enact and engage directly in ministry was posited as a competing interest. Nevertheless, realisation of the seasonal value of one’s call and formational development, and the timing of associated responses, was evident. Similarly,
Davies indicated the importance of taking time to assess responsiveness to divine promptings to thereby effect optimum discipleship growth, despite simultaneous busyness associated with other ministry interests. Samuels, also a postgraduate minister, was similarly appreciative of prioritising further study to shape and enhance ministry impact through reflection, rather than a routinised completion of tasks.

4.4.3.51 ‘Training’
References to ‘training’ differentiated between accredited and unaccredited study, but generally described formal formation pathways. Occasional references to the informality of personal learning or mentoring deemed it no less valuable than formal learning for ministry preparedness. Training was generally associated with courses of study, such as those offered by Bible Colleges, thus venerating the institutionalisation of study and the credibility that accredited options could provide. Current CRC training was untried by some, though appreciated for its accessibility and its comparability to other approved options by those more familiar with its content. It was also generally felt to be more systematic and thorough than previous incarnations. Training was believed to promote ministry confidence in keeping with one’s call and was thus perceived as a work of the Spirit. The inclusion of theological material, as well as ministry skills, was of complementary benefit in shaping ministry readiness. Disparaging views of unapplied theological study being “contrived” or perhaps promoting an unwarranted belief in ministerial aptitude were not widely held.

4.4.3.52 ‘Urgency’
An ‘urgency’ in ministry priorities appeared to compete with the need for theological reflection and purposeful formation, according to some ministers. Lee expressed a preference for ministry when withdrawing from accredited study, suggesting that “pulling [herself] out for two years to finish a degree wouldn't have made [her] more effective.” Intentional study was seen by some as counter-productive to more desirable ministry engagement, even where this was understood to risk some degree of unpreparedness as a result. Michaelson clarified, however, that “the urgency regarding achievement is subtly different to understanding what is needed to do a task well.” The need to engage prospective ministry candidates in appropriate reflection and purposeful assessment is thus warranted for optimum formation effectiveness, perhaps suggesting their inclusion in coaching processes alongside the use of the valued competency standards.
4.4.3 53 ‘Value’
‘Value’ in training was said by interviewees to be enhanced by a genuine ministry call. Formative elements encompassing this value included: competency-based training; coaching; online flexible delivery of training content; Spiritual gifts; Christlikeness; CRC distinctives and connectedness; Scripture and Church History; theological reflection; access to experienced practitioners; discipleship; preaching; organisation; administration; mission; integrity; salvation; and miracles. It was recognised by some that the current CRC training was inclusive of such elements of value, despite others being unfamiliar with its content. Course development for optimal formation was believed, therefore, to warrant improved marketing, relationships and funding to better value training collectively throughout the CRC. This was provided that it remained formal, practical, locally accessible and accredited for maximum credibility.

4.4.4 Categories of Formation
4.4.4.1 Emergent Themes
The above codes were assessed for comparability and thematic unity. As identified in the literature, formation necessitates an understanding of the mission to which it is applicable and identified. Pentecostal formation was intimately connected with the kerygma of Christ as saviour, healer, Spirit baptiser and coming king, though its essence was fundamentally characterised by Spirit baptism with the initial evidence of speaking in tongues. This unifying theme was explored in formation priorities within the CRC and compared with best practice from the literature. It was noted that formation excellence incorporated a sense of divine calling affirmed by leaders and congregations and both observed outworked in community. Its fulfilment was via a ministry role requiring both training and coaching for optimum effectiveness measured in terms of ministry competency standards. Coaching (used synonymously with ‘mentoring’ here) was a term inclusive of informal training but this did not detract from the need to synergise its role in effecting formal training, whether accredited or unaccredited.

The semi-structured interviews pursued an understanding of such dimensions of formation within the CRC. The fifty-two codes emerging from the ministers interviewed provided substantial representation of the data from these interviews. Findings were then distilled to four broad themes addressing these distinctives which derived from minister’s comments and, via the questions formulated through preparatory survey results, more indirectly referenced the literature that shaped the Action Research methodology.
The ‘Call’ to ministry was divinely attributed, but affirmed by leaders and others, often within the context of serving. It was also influenced by experiences in secular employment or upbringing and therefore interpreted in light of one’s frame of reference. The outworking of this call was also confirmed and observed through subsequent enrolment in training programs and in resultant perceptions of personal ministry impact which were substantiated according to CRC competency standards. Effectiveness was defined according to that call which needed clear articulation in order to ascertain the degree to which competency standards were indeed an accompanying measure. This link between call and impact was similarly-confirmed in interviews with founding CRC leaders. Interviewees were, however, imprecise about the way in which the nature of the call was ascertained, suggesting a need for the CRC to address the specificity of competency standards and to clarify their relationship to a candidate’s ministry call for the purposes of credentialing.

The shaping of ministry through ‘Coaching’ was an extension of the spiritual formation of Christian discipleship. It enabled focused help from gifted leaders to better resource candidates through a systematic partnership with training processes that, in turn, promoted greater accountability. This coaching was, furthermore, outworked in character development, relational impartation and gift replication by practitioners whose experience enabled ministry credibility to be fostered through focused feedback to responsive candidates, albeit with regard to their unique needs as determined by their call and their ministry context. This reconciled with the comments of several foundational leaders of the movement who ascertained that better and more gifted ministers inspire more effective formation of ministry candidates.

‘Competency’ was specifically developed, however, by an integrated approach to training, using approved competency standards, personal coaching, classroom-based or interactive online learning, and practical application through serving and ministry in local churches. It incorporated either accredited or unaccredited study options over a defined period of time, using different degrees of academic engagement, though accessibility and applicability were additional dimensions of value when considering their formative potential. For those engaged in such training, assessment of its success in realising this potential was based on evidenced skill and competency development, stronger biblical foundations, and the perception of being equipped for ministry. Biblical authority was strongly upheld as a primary focus of ministry competence for foundational leaders, and the application of training to service within the local church was consequential rather than causative.
The primary context for the recognition, formation and outworking of the call to ministry was the ‘Community’ of the local church, the wider CRC movement and other relevant interactive domains. This connectedness benefited from the respect shown for authoritative figures such as Senior Ministers, coaches, trainers, founding fathers, or others, whilst cultivating similar leadership attributes in those being formed. The unifying substance of those connections was, however, a sense of commitment to the shared ownership of evangelistic impetus, to theological distinctives such as Spirit baptism, and to the history and values of the CRC movement. These were similarly endorsed by the founding CRC ministers, with their evident priority on the local church being the central driver for such values inculcation.

4.4.4.2 Categories and Sub-Categories: Delineating Effective Formation
These four broad themes were therefore established as fixed categories, each demonstrating two distinct dimensions, or sub-categories, based on key descriptors of formation attributes. The categories, ‘Call,’ ‘Coaching,’ ‘Competency’ and ‘Community’ aligned to formation elements identified in the literature as well as to the substantive reflections of CRC ministers through the survey findings in conjunction with the semi-structured interviews. These categories emanating from the comments of interview respondents were further delineated using the following sub-categories inclusive of codes (see 4.4.3.2 – 4.4.3.53). Codes immediately relevant to each of these sub-categories are identified in italics.

a) Category: Call
   (i) Leadership Intentionality.
   This sub-category focused on the need for leaders to take proactive responsibility for the culture of leadership development, particularly formation, so as to assist with the identification and development of the ministry to which people were called by God. This included their need to be affirmed by leaders and affirmed by others. It was especially true for those particularly gifted in key ministry areas which could be reproduced in ministry candidates Though implanted as a work of the Spirit, the same divine enabling already evident in experienced leaders was further outworking, even self-replicating, in the equipping of newer leaders. Nevertheless, gifts were evidenced in the context of serving, whether altruistically self-initiated, Spirit led, or simply arising from opportunity given by supervising ministers. Articulation of the call was similarly induced through intentional engagement between leaders and ministry candidates. Codes encompassed within this sub-category, and italicised above, were tested against an alternative case for this
leadership intentionality to be outworked through coaching in which ‘leadership’ and ‘affirmation by leaders’ were mapped to comments regarding ‘coaching’ and perceptions of ‘value’ in formation. This was on the basis that leadership and coaching would present common elements of formative practice valued by candidates and connected by affirmation in conjunction with all supervisory and equipping roles. Such a link was unsubstantiated, however, given that the primary coaching practice followed identification of the call by means of ‘leadership’ influence that was largely associated with charismatic or highly-profiled senior ministry personnel in churches. ‘Coaching’ was a functional descriptor more closely associated with ongoing personal mentoring and skill development, irrespective of the degree of public presence of the coach.

(ii) Local Effectiveness.
This sub-category addressed the understanding of effectiveness of Pentecostal ministry in CRC churches in terms of fruitfulness, whether or not this was directly quantified using the CRC’s competency standards. For congregations, leaders and candidates, seeing ministry as successful required confirmation of evident change in the lives of people being ministered to. The three italicised codes so linked precluded direct relationship to the identification of gifts and a commitment to serving within the local church. These were jointly associated with the potential implied within a call to ministry rather than its fulfilment which herein required observation of tangibly functional gifts within ministry practice.

b) Category: Coaching

(i) Strategic Discipleship.
Formation for ministry was evidently a specialised discipleship pathway harnessed through coaching by ministers with self-proclaimed experience offering general mentoring help in alignment with an approved system for facilitating strategic growth with purpose. This required the initiative of the coach, but also of the candidate, whose passion, self-motivation and commitment to prayer would enable greater formative success already evidenced embryonically by the pursuit of informal growth through reading and other knowledge acquisition. The italicised codes comprising this sub-category were tested against a likely alternative case mapping focus and discipline to optimum coaching practice. However, comments concerning these elements of formation were typically applied to aspects of
targeted formal learning and did not mirror the revealed importance of growth initiation within coaching.

(ii) Experiential Learning.
Growth through learning was guided by *experience* provided through regular coaching *feedback* from ministry with recognisable *credibility* and therefore reproducible quality. Whilst *focus* was tailored through formal and informal study, there was an *impartation* of a *gift* that then needed cultivation in candidates by coaches in the interests of ministry *multiplication*. An alternative case suggested that this experience could be provided through training and leadership as alternative themes to the italicised codes above, but these were identified as offering mentoring provisions complementary to coaching, if not becoming less desirable substitutions for its absence in churches as a systematic formative provision. The need for experience to guide learning and competency formation through relationally-based coaching in local churches was thus an essential component of effective formation for ministry candidates.

c) **Category: Competency**

(i) Integrated Training.
The integration of multiple formative elements within *training* for ministry over *time* identified maximum *value* when accompanied by coaching and opportunities for practical *application*. *Access* needed flexibility of delivery but with some *formal* mechanisms to offer rigidity in accountability requirements to therefore foster *discipline* in completion. This balance was enhanced by maintaining a less *academic* focus in the provision of *study* that would offer sufficient theological *knowledge* and *depth* of understanding of the needs of ministry encountered. These italicised codes identified, by means of associated interview comments, key components of effective training programs further identified in the next section.

(ii) Formative Assessment.
Assessment for the purpose of formation was established in accordance with approved CRC *competency* statements prescribing ministry *equipping* that was aided by coaching and training. Ministers demonstrating the requisite *skills* and other attributes, and who were well versed in *Scripture*, felt *confident* in approaching ministry tasks and believed themselves to have a suitable *foundation*
for ministry success. This was whether or not formative coursework options assisted in this regard. An alternative case for this sub-category, to reflect codes others than those here italicised, potentially tied assessment more closely to training and coaching programs. This was not sustained, however, given that these presented as vehicles for enacting formation. A tool for assessment already objectively defined by the CRC was largely supported, however, albeit with some lack of personal engagement and noting that not all candidates undertook CRC training that was inclusive of these particular standards. Furthermore, links to other codes such as ‘effectiveness,’ ‘calling,’ ‘giftedness’ and ‘identification’ minimised the means of objectively determining competence, despite the fact that achieving it was indicative of fulfilling the call.

d) Category: Community

(i) Focused Connection.

Community involvement was an important component of all stages of formation and inclusive of networking and relationship within local churches and throughout the CRC. Though potentially linked, therefore, to many interview codes, a clear requirement of proactivity on the part of leadership in fostering connection was attributable to the respect in which leaders were held within such communities. This was suggestive of the need for these leaders, whose affirmation was integral to shaping a call to ministry, to show similar intent in promoting a sense of identity and belonging in connecting ministry candidates to communities enhancing formation.

(ii) Shared Values.

The importance of shared ownership of key CRC values was clearly observed in distinctive emphases such as Spirit baptism and salvation, with the latter being particularly associated with an urgency in enacting mission. The importance of formal study of theology in developing a thorough understanding of, and commitment to, CRC or local church values was strongly identified. An alternative case for values-shaping to be primarily confined to the purview of training organisations was not upheld, given the clear role that communities were shown to have in collectively enculturating candidates with values then supported by targeted training options. Therefore, the italicised codes best represented the imperative that shared values be integrally connected to the culture of key
communities and the formative influence that these continue to provide for optimum ministry growth.

4.4.5 Key Findings from Semi-Structured Interviews

4.4.5.1 Contextualising Interview Findings

The survey findings had addressed: ministers and CRC training; the nature of effective ministry; shaping Pentecostal distinctives; and the value of positive training experiences. The significance of these findings somewhat foreshadowed the categories emanating from the semi-structured interviews. The relationship between ministers and training was integrally connected to the fulfilment of calling. The nature of effective ministry was found to be heavily dependent upon positive role-modelling and experience, as seen in ministry coaching, factors relevant to the inherent requirement to help in shaping ministry competence. Pentecostal distinctives were fundamentally connected to the shared values of the CRC as a community. Finally, findings regarding ministry effectiveness revealed the affirmation of competency statements that promoted shared ownership and ministry definition.

Specific findings revealed by the aforementioned sub-categories were evident from the comparisons of data pertinent to the codes they subsumed. These were suggestive of some value in cross-referencing the findings of focus groups, but also to the eventual cross-checking of the survey results in the overall evaluation discussed in the next chapter. Key findings provided by the semi-structured interviews therefore follow.

4.4.5.2 Category Summary: Call
(i) Leadership Intentionality.

Intentionality by leaders was in regard to confirming and guiding the call to ministry. This required creating opportunities to serve in the local church and then facilitation of divine encounters within personal ministry. Whether through intentional prophecy, prayer, focused discussion or other personal intervention, the leader’s own gifts were integral to the release of such gifts in others. Leaders needed to help identify the role of God in life circumstances and experiences and to help candidates interpret them, provided that they were open to such exploration. Where a call to ministry was ultimately acknowledged by a candidate, it prompted growth in key areas and leaders were therefore well positioned to stimulate a commensurate response. An important aspect of this was for leaders to encourage the strengthening and shaping of the call through ministry training. Such action
would thereby facilitate areas of development needed beyond those which a leader’s own gifts could address. Importantly, the receptivity and encouragement of congregations in affirming the call offered its helpful contextualisation. Denominational recognition through ordination provided confirmation and authorisation of the call already intentionally developed within the local church.

(ii) Local Effectiveness.
Effectiveness in ministry was assessed with reference to the local church as a context for identifying and shaping a call to ministry and measuring it according to CRC competency standards. It was characterised by fruitfulness in evidence within such local roles and necessarily preceded involvement in additional contexts beyond a local church. Such success was evidenced in terms of quantifiable change in people, notwithstanding the need for sufficient time to enable this to be observed. The development of Christian character and the receipt of Spirit baptism were identified as significant contributing factors in stimulating this effectiveness, but ministry training and a sacrificial dimension demonstrated commitment to its optimisation. Faithfulness to the call to ministry was evidenced by engaging in necessary formative steps without which effectiveness would be limited, unshaped or unidentified.

4.4.5.3 Category Summary: Coaching
(i) Strategic Discipleship.
Ministry formation, as specialised spiritual formation, warranted a strategic approach to discipleship to be effective, and thus needed coaches to offer focused mentoring as well as the development of specific skills. It was found that effective coaching required a ministry candidate’s conformity to what they personally acknowledged as divine, Spirit-led direction but such targeted coaching discussions and questioning could engage them in more purposeful leadership growth. Prayer, resources, skills advice and mentoring were all deemed important to effective coaching, but with necessary relational connectedness accompanied by responsiveness in candidates also prepared also to pray, read and become accountable and teachable. Self-motivation was therefore found to be a significant driving force in the growth of emergent leaders and this was enhanced by linking coaching to systematic training options most suited to candidates’ aptitude. Better training and accountability of coaches was also found to facilitate more targeted
redress and development in key skill areas. Coaches also needed to impart proactively into candidates and to replicate their own gifts and skills in specific demonstrable ways, using personalised growth goals and targets involving more showing than telling.

(ii) Experiential Learning.
The role of experience in both formal and informal learning was a respected and credible formation asset within the CRC, notwithstanding the tendency for such experience to be self-determined. The impartation of a coach’s own gifts was enhanced by utilising their own experience balanced by that of others and by specific training and the availability of resources. Coaching was therefore more purposeful where experience offered specific feedback on key areas of ministry growth required. The call to ministry was both inspired and effected by the application of experience in shaping a candidate’s ministry gift recognised by others. Good ministry-focused coaches, then, were recognised by their ability to identify a ministry gift and resource its development, which was essential to the perpetuation of ministry. Accredited training was a respected vehicle for augmenting the experience of a coach by offering better accountability and credibility than unaccredited training, although unaccredited options were seen as precursory for some, sufficient for others, and preferable for many.

4.4.5.4 Category Summary: Competency
(i) Integrated Training.
Competency was found to be shaped best by a composite of formation dimensions, inclusive of training that applied study to ministry and service within local churches, whilst being guided by coaching. This integrated approach to training was less academically-focused and more practically-applied. It recognised, though, that gifted trainers in all aspects of training were the best suited resources for developing the call which was itself associated with shaping an emerging gift. In terms of its content and value for vocational competence, there was little substantive difference between accredited and unaccredited training, notwithstanding the perception that accredited training could offer greater breadth of experience and, by virtue of associated costs and study workload, greater sacrifice and accountability for growth. The benchmarked and authoritative standards of accredited training were thus more likely to instil ministry confidence,
despite potentially alienating non-academic candidates deemed suitable to ministry in other respects. Indeed, some valued the opportunity for seemingly less constrained relationships that developed over time within unaccredited study. CRC training, whether accredited or unaccredited, was seen to offer the advantage of known trainers best able to facilitate the development of denominational values, provided that connectedness was maintained in any attempts to preserve the flexibility of online course delivery. Contemporary CRC training was believed to be superior to that offered in the past, though, especially by those familiar with its structure and content. Formal study, through any number of modes of delivery, was believed to be more likely than informal training to develop peer-reviewed skill sets and reveal ministry growth deficiencies, provided that it offered a blend of theology and practical ministry skill development.

(ii) Formative Assessment.
Assessment of competence was determined in accordance with articulated skills clearly valued for their direct relevance to ministry formation. These were therefore highly valued if practical in nature and if essentially drawing on the capacity of coaches to develop such competence. It was encouraging to note that existing CRC competency standards were overwhelmingly approved as objective and quantifiable measures of that competence so that incorporation of these into accredited CRC training assessment offered a creditable vehicle for ensuring that ministers be thoroughly equipped. That such training developed confidence, as well as competence, for ministry was associated with a primary desire for strong biblical foundations. Other elements of training also warranted included: preaching skills; character development; people skills; spiritual gifts; church history; denominational distinctives; mission; leadership; church administration; and theology and theological reflection.

4.4.5.5 Category Summary: Community
(i) Focused Connection.
Receptivity to training and coaching was seen to be enhanced through the strengthening of relevant relational connections. Greater intentionality of leaders was found to inspire ministry growth within candidates’ communities in ways that would inevitably shape formation. Such intentionality was also found to prompt more overt connection to important values in the CRC. Ministry candidates
therefore needed to buy into the chief representatives of those communities, personally, before buying into the communities and their values. Although the flexibility of online training delivery was widely appreciated, the need for study-based connections between various combinations of ministry candidates and formators was centred in fostering these connections beyond the local church to engender greater affinity to the movement and its mission. Connection with others was clearly a choice, but one that needed greater stimulation by leaders to reinforce the importance of community both within and beyond the local church.

(ii) Shared Values.

Shared ownership of CRC values was clearly needed in order for the movement to garner greater support for overall missiological synergy. Whilst theological and biblical foundations were important considerations here, these values particularly included the teaching and practice of baptism in, ministry of, and gifts of the Holy Spirit. These values were identified as being effectively addressed in contemporary CRC training options by those familiar with their content. Denominational connections were important components of training, as were strong connections within local churches that offered multi-faceted community support within formation processes. Personal connectedness to various leaders not only enhanced receptivity, but also a sense of belonging and identity within the local church or the denominational family.

4.4.6 Construction and Dynamics of Interviews for Focus Groups

The above findings provided significant insights into the requirements of effective formation for mission in the CRC which will be discussed further in the next chapter. These will be evaluated prior to enumerating specific implications for practice and for further research. Nevertheless, in establishing priorities for potential confirmation of findings by focus groups, reference was made to those dimensions of formation most evident from the semi-structured interviews. Therefore, it was believed that the following six questions derived from such emphases evident in interview data could aid in soliciting further confirmatory feedback.

1. What is the role of the church and its leaders in developing a call to ministry?
2. How should effective ministry coaching be structured?
3. To what extent are faithfulness and fruitfulness essential in effective ministry?
4. What role do formal and informal training play in developing effective ministers?
5. How would you package ministry training for maximum effectiveness?
6. What values should be prioritised within CRC training?

The first of these questions sought to explore the interview finding that the culture of serving and congregational affirmation supplemented the role of leadership in shaping the call to ministry. The second sought to elicit feedback on coaching to determine the factors valued by focus group participants, with particular interest in the findings of groups containing previously interviewed ministers in comparison with the group of un-interviewed respondents. The third question aimed to identify and clarify factors of ministry competency and how these might intersect with formation priorities. The fourth was designed with the dual purpose of ascertaining the degree to which accreditation was valued in formal training pathways whilst also enabling further insights into the value of informal processes within ministry coaching. The fifth question allowed previously framed responses on effectiveness in ministry and in coaching to be differentiated from, and compared with, specific formative factors associated with training courses, inclusive of the CRC’s ministry competencies. Finally, the sixth question was designed to identify specific community values, whether theological or ministry-focused, that ideally needed to be perpetuated in formation practices. Specific reference to the italicised categories and their sub-categories derived from previous interviews was avoided so as not to prejudice the interplay of respondents within each group. Focus groups also verified findings from those who had previously responded to the originally framed interview questions.

4.5 Data from Focus Groups

4.5.1 Review of Focus Group Arrangements

As an Action Research investigation, the focus groups formed allowed participants a chance to engage with the interview findings whilst also offering a means of cross-checking data. Members of each group were all credentialed ministers familiar with the issues explored in this research and provided valuable insights into the survey and interview findings under further consideration, enabling clarification of certain emerging ideas and reference points regarding CRC ministry culture. To this end, the member-checking benefit of focus group data allowed the interpretive validity of interviews to be substantiated.

Three equal-sized groups of six ministers were invited to participate, each with differing role specifications and levels of experience. One group contained equal numbers of those who had and had not yet been interviewed, with this group consisting of most rural ministers, inclusive of two itinerant ministers, two experienced senior ministers, two smaller church leaders and an
associate minister. Another group was made up of those who had all previously been interviewed (one participant became unavailable at short notice). It consisted of urban church ministers, including one long-term large church senior minister, a minister from a smaller congregation, and three associate ministers. A third group was interviewed in which no participants had been interviewed previously. This group included mostly urban ministers including an itinerant minister, two long-standing, large church senior ministers and also three small church ministers. The dynamics of interaction in each group and the relatively strong and dominant opinions of several members revealed no strong patterns in data comparisons between each focus group, but the findings collectively substantiated those that had emanated from the semi-structured interviews, thus reinforcing the research findings.

