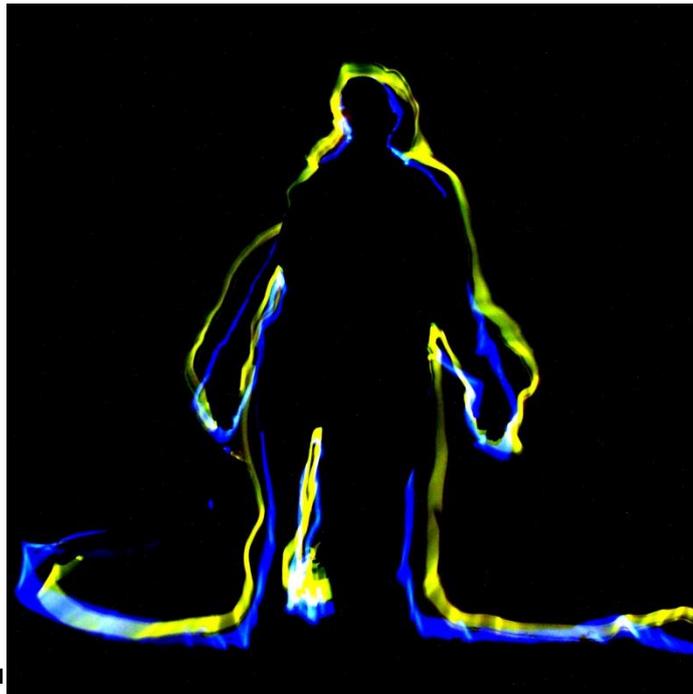


Spiritual and Missional Philosophical Theology

(Abridged & Updated 2012)

Research Library Edition



Title: Original Thesis: The Phenomenology of Spiritual and Missional Theology applied to the Spiritual Formation of the Christian Community Relating it to Philosophical and Theological Epistemology. (Expansion based on original thesis: The Advent of Social Trinity and Rapha Community in Salugenic Synthesis; discerning the way ahead in terms of Missio Trinitatis and the Prophetic Voice; to lead the bodied-forth Procession of the Missional Community as the hermeneutic of the gospel; a Manifesto presented as part of the emerging conversation regarding the need for discernment of the Missio Pneuma).

Rev Dr Andy Hardy © 2012 (Based on DTh (PhD) Original 2009 – including significant updates regarding Missio Trinitatis from original developments of Cappadocian Social Trinitarian prolegomena)

¹ Phenomenon, by Grainger Z., 2012, ©
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Dedications

I dedicate this expanded thesis to my wife Jenny and my children Liz and Tim, my brother Alan and his wife Grace and all of the children; also to Donald and Christine Morton my mother and father in law; and to Dave and Jean Grainger and their children. I also dedicate it to the memory of my mother (Sylvia Hardy) and father (Jack Hardy) who are now with the Lord, much loved and often on my mind. As I also do for our Grand Mother Jean Morton who was greatly respected and is also with the Lord.

Acknowledgments

I give special thanks to my supervisor Professor Virkler and to Professor Craig for his help regarding biblical language translation in some preliminary work I undertook in New Testament translation whilst engaged on the programme. I also give grateful recognition to those who have given critical feedback on this DTh (PhD) dissertation's original and to this updated and expanded thesis. I am very grateful to the many participants who gave their evidence to make the findings possible. Special mention needs to be made of my niece Zara Grainger who provided me with the graphic for this Dissertation's cover page. I am also grateful to numerous students who have aided me in exploring the spiritual disciplines with them over the past 8 years. They have been among my most significant teachers. I want to thank colleagues at Springdale College who have helped me to continue to develop in my applied theology and praxis. Their encouragement and support is significant to my development.

Rev Dr Andy Hardy 2012

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Introduction

The purpose of this research library version of my original doctoral dissertation is threefold. Firstly, I wanted to put my earlier research material that was about 800 pages in length into a more useable format. I have condensed the data into about 120,000 words from an original 300,000 words. The primary purpose for this is to protect identities of participants to be more readily identified in the original documentation. Secondly, since the completion of the writing up of my research and its submission, I wanted to update data in the light of some more recent entries into the field which I believe will help define the next twenty years of research of spiritual and missional philosophical theology. Finally, I added the contents of part 2 as a development of my original research regarding Cappadocian theology in relationship to Social Trinity.

The findings in my 2009 doctorate had not picked up on a new concept to the field which I believe has not been sufficiently addressed in the area of spiritual and missional research regarding *Missio Trinitatis* (See on chapter 7). My 2009 work implied it. I chose at the time not to develop it further. The main reason was because I recognised it was really a topic for post doctoral research. Whilst engaged in editing and making the contents of this version, I came to the conviction that I should start the discussion in the field of *Missio Trinitatis*. I have therefore sought to Map out some of its contours in the additions of Part 2.

The work in that section is not by any measure well rounded or thoroughly nuanced. However, I wanted to include it to start a debate surrounding its importance for spiritual and missional philosophical theology. Moreover, I wanted to strengthen my broadly charismatic thesis by making the case for a balanced Trinitarian theology. Anybody engaged in the scholarly aspects of the field already, knows that Pentecostalism and Charismatic renewal have often descended into a kind of pneuma-monism. Experience and fideism have been emphasized without reference to reason. The pendulum has swung so far toward fideism that a proper doctrine of God as Father, Son and Holy Spirit has been neglected.

It is my conviction that all three persons of the Godhead need to be given a balanced voice in spiritual and missional philosophical theology. In Western theology the filioque clause has subordinated pneumatology not only to Christology deriving a Christomonism, but it has also reduced it to ecclesiology in systematic theology.

I would argue that this led to the emergence of Missio Dei at Wittingen in 1954 and its entry into missiology. Missio Dei was carefully crafted to keep the more monist Unitarian categories on board (See on chapter 7). It allowed to some extent for the Missio Dei to be interpreted in Christomonist terms as well. A fear that Pentecostalism might become an overbearing paradigm in the West was at least theoretically subverted. Bosch demonstrated the tendency of this movement by his terminology of the “Ecumenical Paradigm”.²

Newbigin entered the field at Wittingen along with Hartenstein and Brunner (and to some extent Barth) by seeking to re-invest the Trinity into Missio Dei. He (Newbigin) represented a man ahead of his time as a prophetic foreshadowing of the importance of Trinitarian theology to the field of a balanced missology. His call to a well-adjusted doctrine of missional theology, based on the doctrine of the Trinity sought to undomesticate pneumatology from the filioque and Christomonism. The Spirit needed to lead mission if the church were to really follow the lead of a missionary Godhead (See on chapters 1 and 7).

More recent developments through Holmes (See on chapter 7) have witnessed the vital importance of social Trinity in its Cappadocian texture. It is apparently needed for a proper formulation of a healing missional community. Christomonism had made the gospel rational in the European evangelical scene, rather than holistically engaged in the whole sacramental life of the Christian community.

My development of Missio Trinitatis is seeking to take the next steps of bringing Holme’s Raphe community (See on chapter 7) into the conversation about mission. It is my hypothesis that in order for Missio Dei to take on Newbigin’s landmark insight that mission needs to be based on a trinitarian doctrine of God, it has to extend the primordial sacramental community of social Trinity to every community being contextually engaged with for mission. Hence incarnational missional communities need to body-forth welcome and healing in Christ’s name. It has to do this to aid non-believers to discover the voice of God in their deepest selves (See on chapter 7).

The process of research development in this version (2012) seeks to make the case for a postmodern spiritual and missional philosophical theology that will engage people in the West, with the holism of a sacramental set of spiritual practices. In turn it is hoped that missional communities will embrace such a Trinitarian holism. The net aim is to encourage

² Bosch D. J., Transforming Mission Paradigm Shifts in Theology of Mission, NY: Orbis Books, 2000

conversations with the living voice of God's Spirit in heart, mind and the healing community of the body of Christ.

Scoping

Part 1 of this research copy sets out the evidence for God's prophetic inner voice being a reality that postmodern people are seeking at the numinous and phenomenal level. It is my averred thesis that this precognitive voice is real and active among communities. It is often measured by fulfilments in the base-line sensorium (See on chapters 3, 5 and 6).

I argue that a congruent Newbiginian Trinitarian theology needs to allow the Spirit to be liberated among God's community. In order to guide its mission based on following God's sending-forth in like manner compared to the early Acts community. Moreover, salugenic discipleship needs to found and shape its lifeblood.

Part 2 sets out the case for this to occur in the context of a community that is seeking to heal the whole cosmos (World) by the gospel of the Trinity. It is argued that only a practical spiritual and missional shaping process, founded on spiritual and missional theology, can catalyse this salugenesi.

Chapter 8 sets out a broad vision of what mission education and training will probably need to take into account in the future. It will need to seek to salugenically engage secular space contextually guided by God's prophetic voice.

Chapter 9 has been formulated as a manifesto for the missional Christian community to consider. The ecclesiology founding this manifesto is not meant to be unilinear but multilateral in its scope – seeking to offer suggestions to the broader topoi of ecclesial traditions.

Part 1

The Phenomenological Basis for Spiritual Theology: Review, Method, Findings & Relationships

Chapter 1

The Need for a Post-Critical Theology

Introduction

It may be said that one of the most significant figures to influence the development of missiology during the 20th Century was Lesslie Newbigin.³ Many of the most noteworthy texts utilised in the field considerably reference his contributions.⁴⁵ During my engagement in research seeking a proper starting point for a spiritual missional theology, I found Newbigin's contribution to be foundational. In what follows I intend to critically articulate the case for a spiritual and missional philosophical theology that is grounded on an existential numinous prolegomena (see below).

It is my thesis that Newbigin set out a basis for a new Trinitarian missional theology founded on a view of economic Trinity and the imminent Trinity.⁶ The ontological Trinity was not as such implicit to his missional prolegomena or epistemology. He rightly reinvested theology with all three persons of the true God being engaged in the divine economy. He did this with a significant recognition of the imminent Trinity in the work of the *Missio Pneuma*. It was to lead the Missionary Godhead's sending-forth of the people that proved to be sensitive to the undomesticated Spirit.⁷ Particularly he implied the need to release pneumatology from what had been more of a Christomonist evangelical episteme.⁸ It had sought to domesticate the Spirit to an ecclesia-centric save the church mentality.⁹

³ Bosch D. J., Transforming Mission Paradigm Shifts in Theology of Mission, NY: Orbis Books, 2000. pp. 5, 40, 145, 222, 230, 233, 237, 265, 267-269

⁴ Bosch, 2000, p. 145, Van Gelder C. and Zscheile D. J., The Missional Church in Perspective, Grand Rapids: Baker Academic, 2011, pp. 31-32, et al.

⁵ Forrester D. B., Grasping Truth and Reality: Lesslie Newbigin's Theory of Mission to the Western World, *Modern Believing* (Journal), Ap. 2010, 51, no 2, pp. 69-70

⁶ Dries A., Lesslie Newbigin: Missionary Theologian: A Reader, *Ecumenical Studies* (Journal), 45, no 3, sum 2010, pp. 512-513

⁷ Newbigin L., The Open Secret, London: SPCK, 1995, pp. 54-58

⁸ Newbigin, The Open Secret, p. 58

⁹ Kirk A., Mission Under Scrutiny Confronting Contemporary Challenges, Minneapolis: Fortress Press, 2006, pp. 54, 62-64, 104, 169-170, 212-215

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This mind-set had largely sought to limit the church's missional¹⁰ engagement to an attractational maintenance mode methodology.¹¹

Newbigin realised that in order for the church to contextually re-engage with the secularised West, it would require more than minor modifications.¹² Ecclesiology would need to be properly re-founded on the doctrine of God.¹³ This is why the recovery of the Spirit's procession from the Godhead was of such vital importance. A church which "domesticated" its pneumatology to a Christomonist prolegomena would inevitably implode.¹⁴ It would cease to follow the eternal sending forth (Missio Dei) of the economic Trinity, to serve all of creation to reclaim it to cosmic union.¹⁵ In order to regain the West¹⁶ for the Kingdom of God, the church needed to proceed into every space as a sign and foretaste of the reign of God.¹⁷ This could only be achieved if it were to become spiritually sensitive to the Missio Pneuma's propulsion.¹⁸ It needed the community to be the Body of Christ to the world.¹⁹ Every space might then be reclaimed for reunion in the kingdom community.²⁰

What it implies for this study is that spiritual theology has a vital role to play in the Missio Dei. In order for the kingdom to come it must be incarnated by the Body of Christ and led by the Spirit.²¹ This is in order to go where he is active in redemption.²² As Flett²³ has suggested mission has eternally been part of God's nature.²⁴ It was not an afterthought.²⁵ He

¹⁰ Guder D. L. (Ed), Missional Church A vision for the sending of the Church in North America, Grand Rapids: Eerdmans, 1998, Chapter 7

¹¹ Gibbs E. and Bolger E. G., Creating Christian Community in Postmodern Cultures Emerging Churches, London: SPCK, 2006, p. 51

¹² Newbigin, The Open Secret, 1995, Chapter 1

¹³ Newbigin, The Open Secret, 1995, pp. 54-58

¹⁴ Newbigin, The Open Secret, pp. 54-58

¹⁵ Bosch, 2000, pp. 10, 390-391, 370, 392

¹⁶ Barrow S. and Smith G. (Eds), Christian Mission in Western Society, London: Churches Together, 2001, Section 3

¹⁷ Newbigin, The Open Secret, 1995, pp. 44-46

¹⁸ Pinnock C. H., Flame of Love A Theology of the Holy Spirit, Downers Grove: IVP Academic, 1996, pp. 141-143

¹⁹ Kim K., Joining in with the Spirit Connecting World Church and Local Mission, London: 2009, Chapter 10

²⁰ Kim, 2009, Chapter 2

²¹ Pinnock, 1996, pp. 141-143; Green M., Evangelism in the Early Church, Eastbourne: Kingsway Publications, 2003, Chapter 8

²² Turner M., The Holy Spirit and Spiritual Gifts, Peabody: Hendrickson, 1996, Chapter 8

²³ Flett J. G., The Witness of God The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 6 - 8

²⁴ Flett, 2010, Chapter 6

²⁵ Flett, 2010, Chapters 2 and 6

has always reached out to creation to serve it.²⁶ *Missio Trinitatis* (Latin, genitive – Mission of the Trinity) has always been part of God’s economy (See on chapter 7).²⁷ The Godhead has never been static – but always active living in relational process with its creation.²⁸ Flett’s thesis is that *Missio Dei* has largely been utilised as propaganda to put mission into the hands of a missionary God; making him operatively deistic after the eschatological climax.²⁹ It did this to overcome the charges made against it in the 1950s. It had used Christianity as an ethnocentric policy to spread Western culture to the colonies.³⁰ In doing so it limited the sending economy of the Trinity to redemption as an, add on rather than as fundamental to its nature.³¹ This has occurred in reaction to the criticisms of colonial missions that had equated Christianity with a European culture.³²

Missio Dei theology had the advantage of putting it back in God’s hands. However, it was too narrow, limiting God’s mission to a redemptive phase alone.³³ This led to the additional problem that it made God only to be a sending deity for as long as redemption continued.³⁴ Its terminus would subvert God’s social Trinitarian aspect to some sort of monism. It undermined the more extensive perspective that he had always been engaged with sending service to creation.³⁵ In other words he argued that redemption has always been in God’s nature as well as mission.³⁶ To limit the sending would be in danger of making God distant to his creation after the eschatological climax.

Moreover, the *Missio Pneuma* has witnessed a powerful swing in the Pentecostal narrative. Newbigin warned that this could lead to a Pneuma-Monism.³⁷ He would become distant like an unmoved mover once more by losing the social Trinitarian axis. This subverted the view that he was fundamentally relational and loved to interface with creation by service.³⁸

²⁶ Meilaender G. and Werpehowski W. (Eds), The Oxford Handbook of Theological Ethics, Oxford: Oxford University Press, 2010, Essay by Cahill, Chapter 1

²⁷ Turner, 1996, pp. 169-175

²⁸ Holmes P., Trinity in Human Community Exploring Congregational Life in the Image of the Social Trinity, Milton Keynes: Paternoster, 2006, Chapter 2

²⁹ Flett, 2010, pp. 30, 45

³⁰ Flett, 2010, Chapter 4

³¹ Flett, 2010, pp. 30-47

³² Flett, 2010, Chapters 2-4

³³ Flett, 2010, Chapters 1 - 3

³⁴ Flett, 2010, Chapters 1-2 and 8

³⁵ Flett, 2010, Chapter 6

³⁶ Flett, 2010, Chapters 6 - 8

³⁷ Newbigin L., Trinitarian Faith and Today’s Mission, Richmond: John Knox Press, 1964, pp. 74-75, 77

³⁸ Holmes, 2006, Chapter 2

Hence the church needs to follow Christ by relational interface with the Missio Pneuma.³⁹ Naturally the Missio Pneuma is equated with the Missio Trinitatis in harmony with the hypostatic union and ousia of the economic procession.⁴⁰ Perichoresis describes this dance the most readily, it would seem.

This implies that the church has to follow the non-domesticated Spirit that reveals the redemptive mind of Christ. The completeness of atonement is for every part of the secular world that inhere the Western Hemisphere.⁴¹

This makes it vital for every member of the Christian community to be enabled to know the mind of Christ as his Spirit leads mission.⁴² Therefore, this study will consider important aspects of spiritual theology which are needed in order to help the church hear God's voice aright for mission once more. Spiritual theology is the locus of this research. This chapter will begin with Newbigin's suggestion that the church is still in many ways caught in the time warp of Modernism in the West. It needs to return to God as the source of its knowledge. The thesis is that it requires a new type of intuitive prophetic theology that catalyses application in the praxeology of the Christian community.

Research will indicate how current trends in postmodern neurotheology and neurological research, might suggest a way forward (See on chapter 3). It will hopefully aid the church to realise Newbigin's ambition to reawaken it to follow the sending of the Spirit of God into the world. So that it might reclaim every space for the kingdom community.⁴³ It will require re-learning how to engage with the spiritual disciplines that can help the Christian community hear God's voice; on a more intuitive prophetic level.⁴⁴ It needs to cease seeking to lead mission on humanistic strategic grounds per se. Van Gelder seems to wrongly equate, for instance, naturalistic research processes, like sociology with the work of the Spirit.⁴⁵ The avowed aim is not to decry the critical or rational voice but to redress the imbalance. The volume of the prophetic voice needs to be increased in the postmodern and post-Enlightenment era. It is hoped that the balancing of critical and prophetic powers will catalyse engagement in Missio

³⁹ Karkkainen V., Pneumatology, Grand Rapids: Baker Academic, 2002, pp. 176-177

⁴⁰ Holmes, 2006, Chapter 2

⁴¹ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 250-275, 244-245, 265-268, 314-315

⁴² 1 Corinthians 2:16

⁴³ Newbigin, The Open Secret, 1995, pp. 54-60

⁴⁴ Virkler M. and P., How to Hear God's Voice, USA: Destiny Image, 2005, Chapters 1 - 3

⁴⁵ Van Gelder C., A Community Led by the Spirit the Ministry of the Missional Church, Grand Rapids: Baker Books, 2007, Chapter 5 – he seems to equate the social sciences with discerning the Spirit

Trinitatis (See on chapter 7). The people of the church can then proceed into every space reclaiming them as God's. In a very real sense the Christian community will need to become the hands and feet of Missional Trinity (Body of Christ).

It will be argued because God may be best described as social Trinity that it is vital to understand how this shapes Spiritual and missional theology. Hence there are four main outcomes sought from a somewhat diverse literature base. Firstly, that all missiology is founded on God's eternal nature as a sending, serving deity. He wishes his creation to become part of the process of perichoresis that forms the hypostatic union and its economy.⁴⁶ Secondly, to critically discuss how to go about restoring spiritual theology that enables the prophetic voice to be spontaneously appreciated and heard by the missional community. Thirdly, it will require analysis of aspects of postmodern seeking after explanations of Spiritual phenomenology, in the realm of prophetic precognitions (See on chapters 3, 4, 5 and 6). To obviate the importance for the church to join in experiments to rightly hear the Spirit that can properly map this territory for it. Finally, the role of Raphe community that seeks the inner voice to promote salugenesis needs to be highlighted. Hence the overall avowed aim is to aid missional leaders to put the prophetic voice back in the centre of the conversation. This chapter begins a journey through the field of spiritual and missional theology in terms of philosophical epistemology.

Newbigin's Starting Point – Deconstruction of Modernity

Newbigin discussed the contributions of Michael Polanyi to his avowed missiology:

“I have been encouraged to think that this is a fruitful approach to the subject of this book by reading the parallel that Michael Polanyi has drawn between our time and the time for which Augustine wrote. At the crucial turning point of his great book, *Personal Knowledge*, Polanyi writes:

The critical movement, which seems to be nearing the end of its course today, was perhaps the most fruitful effort ever sustained by the human mind. The past four or five centuries, which have gradually destroyed or overshadowed the whole medieval cosmos, have enriched us mentally and morally to an extent unrivalled by any period of similar duration. But its incandescence had fed on the combustion of the Christian

⁴⁶ Holmes, 2006, Chapter 2
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heritage in the oxygen of Greek rationalism, and when this fuel was exhausted the critical framework itself burnt away.

Modern man is unprecedented; yet we must now go back to St. Augustine to restore the balance of our cognitive powers. In the fourth century A.D., St. Augustine brought the history of Greek philosophy to a close by inaugurating for the first time a post-critical philosophy. He taught that all knowledge was a gift of grace, for which we must strive under the guidance of antecedent belief: nisi credideritis, no intelligitis.

Polanyi's plea is for a "post-critical philosophy" without which he believes science must destroy itself.The fundamental belief is embodied in the affirmation that God has revealed himself as Father, Son, and Spirit."⁴⁷

Newbigin-Polanyi argued that postmodern or post-Christian phenomenon of the Western ⁴⁸world, required a renewed epistemic recognition of the part that God and theology had played in shaping the intellectual and scientific powers that inhered modernism's agenda. It has struck me that Newbigin hit on a crucial observation concerning the foundation for all epistemology. He challenged philosophical theology to plumb the very depths of the whole debate of what was the basis for human cognition itself. As a philosophical theologian I find his thesis compelling. There is a recognition that spiritual theology is to be given its proper place among other disciplines in university religion departments.⁴⁹

This chapter will focus on the need for a new type of spiritual theology which may be termed as the rediscovery of the "first world basis to human being and human consciousness."⁵⁰ Newbigin's point in raising Polanyi's contribution was to found a new thesis he desired to enter missiology. "*He [Augustine] taught that all knowledge was a gift of grace, for which we must strive under the guidance of antecedent belief.*" He made the case that theological knowledge is in real terms received by revelation. Hence it is perceived on a far more intuitive level. There are, increasingly, exceptions to the rule, where good practical applied theology has been

⁴⁷Leslie Newbigin, The Open Secret, London: SPCK, 1995, pp.28,29; Also see on what Augustine writes, Penguin Classics, St Augustine City of God, London: Penguin Books, 1984, pp. 436,437 or Book 11, 8:7; All consult, Penguin Classics, Saint Augustine Confessions, London: Penguin Books, 1983, p. 163; or Book VIII IV; Augustine here confesses his need of divine spiritual encounter brought about by God in order to know him on an experiential level.

⁴⁸ Barrow S. and Smith G., Christian Mission in Western Society, London: Churches Together, 2001, Section 2

⁴⁹ Holder A. (Ed), The Blackwell Companion to Christian Spirituality, Oxford: Blackwell Wiley, 2011, Essay by Schneiders, Chapter 1

⁵⁰ Wink W., The Powers that Be Theology for the new Millenium, NY: Galilee Doubleday, 1998, pp. 15, 16

developed in this sphere. It can be compared over-against a rigid more modernistic rationalism that still dominates many theology departments.⁵¹

Drane has nuanced the discussion suited to postmodern experimentation with spirituality beyond the Christian community.⁵² The latter making the case that many mainstream Christian churches have fought shy of exploring the more spontaneous and intuitive basis to otherworldliness. It is probably because there is fear of being corrupted by developments coming from new age mysticism or renascent gnostic-ism etc.⁵³ This has led to a distancing of longer term established denominations from these developments. There can be a basic critical note to their evaluation of potential mission opportunities among such categories.⁵⁴ There seems to be an anti-metaphysical agenda to current seminary education and mainstream theological writing. Yet it is encouraging to witness the allowance of spiritual theology as a phenomenological discipline into the academic community.⁵⁵

I propose to make the case for an existential numinous spiritual theology that takes its impetus from Newbigin. I will set out to develop some of the discussion needed in order to nuance aspects of a post-critical theology. It concerns how God might be said to communicate with human beings on a metaphysical Spiritual level catalysing the prophetic voice (See also on chapter 2).