4.5.2 Focus Group Data

The focus group in which only half of the ministers had previously been interviewed believed that churches were responsible to create an environment in which the call to ministry could be identified and explored through the initiative of leaders with the ministry gift capacity to reproduce similar leadership viability and competence in others. Bob Roberts, previously interviewed, expressed a belief that called ministers have the capacity to train people for ministry. Ben Newman, a rural pastor undertaking training only after first being approved to lead a church, affirmed the need for proactivity in cultivating a call to ministry with training, suggesting that, for him, “a call [had been] recognised but nothing was done … it was never pursued or driven toward study.” Henry Johnson, had observed within churches during his years of state-based CRC leadership the importance of “creating an atmosphere where people can discover the call.” The encouragement to pursue study was therefore via a pathway committed to growing the local church, rather than accruing unapplied knowledge. It also required some degree of formative duplication due to the necessity of a personal “on-the-job” coach, whose experience and expertise would nevertheless determine the quality of ministry outcomes. Effectiveness was difficult for this group to quantify, preferring a focus on qualitative measures such as character and faithfulness which, if well established, were felt to ensure growth through the practices of ministry to people within churches. This was to be observed by experienced practitioners, as restated by the previously-interviewed Bella Laurie. Newman more specifically affirmed that this would be achieved by means of competency standards, making favourable comparison of ministry supervision to competency determination in other industries. Hilary Jefferson, an associate minister in a church engaged in formation of ministry candidates, subsequently identified this “coaching on the job” as essential for learned application of skills. Both formal and informal training were valued, the latter with regard to
character formation that undergirded success and the former for “confidence building.” For this group, effective ministry formation was a natural extension of spiritual formation, but where formators and ministry candidates would be trained to facilitate enhanced ministry outcomes, rather than see training as an end in itself.

The focus group in which all ministers had previously been interviewed addressed the need for calling to be affirmed by a congregation and leaders, in keeping with the findings of the semi-structured interviews. Alfred Majewski reiterated his earlier view that this form of feedback was essential to “identifying,” “recognising,” and “developing” the call. Coaching involved closer connection for this group to the everyday life of candidates, in preference to seeing it as a more detached, professional relationship. The need for focused engagement by a range of formators impacting enthusiastic ministry candidates was seen as a key ingredient to developing successful ministry training. Indeed, Andrew Peters described the integration of key elements and personnel involved in formation as “synergy,” whilst Claire Lee more purposefully sought an intentionality in “doing life together,” so as to best enculturate learning within a formative community. To this end, the use of tailored formal training would complement informal training likely to be limited by the coach’s own predispositions and strengths, but enhanced by his or her life experience. Theoretical, practical, denominational, and Pentecostal dimensions were all valued in contemporary CRC training, but with an added regulator of its practical relevance. Ministry effectiveness involved having a genuine love for the people who candidates were currently serving, although this needed to be “measured,” and “benchmarked” by coaches capable of developing people and working to clear expectations. Although this group likewise failed to mention competency standards as an explicit determination of this ministry effectiveness, the data was again suggestive of their desirability, albeit with a need for greater intentionality and awareness in formation.

The focus group in which no ministers had previously been interviewed highlighted the importance of local church leaders identifying calling, but then being readily available to mentor and train ministry candidates. Cora Norris, engaged extensively in accredited local church formation as a senior minister, believed that “training should be within the local church and as hands-on as possible within the context of a mentoring relationship.” One senior minister, Charles Pinnock, similarly stated that “local church leaders are the ones to identify and equip [whereby] training is an additive only to support locals.” This training, however, being inclusive of informal modes of delivery, was required to commence prior to engaging in significant ministry roles. This enabled local churches to utilise specialised formation resources
while maintaining a strong local coaching focus. Coaching was less easily separated from the role of church leadership for this group and was particularly relevant to purposefully developing church people engaged in practical service. It was ideally aligned to the approved CRC competency statements to allow the safe practice of ministry in accordance with agreed standards with new CRC minister, Bert Graham, affirming their formalised use in his own coaching of others despite not having used or received this approach in forty years of prior ministry. Ministry success was felt to be multi-faceted, but with quality outcomes dependent upon the foundational presence of sound Christian character and the influence of local church culture. As for the focus group of previously interviewed ministers, fruitfulness was contingent upon the nature of one’s gifts and calling which would be in evidence when assessing in accordance with ministry competencies. Training options were felt to need flexibility and diversity, inclusive of pathways for those less academic, whilst prioritising a blend of theological, leadership and denominational distinctives. One associate minister, Olivia Jansz, was involved in formation with several ministry candidates in her local church, and expressed a preference for local flexibility in coursework assessment being used to determine competence. These were believed to make best use of verbal skills and practical tasks for “committed” candidates being appropriately supervised, notwithstanding the need to standardise approaches, perhaps by enhanced coach training and support. Itinerant minister, Roy Adamson, affirmed the intentional use of observation along with extensive “encouragement.” Newer minister, Lavinder Singh now identifying future ministry candidates in his own congregation, made use of informal training inclusive of incidental ministry tasks or mentoring alongside formal training pathways for those adapting well to the needs of his local church.

4.5.3 Key Findings Compared with Interviews

Focus group data was aggregated and compared with that obtained from semi-structured interviews and revealed significant parallels, substantially verifying key findings. When comments were aligned to the coding used in interview analysis, it was discovered that key themes in each category were largely confirmed. Whilst specific contrasts of survey, interview and focus group data will be evaluated in the next chapter, findings related to specific sub-categories were identified.

In regard to the call, associated leadership intentionality required that informal training be used by leaders, firstly to identify and confirm the emergence of this call through serving opportunities within the local church, and secondly to offer more substantial training options.
This compared favourably with interview data in emphasising the role of serving in the local church in inspiring a call to ministry. It also highlighted the need for leaders to commit to establishing intentional and routinely-offered informal learning opportunities that enabled the identification and implications of this call to be processed with ministry candidates. Groups expressed a preference for demonstrated commitment to serving and informal training before engaging in more purposeful coaching and formal training pathways.

Findings regarding local effectiveness related to the call resembled interview data in showing that character was evidence of the faithfulness precursory to ministry effectiveness later developed by learning and feedback. These attributes were difficult to measure reliably without competency standards which were alluded to but without the specificity that might be suggestive of regular and intentional implementation. This nevertheless helped to provide a clearer mechanism by which ministry fruitfulness could be linked to faithfulness and more easily substantiated for those purposefully pursuing formation.

In relation to the provision of coaching, strategic discipleship was a missional goal for called and motivated people who were then relationally and intentionally coached to success through feedback and systematic formation which was deliverable at the local church level and complemented by quality training. Whilst such comments did not substantially address the training of coaches for their optimised performance, this was implied by the need for the movement to offer more focused strategy in overall approaches to formation.

Coaching also involved experiential learning by which effective leaders would reproduce their ministry through others by providing intentional and strategic feedback within diverse, practical and formal training of those identified as having a call and commensurate character qualities. This resembled the findings from interviews by affirming the need for gift replication supported by a range of inputs inclusive of those formators associated with training courses.

The development of competency required integrated training which utilised theoretical and practical elements side by side in an intentional but relational process that increasingly employed specialist resources. A clear aversion to overtly academic training perceived to exist in courses explained some Senior Ministers’ negativity toward coursework assessment in the earlier survey findings and several interviews. The fact that assessments were indeed not academic in nature confirmed a concerning lack of familiarity with specific requirements.
Whilst ministers in focus groups did not specifically necessitate accredited formation, their preference for targeted practical skill development was similarly endorsed by interviewees.

Formal but relational use of competency-based formative assessment was believed to impart expertise in apprentice-style learning. This prioritised practical church ministry and a focus on: people skills; management; public speaking; theology; character; leadership; spiritual gifts; mission; Scripture; and denominational distinctives and history. These reflected similar values sought by interviewees who likewise verbalised the importance of practical competency-based skills training.

The role of the community in providing focused connection of ministry candidates to their church and to the CRC required that formation be best implemented by trained, capable and intentional leaders who could foster interdependence and fruitfulness in such relational contexts. Focus group participants, perhaps sensing a collegial priority, placed greater onus than interviewees on the need for addressing the preparedness of leaders to cultivate strong community-based formative connections.

Shared values included denominational distinctives, but connections needed to be intentionally developed in training that balanced the twin dimensions of Word and Spirit ideally embraced throughout the CRC and adopted by local churches. The focus groups appeared to urge greater proactivity from the CRC in developing interconnectedness around the perpetuation of values, than was evident in the comments of earlier interviewees.

4.5.4 Reflection on Research Findings and Implications

In the following chapter, the discussion of the data described herein will develop the theological reflections and themes suggested. These will be linked to the hypotheses grounded in the literature whilst revisiting key dimensions of Pentecostal formation and of the core values undergirding training, coaching and other formative practices within the CRC in Australia. With due consideration for limitations in the applicability of the findings, the ensuing discussion will establish foundations relevant to the consideration of subsequent implications of the data for CRC formation practices.
Chapter 5  Evaluation of Research Findings

5.1 Pentecostal Formation and the CRC

In his research into transformative theological education in Australia, Les Ball suggests that better ministry preparedness warrants an exploration of the ways in which theological learning is biblically consistent.¹ In response, Robert Banks identifies five formative themes in the writings of Paul, modelled in his work primarily within Australian but also within other international contexts.² These include: the need for a wider context to enable the crafting of supportive stories; discussion and conversation that facilitates self-discovery; making use of emotional and experiential dimensions of learning; the use of metaphors and images; and the use of real-life settings and practical activities.³ These emanate from the characteristic teaching methodology demonstrated by Paul in the New Testament and resonate with several of the findings of the research as presented in this thesis. Banks also identifies, in the work of Cheryl Bridges Johns, a Pentecostal framework affirming and enculturating the operation of such principles within a covenantal community.⁴ Both Johns and Bowers, introduced in chapter 3, offer Pentecostal frameworks for formation that place Pentecostal ministry practices within the covenantal community in which transformation is a shared enterprise of the Spirit. For Bowers, community experience shapes personal experience and resultant objectives of formation therefore resist pragmatic determination.⁵ His eight proposed dimensions of formation (and eight similar elements of Johns’ vision for formation) intersect with the data obtained in chapter 4, including the eight sub-categories of CRC formation identified by its ministers. These are each explored in section 5.2 below in engaging with the research data.

In responding to needs of contemporary Australian formation, then, Banks’ identification of Pauline dimensions also resonates well with the CRC context and the dimensions of formation identified from the data. Firstly, Banks’ use of “story-like envisioning” frames the Gospel in terms of ‘community’ engagement through the identification of personal narrative with that of the people of God.⁶ This endorses the intentionality of enshrining ‘shared values’ for the

¹ Ball, Transforming Theology, 144.
³ Banks, “Paul as Theological Educator,” 50-55.
⁴ Banks, Reenvisioning Theological Education, 77-78.
⁵ Bowers, “Christian Formation,” 59, 76.
⁶ Banks, “Paul as Theological Educator,” 50.
purpose of locating and identifying formative experiences. Related to this dimension is Banks’ need for wider contextualisation urging the very ‘focused connection’ warranted by the research data. This is inclusive of the broader context of mission, intentional “reflective exercises” and the creation of multiple informal connection opportunities with students. Banks nevertheless individualises this process to the contributions of each person involved in the formative process within the wider affirmations and interactions of the church as a ministering community. Steven Land explains this formative dimension of the research in terms of the shared charismata of Pentecostalism in asserting that the “Pentecostal passion for the kingdom of God is formed and expressed in and through a Pentecostal community.”

Secondly, Banks seeks ‘coaching’ engagement in proactive and probing discussions and conversations that facilitate the ‘strategic discipleship’ warranted by this research, but with the extensive use of questions guiding application. This is allied to the need for ‘experiential learning’ in Banks’ desire that formators share themselves as well as their knowledge with their students by disclosing elements of personal faith, volunteering feelings and vulnerabilities, and then utilising emotional, experiential and cognitive aspects of learning. This articulates to some degree of replication whereby the ‘coaching’ dimension is observed within the outcome of the candidate’s own articulation of growth through subsequent ministry experiences.

The sub-categories of this research pertinent to discovering and formulating a ‘call’ to ministry include the need for ‘leadership intentionality’ and ‘local effectiveness.’ For Banks, the latter is located in the “travelling seminary” ideal of processing “real-life settings” in which ministry candidates work alongside a gifted leader, but as co-workers and colleagues. Nevertheless, such formulation of a divine call is intimately connected here, as for CRC ministers interviewed, with intentional involvement by a key leader. Banks understands the first century example as describing the role of local church leaders as well as Paul himself. This appears to be inclusive of “imaginative” communication which Banks sees in an extraordinary number of metaphors used by Paul and historical Christian communicators of note. The research did not explore the specific role of inspired speech acts in evoking a call to ministry, other than noting their occurrence within inspirational leaders engaged in encouraging ministry candidates to articulate, clarify and pursue divine promptings.

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7 Banks, “Paul as Theological Educator,” 50.
8 Land, Pentecostal Spirituality, 178.
9 Banks, “Paul as Theological Educator,” 51.
10 Banks, “Paul as Theological Educator,” 52-53.
11 Banks, “Paul as Theological Educator,” 55.
12 Banks, “Paul as Theological Educator,” 55.
Banks sees, in Paul, that the formative category of ‘competence’ is optimised by learning through “practical activities” which address formative elements advocated by this research. ‘Integrated training’ thus requires a holistic approach that shapes calling with a combination of didactic training, coaching, serving and community engagement within a church and applicable networks. For the CRC, this was observable within practical ministry activities that contextualised ‘formative assessment’ of ministry readiness. Using prescriptive statements of competence was not specifically identified by Banks, but was perhaps reflective, again, of the shared expectations of Pentecostal communities allowing the enculturation of formation to suggest a denominationally-tailored ministry formation process.

This research therefore appears to reveal a positive agreement between findings concerning CRC formation optimisation and Pauline formative principles in answer to Ball’s quest or the reenvisioning of Australian formation. This is furthermore suggestive of the possibility of wider applicability of the data to formation effectiveness beyond individual coaching relationships or church congregations, noting the enhanced cultural significance of community experience in Pentecostal contexts such as the CRC movement in Australia. If effectiveness is, for the CRC, to be measured in terms of competence according to defined ministry standards, these must surely reference faith communities inclusive of the broader movement as a custodian and shaper of shared values.

The eight formation dimensions suggested by the research in the previous chapter and representing sub-categories of the roles provided by the incorporation of the call, coaching, competence and community are discussed below. These include applicable theological reflections in critical engagement with key literature sources prior to making specific recommendations for future practice in the final chapter.

5.2 Theological Reflections on Dimensions of Formation

5.2.1 Call: Discussing ‘Leadership Intentionality’

Bowers’ Pentecostal formation framework addresses the call to ministry shaped by leadership intentionality in journeying disciples through a deliberate process of continuing transformation by God.\(^\text{13}\) Alvarez similarly urges “intentional equipping for ministry,” the goal of which is

\(^{13}\) Bowers, “Christian Formation,” 79.
“body development for effective Christian service.” Affirmation by CRC leaders was an important factor in shaping and tailoring formation and was referenced by thirteen of the twenty-five interviewees. Their intentionality was important in not only guiding the call, but in identifying it initially. This process often required interpretation of life experiences and personal circumstances before candidates could then pursue training with purpose although Majewski, an associate minister for fifteen years, was a rare example an interviewee specifically identifying that his passion for study was inspired by his Senior Minister’s gift for duplicating teachers and leaders.

Johns’ description of the Hebraic yada knowing of God within a formative community is accompanied by active and intentional formative engagement in lived experience and measured by responsiveness to the divine directive. Focus group data clarified that these elements of intentionality were, as for Johns, enhanced by “doing life together” with “intentional goal setting ... in a relational context” to create the kind of “exposure” that would allow candidates to see leaders in a variety of everyday settings in which character and collegiality, not only ministry skills, would be emulated. Whilst training courses and ministry fruitfulness were found to help articulate and affirm the call, leaders’ own deployment of spiritual gifts and creation of practical serving contexts were also keys to facilitating divine encounters through which a call to ministry was recognised by candidates. McKinney’s self-articulated journey as a Pentecostal educator reflects the importance of role-modelling in the “hidden curriculum” of ministry formation.

The monthly Revivalist periodical produced prior to the CRC founder’s death in 1977, though affirming the priority of fruitfulness for CRC ministers, contextualised it within the presence of an emerging ministry gift derived from Ephesians 4:11-12. Though implicitly incorporated within an assessment of CRC candidates by contemporary state-based credentialing bodies, and therefore within the associated substantiation of CRC competency standards, this determination is subjectively made by existing leaders and not clearly articulated. Frederick F. Bruce finds in Ephesians 4:11 a universal call to church members to engage in Christian service, despite ministry gifts characterising specific people called to exercise leadership within

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15 Johns, Pentecostal Formation, 35.
the Christian Church, perhaps making specific identification of vocational leaders more difficult. Douglas Moo also identifies among the earliest Roman Christians a general call to all within the Church. This is inclusive of the special calling of ministry personnel particularly evidencing a commitment in Paul’s apostleship to the propagation of the Gospel, thus ensuring ministry formation is a special subset of the broader requirement of spiritual formation, inclusive of mission, for all Christians. Implied in 2 Timothy 2:2 is a generational commitment to formation inclusive of the identification of the ‘call’ to ministry, wherein Philip Towner sees the language as an echo of that used regarding the deposit of a sacred trust established in 1:12-14. Donald Guthrie thus implies the need for an intentionality of ministry formation modelled on the Pauline charge to Timothy. Therefore, if a call to vocational ministry is to be a subset of a broader call to service by all Christians, it behoves existing leaders all the more both to articulate the characteristics of a unique call to ministry and to foster its development.

In the research, though, this call was inclusive of intentionality on the part of ministry candidates to discover and pursue it. The research identified a decisiveness in the call among the early formative experiences of CRC ministers: “I want you to lead my people,” “Yes I’ve called you, I’ve called you into ministry,” “[the call] resonated with me because [ministry] is all I wanted to do,” and “I stepped into it [and] felt God shifted something.” Importantly, this emerged only for those predisposed to serve within the local church. The crisis experience is typified, for Timothy George, in biblical precedents which need not be dramatic in nature and which are differently mediated. More specifically, however, William Robertson advocates a role for supervising ministers and congregations in cooperating with, and facilitating, the development of the divine call to ministry. For CRC ministers, the gift typically made way for the candidate, but the authorisation to exercise vocational leadership was partly contingent

upon the recognition of that gift over time by a local congregation in addition to affirming leaders.

The role of these existing leaders in identifying and recruiting new ministry candidates advocates intentional activation as strengths are realised in the context of ministry opportunities associated with the aforementioned value of the priesthood of believers. CRC leaders validated the importance of creating opportunities to serve, but this was to facilitate the development of a unique call to be shaped uniquely. Peter Davids regards this ideal as a Petrine injunction by which the shaping of the call is unable to be divorced from the community in which it is identified and outworked. I believe David Bosch is therefore wrong to interpret contemporary “laicisation” of ministry as an evolutionary, rather than restorative, shift away from clergy-centredness. Interviewees clearly affirmed the need for the proactive intentionality of established ministry leaders who would speak into the lives of those “sitting under their ministry.” Interviewees remarked that: “[one could not be] left alone to articulate the calling,” “call recognition has got to be from leadership,” “[my senior minister said] I think you should get a credential,” “[my senior minister said] I want to take you to the next level,” “[a pastor] suggested a course.” Such intentionality by supervising ministers was essential in activating other dimensions of formation which would be integrated into a candidate’s development.

5.2.2 Call: Discussing ‘Local Effectiveness’

5.2.2.1 A Place in the Redeeming Community

The Pentecostal call to ministry is both initiated and confirmed through serving within a local church, as identified by interviewees. Majewski reflected upon his own experience and observations of others that developed in his multi-staff church community: “You’ve got to first be called by God, then a call recognition has got to be from the leadership as well and then an acceptance from the congregation.” Focus group data similarly recognised the need of both ministers and congregations to “develop” the candidate’s call, recognising its uniqueness within a “priesthood of believers” among which they are “influenced” to then “pick up” ministry attributes from their local church. The data showed the divine impulse to warrant

25 Gangel, Team Leadership, 320. 334.
attestation over time by congregants as well as leaders. Hardy Steinberg concurs, finding that the call to ministry must be in evidence whereby congregations are persuaded of its effectiveness prior to affording any authority to minister.²⁸ For Kenneth Archer, “the community provides the context in which the Spirit’s manifestation takes place,” without which there is no authentically Christian community, but with which there remains a place for external and supportive formation voices.²⁹

As a redeemed community, participating in the mission of redeeming the world, this call is not merely a contextualised pathway, but a co-operative venture.³⁰ Jürgen Moltmann therefore sees the call to ministry as a subset of the call of all those within the charismatic community which must also be a serving community by virtue of its receipt of gifts which necessarily promote unity in diversity and a diversity in unity.³¹ Martin Robinson alleges that, despite the strength of its emphasis regarding the role of clergy, Pentecostalism may indeed be regarded as a lay movement.³² Walter Hollenweger cites the influence of Pentecostal missiologist, Melvin Hodges, asserting that a major role in the spread of Pentecostalism has been the raising up of lay preachers and leaders within the local church, rather than in mission stations.³³

Community, with its shared praxis, is integral to the Lukan ideal of the church in its public identity and ministrations, inclusive of shared possessions, communal meals and collective worship (Acts 2:44-47). Graham Twelftree identifies an ability to thereby bridge the sociological divide in the early church community, demarcated along racial, economic, religious and gender lines and that this thereby informs the biblical interpretations of present Pentecostal communities dependent upon foundational interpretations of the Lukan text.³⁴

²⁹ Archer, Pentecostal Hermeneutic, 248-251, Macchia, Baptized in the Spirit, 159.
³⁰ Wynand De Kock identifies a new commitment to missional urgency emanating from the gift of the Spirit. See: “The Church as a Redeemed, Unredeemed, and Redeeming Community,” in Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel, ed. John Christopher Thomas (Cleveland, TN: CPT Press, 2010), 64.
5.2.2.2 A Pathway to Redemptive Optimisation

Bowers shows that the call is developed as disciples demonstrate the use of spiritual and ministry gifts in a practised responsiveness to the working of the Spirit.\textsuperscript{35} This localised practice within churches allows intersection with supervised growth, but where learning is, for Alvarez, concerned with practical equipping of the priesthood of believers for their unique Spirit-inspired function.\textsuperscript{36} This, for Johns, necessarily incorporates candidates for Pentecostal ministry into the life of the church whilst being shaped by formators acting as facilitators of the call.\textsuperscript{37}

The research shows that localised contexts enable tailored pathways to shape unique gifts and therefore engender confidence in ministry. The cooperative role of communities in best understanding the needs of individuals within them was seen to focus and foster awareness of, and dependence upon, the transcendent role of the Spirit in formation. The priority of Spirit baptism in formation of new ministry candidates was attributed to the importance of empowerment for mission by interviewees whereas earlier survey responses affirmed the value of classical Pentecostalism by ninety-four per cent of ministers. This was reaffirmed by each of the three focus groups as a foundational practice of churches preceding and undergirding formation, thus becoming central to the shaping of mission within local churches. This was clearly in continuity with the classical distinctives of Pentecostal origins. For example, Douglas Jacobsen’s documentation of early Pentecostalism finds in Pentecostal Holiness pioneer, Joseph King, a reinforcement of the ministry call through theological inquiry connected to serving within the local church.\textsuperscript{38} Jacobsen further finds in William Durham’s influence on the formation of the Assemblies of God movement a desire to contextualise ministry training options within local churches as “the only place God ever provided for the training of his people for the work of the ministry.”\textsuperscript{39}

The integration of leadership, coaching and training and the over-arching role of the Spirit in stimulating focused gift-development and utilisation is therefore necessarily outworked and verified in the local church. The research found, importantly, that Christian character and servanthood were key components of spiritual formation prior to undertaking further and more

\textsuperscript{35} Bowers, “Christian Formation,” 79.
\textsuperscript{36} Alvarez, “Distinctives,” 288.
\textsuperscript{37} Johns, Pentecostal Formation, 124.
\textsuperscript{38} Jacobsen, Thinking in the Spirit, 165.
\textsuperscript{39} Jacobsen, Thinking in the Spirit, 150.
specific formation for ministry. Optimising the redemptive mission of classical Pentecostal churches may therefore be facilitated through formation pathways that become purposeful only within local churches. This was two-fold; firstly through spiritual formation that provided an acknowledged readiness for ministry, and then ministry formation through the local church which could be shaped and received by co-labourers in a collective mission, given the synergistic nature of the multiple gifts in evidence across congregations. The cooperative impact of such gifts was therefore a key to releasing fruitfulness by which a divine call could be measured and attested by an affirming congregation.

The ministry gifts described in Ephesians 4:11-12 therefore function in cooperation with the wider church’s mandate to engage in mission. Andrew Lincoln appeals to the prepositional change from πρὸς to ἐκ in verse twelve as confirmation that the work of the ministry is associated with the equipping (καταρτισμοῦ) of responsible church members by those specifically gifted for ministry. This impact functions by stimulating an interdependence of Christians who are knit together that each might function through a process of “gathering, uniting, or ordering the saints into visible communion and mutual cooperation one with another.” Related usage in Matthew 4:21 and Mark 1:19 conveys, for David Gordon, the mending of a fishing net of collective missiological function for the church’s full engagement in effectively bringing people to faith.

5.2.3 Coaching: Discussing ‘Strategic Discipleship’

Bowers’ formation framework includes transformative leadership of an experiential knowledge of Christ as the basis of this life in the Spirit. Such strategic discipleship is quantifiable, for Alvarez, with evidence of growth in churches and ministers as well as a missiological impact. The Great Commission account of Matthew 28:18-20 has been foundational in understanding the nature of mission within the CRC historically, particularly in association with the parallel Markan rendition, and then in formulating contemporary missiological imperatives for its

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40 Andrew T. Lincoln Word Biblical Commentary: Ephesians (Dallas, TX: Word, 1990), 253. This view is not universally supported, and contrasts with the interpretation that the Church’s ministers are responsible for its work, as in Steven M. Baugh Evangelical Exegetical Commentary: Ephesians (Bellingham, WA: Lexham Press, 2016), 336. Lincoln finds support in Bruce, The Epistles, 349 and John R. W. Stott The Message of Ephesians (Leicester, UK: Intervarsity Press, 1979), 166-167. For Peter T. O’Brien The Pillar New Testament Commentary: The Letter to the Ephesians (Grand Rapids, MI: Eerdmans, 1999), 303, the Ephesians 4 text is bounded by verses 7 and 16 which imply that every Christian has a work of ministry.


Australian churches. Its use was typically associated, however, with the ‘full gospel’ kerygma of salvation, healing, Spirit baptism and the return of Christ. Interviewees sought a strategic approach to formation that defined discipleship in such terms and focused it toward missional success for those called to ministry. This was found to require focused coaching feedback and personalised growth goals and targets involving showing more than telling, whilst being complemented by the provision of targeted training options. These were essential to the provision of lasting change, whether incorporated into annual reviews or periodic goal-driven accountability.

Whilst task deadlines and internal motivation were helpful motivating factors for coaches as well as ministry candidates, optimal synergy in learning communities was needed for lasting change. The insights into transformation by organisational development consultant, Dean Anderson, concur with this need for coaches to implement systematic reinforcement in the face of cultural factors likely to impinge adversely upon the coachee’s growth. He advises, in keeping with this current research, of the need for coaches to offer strategic interventions over time, as well as methods and tools that best result from their own formation. The building of relationship was, for interviewees, a key to fostering greater receptivity and connection. Johns similarly advocates the importance of a relationally based “joint quest” that collectively pursues transformation. This was believed both to encourage, and be encouraged by, practical hands-on training and, according to focus groups, community interaction. By relational integration of coaching with training (and by the use of supplementary coaching provisions as needed), formation outcomes were enhanced and shared cultural values encouraged, underscoring the further value of community engagement.

The data indicated that growth required conformity to, and accountability for, specific direction which would both inspire leadership and be inspired by leadership. Leaders were found to catalyse spiritual growth through prayer, advice-giving, personal mentoring, and resource provision, all deemed integral to effective coaching and competency development. To this end, Towner sees in 2 Timothy 2:2 a call to train ministers both by teaching and modelling, but with

49 Johns, Pentecostal Formation, 115.
the qualifications of competence as well as character in the formator.\textsuperscript{50} The research showed that spiritually healthy coaches became better formators, but this warranted external, as well as internal, motivation and resourcing. Despite an expectation that truly gifted coaches would be Spirit-led, targeted discussions and questions engaged coachees in purposeful leadership growth. Eric Parsloe and Monika Wray suggest that experienced coaches offer a hands-off style that uses such questioning and feedback, only for experienced high performers.\textsuperscript{51}

The research data called for the intentional development of coaching excellence, perhaps in light of the fact that ministry-focused coaching was generally offered only to those already pursuing a call and thus often desirous of directed formative steps. Seventy-two per cent of ministers believed that available support for coaches was helpful, but nevertheless sought coaching and leadership development resources in preference to resources focused on theology and ministry skills. The view that some ministers self-assessed coaching competence on the basis of their “complex experience” was not necessarily shared by ministry candidates, with some interviewees believing their own senior ministers to have lacked “follow-up” or a desire to be “raising leaders,” and to be in need of an external “coaching course.” “[Otherwise] how do we know that the coaches are doing a good job?” questioned an itinerant minister who had been involved in numerous discussions with ministry candidates in a range of church sizes and settings. Ministers expressed a desire for targeted short-term skills training including through the use of trained coaches offering resources, annual coach training days, coaching forums, focused prayer and advice, and mentoring that complemented personal reading.

\textbf{5.2.4 Coaching: Discussing ‘Experiential Learning’}

Ministry gifts have been shown, in the literature, to emanate from the Pauline conception in Ephesians 4, where the equipping of the church is the focus. Formation effectiveness, however, was shown in the data to require the interplay of multiple dimensions and personnel, inclusive of a coach whose own experience and giftedness could be imparted to others in the process of shaping ministry competence. In the Australian ecumenical context, Ball describes the need for transformative learning that includes the use of formators serving in the role of facilitator and resource person.\textsuperscript{52}

\begin{thebibliography}{99}
\bibitem{50} Towner, \textit{The Letters to Timothy}, 491.
\bibitem{51} Parsloe and Wray, \textit{Coaching and Mentoring}, 47.
\bibitem{52} Ball, \textit{Transforming Theology}, 31.
\end{thebibliography}
As noted, such a role is suggested by this research. The need for a coach to both provide and guide experience for best ministry practice was found to be complementary, but essential, for effective formation. Experience is thus gained personally and also sought in others, even those less skilled in specific ministry competencies. Prominent author on the subject of coaching, John Whitmore, advocates expertise in coaching practice, rather than in specific areas of interest.53 This expertise needs, however, to be demonstrated and imparted within a local church setting, so as to develop experience-based practice that transcends classroom instruction and references field-based ministry skills in directed formation.54 The research highlighted some degree of concern that autonomous coaches might unconsciously advocate an undue focus on their own experience as authoritative, whilst thereby undervaluing the equally-valid experiences of other formators (such as trainers and fellow congregants) and the accumulated experiences of ministry candidates being coached. Alvarez sees as the objective of Pentecostal education a fullness of life in the Spirit by which students experience modelling by formators committed to “building” candidates and “[calling] forth the best in people,” whilst also formulating ideal networks of multiple accountable relationships.55 Primary coaches were best placed to recognise the strengths and weaknesses of candidates and to tailor essential formation provisions articulated by primary trainers. Interviewees therefore identified the value of coach training that developed structured plans to guide supervision, albeit in a relational context. Relationship was emphasised by focus groups who claimed that it enhanced coaching impact and “maximised the training and the input.” Pentecostal formation frameworks in the literature also emphasise these, providing what Johns describes as an “apprenticeship” of learning that fosters enculturation.56 Bowers also expresses a desire for mutuality within supervisory relationships by which responsiveness is shaped for receptivity to formation centred on both Word and Spirit.57

Some conflict was evident in the data as to the extent of this guidance and the degree to which training courses should provide expertise on leadership and ministry skills. Greater uniformity was expressed regarding the outsourcing of theological development, but the nature of its practical application to local ministry was often filtered by coaching personnel or relevant

54 Ball, Transforming Theology, 61.
56 Johns, Pentecostal Formation, 120.
Senior Ministers. Given that ministers who value their own training experiences were more likely to value CRC training as addressing the mission and purpose of ministry, and to therefore believe it to train effectively, then complementarity of CRC training is to be anticipated, especially where coaches are undertaking specific skill development. This was underscored by the research finding that Trainee Ministers were less likely than other ministers to perceive that sufficient resources were available to guide coaches, perhaps reflecting their own undervalued experiences of coaching for which the CRC has provided little or no specific training.

However, experience was considered in the research to be a respected and credible asset for the reproduction of ministry competence. Some ministers appeared to value the impartation of experience as valuable for the cultivation of gifts evident alike in coaches and their ministry candidates. The research, however, advocated a greater focus on the recipients themselves through an ongoing recognition of the presence and development of their own gifts by the more experienced coach operators, recognising the role of coach training in maximising the ability to harness the gift potential as a formative tool. The call in recent literature to engage formators in field-based experiential learning is thus more forcibly outworked by such an approach. Though its advocacy by CRC ministers is undoubtedly influenced by the currently-required attestation of coaching observations within the training assessment and of coach certification of CRC statements of competency, the research evidences the ongoing value of such a role.

5.2.5 Competency: Discussing ‘Integrated Training’

Bowers’ formation framework includes multiple elements of a hermeneutic that guides personal and corporate life, including but not limited to the covenant community, relationships, learning processes and corporate decision-making. Alvarez sees that, whilst the cognitive domain of formation is outworked in a formal educational context, domains of skill and affective development require less formal approaches ideally suited to the church community. Johns likewise advocates formation inclusive of multiple dimensions of worship, learning and serving.

Fidelity to CRC training was noted in the research, with affirming interview comments including: “it’s been well put together”; “it has been made really accessible for me”; “it’s a lot more streamlined and focused [than past CRC training]”; “there’s different delivery methods

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58 Ball, Transforming Theology, 61; Schuth, “Diversity and the Formation,” 40-41.
61 Johns, Pentecostal Formation, 110.
and alternatives that give more flexibility now”; and “it is distinctive to us.” Such themes of diversity, accessibility and uniqueness were prevalent in responses, but predicated on the integration of multiple dimensions such as personalised coaching, the use of competency standards, formal training, access to multiple formators and their gifts and experience, and the option of both live and online delivery. Focus groups also emphasised “on-the-job training” which was “competency based” and inclusive of “trained coaches” in order to complement formal classroom instruction. Such elements were deemed to best synergise formation for optimised mission within churches, as for Alvarez and Bowers above, but in accordance with the movement’s charter: “to exalt Jesus Christ in all that we think, say and do, and to extend His influence in the world” by proclaiming the Gospel with the expectation of supernatural evidence, planting autonomous and interdependent churches, promoting Christian communities outworking the ministry of the Holy Spirit, and producing Christian disciples.62 The use of specialised practitioners as formators collectively addressing such aims through alternative delivery options finds agreement in Lewis (who proposes a Pentecostal model utilising the practical experience of mentors and teachers as well as praxis-based learning within churches and academy), and Chai who advocates “Pentecostal education … imparted in new ways” utilising both online and distance education.63

This compares favourably with recent studies on Australian formation practices. Charles Sherlock advocates the integration of life experience and practical ministry skills.64 Richard and Evelyn Hibbert’s survey of global calls for integration of theology, life and ministry typically lacking practised observation responds favourably to Ball’s findings that Australian theology students show a lack of personal change throughout their studies.65 The potential for incorporation of coaching and practical ministry skills provided within the documentation frameworks of the CRC’s parent organisation, the Australian College of Ministries, is only realised to the extent that the movement purposefully adapts its own cultural distinctives to then provide a uniquely developed formation curriculum.66

Research interviewees familiar with current CRC training courses actually believed them to be effective in addressing the purpose of ministry by virtue of including CRC competency

62 Author Unknown, CRC Charter, 3.
63 Lewis, “Explorations,” 169-170; Chai, “Pentecostal Theological Education,” 357.
64 Sherlock, Uncovering Theology, 111.
65 Richard Hibbert and Evelyn Hibbert, “Addressing the Need for Better Integration in Theological Education,” in Learning and Teaching Theology: Some Ways Ahead, ed. Les Ball and James Harrison (Eugene, OR: Wipf & Stock, 2015), 110; Ball, Transforming Theology, 67.
66 Hibbert and Hibbert, “Addressing the Need,” 112.
statements, practical ministry-based assessments and personal coaching. This current approach to integration of the key formation elements addresses mission holistically and reflects historical attempts to provide all required formation with an overtly missiological focus within specialised courses, coinciding with rapid growth in the numbers of churches.67 The number of CRC churches indeed grew rapidly in Australia in the decades following the establishment of new training initiatives. The Crusade Bible School program was amended and then accelerated by the resultant 1962 ‘Operation Outreach’ campaign to subsequently establish many new churches throughout Australia. Similarly, 1980s reforms in training in CRC churches, initially in the state of Victoria and then more broadly, led to the development of newly planted church congregations for almost a decade using practical ministry skills, video-based resources, residential seminars, and a diversity of ministry personnel.68 The recent initiatives restored this intentionality from 2008 with the integration of coaching, accreditation, practical field-based assessments and, from 2014, funded support that could aim to resource interactive sessions and staff growth with the anticipation of developing specialised programs and new ministers.69 Victor Klimoski’s study of Catholic formation practices advocates such adapted integration, whereby global curriculum outcomes are benchmarked in this way, but redefined with the changes in each generation.70

A significant emphasis appreciated in current CRC training, according to the research data, was the intentional and relational processes juxtaposing theological and practical dimensions of formation. These were believed to serve ministry candidates best when engaging them in study directly applied to ministry and service complemented by targeted coaching. A significant degree of resistance to academic emphases did not represent a rejection of formal training or of a need for theological depth. Rather, it reflected a desire for maximum engagement of potential ministers from diverse backgrounds, and with varied academic capacities, through purposeful application to mission in the field. To this end, unaccredited courses were believed, in the research, to offer entry-level options for some, but sufficiently-adapted core training for others. This was despite acknowledgment that accreditation could offer peer-reviewed skill sets

69 Author Unknown, CRC Strategic Directions, 7.
that would potentially expose ministry deficiencies in candidates who would furthermore gain confidence and be held accountable by rigorous assessment standards and more significant financial investments.

The need for integration of individually-focused coaching and training pathways was shown in this research to generate confidence in the enacting of the call to ministry. This also potentially appeals to a desire for ministry diversity within the CRC movement. Schuth sees this as a critical contemporary formation issue, so that the need to work productively with diverse ministry requirements and candidates does, as this research has shown, warrant greater attention to the formation of the formator.\(^{71}\) Parker Palmer indicates that the integration of students, the subject at hand, and the formator’s knowledge of self, are all essential attributes, with effective formation of others emanating from one’s “inwardness.”\(^{72}\) Since the data has shown a sevenfold likelihood of positivity toward CRC training for those with post-ordination training, then an urgent priority surely exists for all trainers, and not only coaches, to have this disposition shaped with purposeful focus on the best interests of current and future ministry candidates. Nevertheless, the CRC needs perhaps to articulate in a more focused way the shared praxis by which formation and credentialing becomes mission-centric vocational ministry, rather than optimised spiritual formation more broadly applicable to its laity.

5.2.6 Competency: Discussing ‘Formative Assessment’

Bowers approach to equipping for mission and calling is through formation inclusive of practical ministry engagement that develops “a missionary lifestyle.”\(^{73}\) Missionary orientation and Christian lifestyle are also seen as indicators by which to measure success for Alvarez, though he does not provide a mechanism for such determination.\(^{74}\) Johns situates candidates as “subjects in the world” and engages them in intentional enculturation and critical analysis to contextualise Pentecostal conscientization.\(^{75}\) Formation therefore requires assessment of competence in terms of missionary impact that applies gifts, skills and values shaped through training, coaching and informal relation interactions in the Pentecostal community.

Assessment used in formation for ministry therefore requires objective standards of shared ownership in any community of belonging. The autonomous nature of the governance of CRC


\(^{75}\) Johns, *Pentecostal Formation*, 120, 125.
ministry contexts is somewhat protected by fidelity to the core value of interdependence by which shared ownership of any vision for formation must be regulated.\textsuperscript{76} In leadership development aspect of formation for which CRC ministers sought the greatest assistance, Kennon Callahan argues for the promotion of competence over willingness, suggesting that the former will attract people to cohere with those similarly disposed.\textsuperscript{77} An ongoing role therefore exists for leaders in ministry formation, whereby recruitment must develop competence in transcending the mere willingness to engage in ministry.\textsuperscript{78} Callahan sees the shaping of competency as being inclusive of mentoring, teaching, resourcing and collaboration in order to develop new understandings and practices inclusive of: leadership values; church structures and environment; missional structures; and church development.\textsuperscript{79}

The research data showed such attributes required differentiation for the various ministry contexts credentialed for missiological efficacy. Despite these all being integrated and explored within supervisory coaching processes, there was a need to allow some degree of specialisation in accordance with the nature of one’s ministry call. Nevertheless, Chai observes that “a mission curriculum has always been implicitly or explicitly part of Pentecostal theological education” and Alvarez asserts that “the goal of theological education is to form people in congregations so that they can participate in God’s local and global mission.”\textsuperscript{80} Interview and focus group data offered mission as a key component of “the whole counsel of God” and a motivator for formation, whilst also regarding it as the essence of Christian discipleship and a distinctive of any Pentecostal curriculum alongside “praying for sick people,” “deliverance,” “worship,” “church planting,” and “evangelism.”

Assessment of competence was, for CRC ministers, significantly dependent upon determination according to stated competency standards, but also on formation strategies used to integrate these, such as CRC training courses which therefore applied them to the successful enactment of mission. Nevertheless, focus group data confirmed the use of competency standards in individualised coaching as the primary means of assessing formation for mission by many ministers. Interview data had revealed less overt connection between completion of training and ministry readiness than was expected, notwithstanding evidence of stronger links

\begin{itemize}
\item \textsuperscript{76} Author Unknown, \textit{CRC Charter}, 3.
\item \textsuperscript{77} Kennon L. Callahan, \textit{Effective Church Leadership: Building on the Twelve Keys} (San Francisco, CA: Harper \& Row, 1990), 165.
\item \textsuperscript{78} Gangel, \textit{Team Leadership}, 334.
\item \textsuperscript{79} Callahan, \textit{Effective Church Leadership}, 140-141.
\item \textsuperscript{80} Chai, “Pentecostal Theological Education,” 348; Alvarez, “Distinctives,” 286.
\end{itemize}
by those who had completed CRC courses in recent years. These standards are nevertheless still recognised independently from CRC training by state credentialing bodies for prospective ministers undertaking other forms of coursework assessment.81 Recognition of prior learning by state credentialing bodies in determining ministry readiness is therefore detached from the CRC’s College of Ministry, despite the research showing a high degree of acceptance of both the ministry competencies and the assessments. Acceptance by credential teams of self-assessed training comparability through reading and seminar attendance is, however, made without substantiation.82 Accordingly, the use of competency statements attested by supervisory coaches with minimal anecdotal record keeping, is similarly accepted with little checking, noting that coaches and credentialing teams are seldom qualified to make such determinations. This has provided a somewhat subjective approach to formation assessments within the CRC, despite the quantifiable mechanism of competency-included coursework being readily available by means of qualified and accredited assessors. Recent government funding of courses has, furthermore, facilitated payment of such assessors to relieve the burden of expectation often previously placed upon volunteers.

Due to the tailored coaching of ministers, success in affirming competence to minister was highly dependent upon relational use of competency-based assessment by practitioners currently authorised only by virtue of themselves being previously credentialed. Hebraic apprentice-style development of a range of practical skills was believed by some to need augmentation for candidates only with theological training, despite ready recognition of the value of gift-diversity throughout the CRC. The perception of greater confidence and competence to minister through the agency of stronger theological training appeared to confirm a corresponding lack of capacity for some coaches to provide input in all required areas of formation. Some comments obtained through the research, however, showed a lack of familiarity with the actual course content relevant to formulating such a view or a belief that the CRC was incapable of providing the level of theological depth required. This was despite research participants revealing a collective value of the provision of: biblical foundations; church history; administration; spiritual gift determination; people skills; preaching skills; character development; leadership training; missiology; theology; discipleship; and denominational distinctives. All of these are thoroughly addressed within CRC training, but all would ideally be developed through the agency of multiple formators.

Assessment of competence, was largely valued overall if practical in its focus and if drawing on the experience of existing ministers as coaches. Although it draws on informal developmental practices through serving, feedback, church worship and directed reading, formal training was desirous for the majority of CRC ministers. However, a preference for a practically-oriented formality represents an appeal to the formative roots of the movement, steeped in a purposeful commitment to mission. To this end, the use of multiple ministry gifts in delivering and imparting formation requirements (as with multiple coaches or trainers) provides a regulatory framework for implementation that reinforces its strength, shared ownership and diversity, whilst offering the potential for better professionalising formation services through strategic curricular collaboration.

Mission devoid of training accordingly lacks strategic impetus. The CRC’s major growth phases have been seen to have emanated from significant educative thrusts closely allied to purposeful missional engagement. The desire in ministers for targeted skill development and the integration of life experience requires best practice in applied theological study that uses hands-on mentoring and field-based assessments to complement formal study and the overarching work of the Spirit. Nevertheless, training devoid of mission lacks strategic focus, as evidenced in the data where ministers urged practical enactment of mission as the regulating emphasis of formative effort. This balance appeals to the earliest references to training within the CRC literature urging ministers to be “trained and equipped for the ministry of the Full Kingdom Gospel in the fields which are white unto harvest.”

The precursor to the CRC’s original formal training course sought to emphasise evangelism, whereas the formation of the Crusade Bible School was “to equip ministry for the age-ending harvest field.”

In his comment on the Great Commission of Matthew 28:18-20, Craig Keener laments the misrepresentation of the Church’s mission as evangelism devoid of the training needed to multiply the work. He calls for the mobilisation of the gifts of every Christian, despite their different callings, for a global organisation of resources focused on mission. Such formative emphasis seeks a shared commitment to a vision that is also strategically enacted.

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83 Harris, “National Revival College,” 18.
84 Harris, “Announcing!!” 2; Author Unknown, “Announcing,” 10.
5.2.7 Community: Discussing ‘Focused Connection’

5.2.7.1 Belonging and the Nature of the Pentecostal Community

Bowers’ framework of formation assumes a relationally-based development and nurture within the body of Christ.\(^87\) Alvarez intentionalises this for Pentecostal educators deemed responsible for shaping relationships with pastors and other formators in congregations to enhance the formative contribution of the community beyond the classroom and “continual interaction with the community of faith.”\(^88\) For Johns, the covenantal connection of the Pentecostal ‘community’ conscientizes Pentecostal praxis by facilitating critical reflection upon ecclesiological practices.\(^89\) The research data revealed a need for this synergy within community, but with leaders encouraged to initiate personal networking and candidates to willingly foster relationships. A value of CRC training was in building “connections in the movement” which promoted greater “confidence” through relationship, with Jackson commenting on his initial isolation as a younger ministry candidate, suggesting that “it was through [his senior minister] that [he] felt more connected to the movement.”

Addressing competency standards would not be consciously enacted by all members of the Pentecostal community, but congregations would nevertheless attest to a shared perception of effectiveness if those standards shaped and were reflective of community expectations. In the Pauline metaphor of the Body of Christ in 1 Corinthians 12:12-31, Craig Blomberg finds an interdependence of “diversity within unity” whereby gifts are uniquely associated with individuals.\(^90\) Nevertheless, Gordon Fee suggests that the inquiry as to whether all the Corinthians operate gifts merely describes actual practice, rather than active permission.\(^91\) Despite such a conclusion legitimising foundational ecclesiological practice within the Pentecostal tradition, the passage nevertheless affirms the mutuality of members and the interconnectedness of Christian community important in Pentecostal sources and in the data.

Returning to Balswick and Balswick’s “types of commitment in family relationships” is instructive here.\(^92\) As a case study contextualising the Pauline ‘Body of Christ’ imagery, the CRC represents a denominational family built upon relational expectations. Bilateral

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\(^{87}\) Bowers, “Christian Formation,” 78.
\(^{88}\) Alvarez, “Distinctives,” 292.
\(^{89}\) Johns, Pentecostal Formation, 109, 114.
\(^{90}\) Craig L. Blomberg, 1 Corinthians: The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1994), 213-14.
\(^{92}\) Balswick and Balswick, The Family, 25.
relationships which remain conditional, and therefore contractual rather than covenantal, are minimally differentiated from open arrangements predicated upon unilateral commitment. By contrast, unconditional covenantal connections are more overtly contingent upon a reciprocal interdependence enjoined by the Pauline call to full function within the ‘Body of Christ’ (Ephesians 4:16). CRC churches recently severing denominational ties in favour of independence or alternative networks have tested the strength of such bonds by which formation is optimised, as suggested by this research. Balswick and Balswick’s recognition of a potential difference between bilateral relationships as either contractual obligations or binding covenants may depend upon the extent to which the ‘Body of Christ’ metaphor applies to a denominational, or a congregational, family. For such bilaterality to remain unconditional allows parties to facilitate an ability to “communicate confidently and express themselves freely without fear, [making] a concerted effort to listen, understand, accept differences, value, and confirm uniqueness.” Relationships grounded in such covenantal expectations thereby embrace more effectively the shared values and experiences of a formative culture devoid of conditional underpinnings, a unity transcending uniformity.