In this chapter there will be discussion on the present situation of some of the terrain that provides texture to postmodernism's search for a soul.⁵⁶ It will be suggested that there is an unparalleled opportunity to dialogue with Western people. They have given up largely on "Modernism's" certainties and "Science's" former authority status.⁵⁷ Perhaps there is a renewed exploration seeking the numinous and divine on a deeper level beyond the rational, described later as an occurrence in heart or spirit (See below and also on chapters 2 and 3).⁵⁸

The chapter will end by highlighting what is meant by "Heart" and "Spirit." It will suggest that the Middle Eastern Jesus was characterised by obtaining knowledge through Scriptural revelation (The Hebrew Scriptures), as much

⁵¹ Holder, 2011, Essay by Schneiders, Chapter 1

⁵² Drane J., Do Christians Know How to be Spiritual? The rise of new spirituality and the mission of the Church. London: Darton Longman and Todd, 2005, Chapter 1

⁵³ Drane, 2005, Chapter 1

⁵⁴ Drane, 2005, chapters 1 and 2

⁵⁵ Holder, 2011, Essay by Schneiders, Chapter 1

⁵⁶ Johnston G., Preaching to a Postmodern World, Grand Rapids: Baker Books, 2001, Chapter 1

⁵⁷ Greene C. and Robinson M., Metavista, Milton Keynes: Authentic, 2008, Chapter 1 and 2

⁵⁸ Deere J., Surprised by the Voice of God, Eastbourne: Kingsway Publications, 1997, Chapters 1-3

as interior intuition measured by the received tradition.⁵⁹ This is set against the Enlightenment's avowed system of rational analysis and empirical research as the basis for Human knowledge.⁶⁰ However, it is not my aim to undermine rational and empirical episteme but to seek to redress an imbalance identified above. If Newbigin's suggestion for a return to God to renew intellectual powers was correct, in its assumptions, then it may be advocated that a system of gnosis that goes beyond rational critique and empirical perception underpins the system.⁶¹

Kant challenged the whole basis of any knowing because the apparatus that cognition is posited by is the operation of the human mind mechanistically.⁶² Newberg has done as much as well although I think he is trying to break free from the Enlightenment's prolegomena to some extent (See on chapter 3).⁶³ God could not be known by rational means in Kant's view. This mechanistic edge must have found strong corroboration with Newtonian epistemology.⁶⁴ How can anyone really know anything for certain if the workings of the mind are not understood? How could anyone be sure that it really represented a true or logical basis to any conscious experience, termed reality, by human consciousness which rode on the apparatus?⁶⁵ Where does the schematic basis of mind find its locus – if not beyond the mind itself?⁶⁶ Has the mind created its mechanistic basis by accident? Does its schematic cognitive sentience derive from a foundational aspect to the cosmos? The Weak anthropic principle may be called upon to aver this thesis.⁶⁷

It seems that major scientific figures may have obtained their greatest ideas in the history of science by intuitive processes (see below). A post-critical Christian hermeneutic may suggest the phrase, "Revelation Knowledge" to be representative of this seemingly spontaneous process. This phrase is taken to mean gnosis obtained on an interior intuited level spontaneously from a referent other source (See on chapters 3, 5 and 6).

⁵⁹ Deere j., Surprised by the Power of the Spirit, Eastbourne: Kingsway Publications, 1997, Chapters 1-5

⁶⁰ Simpson C. B., Religion, Metaphysics, and the Postmodern William Desmond and John D. Caputo, Bloomington: Indiana University Press, 2009, Chapter 1

⁶¹ Simpson, 2009, Chapters 1 and 2

⁶² Brown C., Philosophy and the Christian Faith, Downers Grove: IVP, 1968, pp. 90-93

⁶³ Newberg A. and Waldman M. R., Born to Believe God, Science, and the Origin of Ordinary and Extraordinary Beliefs, NY: Free Press, 2007, Chapters 1 -4

⁶⁴ Clayton P. and Simpson Z. (Eds), The Oxford Handbook of Religion and Science, Oxford: Oxford University Press, 2009, pp. 32, 37, 42, 58, 135, 141, 159, 160, 161, 295-296, 304, 306, 346, 366, 368, 673-674, 767

⁶⁵ Brown, 1968, pp. 90-93

⁶⁶ Brown, 1968, pp. 90-93

⁶⁷ Clayton et al., 2009, pp. 63-64, 570, 909

In Christian terms this is taken to be a communication of information from the Godhead.⁶⁸

Returning to Augustine's contribution it may be that God must be found as the epistemic derivative founder of all schemas neurological or otherwise. This must surely include more numinous intuitive appropriation coming as inspired leaps and flashes. They may be considered to derive from an otherwise seemingly dead darkened unconscious materiality (for avowed non-theists). Newberg considers it possible that material and immaterial objects may all possess a universal consciousness or link to a derivative connection with its founder.⁶⁹ I would argue that this means that everyone has a deeper certain means of making secure mystical contact with the cosmic Christ. Where he is viewed as the source of all gnosis by connection to the Spirit by which he upholds and sustains the universe created through him.⁷⁰ The Hebrew term, פָּגַע (Meaning a chance or spontaneous seemingly random intersection⁷¹) was often used to describe the experience of biblical prophets. Indeed the Hebrew term for prophet, נָבִיא, has the root meaning to bubble up.⁷² The term speaks to the פָּגַע orientation of the phenomenon. It does so in the sense that what was communicated came from beyond the self to the interior existential numinous experience of the apprehender.⁷³ These fundamental definitions will remain vital to the thesis of this study and will offer important texture to research methodology (See on chapter 4).

Hence my thesis suggests that God needs to be returned to by way of exploration and experimentation in the terrain of the more prophetic aspect.⁷⁴ It needs to proceed on this route to renew human cognitive powers. The primary methodology of this whole project is founded on qualitative evaluation of researched literature. It also explores precognitive affect demonstrated from research subjects experiences (See on chapters 2, 3 and 6 and 6). It is textured by critical consideration of what descriptions of spiritual-mystical phenomena have to add by way of evidence to the thesis. The thesis is that revelation knowledge is a legitimate source of perceiving reality coming from a communicative deity. It can be measured to some extent by discovery of evidence for precognitive affect in the base-line sensorium phenomenologically with

⁶⁸ Morris L., I Believe in Revelation, Grand Rapids: Eerdmans, 1983, Chapters 1 and 2

⁶⁹ Newberg and Waldman, Born to Believe, pp. 246 - 248

⁷⁰ Colossians 1: 15 - 18

⁷¹ Davidson B., The Analytical Hebrew and Chaldee Lexicon, Grand Rapids: Zondervan, p. 621

⁷² Davidson, p. 532

⁷³ Karkkainen V., Pneumatology the Holy Spirit in Ecumenical, International, and Contextual Perspective, Grand Rapids: Baker Academic, 2002, pp. 13 - 16

⁷⁴ Roxburgh A. J. and Romanuk F., The Missional Leader equipping your church to reach a Changing World, San Francisco: Jossey-Bass, 2006, Chapter 2

confirmed fulfilments to measure its accuracy against (See on chapters 4 and 5). It is also contended that Newbigin's (coming from Hartenstein⁷⁵) thesis concerning God's mission (*Missio Dei* – Latin), can only be epistemic-ally discovered by revelation of the Holy Spirit. He asserts it must be allowed to lead mission in amongst secular communities without a domesticating limiting ecclesiological agenda.⁷⁶

The Nature of the Debate

It is not without considerable evidence that the growing conclusion that the zeitgeist of the late Twentieth Century, and the early Twenty First Century has witnessed major transformation.⁷⁷⁷⁸ The Enlightenment witnessed, as Newbigin-Polanyi noted, an age of "*the most fruitful effort ever sustained by the human mind (see above).*" The point is based on the Enlightenment's rediscovery of Greek Rationalism and the seeds it planted for empirical research. Thomas Aquinas was the systematiser of a new Christian philosophy which found its impetus in Aristotle and the great names of the former Greek Intellectual atmosphere.⁷⁹ The combination of rationalism and empirical experimentation gave rise to an incredible stimulus which led to the age of reason. Science largely appropriated its benefits through the aegis of scholastic universities.⁸⁰ This new force propelled the West toward an age of discovery and individual consciousness of the self in the cosmos.⁸¹

The nineteenth century witnessed the acceleration in the power that drove modern man's pursuit after control over his destiny through industrialisation.⁸² The Age of Reason and the power of industrial revolution in Europe, in the 19th century set the stage for new human conquest and a brave age of man at the heart of his own destiny.⁸³

⁷⁵ Flett, 2011, Chapter 4

⁷⁶ Newbigin, *The Open Secret*, 1995, pp. 54-60

⁷⁷ Flanagan K. and Jupp C. J. (Eds), *A Sociology of Spirituality*, Farnham: Ashgate, 2010, Essay by Flory and Miller, Chapter 11

⁷⁸ Page R., *Ambiguity and the Presence of God*, London: SCM Press Ltd, Chapters 1 and 2

⁷⁹ Johnston w., *Mystical Theology the science of love*, UK: Harper Collins publishers, 1995, pp.47 – 55 & McKim D. k.(Editor), *Dictionary of Major biblical Interpreters*, UK: IVP, 2007, pp. 16, 18-20, 26, 42, 45, 183, 201-3, 254, 257, 283, 321, 363, 456, 459, 539, 552, 555-56, 572, 575, 634, 644, 682-83, 772-73, 782, 830, 914, 934-36, 980-84, 1008, 1077-78.

⁸⁰ Gonzalez, J. L., *The Story of Christianity*, Vol. 1, USA: Harper & Row, 1984. pp. 311-19, 362-65

⁸¹ Newbigin L., *The Open Secret an Introduction to the Theology of Mission*, London: SPCK, pp.28,29

⁸² For an extensive survey of the opportunities which the industrial revolution brought to the British Empire see on, Phyllis Deane, *The First Industrial Revolution*, Cambridge: Cambridge University Press, 1982.

⁸³ Bauman Z., *Liquid Modernity*, Cambridge: Polity Press, 2011, Chapter 1

Humanism was born in the Nineteenth century in a way that previous humanist minorities only dreamt of. Fewer intellectuals made up its numbers during a previous generation. It became the key philosophy of the Western world-view as the Twentieth century was born.⁸⁴ Was there nothing which man could not invent or solve for himself given enough time to experiment and learn?⁸⁵

The 1960s, 70s and early 80s in Britain and Europe (and North America) countersigned optimism. Unrivalled in terms of the extent of its influence more than any other period of human endeavour. Post war Britain and Europe went through mass reconstruction.⁸⁶ Although increasingly negatively put off by the Christian religion, it took courage from its technological bent that promised a brighter future.⁸⁷ Moreover, the Christian God had not been able to stop the mass genocide of the holocaust. The dreadful loss of life in two world wars that arose among so called Christian nations had also caused huge disillusionment with the church.⁸⁸

Moreover, medical breakthroughs littered the journals.⁸⁹ The space age and computer science burst on to the scene offering the hope of breaking through new frontiers. Many of the popular films of the period pictured man fighting against the odds by his ingenuity, overcoming huge obstacles. For instance, the 1968 film “2001 Space Odyssey” imagined the triumph of science with the discovery of deep hidden mysteries concerning man’s very origins.⁹⁰ The sexual revolution of the 1960s liberated women by contraception from the perceived hegemonic dictatorship of male dominance.⁹¹ The Space age gave birth to high hopes man could conquer new frontiers which would liberate him from his earth bound existence. The popular 1970s show Star Trek idolised Gene Roddenberry’s staunch belief that man would keep on reaching new heights of achievement. He portrayed a technological future moving toward a society where mankind would shape its own destiny like a kind of cosmic high-tech deity.

⁸⁴ Davis B., An Introduction to the Philosophy of Religion, Oxford: Oxford University Press, 1993, Chapter 1; Davies B., Philosophy of Religion a guide and anthology, Oxford: Oxford University Press, 2000, pp. 651-652, 663, 664, 667

⁸⁵ Robinson M., The Faith of the Unbeliever, Oxford: Monarch, 2001 pp.36 - 43

⁸⁶ Judt T., Postwar a History of Europe Since 1945, London: Pimlico, 2007, Chapter 3

⁸⁷ Robinson M. and Smith D., Invading Secular Space Strategies for Tomorrow’s Church, London: Monarch Books, 2009, Chapter 1

⁸⁸ Robinson M., Winning Hearts Changing Minds, Chapter 3 - 6

⁸⁹ Organ transplants and advances in genetic science are two important parts of the medical sciences.

⁹⁰ Barker C., Cultural Studies, London: Sage, 2008, pp. 24, 224, 281-284, 288, 363-366, 470

⁹¹ Barker, 2008, pp. 24, 224, 281-284, 288, 363-366, 470

Man's inventiveness was to be the catalyst to the end of disease and death and at the core of a bright peaceful future. All of this was based on an unshakeable conviction that science would keep on breaking through new frontiers which would cure cancer and prolong life.⁹² Perhaps it would even give mankind the key to an almost eternal existence when the secrets of the aging process were discovered.⁹³ This hopeful fantasy dominated to cathartically escape the imminent threat of global nihilism.⁹⁴ It was largely reactive to the fears that were planted in the psyche by the nuclear arms race. It threatened the complete obliteration of human life on earth. There was a mixture of utopian desire stirred in with the bitter vinegar of desolation. Two world wars made bombing of civilian urbanised regions too real a threat to ignore its real potentiality with an accompanying nuclear winter.

Optimism reached new heights with the demolition of the Berlin wall and the end of the totalitarian Soviet Threat.⁹⁵ New optimism also found its locus in Thatcher's Britain with unprecedented growth in the housing market, based on a fatally flawed credit culture. The mortal blow came with the recession of the 80s in Britain.⁹⁶ The 90s disclosed a new attitude developing on mass scale in the Western Hemisphere. It was far less optimistic and far more pessimistic about what the future held as it emerged from the recession.⁹⁷ However, another boom was to follow with the devastating bust of 2009. It iterated once more how easy it is to forget the dangers of credit culture gone wild. The world banking system seemed to be going into meltdown. Consumer confidence hit a new low.⁹⁸

As consumerism has been the religion to some large extent of the 80s, 90s and 21st century,⁹⁹ the new threat seems to be that the future looks grim with long term deficits to be addressed meaning hardship. The economic climate which had offered relief by a mass purchase culture is presently causing uncertainty about the promise of a more pecuniary

⁹² Stanard R., The End of Discovery are we approaching the boundaries of the knowable? Oxford: Oxford University Press, 2010, Chapters 1, 4, 13

⁹³ <http://www.scq.ubc.ca/genetic-studies-of-aging-and-longevity-in-model-organisms>, 26/02/12, 11:57, GENETIC STUDIES OF AGING AND LONGEVITY IN MODEL ORGANISMS By Ji Yuan, 2004

⁹⁴ Gonzalez J. L., The Story of Christianity The Reformation to the Present Day, Vol 2, San Francisco: Harper and Row Publishers, 1984, pp. 355, 379-380

⁹⁵ Judt, 2007, pp. 656, 657, 658

⁹⁶ Judt T., Postwar A History of Europe Since 1945, London: Pimlico, 2007, pp. 453-462, 522, 529, 535

⁹⁷ David J. Bosch, Transforming Mission, Paradigm Shifts in Theology of Mission, USA: Orbis, 2000, Chapter 10

⁹⁸ Judt, 2007, pp. 324, 325, 337-350, 351, 790.

⁹⁹ Phillips J. M. and Coote R. T. (Ed), Toward 21st Century in Christian Mission, Grand Rapids: Eerdmans, 1993, pp. 318-337

future.¹⁰⁰ Largely the 80s were epitomised by less reliance on the need to believe that science offered absolute answers for humanity's future. What followed was a heartless phase of consumerism that defined itself by filling a deep spiritual void of uncertainty by purchase.¹⁰¹

Newbigin textured how the Enlightenment robbed the West of its spiritual soul by avowing a sterile rationalism to be the only consistent means of knowledge.¹⁰² Currently the climate is one of caution. There seems to be some grief that credit limits have stopped elaborate spending at the altars of numerous shopping malls. These practices seem to have lifted the spirits of postmodern people by excitement related to new purchases or gadgets. The gadget culture has created a new interest in acquirement of something better, offering increased interest in finding out about new frontiers in technology. In turn these might lead to further diversion from dead materiality.¹⁰³ The Emergence of postmodernism in the 1960s seems to have offered relief to the boomer generation and that of X and Y by spending and consumption. Its loss challenges the psychological and sociological glue that gives many a seemingly vacuous sense of meaning.¹⁰⁴

Although this is a very sketchy assessment of the trends which have led to the current relativities of the early 21st century, it seems that a new set of opportunities and challenges face the coming generations of this era as it unfolds.¹⁰⁵ This study is not concerned with entering deeply the debate about what this stage of human pessimism (Optimism) will become. Rather it will be focussing on the more fundamental question of "What is the basis for human certainty about its' future? What will the new energy source be that will replace '*the combustion of the Christian heritage in the oxygen of Greek rationalism*' as Polanyi so clearly stated it?" There is certainly a loss of faith in the old certainties of Enlightenment optimism based on empiricism, rationalism and scientific advance.¹⁰⁶ No longer do

¹⁰⁰ Ledwith M., Community Development A Critical Approach, Bristol: The Policy Press, 2011, Chapter 1

¹⁰¹ Barnard A. and Spencer J. (Eds), Encyclopaedia of Social and Cultural Anthropology, London: Routledge, 1997, pp. 47, 128-129, 154, 170, 172, 220, 224, 238, 255, 256, 287, 377, 392, 418, 434, 526, 566

¹⁰² Newbigin, The Open Secret, 1995, p.34

¹⁰³ Kirk J. A., What is Mission? Theological Explorations, London: Darton Longman and Todd, 2009, pp. 115-117

¹⁰⁴ Gardner J., Mend the Gap can the church reconnect the Generations?, Nottingham: IVP, 2008, Chapter 2

¹⁰⁵ Bosch, Chapter 11

¹⁰⁶ Ratzsch D., Science and its Limits the natural sciences in Christian Perspective, Leicester: IVP, 2000, Chapter 6

the metanarratives of Christendom find ready acknowledgement among the general populace either.¹⁰⁷

However, a recent survey in the UK discovered 70% of people identifying themselves as cultural Christians (See on chapter 3). This raises the question “Why do only 8% go to church?” Might it be because, as Drane suggests, the church is not seeking to feed this hunger by sharing its deep heritage of spiritual disciplines with these potential seekers?¹⁰⁸ Might a missional conversation be catalysed by Christian communities incarnating with secular people living their spirituality more visibly?¹⁰⁹

Dr Francis Collins, the former director of the Human Genome project, whose team successfully mapped the parameters of the human genome, is a devout Christian. In his book “The Language of God, A scientist Presents evidence for Belief.”¹¹⁰ He highlights how his experience as a scientist led him to seek for what lay beyond the more sterile domain of empirical methodology that confronted him. He writes:

“So here is the central question . . . : In this modern era of cosmology, evolution, and the human genome, is there still the possibility of a richly satisfying harmony between the scientific and the spiritual worldviews? I answer with a resounding yes! In my view, there is no conflict in being a rigorous scientist and a person who believes in a God who takes a personal interest in each one of us. Science’s domain is to explore nature. God’s domain is in the spiritual world, a realm not possible to explore with the tools and language of science. It must be examined with the heart, the mind, and the soul – and the mind must find a way to embrace both realms.”¹¹¹

I take issue with Collin’s assertion that there is some sort of dichotomy between a “domain” of science and that of the spiritual.¹¹² This must be returned to later. However, this aside, he agrees whole heartedly with Newbigin concerning the need for the “heart” to “examine” the spiritual world, rather than rational thought processes alone. Their terminology differs. Of course Newbigin did not use the word “heart” but rather that all

¹⁰⁷ Green J. B. and Pasquarello M. III (Eds), Narrative Reading, Narrative Preaching, Grand Rapids: Baker Academic, 2003, pp. 31-32, 28-36, 84-85, 118; Alter R., The Art of Biblical Narrative, NY: Basic Books, 2011, pp. 103, 107, 228-229; Hunsberger G. R. and Van Gelder C. (Eds), The Church Between Gospel and Culture, Grand Rapids: Eerdmans, 1996, pp. 79-138

¹⁰⁸ Drane, 2005, chapters 1 and 2

¹⁰⁹ Jones C., Wainwright G. and Yarnold E. (Eds), The Study of Spirituality, London: SPCK, 1992, Chapter 10

¹¹⁰ Collins F., The Language of God A Scientist Presents Evidence for Belief, UK: Pocket Books, 2007

¹¹¹ Collins, p.6

¹¹² Polkinghorne J., Quarks, Chaos and Christianity, London: 2005

knowledge is a gift of “grace”. However, his thesis taken more broadly, requiring the church to sensitively follow the Spirit’s lead in mission bespeaks a spiritual theology (Of the heart).¹¹³ The observation is the starting point for the development of my thesis that vital knowledge comes from the intuitive capacity of the “heart,” rather than by rational means in the first place per se.¹¹⁴ This notion does not deny deduction and induction as a learning process in the base-line sensorium (See on chapter 3).¹¹⁵ The revelatory dimension is at the core of Newbigin’s missiology.¹¹⁶ It nevertheless, is not without importance to recognise that science has its own approach to discovery and that it is of great validity.

Newbigin never challenged the important contribution of scientific methodology but rather wanted to help it return to a more balanced coupling with the God of revelation.¹¹⁷ It is the working thesis of this study that everything is of spiritual and sacramental importance. Einstein’s $E=MC^2$ ¹¹⁸ importantly nuanced that matter and energy are equal. Putting this in terms that spiritual theology relates to, the seen and the unseen are mutually connected and not dichotomised.¹¹⁹ Indeed this is the Judeo-Christian world-view testified to from its ancient literature.¹²⁰ Hence scientific enquiry is as spiritual in its quest as a seemingly more metaphysical phenomenology might be.¹²¹

Where Collin’s and Newbigin differ is over knowledge in its’ total scope as being a gift of grace. It is taken in opposition to spiritual knowledge just being some sort of chris. Newbigin certainly envisaged all types of knowledge as a “gift of grace.” Collins limits this to spiritual knowledge. However, he is quite subtle in the way he nuances his thesis:

“I will argue that these perspectives not only can coexist within one person, but can do so in a fashion that enriches and

¹¹³ Mellor H. and Yates T. (Eds), Mission and Spirituality Creative Ways of Being Church, Calver: Cliff College Publishing, 2002,

¹¹⁴ Thiessen H. C., Lectures in Systematic Theology, Grand Rapids: Eerdmans, 2006, pp. 19, 35, 283

¹¹⁵ Polkinghorne J., Science Christian Belief theological reflections of a bottom-up thinker, London: SPCK, 1994, Chapter 2

¹¹⁶ Newbigin, The Open Secret, 1995, pp. 54-60

¹¹⁷ Newbigin, The Open Secret, 1995, pp. 28 - 35

¹¹⁸ Baggot J., The Quantum Story a history in 40 Moments, Oxford: Oxford university Press, 2011, pp. 20, 36-37, 135

¹¹⁹ Nelstrop L. and Magill K. and Onishi B. B., Christian Mysticism An Introduction to Contemporary Theoretical Approaches, Farnham: Ashgate, 2009; Boa K., Conformed to His Image biblical and practical approaches to spiritual Formation, Grand Rapids: Zondervan, 2001, pp. 201-254

¹²⁰ Westermann C., The Living Psalms, Grand Rapids: Eerdmans, 1989; Peterson D., Engaging with God a biblical theology of Worship, Downers Grove: IVP Academic, 1992, Chapter 7

¹²¹ Bruteau B., God’s Ecstasy the creation of a self-creating World, NY: A Crossroad Book, 1997

enlightens the human experience. Science is the only reliable way to understand the natural world, and its tools when properly utilized can generate profound insights into material existence. But science is powerless to answer questions such as ‘Why did the universe come into being?’ ‘What is the meaning of human existence?’ ‘What happens after we die?’ One of the strongest motivations of humankind is to seek answers to profound questions, and we need to bring all the power of both the scientific and spiritual perspectives to bear on understanding what is both seen and unseen. The goal of this book is to explore a pathway toward a sober and intellectually honest integration of these views.”¹²²

It seems that Collins, like many leading scientists of the early 21st century, no longer are willing to give science the high ground for answering some of the meta-questions. What is important to note is that he is not a back water former academic who did his research 30 years ago. He writes with current academic credibility. The worlds’ leading human geneticist is writing with the full force of his scientific discipline to compare his faith and science against. This makes his assertion that he believes that God can be found, by what he calls the “heart” have forceful significance. It seems that Collins is making the case for more than a rational faith by iterating a theology of “heart”. “Heart” is that ancient Near Eastern biblical term¹²³ that is the organ of perception.¹²⁴ The נְבִיא sensed revelation in its avowed domain as “bubbling up” of God’s revelation.¹²⁵ This descriptive language seemed actually to be trying to designate what the experience of revelation felt like to the ancient near Eastern prophets. Collins seems to agree that an onto-theology that has existential intuitive content is realistic and appropriate for the postmodern context.

Indeed Polkinghorne identifies the ontological desires of the human quest for meaning as a key aspect of the human pursuit after God.¹²⁶ His onto-theology forms the basis of his own contribution to a development of the ontological argument. By implication for both Polkinghorne and Collins rationalism and science play an important part influencing the “heart.” They can critically balance what otherwise might prove to be frothy output without any real substance. But the volume needs turning up on the

¹²² Collins F., The Language of God a scientist presents evidence for Belief, London: Pocket Books, 2007, p.6

¹²³ Romans 10:5-13 et al.

¹²⁴ Romans 8:14-26

¹²⁵ Davidson, p. 532

¹²⁶ Polkinghorne J., Science Christian Belief Theological reflections of a bottom-up thinker, London: SPCK, 1994, pp. 9 – 51 Forster R. and Marston P., Reason Science and Faith, Crowborough: Monarch Books, 1999, Chapter 3; Clark K. J., Return to Reason, Grand Rapids: Eerdmans, 1998, pp. 15-56

intuitive inner voice in order to make sure that Newbigin's request that, God be returned to as the source of all knowledge be properly heard.¹²⁷ A deep core reality which is termed the "heart" by Collins, offers forceful attestation to the need to return. It needs to seek the balance in the new post-critical atmosphere. Such a rejoinder may heal the rift of head and heart mediated by the work of the Holy Spirit; catalysing a new way of deriving true gnosis (Or precognition – see on chapters 3, 5 and 6).¹²⁸ Pneumatology will be an important consideration in the chapters that follow.

Moreover, theologically and philosophically it is important to consider the relationship of the three hypostases that form the ontos of the ontological Trinity, related to the core identity of the prophetic aspect to the church community.¹²⁹ Social Trinity will enter the discussion where I will make the argument for *Missio Trinitatis* (Latin – Mission of the Trinity – See on chapter 7 especially). It will be suggested to be a better means of understanding how God has been seeking to unify the fallen cosmos through his communal appeal toward some level of perichoresis.¹³⁰ At the heart of the thesis is the need to existentially dialogue with God's prophetic communal aspect.