Cheryl Bridges Johns sees the Pauline ‘Body of Christ’ metaphor as a framework by which covenantal benefits are therefore actualised within shared praxis. In integrating Thomas Groome’s call for a dialectical relationship between Scripture and experience, she locates a higher burden of catechetical responsibility on leadership figures, such as teachers, to invite those they influence into “a joint quest for the transformation of reality” through mutual belonging. Robert Banks regards her quest for covenantal obligation as a return to Hebraic and early Christian community experience, a foundational relational context for conceptual development. As a “restorationist” revivalist movement, it has been shown that Pentecostalism finds its classical locus of community identity in such shared experiences, inclusive of the priority of Spirit baptism. This appears in the research, however, to warrant relational formators proactively encouraging the adoption of such foundational values and practices in the interests of strengthening shared ownership and therefore the progression from conditional to covenantal family belonging. This was evident, for example, in comments revealing that connections with the movement were only properly established after commencing a pathway toward the receipt of a credential.

94 Johns, Pentecostal Formation, 115.
95 Banks, Reenvisioning Theological Education, 77-78.
96 As described, for example, in Archer, A Pentecostal Hermeneutic, 13 and Dayton, Theological Roots, 25.
The need for connectedness does not, for Callahan, presume centralisation; rather it necessitates mutual networking.\textsuperscript{97} He suggests that local development promotes missional engagement, rather than denominational survival.\textsuperscript{98} The data showed CRC ministers most effectively offered connectedness for formational benefit when proactively committed to the movement as relationally-competent and trained formators, thereby highlighting the significance of the added finding that formation candidates need to ‘buy in’ to key leaders in order to become more receptive to the community that they represent.

5.2.7.2 Connection and Receptivity

Receptivity to training and coaching was therefore seen in the data to be more effective when such relational connections were first established. This required the intentionality of leaders to continue beyond the initial call to ministry or its enactment through training. Whether through the personal provision of coaching or an ongoing vested interest, some degree of facilitation of strategic relationships in local churches and other networks, especially in the denominational family, was essential to the building of ministry confidence and synergy. This necessitated leadership proactivity that connected to the values of the movement but would be enhanced by first connecting to its key personnel. Sherlock understands such relationships to offer more access in strengthening formation that addresses realistic treatment of key aspects of ministry longevity.\textsuperscript{99}

It is significant that the research extended the onus of initiatory contact from local church leaders to denominational leaders, an observation noted among the individual and focus group interviewees. Focused connections were best achieved, however, by well-trained leaders in the interests of urging ministers and leaders to “facilitate the identification of new ministers [to] release them to fulfil their God-given call.”\textsuperscript{100} Interview data revealed that development of candidates progressing to vocational ministry was considered a sign of effective mission-centric leadership, which was not universally enacted by CRC ministers. Nevertheless, a lack of awareness and promotion of recently-developed training programs by key CRC leaders is suggestive of greater focus on their relevance to assessing formation and ministry readiness. The addition of inconsistency in the localised implementation of formation and associated

\textsuperscript{97} Callahan, \textit{Effective Church Leadership}, 171.  
\textsuperscript{98} Callahan, \textit{Effective Church Leadership}, 171.  
\textsuperscript{99} Sherlock, \textit{Uncovering Theology}, 111.  
\textsuperscript{100} Author Unknown, \textit{CRC Charter}, 5.
coaching has contributed to a halting of momentum in any widespread transformative benefit of recent training initiatives. No nett gain in the number of Trainee Ministers across the CRC in Australia has therefore been evidenced to date, notwithstanding the contribution of other unrelated factors.  

5.2.8 Community: Discussing ‘Shared Values’

Bowers embraces a kingdom-centred eschatological vision shaping life and ministry to inspire a living testimony to that vision. It is therefore predicated on enculturated values which Johns sees as prompting faithful obedience to divine revelation but which Alvarez centres on the common experience of Spirit baptism. The focus groups interviewed in this research affirmed the distinctive “doctrine on the Holy Spirit,” whilst also identifying other shared CRC values such as an aforementioned “new creation” emphasis, a commitment to “church planting,” and the priority of “faith” emanating from a balanced treatment of “Word and Spirit.” Early Pentecostal pioneer, William Durham, similarly suggested that spiritual growth was a communal enterprise, but the “great distinguishing truth” of the accompanying need for being Spirit-filled with evidential tongues is an attribute shown to be associated with the historical development of the CRC movement within Australia. Contemporary CRC ministers’ clear affinity for such a distinctive was demonstrated, but also more strongly held by experienced practitioners and suggestive of intentional enculturation of values in formation processes.

The data nevertheless demonstrated that competency-based effectiveness in ministry is accompanied by evidence of changed lives through a gift of the Spirit that is inherently Christological in its focus, albeit through the use of a prescribed competency framework. Pentecostal reliance on Lukan texts for the distinctive value of Spirit baptism is not divorced, then, from the ministrations of Christ, a primary subject of Lukan accounts of preaching. The classical Pentecostal mission of this proclamation of Jesus as saviour, healer, Spirit baptiser and returning king, is substantially reflected within the CRC as a ministering

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101 There were 59 Trainee Ministers in Australia when the newly-developed training pathway was implemented in 2008, the same number listed in the 2015 annual report. Nevertheless, this total is potentially impacted by multiple factors, such as the use of external providers and the intentionality of Senior Ministers in promoting leadership growth, whilst being higher than expected considering the slight negative growth of the movement as a whole over this period.


103 Johns, Pentecostal Formation, 121; Alvarez, “Distinctives,” 281.


community. The research locates the priority of salvific transformation and miraculous deeds within its message through the empowerment afforded by Spirit baptism. For Martin Mittelstadt, the early church, too, adopted a “Spirit Christology” through a partnership of “Spirit-guided agents for God’s plan of salvation.”

A notable omission from the voices of the CRC community was any overt reference to the eschatological impetus of the Gospel detected in its earlier literature. Interviewees, for example, reflected the importance of proclaiming the priority of salvation, but not its urgency, and little reference was made to such a value in contemporary training priorities. The delay in the Parousia for those previously focused on, and engaged in, its promotion may have contributed to this observation as much as any lack of explicit prompts for the ministry emphases of CRC pastors. William Faupel rightly notes however that such classical distinctives are the very heart of the Pentecostal movement that needs to recapture its incipient forms. Macchia asserts that, for Pentecostal adherents, any aversion or avoidance of these becomes inherently inimical to the adoption of associated gifts and missiological aspirations.

In addition to offering integrated formation options that empower local ministry coaching and congregational service, formal study within local churches promoted shared ownership of Pentecostal distinctives. Seventy-six per cent of ministers affirmed the value of Spirit baptism if studying in local churches, compared with forty-two percent studying at Bible Colleges, universities, whether in live classes or by distance education. This CRC training in local churches was in the form of the unaccredited studies available to them at the time.

Given that fifty-eight per cent of ministers actually undertook study in accredited institution, even if completing unaccredited courses, there appears to be a need to strengthen marketing and promotion of the CRC’s own courses to better utilise them in local church programs. Seventy-one per cent were, after all, positive about the thoroughness of CRC training. The need to promote it is therefore important for generational values shaping, given that most ministers were shown to be likely to do so if enjoying a positive training experience.

Macchia regards the empowerment of Spirit baptism as the essence of belonging, the koinonia that reflects the Trinitarian perichoresis by which “the liberating reign of God is evident in

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107 Faupel, The Everlasting Gospel, 309.
108 Macchia, Baptized in the Spirit, 159.
Jesus’ ministry through Spirit baptism.” Therefore, the gospel is necessarily proclaimed with an invitational openness to the world that beckons it to enjoy life in God’s kingdom. Whilst Twelftree suggests the Lukan use of koinonia denotes the sharing of goods, he recognises the broader canonical aspiration to the sharing of relationship within common bonds. That these were pneumatically established at the first advent of Christ is perhaps suggestive of the renewed eschatological hope of the second that this Spirit baptism inaugurates.

Perhaps this explains why Callahan identifies shared ownership of organisations occurring best when “helping, resourcing and sending” of members takes precedence over the receiving of such assistance. Steinberg likewise encourages the perpetuation of ministry by which “those in leadership positions are assigned the task of enlisting, coordinating and overseeing the total work of the congregation.” Being inherently contingent upon Spirit-empowerment of all parties concerned, consultation is preferred to the strengthening of authoritarian structures. Potential rejection of the institutionalisation of the CRC movement could mask the more foundational concern as to how the institution so created might best facilitate the dissemination of the gospel. This missional impetus is necessarily and intimately associated with the causative inspiration of the Spirit who authorises such organisational forms.

The interview data revealed that CRC ministers sought interconnectedness in order to remain intentional about the perpetuation of the movement’s values. It was furthermore believed that this practice would facilitate greater overall support of its mission, as would formation focused on practical preparation prioritising such values and enculturating them with the support of a wider community. Current CRC training initiatives were believed by ministers with more than fifteen years’ experience (and especially among those with the highest level of credential) to address the movement’s mission and purpose. Whilst experience regarding the needs and demands of ministry efficacy may have been presumed to account for such a pattern, there was negligible difference between Senior Ministers and those in other roles. However, CRC training was affirmed by seventy-one per cent of those strongly adhering to the value of Spirit baptism compared with only forty per cent of other ministers. Past students of CRC training courses have consistently advocated the primary need for Spirit baptism as the “way of

110 Twelftree, People of the Spirit, 129.
112 Callahan, Effective Church Leadership, 214.
114 Callahan, Effective Church Leadership, 188.
strengthening a Christian and preparing him for the Lord’s service.” Tabor College, when emerging from the student body of the Crusade Bible College, similarly advocated a “charismatic approach.” This was also advocated by several interviewees’ assessments of current training, needing: a “theology of the Holy Spirit,” the provision of “a biblical base … alive in the Spirit,” which is “equipped with the revelation and illuminance of the Holy Spirit.” If Spirit baptism is the unifying and empowering distinctive effecting missiological impact for Pentecostals, it surely again behoves the CRC to clarify and codify this value in its formative processes.

Interviewees in this research typically indicated that historically-characteristic emphases were largely present in CRC training in cases where they were familiar with its content. If the remainder potentially includes those yet to discover its potential, CRC training may represent an untapped vehicle for missiological formation in a greater number of candidates yet to be deployed into ministry. William Kay rightly states that, “to be true to itself Pentecostalism need to develop from its own inner first principles those methods and aims which are expressive of its nature” This is similarly clear in the formation practices of the CRC.

5.3 Further Reflections on CRC Formation Practices

Thomas Groome’s desire to learn partnership in mission by first determining to become partners in Christian community is of special relevance to the CRC as a movement within Australia. Its shared ownership of a formative vision for effective missiological praxis requires a commitment to embrace the best practices warranted by the literature and by the voices of its practitioners. As shown, these include the call to, coaching of, competency for, and community concerning, formation. They will be embraced most effectively as the CRC purposes to cooperatively strengthen its interdependence at the expense of autonomous approaches to mission. A vision for such an approach to optimised formational practice within the CRC will be explored in the final chapter of this thesis.

117 Kay, “Pentecostal Education,” 238.
118 Groome, Sharing Faith, 143.
Chapter 6  Conclusion

6.1 Summary

A case study and the collective voice of ministers and leaders have come together to tell a story and offer a new chapter within the history of the CRC. The research provided a broadly-based picture of views on formation within the CRC movement in Australia, representing more than one hundred voices of its credentialed ministers. These enabled the emergence of a vision for effective formation developed from key dimensions that emerged from a qualitative analysis of their views.

The CRC’s literature revealed, from its inception in Australia in 1945, the classical Pentecostal proclamation of Christ as saviour, healer, Spirit baptiser and coming king. Derived from a conceptualisation framed by Christian and Missionary Alliance founder, A.B. Simpson, it had replaced one of his original emphases, sanctification (characteristic of nineteenth century Holiness proclamation), with Spirit baptism. This became the unique and quintessential distinctive of classical Pentecostalism after William Durham’s influence on the CRC’s parent movement, the Assemblies of God. In 1914, he linked sanctification to the ‘Finished Work’ of the Cross. The requirement of Spirit baptism for formation, though, was inextricably linked to a Lukan emphasis on empowerment for mission, as demonstrated in CRC literature.

Formalisation of training to facilitate such mission was not observed until after the movement was nationally constituted in 1958, after which unaccredited theological training was subsequent to spiritual formation in local churches. This was inclusive of Spirit baptism and evidential tongues to facilitate optimised equipping for an effective mission to preach and thus perpetuate the disciple-making mandate of the Great Commission as articulated in Matthew 28:18-20 and Mark 16:15-20. Indeed, formation for ministry was considered inseparable from the concept of formation for mission, with ministers conceiving of both terms as virtually synonymous.

Formation took on a competency-based and accredited approach only in this century, with contemporary approaches utilising the development of a call to ministry, supervisory field-based coaching within local churches, determination of competency through accredited training and assessment, and a focused commitment to community interdependence. These four categories of formation were evident from best formation practice observed in the literature.
They were identified in the CRC’s own documentation, as well as in sources regarding formation in other Pentecostal and non-Pentecostal contexts.

The case study context of the CRC movement in Australia allowed the application of an Action Research methodology to the development of theory. In surveying one hundred CRC ministers, a range of questions were asked without directly pre-empting the findings to date. Several observations were derived from these and from interviews with three founding leaders within the movement who were influential in early formation and well represented in contemporaneous CRC literature. These became the basis for key research questions adopted in twenty-five semi-structured interviews. These were later verified with the observations of three focus groups, each seeking the feedback of six participants on questions derived from the earlier interviewees.

The levels of experience of the survey group closely resembled those of CRC ministers nationally and thus provided a solid representative data sample. Interviewees included a higher number of more experienced ministers, but this sample offered greater insights than would otherwise have been possible concerning current formation practices inclusive of coaching, whilst also providing helpful comparisons to former training options. Nevertheless, data acquired across a diverse demographic was suggestive of both stability and longevity as well as rejuvenation through the incorporation of newly-emerging ministers to perpetuate the CRC’s mission. Accredited training was found to be well supported by ministers credentialed for fewer than twenty years as was CRC training and its use of competency standards in directing ministry formation.

Positivity concerning personal post-ordination training was found to be especially significant in shaping positivity toward CRC training and toward mission with at least six-fold increases in comparison with those less positive about their own experiences. Given that preferred post-ordination training took the form of short, targeted and unaccredited skills-based options, the CRC has an opportunity to enhance and perpetuate formation through intentional and focused professional development of quality. If also focused on the improvement of, and accountability for, supervised coaching of prospective ministry candidates within local churches (as desired by ministers), the enculturation of distinctive values could be expected.

This is especially important for the CRC to consider in view of findings regarding beliefs in Spirit baptism. Just two thirds of more experienced ministers and approximately one third of
those less experienced strongly believed it to be both characterised by evidential tongues and necessary for effective ministry. Whilst perhaps indicative of evolutionary change and non-Pentecostal ministry influences within the CRC, the movement and its formation processes may benefit from intentional cultivation of such distinctives in programs used with ministry candidates and in the professional development of its formators. A mission more overtly focused on classical Pentecostal distinctives was less evident in interviews with current ministers than may have been expected from the literature, although these and focus groups substantiated the central focus of Spirit baptism. Reinforcement of such distinctives is an important consideration for the CRC in Australia in considering the focus of its future formation efforts in light of past growth and foundational imperatives.

The coding and categorising of interview findings revealed eight dimensions specifically required in maximising formation effectiveness in the CRC. These included, firstly, enhancing the call to ministry through intentional leadership investment that identifies and develops prospective candidates, along with promoting local effectiveness through serving and leadership within churches giving opportunity to prove ministry competence. Secondly, coaching should be promoted within churches by experienced ministry supervisors who can engage in an articulated process of strategic discipleship and who can facilitate experiential learning that utilises their personal gifts and résumé whilst focusing on the aptitudes and goals of the candidate in regard to their achieving of ministry competence. Thirdly, competency can be determined through integrated training that associates coaches, churches and candidates with ministry, leadership and theological training, whilst adopting formative assessment that is objective and quantifiable (such as that using the CRC’s established competency statements). Finally, the role of the Pentecostal community in contextualising and enhancing formation is proactively utilised through focused connection by established leaders with whom candidates are generally invested personally before committing to organisational interdependence, and then shared values that articulate and activate Pentecostal mission.

6.2 Limitations of this Research

Although the voices heard from within this movement represented those of a classical Pentecostal community, they were captured in a relational context of familiarity with the Action Researcher. This allowed a minimisation of any potential telescoping of formation chronologies and awareness of errors of fact in selective attributions that could therefore be eliminated from the data. In the early stages of the research process, the role of Action
Researcher was outworked through serving as a member of the national leadership team of the movement and coordinator of national training. Future research could potentially offer greater impartiality and substantiation of the key findings, however, whilst further elaborating on the values, dimensions and processes to be utilised for maximum effectiveness.

In undertaking Action Research in a case study context, bias was somewhat reduced by ensuring a representative sample of ministers from the different credential categories, albeit with a slightly higher number of more experienced ministers in the survey and interviews. This provided a stronger understanding of how present formative practices linked to past incarnations. Joint participation in the current formation practices for achieving CRC mission was in the role of a fellow minister desiring a greater understanding of the shared processes employed. Sample size, though significant for the survey and semi-structured interviews, was smaller for focus groups. Nevertheless, the more intimate offerings of participants reduced in number to a minimal size enhanced the provision of data, verifying, echoing and clarifying that gained from earlier respondents.

A significant portion of the research was conducted after a premature departure from the national training coordination role upon recognising that the CRC’s training model would need substantial compromise in order to be optimally funded and utilised. While this research is therefore not able to track subsequent training changes allowed or required by the external curricular requirements of the parent body, ACOM, it is also unable to identify the yet-future missional implications of changes implemented since 2008, given the limited timeframe for assessing these to date.

Potential bias existed in the use of research categories emanating from the literature and in reading the literature into current formation practice. The case study context needed to substantiate the findings of each of the Grounded Theory and Action Research methodologies, despite the latter nevertheless enhancing the findings of the former. The research questioning therefore sought to objectify views of past and current CRC training without pre-empting the research categories or formation dimensions later derived from the data in the voices of representative ministers. This was especially important given almost total absence of research on this topic within the CRC movement and the need to use internal literature sources devoid of peer review.
The data collection process revealed unfamiliarity with formation curricula and processes among numerous interviewees and survey participants. This affected stated perceptions and conclusions when views of training were expressed on the basis of secondary perceptions. Even in focus group feedback, clear evidence of unsubstantiated views reflected a certain subjectivity in the interview and survey responses which was not challenged during the data acquisition due to being filtered in the later analysis. Though a corresponding aversion to the use of CRC training materials by such participants somewhat reflected a possible lack of public opportunity for promotion and a corresponding lack of financial resources, it also further reflected the autonomy by which training processes were largely undervalued in practice. There was also a potential bias toward past formation pathways and those more directly involving some research participants. This did not reflect a mistrust of CRC formation, *per se*. With a majority expressing confidence in CRC training options and the competency standards included, there was a more evident tendency for churches and ministers to prefer to engage in training options of their choosing, thus further reinforcing a lack of formational (and perhaps missional) synergy.

The research data thereby reveals such excesses of autonomy, despite also offering collective advocacy of greater interdependence. For example, competency standards, though codified for consistent use by all ministry applicants, were not resourced with guidelines for certification by coaching ministers. Objectivity was therefore lost at the local church level, but also lost with credentialing bodies accepting such assessments with brief anecdotal comments at best, and an absence of further verification, at worst. This was suggestive of a need for independent assessment of competence, rather than “being pushed along by someone with interest.”

Though most ministers indicated a preference for strategic formation partnerships with training colleges, somewhat fewer of these were committed to the ideal of using CRC training, especially for theological development. Nevertheless, concern was also raised as to restrictions placed on the developmental potential of candidates by the limited abilities and experiences of singular coaches less amenable to the use of other formative influences in the CRC movement. This research was restricted largely to ascertaining perceptions of the status quo rather than the potential for such innovation. Individual coaches were utilised almost entirely, notwithstanding the obvious use of other personnel in the training of subject-specific skills and content.

Any potential dismissal of findings based on a politicisation of respondents’ views was at risk of exacerbation by the lack of awareness of formation processes and training content. For
example, evidence existed in the data of some ministers’ responses reflecting a perception of under-utilisation in coaching beyond their local church, despite the same ministers revealing a lack of awareness of the nature of the integration of coaching within existing training requirements. In addition, many focus group participants had strongly-held opinions of the academic nature of training programs that were made without substantiation, despite multiple references to the adverse effect of this perception on formation effectiveness. Interview responses were, for some, based more upon what they believed training should become, rather than on what presently existed. Coding of interview responses nevertheless provided reliable data categorisation substantiated by focus groups and thus served to minimise such bias in the data when seeking consistent interview themes.

As indicated at the outset, the somewhat interchangeable use of the terms ‘ministry’ and ‘mission’ in this research gave them virtual equivalence within the CRC context. Though ‘mission’ is broadly applied in the CRC context to global evangelisation without further description, it can be said that such a definition inextricably and typically focuses the ministry work of CRC churches to that end. Therefore, avoidance of confusion for CRC ministers through use of the more culturally appropriate term ‘ministry,’ though potentially compromising value afforded by a differentiation of terms, is largely reconciled by acknowledging the purpose of churches’ activities of ‘ministry’ as ‘mission.’ Nevertheless, it is recognised that this link is difficult to substantiate consistently for all respondents and caution is needed in presuming any similarity or difference for individual items of data. Furthermore, a review of initial survey items used, though not impacting upon the choice or content of subsequent interview questions, revealed insights discovered to be of less relevance to formation practices than had been anticipated.

A factor that was strongly, though minimally, expressed by interviewees yet reconciled with prior anecdotal feedback from churches was the cost associated with training. Though minimal in comparison to other contemporary ecumenical options, this was considered by some to be prohibitive to an investment into developing the ministry call of many within CRC churches. The eventual provision of government funding in my own role as CRC training coordinator ensured the development of substantial resources to attract new students, better marketing, and delivery methods not previously possible. The impact of new funding provisions was to be felt subsequent to that departure, despite optimum formation processes suggested in this research needing to be compromised to achieve perceived affordability. This eventuality post-dated the implementation of this research, however, which would ideally have referenced such a
significant factor in CRC formation. Future data on Trainee Minister numbers, not yet able to be directly attributed either to funding changes or to the formation processes immediately prior, may eventually reveal the impact and benefit of training programs not possible within this study. The inability to conduct a longitudinal study of accredited training options, though not critical to a broader study of formation, limits conclusions regarding optimum formation outcomes.

6.3 Implications for Practice

6.3.1 Harnessing Positive Training Experiences

In the research, positive training experiences by formators were conducive to the optimisation of formal and informal training. Similar positivity regarding post-ordination training was suggestive of the need to identify and replicate such experiences in the interests of perpetuating quality assurance. Coaching was a vital example, valued by most interviewees for its promotion of relational connectedness and experience within local churches, whereas formal training was seen to offer such qualities between them. This was especially valued where flexible online delivery options maintained the interactions with other students and with multiple formators as typified in classroom environments. Theological depth, diverse resources and strong accountability for learning were also needed, these typically being associated with accredited institutions.

Training quality is therefore likely to be enhanced in circumstances promoting interactive learning complemented by relationally-based local coaching, but where a broad range of formative parties can more cooperatively facilitate an integrated learning process according to clearly-articulated criteria and expectations. Where multiple formators are themselves professionally developed through positive and engaging training to this end, it may be expected that greater synergy and effectiveness will be evidenced in more precisely addressing competency and therefore in perpetuating missional success.

Whereas CRC training was perceived to lack rigour and depth in comparison with some external options, its overall value lay in providing the requisite skills and expectations necessary overall for practical effectiveness in outworking mission in local churches, as measured by the included CRC competency standards. This was delivered through integrated training inclusive of leadership, ministry, theology, competency standards and coaching. To this end, a marketing opportunity exists by which evident respect for formal training, the role
of coaches, and the shared values of the movement offers the leveraging of current formation provisions already adapted for use within local church communities. Any aversion to the formality of accredited courses needs compensation through structured practical learning opportunities. These need to be complemented by associated resources and then integrated into coursework assessment by qualified trainers and assessors. The research clearly advocates a need for required exposure to elements of current training valued, but not otherwise undertaken voluntarily, and therefore for accountability regarding the use of online materials. Whilst preference was expressed by some for the use of class-based learning cohorts to assist with this aim, a stronger need existed for the use of flexible video-based online delivery that maintained depth of content and access to a range of differently-gifted formators.

While the movement may need to articulate more clearly its key values in training programs, it also needs greater utilisation and promotion of existing formation mechanisms through which they are transmitted. The use of positive formators and key leaders in articulating and promoting these at key community gatherings necessitates intentional reference to relevant formation pathways. Greater use of learning hubs, cohort-based learning intensives, or targeted skills-based workshops, could further complement the need to preserve a holistic integration in formation that utilises online resources that preserve community values whilst maintaining practical implementation of learning tasks overseen by local coaches. Furthermore, sensitivity to financial constraints could be mitigated by using such an approach in which resource, curriculum and coaching costs would remain negligible.

6.3.2 Establishing Professional Development Opportunities

For most of its history, the CRC has made use of unaccredited training in its formation processes. The majority of experienced ministers’ views are therefore somewhat influenced by having undertaken such options available to them, even required of them, prior to their first ordination. The research data showed, however, that subsequent training was then undertaken by eighty per cent of ministers. Appreciation of the need for life-long learning, inclusive of an ongoing use of targeted skill development for ministers, was suggestive of the benefit of professional development, with Senior Ministers in particular, valuing short, unaccredited courses. A role exists for the CRC College of Ministry in facilitating such provisions given the significant support for CRC training. This affirmation was attributed in part to the Pentecostal distinctives shown in interviews and focus groups to be foundational for the formation of new ministers. It was clear, however, that past positive training experiences positioned ministers to
prefer future ones, both for themselves and new ministry candidates, thus potentially strengthening the foundations of theology, ministry and leadership within the movement.

This therefore warrants the provision of ongoing training experiences, inclusive of coach training, for credentialed ministers in order to maximise their formational use. Engagement in key community gatherings, such as ministers’ conferences, enables this provision to enhance strategic training options. The CRC College of Ministry is ideally poised to offer expert guidance on selected topics, to use such opportunities for the professional development of coaches, or to administer advanced standing for accredited studies. The value of focused skills training sought by Senior Ministers and the flexibility offered by unaccredited training potentially enables the widespread use of experienced ministers in augmenting coaching provisions. Furthermore, the use of those valuing post-ordination training filtered by such experience offers substantial benefit to the provision of quality training experiences within the CRC College of Ministry. As a training vehicle, it was substantially more effective in addressing the mission and purpose of ministry according to ministers strongly advocating distinctive values such as Spirit baptism which, in turn, it was seen to espouse.

6.3.3 Integrating CRC Departments

Rather than simply strengthen coaching provisions, integrated training seeks collaborative partnerships between formal training initiatives, credentialing authorities and the coaching or supervision programs offered in local churches, inclusive of associated elements of serving and spiritual formation. Whilst this has implications for the nature and context of supervisory aspects of curricula in formal training courses, it also suggests a need for the clarification of credentialing pathways by which the CRC authorises its ministers. The CRC’s ministry guidelines deem that:

*The Issuing Authority has the right, in exceptional circumstances, to waive elements of the training requirements normally incumbent on the Trainee Minister – however all pastors being considered for a Trainee Minister’s Credential must demonstrate that they have successfully completed the competencies required for a “Trainee Minister’s Credential.¹*

This waiver clause was used, in practice, to permit recognition of prior learning without reference to the CRC’s own training college or to standardised processes for mapping equivalence. Competencies were attested with minimal accompanying evidence of

¹ Author Unknown, *CRC Ministry Guidelines*, 4.
comparability needed for training requirements. Ministry practitioners in local churches were thereby permitted to bypass accredited training benchmarks in current use simply by noting relevant books read, seminars attended, or experience gained, without the provision of further evidence or without the credentialing authorities establishing genuine comparability. This was especially evident in cases where new ministers were required or where current candidates were valued by congregations. A true formation partnership was therefore absent where expediency outweighed the need for comprehensive ministry preparation.

There exists, then, a need for consistent formation processes to be synergised at all relevant levels of the CRC in the interests of better mission outcomes. Integrating intentional coaching accountability, shared values and credible formative assessment will require consistency of implementation for integrated and cohesive approaches that utilise CRC competency standards and therefore optimise effectiveness. The disregarding of key personnel, uniquely positioned, gifted, and trained to aid collaborative formation optimisation, potentially compromises the very community ideals of shared ownership and collective experience underpinning and benefiting from such enterprise. A genuine partnership in formation can then become a reality.

6.3.4 Enculturating Proactivity
Schuth argues for formation within faith communities as a practical way of differentiating between their own culture and that of the community in which they minister. Such proactivity in ensuring the implementation of key formative dimensions requires enactment of leadership intentionality of key personnel in the CRC and in local churches. To thereby enculturate this value systematically ensures optimum formative outcomes. This was shown to need particular focus in regard to the articulation of the specific calling for which a minister is potentially formed, so that targeted development would apply the experience and gifts of formators to the unique needs of candidates.

As noted in the interviews with founding leaders, churches are responsible for initiating formation, rather than expecting this to be fulfilled by Bible Colleges or other external sources. Greater relational connection to church leaders and then to key leaders of the movement will foster greater connection to shared values and effective ministry practices, in which the academy will play its constituent part. Focus groups reiterated the importance of churches first

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2 See various incarnations of CRC credential applications, for example: Author Unknown, “Academic Equivalence Mapping,” 15.

3 Schuth, “Diversity,” 38.
engaging all Christians in service within churches in conjunction with spiritual growth and gift deployment before then requiring a synergised and relational pathway of intentional formation for those with an identified ministry calling and a commitment to develop it.

Furthermore, as the research has shown, positive and intentional formators are more effective in encouraging buy-in to institutional values, whether directly or through training by others. CRC churches, and the movement as a whole, must therefore ensure that representative leaders adopt proactivity in identifying and developing a call to ministry as a matter of course. This could best be enacted by: providing developmentally-appropriate opportunities to serve and lead; initiating the use of spiritual gifts and strategic discussion to help candidates identify and articulate any emerging call to ministry; and offering supervisory field-based coaching toward competence that takes primary ownership of formation in situ as an extension of church-based spiritual formation.

The level and depth of experience perceived as a value in CRC training should be used to complement proactive coaching that develops competence with a focus on the aptitudes, gifts and opportunities of ministry candidates. Though the gifts and experiences of formators offer substantial benefit, the data shows that it is the candidate who becomes the focus in the interests of harnessing their missiological potential. This warrants intentional systems of accountability by coaches regarding ministry service, gift deployment, and assessment of coursework and competence. It also necessitates the establishment of clearer and more unified developmental processes of accountability and aptitude for coaches. Therefore, cultivation by the CRC College of Ministry and other leaders with strategic, qualified or gift-oriented capacities is of synergistic importance to optimised formation processes.

6.3.5 Engendering Missional Intentionality

Despite a majority of ministers believing that the CRC’s mission and purpose is specifically addressed within its formation processes, greater clarity in its articulation and alignment to contemporary training is warranted. CRC training and assessment processes are more strongly endorsed by those ministers believing this mission to be thoroughly addressed. Existing competency standards are affirmed as the primary vehicle for confirming and conveying such an objective and this suggests that CRC training is best served and most likely to be positively endorsed by continuing to incorporate and address them. A positive association between perceptions of thorough training and clarity in addressing the movement’s mission and purpose
would therefore be expected to offer a missiological basis for effective promotion of training courses and the need for formation.

Despite showing that more consistent promotion by key leaders and more widespread awareness of existing training is necessary, an audit of any alternative ministry pathways offered for credentialing is recommended to ensure purposeful alignment to preferred missional expression. CRC ministers’ express preference for practical training was not concerned with easy or even inexpensive options as much as it sought independent assessment of competence by skilled practitioners maintaining an authorising standard that was accessible, broad, application-based, and focused primarily on developing ministry capability rather than on completing arbitrary assignments.

In addition to spiritual formation and ministry coaching within local churches, the elements preferred in training by CRC ministers include: denominational distinctives; ministry gifts; small group leadership; basic theology; theological reflection; preaching and communication skills; deliverance; worship; church history; people skills; administration and financial management; organisation; missiology; evangelism; the authority of Scripture; conflict management; miracles; spiritual transformation; leadership; duty of care; counselling; church planting; and personal devotion. Given the inclusion of these within current CRC training, it is recommended that any future outsourcing of curriculum change or any preferences for coursework amendments be pursued with caution.

Given that denominational distinctives have been shown to require intentional affirmation, the specific nature of their use in training courses requires particular attention. Since their centrality to mission is closely associated with undergirding ministry praxis and the nature of associated proclamation, these must then be intentionally embodied within formation practices. This ensures that shared ownership and effective enculturation by formators is committed to such ideals. As noted earlier and as charted in Appendix 9, significant growth within the CRC at key junctures (such as the early 1960s, the mid 1980s and the early 1990s) can be traced to a concerted and collective determination to engage in formation for the purpose of missional expansion. Other significant increases reflecting a shared national priority of formal training have not been similarly replicated in recent years. Despite strong formation initiatives in this period, especially in the generation of an integrated accredited training approach in the past decade by using the benefits espoused by interviewed ministers, similar growth has not been observed. Although caution is warranted in interpreting this finding without further wide-
ranging research into causative factors and comparison contexts, it behoves the CRC to ascertain the extent to which a renewed focus on collaborative commitment to best practice processes and classical distinctives might foster interdependent mission-focused growth within Australia. Given the distinctives of associated missiological urgency prompted by the experience of Spirit baptism, the imminence of the Eschaton, and the associated proclamation of salvation with miraculous attestation, perhaps formation of a thoroughly Pentecostal ministry praxis connotes the efficacy of CRC mission objectives.

6.3.6 Enhancing Effective Coaching

Coaching of ministers, inclusive of mentoring and coursework supervision, is limited by coach aptitude and ministry candidate receptiveness. Inherent respect for a process of practical competency development was therefore found to need augmentation by intentional regard to professional development, relationality and systematisation at all levels. Future formation initiatives will therefore necessitate greater discussion of learning expectations and collegial dialogue in the interests of better articulating and resourcing the specific competency development of ministry candidates.

Competency standards, despite their intentional focus on the coaching process, need implementation guidelines to enhance practical delivery alongside formal training options. Contemporary CRC formation processes have integrated such guidelines into practical accredited coursework assessment to offer a somewhat underutilised mechanism for delivery. Specific coach training was found to be needed, however, to ensure optimised development of ministry candidates. Such structured planning for effective coaching includes: ministry gift identification and the resourcing of that gift by self and others; tailored skills focus and resource provision in light of ministry candidate strengths and weaknesses; specific feedback on practical and ministry-focused tasks; prayer focused on ongoing spiritual growth; and intentional goal-setting with inbuilt accountability for timely and thorough completion. Growth requires conformity to the requirements of the leadership that inspires it if it is, in turn, to inspire leadership. Accordingly, the finding that formation is best offered by those who value their own positive training experiences further suggests that focused professional development will perpetuate optimised coaching practice.

This requires, however, a focus on the unique needs of candidates in light of their ministry call and the provision of resources to complement CRC competency standards in its specific identification and outworking. The giftedness or experience of the coach, though essential for
catalysing ministry development, is applied to the primary need to develop giftedness and shape experience in the ministry candidate. Furthermore, the opportunity to develop ministry for mission effectiveness is predicated on the need for the candidate to be deployed in ministry tasks that allow competency to be shaped and offer genuine leadership opportunities commensurate with areas of service and personal aptitude. The guidance of coaches was shown to require a frame of reference for appropriate feedback and, where this is directed by competency standards, it remains for the CRC to ensure that these standards reflect the values and aptitudes deemed essential for missional effectiveness.

**6.3.7 Shaping Key Values**

The research data demonstrates a need to revisit such distinctives and the need for establishing shared theological and ministry foundations would appear to be an urgent priority for the CRC. However, a predisposition to such values was enhanced by undertaking courses that therefore required churches to be involved in training to some extent, while also incorporating the broader experiences and gifts of multiple formators. The associated belief that CRC training lacked sufficient theological depth, despite its acknowledged practicality and coverage of essential ministry competencies, suggests some value in providing stronger theological foundations in aspects of formation that address in critical, contemporary ways, key unifying theological distinctives such as Spirit baptism.

The potential for CRC training to be enhanced by such affirmations will presumably lead to a more purposeful and precise fulfilment of mission shown to be centred on distinctives such as empowerment by Spirit baptism. Whilst interview and focus group data substantiated this link, those holding to the classical definition of Spirit baptism were specifically found to be more likely to view training in such positive terms. Greater promotion of, and theological engagement with, such a distinctive may thereby encourage enrolment whilst also strengthening formation outcomes. The provision of shorter and less formal targeted training options was found to be more valuable to Senior Ministers who would be expected to promote training courses more widely, especially given that such professional development for existing ministers has been shown to promote a positive view of CRC values and of CRC training.

Furthermore, the positive view of established CRC competencies as defining ministry requirements and the desire for more practical ministry development in the field could also be used to market courses inclusive of such elements. This is especially important for connection with Senior Ministers more likely than most to endorse coursework assessments, *per se*, despite
their inclusion of the same competencies. Shared ownership warrants all key leaders endorsing courses more explicitly however, given the aforementioned respect of such personnel and given past reluctance to encourage explicit promotion of training at key CRC events.

6.4 Addressing the Hypothesis and Key Questions

This research has led to some observations emerging from the data that warrant a re-examination of the foundational hypothesis and key questions introduced in section 1.4. Firstly, is it possible to articulate clear parameters for the mission of the CRC movement in Australia? The classical Pentecostalism of the CRC has been shown, historically, to promote the aforementioned Christological tetrad subsumed in Spirit baptism. Its empowerment for salvific urgency attested by miracles, though seldom dis-endorsed by Pentecostals, is also minimally embraced in contemporary formation practice. The CRC’s classical heritage calls for clarification, even reaffirmation. Its charter, despite articulating echoes of this impetus in its accompanying statement of mission, is devoid of missiological urgency in its implementation and explicit reference to the need for Spirit baptism. Accordingly, whilst formation for ministry is understood to be congruent with formation for the mission, ministerial effectiveness is perhaps best understood to require the parameters of the mission to which it is applied to be more clearly focused through relevant policy documents and competency standards. Clear mission parameters will require that competency standards be redressed, but also necessitate more overt focus on shared distinctives such as Spirit baptism and their use in ministry formation, especially since it is valued as an undergirding platform of missiological endeavour.

Secondly, this thesis questioned the way in which ministry formation addresses a specific call to ministry and provide a vocational ministry pathway within the Australian CRC context. Spiritual formation was seen to be both precursory and integral to any ensuing ministry formation pathways, although the nature of such ministry being credentialed for missional leadership in CRC churches remains dependent upon biblical underpinnings, traditionally restricted to a call to one of the five ministry gifts of Ephesians 4:11-12. Furthermore, proactive leadership in identifying and developing others’ call to ministry on this basis is contextualised within service and ministry roles afforded within local Pentecostal congregations. Nevertheless, the integration of training with other dimensions of formation, inclusive of the CRC’s competency standards, needs to maintain a clear and intentional focus on the nature of a relevant call to ministry and any associated gift (or gifts) so recognised. Accordingly, formation addressing competency standards needs to be adapted missiologically as the
candidate’s unique and purposeful contribution to the synergy of a mission-focused community.

Thirdly, what ministry formation dimensions are valued by the CRC movement in Australia for enhancing the implementation of Pentecostal mission? The four categories of call, coaching, competency and community were grounded in the literature of the CRC movement and were identified through the research in the form of essential dimensions of formation: intentional leadership; local effectiveness; strategic discipleship; experiential learning; integrated training; formative assessment; focused connection; and shared values. These were also found to resonate with biblical texts, especially Pauline injunctions, as also noted in formation practices observed in the literature. Accordingly, the research data engaged favourably with other Pentecostal frameworks in identifying formation initiatives and offered the promotion of a shared ownership of historically-consistent mission objectives. This was suggestive of replication of this success when embracing the dimensions postulated in this research and within a recommitment to classical Pentecostal distinctives.

Fourthly, do approaches to ministry formation observed within the CRC movement therefore suggest specific changes to Australian CRC formation practice? The aforementioned formational sub-categories were discussed and then applied to the formulation of a vision for effective future formation that include recommendations for practice. However, with contemporary initiatives essentially embracing the formation dimensions attested by the research participants, the evidenced value of an integrated formation process warrants minimal adjustment. Amendments sought included more accountable and formal coaching processes, a greater emphasis on shared ownership of formation throughout the CRC, and more purposeful engagement within learning cohorts whilst maintaining the breadth and rigour of the course content and assessment.

It had been hypothesised that formation initiatives inclusive of competency-based courses and coaching were effective in articulating the requirements of CRC ministry formation for mission. Their value has been explicitly substantiated by interviewees, sometimes through allusion to associations with their specific elements. Nevertheless, a range of these were addressed more generally and affirmed where included within coaching, coursework assessment and practised implementation in local churches. As shown, the mission objectives warranting greater articulation for formation precision need more purposeful intersection with the classical formulation that birthed and shaped the CRC movement in Australia. This includes
their descriptive intent within their documented form as well as standardised implementation. Although CRC courses, coaching processes and accompanying competency standards were substantially effective in the eyes of ministers interviewed, greater adoption and integration of processes and the continued development of formators were found to be essential to best-practice CRC mission. Therefore, in preference to serving alone as a tool for defining, measuring and authorising ministry, optimised competency standards would better reflect a truly shared Pentecostal praxis by identifying, stimulating and resourcing missiological impetus that is both Spirit led and inherently Christological. A vision for enhanced future formation by the CRC in Australia is set out below.

6.5 A Vision for Formation for Ministry

In articulating a vision for effective formation, caution is necessitated by the limitations enumerated above. These therefore require that triumphalism is avoided in postulating broader applicability in formation beyond the CRC in Australia. Future research could potentially negate any unintended Action Research bias resulting from the perception of a vested, though non-pecuniary, interest as a key influencer of formation processes. Nevertheless, sufficient distanciation was provided through the semi-structured and focus group interviews conducted after the leadership of CRC training ended. Verification by the latter and by minimal relational connectedness of many participants offered significant negation of any prejudicial commentary within the data, recognising that the role of the researcher is also the role of a fellow-ministry participant in the formation enterprise.

A vision for CRC formation for effective mission arising from this data, then, advocates synergy in the integration of formators and candidates. Utilising gifted and experienced ministers in formation processes enables the wisdom of seasoned practitioners to be used in informal development of ministry candidates from the earliest involvement in local churches and in the identification of a ministry call. Optimised use in enhancing formal processes, however, needs integration with the responsibilities of multiple practitioners such as qualified and diversely-gifted trainers and assessors of ministry candidates. Additionally, those responsible for CRC formation, inclusive of key denominational leaders, are of critical importance in jointly and actively promoting and systematising training processes inclusive of professional development and accountability for coaches. Their role is also vital in establishing and maintaining consistently-implemented policies for credentialing bodies as well as carefully selected content and assessment tools for formation optimisation.
Training requirements for effective formation of ministry candidates, then, will utilise flexible delivery methods, whilst ensuring some degree of collegiality in community-based partnerships, whether in local churches or throughout the CRC. Learning cohorts building ongoing connections to other candidates and formators do not need to be restricted to ministry candidates, but can enhance professional development initiatives in the interests of ongoing formation. These are also warranted for optimised development of coaches in providing enhanced positivity and synergised training processes through accountable and engaging, short-term, targeted, skills-based training. Such provisions will ensure ongoing formation of ministers at all levels, for the express purpose of promoting strategic discipleship inclusive of ministry formation as a key learning outcome.

Integration of training should continue to be predicated on the inclusion of clearly-established competency standards that define the mission and ministry requirements of aspirants. For these to be incorporated within training coursework and assessment ensures a focus on highly-desirable field-based formation. This should engage candidates in hands-on development with corresponding feedback from coaches well-positioned to tailor formation processes to specific strengths and weaknesses and to a specific gifting and calling. This also makes use of the local church and appropriate denominational connections as learning communities and ministry contexts in which shared values are enculturated and a ministry call identified and cultivated as practically as possible.

Focused provision of competency-based training and assessment offers a consistent standard for ministry authorisation, whilst allowing multiple means of completion and verification in keeping with the unique call and needs of candidates. Credentialing bodies can thereby maintain confidence in the provisions of the CRC College of Ministry and the associated expertise, experiences and gifts of diverse personnel within the community. At the same time, this ensures appropriate comparability and professionalism of CRC clergy, notwithstanding the need to affirm their divine call and enabling through prayerful reflection. Shared ownership of formative processes and distinctive values, reflective of its classical heritage, offers a synergistic benefit to the fulfilment of a uniquely Pentecostal mission in an Australian context with the promise of rapid growth grounded in history and actioned through its constituents.

Such practices, though tentatively offered for broader implementation in other traditions committed to mission associated with classical Pentecostal distinctives, may nevertheless be
unique to the CRC context. This research has emanated from the voices of its practitioners and their ministries, nuanced by the values and circumstances of particular formation experiences.

6.6 Future Research

In more precisely framing and evaluating dimensions of effective formation, more specific analysis of each would strengthen the development of future training initiatives and their relationship to formation within local churches. Further determination of the extent and nature of intentional leadership required at each stage of formation, beginning with initial establishment of a call to ministry, could offer valuable insight into relevant best practices. More specifically, the data revealed some warrant for substantiating the divine call to ministry and differentiating it from mere idealisation of ministry associated with self-esteem and affirmation gains through attachment to leaders.

Data from Ball and Sherlock, explored at different points within this research, offers formation insights gained from numerous ecumenical theological institutions and their relationships with churches. Further consideration of exemplary supervision practices and their adoption in comparison contexts would continue to inform the development of coaching within CRC churches. This would ideally be inclusive of best practice in accountability systems and mentoring provisions associated with competency-based initiatives, for which current research is less prevalent.

Local effectiveness, if ascertained through serving and leadership roles within churches, would ideally require further quantification as to the tasks best suited to development in accordance with particular gifts and pathways in contemporary settings and cultures. It may furthermore be shown in future research that broader cultural influences in churches and communities may impinge upon the shaping of values. Accordingly, rigorous assessment of the nature of outcomes of in ministry that reflect efficacy for mission could assist leaders, congregations and movements such as the CRC in jointly synergising community-based formation partnerships.

Whilst extensive support and tools have long existed for strategic discipleship inclusive of ministry supervision, professional development and accountability needs of ministry supervision coaches could be enabled and empowered through further research into the specific requirements of coaching for mission in Pentecostal contexts, particularly in regard to the use
of, and fidelity to, distinctives such as spiritual gifts in the furtherance of mission. Strategic discipleship would also benefit from further differentiation between foundational spiritual formation practices and their continuance, especially in light of Australian research by Bickerton on the depletion of spiritual resources among ministers experiencing burnout.

Experiential learning has been addressed in Australian theological education in terms of the integration of life experiences of students. Sherlock notes the increased importance of experience-informed training for churches, practitioners and students, but asks which models are needed for contemporary ministry. This research raises an important issue worthy of further investigation, namely, how it is that the gifts and experiences of coaches can be harnessed in conjunction with those of other formators to provide a regulated and integrated system of formation that best adapts to the unique call and gifts of the ministry candidate.

The data is suggestive of positive formation practices for coaches to be better resourced and networked in the interests of providing multiple reference points for ministry candidates. This remains a challenge in under-resourced and autonomous congregations often minimally committed to such ideals of interdependence. Morgan suggests an approach that further research could potentially utilise in this regard; attempts to shape organisational growth require a generative interplay of multiple frames of reference in which cooperative dialogue opens new approaches through pragmatic, rather than objective, assessment. Collaborative use of diverse gifts and experiences will transcend curricular focus to advocate shared ownership of practices and tools centred on improving individual candidate outcomes for the success of the shared enterprise of mission.

Research regarding competence could beneficially describe responsibilities at the junctures of integrated training whereby the roles of training, coaching, and other community responsibilities are demarcated in the interests of practical implementation. Clearer determination of the nature of formative assessment warrants further insight, too, regarding the specific nature of competency standards used to define and describe effectiveness and

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5 Bickerton, “Spiritual Resources,” 161.

6 See, for example: Ball, *Transforming Theology*, 50-65.

7 Sherlock, *Uncovering Theology*, 110.

preparedness for mission. Furthermore, agreed standards on measuring ministry success could be used as a more intentional measure of the effectiveness of various training options and therefore of the degree to which positive training experiences and accreditation might shape success in accomplishing mission objectives.

The need for focused connection in promoting community ownership of, and participation in, formation calls for a better understanding of the relationship between marketing and ministerial responsibility. Increased awareness of available formation options and their usefulness in promoting common aims needs, ideally, to be mapped to the nature of ministers’ training obligations. Accordingly, such research would potentially address the degree to which it is incumbent upon them to actively commit to ministry formation both for discipleship and mission engagement. Since key leaders have been shown to play a vital role in enculturating and codifying both the expectations and values for those they influence, their strategic leadership and visioning of formation aims would benefit from a more precise understanding of how best to convey them.