I will suggest that community and relationship sharing in the perichoresis of Father, Son and Holy Spirit is foundational to God's desire to continue active in his eternal mission (See on chapter 7). He sends the Son and the Spirit to all of the cosmos to catalyse communion.¹³¹ Flett avers¹³² God has always been a missionary God not just as an emergency measure to

¹²⁷ Flint T. P. and Rea M. C. (Eds), The Oxford Handbook of Philosophical Theology, Oxford: Oxford University Press, 2009, p. 71

¹²⁸ Bockmuehl K., Listening to the God who Speaks, Colorado Springs: Helmers and Howard, 1990, Chapter 8; McIntyre J., Faith Theology and Imagination, Edinburgh: The Handel Press, 1987; Schillebeeckx E., God Among Us the gospel Proclaimed, d.? peb. ?, pp. 8-12; Finley J., Meditation Meditation experiencing the presence of God, London: SPCK, 2004, Chapter 1-3; Otto R. and Harvey J. W., The Idea of the Holy: an enquiry into the non-rational factor in the idea of the Divine, London: Humphrey Milford Oxford University Press, 1926; Wink W., The Powers that Be theology for a new Millennium, NY: Galilee Doubleday, 1998, pp. 1-36; Fairbairn P., The Interpretation of Prophecy, Bury St Edmunds: The Banner of Truth Trust, 1993, Chapter 1; Stibbe M., Prophetic Evangelism, London: Authentic, 2004, Chapter 1; Suurmond J., Word and Spirit at Play, London: SCM Press, 1994, Chapter 1

¹²⁹ Chester T., Delighting in the Trinity, UK: The Good Book Company, 2010, Chapter 11; Fiddes P. S., Participating in God a pastoral doctrine of the Trinity, Louisville: Westminster John Knox Press, 2000, Chapter 9; Zizioulas J. D., The Eucharistic Communion and the World, London: T and T Clark, 2011, Chapter 2

¹³⁰ Karkkainen V., Ecumenical, Historical and Global An Introduction to Ecclesiology, Downers Grove: IVP Academic, 2002, Chapter 1

¹³¹ Karkkainen, 2002, Chapters 1 and 2; Pannenberg W., Systematic Theology, Vol 1, Edinburgh: T and T Clark, 1991, pp. 34, 46

¹³² Flett, 2011, p. 226

reconcile the lost. Flett argues God has continuously remained a sending dynamic deity that loves to serve its creation with its vibrant life.¹³³ The God of Missio Trinitatis is no static unmoved mover of Aristotelian ideology or Hellenized Neo-Platonic philosophical theology.¹³⁴ Such a deity has a pounding effervescent dynamic “heart”. Not a sterile lifeless surgical mask stuck in the realm of perfect stasis unmoved by any contribution toward relationality.¹³⁵ Relationality unhinges the age-old concern that a perfect deity has nothing to give or receive from interface with creatures.¹³⁶ The economic processional sending of the Trinity to serve all creation is eternal not an emergency action to reclaim fallen creatures.¹³⁷ It will remain eternally imminent. Such a social Trinitarian episteme needs to find its locus in a deity that desires deep personalised connection with its creation.¹³⁸

Therefore, the meaning of the term “heart” will be itemised as a real part of the individual’s spiritual self. It needs to be engaged in this research that can only find its real identity in terms of the social Trinity and functional Christian community. It will be suggested that it is through what Scripture seems to depict as a real spiritual organ that all primary revelation takes place. This will hopefully lead to broader ontological awareness of the church’s community.

For now, it must be noted that the Scriptures almost always designate the heart as the primary spiritual organ that is involved in receiving knowledge from God (whatever brain structure, if any one in particular, is its topos¹³⁹). No empirical measure has ever found such a physical-spiritual-organ although various brain structures have been suggested (See on chapter 3).¹⁴⁰ Almost all instances in Scripture point to the “heart’s” primary significance as the means by which God reveals his will to human beings.¹⁴¹ The realism of a spiritual theology would arguably need a revelatory deity (See on chapter 2).¹⁴² If reconciling all creation to the

¹³³ Flett, 2011, Chapter 6

¹³⁴ Holmes P. R., Trinity in Human Community Exploring Congregational life in the image of the social Trinity, London: Paternoster, 2006, Chapters 2 and 3

¹³⁵ Holmes, 2006, Chapters 1 and 2

¹³⁶ Davis S. T. Kendall D. O’Collins G. (Eds), The Trinity, Oxford: Oxford University Press, 2004, Chapter 5

¹³⁷ Davis et al., 2004, Chapter 12

¹³⁸ Holmes, 2006, Chapter 2

¹³⁹ See on Chapter 3

¹⁴⁰ See on chapter 3, Newberg suggests the whole of the brain is included in spiritual affect

¹⁴¹ This is easily demonstrated by considering any concordance looking at entries under “heart” and “spirit” – both terms are used interchangeably in Scripture

¹⁴² Heskins J., Face to Face Gay and Lesbian Clergy on Holiness and Life Together, London: SCM Press, 2005, Chapter 8; Johnson W., Mystical Theology the science of Love, London: Harper Copyright Rev Dr A. Hardy 2012 ©

kingdom eschatological community is to be played out by the Church to some extent, then God must remain eternally relational not just for the period of redemption.¹⁴³ Any other view would be modalistic and finally deistic. It would make God only to be personal as an aberration of the soteriological season culminating at the eschaton with its relational termination.¹⁴⁴

Moreover, neuropsychology has moved forward in its consideration of what reality might be envisaged to be. It has been aligned with SPECT (Single Photon Emission Computed Tomography – see on chapter 3)¹⁴⁵. Brain imaging of religious people as they are experiencing spiritual states, such as speaking in tongues, has been part of its field of research (Research on this field will be detailed in chapter 3). What is interesting is that empirical scientific research has led to an embracing of other realities being equally verifiable compared to “base-line reality” (See on chapter 3). It is the net result of some of its tentative findings.¹⁴⁶ Reality experienced in the conscious world of everyday life by people, generally is essentially what is meant by “base-line reality”. D’Aquili and Newberg discussed the relationship between Reality and Phenomenology:

“Suffice it to say reality seems to consist fundamentally only of the vivid sense of reality, or, as some would say, reality is constituted by compelling presences. If this can be systematically shown to be true, and we believe that we have done so, then spiritual or mystical states of reality recalled in the baseline state as more certainly representing an objective condition than what is represented in the sensorium of the baseline state must be considered real. There can be no other conclusion no matter how one comes at it. This may present many problems that must be worked out, but the essential or underlying reality of hyper lucid experiences must be said to be real or the word reality has no meaning whatsoever. It is such considerations that put us, even against our will, in the presence of what Rudolph Otto called the *mysterium tremendum et fascinans* – the tremendous and spellbinding mystery.”¹⁴⁷

It is important to consider this datum of “Base-line” reality to be the foundational state of human consciousness. However, it is argued to be

Collins, 1995, Chapter 5; Wagner C. P., Your Spiritual Gifts can help your church Grow, USA: MARC Europe, 1987

¹⁴³ Flett, 2011, Chapter 6

¹⁴⁴ Flett, 2011, Chapters 4 - 7

¹⁴⁵ Newberg A. B., Principles of Neurotheology, Farnham: Ashgate, 2010, pp. 123, 124 – 125, 168 - 169

¹⁴⁶ D’Aquili & Newburg, The Neuropsychology of Aesthetic, pp.50 - 54

¹⁴⁷ D’Aquili et al., p. 50

less real than the “spiritual or mystical states”. “Base-line reality” is the sphere that Enlightenment modernism and ideological materialism posited for Modernism; to be their operative paradigm.¹⁴⁸ “Compelling presences” represent all the supposed empirical data that form this “vivid sense of reality” for the perceived “sensorium”.

Neuroscience, working in the area of neurotheology¹⁴⁹ challenges that any other “hyper lucid” experience be allowed phenomenological entry to the sphere of scientific enquiry. It is because “compelling presences” in this heightened state of awareness seem more real than those experienced in the base-line “sensorium”. Subscribers to the Enlightenment paradigm still seem to consider their “compelling presences” to be the only meaningful reality in the space time continuum of human sense perception.¹⁵⁰ A return to the arguably greater reality of intuitive spontaneous revelation (mystical spirituality¹⁵¹) seemingly is given powerful support by current neuroscience.¹⁵² It offers, “the word reality . . . meaning” accessible to all who desire to explore the “tremendous spellbinding mystery.” Postmodern neurotheologians bring credible scientific enquiry to the support of the discipline of spiritual theology although Newberg, one of its key advocates is very cautious about supporting any particular view compared to others.¹⁵³

An important juxtaposition may be made between d’Aquili and Newberg’s thesis and Newbigin-Polanyi’s. Their thesis that “*the Christian heritage in the oxygen of Greek rationalism*” when exhausted is in danger of having its complete “critical framework” burnt “away,”¹⁵⁴ warns that a dangerous anti-rational future might lead to a non-critical anarchy for the human psyche. It is of inestimable importance to grasp their proposition.

The change in the Western world-view regarding the importance of Enlightenment values is in danger of burning the whole construct of the Western scientific edifice down.¹⁵⁵ Seeming apocalyptic revelation underpins these words. Could it be that what postmodernity represents is the search for the renewal of the head-heart balance of the numinous

¹⁴⁸ See on chapter 3

¹⁴⁹ Newberg, Principles of Neurotheology, p. 192

¹⁵⁰ Bosch, 2000, Chapter 9

¹⁵¹ Lion, The Story of Christian Spirituality Two Thousand Years, from East to West, Oxford: Lion Publishing plc, 2001, Chapter 3

¹⁵² See on Chapter 3 of this Dissertation

¹⁵³ Newberg Principles of Neurotheology, Chapters 8 and 9

¹⁵⁴ Newbigin L., The Open Secret, 1995, pp.28,29;

¹⁵⁵ Newbigin L., The Open Secret, 1995, pp.28,29;

sphere?¹⁵⁶ Could it be that current experiments with Eastern mysticism are actually a search for unity of being with the divine? It is to seemingly be experienced as heightened “hyper lucid” reality, transcendent to the baseline “sensorium?” (See on chapter 3). Why is the church not sharing her numinous praxeology?¹⁵⁷ There seems to be a new type of individual emerging who no longer opts for one or even two certainties. The whole arena could be open including the mysterious and numinous.¹⁵⁸

What d’Aquili and Newberg iterate is the impossibility of separating baseline compelling presences from those of the numinous. The dissection of the material world of reason from the metaphysical world is not a distinction that neurotheologians recognise. Hyper lucid experiences of what was once argued to be a transcendent deity actually finds him to be imminent, in the estimation of what is termed “hyper lucid” reality (See on chapter 3). The dissection of the material imminent world of base-line reality from that of the Hellenic construct of an unmoved mover, transcendent and unknowable to any human faculty,¹⁵⁹ is seemingly subverted by the impossibility of separating any type of lucid (or hyper lucid) sense of compelling presence from the brains ability to have existential sense perception of it. The impassable deity seems to be far more open in terms of a more nuanced process theology of some definitive typology.¹⁶⁰ What Polanyi-Newbigin recognised was that rationalism has to return to God as the source of all epistemic knowledge. The only other option is the critical conclusion that there are only variant compelling ideas with no verifiable content to construct the world from as a critical realist ideology.

This would surely lead to Psychological and intellectual nihilism. The crisis of critical, empirical and rational enquiry has been uncovered by postmodernity.¹⁶¹ It no longer recognises metanarrative.¹⁶² It readily seeks to pursue any narrative if it offers some level of meaningful experience.¹⁶³ What is lacking is confidence that any compelling presence, as a sense of

¹⁵⁶ Holmes S. R. (ed), Public Theology in Cultural Engagement, Milton Keynes: Paternoster, 2008, Chapters 7 and 8; Foster C., Wired for God the biology of spiritual Experience, Glasgow: Hodder and Stoughton, Chapter 1 and 2

¹⁵⁷ Willard D., Renovation of the Heart putting on the character of Christ, Nottingham: IVP, 2002

¹⁵⁸ Sinkinson c., The Universe of Faiths a critical study of John Hick’s religious pluralism, Milton Keynes: Paternoster Press, 2001, Chapter 9

¹⁵⁹ Lloyd G. E. R., Early Greek Science: Thales to Aristotle, London: W. W. Norton and Company, 1970, p. 121

¹⁶⁰ Pinnock C., Rice R., Sanders J., Hasker W. and Basinger D., The Openness of God A Biblical Challenge to the Traditional Understanding of God, Carlisle: IVP, 1994, Chapter 3

¹⁶¹ Bauman, 2011, Chapter 1

¹⁶² Kimball D., The Emerging Church, Grand Rapids: Zondervan, 2003, Chapters 1, 3 and 4

¹⁶³ Haralambos and Holborn, Sociology Themes and Perspectives, London: Collins, 2008, pp. 13, 855-856, 899

reality is anything more than another possible illusion. It is my thesis that only by returning to God, can gnosis discover the overwhelming mystery that Otto posited.¹⁶⁴ It is this hyper reality that may compel humanity to affirm the Christian deity to be the real source of all meta-hermeneutics.¹⁶⁵ Tomlinson comments:

“The postmodern world is a world which understands itself through biological rather than mechanistic models; a world where people see themselves as belonging to the environment rather than over it or apart from it. A world distrustful of institutions, hierarchies, centralized bureaucracies and male dominated organizations. It is a world which networks and local grassroots activities take precedence over large scale structures and grand designs; a world in which the book age is giving way to the screen age; a world hungry for spirituality yet dismissive of systematized religion. It is a world in which image and reality are so deeply intertwined that it is difficult to draw the line between the two.”¹⁶⁶

Enlightenment mechanistic certainties have given way to a blurring of the distinctive line of “image-reality” in terms of a more positivist object relations theory.¹⁶⁷

Rationalism taken on its own may be best thought of as a disjuncture between the feeling and seeking self which is looking for meaning in life. There is a dreadful self-object dichotomization of the self that rips the self from a world that can be known with any certainty at all.¹⁶⁸ This nihilistic state of affairs was well attested by Nietzsche.¹⁶⁹ It is likely that many suicidal young people might despair of finding a ground-zero-sum-point to found their identity on. In order to give significance and meaning to their lives in a discontinuous change environment that causes high stresses to divulge on the human psyche. It needs a sense of balance and for harmony and integration. In order to thrive rather than to despair of

¹⁶⁴ Otto R. and Harvey J. W., The Idea of the Holy: an enquiry into the non-rational factor in the idea of the Divine, London: Humphrey Milford Oxford University Press, 1926

¹⁶⁵ Otto R. and Harvey J. W., The Idea of the Holy: an enquiry into the non-rational factor in the idea of the Divine, London: Humphrey Milford Oxford University Press, 1926

¹⁶⁶ Tomlinson D., The Post-Evangelical, London: Triangle, 1995, p. 75.

¹⁶⁷ Consider the wide variety of books in local book stores on alternative Spirituality which have been very evident throughout the 90's onwards. I have quoted one book of thousands to be found in book stores in this dissertation, Walsch N. D., Conversations with God, Book one, Hodder & Stoughton, UK, 1995. Walsch is not a Christian but he demonstrates the Theophostic exploration through his conversations with God – his book is essentially as written dialogue of him talking with God and God answering him.

¹⁶⁸ Buber M., I and Thou, NY: Charles Scribner's Sons, 2010

¹⁶⁹ Flint et al., 2009, pp. 31, 507

significance faced by overwhelming confusing complexity of variant competing equalised postmodern relative narrations.¹⁷⁰

It has sought historically to subvert such trends to do so through the rational capacity which works on logic. It seems to have no passion for its' own existence which it can never fully uncover.¹⁷¹ If nothing else the plethora of TV series like: "Supernatural", "Most Haunted", "Angel", "Dead like me" and "Ghost Whisperer" etc. represents a huge market for a target audience who are exploring the spiritual world once more. The blurring of "image" (Bricolage¹⁷²) and base-line reality seems to possibly represent a new level of the metaphysical. Could it be that the simulated realities of TV and Internet are an attempt to enter into alternate realities?¹⁷³ By a generation that is still innately distrustful of "hyper lucid" experiences distancing themselves from them. Could it be at the same time individuals need some way of obtaining self-transcendence through simulacrum?¹⁷⁴

Evidence of innate human searching known to Anthropology as the numinous dimension is offered phenomenal explanation by Otto.¹⁷⁵ Anthropologists broadly recognise religious longings found among all cultures.¹⁷⁶ The genome has not ceased to hard-wire Western Neural brain networks.¹⁷⁷ Divine detection seems to be hard wired into the neuro-sphere. It is more readily thought to be the apparatus of consciousness and mind.¹⁷⁸ Neurotheological speculation and exploration are arguably intrinsic to the human genome.¹⁷⁹

Hay and Nye's research into childhood spirituality has demonstrated that children do experience numinous and "hyper lucid" states.¹⁸⁰ They also perceive the spiritual and mystical dimension.¹⁸¹ For adults and children it

¹⁷⁰ Flint et al., 2009, p. 31

¹⁷¹ It is perhaps useful to consider what CS Lewis wrote in a published series of lectures he gave where he talks of "Men without Chests", people either become so focussed on the rational mind they lose their heart and passion, or so focused on their hearts that they lose their rational capacity. Lewis prescribes that man needs to allow the balance to be restored so that head and heart may be allowed to cooperate once more in our educational institutions. Lewis C. S., *The Abolition of Man*, Collins Fount Paper Backs, UK.

¹⁷² Barker C., *Cultural Studies*, London: Sage, 2008, p. 475

¹⁷³ Haralambos et al., 2008, pp. 562-563, 684, 893 - 894

¹⁷⁴ Haralambos et al., 2008, pp. 562-563, 684, 893 - 894

¹⁷⁵ Otto R. and Harvey J. W., *The Idea of the Holy: an enquiry into the non-rational factor in the idea of the Divine*, London: Humphrey Milford Oxford University Press, 1926

¹⁷⁶ Friedl J., *Cultural Anthropology*, NY: Harper's College Press, 1976, Chapter 7

¹⁷⁷ See on chapter 3

¹⁷⁸ Monaghan J. and Just P., *Social & Cultural Anthropology a very short introduction*, Oxford: Oxford University Press, 2000, pp. 121 - 123

¹⁷⁹ See on chapter 3

¹⁸⁰ Hay D. and Nye R., *The Spirit of the Child*, London: Jessica Kingsley Publishers, 2006

¹⁸¹ Hay et al., 2006, Chapter 1

is possible that some innate longings for the numinous and mystical are being partially satisfied by simulacrum.¹⁸² These mimic some of the felt needs to touch the mysterious and transcendent perceived as an imminent interface beyond the self.¹⁸³ The brain's innate needs to transcend to the spiritual numinous sphere are being satisfied by the simulacra. Mankind cannot escape its innate programming so it is cathartically seeking a new hyper-real topos (See on chapter 3).

What I have been suggesting up to this point is that Newbigin's assertion of returning to God for renewal of intellectual powers bears, with particular weight given the current trends. They are moving away from a steady state view of rationalistic and mechanistic world-views. The perception of modernism's base-line reality has found powerful congruence in the philosophical literature with Kierkegaard, Kant, Hegel etc.¹⁸⁴ No longer do the educated middle classes in Europe or North America accept a steady state view of an unchanging perspective of reality.¹⁸⁵ Things are open for exploration once more.

The Quantum world has also created scientific interest in metaphysics which sound like religious awe.¹⁸⁶ Indeed the largest number of theists, in the scientific community, belongs to the big picture thinkers – cosmologists and cosmogonists.¹⁸⁷ There are immense frontiers which are just starting to show up on the landscape. This includes identifying specific genes that regulate or mutate organic functionality. No longer is everything neatly to be defined in terms of a unified theory of everything without reference to the numinous.¹⁸⁸ This has been the holy grail of cosmologists and physicists, it is true. It has become less possible to answer the really big questions about the origins and destiny of the universe without resorting to a meta-philosophy. Significant impressions are reported seemingly a lot more like metaphysical speculation.¹⁸⁹ This is despite attempts to dupe the general public into thinking science is pure in its pursuit by just dealing with facts.¹⁹⁰ Neuro-Science challenges the notion of one singular base-line-reality to the neglect of vivid senses of other actualities (See above on

¹⁸² Haralambos et al., 2008, pp. 562-563, 684, 893 - 894

¹⁸³ Buber M., I and Thou, NY: Charles Scribner's Sons, 2010

¹⁸⁴ Watkin J., Kierkegaard, London: Continuum, 2000

¹⁸⁵ Newbigin L., The Gospel in a Pluralist Society, USA: William B. Eerdmans Publishing Company, 1999.

¹⁸⁶ Bruteau, 1997, Chapters 1 and 2

¹⁸⁷ Collins, 2007, Chapters 1 and 2

¹⁸⁸ Bruteau, 1997, Chapters 1 and 2

¹⁸⁹ Bruteau, 2007, Chapters 1 and 2

¹⁹⁰ Malcolm A. Jeeves M. A. and Berry R. J., Science, Life, and Christian Belief a survey of contemporary issues, USA: Baker Books, 1998 and Clark D. K., Dialogical Apologetics a person-centred approach to Christian defence, USA: Baker Books, 1993. Chapter 3

d'Aquili and Newberg). These are also thought to be open to the mind's more intuitive ability to explore.

The eminent Physicist Stephen Hawking concludes his book "A Brief History of Time from the Big Bang to Black Holes," after discussing the search for a unified field theory, with the words:

"However, if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason – for then we would know the mind of God."¹⁹¹

Whatever may be said about Hawking's optimism concerning the ability of human reason, to find the purpose for the universes' existence. It is apparent that even he had some willingness to be open to a potential knowledge of the "Mind of God;" whatever that meant to him. However, notice how he takes a high view of "scientist's" having some private access as a minority of a "few," to real gnosis concerning the nature of the universe by means of "reason" alone. If this is indeed the estimate of one who categorizes himself as one of these elite few. It is no wonder people in general have turned from science as the means of an object of faith and veneration. When consideration is given to Collins' avowed faith it seems evident that he views the answer to life's deeper questions to be beyond the realm of science (See above).

Pursuit of this deeper magic of "heart" or "spirit" seems more readily accessible to non-scientists.¹⁹² It is much more meaningful if by its connection with God might be catalysed.¹⁹³ Ultimate reality does not need mathematical genius to unpick what lies beyond. Although mathematics is one of the languages that significantly contributes to some of its disclosure. The most ordinary person may discover what, or who is behind the mysterious conundrum of our ontological desire to make sense of our conscious being.¹⁹⁴ Might the New Age movement be the work of the missional Trinity inspiring investigation? Can Christian missional divine detection be advised consideration?¹⁹⁵ There is a huge looming void that many engaging in philosophy recognise to be the impossibility of

¹⁹¹ Hawking S. W., A Brief History of Time from the big bang to black holes, London: Bantam Press, 1990, p. 175

¹⁹² Neal C., His Spirit is with Us understanding the Spirit of God in our lives, Oxford: The Bible Reading Fellowship, 1995, pp. 129-185

¹⁹³ Huddleston M. A., Springs of Spirituality, Missouri: Triumph Books, 1995, Chapter 3

¹⁹⁴ Foster C., 2010, Chapter 2

¹⁹⁵ Virkler M. and P., Am I Being Deceived, USA: Bridge-Logos publishers, 2001

grounding human knowledge in anything other than man's innate need to achieve meaning.¹⁹⁶ In other words there is a huge epistemic gap that is known to exist but most wish to avoid dalliance with.¹⁹⁷

Among popular writers in this field is Walsch.¹⁹⁸ Another who essentially converses with God as Walsh claims to is, Ryden.¹⁹⁹ He clearly comes from a New Age background with the characteristic eclectic resonance to his work. Book 1 of his "Conversations with God"²⁰⁰ is self-confessedly based on an automatic writing method.²⁰¹ Reportedly it led him to a dialogue of his inner being with god participating.²⁰² He relates how his god just started to speak to him.²⁰³ His book claims to be messages from a deity for people to read:

"To my surprise, as I scribbled out the last of my bitter, unanswerable questions and prepared to toss my pen aside, my hand remained poised over the paper, as if held there by some invisible force. Abruptly, the pen began moving on its own. I had no idea what I was about to write, but an idea seemed to be coming, so I decided to flow with it. Out came.....'Do you really want an answer to all these questions, or are you just venting?'"²⁰⁴

It seems obvious enough that this is what New Age buffs attest as a spiritual force taking control of their writing motor function, as some sort of dictation. Its Protaxic nature is iterated in chapter 6. What it is important to note about this phenomenon is that Walsch perceived the experience as intelligible, rather than as ceding control of himself to another.²⁰⁵

At no point does he report being overcome and giving himself over to another force that he could not consciously choose to stop.²⁰⁶ Rather there is a participatory intuitive angle to his reports of the experience.²⁰⁷ The

¹⁹⁶ Davies, Philosophy of Religion a guide and anthology, 2000, pp. 46, 399-400, 401, 431-432, 435

¹⁹⁷ Swinburne R., Is There a God?, Oxford: Oxford University Press, 2010; Davies, Philosophy of Religion a guide and anthology, 2000, pp. 69-70, 90, 689, 691, 693, 696-698

¹⁹⁸ Walsch N. D., Conversations with God an uncommon dialogue, Book 1, London: Hodder and Stoughton, 1997

¹⁹⁹ Ryden V., True Life in God Conversations with Jesus, Vol. 1, UK: English Association of True Life in God, 2001

²⁰⁰ Walsch, Book 1, 1997

²⁰¹ Walsch, Book 1, 1997, p. 1

²⁰² Walsch, Book 1, 1997, pp. 1 - 7

²⁰³ Walsch, Book 1, 1997, p. 1 - 7

²⁰⁴ Walsch, Book 1, 1997, p. 1

²⁰⁵ Walsch N. D., Conversations with God an uncommon dialogue, Book 2, London: Hodder and Stoughton, 1997, see on introduction

²⁰⁶ Walsch, Book 2, 1997 – see on whole text

²⁰⁷ Walsch, Book 2, 1997, See on introduction and chapter 1

conversational nature of the encounter is revelatory in terms of any estimation of what the biblical prophets seemed to engage in.²⁰⁸ It seems if he chose at any time to suspend conversation then he could.²⁰⁹ It is the theology of his conversations which need to act as a litmus test of whether they resonate with the Christian Scriptures. However, any missiologist seriously engaged in seeking how the divine, or supra-spiritual is presently operative, might be advised to consider some preconceptions of where Christ's Spirit might be thought to be potentially active beyond the church.²¹⁰ Rahner challenged missional theology to do as much as does Pinnock.²¹¹

In this fashion Walsch came up with his first book, "Conversations with God". He articulated how he wrote, "Abruptly, the pen began moving on its own . . ."²¹² There was a sense of his hand being under the control of another conscious being, but for only as long as he permitted it.²¹³ This is a lot less like Protaxic phenomena (See on chapter 6). The journaling of the conversation was conditioned by conscious breaks the writer might wish to take.²¹⁴ It was not perceived as possession but concession on his part.²¹⁵ It is important to consider his reports of the phenomenon in order to adhere to a proper research method.