Shared values may be useful to explore further regarding age differences of ministers. Although this research investigated the years of ministry experience, several older ministers recently transferring from other movements have obscured age-based patterns. These would be of interest in connection with fidelity to values, such as the role of Spirit baptism in effective mission. Given the finding that more experienced ministers adhered to classical definitions regarding its evidence and usefulness, it would be helpful to identify any threads of evolutionary change that might be generationally observable, or whether there are other contributing factors, even the quality and content of formational processes over time. Though the latter was observable in the data, this was based upon limited perceptions which, in addition, emerged from those relatively unfamiliar with, and uninvolved in, contemporary training.

Finally, a refined research focus on shared distinctives for effective mission would assist in the provision of current best practice, evidence-based formation processes. Therefore, research investigating comparable links between clear mission parameters and applicable formation initiatives in non-CRC ministry contexts would potentially establish the degree to which the findings in this research are relevant to the furtherance of mission in other Pentecostal and non-Pentecostal movements.
6.7 Conclusion

CRC formation somewhat intuitively adopted the dimensions of practice-oriented learning, competency-based assessment, and local church coaching (in the context of the Pentecostal community) when shaping current approaches little more than a decade ago. Choices in this regard were enhanced by the industry-standard curriculum frameworks and identification of past practices valued by ministers’ anecdotal observations, as well as by key leaders with formative experience in wider secular and ecumenical theological contexts.

This research has identified that many of the dimensions valued and preferred in effective formation for mission have been adopted in contemporary accredited CRC training options. Whilst integrated training has showcased varied presenters, online flexibility, competency standards and field-based assessment, it has also necessitated the role of local coaching, but with varied levels of initiative, capacity and comprehensiveness shown. The need for balance in the directive and supportive elements of coaching presupposes a willingness of ministers to embrace significant levels of responsibility for strategic discipleship and formation of candidates, while submitting to collaborative partnerships that use diverse gifts and processes. The need for candidates themselves to also be accountable to coaches and congregations for ministerial growth and for the completion of goals and assessments similarly requires shared ownership of clearly established formation systems.

Determining which values are to be a strategic component of that formation, and how they are to be articulated, may be a key to the impetus of mission objectives in the future. Missiological urgency, enhanced by reframed priorities such as Spirit baptism, may require more strategic and opportune support and marketing from key CRC leaders and therefore a greater priority given to applicable resource allocations. At all levels of operation, mission will only be enhanced through operational synergy as key departmental leaders’ roles and objectives are creatively connected to ministry praxis in local churches. This would be expected, in turn, to generate greater cohesion in shared ownership of mission and foster greater levels of desired interdependence through strategic leadership intentionality.

For the CRC to maintain a distinctive witness in Australia in the years ahead, it must surely find resonance with the Spirit-empowered impact and evangelistic urgency of its roots. Fittingly, a final thought from the inaugural head of the CRC’s first formal and full training program comes from the season of the CRC’s greatest statistical growth, the ‘Operation
Outreach’ year of 1962. Lyall Phillips, speaking of the Crusade Bible School in operation at the time, compelled an urgent mission-focused commitment that remains as a clarion call to engage purposeful and united formation efforts to this (and no other) end.

_C.B.S. has adapted its timetable to the increasingly urgent demand for trained workers in the ripened harvest fields...C.B.S. is not designed to produce a professional ministry, but to train workers who are dedicated to serve God wholeheartedly and sacrificially in whatever capacity He may call them, such as active, pioneer ministry in new areas, service in the mission field, assisting in local assemblies, etc.... The time is short! Critical days lie ahead for this world._

Soli Deo Gloria.

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Appendix 1: Participation Information and Consent Forms

Section 1. Semi-Structured Interviews

Participant Information and Consent Form for Interviews (Note: Letterhead uses previous University nomenclature) – University Approval given (ref. application 275/13)

Research Title: FORMATION FOR MISSION OF CRC MINISTERS IN AUSTRALIA: A HISTORY, A CASE STUDY AND A VISION

My name is Rob Nyhuis, and I am conducting research on the training and development of ministers in the CRC within Australia. Thanks for being willing to work through this form which explains what is required by your involvement in the research.

I am seeking to interview a number of ministers in selected churches who have responded to an earlier questionnaire on ministry development. This will enable me to clarify the finding of this questionnaire and to gain a deeper understanding of the issues and experiences involved. Interviewees must be at least eighteen years of age, credentialed ministers within the CRC in Australia and genuinely representative of the leadership of the local church attended.

The research is intended to explore the way in which ministers have been developed within the CRC over successive generations and explores the most effective means of developing ministers in the immediate future.

Each interview will last no more than 40 minutes, but may be followed up with some supplementary questions by means of a telephone call not expected to exceed five minutes in length. Participants may be asked to make themselves available for a further interview which will also last no more than 40 minutes. All interviews will be voice recorded and then transcribed by myself for further use in the research. All data collected will be treated confidentially, except where it may be required by law, and will be destroyed at the conclusion of the research. Interview participants are not expected to answer any questions that present any difficulties and can withdraw freely from the interview process at any time. Participants may also retrieve and withdraw any information divulged for up to two weeks after the completion of their participation in the project.

It is recognised that recalling past events may cause discomfort for some. Your church has been consulted about the provision of follow up pastoral support or counselling if required.

Any questions regarding this project may be directed to the MCD Administration, (03) 9853 3177. If you have any complaints or queries that the researcher has not been able to answer to your satisfaction, you may contact the MCD Director of Research: telephone 03 9853 3177, e-mail admin@mcd.edu.au.

A summary report of findings will be made publicly available at the conclusion of the research process and may also be published in journal, book or electronic form. Individuals and their churches will not be named and identities will not be divulged at any time after the interviews have been conducted.
To register your desire to voluntarily participate in a personal and confidential interview, please fill out the consent form attached and return it to me via the envelope provided or via email at robnyhuis@bigpond.com.

Researcher: Rob Nyhuis

Participant’s Name: ____________________________

Date of Interview: ____________________________

Place of Interview: ____________________________

Current Church: ____________________________

I, the undersigned, am willing to participate in the research being conducted by Rob Nyhuis under the auspices of the Ph.D. program of Stirling College in affiliation with the M.C.D. University of Divinity. I am over eighteen years of age, participating voluntarily without any pressure from the researcher or other sources.

I understand that:

- No payment is involved for my interview;
- I do not have to answer any questions that may be discomforting from my vantage point;
- The interview will be voice recorded for later analysis but the recording will be destroyed at the conclusion of the research;
- I (the participant) have read (or, where appropriate, have had read to me) and understood the information above, and any questions I have asked have been answered to my satisfaction;
- I agree to participate in the research project, realising that I may withdraw without prejudice;
- I (the participant) have read (or, where appropriate, have had read to me) and understood the information above, and any questions I have asked have been answered to my satisfaction;
- I agree to participate in the research project, realising that I may withdraw from the data collection part of the study at any time, and may also request the retrieval and withdrawal of information arising from my involvement for a period of up to two weeks following the completion of my participation in the project;
- The researcher may interview me in this session and also contact me later if the data I have divulged needs further clarification; and
- I agree that information provided by me or with my permission during the project may be included in a thesis, presented at conferences and published in journals on the condition that neither my name nor any other identifying information is used.

Signature of research participant: ____________________________ Date: _____________

I, the researcher, acknowledge the right and commit myself to abiding by this understanding.

Signature of researcher: ____________________________ Date: _____________
Section 2. Focus Groups

Participant Information and Consent Form for Focus Group (Note: Letterhead uses previous University nomenclature) – University Approval given (ref. application 275/13)

**Research Title: FORMATION FOR MISSION OF CRC MINISTERS IN AUSTRALIA: A HISTORY, A CASE STUDY AND A VISION**

My name is Rob Nyhuis, and I am conducting research on the training and development of ministers in the CRC within Australia. Thanks for being willing to work through this form which explains what is required by your involvement in the research.

I am seeking to interview focus groups of adult members of selected local churches in which ministers in have been interviewed regarding ministry development. This will enable me to clarify the finding of these interviews and to gain a deeper understanding of the issues and experiences involved. Participants must be at least eighteen years of age and long-term members of their local church.

The research is intended to explore the way in which ministers have been developed within the CRC over successive generations and the most effective means of developing ministers in the immediate future.

The focus group interview will not exceed 40 minutes. The interview will be voice recorded and then transcribed by myself for further use in the research. All data collected will be treated confidentially, except where it may be required by law, and will be destroyed at the conclusion of the research. Interview participants are not expected to answer any questions that present any difficulties and can withdraw freely from the interview process at any time. Participants may also retrieve and withdraw any information divulged for up to two weeks after the completion of their participation in the project.

It is recognised that recalling past events may cause discomfort for some. Your church has been consulted about the provision of follow up pastoral support or counselling if required.

Any questions regarding this project may be directed to the MCD Administration who can be contacted by telephone on (03) 9853 3177. If you have any complaints or queries that the researcher has not been able to answer to your satisfaction, you may contact the MCD Director of Research: telephone (03) 9853 3177 or e-mail admin@mcd.edu.au.

A summary report of findings will be made publicly available at the conclusion of the research process and may also be published in journal, book or electronic form. Individuals and their churches will not be named and identities will not be divulged at any time after the interviews have been conducted.

To register your desire to voluntarily participate in a focus group interview, please fill out the consent form attached and return it to me in person via the envelope provided or via email at robynhuis@bigpond.com.
I, the undersigned, am willing to participate in the research being conducted by Rob Nyhuis under the auspices of the Ph.D. program of the M.C.D. University of Divinity in affiliation with Stirling College. I am over eighteen years of age, participating voluntarily without any pressure from the researcher or other sources.

I understand that:

- No payment is involved for my participation;
- I do not have to answer any questions that may be discomforting from my vantage point;
- The interview will be voice recorded for later analysis but the recording will be destroyed at the conclusion of the research;
- I (the participant) have read (or, where appropriate, have had read to me) and understood the information above, and any questions I have asked have been answered to my satisfaction;
- I agree to participate in the research project, realising that I may withdraw without prejudice;
- I agree to participate in the research project, realising that I may withdraw from the data collection part of the study at any time, and may also request the retrieval and withdrawal of information arising from my involvement for a period of up to two weeks following the completion of my participation in the project; and
- I agree that information provided by me or with my permission during the project may be included in a thesis, presented at conferences and published in journals on the condition that neither my name nor any other identifying information is used.

Signature of research participant: ____________________________ Date: _____________

I, the researcher, acknowledge the right and commit myself to abiding by this understanding.

Signature of researcher: ____________________________ Date: _____________
20 November 2013

Dear Pastor,

This letter introduces some exciting and important research being proposed regarding the development of ministers in our churches. Rob Nyhuis, a member of our National Executive and a fellow Minister at South Eastern Christian Centre, is undertaking this research with Stirling College and as a Ph. D. candidate with the MCD University of Divinity in Melbourne.

It will examine the topic: FORMATION FOR MISSION OF CRC MINISTERS IN AUSTRALIA: A HISTORY, A CASE STUDY AND A VISION. This research will explore the way in which ministers have been trained and developed within the CRC over successive generations and will explore the most effective means of developing ministers in the future.

Ministers may therefore be contacted directly with a request to respond to a short questionnaire related to ministry training but are, of course, under no obligation to be involved. Churches being asked to participate in extended interviews will be contacted directly and are also under no obligation to assist.

We would encourage churches to cooperate with this research wherever possible. The outcomes, expected to be published and freely available to the movement, are likely to be significant in informing our future development of new ministers as we cooperate together to expand God’s Kingdom.

Yours in Christ,

[Signature]

Peter Gillard
National Administrator
CRC Churches International Australia Inc.
Appendix 2: Questions for Survey of Ministers

The twenty questions utilised follow, with a brief rationale for their inclusion. These allowed for discreet responses and, where applicable, the opportunity to provide further or clarifying information. They were framed in such a way as to facilitate analysis of multiple questions at a time and to thereby suggest trends worthy of further investigation and clarification through subsequent interviews.

1. The number of years that I have served in ordained Christian ministry within the CRC Churches International movement in Australia is: 0-4; 5-9; 10-14; 15-19; 20-24; 25-29; 30-34; 35-39; or 40+. This differentiates between the different levels of experience in considering response patterns.

2. My current ministry credential and role is best described as: National Minister Credential as a Senior Pastor overseeing a team of pastors; National Minister Credential as the only credentialed pastor in a local church; National Minister Credential as a pastor serving on a church team; National Minister Credential in a parachurch or itinerant role; Minister Credential as a Senior Pastor overseeing a team of pastors; Minister Credential as the only credentialed pastor in a local church; Minister Credential as a non-Senior Pastor serving on a church team; Minister Credential in a parachurch or itinerant role; Affiliate Minister Credential; Retired Minister Credential; Trainee Minister Credential leading a church; Trainee Minister Credential serving on a church team; Specialist Minister Credential; or Offshore Minister Credential. This item sought to further clarify experience and seniority with respect to the level of credential gained with respect to other questions answered in the survey.

3. The highest level of formal ministry/theological training undertaken before first becoming ordained with the CRC was: None; Unaccredited Certificate(s) obtained outside the CRC; Unaccredited CRC certificate(s); Certificate IV; Diploma or Associate Diploma; Degree; or Postgraduate. This was included with a view to determining the level of training prior to ordination which might therefore potentially relate to other questions being answered. It was anticipated that patterns might emerge whereby a minister’s pre-ordination training could therefore impact upon their outlook on values related to training and ministry effectiveness.

4. My highest level of formal training before first becoming ordained with the CRC was undertaken: Nowhere—no formal training completed; By distance learning or correspondence; Through live study at a local church, or similar; At a Bible college, or similar; At a secular university, or similar; or Other. Responses here aimed to ascertain whether the mode or
formality of study was a significant factor in shaping responses to other questions under investigation.

5. I regard my highest level of formal ministry/theological training before first becoming ordained with the CRC as: Essential for my ministry role; Quite helpful for my ministry role; Somewhat helpful for my ministry role; Minimally helpful for my ministry role; Not helpful for my ministry role; or Other. This item was the first to invite supplementary comments and endeavoured to discover the personal perceptions of ministers regarding the effectiveness of training for ministry and whether the result differed according to the mode or formality of study undertaken (by relationship to question 4).

6. I regard my formal ministry/theological training undertaken since first becoming ordained with the CRC as: Essential for my ministry role; Quite helpful for my ministry role; Somewhat helpful for my ministry role; Minimally helpful for my ministry role; Unhelpful for my ministry role; or Inapplicable, because no such study has been undertaken. This proposed to investigate the difference in perceptions regarding the link between training and ministry effectiveness after ordination as compared with before it (thus by comparison with question 5).

7. My ministry expression is best described as: Leading a local church; Leading a ministry within a local church; Leading a ministry extending beyond the local church; Serving in a para-church ministry; Serving in a local church; or None of the above. Responses here were used to classify other data according to ministry expression and to thereby differentiate between the data gained from those with and without senior leadership roles in organisations.

8. CRC training addresses the overall mission and purpose of ministry: Very clearly; Quite clearly; Adequately; Quite unclearly; or Very unclearly. This question sought commentary on the degree to which CRC training was intentional in addressing what was perceived to be successful ministry. The nature of this ministry would later be defined in semi-structured interviews, but the relationship of this item to others sought some patterns as to the success of CRC ministry and the understanding of what constituted effective ministry.

9. I feel that the CRC trains its ministers: Very thoroughly; Quite thoroughly; Neither thoroughly nor inadequately; Quite inadequately; or Very inadequately. This represented a further attempt to identify perceptions regarding the success of effective ministry in the CRC movement. Relationships between questions eight and nine would thereby connect intentionality to outcomes, but again according to perception. The extent to which this trend
reflected past or present training was to be determined in part by the use of clarifying comments, but more fully through later semi-structured interviews.

10. “Being a Pentecostal means being filled with the Spirit with the initial evidence of speaking in other tongues” is a statement with which I: Strongly agree; Agree; Neither agree nor disagree; Disagree; or Strongly disagree. The purpose of this item was to determine affinity for the CRC’s classical Pentecostal distinctive of being filled with the Spirit with the initial evidence of speaking in other tongues. It was intended that this be compared with other data, such as ministry and training experiences to determine the potential for exploring further links between ministry effectiveness and Pentecostal values in semi-structured interviews.

11. “Being a Pentecostal Christian is necessary for maximum effectiveness as a minister” is a statement with which I: Strongly agree; Agree; Neither agree nor disagree; Disagree; or Strongly disagree. The purpose of this question was to ascertain links between classical Pentecostal distinctives and ministry effectiveness, but by perception and by link to other considerations (including the response to question ten to determine fidelity to Pentecostal heritage as a ministry paradigm).

12. Effective training for ministers should prioritise the following: Leadership skills; Ministry skills; Theology; All of the above; or Other. The response to this item invited a clarifying comment. Its purpose was to determine which, if any, of the key inclusions in contemporary CRC training were valued and were deemed essential to effective ministry.

13. In terms of defining the requirements for ministry, the CRC’s ministry competencies are: Very effective; Effective; Adequate; Ineffective; or Very ineffective. Responses here sought participants’ perceptions regarding statements used for determining competence in ministry. It was anticipated that responses would be differentiated in terms of any link to earlier questions related to ministry and training experience and the understanding of ministry effectiveness.

14. In terms of developing ministry effectiveness, the CRC’s training tasks are: Very effective; Effective; Adequate; Ineffective; or Very ineffective. This item sought respondents’ perceptions as to the particular assessment tasks used in training courses and comparisons to responses regarding ministry experience and effectiveness as a potential basis for related semi-structural interview questions.

15. When compared with non-CRC training options, the CRC’s training is: Far superior; Superior; Adequate; Inferior; or Far inferior. In determining perceptions related to the quality and effectiveness of CRC training, it was expected that patterns would emerge from
comparison with earlier responses to questions regarding assessment, ministry effectiveness and other values. It was intended that this question be probed further through semi-structured interviews regarding perceptions of CRC training options.

16. Information regarding CRC training requirements has been most helpful via: Live presentations at conferences; Displays at conferences; Video presentations; Brochures; Handbooks; Internet; Email; Telephone calls; All of the above; or None of the above. This item sought to link perceptions of training to particular avenues of information gathering, to indicate familiarity (or otherwise) with training options, and to suggest future means of publication of training changes. Caution was needed in determining whether popular responses indicated preferred communication strategies or simply more consistent use of these strategies to date possibly warranting further substantiation.

17. In terms of developing ministry effectiveness, prospective ministers should be trained: Exclusively by the Senior Minister and/or other church ministers; Exclusively by the CRC College of Ministry but with reference to the Senior Minister; By a partnership between the CRC College of Ministry and the Senior Minister; By any college desired but with reference to the Senior Minister; or Other. The determination of effective training strategies sought perceptions of the role of churches in shaping training pathways and a link to questions regarding calling and ministry effectiveness. These were later explored extensively in the semi-structured interviews.

18. The available support to those who are coaching ministers in their training is: Very helpful; Somewhat helpful; Neither helpful nor unhelpful; Somewhat unhelpful; or Very unhelpful. It was intended that responses gathered would prompt further comment regarding the relationship between the church and the CRC, particularly with regard to the formation process and practical assessment tasks used.

19. The resources most needed for those coaching ministers in training relate to: Ministry skills; Leadership skills; Theological issues; Competency development; Coaching skills; All of the above; or None of the above. This item was designed to help determine ways in which to better resource future ministry formation processes in local churches, with regard to the key elements of current training components.

20. The comment that best represents my view of the importance of training is that: Training enhances the effectiveness of any minister; Training enhances the effectiveness of every Christian; Training enhances effective succession planning; All of the above; None of the
above. It was intended that responses gained here would clarify respondents’ commitment to
the ideal of training for ministry formation and to provide a reference point for comparison to
other questions and to broader responses in semi-structured interviews.
Appendix 3: Sample Survey Responses

Section 1. Sample response counts & percentages

Selected survey items are included below to show the count of responses (maximum 100) and the percentage of each response in relation to the total number of responses. Data was used to formulate questions for subsequent semi-structured interviews.

| 4. My highest level of formal training before first becoming ordained with the CRC was undertaken: |
|------------------------------------------|-----------------|----------------|
| Answer Options                           | Response Percent| Response Count |
| a) By distance learning or correspondence.| 13.0%           | 13             |
| b) Through live study at a local church, or similar. | 20.0%           | 20             |
| c) At a Bible college, or similar.       | 42.0%           | 42             |
| d) At a secular university, or similar.  | 16.0%           | 16             |
| e) Other.                                | 4.0%            | 4              |
| f) Nowhere: no formal training completed. | 5.0%            | 5              |

This question sought to determine the preferred ministry training venue of prior to first ordination given local church study was typically associated with the completion of unaccredited CRC courses.

| 5. I regard my highest level of formal ministry/theological training before first becoming ordained with the CRC as: |
|---------------------------------------------------------------|-----------------|----------------|
| Answer Options                                               | Response Percent| Response Count |
| a) Essential for my ministry role.                           | 47.0%           | 47             |
| b) Quite helpful for my ministry role.                       | 27.0%           | 27             |
| c) Somewhat helpful for my ministry role.                    | 16.0%           | 16             |
| d) Minimally helpful for my ministry role.                   | 5.0%            | 5              |
| e) Not helpful for my ministry role.                         | 0.0%            | 0              |
| f) Other.                                                    | 5.0%            | 5              |

This question sought to determine the personal value of ministry training undertaken before initial ordination and to compare with views of post-ordination study and/or contemporary CRC training.

| 8. CRC training addresses the overall mission and purpose of ministry: |
|---------------------------------------------------------------|-----------------|----------------|
| Answer Options                                               | Response Percent| Response Count |
| a) Very clearly.                                            | 30.2%           | 29             |
| b) Quite clearly.                                           | 36.5%           | 35             |
| c) Adequately.                                               | 26.0%           | 25             |
| d) Quite unclearly.                                         | 5.2%            | 5              |
| e) Very unclearly.                                          | 2.1%            | 2              |
| Comment (optional)                                          |                 | 13             |

This question sought to measure the impact of CRC training on the respondents' understanding of the overall mission and purpose of ministry.
The previous question sought to determine the degree to which CRC training was believed to address the mission and purpose of ministry so as to compare with data regarding CRC competencies included within the associated coursework assessment.

| 10. "Being a Pentecostal means being filled with the Spirit with the initial evidence of speaking in other tongues" is a statement with which I: |
|---|---|---|
| **Answer Options** | **Response Percent** | **Response Count** |
| a) Strongly agree. | 53.1% | 51 |
| b) Agree. | 40.6% | 39 |
| c) Neither agree nor disagree. | 4.2% | 4 |
| d) Disagree. | 2.1% | 2 |
| e) Strongly disagree. | 0.0% | 0 |
| Comment (optional) | | 13 |

This question sought to determine the degree of agreement with the definition of Pentecostalism in terms of its classical characterisation by evidential tongues. This enabled comparison with other question data for reference to semi-structured interview data.

| 13. In terms of defining the requirements for ministry, the CRC's ministry competencies are: |
|---|---|---|
| **Answer Options** | **Response Percent** | **Response Count** |
| a) Very effective. | 20.2% | 19 |
| b) Effective. | 48.9% | 46 |
| c) Adequate. | 24.5% | 23 |
| d) Ineffective. | 6.4% | 6 |
| e) Very ineffective. | 0.0% | 0 |
| Comment (optional) | | 12 |

This question sought to determine the degree to which CRC ministry competencies were believed to define ministry effectiveness. This response also offered comparison with views on CRC training, inclusive of these articulated standards.
Section 2. Sample survey comparison data

Q13. In terms of defining the requirements for ministry, the CRC’s ministry competencies are:

<table>
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<th>No.</th>
<th>% Very Effective</th>
<th>% Effective</th>
<th>% Adequate</th>
<th>% Ineffective</th>
<th>% Very Ineffective</th>
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<tr>
<td>All Credentials</td>
<td>89</td>
<td>100</td>
<td>20</td>
<td>22</td>
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<td>47</td>
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</tbody>
</table>

Questions comparing ministers’ views of CRC competency standards and the CRC training incorporating these within coursework content and assessments.

Of those viewing CRC training as ‘thorough’ or ‘very thorough’ in its training of ministers,

52 of 61 (85%) of ministers viewed the competencies as effective in defining ministry.

Of those viewing CRC training as less thorough,

10 of 28 (36%) of ministers viewed the competencies as effective in defining ministry.