His practice is common enough for those who hold to the eclectic spirituality of New Age philosophy. What is interesting is the sense of acceptance that he approached this with as a phenomenon.²¹⁶ He seems utterly convinced it derived from another interior and exterior to himself at the same time.²¹⁷ There is a sense of spiritual consonance between his I, and the Thou.²¹⁸ He considered it to be the voice of his god.²¹⁹

It may be possible that spiritual entities other than the Christian God can also inspire this kind of conversation.²²⁰ If Roxburgh is to be taken seriously then it must be important to consider that God, or possibly his

²⁰⁸ Walsch, Book 2, 1997, pp. 43-45

²⁰⁹ Walsch, Book 2, 1997, p. 132

²¹⁰ Ramon Bro., Franciscan Spirituality following St Francis Today, London: SPCK, 2008, Chapter 10; Karkkainen, Pneumatology, 2002, Chapter 5

²¹¹ Rahner K., Foundations of Christian Faith, NY: Seabury, 1978, pp. 126 – 137, 147, 176; Pinnok C. H., Flame of Love a theology of the Holy Spirit, Downers Grove: IVP Academic, 1996, Chapter 6

²¹² Walsch, Book 1, 1997, p. 1

²¹³ Walsch, Book 1, 1997, pp. 1 - 3

²¹⁴ Walsch, Book 2, 1997, p. p. 159

²¹⁵ Walsch, Book 2, 1997, p. 159, and introduction

²¹⁶ Walsch, Book 2, 1997, pp. 43-49

²¹⁷ Walsch, Book 2, 1997, introduction

²¹⁸ Walsch, Book 2, 1997, pp. 159 - 162

²¹⁹ Walsch, Book 2, 1997, p. 159

²²⁰ Wink W., Engaging the Powers Discernment and Resistance in a world of Domination,

Minneapolis: Fortress Press, 1992, Chapter 3

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agents, can be a voice that is active in these phenomenological categories.²²¹ Just because some of what seems to come from these purveyors of new spirituality is not congruent with the Biblical revelation, does not necessarily imply that none of it might come as an in-breaking from the Spirit of Christ'. Walsch's published work, in three volumes, does demonstrate the market for a Spiritual need to encounter God which goes beyond the rational and, or, scientific.

Some interesting comparisons may be deduced at this stage in consideration of some postmodern voices that have been attested as evidence. For instance, Hawking's sets himself up as a kind of elite scientific guru. Walsch claims to bring God to everyone on a generic level that subverts an elitist claim to rational epistemic potential gnosis alone as authoritative.²²² Indeed the rational is considered to be a positive barrier to interfacing with God, if automatic spontaneous revelation be considered legitimate at all (פְּגִיעַ knowledge coming to a נְבִיא – see above). Collin's has articulated the need for a use of the human "heart" in pursuing the Spiritual realm, whilst maintaining a high view of the validity of the natural sciences. It is by them understanding is obtained of the physical world. To texture Hawking's view, if indeed he believes in any sort of god, considers that he is only really accessible to reason. Hence science will have to seek out credible witness. Walsch exemplifies a non-Christian universal approach to the availability of a deity to the human spirit beyond scientific pursuit, but open to phenomenological investigation. This is based on perceived experiences. It demonstrates that there are differing epistemologies concerning the possibility of knowing the "Mind of God". It is interesting how often God is named, in so many contemporary accounts even if many seek to cast severe doubts about his existence or epistemic apprehension. One popular name to do this has been Richard Dawkins (see below).

Moreover, Hawking's affirmation exemplifies that the God of science is mostly beyond any but a few. Collin's embraces reason and science to explore the physical world and the human spiritual faculty to reconnoitre the Spiritual topoi. Walsch converses with his proposed deity on a seeming existential intuitive level. Western people who resonate with post-critical suspicions seem to be abandoning science for meaningful answers to life's big questions. A state of flux searching for meaning without necessarily considering one particular world religion, having a monopoly

²²¹ Roxburgh A. J. and Romanuk F., The Missional Leader equipping your church to reach a changing World, San Francisco: Jossey Bass, 2006, Chapter 2

²²² Walsch, Book 2, 1997, p. 132, Introduction

on God, finds expression in a more universal view that all paths ultimately lead to divine interface.

The philosopher John Hick has argued powerfully for this proposal.²²³ The science idol is passing in its' influence and a new set of multiple experiments are being conducted by Western men and women.²²⁴ They take place in the realm of the numinous and existential, as much as any other field that can be quested.²²⁵ However, the third world cultures have evidently also been engaged by a far more Christian form or spiritual numen-ology.

The rapid developments of Pentecostal charismatic phenomenology throughout the 20th²²⁶ Century and the revitalising affects entering the older denominations in the so called 2nd and 3rd wave movements²²⁷ (in the West); have led to many accepting that God really has a voice to be heard by the interior psychic self.²²⁸ The challenge seems to be that the phenomenal Spirit of Christ (pneumatology) cannot be perceived or tested by traditional concepts of scientific measurement.²²⁹ Neither can he be heard in the traditional scientific sphere. However, the arrival of spiritual theology, as a critical discipline into mainstream university departments reckons that phenomenological studies can be tested by qualitative and quantitative methods.²³⁰

Newberg's Neurotheology is another example of investigations into brain functions of people undergoing spiritual or mystical experiences.²³¹ They need to meet current measures accepted by social scientists and cultural anthropologists.²³² Their entry to the field demonstrates a growing consensus that they do this very thing.²³³ The thesis of this study is the

²²³ Sinkinson C., The Universe of Faiths a critical study of John Hick's religious pluralism, Carlisle: Paternoster Press, 2001

²²⁴ Partridge C. (ed), Dictionary of Contemporary Religion in the Western World, Leicester: IVP, 2002, pp. 322, 332, 336, 342, 358

²²⁵ Partridge C. (ed), Dictionary of Contemporary Religion in the Western World, Leicester: IVP, 2002, pp. 322, 332, 336, 342, 358

²²⁶ See on chapter 2

²²⁷ See on chapter 2

²²⁸ Price G. and H., Miracles true stories of how God acts today, UK: Macmillan, 1995; This popular book details an Anglican evangelical perspective on miracles and God's presence as a communicative being. Popular texts are as important in my field of study as any other. As an anthropologist I find the primary popular narrative to be essential evidence for consideration.

²²⁹ Karkkainen, Pneumatology, 2002, Chapter 1

²³⁰ Holder, 2011, pp. 15, 16, Chapters 17 and 18

²³¹ Newberg, Principles of Neurotheology, Chapter 1

²³² Holder, 2011, Chapter 1

²³³ The useful significantly contributed to handbook on Christian spirituality produced by Wiley Blackwell bears testimony to the fact of a large emerging discipline in university theological departments related to Spiritual theology as a critical discipline. See on Holder, 2011

avowed phenomenological methodology adopted by spiritual theology. Perhaps the reader might usefully consider such a phenomenal journey to be warranted. It may be a quest to learn to listen to the “God who Speaks” by the Spirit of Christ Jesus’.²³⁴

This will form part of an important task for the next number of chapters to develop. A Biblical concept of the human heart in the light of a Trinitarian theology; potentially catalysed to some kind of perichoresis in conversation with the deity forms the locus of the theological and philosophical debate. The prophetic aspect is clearly at the core of this philosophical spiritual theology.²³⁵ However, it is important to give more consideration to the nature of developing a post-critical theology before this step be taken.

Reactions to Post-Criticism

It is probably far too simple to suggest that a single reality called “Postmodernism” exists.²³⁶ Liquid Modernity is another possible designation to enter the philosophical literature.²³⁷ The very term its self is the creation of the human mind and the philosophers’ and sociologists’ attempt at describing a phenomenon or phenomena.²³⁸ Dan Kimball makes the helpful observation that the Western World is a mixture of Modern and Postmodern trends.²³⁹ People in their 70s are probably more modernist in Europe and those in their 50s downward being more postmodern. This probably does not even go far enough for many scholars.

However, for the purposes of this study it seems like a useful simplification to maintain as a starting point. It seems likely that 21st century Westerners are somewhere between modernism and postmodernism.²⁴⁰ Generation “Y” may be even more embedded in it than Generation “X.” They have particularly grown up in its very relativistic approach to what can be known or proven for certain. Hence pluralism of beliefs is more typical than

²³⁴ Bockmuehl K., Listening to the God who speaks, UK: Helmers and Howard, 1990

²³⁵ Holder, 2011, p. 454

²³⁶ The cultural philosopher Bauman suggests a completely different term to postmodernity – “Liquid Modernity”, Bauman, 2011, p.22 – the term “fluid modernity” is another of his proposals.

²³⁷ Bauman, 2011, p.22

²³⁸ Post structuralists such as Derrida challenged the idea that there was any kind of structure beyond the mind that actually accorded with the categories the human brain sought to create for it. Barker, 2008, pp. 18-22, 21-22, 83

²³⁹ Kimball D., Emerging Church vintage Christianity for new generations, Grand Rapids: Zondervan, 2003, Chapter 1

²⁴⁰ Kimball, 2003, Chapter 4

ever.²⁴¹ The UK and the USA seem to be working through what postmodernism is if the academic literature is considered.²⁴²

Kimball gives useful definition to the difference between “Modernism” and “Postmodernism”:

“Modernism – A worldview and culture emphasizing science, technology, the belief that all knowledge is good and certain, a single moral standard truth as absolute, the value of individualism, and that thinking, learning, and beliefs should be determined systematically and logically.”

“Postmodernism – An emerging and developing worldview and culture pursuing what is beyond modernity. It holds there is no single universal worldview. Therefore, truth is not absolute and many of the qualities embraced by modernism no longer hold the value or influence they once did. It can still be defined as we like, since it is still forming and developing.”²⁴³

It is probably accurate to recognise that Western people are located somewhere between the now and not yet of Modernism and Postmodernism. Some still resonate more with Modernism. Those who have not left one for the other, in their pursuance after the old epistemic certainties of objective knowledge, probably find many adherents among the natural sciences.²⁴⁴ Those who identify the most with the relativities of a postmodern outlook may find themselves in the camps of cosmology, philosophy, cultural studies and cultural anthropology.²⁴⁵ What does seem to be true is that a large number of emerging generations, from the former “X” category and now of the new “Y” category, are best defined as “post-critical or postmodern” (I use the terms interchangeably). This is in the sense that any number of narratives might be true.²⁴⁶ Rationalism may no longer seem like the way to determine the answers to life’s big questions. This of course has its dangers and opportunities.

²⁴¹ Newbigin L., The Gospel in a Pluralist Society, Grand Rapids: Eerdmans, 1999, chapter 1

²⁴² Barker, 2008, Bauman, 2011

²⁴³ Kimball, 2003, p.58

²⁴⁴ Clayton P. Simpson Z. (Eds), The Oxford Handbook of Religion and Science, Oxford: Oxford University Press, 2009, Chapter 8

²⁴⁵ Clayton et al., 2009, Chapters 9, 10, 12, 15, 16, 17

²⁴⁶ Frost M. and Hirsch A., The Shape of Things to Come innovation and mission for the 21st-century church, Australia: Hendrickson Publishers, 2003: The whole book is an excellent analysis of the ways that emergent generations are now in need to find God in new and creative ways. The authors develop the importance of the five-fold ministries of Scripture, Apostle, prophet, pastor, teacher and evangelist – making it clear that the Spirit of God and the voice of God are vital to the emergent cultural and sociological Western environments.

The danger is that with the fast cycling information highway of the internet, what was yesterday's interest is tomorrow's discarded news.²⁴⁷ Hence much of value can be discarded. The opportunity is that people are more open to explore new experiences without buying into a rationalistic agnosticism or atheism.²⁴⁸ The field is open for new definitions.²⁴⁹

This dichotomy between the Modern and Postmodern/post-critical has led to the resurrection of radical atheism, appealing to a perceived older reliance on reason (Dawkins is a classic example of this reaction). A steady state view of scientific opinion lost a theistic explanation for the world then undermined science itself. It derived from a belief that there is a founding deity that brings purpose and order to a cosmos that can be understood.²⁵⁰ A well-known name who epitomizes this reaction to "Post-Criticism" is Richard Dawkins'. In his monograph, "The God Delusion,"²⁵¹ he appeals to the supposed lack of credibility for belief in God in the light of human reason and scientific knowledge.²⁵² In doing so he seems to miss that his own supposed objective science is founded on a Christian teleological heritage and philosophy. He writes:

"If the argument of this chapter is accepted, the factual premise of religion – the God Hypothesis – is untenable. God almost

²⁴⁷ The case for this is made in my published notes for a series of lectures I gave on Biblical Interpretation, Hardy A. R., Whole Brain Biblical Meditation, cluonline/freebooks.

²⁴⁸ Stoddard C. and Cuthbert N., Church on the Edge principles and real life stories of 21st century mission, Milton Keynes: Authentic, 2006, 94 – 100; Down M., Building a New Church Alongside the Old, Eastbourne: Kingsway, 2003, chapter 14; Martin Robinson, the Missiologist makes the point of how important it is for church planting to be based the right grounds – key to this is authentic Spirituality. In terms of new church plants reaching those who are once again exploring the spiritual world outside of Christianity is that the church once more embraces its' spiritual roots, Robinson M., Planting Mission-Shaped Churches Today, Oxford: Monarch Books, 2006, Chapter 7; Richard Foster writes significantly, and practically, about rediscovering the spiritual disciplines, Foster R., Celebration of Discipline the past to spiritual growth, London: Hodder & Stoughton, 1999; it is vital that we relearn the art of contemplation and spending time with God. Many non-Christian people are doing this through connections with Eastern Religions because the Church has lost this art. So the significant numbers of people who are no longer interested in Modernism are looking in other directions than the church for deeper spiritual experiences.

²⁴⁹ Nelstrop L., Magill K. and Onishi B. B., Christian Mysticism an Introduction to Contemporary Theoretical Approaches, Farnham: Ashgate, 2009, pp. 226, 233 – 234, 238, 247 – 248, 253, 259 – 261, 266

²⁵⁰ The Newtonian world was basically founded on a Hellenized Christian world-view which it had picked up from Thomism and Augustinian prolegomena and philosophy. The unmoved mover of a reductive Aristotelian world led further to deism. What remained constant was the conviction that the world was made for a purpose and that this purpose could be known. The loss of a belief in a purposive deity meant the loss of such certainty and a crisis for science which could no longer claim the law of uniformity.

²⁵¹ Dawkins R., The God Delusion, London: Black Swan, 2007

²⁵² Dawkins, 2007, Chapter 4

certainly does not exist. This is the main conclusion of the book so far.”²⁵³

Dawkin’s reaches this supposition after rehearsing many arguments based on enlightenment principles; i.e. *proposition + evidence + analysis = conclusion* based on supposed base-line reality objective facts. He further supposes that all are agreed that his naïve philosophy concerning object-relations theory²⁵⁴ is accepted broadly by his readers. They are not!

His thesis is grounded on setting up unilateral propositions which he then seeks to criticise and demolish (the so called straw man). The problem with his line of reasoning is just the way he limits his argumentation to assumed constants which must always be true based on their assumed steady state. Steady state theories are giving way to quantum variances and fluid views of the matter-energy dualities.²⁵⁵ What he is really doing is setting up a house built on sand and then demolishing it with simplistic over generalisations. Moreover, he does not attempt to engage with deeper investigation into his own interior experience.

Surely to win a sympathetic hearing it might be hoped that he had actually taken the time and trouble to test the “hyper lucid”. It is true that he experimented with the so called God helmet and experienced nothing (See on chapter 3). Neither does he engage any of the evidence relating real life experiences of a communicative God which would demonstrate the possibility, or reality of the Deity in a theist’s experience. Surely he should have at least gone to the trouble to consider something of the more compelling data here.²⁵⁶ He assumes that spiritual phenomena and direct theophany encounters are not even worth exploring. Surely this blatant disregard for evidence of the divine makes his appeal to a supposed objectivity of perspective highly suspect. Modern neuroscience is not

²⁵³ Dawkins R., *The God Delusion*, Black Swan, UK, 2006, p. 189; Also consider an interesting response to the book, Wilson A., *Deluded by Dawkins a Christian response to the God delusion*, Brighton: Kingsway, 2007.

²⁵⁴ Dawkin’s presumes that it is a simple matter to undermine Christian faith based on a simplistic philosophy of object relations theory. In his avowed theory he seems to imagine a stable reality to exist in the object world which is open to one absolute set of right interpretations. However, post structuralism has demonstrated the difficulties with having such a simplistic view. Object relation theorists recognise that semiotics are not open to stable meanings or interpretations and that it is therefore impossible to hold a particular view as absolute. This includes those Dawkins avows. Hence there is no Newtonian stability in a clockwork universe. I believe Dawkins fails to recognise this distinction and the fundamental problems with his criticisms of faith. Indeed his faith in no God is equal to faith in God simply because there is not a stable bedrock for either belief taken simply on the grounds of object relations theories and semiotic philosophy.

²⁵⁵ Clayton et al, 2009, p. 142

²⁵⁶ Forster R. and Marston P., *Reason Science and Faith*, Crowborough: Monarch Books, 1999, pp. 42-47, 51-54, 56-67, 111-112, 114, 152, 154, 228, 276, 311, 345, 359, 385, 388, 394-395, 405, 415-416, 419, 430, 446

willing to accept the base-line reality defined by Dawkins (see above). Dawkins gives no credence to this line of investigation by giving evidence of his own examination of the numinous. Base-line reality is his reality and none other exists except when it suits his need to argue against theism.

If consideration is given to psychological phenomena it may well be the case that he is stridently attacking theism, because he fears engagement with a being of ultimate ontological definition. Sproul argued as much about atheist avoidance of the numinous.²⁵⁷ It is a psychological observation that people tend to project their negative reactions against the thing they fear onto the thing they fear most in themselves by seeking to cathartically attack analogies of it.²⁵⁸ They can also do this with objects representative of it.²⁵⁹ Could Dawkins be doing this very thing?

Another problem with Dawkin's line of attack is that they have all been dealt with in equally as competent ways by theists that demonstrate evidence can be interpreted in more than one way very convincingly.²⁶⁰ Without entering debate by analysing his book, perhaps Andrew Wilson's observation about his theology of God might be telling:

²⁵⁷ Sproul R. C., The Psychology of Atheism, Minneapolis: Bethany Fellowship, 1974

²⁵⁸ Sproul, 1974, Chapters 1 and 2

²⁵⁹ Sproul, 1974, Chapters 1 and 2

²⁶⁰ Forster R. and Marston P., Reason Science and Faith, Oxford: Monarch Books, 1999; Malcolm A. Jeeves M. A. and Berry R. J., Science, life, and Christian Belief, USA: Baker Books, 1998; Clark D. K., Dialogical Apologetics a person-centred approach to Christian Defence, USA: Baker Books, 1993; Of all the big names who seek to address the argument for God A.E. Wilder Smith is Significant. Wilder Smith A. E., a critical survey of the principles of evolution and Christianity man's origin, man's destiny, USA: Harold Shaw, 1969 (it is still worth a good read); Stuart Burgess one of the key Engineers who designed the Hubble Space Telescope also makes a strong case for God, Burgess S., Hallmarks of Design Evidence of design in the natural world, UK: Day one, 2000; Burgess S., He made the Stars also what the Bible says about the stars, UK: Day one, 2002; Geivett R. D. and Habermas G. R., In Defence of Miracles A comprehensive case for God's Action in History, USA: IVP, 1997; One of the great names among English Scholars from Oxford was Clive Staples Lewis, his work is being rediscovered once more by Theistic Scientists and philosophers alike. For instance Francis Collins referred to his work. Following are some of his classic books which make the case for God; Lewis C. S., Miracles, London: Collins Fount Paperbacks, 1982; Lewis C. S., God in the Dock, London: Collins Fount Paperbacks, 1987; Lewis C. S., The Great Divorce, London: Fount, 1991; Lewis C. S., The Abolition of Man, London: Collins Fount Paperbacks, 1978; Lewis C. S., Mere Christianity, London: Fount,; Lewis C. S., Fern-seed and Elephants and other Christian essays, London: Collins Fount Paperbacks, 1978; Lewis C. S., Surprised by Joy, London: Collins Fount Paperbacks; Hayward A., Does God Exist? Science says 'Yes', UK: Lakeland Marshall & Morgan & Scott, 1983; Kung H., Does God Exist, London: Collins, 1978; Ratzsch D., Science & Its Limits The natural sciences in Christian perspective, USA: IVP, 2000; Clark K. J., Return to Reason, Grand Rapids: Eerdmans, 1990; Morris L., I believe in Revelation, Grand Rapids: Eerdmans, 1983; Collins F., The Language of God a scientist presents evidence for belief, UK: Pocket books, 2007; Wilkinson D., God, the big bang and Stephen Hawking an exploration into origins, Oxford: Monarch, 1993; Polkinghorne J., Science Christian Belief theological reflections of a bottom-up thinker, London: SPCK, 1994; Ankerberg J. and Weldon J., For a scientific take on Christian Theophostics consult, Johnston W., Mystical Theology the science of love, London: Harper Collins publishers, 1995.

“Like Einstein, then, Dawkins’ problem seems to be that the God or gods he has heard described are simply not big enough. To be fair, if the God of the Bible was the small, petulant, Freudian superego that Dawkin’s imagines, I would not believe in him either. But Yahweh, the God of Abraham, Isaac and Jacob, is far larger and more glorious than Dawkin’s imagines.....”²⁶¹

By comparison Collin’s own journey is far more honest (See above). It seems to make far more sense of the problems Dawkins attempts to set up against the existence of God. Both Collin’s and Dawkins’ are biologists of renown – yet Collin’s seeming mature approach to his exploration into belief seems more authentic. What might the difference be between the two authors? Collins approaches the question of God with his “heart.” Dawkins tries to do it by reference to a supposed objective base-line reason. He misses the Derridian challenge to the idea that such an objective world of facts only exists as probable structural constructs of the mind.²⁶²

One approach seems to lack passion and humanity having really tested if God is to be discovered. The other has probably done so and answers with an affirmative “Yes”. I know of no better way of delineating the difference between the epistemologies of believer and unbeliever. God can only be found, as Scripture testifies,²⁶³ through the “Spirit” or “heart” based on revelatory affectation.

Roger Forster and Paul Marston in their book “Reason Science and Faith,” make some interesting observations about Dawkins which should not be taken lightly, given the backgrounds of both men. They write:

“We might have come to writers like Dawkins and Dennett, the doyens of late 20th century penguin popular science, expecting that some wonderful new answers to questions of meaning would come from their science. Instead, as noted, one finds only marginally updated references back to the same old tried and failed atheism of earlier philosophers like Hobbes, Hume and Nietzsche. Their works are full of word pictures and parables (which we earlier dubbed ‘Penpops fables’) some of which are to ‘prove’ obscure distinctions reminiscent of scholastic philosophy. They seem to contain very little actual science and no research – they are essentially homespun philosophy. But Dawkin’s, for example holds an Oxford Professorship (specially endowed by Microsoft) for the ‘Public

²⁶¹ Wilson A., Deluded by Dawkins? A Christian Response to the God Delusion, Brighton: Kingsway Publications, 2007, p.111

²⁶² Barker, 2008, pp. 18-22, 83

²⁶³ See on Hebrews chapters 3 & 4

Understanding of Science.’ His militant atheism is presented as though a part of science. So we might ask: can science as science really answer questions of meaning and purpose?’ Many eminent scientists, who have published real scientific results, seem not to think so.

Albert Einstein, probably the most revered scientist of the twentieth century, wrote:

*The scientific method can teach us nothing else beyond how facts are related to, and conditioned by, each other. The aspiration toward such objective knowledge belongs to the highest of which man is capable, and you will certainly not suspect me of wishing to belittle the achievements and heroic efforts of man in this sphere. Yet it is equally clear that knowledge of what is does not open the door directly to what should be. One can have the clearest and most complete knowledge of what is, and yet not be able to deduce from that what should be the goal of our human aspirations . . . the ultimate goal itself and the longing to reach it must come from another source.*²⁶⁴

It is amazing that Dawkins an avowed scientist should claim scientific credibility for his conclusion that God is disproved by science in any way. The Derridian challenge to the possibility of any type of certain objective knowledge he claims his science is based on would seem to undermine his claims to objectivity beyond his own perspective.²⁶⁵ Einstein may be said to agree with Collin’s view that such knowledge of God’s existence is a matter of the human “spirit” or “heart.” He spoke of “another source” and this has much to add to a new direction in the pursuit of knowledge.

The seeming current trend toward post-criticism is reaching a new level of exploration toward the heart (spirit – used somewhat interchangeably in the Christian and Hebrew Scriptures). That which is metaphysical beyond direct scientific observation is becoming a leisure pursuit to be participated with. The science of the human “spirit” needs its own source of description.²⁶⁶ The place to look for this for the Christian is in the Biblical literature and also in the vast body of experimental spiritual formation literature of the last 2,000 odd years.²⁶⁷

²⁶⁴ Forster R. & Marston P., 1999, pp. 56,57

²⁶⁵ Derrida J., Of Grammatology, Baltimore: John Hopkins University Press, 1976

²⁶⁶ William Johnston, Mystical Theology the science of love, London: Harper Collins publishers, 1995.

²⁶⁷ For mystical examples see on, McGinn B., The Essential Writings of Christian Mysticism, NY: The Modern Library, 2006; For the intellectual side of this see on, McGrath A. E., Christian Theology an Introduction, Oxford: Blackwell Publishing, Third Edition, 2011; McGrath A. E., The Christian Theology Reader, Second Edition, Oxford: Blackwell Publishers, 2001

At this juncture it is worth noting that science itself has taken on new direction and new attitudes to the whole field of “Intelligent Design”.²⁶⁸ One important early name in this field was Sir Fred Hoyle, who wrote his highly controversial book at the time entitled, “The Intelligent Universe”.²⁶⁹ Other more modern writers recognise that there is no such thing as a steady unchangeable type of science with iron cast laws, which exists without change and modification (the Derridian challenge has been seriously considered). James Gleik, in his book “Chaos” makes the following remarks (although he is not an avowed theist); concerning the influence of Chaos theory on the way science is starting to change. Hence giving evidence that science is in flux following its own type of “Post-Critical” crisis:

“Then there are revolutions. A new science arises out of one that has reached a dead end. Often a revolution has an interdisciplinary character – its central discoveries often come from people straying outside the normal bounds of their specialities. The problems that obsess these theorists are not recognized as legitimate lines of enquiry. Thesis proposals are turned down or articles are refused publication. The theorists themselves are not sure whether they would recognize an answer if they saw one. They accept risk to their careers. A few freethinkers working alone, unable to explain where they are heading, afraid even to tell their colleagues what they are doing – that romantic image lies at the heart of Kuhn’s scheme, and it has occurred in real life, time and time again, in the exploration of chaos [theory]. . . . Every scientist who turned to chaos early had a story to tell of discouragement and hostility.”²⁷⁰

Gleik’s point is to demonstrate that the world of Modernistic certainties, with its fixed regular predictability was transformed by the challenge of Quantum theory and the flux of general relativity, compared to Newtonian certainties.²⁷¹ In the quotation he exemplifies how scientific credibility can remain entrenched for generations until a revolution happens. The current uprising of Chaos Theory is to demonstrate that systems are complex and do not have fixed simple rules.²⁷²

Fractal analysis has discovered new regular patterning in the midst of seemingly chaotic multi-systems in nature.²⁷³ In other words it may be argued that the old certainties of a steady state view of science are now

²⁶⁸ Clayton et al., 2009, pp. 570-571, 743, 744 etc.

²⁶⁹ Sir Fred. Hoyle, The Intelligent Universe, UK

²⁷⁰ Gleik J., Chaos the amazing science of the unpredictable, UK: Vintage Books, 1998, p.37

²⁷¹ Wilkinson D., Chapter 5.

²⁷² Clayton et al., 2009, pp. 112, 167

²⁷³ Gleik, 1998

giving way to a complexity theory. By its very nature the whole question of set critical formulas no longer bear the same authority without being carefully nuanced by complexity theory in the biological sciences.²⁷⁴ Fractal analysis has demonstrated complexity with many symmetrical patterning phenomena to be observed in complex iterations of systems.²⁷⁵ Hence there is definite evidence of science's own, "Post-Critical" mid-life crisis! Movement forward may even imply that current cosmological theories concerning the big bang might be fundamentally flawed.

In terms of the development of my post-critical theology, Newbiggin's suggestion that "*Augustine brought the history of Greek philosophy to a close by inaugurating for the first time a post-critical philosophy*", seems to be the possibility of mapping a whole new landscape as a basis for the phenomenological search for God.

It is no longer possible to face even the world of science with complete certainty. The realization of complexity has opened up the human soul to the mysterious and divine. It can only be approached in the first place by the human spirit (See on chapter 2). This sets the foundation for discussing the nature and source of human knowledge (epistemology). Indeed Heisenberg's uncertainty principal applied to quantum mechanics gives evidence that it will never be possible for science to give a total description of everything, as unified field theory.²⁷⁶ To attempt to do so it would have to take into account for the position of every particle in existence. The only being who could do this would be one with infinite omnipresent gnosis.

Hence the deity must exist in this numinous field of the uncertainty principle whether scientists like Dawkins or Hawking like it or not. Is Schrödinger's' cat alive or dead in his quantum world cat box?²⁷⁷ Is the answer Yes and No? For theists like Collins the answer is an emphatic yes! But in order to know this God he must be sought based on interior mysticism, defined as spontaneous intuited revelation knowledge to be perceived existentially. How might such exploration be theoretically given philosophical and psychological guidance and credence? Given the Derridian challenge to anything having structural existence beyond the mind as its own reality generator,²⁷⁸ it would seem that a critical realism needs deducing.

²⁷⁴ Clayton et al., 2009, 182-183

²⁷⁵ Gleik, 1998

²⁷⁶ Clayton et al., 2009, pp. 411-413

²⁷⁷ Clayton et al., 2009, pp. 166, 173

²⁷⁸ Barker, 2008, pp. 18-22, 83

The theologian to have suggested such realism has been N. T. Wright.²⁷⁹ It is his thesis that reality might be best grasped based on founding stories that construct world-views.²⁸⁰ Ricoeur (See below) developed an anthropology that recognised the relationship between symbols and hermeneutics²⁸¹ to be vital to a proper understanding of anything that might aid human cognitive development.²⁸² To understand these is to grasp a particular epistemic reification.²⁸³ He also nuanced a practical approach to phenomenology and its interpretation (See below). Hence narrative becomes central to the understanding of how human beings posit epistemological meanings.²⁸⁴

Hence it might be suggested that reality is made intelligible in a manner that expresses structural realities by understanding these “founding stories.” Critical realism raises the claim that for all meaningful purposes in the Anthropos-sphere positive knowledge about the world, the cosmos and even God can be achieved. This would also include archetypes which find basic resonances across most human cultures having been investigated by anthropologists.²⁸⁵ This would also include a thesis for an inbred and implanted collective unconscious including its archetypal substrates (see below).

Jung and the Collective Unconscious

It is time to consider another step in the discussion of a post-critical thesis for spiritual theology. In the first instance it is important to note that the rebirth of the Ancient Greek obsession with reason and the rational was brought into the conscious level of Western thinking in the Enlightenment.²⁸⁶ This trend has held sway for three or four hundred years since. The belief that the grounds for human knowledge is founded on rationalism – the belief that man’s reasoning capacities are the key to real knowledge – has been the central working thesis of what Enlightenment “Modernism” has derived much of its energy from. Moreover, theology during Modernism was dominated largely with the rational appropriation of its theology of God to the neglect of potential non-rational factors. Otto

²⁷⁹ Wright N. T., The New Testament and the People of God, London: SPCK, 1993, Chapters 1-3

²⁸⁰ Wright, 1993, Chapters 1-3

²⁸¹ Bartholomew C., Greene C. and Moller K., Renewing Biblical Interpretation, Vol. 1, Carlisle: Paternoster Press, 2000, pp. 167-168, 175, 178, 191, 295, 297, 307, 311, 312, 316

²⁸² <http://plato.stanford.edu/entries/ricoeur>, 08:58, 16/01/12

²⁸³ Wright, 1993, Chapters 1-3

²⁸⁴ Wright, 1993, Chapters 1-3

²⁸⁵ Barnard et al., 1997, p. 596

²⁸⁶ Forster et al., Reason Science and Faith, 1999, pp. 19, 20

commented on the sole tendency to stress rational attributes of God. This led him to comment:

“ . . . the above mistake [a sole stress on rationalism] is thus a natural one enough, it is none the less seriously misleading. For so far are these ‘rational’ attributes from exhausting the idea of deity, that they in fact imply a non-rational or supra-rational Subject of which they are predicates. They are ‘essential’ (and not merely ‘accidental’) attributes of that subject, but they are also, it is important to notice, synthetic essential attributes. That is to say, we have to predicate them of a subject which they qualify, but which in its deeper essence is not, nor indeed can be, comprehended in them; which rather requires comprehension of a quite different kind. Yet, though it eludes the conceptual way of understanding, it must be in some way or other within our grasp, else absolutely nothing could be asserted of it. And even Mysticism, in speaking of it as *το αρρητον*, the ineffable, does not really mean to imply that absolutely nothing can be asserted of the object of religious consciousness; otherwise, Mysticism could exist only in unbroken silence, whereas what has generally been a characteristic of the mystics is their copious eloquence.”²⁸⁷

The critical insight is that the non-rational is a real affect as part of the apprehension of God. Rational cognitive schema tries to make sense of it but they do so as “synthetic . . . attributes.” In other words there is a non-rational side to knowing God which among other things implies that emotional intelligence may grasp some aspects of him (in as far as any language can) that words cannot express. Moreover, the idea of the non-rational aspect also needs measuring against what cannot be deduced or inducted based on that otherness of God which is beyond human categories of cognition, schema or emotive and affective apprehension.

Humans may use rational and emotive states to try to grasp something of the divine which inevitably leads to some degree of anthropomorphism.²⁸⁸ The danger is that human psychic states and psychological categories be given too much weight to measure God’s reality by. This tendency was true of the rational contextualisation of the Tübingen school among scholars like Bultmann.²⁸⁹ The attempt to rationalise faith for a modern generation led to the hegemony of reason as a way of defining God and

²⁸⁷ Otto R. and Harvey J. W., The Idea of the Holy: An Inquiry into the Non Rational Factor in the Idea of the Divine 1926, Oxford: Oxford University Press, 1926, p. 2

²⁸⁸ Barnard et al., 1997, p. 595

²⁸⁹ Bultmann wanted to demythologise the Biblical tendency toward miracle taking on board somewhat uncritically Modernism’s sole rational prolegomena. See on, Bultmann R., Theology of the new Testament 1 the message of Jesus the kerygma of the earliest church the theology of Paul, London: SCM Press Ltd., 1968, pp. 268, 269, 295, 298

plausible faith led to radical demythologisation (although I believe Bultmann was broadly misunderstood in terms of his intentions by many evangelicals).²⁹⁰

More current trends seek to honour culture bound faiths and beliefs seeking to understand them in the context of their own world-view rather than seeking to change their cultures to a Western type as if it were superior.²⁹¹ Part of this heritage comes from post-colonial accusations that the Christian faith taken to the colonies had actually been European culture dressed up as the gospel.²⁹²

Moreover, for ease of classification I am suggesting that three major world-views be considered to effectively label how people currently process the world around them and their place in it. This could of course be expanded.

The first world-view is simply the most common to human history and experience. It is the belief that God communicates via special supernatural means with the spiritual component of man through an act of revelation.²⁹³ It is experienced as intuitive spontaneous thoughts, ideas, pictures and feelings. It remains largely undefined but simply intuited as normal among those who comprise it. This view takes in the perspectives of what might be termed the experience of pre-modern man.²⁹⁴ However, it still remains a key aspect which millions of people base their whole lives on. In Christian terms the charismatic and Pentecostal movement represent the proponents of this view to some degree.²⁹⁵ It is very interesting that Pentecostal churches are the fastest growing mission group in the world to date with at least 400,000,000 converts.²⁹⁶

Furthermore, those that believe intuitive revelation is the catalyst to the most important types of gnosis do not believe science, or human reason or rationality, are useless. Indeed the theosophical society believes that God can be connected with by intuitions, but it does not renege completely on critical or rational ideas either.²⁹⁷ Theophostic ministry epistemology also shares similar ideas with theosophy.²⁹⁸ My theology is not to be confused with either of these trends. It is rather that their epistemology would be that God communicates with the heart of man and through this media also with

²⁹⁰ Bultmann, 1968, pp. 268, 269, 295, 298

²⁹¹ Barker, 2008, pp. 459-467

²⁹² Flett, Chapter 1

²⁹³ This is simply demonstrated by reading the opening chapters of Ezekiel, Isaiah etc.

²⁹⁴ Haralambos et al., 2008, pp. 5-6, 26, 200, 695, 890-891

²⁹⁵ See on chapter 2

²⁹⁶ See on chapter 2

²⁹⁷ Partridge, 2002, pp. 22, 23, 36, 48, 190, 227-229, 235, 278, 294, 359

²⁹⁸ <http://www.theophostic.com/>, 20:21, 09/1/12

his rational capacity.²⁹⁹ The key issue is that the philosophy of rationalism and its humanistic antecedents are not the way such persons will approach their search for knowledge alone.³⁰⁰ Revelation knowledge (intuition) has been the demonstrable key to major scientific breakthroughs on an intuitive scale (See below). It might have actually been the experience of some major scientific figures such as Einstein (see below). He was known for his huge imagination and intuitive grasp of ground breaking scientific ideas.³⁰¹ Nevertheless, he did not think of this capacity to be based on revelation coming from an external source. This would be a claim that evidence from the literature does not support.

The second world-view might be considered to be rationalism as a narrative. It goes hand in hand with its humanistic philosophical partner that man's analytical and reasoning capacities are the basis to all knowledge, including mankind's future and destiny.³⁰² This destiny is that mankind has control over its own future without reference to a deity. It has no need for such a deity to be involved in the way it shapes its behaviours or beliefs.³⁰³ The spiritual world does not exist in a way which gives any more than a crutch for men and women to try to placate their finite frailty.³⁰⁴ It intrinsically seeks to deny the arguable spiritual neurology that the brain possesses (See on chapter 3). Failure to accept this natural program may inevitably be termed anti-naturalism because as Newberg has demonstrated it is natural to the Brain's whole hard wiring (See on chapter 3). This could be very damaging therefore, to human functioning during everyday life experiences if it is taken seriously.

A third world-view, which probably incorporates scientists like Collins, may be stated something like this. Science has its specific sphere when it comes to examining naturalistic observable phenomena. The spiritual component of man is outside empirical observation and is based on innate ability to commune with a real revelatory deity. This means that there are two legitimate spheres of human endeavour, one the mind used for rational development and research. The other the heart which is the key to

²⁹⁹ Virkler M. and P., How to Hear God's Voice, USA: Destiny Image, 2005, chapter 1.

³⁰⁰ Virkler, How to Hear God's Voice, Chapter 1

³⁰¹ Clayton et al., 2009, pp. 9, 32, 62, 64, 98-99, 141, 164, 165, 294-295, 301, 351, 354, 361, 368, 380, 458

³⁰² Wink W., The Powers that be theology for a new Millennium, NY: A Galilee Book, 1998, p. 17

³⁰³ Wink, 1998, p. 17,18.

³⁰⁴ Karl Marx wrote this in Das Capital, he lived 1818 – 1883; also consult, Marx K. and Engels F., The Communist Manifesto, London: Phoenix Paperback, 1996.

the very definition of what it means to be human – created in God’s image.³⁰⁵

A fourth possibility although it is emergent is that the whole of the matter-energy continuum is one holism. It is a single linked reality which exists in a fluid bifurcation and state of transitory flux. Hence everything is open to spiritual investigation. In this case scientific observation is an act of worship. There is a growing recognition and awe being expressed by scientists who fit this category. Hence God can be communed with in the numinous or so called metaphysical realm and the base-line material sensed arena.³⁰⁶ As d’Aquili and Newberg asserted (See above) there is no difference between these realms – all things are known in both realms as compelling presences. Indeed this is the most that can be said with any certainty as a simple statement about human consciousness and its sentient capacity and self-awareness.

Really what each of these world-views could indicate is found to be the case with the sorts of people any person might converse with during a life time. Multiculturalism and pluralism³⁰⁷ introduce varieties of individuals that challenge differing world-views.³⁰⁸ Most significant to Spiritual theology is the fundamental basis for any individual’s founding stories that shape their self-identities. Challenges by comparison to other founding stories can catalyse both positive and negative outcomes. This challenge is often brought to light over the basis for any sort of knowledge in the first place concerning the self-definition that shapes a person’s story. Why they exist and what their purpose in life is can be edified or deconstructed by conversations with differing narratives.³⁰⁹

More fundamentally, the crucial question could be, “What is the basis for anything that is known on a spiritual or intellectual level?” “Is there a route which seems to resonate with theology and experience which reveals the fundamental avenue that a deity might utilize to communicate with the heart and mind of man?” Newberg is open to the idea that reality may be best arrived at by connection with a possible panentheistic cosmic

³⁰⁵ Hoekema A. A., Created in God’s Image, Grand Rapids: Eerdmans, 1994, pp. 13, 15, 23, 31, 36, 42, 45, 64-66, 68, 70, 71-72, 91-95, 101

³⁰⁶ Holder, 2011, Chapter 25

³⁰⁷ Gundry S. N., Four Views on Salvation in a Pluralistic World, Grand Rapids: Zondervan, 1996, Chapter 1

³⁰⁸ Bosch D. J., 2000, p. 195.

³⁰⁹ Peck M. S., The Road Less Travelled and Beyond spiritual growth in an age of anxiety, UK: Rider, 1997, chapters 1 & 2; Also consult John Piper who discusses the role of Fasting and Prayer as a way of tuning into God from a place of uncertainty to receptivity, Piper J., A hunger for God desiring God through fasting and prayer, USA: Crossway Books, 1997.

consciousness similar to Wink's.³¹⁰ He implies the panentheistic link rather than using it. This is where the work of Carl Jung may prove very insightful as a first step in the process of developing an applied theology regarding this.

Jung's work has been part of the reading that many eclectic practitioners in secular and Christian psychology and counselling have consulted.³¹¹ In terms of my own training, as a clinical and pastoral counsellor he was part of that process. An area which has been fascinating for many practitioners is his ground breaking research concerning dreams in the psycho-analytical field.³¹² Jung's well known research into archetypes is common knowledge to most well trained counsellors or psychologists. Even the basic "A" level psychology course or philosophy course (in the UK) considers Jungian theory, and, or, practice.³¹³ Where his academic work, based on over 100,000 dreams analysed, comes to bear most is his work on the archetypes of the "Collective Unconscious".³¹⁴

Jung's book, "Four Archetypes, Mother, Rebirth, Spirit, Trickster" has an excellent and concise set of propositions. They will provide the most efficient means of demonstrating the importance of a discussion of the "Collective Unconscious." Firstly, a consideration of Jung's fundamental hypothesis needs to be succinctly detailed:

"The hypothesis of a collective unconscious belongs to the class of ideas that people at first find strange but soon come to possess and use as familiar conceptions. This has been the case with the concept of the unconscious in general. After the philosophical idea of the unconscious, in the form presented chiefly by Carus and von Hartmann, had gone down under the overwhelming wave of materialism and empiricism, leaving hardly a ripple behind it, it generally reappeared in the scientific domain of medical psychology."³¹⁵

Jung's point is well made. Enlightenment ideology for a time was able to undermine the concept that there was a consciousness beyond the personal unconscious. It was radically rejected by those who embraced rationalism and empiricism as their primary epistemology. Human psychology has always found the need to wrestle with a larger sphere of

³¹⁰ Newberg, Principles of Neurotheology, pp. 25, 27 – 29, 47, 58, 62 – 63, 83, 186 - 193

³¹¹ Most psychology texts that introduce the field have some extensive reference to Jung's work.

³¹² Jung C. G., Modern Man in search of a soul, UK: Ark Paperbacks, 1989; Jung C. G., Four Archetypes, Mother, rebirth, spirit, trickster, UK: Ark Paperbacks, 1989.

³¹³ Cardwell M. Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 886

³¹⁴ Carling N. S., The Living God and our living psyches: What Christians can learn from Carl Jung, Religious Studies Review (Journal), 37, no 1, mr 2011, pp. 26-27

³¹⁵ Jung, Four Archetypes, 1989, p.3

unconscious life that is not accounted for by the personal unconscious alone. Despite claims to the contrary based on enlightenment epistemology.³¹⁶ Mankind recognises that images, ideas and states of being have a universal life of correspondence which seems to be hard wired into the human psyche. Hence d'Aquili's and Newberg's neuro-theological research resonates powerfully with a renewed appreciation of Jungian analytics. Some biologists have said as much in their own inimitable mechanistic terminology.³¹⁷

Jung offered a second proposition:

“At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. Even with Freud, who makes the unconscious – at least metaphorically – take the stage as the acting subject, it is really nothing but the gathering place of forgotten and repressed contents, and has a functional significance thanks only to these. For Freud, accordingly, the unconscious is of an exclusively personal nature, although he was aware of its archaic and mythological thought-forms.”³¹⁸

Here he sets out what base-line rationalism would attest concerning the source of the unconscious mind's images.³¹⁹ Neuroscience is far more willing to talk about circuits existing in the brain which set patterns in place including potential “Collective Unconscious” memories.³²⁰ Hence a genetic pre-program seems warranted at least.

The next step of his propositional system is the most informative to this chapter, and indeed can form (in part) a thesis for a new kind of post-critical theology:

“A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the collective unconscious. I have chosen the term ‘collective’ because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus

³¹⁶ Jung, Four Archetypes, 1989, pp. 3,4

³¹⁷ See on Chapter 3

³¹⁸ Jung, Four Archetypes, 1989, p.3

³¹⁹ Jung, Four Archetypes, 1989, p.3

³²⁰ See on chapter 3

constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us.”³²¹

This is the king pin of Jung’s research as documented in his theoretical episteme.³²² It is still widely accepted and has even got the mechanists on board to some extent with their brain circuits’ suggestion.³²³ This “common psychic substrate of a suprapersonal nature” is something that every dreaming human being meets every night in his or her dreams.³²⁴ The key question regarding the “Collective Unconscious” is where did the hard wiring come from?³²⁵ When did it stop getting written (if it has been)? What is the source of its reality? It seems like a classic demonstration of the teleological argument that contests that human consciousness is designed with this, “Collective Unconscious”.

Indeed this “Collective Unconscious” hard wiring seems to be the basis of human consciousness and the ontology of the numinous perception of the “Super Conscious” deity as well.³²⁶ Although Jung’s collective unconscious is thought to exist as some kind of coded genetic pre-programming, it seems to raise the possibility that its contents transcend human consciousness. This being the case it is not an unreasonable step to suggest that there is a further conscious capacity that can also be reached. It seems to objectively transcend the inherent data of this deeper hidden content.

An archetypal founder who implanted the archetypes could be indicated. Chicken and egg arguments never actually find final resolution of course. This archetypal founder can just as readily be argued to be able to communicate with the deeper liminal processes of the brain from beyond its archetypal images (See on chapter 3). It may offer new knowledge communicated by the deity or another entity. Nothing in Jung’s thesis would undermine this possibility in principle although he would have

³²¹ Jung, Four Archetypes, 1989, pp.3,4

³²² Jung, Four Archetypes, 1989, the whole of his text develops concepts coming from the insight into the contents of the collective unconscious

³²³ See on Newberg’s work in chapter 3

³²⁴ Riffel H., Dream Interpretation a biblical understanding, USA: Destiny Image, chapters 1 – 4; also, Rev. Herman Riffel, Christian Dream Interpretation audio/video guide, available through www.cwgministries.com upon request and payment; also consult www.cluonline.com.

³²⁵ Lamborn A. B., Revisiting Jung’s ‘A Psychological approach to the dogma of the Trinity’: some implications for psychology and religion, Journal of Religion, 50, no 1, mr 2011, pp. 108-119

³²⁶ See on chapter 3

probably denied it.³²⁷ Neurotheologians find the latter case credible (See on chapter 3).

Indeed Neuroscience has suggested that the Amygdale (in the brain) might be the sphere which communicates, or facilitates, the numinous dialogue with a communicating deity (entity).³²⁸ Right brain intuition circuits seem to be the forum of creativity and a centre for emotional intelligence.³²⁹ Indeed evidence for the intuitive flashes which come seemingly from nowhere may have derived from this feature within the human mind's innate ability to intuit.³³⁰ The attested facts of intuitive flashes have seemingly given rise to new leaps forward in human knowledge previously unknown to human consciousness.

They may demonstrate the reality of a super consciousness beyond the individual psyche's own innate sources to possess.³³¹ Put another way the human mind is able to obtain unknown knowledge by revelation, from an outside intelligence. It may communicate with the creative spontaneous intuitive neuro-circuits beyond simple mechanistic materialism's defined limits.³³² This type of knowledge may be called "Revelation Knowledge."³³³ It could have given birth to the age of Relativity theory, chaos theory and quantum mechanics.³³⁴ But far more importantly it is avowed to have given birth to the direct revelation of God to Holy men, Prophets, the God-man Jesus (John 5:19) and Apostles (Acts 2:18; Ephesians 1:17, 18) etc.

It is recognised that Jung did not argue for a super conscious being but a "supra-conscious" element to human innate brain function. However, the step has to be taken which asks the fundamental teleological question of the origins of this "supra-conscious" element. Well documented evidence of intuitive flashes which go beyond the range of human knowledge, or present experience seems to be beyond the "supra-conscious" capacity per se (See on chapter 3). Moreover, "Supra-conscious" archetypes have to by definition have had an origin by which they were fundamentally written into the very DNA molecule itself. Evidence defines that DNA is not a conscious entity in itself, and neither could it conceive a self-design

³²⁷ A careful reading of Jung's "Four Archetypes" and his description of the collective unconscious's contents are firmly located in his thought to be found solely in the human mind as a basic substrate – innately pre-programmed

³²⁸ See on chapter 3

³²⁹ See on chapter 3

³³⁰ See on Chapter 3

³³¹ John Polkinghorne, Science & Christian Belief theological reflections of a bottom-up thinker, 1994, Chapters 1 & 2.

³³² Johnston, 1996, Chapter 3.