Free data received with survey responses related to thoroughness of CRC training:

- Having just reviewed the Minister and National Minister competencies I would agree.
- More effective mentoring links including instructional curriculum would be supportive.
- Some people find the process hard but we are working to help them as we identify them. Others suffer from the lack of a good, effective coach. Also still others have coaches that insist that they do stuff that isn’t required of the student. We must upgrade all coaches with the understanding of what IS required and how to accomplish this with the minimum of effort.
- Somewhat too complicated often too prescriptive
- I think the objective is very good. I have not done them. Folk around me who have done them or partly done them find some aspects ’heavy going’ in terms of the work load.
- In one case this comment comes from a university trained and very skilled and well trained person who has been in senior management.
- Not yet participated
- Extreme
- Most effective when completed through a coaching relationship and not just an academic exercise.
- I am not convinced that the competency model is the best way to go, but it is helpful.
- Since I have no idea what competencies the CRC has spelled out, I cannot say how effective they are, or even if they are useful in any way.
- By themselves that is…with good coaching they can be great.
Appendix 4: Questions asked of Interviewed Ministers

Section 1. Questions and rationale

Calling and ministry questions were framed to explore the specific nature of people’s call to ministry service and the extent to which ministry effectiveness was related to this call. In addition, the nature of the training experience utilised in servicing that call was also considered in relation to the determination of what constituted effectiveness. The primary question asked was: “When and how did you first experience a call to ministry?” This led, in many cases to the use of related probes such as: “How did you become aware that you were fulfilling that call?”; “What, for you, are the indicators of effective ministry?”; and “Does training increase ministry effectiveness?” These questions sought to amplify the role of supervising ministry and the local church in the promotion and shaping of the call to ministry and in determining the effectiveness of that ministry, as suggested by the survey questions.

Approaches to training were more specifically investigated in relation to the perceived impact of accredited and unaccredited training on ministry effectiveness. Related commentary was sought as to the usefulness of past and present CRC training courses in shaping such success. The intention was to further explore these perception later in the research process. The primary question asked in relation to approaches to training was: “What is the role of unaccredited and accredited training in preparation for Christian ministry?” Supplementary probes asked in interviews included: “How has your own ministry been influenced by the training you undertook?”; “Can you identify positive influences from CRC training in the past?”; “Can you describe anything you value about current CRC training?”; and “Has your training enabled you to develop people?”

Training content was investigated by asking what skills were perceived to be important for inclusion in training courses. This was compared to views regarding participants’ own training and their understanding of current CRC training courses. Consideration was given to the assessment tasks that would demonstrate competence for ministry in demarcating suitability and success. The primary question asked in this area was: “What specific skills or content do you now see as valuable in training courses that prepare people for ministry?” This was supplemented, in some cases, by the probes: “To what extent are these used in the CRC’s training processes?”; “What could have been added or expanded in your own training?”; “What sorts of assessment tasks would most effectively assess competence to be a minister?” and “What would best equip you to train others for their ministry?”

Finally, some participants were asked for extra information related to these three key areas of investigation by specifically asking what they wished they had more of in their own training, what they would change about CRC training now, and what they wish they learnt about what motivates them to study and train for more effective ministry.
Section 2. Sample interview

Interview with minister held at Seaton, South Australia 1/10/2014

Pre-Interview Questions (Data collected for comparative and interpretative purposes withheld here)
- How many years have you been in credentialed ministry?
- How many of these have been in the CRC?
- What type of credential do you now hold?
- What is your current ministry role?
- How long have you been in this current role?
- What was your highest ministry qualification before first being ordained in the CRC?
- Where did you study for this qualification?
- What is your highest ministry qualification since first being ordained in the CRC?

Calling and ministry

When and how did you first experience a call to ministry?
I was told at my baptism at age 17 that I was going to be a preacher. It has unfolded since. The greatest strengthening [of the call] was on a Papua New Guinea trip with the senior minister at end of 2003. For the first time I was able to minister full time in a pastoral capacity. I thought I would like to do this full time. I went to PNG a year later again – in November 2004 – and by then I had been offered a full-time position at the church. I decided to say yes and this was in 2005.

- How did you become aware that you were fulfilling that call?
From the time I started serving as a pastor, in my first year, I had a sense that I was doing the right thing, that I was in the right place. Whether you call it a sense of excitement, a sense of peace, a sense of fulfilment; people were responding to what I was trying to do as a pastor. All of those things seemed to say, “You’ve got it right.” There were lots of challenges, lots of inner battles, and they’ve gone on really, even to this present moment, but they were some of the indicators that I was doing the right thing. I never preached until 2005, just once or twice in the previous church, but I felt the 2005 start was in response to what God had showed and it has been an ‘appreciated’ skill since. I have to confess, because credentialing according to a ministry gift is the way it was done, and since that was what I was being offered, that’s what I said “yes” to.

Since then, I’ve gone through lots of introspection about whether I am more of a preacher than a pastor, but the truth is that the jury is still out on that decision. There are lots of aspects of pastoring that I really struggle with to the point where I wonder whether I am equipped for it and, to be honest and brutally frank, whether I really want to do it; and that mainly centres around the pastoral care aspects of ministry. That could be because I spent the first twenty years of my working life assimilating information and passing it out; that comes very naturally to me. I’ve worked in that all my life, so the preaching act, that’s second nature. Gathering in, reflecting, I’ve done that every day of my working life. But in terms of sitting down and listening to someone; I’m happy to do that because sometimes preaching occurs on a one-on-one situation as well, in a very good way. But, for a church this size, the amount of visitation – people problems, if you can call them that – is quite extensive; to be honest I’ve never really gotten used to that.
• What, for you, are the indicators of effective ministry?
That’s a Ph.D. in itself. I remember someone critiquing Billy Graham’s evangelism crusade on the basis that less people were going to church today than they were when he was here, so they basically said that it hasn’t had any impact, and I thought that was really unfair, because what about all the people that are in Christian ministry today because of his crusade? The truth is, whether it’s right or wrong, I rely on feedback from people. That’s the truth. If you’re asking me “what’s the indicator that I use?” it is that people affirm that they’ve appreciated that I’ve said something, done something. It doesn’t get much more complicated than that. I don’t think that I look at any other indicators really.

Because I am part of a team, I don’t attribute any numerical growth to me and in the latter years of my time here at the church our attendances are slightly down. On the other hand more people have enrolled for the college for some time, but so what? Less people have enrolled this year than they did many years ago when the College went through boom times. What do know? I don’t know actually know how to really truly test it. I am in relationship with a lot of people. I think they appreciate it – I get good feedback, especially about my preaching. There’s the affirmation of the Holy Spirit. I’m not quite sure what else to point to. That’s probably one of the biggest challenges, I think, in pastoral ministry is the nebulous indicators of what a good job means. Is it only the fact that more people are attending your church than there were last year? Is it that more people attend your church than the one down the road? What is it? How do you process that? If five people die in your church and you spend three months comforting five families and do nothing else and the church went backwards in that time, have you failed?

The definition of effective ministry is that it’s people moving forward in their journey with Jesus. So, it would have to be a perceivable deepening of their maturity expressed through evangelism, expressed through service and ministry where they actually do things, they help in the church, they share their faith. It’s also their character, the way that they interact with people would have to be discernibly different and in a more healthy way. So, if you can see a growing number of people growing in those ways then that, to me, would have to be effective. I don’t think a church has to necessarily get larger for those things to occur but, I guess, over time, it should. It should probably plant a church somewhere at some stage, I guess, because you’re looking at outputs. It should be involved in missionary work locally and overseas; that would be a significant indicator.

• Does training increase ministry effectiveness?
What I immediately think of is skills. The way I interact with a person on so many different levels is improved by skilling. Within that I’m thinking of organisational issues, management issues, the way I manage things, the way I manage people, what I invite them to do. The other thing, for me, that I obviously think of is theological reflection. When I dedicate time to having the Word exposited to me beyond Sunday morning then, to me, that’s an aspect of training that simply deepens a person and conforms them closer with Jesus and, therefore, makes them a better minister. I think of skilling and I think of theological reflection, really.

**Approaches to Training**

**What is the role of unaccredited and accredited training in preparation for Christian ministry?**
Unaccredited training has a place as a starting stage. Bible discovery was met with an offer of a 500 word assignment each term, the first written assignments done because I had been an office boy at a newspaper straight out of school. The Certificate IV was another step. The
theology degree was another challenge again. This was improving both confidence and skill. Unaccredited training offers the opportunity, or the invitation, to step away, set aside time, come apart, come away, and to reflect on what you are doing. In some sense it doesn’t matter. In taking on the training, there’s an element of intentionality to it; that you are willing to go beyond what you are currently doing and thinking. Even engaging in that process and inviting someone else who is further down the path than you to speak into what you are doing as a believer, I think, has great power.

Then, accredited training grows out of that because you are adding a greater structure and discipline to that, coming apart and reflecting on what you were doing and how you do it. By lifting your study and training up to a higher level to the point that you are able to do that reflection and hence that formation in that wider disciplined higher way up to the point where you can do a Ph.D. and drill into something in a very in-depth way. You’ve got fellowship, you’ve got the discipline of submitting to a leader, submitting to a teacher, you know, all of those things, what we would identify from the Scripture as being healthy and part of following Jesus. When you follow Jesus, you are saying, “Talk to me, teach me, I’m receiving what you are willing to give me.” When I do that with a teacher, under his authority, well that flows out of normal discipleship.

- How has your own ministry been influenced by the training you undertook?

The most obvious way, for me, is categorically the way I talk about God and the way I talk about the Bible. I couldn’t overstate the journey since before I was a pastor to now in the way that’s been impacted by my very early studies right through to my graduate diploma of ministry and my bachelor of theology. For someone who stands before people and talks about God, Jesus and the Bible, that’s just critical for me.

Then, it also affects how I interact with people because from the one side of the spectrum where it affects how you see people – child of God, created by God, struggling with this, struggling with that – but also just having a sense of what you can and can’t help them with in terms of their journey. Whether this person needs professional help right through to, “I can share these things with them. I can help them with their finances, or I can do this, or I can do that, and move them along a bit.” The practical skills, mainly in terms of communication in my case, right through to just who I am and how I reflect God and Jesus and the Scriptures to others.

There is not really much difference between older and more recent training, it’s just a matter of degrees because training done has been Bible based and increased in terms of the level and depth of experience and proficiency of the lecturers. The ones at Tabor have submitted themselves to a higher level of equipping.

- Can you identify positive influences from CRC training in the past?

I joined my church at the start of 1997. The only training I did in the eight years before joining staff was the six-night membership course. It gave new ways of thinking about ministry and life as a believer and awakened thinking about how to become part of the church and re the movement.

I also did a few nights of a leadership excellence course re the Seven Habits book. I had relocated from being the chief of staff in a newsroom so was too busy leading to go to the leadership class. CRC training was a Friday class. I looked on it with great envy and would love to go, but there was simply no way at that time in my life that I could take the time off.
I worked for a radio program five days a week and couldn’t take a day off. I had Church of Christ Mulgraves brochures but the call hadn’t come and wasn’t in the right place. I enrolled in Creative Living at Tabor three times but didn’t have the time, energy or headspace. Still, a Bible Discovery stage and hadn’t made the leap yet; if I had have crashed into the other courses, I wouldn’t have got half out of them as I did later.

- Can you describe anything you value about current CRC training? Connections within the movement. The fact that I got to know fellow ministers in the movement because I studied with them was invaluable. Then, closely alongside that, I got to sit under experienced pastors and leaders within our movement, so it makes those guys and girls accessible to me and it makes those guy and girl students accessible to me; I think that’s invaluable.

I like the practical nature of what we do. To give you an example, it’s our assignments on how a church is structured, how it runs, who are the leaders, what is the hierarchy; I loved those type of assignments when I got to drill into how churches operated. The practical nature is important.

Also, the fact that we can invite people to reflect on our history. I wrote assignments on Leo Harris, I wrote assignments on Barry Silverback. I wrote an assignment on the origins of Pentecostalism and discovered its connections to the Holiness movement. So, you’re not going to do that kind of study anywhere else, so that’s invaluable.

The home grown access to fellow students, fellow leaders, the practical nature, the ability to reflect on our own story; there’s a degree of ‘localness’, so I can do it here at my church; I think that’s excellent. Our online offerings are not unique to us; lots of institutions offer online. I can do it online but I can still talk to a person. It’s not just me off in a bubble; I think that’s an important aspect of it.

Content

What specific skills or content do you now see as valuable in training courses that prepare people for ministry?

I think, probably, one-on-one discipleship and counselling is probably something that people should be equipped and tested in. I think leading a small group is clearly a skill that ought to be assessed and tested. Preaching and speaking. The ability to organise; understanding organisation is almost every day, isn’t it? The ability to theologically reflect. An awareness of Scripture and Church History.

- To what extent are these used in the CRC’s training processes? As far as I know. The only one that might be a bit low is the counselling in terms of the one-on-one and all the ranges that go from that, but I have not looked through Diploma with a fine toothed comb because of not putting anyone through that.

- What could have been added or expanded in your own training? Counselling and mentoring. Dealing with personal crises. When I was a junior pastor, the opportunity to do a funeral came along quite quickly. I felt completely unprepared to counsel a grieving family and then organise what we might call a memorial service for their loved one. As part of our training we do look at special services but, depending on your personality, based on your experience of death or lack of it in your own family setting, you then come in and have to deal with that with people you don’t really know; that was definitely a big jump for me, personally. It is dealing with grief and personal crises that are the most confronting to
I’d put alongside that, a close second, the entrepreneurial requirements of ministry. Both of those things I did not feel a natural at all. I’ve worked in the communication industry where you just communicate.

I can inspire people, but then translating their inspiration into action, I struggle with that. Quite frankly, I don’t think the world has ever had – unless I don’t know of it – an entrepreneurial school, because it almost can’t be taught; it’s almost gifting. Much what I’ve done in training I can’t see myself repeating. Harvey Carey said that sometimes God calls you to do things that you can’t do and that’s part of Him working. I saw that if a gifting that can’t necessarily be taught, this begs the question how important the call is versus the content and what this call is based on and what we end up recognising; it is too hard to take a package of skills on board to add to existing gifts.

I like the discernment year of the Anglicans. I was offered a full-time job with no salary package and no job description with a month or two to decide and with a mission trip in between and a challenge re giving up part of the end-of-year holidays to get some transition training from my predecessor. Not enough was put into, “What are you hearing and what are you feeling?” I was told in the face of an expression of doubt something like, “You’re not going to get all of the certainty you’re looking for at this point in time.” The offer included a low salary which was a 50% pay cut to say ‘yes’. I was then invited in after starting to get an exhaustive job description. I did it for two years after a total of six years of ministry and then decided not to come in one day and decided to start full-time study to be deepened for something different. A lot of the calling has been after saying ‘yes’ because there seems to only be one job – ‘pastor’ – without being able to take the one thing you do well. A discernment year can seem glacial, but it respects the person. Calling often looks like a job offer because people like you and offer you a chance to have a go. I reflected on whether the call was there to fall back on in tough times.

- What sorts of assessment tasks would most effectively assess competence to be a minister?
  Obviously, verbal communication is huge in ministry so, yes, I think preaching a sermon and maybe inviting reflection on other types of verbal communication is definitely valuable. I guess being able to display something visually through a powerpoint is valuable because that comes under the whole realm of communication, so that is a good testing tool. The audio presentations of the apologetics gives another opportunity along with the preaching on audio or video. Verbal communication is so important that it invites you to test those skills. Obviously, I believe in written assignments. I don’t mind asking people to do the practical tasks. You can assess them by walking and watching as they do that, but written reflection on what they have done with the documenting of how it unfolded, and how it went, I would say that is important.

- What would best equip you to train others for their ministry?
  If I had someone to help me with my administration I’d be a better trainer because I would put more time into the discipling of students.

Supplementary

- What would you change about CRC training now?
  We are constantly evolving, rather than changing. I like the breadth of our courses, what they invite people to cover.
What have you learnt about what motivates you to study and train for more effective ministry?

The prospect of learning new things, of being able to then explain them to someone else via written or verbal explanation. Then to pass on learning and discovery to others, that’s really the process, that’s what it’s all about. Those things do excite me, discovery and sharing.

Comments from transcript used within text

Note: Detailed coding on next page represents a sample of the twenty-five interviews used, each being analysed for reference to the fifty-two codes identified overall and then categorised, as described on pages 174-179. A summary of representation of each code in the interviews is provided on page 285.

Page 150 – “calling often looks like a job offer because people like you and offer you a chance to have a go.”

Page 150 – “home grown access.”

Page 151 – “people affirm that … I’ve said something, done something. It doesn’t get much more complicated than that.”

Page 152 – “Not enough was put into, ‘What are you hearing and what are you feeling?’”

Page 153 – “Even engaging in that process and inviting someone else who is further down the path than you to speak into what you are doing as a believer, I think, has great power.”

Page 156 - “You’re not going to get all of the certainty you’re looking for at this point in time.”

Page 160 – “people moving forward in their journey with Jesus.”

Page 162 – “people were responding to what I was trying to do as a pastor.”

Page 163 – “I saw that if a gifting that can’t necessarily be taught, this begs the question how important the call is versus the content and what this call is based on and what we end up recognising.”
### Minister Interview Coding

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<tr>
<th>Code</th>
<th>Data</th>
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<tr>
<td>Academic</td>
<td>[theology degree] improving both confidence and skill</td>
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<tr>
<td>Access</td>
<td>I got to sit under experienced pastors and leaders within our movement; so it makes those guys and girls accessible to me and it makes those guy and girl students accessible to me; home grown access to fellow students [and] fellow leaders</td>
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<tr>
<td>Affirmed by leaders</td>
<td>I was told at my baptism...that I was going to be a preacher; offered a full-time position; the people that are in Christian ministry today because of the Billy Graham crusade [in reflecting on impact on others]; calling often looks like a job offer because people like you and offer you a chance to have a go.</td>
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<td>Affirmed by others</td>
<td>People were responding to what I was trying to do as a pastor; [preaching] has been an appreciated skill; people affirm that they've appreciated that I've said something, done something, it doesn't get much more complicated than that; I think they appreciate it - I get good feedback, especially about my preaching</td>
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<tr>
<td>Application</td>
<td>[Training has given] practical skills; I like the practical nature of what we do; the practical nature is important; you’re not going to get that kind of study anywhere else.</td>
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<td>Articulation</td>
<td>Not enough was put into 'what are you hearing and what are you feeling?'</td>
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<tr>
<td>Called by God</td>
<td>I had a sense that I was doing the right thing; sometimes God calls you to do things you can't do and that's part of Him working; how important the call is versus the content.</td>
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<td>Coaching</td>
<td>Inviting someone else who is further down the path than you to speak into what you are doing as a believer, I think, has great power; mentoring [could have been added to my own training].</td>
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<td>Competency</td>
<td>There seems to only be one job – ‘pastor’ - without being able to take the one thing you do well; verbal communication is huge in ministry; written reflection.</td>
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<td>Confident</td>
<td>[My theology degree was important in] improving both confidence and skill.</td>
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<td>Confirmation</td>
<td>From the time I started serving as a pastor; a sense that I was doing the right thing; lots of introspection about whether I am more of a preacher than a pastor; there’s the affirmation of the Holy Spirit; a discernment year seems glacial but it respects the person; I was told in the face of an expression of doubt something like, “You’re not going to get all of the certainty you’re looking for at this point in time.”</td>
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<td>Connection</td>
<td>Connections within the movement [through current CRC training]; I think they appreciate it - I get good feedback, especially about my preaching.</td>
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<td>CRC</td>
<td>Connections within the movement; [my unaccredited course] gave new ways of thinking about ministry and life....I looked on it with great envy; the ability to reflect on our own story.</td>
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<td>Credibility</td>
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<td>Depth</td>
<td>[Effective ministry shows] a perceivable deepening of their maturity; [exposition of Scripture] deepens a person and conforms them closer with Jesus; [training has increased in] the level and depth of experience; full-time study to be deepened for something different.</td>
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<tr>
<td>Discipleship</td>
<td>[The result of] a perceivable deepening of their maturity; people moving forward in their journey with Jesus; expressed through service and ministry; exposition of Scripture] conform them closer with Jesus; [submitting to a teacher provides an impartation that] flows out of normal discipleship; not enough was put into ‘what are you hearing and what are you feeling?’</td>
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<td>Discipline</td>
<td>The theology degree was another challenge; [accredited training enables you to] do that reflection and hence that formation in that wider disciplined higher way; the discipline of submitting to a leader [is] a healthy part of following Jesus</td>
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<tr>
<td>Distinctive</td>
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<tr>
<td>Effectiveness</td>
<td>that people affirm that they’ve appreciated; people moving forward in their journey with Jesus; if you can see a growing number of people growing in [sharing their faith, their character, the way they interact] that would have to be effective; the way I interact with a person on so many different levels is improved by skilling; theological reflection; I rely on feedback from people.</td>
</tr>
<tr>
<td>Equipping</td>
<td>improved by skilling [organisational and management]; [accredited trainers have] a higher level of equipping.</td>
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<td>Experience</td>
<td>[training has increased in] the level and depth of experience,</td>
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<tr>
<td>Feedback</td>
<td>I rely on feedback from people; I get good feedback, especially about my preaching.</td>
</tr>
<tr>
<td>Focus</td>
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<tr>
<td>Formal</td>
<td>NA</td>
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If a gifting can't be taught; this begs the question how important the call is versus the content and what this call is based on and what we end up recognising.

If I had someone to help me with my administration I’d be a better trainer because I would put more time into discipling students.

[because of secular journalism work for 25 years] the preaching act - that's second nature; I've worked in the communication industry where you just communicate [entrepreneurial requirements and counselling not natural]; lots of aspects of pastoring that I really struggle with; not enough was put into 'what are you hearing and what are you feeling?'

[Unaccredited training offers] the opportunity … to step away … to reflect.

Those things do excite me - discovery and sharing [preaching].

I wrote assignments on X [and] Y.

Maturity expressed through evangelism.

The Word exposited to me beyond Sunday morning; [training has impacted] the way I talk about the Bible.

[Training] affects how you see people … and what you can and can't help them with.

That comes very naturally to me.

From the time I started serving as a pastor, in my first year, I had a sense that I was doing the right thing.
<table>
<thead>
<tr>
<th>Skills</th>
<th>One-on-one discipleship; leading a small group; preaching; [organisation]; the ability to theologically reflect; awareness of Scripture and Church History; [preaching is] an appreciated skill; the way I interact with a person on so many different levels is improved by skilling; [training developed] practical skills; too hard to take a package of skills on board to add to existing gifts.</th>
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<tr>
<td>Spirit Baptism</td>
<td>NA</td>
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<tr>
<td>Study</td>
<td>Full-time study to be deepened for something different</td>
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<tr>
<td>System</td>
<td>You are adding greater structure and discipline [to unaccredited study by doing accredited]</td>
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<tr>
<td>Theology</td>
<td>Theological reflection; [my theology degree was important in] improving both confidence and skill.</td>
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<tr>
<td>Time</td>
<td>NA</td>
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<tr>
<td>Training</td>
<td>Unaccredited [training] has a place as a starting stage [providing steps toward theology degree]; unaccredited training is the opportunity ... to step away ... reflect; there's an element of intentionality to [undertaking training]; affects how you see people; I like the practical nature of what we do; I like the breadth of our courses; what they invite people to cover.</td>
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<td>Urgency</td>
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<td>Value</td>
<td>Connections within the movement; to sit under experienced pastors...I think that's invaluable; [for live CRC course] access to fellow students...it's not just me off in a bubble; degree of localness; the ability to reflect on our own story; one-on-one discipleship; leading a small group; preaching; [organisation]; the ability to theologically reflect; awareness of Scripture and Church History; communication; practical tasks.</td>
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</table>
Code
Academic
Access
Affirmed by leaders
Affirmed by others
Application
Articulation
Called by God
Coaching
Competency
Confident
Confirmation
Connection
CRC
Credibility
Depth
Discipleship
Discipline
Distinctive
Effectiveness
Equipping
Experience
Feedback
Focus
Formal
Foundation
Gift
Help
Identification
Impartation
Knowledge
Leadership
Multiplication
Opportunity
Passion
Prayer
Purpose
Reading
Respect
Salvation
Scripture
Seeing
Self-motivation
Serving
Skills
Spirit Baptism
Study
System
Theology
Time
Training
Urgency
Value

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Appendix 5: Focus Group Questions

Section 1: Questions and rationale

The focus group discussions utilised six questions emanating from the interview findings. Given that these interviews, in turn, arose from the survey data based on the literature and views of formative leaders of the movement, the focus group questions allowed a refinement of the perspectives of ministers and a chance to test some emerging findings.