³³³ Virkler M. and P., How to hear God's Voice, USA: Destiny Image, 2005, chapter 2.

³³⁴ See below

capacity.³³⁵ Simple allusions to natural selection self-designing/allowing the survival of this entity would seem to suggest some conscious deliberation.³³⁶ Indeed if Newberg is given a voice here he avers the hypothesis that consciousness may well be fundamental to the whole cosmos (See above).

Bruteau argues for the Trinitarian aspect of the universe's seeming self-creative properties.³³⁷ Lower systems of complexity are the rafts on which a next level of complexity is supported and so on – right up to the human organism.³³⁸ She does not necessarily think this offers an argument for a creator or deity.³³⁹ However, the way that systems come to self-transcend themselves seem to indicate some level of procession, or sending of more complex organisms that lead to consciousness.³⁴⁰ In other terms this attests to the viability of the weak anthropic principle that the universe just simply seems to attest to a design that must a priori lead to a designer.³⁴¹ Hence arguably there is probably an author of the “Supra-conscious archetypes” themselves.³⁴²

Furthermore, DNA is an information storage system with an antecedent argument of “supra-consciousness,” existing within its instructions for brain design, a priori leads to the conclusion of a pre-set input of data into this unintelligent unconscious molecule (or inanimate matter may itself be conscious – See on later chapters).³⁴³ This molecular intelligence may derive from the consciousness of the cosmic Christ who is portrayed by Paul to inhere and sustain the whole creation.³⁴⁴ It provides evidence of a transcendent intelligent designer and programmer, even if the case can

³³⁵ DNA consists of molecules in four letters that are organised in complex patterns that give chemical instructions how to build various organic structures vital to life. Noble has demonstrated that DNA does not have all the information contained in its contents in order to make a human being or any other life form. It basically relies on other fundamental properties found in the characteristics of constituents in the elementary table in order for DNA to be able to construct an organism or its components. See on Nobel D., The Music of Life Biology Beyond Genes, Oxford: Oxford University Press, 2008. Bruteau takes another step in positing the thesis that life's information takes on a rather suggestive Trinitarian aspect, see on Bruteau, 1997, Chapters 1-3

³³⁶ Clayton et al., 2009, pp. 570-571

³³⁷ Bruteau, 1997, Chapters 1-3

³³⁸ Bruteau, 1997, Chapters 1-3

³³⁹ Bruteau, 1997, Chapters 1-3

³⁴⁰ Bruteau, 1997, Chapters 1-3

³⁴¹ Clayton et al., 2009, pp. 63-64, 570, 909

³⁴² See on chapter 3

³⁴³ This view can take its starting point for the intelligent design argument and weak anthropic principle, see on Clayton et al., 2009, pp. 63-64

³⁴⁴ Colossians 1:12- 18

only be logically and provisionally posited for consideration.³⁴⁵ It is no less rational to do so that any view to the contrary. It is the contention of this study that intelligent design has input data into the DNA sequence which enables the goal of that DNA, a conscious human being. Such an ontos could intuitively communicate with the God of the Judeo-Christian faith on a spiritual level. The first point of the origin of all meaningful knowledge might be suggested to derive from an infusion of intelligence. Secondly this infusion could also be a continuing facet of the sending mission of imminent Trinity, to maintain community with creatures designed to share their social attribute.³⁴⁶

Moreover, Herman Riffel, a practitioner in Christian Dream Interpretation, made some important observations that he obtained by contact with the Jungian institute that trained him.³⁴⁷ He comments how general relativity first came to Einstein's consciousness:

"We are told that when Albert Einstein was asked where his theory of relativity had originated, he attributed it to a dream he experienced in his youth. According to the story, he was riding in a sled which started going faster and faster until it approached the speed of light, at which time the stars broke into fantastic colours. He said that the rest of his life was a meditation on that dream."³⁴⁸

Riffel also adds some more examples of others that found the unconscious intuitive world to be the source of knowledge:

"General George Patton received intuitive military guidance from dreams. Robert Louis Stevenson wrote his book *The strange case of Dr. Jekyll and Mr. Hyde* from a dream. Dimitri Mendeleev developed the periodic table of elements from one of his dreams. Niels Bohr received a Nobel prize for his quantum theory, which he claimed came from a dream. Friedrich Kekule received insight for the structure of benzene from the image of a snake biting its tail in one of his dreams. Elias Howe had a nightmare that gave him an idea by which he invented the sewing machine."³⁴⁹

The whole point of this brief sketch is that the evidence seems to attest that major breakthroughs, in the world's most paradigm shifting scientific terms, have come from intuitive dream sources. Unconscious contents

³⁴⁵ Polkinghorne, Science Christian Belief theological reflections of a bottom up thinker, 1993, Chapters 1-4

³⁴⁶ Bruteau, 1997, Chapters 1-3

³⁴⁷ Riffel H., 1993 chapters 1 – 4

³⁴⁸ Riffel H., 1993, p. 1

³⁴⁹ Riffel, 1993, p. 2

have informed new rational or empirical research ideas never before part of the conscious world of human ideas. This may have come from fundamental interface with the cosmic consciousness of Christ or his Spirit that inhere all reality in Christian philosophical and theological parlance.³⁵⁰ Rational and Empirical research has done much to demonstrate the conscious reality of such intuitions. In the first place they seem to derive beyond the world of the conscious observable sensorium. In other terms dream pictures of the non-analytical imaginative intuitive hemisphere, might have changed reality in the physical and intellectual world of so called base-line reality.³⁵¹

In Christian terms Luke Redactor (LkR) suggests that God gave Paul a vision of a man of Macedonia calling for help. This dream changed the mission landscape for the spread of the gospel and brought it to gentile Europe.³⁵² Another way of viewing this evidence is to argue for revelation which has come via intuition and not reason. It derives from a source outside of the normal conscious, personal unconscious or collective unconscious of the human mind. Each level delineated above has not been the potential source of this new knowledge. None of it at the stage of conscious cognition existed in the history of human ideas prior to that moment.

Of course it may be argued that the mind in some way made connections and creatively gave the information. But this seems to definitely be outside the scope of the evidence of Jung's schema (Although he avowed evolutionary hypotheses). His research into the existence of the archetypal "Supra-conscious" element posits contents; not a convincing case for their origins.³⁵³ Rather lending toward the far more plausible conclusion that the knowledge came from outside of any of the three levels Jung articulates. This is where the "Super-consciousness" of the deity comes into play or other potential sources of revelation knowledge.

The Case for Philosophical Spiritual Theology

Having considered the intuitive nature of the foundations of General Relativity theory and Quantum theory, it is now time to consider my own personal research of the "Super-conscious" nature of what Charismatic

³⁵⁰ See on Colossians 1:12 – 18; Ephesians 1; 1 Corinthians 1 and 2; 2 Corinthians 3:1 – 4:6; Romans 8: 1 - 28

³⁵¹ See on chapter 3

³⁵² Acts 16:1-10

³⁵³ Jung, Four Archetypes, 1989, pp.3,4

theologians call Revelation,³⁵⁴ or Revelation knowledge. In terms of my own research into the world of the intuitive I have documented examples in my journal covering 3 years of intuitive flashes which have then come to actuality as fulfilments. What is useful about this approach is that it gives documentation in a linear fashion. It provides dates and descriptions of what has been sensed that God might be revealing. This personal need for direct personal verification of the subjects' sense perceptions and phenomenological observations, with training, can be very informative about the process of intuitive revelations from beyond "Collective unconscious level".

I will set out the processes and skills which can make this a useful empirical and objective pursuit for the individual practitioner more fully later (See on chapters 2 and 3). What has been invaluable is learning from others who are using tried and tested approaches in this field.³⁵⁵ I have mentored a number of test subjects in the realm of hearing from God in formal and informal ways for about 8 years. More popular writers such as Joyce Hugget, Jersak and Deere have given vital substance to this process.³⁵⁶ It may be said their work is anecdotal, but it is well tested through those that have been mentored to perceive it.

In terms of this study it is vital for a proper consideration of the evidence of the God who speaks to be based on personal evidence. This is indeed at the heart of a new "Post-Critical Spiritual and Missional Philosophical Theology". Spiritual formation that engages the Christian community in the procession of the divine sending, to call seekers to be reconciled with God, would seem to be a missing element in missiology. I propose to argue for a spiritual missional theology defined as *Missio Trinitatis* to enter the field (See on chapters 7 - 9). I will develop this aspect more in chapter 7 although the next chapter lays some groundwork for its delineation. It is evidence based on the ultimate type of phenomenology – that which observes what is happening in a person's own interior life.

Evidence of how this interior life finds conscious manifestation in the physical/material world must be explored and understood. A post-critical spiritual theologian cannot study theology without knowing the God who communicates with him or her. Theology has been dominated by modernism's hegemony for too long. It needs to escape the grasp of a limiting critical rationalism which has made it simply consider theology to be a literary and historical critical pursuit of written sources. Otto made a

³⁵⁴ Pinnock, *Flame of Love a theology of the Holy Spirit*, pp. 26, 201, 223 – 227, 242

³⁵⁵ I have colleagues who receive revelatory data which rationally must have come as information obtained from beyond their own brains. Chapter 5 will give credence to this suggestion.

³⁵⁶ Deere, *Surprised by the Voice of God*, 1997, Chapters 1 and 2

Copernican Revolution and discovery of the non-rational basis to the phenomenology of coming to know more of the holy.³⁵⁷ Theology more broadly needs to be a phenomenological appreciation of how God might be active in the Anthropos-sphere.

“Post-Critical theology” would seem to need to start with a new type of training process (See on chapters 8 and 9). For too long the ministry training schools of the Western World have been dominated by Enlightenment study prolegomena solely. They have done so without also adding Spiritual disciplines that catalyse possible divine interface. Pure theology is approached as an academic discipline alone in the major universities in Britain and Europe as a rational pursuit.³⁵⁸ The result is that there is no real encounter with the object of the science of the human “heart”; God himself.

Do graduates from such seminaries come out knowing how to communicate with the God who speaks as they might talk to their best friend? The evidence seems to suggest “Pure theology” cannot be given spiritual status. How fortunate that some universities now include spiritual theology as a discipline. Might seminaries do more of the same? The result of pursuing theology as a literary, historical and critical academic pursuit – utilising only the rational mind to understand God has led to this serious aetiology. The rational and the intuitive need to be more balanced in the education of future spiritual leaders.

The key aetiological factor of this condition is that students are not aided to explore the God who speaks to heart and to mind. Just focussing on the God of Rationalism leads to a continuous dead end experience, consisting of its own self-reinforcing short circuits that limit spiritual growth or interface with what is beyond it.³⁵⁹

Imagine what churches might look like if the trained ministers who served in them had a new type of “Post-Critical” theological training (See on chapters 8 and 9). It is the primary contention of this study that the Middle Eastern Jesus, of first century Palestine, was such a trainer. The whole meaning of the Greek term for “Disciple” – Μαθητης (Mathetes) comes from its’ verbal cousin Μανθανω (Manthano), meaning:

³⁵⁷ Otto, 1926

³⁵⁸ It has of course been challenged by the allowance of the entry of the study of Spiritual theology into Religion departments – see above.

³⁵⁹ Morris L., *I Believe in Revelation*, USA: Eerdmans, 1983, chapter 1.

“To learn by practice or experience, acquire a custom or habit, Phi. 4.11; 1 Ti. 5.4,13; to ascertain, be informed, Ac. 23.27, et al. To understand, comprehend, Re.14.3.”³⁶⁰

Moulton’s description of the etymological roots of the noun Μαθητης with its’ verbal sense of what a Μαθητης does, “To learn by practice or experience” is informative to the core understanding of a “Post-Critical theology.” It relates it to education and training. It is impossible to understand theological missional ministry education and training apart from its’ spiritual component.³⁶¹

At the heart of Jesus’ own experience in his human earthly development toward adulthood, must have witnessed him going through the process of discipleship to the Jewish way of life. He fulfilled all of its requirements toward his culture and family.³⁶² Passages demonstrate this from Luke’s gospel, although the word disciple is not used of Jesus here. The process of “To learn by practice or experience, acquire a custom or habit,” is seemingly demonstrated in the emerging consciousness of Jesus the adolescent.³⁶³

In the first instance, Jesus was to be considered by Mary as the “Son of God.”³⁶⁴ This does not seem to mean to LkR that she did not have a real human son. Mary seemed to come to realization of Jesus’ self-understanding as she pondered his development and ministry, including his resurrection. Hurtado suggests as much.³⁶⁵ Dunn would deny any divine status to Jesus in the early tradition.³⁶⁶ Mary’s words upon finding him as a 12 year old, lost to her in the temple, are revealing of LkR’s view of her development, as much as Christ’s. Might LkR have been making a subtle point about the growing perception of who Jesus was, although declared God’s Son and Lord in his bi-partite Bios (Greek for life) of his life:

³⁶⁰ Moulton H. K., The analytical Greek Lexicon Revised, Grand Rapids: Zondervan, 1981, P.18; Also, for a more detailed study consult, Kittel G.(ed), Theological Dictionary of the New Testament, See on the μ volume, USA: Gushing-Mulloy Inc., 1969, pp.391 – 472.

³⁶¹ I take this as written given my argument based on Newbiggin’s thesis that humanity needs to return to God as the source of its knowledge – see above. A good writer to enter the praxis field has been Silf. She offers some very useful DIY approaches to spiritual formation; see on, Silf M., Soul Space making a retreat in the Christian Tradition, London: SPCK, 2002

³⁶² This is essentially what both MtR and Hebrews attest to, see on for example, Matthew 5:17, 18; Hebrews 4:14-16

³⁶³ See on Luke 2: 52

³⁶⁴ Luke 1:35

³⁶⁵ Hurtado L. W., Lord Jesus Christ devotion to Jesus in the earliest Christianity, Grand Rapids: Eerdmans, 2005, Chapter 3

³⁶⁶ Dunn J. D. G., The Partings of the Ways between Christianity and Judaism and their significance for the character of Christianity, London: SCM Press, 2006, Chapters 1-3

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"When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them.

Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and men."³⁶⁷

Jesus "went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and men." He learnt as an obedient and trusting son through the discipleship of the human family and the discipline of the Jewish way of life. So did Mary. The paradox LkR' iterates is that mother Mary was herself also a disciple shaped by contemplation regarding what Christ's appearance meant. The writer to the Hebrews says as much:

"Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil-- and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted."³⁶⁸

The whole reason for Jesus' life of trust and obedience as a disciple is described for the purpose, "in order that he might become a merciful and faithful high priest in service to God . . . Because he himself suffered when he was tempted, he is able to help those who are being tempted." It was so that effective means of help might be given to humanity by one who understood the processes of discipleship himself.

The Hebrew term for Disciple is **לִמְד** means:

³⁶⁷ Luke 2:48 – 52, NIV

³⁶⁸ Hebrews 2:14 – 18, NIV

“To accustom oneself with Je. 10.2.-II. To learn, with and an inf.; with ac. Pl. – I. to accustom, Je. 9.4. – II. To teach, with acc. Of the pers.; with double acc.; with acc. Of the thing and of the pers.; with Be of the pers.; and with MIN ps.94.12. PU. To be accustomed, trained, taught. Accustomed, Je. 2:24. – II. Trained, taught; hence, a disciple. . . . masc. learner, disciple, 1 Ch.25.8.”³⁶⁹

“לָמַד” is a key concept in terms of the whole Hebrew education system. It was the prophet’s duty as God’s mouth piece to be shaped by “לָמַד;” learnt in the “School of the Prophets.”³⁷⁰ Graduating “לָמַד” or “discipleship” was to extend to the people of God.³⁷¹

Seen from the perspective as a perfect and definitive disciple of God Jesus’expressed a “לָמַד” relationship to God in the Following terms:

“Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does.”³⁷²

John Redactors (JhR’s) Christ is able to disciple because he is directly disciple-d by the Father. This comes from the intimate place of a Father-Son relationship.³⁷³ Just as the Father shows the Son everything he is doing, so might it be for the Son’s disciples:

"All this I have spoken while still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”³⁷⁴

Notice how JhR’s Jesus states that the “Counselor” will be the replacement for himself who is also called “counselor.”³⁷⁵ The Holy Spirit will be the one who will continue to communicate with Jesus’ earthly

³⁶⁹ Davidson B., The Analytical Hebrew and Chaldee Lexicon, Grand Rapids: Regency Reference Library of Zondervan, 1850, page 431.

³⁷⁰ cluonline – sections 1 - 7

³⁷¹ Jeremiah 10:1,2 RSV

³⁷² John 5:19, 20, NIV

³⁷³ Hurtado, 2005, Chapter 6

³⁷⁴ John 14:25 – 27, NIV

³⁷⁵ John 14:17-23

disciples.³⁷⁶ He will not draw attention to himself but to Christ.³⁷⁷ In other words he will intimately dialogue with the disciple - facilitating development and the procession of the community's missional sending.³⁷⁸ So as to be able to declare Christ's atoning triumph to seekers.³⁷⁹

The Middle Eastern Jesus' was the God-man who modeled what it looks like when there is a heart to heart relationship with God. The Words and Works of JhR's Christ proceeded out of a dialogical intimate communion between the unseen Father and his physically present Son.³⁸⁰ To have seen Jesus is to have seen the Father – they are one and the same.³⁸¹ To know the Father, and to dialogue with him through the Son of God is actualized for JhR by the Holy Spirit.³⁸² Dialogical communion is portrayed catalyzed by the procession of the Missio Pneuma.³⁸³ This means that the Middle Eastern Jesus resonates analytically with Newbigin's "Post-Critical" age. It no longer trusts Rationalism and Enlightenment values as it once did. The fuel that once fed its life is depleted. Like the world of the First Century pagan Empire,³⁸⁴ a major search for the meaning of life, beyond the rational or observable world is within the grasp of postmodern secular people.

This is similar to the opportunities and challenges that presented to the nascent Christian community after Pentecost. It was a competitor in the first three centuries of its emergence.³⁸⁵ Its place was not secure. In the end it became the State religion under Emperor Constantine.³⁸⁶ This was not a forgone conclusion taken on any naturalistic terms. Competition propelled early believers to stand for their faith and to seek depth of experience with God by his Spirit. The alternative to a less ardently pursued faith was to give up and to offer worship to the pagan emperor as

³⁷⁶ John 16:12-16

³⁷⁷ John 16:12 – 14 RSV

³⁷⁸ John 16:12 - 16

³⁷⁹ Hurtado, 2005, Chapter 6

³⁸⁰ Hurtado, 2005, Chapter 6

³⁸¹ John 14:6

³⁸² John 16:12-16

³⁸³ Hurtado, 2005, Chapter 6

³⁸⁴ The first century Roman Empire witnessed high societies cynicism for the gods. There were large numbers of people in transition who did not share this view and were looking for ways to ground themselves. One means of doing this was through the mystery religions – which were prevalent during the period.

³⁸⁵ Robinson M., Winning Hearts changing minds when the western world ignore the gospel – what should Christians do? Oxford: Monarch Books, 1996, pp. 9 – 36.

³⁸⁶ Robinson M., 1996, pp. 9 – 36.

sons of the gods.³⁸⁷ There is clear evidence that charismatic phenomena of the Holy Spirit's presence were the experience of early Christians (See on chapter 2). This led to the forward movement of its credibility with a God who spoke through their communities.³⁸⁸

The Didache³⁸⁹ demonstrates how the early Christian movement had instructions for churches to follow when visiting "prophets" came to various Communities.³⁹⁰ The charismatic chrism was moderated by later trends following the first century. They came a little later from the Christian Emperor's designs to have an authoritative unified church, to hold the Empire together. There were signs that pneumatology and praxeology were a vital part in the Cappadocian formulation of the Nicene and Chalcedonian Creeds.³⁹¹ It was impossible to deny the chrism of the Spirit as the New Testament documents gave positive testimony to its role among the economic Trinity.³⁹²

The Material and theological perspective of Luke-Acts and also the Johannine corpus find resonances with each other.³⁹³ For instance, Luke beginning his second volume of the theological history of the church, writes this to his probable patron "Theophilus":

"In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen."³⁹⁴

³⁸⁷ Bamm P., The Story of the Early Church the Kingdoms of Christ, London: Thames and Hudson, 1959, pp. 99, 114, 115, 116, 117, 128, 133, 146, 148, 149, 150, 153, 154, 156, 158, 160, 167, 168, 190, 207, 238, 267, 310, 311, 313, 321

³⁸⁸ This is essentially what Luke seeks to do in the development of his theology of the Spirit. Morris L., Tyndale New Testament Commentaries Luke, downers Grove: IVP, 1995, pp. 15 – 51. Spencer S., Journeying through Acts a literary-cultural reading, USA: Hendricksen Publishers, 2004, pp. 34 – 50; Stott J. R. W., The Message of Acts (The Bible Speaks today series), Nottingham: IVP, 1991, pp. 21 – 37.

³⁸⁹ Holmes M. W. (ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 246-269

³⁹⁰ Holmes M. W. (ed), The Apostolic Fathers Greek Texts and English Translations, USA: Baker Books, 1999, pp. 246 – 268 (This gives the Greek and English for the Didache's redacted text).

³⁹¹ McGrath, The Christian Theology Reader, 2001, pp. 10, 11

³⁹² A simple reading of John's gospel, chapters 14 – 17 shows some level of economic Trinitarian role assignment – reading later developments back into it which arguably came by reflection on these chapters.

³⁹³ This can be seen in terms of Luke's assertion that the Holy Spirit might also be known as "The Spirit of Jesus" Acts 16:6-10 and John's insistence that the counsellor would speak for Jesus once he had returned to his Father, John 16:12-16

³⁹⁴ Acts 1:1, 2, NIV

Notice the language Luke uses: "In my former book, Theophilus, I wrote about all that Jesus began to do and to teach." He refers to his Gospel. He highlights this gospel as recording the things Jesus Did and Taught. As A.M. Hunter writes:

"Jesus came into Galilee,' says Mark, 'Proclaiming the Gospel of God: "The time has come; the kingdom of God is upon you; repent, and believe the Gospel.'" (Mark 1.14 NEB). Familiarity with these words has dulled our ears to their wonder. What they mean is something like this: 'The time of which the prophet Isaiah spoke (Isa. 52.7) has come. The reign of God is now a dawning reality. God has begun to invade history in his royal power. Therefore, turn back to God and accept the good news I am bringing.'"³⁹⁵

To the early Christians the gospel was actually a historical testament to Jesus physical presence on the earth among them.³⁹⁶ It was a beginning of what he had shaped them as disciples to become.³⁹⁷ Jesus had only "began" his Words and Works recorded by LkR. He was now to continue these until he returned:

"So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."³⁹⁸

³⁹⁵ Hunter A. M., The Work and Words of Jesus, London: SGM Press Limited, 1979, p. 53.

³⁹⁶ Bauckham R., Jesus and the Eyewitnesses the gospels as eyewitness testimony, Grand Rapids: Eerdmans, 2006, Chapter 1

³⁹⁷ Acts 1:1-3

³⁹⁸ Acts 1:6-11, NIV

The disciples awaited the promise of the Holy Spirit. They were probably in John Mark's Father's home in the priestly quarter of Jerusalem.³⁹⁹ When he came during Pentecost the early Christians received empowerment for *Missio Dei*. Now the phase of the age of the Spirit of Jesus' had been launched (or the age of the church – LkR version). From then on they were to continue to live out of a dialogical relationship with Jesus Christ through the agency of his Spirit.⁴⁰⁰ Luke-Acts bear strong testimony to this thesis.⁴⁰¹ In the realist sense possible Jesus continued to speak and work phenomenally by his presence through his disciples and apostles.⁴⁰² LkR makes this even more apparent to his theology in the record of Paul's early Apostolic Team. They were guided to continue Jesus' Words and Works in Europe:

“Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.”⁴⁰³

Notice how it was “the Spirit of Jesus” that LkR suggests guided the Pauline team to go to Macedonia. It was not through any old spirit out there, but by the “Spirit of Jesus’.” By this agency the team concluded that he had sent them to continue his Words and Works in Macedonia and beyond. Also note how Luke himself seems to have Joined Paul's team in Troas. He scribes, “We got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.” The team concluded with the rational faculty that God wanted them to go to Macedonia based on the phenomenology of dream contents. They did not work this out by their own strategic faculty per se, but rather they received “Revelation Knowledge” that guided them to think about what God wanted them to cooperate with him doing in Macedonia. The critical issue to recognize here is that ministry formation, personal formation of ideas, and intimacy with Father like Son (John 5:19), was based on the “intuitive

³⁹⁹ Wenham J., *Easter Enigma are the resurrection accounts in conflict?* USA: Wipf and Stock Publishers, 1992, p. 15.

⁴⁰⁰ Finney C., *Revival*, London: Rickfords Hill Publishing Ltd, 2003, Chapter 4

⁴⁰¹ Acts 2:1-39; 9:1-10 etc.

⁴⁰² Philippians 1:19; John 16:12 - 16

⁴⁰³ Acts 16:6-10, NIV

spontaneous aspect.” It guided the rational capacity rather than the other way round.

Philosophical Hermeneutics⁴⁰⁴

Ricœur (1913 – 2005) is a philosopher remembered for coalescing phenomenological depiction with hermeneutical meaning seeking. He is located inside a similar prolegomena with Heidegger and Gadamer. Ricoeur is interesting as a philosopher to bring into the discussion at this point, because he did much to transform the philosophical debate toward phenomenological explanations of reality, in conversation with various founding narratives.

The Stanford dictionary of philosophy makes a very cogent case for the importance of the Ricoeur-ian epistemology to the extra meaning that lies beyond human language as an over-plus that can be important and extricable to gather meaning from phenomenological semiotic structured reporting:

“While recognizing the fruitfulness of structural analyses of particular well-defined fields of experience, Ricoeur resisted those structuralists who sought to reduce language to the functioning of a system of signs having no reference to anything outside itself. Following clues found in the works of the linguists Emil Benveniste and Roman Jakobson, he defined discourse as the use of such sign systems to say something to about something to someone in accordance with existing but malleable phonetic, lexical, syntactic, and stylistic rules. That is, discourse always involves a speaker or writer and a hearer or reader as well as something said about some reality. It follows that a full interpretation of any form of discourse requires both the objective sort of analysis for which structuralism provides a tool and an acknowledgment that there is always a surplus of meaning to be found in discourse that goes beyond what such objective techniques explain. There is such a surplus of meaning because we apply objective techniques to things we already understand as having a possible meaning. This is why the meaning of acts of discourse is always open to new interpretations, particularly as time passes and the very context in which interpretation occurs itself changes.”⁴⁰⁵

⁴⁰⁴ Virkler H. A., *Hermeneutics Principles and Processes of Biblical Interpretation*, Grand Rapids: Baker Academic, 2009, Chapter 2

⁴⁰⁵ <http://plato.stanford.edu/entries/ricoeur/>, 04/02/12, 11:17

It is important to grasp the impact of cultural change and perspectival shift incipient to Ricoeur's analysis. The phenomenological studies presented in chapter 5 will themselves be open to such hermeneutical shift. However, in chapter 6 a case will be made for some universal correlation and correspondence between New Testament phenomena and those of the participants in my research. Moreover, it is argued that Ricoeur maintained that semantic meaning was possible:

“If it is true that there is always more than one way of construing a text, it is not true that all interpretations are equal.... The text is a limited field of possible constructions. The logic of validation allows us to move between the two limits of dogmatism and skepticism. It is always possible to argue against an interpretation, to confront interpretations, to arbitrate between them and to seek for an agreement, even if this agreement remains beyond our reach. (*From Text to Action*, 160)

What holds good for the interpretation of discourse holds as well for the interpretation of action. Each discourse and action is, of course, an event that occurs at a particular place and time. Accordingly, besides interpreting it, we ought also to seek for a causal explanation of its occurrence. Only an account that provides both a causal explanation and an interpretation of its meaning that enjoys probability will do justice to the action or discourse.⁴⁰⁶

Hence chapter 6 makes correlations and correspondences between participant data (In chapter 5) with the New Testament evidence in chapter 5, on “causal explanation[s] and . . . interpretation[s] of . . . meaning[s] that enjoy probability . . . do[ing] justice to the action of discourse”.

Hence I concur with the iteration of Ricoeur's views. This concerns how personal narrative history makes for meaningful interpretation in terms of the care it takes to express inner meaning in correspondence with other extrinsic factors:

“In sum, a narrative about human persons tells of both the connections that unify multiple actions over a span of time performed, in most cases, by a multiplicity of persons and the connections that link multiple viewpoints on and assessments of those actions. ‘The narrative constructs the identity of the character, what can be called his or her narrative identity, in constructing that of the story told. It is the identity of the story that makes the identity of the character’ (*Oneself as Another*,

⁴⁰⁶ <http://plato.stanford.edu/entries/ricoeur/>, 12/03/12, 06:44
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147–48). [See Rasmussen 1995, for a helpful discussion of Ricoeur's conception of narrative identity.]⁴⁰⁷

Ricoeur's analysis of personal narrative identity yields four conclusions that are basic to his anthropology. They are:

1. Because my personal identity is a narrative identity, I can make sense of myself only in and through my involvement with others.
2. In my dealings with others, I do not simply enact a role or function that has been assigned to me. I can change myself through my own efforts and can reasonably encourage others to change as well.
3. Nonetheless, because I am an embodied existence and hence have inherited both biological and psychological constraints, I cannot change everything about myself. And because others are similarly constrained, I cannot sensibly call for comprehensive changes in them.
4. Though I can be evaluated in a number of ways, e.g., physical dexterity, verbal fluency, technical skill, the ethical evaluation in the light of my responsiveness to others, over time, is, on the whole, the most important evaluation."⁴⁰⁸

Ricoeur considered that it was not sensible to call for “comprehensive changes in” others because of the human condition. However, any narration of the human story bodied-forth by a subject's personal narrative has above all an ethical “evaluation” compared to how a person responds to others which is the “most important evaluation.” Hence in my research findings and conclusions I will set out the most important ethical dimensions that seem to demonstrate the congruence (broadly speaking). It will be between the participant's experiences and the essential character and goodness of the entity (Christian God) that provisionally, provided them with precognitions and fulfillments that were experienced as good. Hence I will conclude drawing on inferences based on the essential goodness of the posited God who gave the precognitions and fulfillments to be good and loving in intention and action. This will be arrived at following a priori inductive and deductive procedures as the thesis is developed.

⁴⁰⁷ <http://plato.stanford.edu/entries/ricoeur/>, 12/03/12, 06:44

⁴⁰⁸ <http://plato.stanford.edu/entries/ricoeur/>, 12/03/12, 06:44

Conclusion

This initial chapter has set out the challenge to professional and academic missiologists to consider the importance of the spiritual disciplines to training courses. The Ricoeur-ian flavor has nuanced the importance of causal narrative relations to hermeneutic evaluations based on real life situations. The literature and ideas reviewed in this chapter are part of the texture of this real life conversational reality. Ideas have been selected to demonstrate important conversations which have nuanced developments in postmodernity. These seem to lead toward the restoration of spirituality and God to the missional and spiritual conversation.⁴⁰⁹

It also challenges missiology to seriously evaluate how it is to discern the Missio Dei. How can it, if it does not know how to dialogue with Missio Pneuma's revelation? In terms of ontological Trinitarian perichoresis all are a unity. Hence the divine economy of Missio Trinitatis has to be grasped in order to understand Missio Dei's communal participation (See on chapter 7). It seemingly is to share in the eternal sending of the Father through the Son and the Spirit to serve creation (see on chapters 2 and 7).⁴¹⁰

This then sets the stage for a "Post-Critical theology" which will be developed further as a spiritual and missional philosophical theology. It will be achieved by articulating Scripture's development of the role of the heart as God's primary revelatory organ. At this stage it must be noted that knowledge obtained by humanity, exemplified by the specimen and authority of Jesus' own life, and the early churches experience, has always been founded on Grace, not human effort in any way.⁴¹¹ This is lest Christian men and women should be tempted to boast according to the apostle Paul.⁴¹²

Moreover, Newbigin seems to be accurate when he argues that Augustinian theology of knowledge, as a gift of grace is part and parcel of the emergent "Post-Critical" generation's deepest need. Indeed Augustine's theology was founded on a far better practice of its greater reality in the Middle Eastern Jesus. The world of "Modernism" and "Enlightenment" are passing into a brighter future. Once again people seem more willing to explore the realm of the numinous.

⁴⁰⁹ McGrath A., The Twilight of Atheism the Rise and Fall of Disbelief in the Modern World, London: Rider, 2004, Chapters 1 and 11

⁴¹⁰ Flett, 2010, Chapter 6

⁴¹¹ Ephesians 2:8

⁴¹² Ephesians 2:8 - 10

Ministerial formation of ideas and praxis, Personal formation and Spiritual formation, must start with the right epistemology. In order for the God who speaks⁴¹³ to be able to most effectively shape the life, thought, praxis and experience of missional ministry properly.⁴¹⁴ This is the main issue for a new approach to “Post-Critical spiritual theology.” It potentially brings the Reign of Christ at the Father’s right hand into the lives of every disciple who values **למנו** as Jesus exemplified it.⁴¹⁵

This study will seek to thoroughly explore this new spiritual theology. I will use the word “theology” in order to express more than the current notion of academic rational practice alone. It implies rather that it is about experiencing the God who speaks in the first place. Among much else the most serious part of the church’s mission is to “make disciples.”⁴¹⁶ It is imperative to the continuing mission of Jesus’ to reclaim secular space to the one boundary of God’s kingdom reign.⁴¹⁷ This is the mission of the church to all nations.⁴¹⁸ Hence the critical issue of mission is to make disciples as Lord Jesus modeled it to his disciples.⁴¹⁹ He seems to have treated them like family, friends and loved servants according to some important received tradition.⁴²⁰ Missio Dei and the prophetic aspect have to be partners that catalyze the economic sending forth, embodied by the perichoresis of union, exemplified by the Christian community in its sacramental communion.⁴²¹

⁴¹³ Bockmuehl Klaus, Listening to the God Who Speaks, Colorado Springs: Helmers & Howard, 1990

⁴¹⁴ Boa, 2001, Chapters 1-3

⁴¹⁵ John 5:19

⁴¹⁶ Matthew 28:18 - 20

⁴¹⁷ Moltmann J., The Crucified God, Bury St. Edmunds: SCM Press, 2008, Chapters 6 -8

⁴¹⁸ Matthew 24:14

⁴¹⁹ Holmes P. R., Becoming more Human Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community, Milton Keynes: Paternoster, 2005, Chapter 4

⁴²⁰ John 15:13-15 etc.

⁴²¹ Zizioulas, 2011, Chapter 3

Chapter 2

Biblical, Theological and Historical Overview

Christian Mysticism

Introduction: Mysticism and Pneumatology

It is important to seek a more nuanced definition for Mysticism than has been developed in the previous chapter. It is of primary importance to cover a substantial amount of Biblical, theological and historical territory in order to prepare the ground work for the next chapter. Strictly speaking, in terms of systematic theology, mysticism is a sub-category of pneumatology.⁴²² Pneumatology has itself been traditionally a sub-species of ecclesiology.⁴²³ Karkkainen seems to rightly declare its liberation from the ecclesiological meta-territory. It seems to have been posited there to contain its less than domesticated need to lead mission (See further on chapter 7). By definition Mysticism is related etymologically to the word Mystery (Latin Mysterion – something which remains hidden until revealed)⁴²⁴. It has been noted that there is an esoteric nature to it which defies empirical observation but not phenomenological investigation (See on chapter 3).

It rather has to do with a metaphysical connection with a numinous unseen dimension.⁴²⁵ Rudolf Otto broke new ground in his day in highlighting the possibility of anthropological investigation into the numinous and the phenomenon.⁴²⁶ The brains mystical hard wiring seems to catalyse intuited knowledge which is not open to normal scientific means of observation (See on chapter 3). Explanations for brain states, whilst people are practicing a discipline like glossolalia, does not reveal empirical grounds that can explain what is viewed in the lab to explain brain states. The evidence taken on theological terms (and Neurotheological grounds⁴²⁷) is suggestive that the human genome, with its sentient programming, points toward an intrinsic driving motivation to make contact with the spiritual

⁴²² Karkkainen V., Pneumatology, Grand Rapids: Baker Academic, 2002, pp. 21, 68, 91, 133, 150-151

⁴²³ Karkkainen V., Pneumatology, Grand Rapids: Baker Academic, 2002, Chapter 4

⁴²⁴ Karkkainen V., Pneumatology, Grand Rapids: Baker Academic, 2002, pp. 21, 68, 91, 133, 150-151

⁴²⁵ Finley J., Christian Meditation Experiencing the Presence of God, London: SPCK, 2004, Chapter 1

⁴²⁶ Kung H., Does God Exist, London: Collins, 1980, pp. 96, 144-150, 205, 717, 718, 755

⁴²⁷ Newberg, Principles of Neurotheology.

domain beyond the self (see on chapter 3). Hence the work of neurotheologians, such as Newberg, points toward the need for a properly conceived pneumatology. Neurotheology is welcomed into the area of spiritual theology in this thesis. Alistair Hardy and David Hay seem to have prepared the ground for its inclusion as well.⁴²⁸

It needs to take into account the mystical prophetic voice finding its fundamental driving locus to derive from a doctrine of social Trinity (See on chapter 7). It may be argued that a creature made in God's image has to be spiritually open to a relational God. It would make sense of the biblical claim that God seeks to commune by the prophetic voice with the inner person's psychic centre, only if God is a personal being. Paul iterates as much when he speaks of the Spirit agreeing with the human spirit that a believer belongs to God's family.⁴²⁹ Current neurological investigation (See on chapter 3) has demonstrated the brain is seemingly operationalised (or has evolved) to be a spiritual organ that catalyses mystical states. It has been shown by inexplicable findings in some brain scans that information (revelation knowledge) is potentially being infused directly into the mind. It seems to be possibly coming from an entity beyond the mind's own programming (see on chapter 3).

It could be an attempt by the human spirit to make meaningful connection to the Holy Spirit and vice versa. In this specific manner it relates mystical and prophetic facets to the field of pneumatology.⁴³⁰ The suggestion that the prophetic voice is a real numinous and phenomenal aspect is the foundation to this research project. This chapter will seek to highlight how the prophetic mystical voice has been operative throughout history. There should be enough significant data in the chapter to make the case. It is hoped it will also spur future research into the field as well. Importantly my thesis is that the Christian prophetic mystical voice is not founded on a limiting retreat into an esoteric escapism, fuelled by current individualism.⁴³¹ Rather it is my contention that the way prophesy is catalysed, in the divine economy of the procession from Father, to Son and to Spirit is for it to operate in a community. Holmes iterates the similar if not same thesis (See on chapter 7).⁴³²

The prophets, Jesus and the apostles all operated as bearers of the prophetic voice for mission to communities. Hence in part 2, I develop the

⁴²⁸ Hay D. and Nye R., The Spirit of the Child, London: Jessica Kingsley Publishers, 2006, Introduction and Chapter 1

⁴²⁹ Romans 8:16

⁴³⁰ Karkkainen, Pneumatology, p. 39

⁴³¹ Drane J., Do Christians Know How to be Spiritual? London: Darton Longman and Todd, 2005, Chapter 1

⁴³² Holmes P. R., Trinity in Human Community, London: Paternoster, 2006, Chapters 1 and 2

spiritual aspect of the theology of *Missio Trinitatis* more fully. However, this is a new facet of the whole idea of a missional communicative deity. Pentecostalism and the renascent new monasticism have also averred it (See on this chapter below and chapter 7). It has the prophetic voice leading the church in the *Missio Dei*. The work of part 1 gives credence to the hypothesis that God's appreciated precognitive voice is a real testable phenomenon to take seriously (See on chapters 3, 4, 5 and 6). In part 2 it will be argued that the prophetic voice is the only way that the mission of God can progress to its eschatological telos (See on chapters 7, 8 and 9).

This chapter will first of all give a brief précis of some of the territory involved in mystical investigation historically. Next it will delineate Old and New Testament developments representing important links of prophecy to mystical spirituality. It will relate these to pneumatology as a theological discipline. Thirdly some of the main epochs of the history of Christian mysticism will be discussed, with reference to the prophetic voice in this branch of pneumatology. Finally, the spirituality of Pentecostal and charismatic developments will be addressed. The conclusion prepares the way ahead for later discussion of the mystical prophetic voice experienced for mission, as the numinous and the phenomenon.⁴³³ The fundamental groundwork for the next chapter will then be laid.

A Brief Historical Overview of Mystical Investigation

Gunton was a foremost philosophical theologian who wrestled with the modernism-to-postmodernism interface. The challenges facing community life, in conversation with the need for the one and the many to live in positive inter-relatedness and interpenetration were nuanced. He commented:

“The unity of God [in Modernism] has been stressed at the expense of his triunity, and to that extent the modern critique must be understood as a recalling of theology to its own Trinitarian roots. I have used Heraclitus and Havel as the two names on the title of this chapter not only because they represent the beginning and end of the intellectual development I wish to review, but because they are also important in their own right. Heraclitus affirms the importance of movement, plurality and variety at the very centre of life on earth. Any focus on unity which fails to allow for them is inadequate. In that sense, Heraclitus remains the patron of the modern affirmation

⁴³³ Kung H., *Does God Exist*, London: Collins, 1980, pp. 96, 144-150, 205, 717, 718, 755
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of the many against the smothering charms of the one. But the way he has been affirmed has led the way for an insidious return of the oppressive one. The real threat in the modern condition is the relentless pressure for human homogeneity exerted by the success of Western technology and communications. It is the merit of Vaclav Havel, the new philosopher king as is sometimes said, to have realized this. His even-handedness about the drawbacks of the two leading social philosophies of the modern era points us to the outcome of modern disengagement and the displacement of God.”⁴³⁴

The aspect of “triunity” was not lost to Gunton’s philosophical theology. The ancient tension which Thomism wrestled with (See below), between the one absolute being and many lesser unnecessary beings, has come back to haunt postmodernity. It haunted the Hellenised theologians of Nicaea and the mystics that sought consumption of the, I into the greater Thou (See below). Gunton’s fundamental thesis is that without “triunity” to underpin the Christian ecclesiology of community then it will, face its own “disengagement” and “displacement of God.” Hence the discussion of the relationship of Mysticism to the prophetic voice from early biblical times to the most recent 4th wave tendencies, mapped in this chapter, must be set against a proper appreciation of being grounded in ontological becoming (See on chapter 7). Otherwise the negativism discussed concerning mysticism below will annihilate even the Pentecostal three waves and Neo-Monasticism in the 4th.

It will happen because spirituality taken in as the Hellenised impassable deity will inevitably lead to seeking for an ethereal otherworldliness. It will not be linked to a holistic this material world spirituality true of the Judeo-Christian faith. It will probably make the world of social interface implode even in the church. Hence analysis of the mystical aspects of the prophetic voice will be joined in Part 2 by the concept of social Trinity and Missio Trinitatis. The prolegomena of a proper view of each community member being related to all others as all are healed in terms of Holme’s Rapha community will need to be understood (See on chapter 7). He also relates this to salugenic discipleship that finds its identity for each person within a perichoretic (kind) inter-related community (See on chapter 7).

This section sets the underpinnings for the rest of the chapter by showing how mystical investigation is an important part of religious and anthropological history. I will pick some important examples to nuance the

⁴³⁴ Gunton C. E., The One, The Three and the Many, Cambridge: The Cambridge University Press, 2005 P. 39

discussion. It must be noted that the term “Mysticism” cannot be given a general definition. It is a broad multiplex phenomenon. Important for this thesis is the recognition that it is defined to be a state of numinous consciousness coming from God (The Christian God); offering revelation of formerly unknown information or compulsion to do his will that was unknown (mysterious) before it was proffered (Hence my investigation into the precognitive effect of the prophetic voice –Chapters 5 and 6). It is also the numinous appropriation of intuited contents that can be catalysed by meditative states which some historical mystics have practiced. These practices will not be examined in this chapter. Suggestions will derive from work in chapter 3 and chapter 4.

Housten comments:

“At the beginning of the twentieth century, psychological investigations (among others, those of George Albert Coe and Robert H. Thouless) into abnormal states of consciousness, which Roman Catholic theologians too often associated with mysticism, treated them as examples of ‘hysteria’. James H. Leuba (1868-1946), a critic of religion, saw in them a sexual component. Sigmund Freud (1856-1939) tended to interpret all religion as regressive.”⁴³⁵

These early views have been contested particularly as the basic programming of the genome has revealed the whole brain is involved in spiritual affect (See on chapter 3). Modern politicised cultural sensitivities to accept spiritual phenomena as part of the terrain, considered normative to humanity has also textured the on-going investigations. Indeed the biologist Alistair Hardy gave this position official credibility. Currently David Hay continues in the light of his insights to avow basic instinctual spirituality to children and indeed by extension to adults (See on chapter 3).

The Jesuit Marechal accepted psychological investigation into mysticism but maintained it was often distorted by scientific theories which made it some sort of neurosis. Housten states:

“For him [Marechal], mystical experience is the form of intuition that senses the presence of God as direct and unmediated in transcendent dynamism.”⁴³⁶

He maintained that catalysing states that led to phenomenon such as meditation, dreams, autosuggestion, monoideism, breath control and

⁴³⁵ Partridge Christopher (Ed), Dictionary of Contemporary Religion in the Western World, Leicester: IVP, 2002, entry by Housten P. 39

⁴³⁶ Partridge, 2002, entry by Housten, p. 40

fasting could be measured for affect. Hence it was open as a real spiritual state to be investigated in its own right. D'Aquili (now passed away) and Newberg have done much to explore this territory in the SPECT lab (See on chapter 3).

Moreover, Katz has argued against the thesis that mystical states derive solely beyond the mental apparatus as some sort of unmediated process.⁴³⁷ He has contested that all experiences are subject to organization due to complex epistemological factors. Newberg would essentially concur (See on chapter 3). Other scholars have given attention to how such states are interpreted. Dupre has suggested that mystical states lead to the soul recognising "its identity with God."⁴³⁸ McGinn has significantly contributed to the field by exploring the texts and thoughts of mysticism. He seeks to aid contemporary reflection on their contents. He comments relating Christian mysticism to Scripture:

"Christian mysticism is rooted in the reading of the Bible. The mystic, however, does not seek an academic understanding of the scriptural text; nor is he or she content with viewing the Bible only as a repository of doctrine and moral regulations. The mystic wants to penetrate to the living source of the biblical message, that is, to the Divine Word who speaks in and through human words and texts. This means that the Bible has been both the origin and the norm for Christian mystics down through the ages."⁴³⁹

McGinn sets the scene for this chapter well. Indeed his three volume series, that underpin this quotation, form his abridged, "Essential Writings . . ." It is well worth reading them for anyone wishing to engage the Christian mystical tradition. It certainly makes for a vital source to touch the fringes of what might become a personal mystical ability to do what historical figures have discovered already in this vista; of the spiritual landscape concerning the prophetic voice. His suggestion that the word of God has catalysed participants with its contents to search for the "Divine Word," along with its originator, is fundamental to my thesis. To the extent that it is not possible to rightly experiment with mystical phenomena to discover the voice of God for mission, beyond the scope of the Christian Scriptures. I take it as understood that my theology has to be essentially founded on the biblical revelation. These will always have to form the locus of all weighing up of personal prophecy or corporate words of knowledge. Given that scriptural mysticism and the prophetic voice form the historical nexus of this research's motivations, it is relevant to note their relationship to the

⁴³⁷ Partridge, 2002, entry by Houston, p. 40

⁴³⁸ Partridge, 2002, entry by Houston, p. 40

⁴³⁹ McGinn B., The Essential Writings of Christian Mysticism, NY: The Modern Library, 2006, P. 1

later developments in church history which found their starting point based on this source.

Biblical Prophecy and Mysticism

The topic of prophecy in the Old Testament is obviously very significant. It represents a large body of material which would require a book in itself to explore the phenomenon of its mystical aspect.⁴⁴⁰ This will have to be left to a future piece of research. However, some general categorizations will be made concerning prophetic phenomena which are found in both testaments. I will briefly discuss the phenomena and include Scriptural references. I will offer headings to discuss each category. What I will take more time to nuance will be how the prophetic phenomena seemed to work – which I simplify to Four Steps. I describe them as “Steps” as this proved most helpful for participants in the research to practically utilize (See on chapters 3 – 5). The reader is asked to forgive the pragmatist turn to my approach.

To begin this section I will discuss the following kinds of revelatory phenomena which will be demonstrated in chapter 3 to be partly affirmed by neurological investigation.

Dreams

The simplest kind of revelatory phenomena is that of dreams which are described to have been inspired by God.⁴⁴¹ There are normally visual and auditory contents to dreams which involve the dreamer as detached observer or as participant. An example of detachment was the dream Jacob had of angels going up and down a stairway from earth to heaven.⁴⁴² Most of Daniel’s material is in some way based on dreams.⁴⁴³ It mostly has him detached.⁴⁴⁴ King Abi-Melech was a participant in a dream warning him that he had taken Sarah a married woman.⁴⁴⁵

⁴⁴⁰ Rogerson J. W. and Lieu J. M., The Oxford Handbook of Biblical Studies, Oxford: Oxford University Press, 2008, Chapter 22, Article by Rooke

⁴⁴¹ Genesis 20:3, 6

⁴⁴² Genesis 28:10-14

⁴⁴³ Daniel 2, 7, 8 etc.

⁴⁴⁴ Daniel 7:1-8 etc.

⁴⁴⁵ Genesis 20:3

Moreover, biblical dreams can be either for personal messages from God to an individual or for a broader purpose that makes them for others. Here are some examples:

- Gen. 15:1-21 Abraham in interaction with God & sleeps = dream about himself
- Gen. 20:1-18 Abimelech and God in interaction = dream about himself
- Gen. 28:10-22 Jacob being spoken to by God = dream about himself
- Gen. 31:10-29 Jacob and God in interaction = dream about himself
- Gen. 37:1-11 Joseph and brothers in interaction = dream about himself
- Gen. 40:1-23 Cupbearer and Baker = dreams about themselves
- Gen. 41:1-49 Pharaoh's dream of 7 cows = dream for others
- Gen. 46:1-7 Israel in dialogue with God = dream about himself
- Judges 7:9-18 Loaf of bread hitting camp = dream for himself
- 1 Kings 3:5-28 God and Solomon interact = dream for himself
- Daniel 2:1-49 Statue hit by stone = dream for others
- Daniel 7:1-28 Four beasts = dream for others
- Daniel 8:1-27 Ram and goat = dream for others
- Daniel 10:1-12:13 Terrifying vision = dream for others
- Matt. 1:20-25 God spoke to Joseph = dream for himself
- Matt. 2:3-15 God spoke to Joseph = dream for himself
- Matt. 2:19-23 God spoke to Joseph = dream for himself⁴⁴⁶

What is important for this research is the recognition that a large number of dream contents are purely for the subject's benefit. Indeed this is demonstrated to be the case even for revelatory proposed phenomena (see above). Taking Jung's research seriously regarding the "supra-natural" contents of dreams, is suggestive that they reside somewhere in "collective" unconsciousness (See on chapters 1 & 3). This thesis is also suggestive that dreams can be "supernatural." They must inevitably utilize stored images in the brain of "supra-natural" contents presumably being used by the external precognitive agent ("entity" – see on chapter 3).

This would seem obvious enough given that revelation of data from beyond the known sensorium would not be intelligible to the recipient. In terms of participants in this research project most dreams which are

⁴⁴⁶<http://www.CWGministries.com>
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considered evidence of precognition were personal to the dreamer. Hence contents made sense to their contextual and cultural milieu. This is not inconsistent with the Old or New Testament data (see above).