Questions included, firstly, “What is the role of the church and its leaders in developing a call to ministry?” This allowed an exploration of the preliminary finding that supervising ministers play a significant role in stimulating awareness and discernment of a specific call to Christian ministry and then in shaping, clarifying and directing that call.

The second question asked, “How should effective ministry coaching be structured?” This prompted an exploration of the nature of the formation role of supervising ministers, given the appearance of value in a direct relationship between the church and its ministry candidate for an effective formation outcome.

Thirdly, participants were asked, “To what extent are faithfulness and fruitfulness essential in effective ministry?” This sought to prompt an identification of elements of effective ministry beyond those already highlighted in individual interviews. It used familiar language to furthermore ascertain the degree to which endurance in ministry was potentially aligned to success.

The fourth question asked, “What role do formal and informal training play in developing effective ministers?” A related interview question had endeavoured to differentiate between accredited and unaccredited training, but these were distinguished quite differently by respondents, often in terms of formality rather than accreditation. Therefore, asking specifically about formal and informal training sought a different terminology (alluding to the original survey question regarding modes of learning) to determine whether more could be gleaned concerning the nature of training and its impact on ministry effectiveness.

Question five was, “How would you package ministry training for maximum effectiveness?” It sought the collective insights of participants into the essential essence of effective ministry formation processes. This was deemed likely to aid in providing further clarity as to the extent to which people’s personal experiences of training might impact upon their contribution to, and view of quality training for, future ministry candidates, a clear link suggested by the survey findings.
The final one of the six focus group questions was, “What values should be prioritised within CRC training?” This sought to determine the affinity of respondents with the classical Pentecostal distinctives recognised in the survey responses. It also sought to contextualise the perceptions and preferences of respondents regarding the nature of effective ministry formation.

Section 2: Sample responses from one of three focus groups: key responses to questions included from each of six participants

<table>
<thead>
<tr>
<th>Qn.</th>
<th>Question</th>
<th>Theme</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>What is the role of the church and its leaders in developing a call to ministry?</td>
<td>Call</td>
<td>Creating an atmosphere where people can discover the call; sometimes the vision to be a leader isn’t sown into the lives of pastors because the capacity to reproduce is absent</td>
<td>I think, unless there is an ascension gift present in the church, I sort of feel that the capacity of eldership is limited in developing</td>
<td>[Never being pursued or encouraged to study] was very common in the past</td>
<td>Taught that everyone is called to be a leader ... grew up in that day and thought we were all going to be mega-pastors; some of us don’t want to be leaders anymore</td>
<td>The person in their own personal growth &amp; development needs to be encouraged to pursue some things themselves as well. That takes encouragement... distinct from training</td>
<td>Essential to recognise the call and then pursue it with the person</td>
</tr>
<tr>
<td>2</td>
<td>How should effective ministry coaching be structured?</td>
<td>Coaching</td>
<td>The model when I came into the CRC [was] on the job ... it is also limited by the ability of the person who is coaching... so you do duplicate; the formal training - it has that [on the job component]</td>
<td>The culture of the church can be a culture of training or it can be a culture of ‘grow the church’; [some coaches are] still thinking academically</td>
<td>So many good people we know aren’t doing it because they can’t do it</td>
<td>If you’ve got a bad coach or someone insecure in their role, they’re going to create people with insecurities. So looking at the coach, what is the tree producing?</td>
<td>On the job with feedback; skills can be assessed and fine-tuned to make sure that they’re being applied in the correct way</td>
<td>In trade apprenticeships, they’ll actually [see] what you’ve done. It’s effective because they come out, they see, they know</td>
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<td>3</td>
<td>To what extent are faithfulness and fruitfulness essential in effective ministry?</td>
<td>Fruit</td>
<td>You can have numbers in a very unhealthy church</td>
<td>You can’t have one without the other; you need both</td>
<td>Faithfulness is really the character aspect; People would say [my brother-in-law] wasn’t fruitful and he felt that, terribly ... yet the people he pastored thought the world of him</td>
<td>No comment</td>
<td>The apparent lack of fruitfulness when the faithfulness has been so high; first think you think of is numbers, as opposed to changed lives, released ministries</td>
<td>You can be faithful for many years but not see fruit for a long time</td>
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<td>4</td>
<td>What role do formal and informal training play in developing effective ministers?</td>
<td>Formality</td>
<td>Informal training can actually help develop character ... I think the informal has a lot to do with developing the person, the interaction you watch with other people</td>
<td>I think there is occasional input into a life... They take that away and it becomes a mainstay in their life</td>
<td>no comment</td>
<td>no comment</td>
<td>Informal training can be something that an individual might pursue themselves as well outside of that which can be very helpful ... and can help someone grow</td>
<td>I think the formal training can be valuable just in the sense of confidence-building... I’ve got a personal policy: go and follow the people who know what they’re doing</td>
</tr>
<tr>
<td><strong>5</strong></td>
<td>How would you package ministry training for maximum effectiveness?</td>
<td><strong>Package</strong></td>
<td>When I did my apprentice-ship... the least time was actually spent on the academic... what is actually holding some of our people back, is the quality of trainers available to them.</td>
<td>Some assess the person as unqualified because of certain character traits missing... If Jesus had have disposed of some of the guys... He wouldn't have had much left at all.</td>
<td>We’ve got hours in the week that we could give to [potential trainee ministers, though this is often unwelcome, so] they don’t have the cross-pollination they need.</td>
<td>It’s an apprenticeship program. They work with me one day a week... Discipleship with Jesus that is basic... coaches need to be trained properly.</td>
<td>Rather than just go down a prescribed path [we need] flexibility in allowing some of those other factors to help develop the person... [but] it needs some structure around it.</td>
<td>Look at Peter - he just did a three-year apprenticeship - he just hung with Jesus.</td>
</tr>
<tr>
<td><strong>6</strong></td>
<td>What values should be prioritised within CRC training?</td>
<td><strong>Values</strong></td>
<td>We’re not independent but interdependent, because independence seems to be an issue we have had to deal with... personal management... our whole doctrine on the Holy Spirit.</td>
<td>Some of our guys don’t understand the priesthood of believers to the full extent that we need to. I see them still doing [everything] instead of sharing it around.</td>
<td>The new creation message. I think some pastors are only just scraping the surface.</td>
<td>It seems like... management is not holy so we’re not going to worry about it, but it is just a really important part of running the church.</td>
<td>[We need to understand] what those core values are and that’s different from the theological principles... church management... ministerial ethics.</td>
<td>[Interdependence and connection]... that needs to be big... difference between leadership and management - you need both.</td>
</tr>
</tbody>
</table>

Supplementary: the training structure is often affected by the size of the church... some people don’t even know the training program exists... coaching on the job is the place where those skills can be assessed.
Appendix 6: CRC Churches International Timeline

1928 Conversion of founder, Leo Harris, in Perth via *Assemblies of God* stalwart, C.L. Greenwood.

1937 Harris family’s commencement of independent, ‘*Church of God,*’ in Brisbane.

1941 The adoption by Harris of the British-Israel teaching of Thomas Foster.

1942 *Echoes of Grace* publication commenced, edited by Leo Harris.

1944 ‘*Church of God*’ cooperation with the *National Revival Crusade* in New Zealand.

1945 First services of *National Revival Crusade* in Adelaide with Leo Harris.

1946 *National Revival Crusade* launched in Melbourne under Thomas Foster.

1947 First ‘Crusade Bible College’ commenced in Frankston, Victoria, by Thomas Foster.

1948 *National Revivalist* takes over from *Echoes of Grace* as the movement’s official publication.

1951 Commencement of Geelong church under Lloyd Longfield.

1952 First reported ‘deliverance ministry’ in *National Revival Crusade* churches.

1953 Name change to *Commonwealth Revival Crusade* following split with Thomas Foster.

1955 Purchase of *Sunrise House* in Fullarton, Adelaide as CRC headquarters.

1957 Commencement of Sunrise School of Evangelism.

1958 First national constitution and split with Lloyd Longfield, forming the ‘*Revival Centres.*’

1959 Founding of Crusade Bible School at Sunrise House.

1960 First visit of American Evangelist A.S. Worley leading to significant church planting.

1961 Hal Oxley assumes leadership of a Melbourne CRC church.

1962 First significant interest in foreign mission activities in Papua New Guinea.

1963 Name change to *Christian Revival Crusade* due to legislation re use of ‘Commonwealth.’

1969 Gippsland revival leads to the formation of multiple new Victorian churches.

1971 Crusade Bible School’s name changed to Crusade Bible College.


   New CRC Charter launched deleting reference to British Israel teaching.

1975 Official publication changed to *Impact* for broader denominational appeal.

   Split of Melbourne church with Hal Oxley forming *Life Ministry Centre.*

1977 Death of founder Leo Harris with national leadership taken by Russell Hooper.
1978 Establishment of Tabor College incorporating Crusade Bible College.

1980 Commencement of occasional live-in ministry training seminars.

1983 Commencement of Video Bible School in Ballarat by Tony Smits.

1984 Commencement of monthly leadership seminars.

1987 Tabor College established in Melbourne, later incorporating Christian Life Bible College.

1988 Crusade Action publication commenced under new national leader, Mike Cronin.

1991 First CRC International Conference held in Melbourne.

1992 Commencement of Crusade College of Ministry for specialised ministry training.

1994 Commencement of CRC church building in Port Moresby.

1995 CRC fiftieth anniversary celebrations and history of the movement published.

2000 Name changed to CRC Churches International under national leader, Neil Milne.

2002 New leader, Bill Vasilakis, appointed.

2008 CRC College of Ministry adopts Certificate IV and Diploma pathway for ministry training.

Appendix 7: Current Competencies for Australian CRC Ministers

Section 1. Trainee Minister Competencies

Trainee Credential – Learning to Lead

A ‘Trainee Minister’ shall be appointed by the executive leadership team in the candidate’s state. The candidate’s call to ministry is recognised by their coaching minister who shall recommend them to the state credential team. This team will assess the candidate’s application, their fulfilment of the ministry competencies below, and their completion of the required training, usually a Certificate IV in Christian Ministry and Theology (or equivalent) prior to making a recommendation to the State Executive leadership team.

Trainee Competencies related to CRC Churches (TC)

- Competency: TC1
  Demonstrate understanding of, and commitment to, ministerial ethics.
- Competency: TC2
  Know and understand local church direction and values.
- Competency: TC3
  Understand the vision and values of the CRC.
- Competency: TC4
  Implement established CRC and local church policy.
- Competency: TC5
  Experience the total ministry life of the local church.

Trainee Competencies related to Ministry Skills (TM)

- Competency: TM1
  Demonstrate good relational skills.
- Competency: TM2
  Demonstrate effective personal time management.
- Competency: TM3
  Exhibit good decision-making skills.
- Competency: TM4
  Lead a person to Christ and follow them up.
- Competency: TM5
  Lead a person through water baptism.
- Competency: TM6
  Lead a person to Spirit baptism.
- Competency: TM7
  Operate the nine gifts of the Holy Spirit.
- Competency: TM8
  Lead a small group effectively.
- Competency: TM9
Work in a team within the local church.
Competency: TM10

Lead a Bible study.
Competency: TM11

Lead a worship service.
Competency: TM12

Preach effective sermons.
Competency: TM13

Demonstrate effective communication skills.
Competency: TM14

Being led and enabled by the Holy Spirit.

Trainee Competencies related to Personal Development (TP)
Competency: TP1
Exhibit a definite sense of the personal call of God.
Competency: TP2
Establish goals for personal/marriage/family development.
Competency: TP3
Establish deeper personal devotional and study habits.
Competency: TP4
Demonstrate personal integrity and stability.
Competency: TP5
Model attributes of servanthood.
Competency: TP6

Powerfully apply God’s Word in everyday life.
Competency: TP7

Establish convictions regarding personal financial stewardship.

Trainee Competencies related to Theological Knowledge (TT)
Competency: TT1
Articulate a personally applied knowledge of ministry gifts.
Competency: TT2
Demonstrate basic hermeneutical skills.
Competency: TT3
Exhibit basic biblical and doctrinal knowledge and an overview of Church History.
Competency: TT4
Show evidence of basic Biblical knowledge.
Sample Trainee Minister’s Competency showing Elements and Performance Criteria

Competency: TM13
Demonstrate effective communication skills.

Elements:

TM13.1 Demonstrate effective pastoral communication.

Performance Criteria:

TM13.1.1 Submit a critical incident report of a particularly difficult or effective pastoral discussion.

TM13.1.2 Describe the suitability of various technologies for church related communication tasks.

TM13.2 Write effective correspondence.

Performance Criteria:

Submit correspondence (without specific identification that could breach privacy) which has been personally written either to address a pastoral issue or to inform church members of a change which is to be implemented.

TM13.3 Prepare effective promotional material.

Performance Criteria:

Submit promotional and invitational materials that have been prepared by the candidate for use in the local church.

Candidate, ________________________________, has demonstrated competency in this area.

Signed __________________________   Date  __________________
Section 2. Minister Competencies (State-recognised)

Minister Credential – Leading Others

A ‘Minister’ shall be appointed and fully ordained for ministry by the executive leadership team in the candidate’s state. The candidate’s call to ministry is recognised by their coaching minister who shall recommend them to the state credential team usually no sooner than three years after being awarded a ‘Trainee Minister’ credential. This team will assess the candidate’s application, their fulfilment of the ministry competencies below, and their completion of the required training, usually a Diploma in Christian Ministry and Theology (or equivalent) prior to making a recommendation to the State Executive leadership team.

Minister Competencies related to CRC Churches (MC)

Competency: MC1
Understand CRC ideology, documents, history and organisation.

Competency: MC2
Demonstrate understanding of church governance.

Competency: MC3
Connect as a minister within the CRC.

Competency: MC4
Actively promote children’s and youth ministries in the local church.

Competency: MC5
Become a CRC competency coach.

Minister Competencies related to Ministry Skills (MM)

Competency: MM1
Teach and lead the church in stewardship.

Competency: MM2
Preach expository sermons.

Competency: MM3
Developing spiritual disciplines.

Competency: MM4
Teach Christian discipleship to new believers.

Competency: MM5
Mentor / Equip others.

Competency: MM6
Build and lead a team.

Competency: MM7
Lead, and train others to effectively participate in, a public ministry response.

Competency: MM8
Understand and implement policy to operate a legal entity complying with government requirements.

Competency: MM9
Implement a directional/values statement.
Competency: MM10
Establish and implement an evangelism strategy for the local church.
Competency: MM11
Effectively plan and implement public services.
Competency: MM12
Minister effectively in a global missions context.
Competency: MM13
Train small-group leaders and supervise a small group network.
Competency: MM14
Demonstrate knowledge of special services/celebrants requirements.
Competency: MM15
Care and counsel effectively.
Competency: MM16
Understand leadership development processes.
Competency: MM17
Resolve conflicts between members.
Competency: MM18
Establish group/department program/budget/structures.
Competency: MM19
Leading in the power of the Spirit.

Minister Competencies related to Personal Development (MP)
Competency: MP1
Develop knowledge of calling/gifting.
Competency: MP2
Establish effective personal/marriage/family development for team members.
Competency: MP3
Maintain personal ministry/life balance of team members.
Competency: MP4
Help team members establish relationships with appropriate mentors.
Competency: MP5
Teach team members to lead with a servant’s heart.

Minister Competencies related to Theological Knowledge (MT)
Competency: MT1
Write a group study on a key biblical and/or theological issue.
Competency: MT2
Exhibit a thorough working knowledge of the Scriptures.
Competency: MT3
Understand Church History.
Sample Minister’s Competency showing Elements and Performance Criteria

**Competency: MM4**  
*Teach Christian discipleship to new believers.*

**Elements:**

**MM4.1** Teach new Christians the first steps of the Christian faith.

**Performance Criteria:**
Present and discuss a new-believers’ course the candidate has designed or selected.

**MM4.2** Train new believers in personal prayer.

**Performance Criteria:**
Discuss methods the candidate has used to help new believers develop their prayer life.

**MM4.3** Assist new believers to develop Bible reading/study habits.

**Performance Criteria:**
Provide an outline of a program or tools the candidate has used to help new believers become regular Bible readers and students.

**MM4.4** Encourage new believers to develop healthy relationships for fellowship and service.

**Performance Criteria:**
Discuss methods the candidate has used to help new believers to: make Christian friends; find appropriate mentors; link into a small group for fellowship; and engage in an area of service.

**MM4.5** Train new believers to evangelise.

**Performance Criteria:**
Report on the candidate’s experience of leading a group of new believers in an evangelistic outreach.

Candidate, ____________________________________________, has demonstrated competency in this area.

Signed __________________________   Date ____________________
Section 3. National Minister Competencies

National Minister Credential – Leading Leaders

A ‘National Minister’ shall be appointed and ordained by the National Executive leadership team of the CRC. The candidate’s call to ministry is recognised by their coaching minister who shall recommend them to the state credential team ordinarily no sooner than three years after being awarded a ‘Minister’ credential. A ‘National Minister’ credential is typically awarded to a minister who has significant leadership and/or ministry influence in the CRC beyond their local church. This team will assess the candidate’s application and their fulfilment of the ministry competencies below prior to making a recommendation to the national leadership team who will then forward the recommendation to the National Executive team for final approval and ordination.

National Minister Competencies related to CRC Churches (NC)

Competency: NC1
Teach and encourage leaders to employ and propagate CRC values.

Competency: NC2
Identify, write and utilise directional and value statements that are CRC compliant.

Competency: NC3
Train leaders in the promotion and implementation of children’s and youth ministry policies and activities in the local church, including appropriate CRC state and national programs.

Competency: NC4
Demonstrate leadership in the realm of church governance (e.g. eldership/finance/ministry committees).

Competency: NC5
Train CRC competency coaches.

National Minister Competencies related to Ministry Skills (NM)

Competency: NM1
Train others to nurture and disciple believers.

Competency: NM2
Teach others to build and lead teams.

Competency: NM3
Implement/delegate policy outworking (such as finance/tax/employment/OHS/duty of care/ministerial code of ethics).

Competency NM4
Establish a legal entity.

Competency NM5
Minister significantly outside the local church.

Competencies NM6
Train mentors.

Competency NM7
Lead leaders.

Competency NM8
Supervise and resource group/department leaders.
Competency NM9
Develop new evangelism and ministry strategies for changing community culture.

Competency NM10
Lead effectively in a cross cultural/missions context.

Competency NM11
Resolve conflict between senior leaders in the local church.

Competency NM12
Guide leaders and churches in developing and implementing policy directions for church services.

Competency NM13
Develop strategic planning (i.e. stewardship/land purchases/building).

Competency NM14
Develop a staff team.

Competency NM15
Train and involve others in developing a church preaching program.

Competency NM16
Train others to inspire, develop and care for volunteers.

Competency NM17
Manage the appropriate use of information technology in a local church.

Competency NM18
Effectively manage public relations and advertising in the local church.

Competency NM19
Teach leaders to utilise the supernatural working of the Holy Spirit in building the church.

Competency NM20
Plant churches.

Competency NM21
Train leaders to identify, develop and release ministry gifts.

National Minister Competencies related to Personal Development (NP)

Competency NP1
Develop calling and gifting.

Competency NP2
Implement development strategies for the personal, marriage and family growth of leaders.

Competency NP3
Maintain an atmosphere of personal growth and development.

Competency NP4
Practise and promote sacrificial servanthood.

National Minister Competencies related to Theological Knowledge (NT)

Competency NT1
Demonstrate advanced knowledge of Christian Doctrine, Church History and Scripture.
Sample National Minister’s Competency showing Elements and Performance Criteria

Competency NM10
Lead effectively in a cross cultural/missions context.

Elements:

NM10.1 Be familiar with CRC policy and practices on short-term mission trips.

Performance Criteria
Discuss CRC policies on short-term mission trips, and the outworking of these policies in practice.

NM10.2 Train and prepare people for cross-cultural ministry.

Performance Criteria
Provide an outline of a course the candidate has used to train people for cross-cultural ministry.

NM 10.3 Develop a program for a ministry trip.

Performance Criteria
Submit a program for a ministry trip that the candidate has led or proposes leading.

NM 10.4 Lead a cross-cultural ministry team, in an unfamiliar geographical context whether within Australia or overseas.

Performance Criteria
Present a written report of a cross-cultural ministry team the candidate has led, commenting on any challenges faced and on the overall effectiveness of the team and of their leadership.

NM10.5 Assist cross-cultural ministry team members through the “re-entry” process.

Performance Criteria
Describe strategies that have been employed by the candidate to debrief cross-cultural ministry team members and to help them adjust in returning to their own culture.

☐ Candidate, ____________________________, has demonstrated competency in this area.

Signed __________________________ Date __________________
Appendix 8: Excerpt of Letter to CRC Regarding Selected Findings

Addressed to the National Administrator

It seems to me that the only explicit requirement for Spirit baptism for ministers in our movement is via the Trainee or Specialist competencies. Those coming in at Minister’s level (e.g. affiliates) may not have to confront this as a requirement. Even the charter, which alludes to belief in Spirit baptism, doesn’t actually require anyone to minister or operate it in any way. It is also absent from the ministry guidelines. Naturally, Spirit baptism accompanied by the initial evidence of tongues has always been the quintessential Pentecostal distinctive.

Even though Trainees are required to minister Spirit baptism, there are clearly quite a few who have different views on it, anyway, based on findings from an anonymous survey of 100 CRC ministers, of which 90 responded to questions on this practice, almost half being ministers with a credential for more than fifteen years and slightly more than half for less.

Almost every minister with more than fifteen years' credentialed experience believes that being a Pentecostal means being Spirit-filled with the evidence of speaking in other tongues. This is almost nine in ten for those with less than fifteen years' experience. Only 4 out of 5 believe in being Pentecostal to be effective in ministry if having more than fifteen years' experience, but this is just two in three for those with less.

However, strong agreement in Pentecostals being Spirit-filled with the evidence of speaking in tongues is found in only two in three of those with more than fifteen years of credentialed experience and little more than a third (but less than four in ten) of those with less. Although only two-thirds of more experienced ministers strongly agree that being a Pentecostal is necessary for effective ministry, this is true for less than a third of those holding a credential for fewer than fifteen years.

Naturally, some may have responded to the survey believing in the doctrine of tongues and Spirit baptism, but without believing this to define what it means to be a Pentecostal. Some people clearly interpret effectiveness in non-Pentecostal terms and may not have meant that those Spirit baptised are not effective. The difference between the two groups, though, seems potentially concerning. The figures for strong agreement are probably quite significant as they identify what people firmly believe.

Just wondering whether this is worth further discussion as to the need for some stronger values inculcation and/or for a revision of the ministry guidelines document which, as I recall, was said to be in need of clarification in a couple of areas anyway.
Appendix 9: CRC National Growth Statistical Charts

Table 1: CRC Growth: 1961 - start of 1977

Projected number of churches = 3.2618 x (Year) - 6380
projected by 2000 - 3.2618 x 2000 - 6380 = 144

144 churches projected by 2000 at the time of Leo Harris’s death in 1977 (123 actual)

Table 2: CRC Growth: end of 1977 - 1995

Projected number of churches = 3.4106 x (Year) - 6682.5
Projected by 2000 using data to 1995 = 3.4106 x 2000 - 6682.5 = 139

139 churches projected by 2000 at the time of the 50th Anniversary celebrations (123 actual)
Table 3: CRC Growth: 'Operation Outreach' - Present

Projected growth as of 50th anniversary in 1995 = 2.9958 x (year) - 5857.4 churches
Projected growth by 2020 based on data to 1995 = 2.9958 x (2020) - 5857.4 = 194

194 churches projected by 2020 at the time

- Continued church planting in Victorian Mallee and Riverina regions
- CRC International conference and CRC College of Ministry rebirth
- Record 1974 CBC graduation nos.
- Training changes and church planting, especially in Victoria
- Training and Church Planting connected to 'Operation Outreach' initiative

Table 4: CRC Growth: 2004 - Present

Projected number of churches = -1.489 x (Year) + 3116.6
109 churches projected by 2020, since the peak of 133 churches in 2004
Appendix 10: Index of Consecutively Numbered CRC Periodicals


- Articles below not previously indexed. Major CRC personnel plus explicit references to British-Israelism, incidental news reports (including global mission updates) & testimony reports (including global mission work and healing), not indexed due to frequency.
- Editions unavailable and therefore not indexed: 1, 45, 64, 65, 67, 83, 85, 87, 92, 94, 98, 148, 158.
- Topics followed by number of articles and then edition numbers. In some cases, more than one topic or article may appear on a subject in any one edition.
- Numbers in parentheses refer to the number of editions containing article(s) on a given topic.

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