Furthermore, revelatory dreams can involve messages concerning God's will for his purposes for others in the near future, medium term or long term. By short term I propose dreams given for people in a given generation. This is considered typical by Old Testament scholars of the Classical prophets like Jeremiah or proto-Isaiah.⁴⁴⁷ A great many of their prophecies were given to a present generation faced with their own sin in need of repentance.⁴⁴⁸ Surrounding nations were also addressed with imminent warnings – such as Nineveh by Jonah.⁴⁴⁹ Medium term prophecies can also be demonstrated. These were often based on dreams. Medium term dreams are harder to find. However, a possible example is taken from Daniel 11 which relates some very detailed historical data about developments in the Medo-Persian and Greek periods.⁴⁵⁰ Longer term dreams are easier to consider. Samples from Daniel (See above) demonstrate the future establishment of a rock which strikes an image. It then becomes a great mountain – representing God's eternal reign over all the earth at the end of the age.⁴⁵¹

Another category may be suggested. These are dreams which had a present meaning with second order or third order fulfillments proposed. In the former case Matthew's gospel applies some Old Testament dream contents to Christ.⁴⁵² In the latter, the book of Revelation recycles some dream contents from the Old Testament; meant to have been fulfilled for ancient Israel but now applied to the eschaton.⁴⁵³ All of these examples seem to depict the range of Old Testament and New Testament phenomenal data regarding dreams.

⁴⁴⁷ Rogerson J. W. and Lieu J. M., The Oxford Handbook of Biblical Studies, Oxford: Oxford University Press, 2008, Chapter 22, Article by Rooke

⁴⁴⁸ Brueggemann W., Hopeful Imagination Prophetic Voices in Exile, Philadelphia: Fortress Press, 1986, part 1

⁴⁴⁹ Jonah 1

⁴⁵⁰ Daniel 11

⁴⁵¹ Daniel 2:44

⁴⁵² Matthew 1:22

⁴⁵³ Revelation 13 – the various parts of Daniel's beasts of chapter 7 become one creature in Revelation

Visions

The distinction between dreams and visions might at first seem difficult to draw. However, for the purposes of this study I make a simple distinction. A revelatory dream is that which comes to a recipient when they are asleep. An example is Nebuchadnezzar's dream of a statue.⁴⁵⁴ A vision may present with visual and auditory phenomena just as in a dream. It occurs whilst the subject is in waking consciousness.⁴⁵⁵ An example of this is John's experience on the Isle of Patmos.⁴⁵⁶ The most obvious point where he actually enters a visionary state is at Revelation 4:1. He described himself to be "in the Spirit" seeing "a door opened in heaven" and then, beholding the heavenly throne room.⁴⁵⁷ In the Old Testament Isaiah describes his vision in the Temple of יהוה.⁴⁵⁸ Visual and auditory phenomena were included in the process which probably came via the brains spiritual design. It may be considered exactly the same as a dream might – yet in a waking state (See on chapter 3). Hence everything discussed for dreams applies otherwise to visions. They too have all the same reflexions applicable as above (for dreams).

Auditory Phenomena

Auditory phenomenon is assumed to be a voice exterior to the self that is heard and is referenced to be God's voice. Hence there is some correspondence between Moses epiphany experience of God, at the burning bush and auditory phenomenon. Moses had a seeming conversation with a real voice;⁴⁵⁹ Oone example, from the gospels, is the voice of God heard at Jesus' baptism and on the Mount of Transfiguration.⁴⁶⁰ When Christ appears (Epiphany) to Paul on the road to Damascus, he is the only one to see the bright light but his companions too hear the voice.⁴⁶¹ This would seem to suggest that a real physical presence produced the sound waves in exterior affective terms. Hence this phenomenon is not part of this researches phenomenological investigation.

⁴⁵⁴ Daniel 2: 1-5

⁴⁵⁵ Revelation 1

⁴⁵⁶ Revelation 1

⁴⁵⁷ Revelation 4

⁴⁵⁸ Isaiah 6

⁴⁵⁹ Exodus 3:1-4

⁴⁶⁰ Matthew 3:17; 17:5

⁴⁶¹ Acts 9:1-7

Epiphanies

An epiphany represents some sort of visible phenomenon that unusually draws attention to the presence of God. In the case of Paul's meeting with the risen Christ on Damascus road, I would argue that this was not an epiphany as I define it. It seemed to be visionary as his companions did not see the light.⁴⁶² The only thing experienced by all was an auditory voice. It was probably based on physical external effects. The experience of the Burning bush is depicted as a material external manifestation of God. Hence this fits the terms of an epiphany. Moreover, it seems the resurrection was an epiphany as Jesus was as a real flesh and blood being; as LkR reports.⁴⁶³ Hence epiphanies will not form the compass of research data either.

Moreover, De Vaux nuances an important idea that is useful to utilize to mark epiphanic occasions. He comments about an ancient Israelite custom:

“. . . divine apparitions determined the places where patriarchs worshipped. Under the judges, the sanctuary of Orphra was founded by Gideon on the spot where, according to one tradition (Jg. 6:24), the Angel of Yahweh appeared to him or, according to another tradition (Jg. 6:25-26), where he received the command of Yahweh in a dream.”⁴⁶⁴

It was important to commemorate ancient revelations significant to the nation at the places where they occurred. It may be suggested the same sort of idea could commemorate a significant event to people today. For instance, a memory can be symbolized by an object that reminds a person of something God did for them. A journal is an excellent medium for such purposes if it is reviewed as a mnemonic aid. Journaling will form a commemorative aspect to be utilized as evidence for the research data on precognition in this project.

⁴⁶² Acts 9:1-7

⁴⁶³ Luke 24:39

⁴⁶⁴ De Vaux R., Ancient Israel its life and Institutions, London: Darton Longman and Todd, 1984, p. 277

Inner Voice: Tongues, Pictures, Video Clips, Ideas, Emotive Affectation & Prophecy

Nigel Wright has done much to nuance the span of God's missional covenant through the old covenant and into the prophetic hopes of the new covenant.⁴⁶⁵ Scott textures how prophecy operates in the church community.⁴⁶⁶ There are other phenomena which have been brought together as a category here which relate to an aspect of prophecy. The inner voice of God may be experienced as a literal flow of words which come to the mind of the recipient whilst conscious.⁴⁶⁷ For instance, this may have been the experience of Habakkuk as he stood waiting on the ramparts of Jerusalem having made his complaint to יהוה.⁴⁶⁸ The reply that came to him seemed to have been an inner voice heard whilst awake.⁴⁶⁹ What is termed words of knowledge by Paul may be an inner inaudible voice.⁴⁷⁰ This voice can be conversed with in the conscious waking state.⁴⁷¹ Essentially the book of Jonah offers an example of this.⁴⁷² Hence this phenomenon is to be part of the participant investigation.

Moreover, tongues are a phenomenon of at least three types, not two as sometimes asserted. They are:

(1) Frenzied ranting's – this seems to have been Saul's experience with a group of Samuel's prophetic group – who engaged in uncontrolled expletives whilst cutting themselves.⁴⁷³ Harrison nuances this phenomenon in relationship to some etymological suggestions coming from studies on נְבִיאָה (Hebrew meaning word).⁴⁷⁴ I will not include any participant studies that are suggestive of this practice given ethical self-harm concerns.

(2) An unknown language which can be interpreted by the practitioner or another with the gift of interpretation. It can lead to precognitive data that can be examined. The Corinthian church very clearly practiced this as Paul avowed that he too did it more than them all.⁴⁷⁵ This will form one of

⁴⁶⁵ Wright C. J. H., The Mission of God Unlocking the Bible's Grand Narrative, Nottingham: IVP, 2006, Chapter 10

⁴⁶⁶ Scott M., Prophecy in the Church, Australia: Word, 1992, Chapter 4

⁴⁶⁷ Acts 10:19, 20

⁴⁶⁸ Habakkuk 2:1,2

⁴⁶⁹ Habakkuk 2:1,2

⁴⁷⁰ 1 Corinthians 12:8

⁴⁷¹ Revelation 1

⁴⁷² Jonah 4:1-4

⁴⁷³ 1 Samuel 10:9-13

⁴⁷⁴ Harrison R. K., Introduction to the Old Testament, Grand Rapids: Eerdmans, 1969, pp. 741-742

⁴⁷⁵ 1 Corinthians 14:18

the study groups under investigation in this research project (See on chapter 5).

(3) Tongues as a known language – this is attested to during Pentecost to have been a language which declared inspired declarations. It seemed to be in an idiom unknown to the speaker that native speakers could understand.⁴⁷⁶ This will not make up part of my participant research data.

Another category relates to inner visualized pictures on the screen of the mind, so to speak.⁴⁷⁷ These are suggested in the literature to occur whilst the subject is in a waking conscious state.⁴⁷⁸ It is hard to give direct evidence of these as such. But it might be suggested in some of Ezekiel's visions when he sees a plan of the eschatological temple.⁴⁷⁹ These pictures are harder to interpret unless they are accompanied by verifiable data such as precognitive verbal data. Hence they will not form the compass of the participant research.

Furthermore, there is what I term video clips.⁴⁸⁰ By this I mean a running real life engagement with moving images on the inner screen of the waking conscious mind. A classic biblical example is to be found in the book of Revelation. John is not depicted by the book to have been in a sleeping state for much of what he saw.⁴⁸¹ Hence there is video clip phenomena evidenced with running commentary and also conversational data by John with his angelic guide.⁴⁸² This phenomenon will be nuanced in the research later.

The next category relates to ideas that flash spontaneously into the waking mind. The prophetic dimension is most obviously manifested with highly sensitive and creative people.⁴⁸³ They probably have an MBTI with a significant intuitive measure.⁴⁸⁴ It is hard to reference ideas popping into biblical character's minds. One problem that some ecclesial traditions might have with the notion of intuitive ideas is that, it is suggestive that the prophet herself might have some creative input to add to an idea. I would

⁴⁷⁶ Acts 2:1-5

⁴⁷⁷ Acts 10:9-13

⁴⁷⁸ Suurmond J., Word and Spirit at Play Towards a Charismatic Theology, London: SCM Press, 1994, Chapter 4

⁴⁷⁹ Ezekiel 44:5-9

⁴⁸⁰ Acts 10:9-13

⁴⁸¹ Revelation 1

⁴⁸² Revelation 5:5

⁴⁸³ Matthews M., Your Story in Scripture the Hidden Word, London: Darton Longman and Todd, 1992, Chapter 1

⁴⁸⁴ Myers B. I. and Myers P. B., Gifts Differing Understanding Personality Type, California: Davies-Black Publishing, 1980, Chapter 5

suggest that man's creation in God's image, including the setting out of his role in creation, to exercise care and loving dominion over the world, actually speaks to man having a creative imaginative aspect all his own (See on the discussion of imagination below regarding the Celts).

I think Scripture does speak powerfully toward this view. For instance Abraham makes creative suggestions to influence יהוה for how he will formulate the grounds for judging Sodom and Gomorrah.⁴⁸⁵ The incarnation itself has the ultimate epiphany of the Son of God sharing ideas with his disciples which were clearly to catalyze creative interface. For instance, he creatively employed their imaginative powers to question him later about the meanings of parables and things he said.⁴⁸⁶ Having made these points this type of intuition will not be examined in the findings section as it does not have a bearing on precognitive investigation.

Finally, I turn attention to emotive affectations as a means of potentially sensing God's emotions about something. Work has been carried out concerning the so called feminine aspect of God in prophecy and Scripture.⁴⁸⁷ Emotional intelligence has been explored psychologically in the literature.⁴⁸⁸ Women seem to be far better at interpreting emotional affectation. In my own eclectic Jungian persuasions I think that much needs to be learnt about the animus and the anima.⁴⁸⁹ Research has also suggested that men are becoming increasingly prone to potential emotional deficits by a longer period of historic in-breeding in culturally inspired rational pursuits.⁴⁹⁰ I mention these findings as it seems emotional intelligence can be understood and interpreted.

Sadly emotional intelligence findings cannot be undertaken in this study. In terms of instances in the prophetic literature, sensing emotion in the divine presence, one example is that John weeps when no one can be found to open the sealed book.⁴⁹¹ He feels the pain of creation as it were affectively. This makes up a significant aspect to the revelation as it nuances the tragedy of lost-ness. It is then further textured as the living

⁴⁸⁵ Genesis 18

⁴⁸⁶ Matthew 13

⁴⁸⁷ http://www.pistissophia.org/The_Holy_Spirit/the_holy_spirit.html, 26/02/12, 13:33

⁴⁸⁸ <http://www.businessballs.com/eq.htm>, 26/02/12, 13:37

⁴⁸⁹ The male and female aspects of the psyche

⁴⁹⁰ <http://www.psychologytoday.com/articles/200401/autism-whats-sex-got-do-it>, 26/02/12, 13:41

⁴⁹¹ Revelation 5:4

slain Lamb is revealed and John joins the rapture of the affectation of the heavenly host; over Christ's ability to bridge the gulf to open the seals.⁴⁹²

It is argued that when the Pauline team travelled through Asia Minor, seeking where Christ wished them to engage in mission, that the Spirit's guidance was probably sensed as an emotional affectation. Possibly being qualified as some sort of forbidding sensation – which had associative schema related in the Apostle's mind; indicating that he was not to proceed in each direction he tried to proceed.⁴⁹³ Given that there is not enough data included in this thesis to interpret affectation it will not be included in the participant research.

What the discussion so far has indicated is that dream data in the domain of the sleep world, waking visions, conversations within the waking world, in terms of the inner voice, and tongues will be part of the research data; methodically to be applied. What follows next will be a short investigation into the last of the methods to be used which for simplicity of discussion I have termed, "Four Steps to Appreciate the Prophetic Voice." This will be applied in the methodology chapter (4). It will be utilised to be one means used by research participants engaged in precognition studies.

Catalytic States for Revelation Knowledge

The Biblical prophets seemed to have had some basic approaches to catalyze the interface with the mystical prophetic voice. I have taken some suggestions from Virkler's work which he terms, "four keys to hear God's voice;" as a starting point.⁴⁹⁴ I believe the neuro-scientific literature supports his general thesis that there are catalytic means to deploy the brains spiritual propensity (See on chapter 3). Hence I will consider a classic example from among the Minor Prophets to illustrate what was a somewhat simple popular way of approaching revelation catalytically (During ancient times). I like the idea of four simple steps as this will help research participants engage most effectively with my investigation of precognition and prophecy. The praxis of utilizing "Four Steps to appreciate the prophetic voice" is primarily based on Habakkuk 2:1, 2:

"I will stand at my watch
and station myself on the ramparts;

⁴⁹² Revelation 5:9

⁴⁹³ Acts 16:6-10

⁴⁹⁴ Virkler M. & P., How to Hear God's Voice, USA: Destiny Image, 2005, Chapter 2

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I will look to see what he will say to me,
and what answer I am to give to this complaint.

Then the LORD replied:

"Write down the revelation
and make it plain on tablets
so that a herald may run with it."⁴⁹⁵

The Hebrew text is important to exegete (This will be done in a step by step manner in the analysis of the Four Steps):

על־ת' וּכְתַבְתִּי: אֲשִׁיב וּמָה מֵהִי־דִבְרֵי־בִי לְרֹא'וֹת וְאֶצְפָּה עַל־מִצ'וֹר וְאֶת־יָצְבָה אֶעֱמֶדָה עַל־מִשְׁמַרְתִּי
בִּיה' ק' וְכֹא יִרְוץ לְמַעַן עַל־הַלַּח'וֹת וּבְכֹאֵר חֲזוֹן כְּתוּב וְיֵאמֶר יְהוָה וַיִּעֲנֵנִי

In my own experience I have had verifiable instances where I have had things come to my mind which have drawn me closer in faith to God. Some have also precognitive-ly revealed something which has then happened to me afterwards, without my having taken steps to cause them. Having a dated journal can be an impressive way of recording encouraging things God may have communicated for the believer. Essentially the famous “We” passages in Acts are probably taken from Luke’s journal.⁴⁹⁶ The prophetic gift, in the Semitic worldview of Jesus’ time and earlier, took spontaneous intuitions seriously. Modern rational theology has tended to pour scorn on this idea being credible or verifiable. Perhaps postmodern theology needs to go back to the process of receiving revelation discussed in more depth below.

Analysis - Step 1 – Habakkuk 2:1 & 2

It is important to engage an analysis of the passage from Habakkuk above. It comes from the context of the period of 597 BCE when Jerusalem was under siege once more by Nebuchadnezzar II.⁴⁹⁷ Habakkuk had some serious questions about the allowance of יְהוָה utilizing Babylon to punish Judah.⁴⁹⁸ He complained to God about this situation and God’s willful intention to use a seemingly wicked nation to

⁴⁹⁵ Habakkuk 2:1,2 NIV

⁴⁹⁶ For instance see on Acts 16:10

⁴⁹⁷ Harrison R. K., Introduction to the Old Testament, Grand Rapids: Eerdmans, 1969, p. 931

⁴⁹⁸ Habakkuk 2:1,2

fulfill his purposes for Israel.⁴⁹⁹ Analysis of the pericope in question comes out of this context. In order to understand the steps Habakkuk took to prepare himself to hear the prophetic voice, to receive a reply. Habakkuk declares: “I will stand at my watch and station myself.” The derivation of the first catalytic step is based on this sentence. The Hebrew verb form has a future sense to its construction, אֶעֱמְדָה “I will stand”. Davidson comments:

“אֶעֱמְדָה [as a future means] to stand . . . to stand before anyone, to serve, minister to him . . . to confide.”⁵⁰⁰

Taken in its’ future form it may mean any one of Davidson’s suggestions. Set over against Habakkuk’s complaints to God in chapter 1, would suggest an interpretation indicating stance. There is a sense of standing before the Lord waiting for an answer with composed stillness of being. It is also possible that Habakkuk was expressing his sense of priesthood as the prophet of God, to present Israel’s case to the Lord. The added sense to “confide,” which the verb can carry, would fit with Habakkuk’s brutal honesty with the Lord. It concerns his serious questions relating to יהוה’s choice to allow wicked Babylon to besiege Jerusalem.⁵⁰¹ Certainly the NIV’s translation of “complaint” (תוֹכַחְתִּי – Hebrew), demonstrates the depths of the intimacy of Habakkuk’s relationship with God. He seems to feel he can make his greatest doubts, fears and anger known to the Lord. His “stand” is that of a man who is used to “confiding” in God, as one would a respected friend.⁵⁰² God can deal with this realism.

The “confiding stand” is also described as a “stance” (וְאֵתִיצְבָה – Hebrew). It can also be translated “to station oneself”. Habakkuk has a definite posture in his “confiding stance”. Combining these elements he seems to be posturing his being in this “confiding.” He has run out of complaints and now he must wait for what is for him a real response from יהוה. For postmodern people such a “waiting stance” could be expressed in terms of a search for meaning. In the first place this is occurring in the contemporary scene outside the old Enlightenment worldview. It just so happened, that Jesus and the prophets also lived outside this episteme.

⁴⁹⁹ Habakkuk 1

⁵⁰⁰ Davidson B., The Analytical Hebrew and Chaldee Lexicon, Grand Rapids: Regency Reference Library, Zondervan, 1980, p. 602

⁵⁰¹ Habakkuk 1

⁵⁰² The term often translated fear in the bible essentially means respect in biblical terms. Habakkuk trusts the Lord as a respected master and friend, this is how he is able to make authentic complaints to God, Habakkuk chapter 1

The energy of Enlightenment rationalism has burnt out for many, as Newbigin warned (See on chapter 1). There is a real sense of an exhausted fuel supply. Newbigin's, and Polanyi's, remarks about returning to God as the source of knowledge, inform a post-critical stance based on the pre-critical prophets.⁵⁰³ In terms of Habakkuk's posture, on the wall of Jerusalem, he had burnt out the energy of his complaint. He had his theology of God challenged. He positioned himself overlooking the Babylonian army seeking a revelation beyond his rational capacity. He wanted to make sense of his questions by seeking prophetic revelation. This approach to finding knowledge, beyond the Enlightenment terrain is suggestive of what Newbigin might have meant by returning to God as the source of all knowledge.

This is the state of post-criticism. Enlightenment fuel has burnt the house of humanism down meaning the divine gasoline is being sought with new experiments in spirituality. The critical entry point to communing with God is for a person to seek God beyond the empirical and rational world. For Habakkuk this "Waiting" was presupposed contextually.⁵⁰⁴ This "watching-confiding-stance" was defined by giving the "complaint" to Yahweh with a sense of "anticipation" for an answer.

Hence it is suggested that the practitioner that wants interface with the prophetic voice, needs to still thought processes to meditative Alpha Wave readiness (See on chapter 3).⁵⁰⁵ This was arguably the means the ancient prophets used to come to a point of inner poise. It was associated as silent focused, thoughtless, waiting for $\nu\lambda\theta$ intersection (See on chapter 1). This was the primary step in the process of listening for the prophetic voice. This has to be the "stance" of the post-critical missional theologian as well. It may seek to derive new Spiritual missional theology toward originating the Missio Dei in real terms.

Theology is not just about systems of thought alone. It must also include encounter with a divine source of theology – the Spirit of God.⁵⁰⁶ Rational linear logic has its place in theology but it will find its powers enlarged by intuitive spontaneity. A new media to do popular theology can be by a joining of the intuitive voice and the rational reflective component. Indeed given that bible study has become rare for many evangelical Christians it

⁵⁰³ See on Chapter 1

⁵⁰⁴ Habakkuk exhausts the energy of his complaint in chapter 1, he can say no more, or do nothing to remove the Babylonian army from around the walls of Jerusalem in 597BCE so all he can do is wait for the Lord to answer, see on Habakkuk 1:1, 2

⁵⁰⁵ Virkler Mark & Patti, How To Hear God's Voice, USA: Destiny Image, 2005, chapter 3

⁵⁰⁶ Romans 8:12-16, 26

is suggestive that it has had its day to inspire meaningful interface with its object – God. It has shaped people to lose interest in the God of linear rational schema portrayed in published bible study resources. Theology needs to be liberated from Enlightenment Rationalism as its sole arbiter. It needs to be refocused in finding God himself through the Spirit of prophecy balanced by Scriptural counsel.⁵⁰⁷ This is what Paul seemed to envisage in Romans 8 and 1 Corinthians 2 and 14.

There is much tradition surrounding my suggestions within Christian history and praxis. Joyce Huggett in her popular seminal work, “Listening to God Hearing His Voice,” turns the reader’s attention to James’ Borst’s teaching on prayer. She highlights how this enriched her experience of the preparation needed to come into God’s presence.⁵⁰⁸ She writes:

“.....As I wrote, my understanding of the nature of contemplative prayer deepened. I saw that contemplative prayer is essentially listening prayer.”⁵⁰⁹

She outlined the steps she took following Borst. **The first** was to find a place and time in which to approach God. The place needed to be comfortable, free from unnecessary distractions and noise. The time needed to fit into life’s demands realistically. It had to be a period etched out in the day in which it could be practically feasible to sustain as a lasting habit.⁵¹⁰ Habakkuk seemed to find the ramparts of Jerusalem the best arena given his concerns at the time.

Secondly, she identified bodily posture to be important.⁵¹¹ In relaxation therapy it is essential to heighten the possibility to rest, and relax, without falling asleep, for a stilling process to be beneficial. I have found that this insight aids me to become still in meditation as well. This is important to identify given that research participants will need this included in their training. If sitting in a chair, it is helpful to have the chin parallel to the horizontal plain. The best means of achieving this is to put a cushion behind the head. Neuro-linguistically (NL)⁵¹² this is thought to give a message to the brain that the subject is relaxed and ready. It aids the posture of readiness. I normally shrug my shoulders a few times and let

⁵⁰⁷ Huddleston M. A., Springs of Spirituality, Missouri: Triumph Books, 1995, Chapter 3

⁵⁰⁸ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, p. 26

⁵⁰⁹ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, p. 26

⁵¹⁰ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, pp. 27,28

⁵¹¹ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, p. 26 - 28

⁵¹² Dr Tosey P. & Dr Mathison J., Introducing Neuro-Linguistic Programming, Centre for Management, Learning & Development, School of Management, University of Surrey, Guildford, Surrey GU2 7XH, UK

them drop into a relaxed position. I open my hands with palms faced upwards, as an NLP trigger to catalyze receptivity neurologically. Ancient prophets no doubt had their own practices that achieved this. Standing with their hands raised was not uncommon.⁵¹³ From an NLP point of view an open posture, triggers an open mind, ready to listen and receive from another.

Letting go of bodily and mental tension can also be useful. Habakkuk cathartically let go of his mental stress by expressing it. Deep diaphragmatic breathing can also be catalytic of meditative Alpha Wave neural function (See on chapter 3). Many participants in the investigation were taught relaxation techniques fundamental to meditative states of being. From an NLP point of view the automatic nervous system is put into a state of physical rest by deep breathing and other relaxation approaches. These can also facilitate a related sense of heightened awareness and expectation for those practiced in the art of meditation.⁵¹⁴ Habakkuk waited and stilled his being. It is not clear what practices he used beyond probable raised arms (given his Middle Eastern culture) catalyzing NLP openness.

Huggett suggests a phase of experimentation can be utilized during these times.⁵¹⁵ I, like Huggett, sometimes prostrate myself on the floor in a relaxed pose. This too has NLP benefits, in heightening awareness, a sense of trust, and a readiness to be vulnerable and receptive. Moreover, it is important to remove any visual distractions. Habakkuk had one huge distraction before his eyes as he stood on the wall (Nebuchadnezzar's troops). As mentioned already he seemed to cathartically lessen the inner impact on his psyche by expressing his anxieties and complaints to God, transparently and honestly. He probably exhausted these which led to a catalytic Alpha Wave neurological state.⁵¹⁶ Huggett then moves on to what is termed "**Phasing-in to stillness.**"⁵¹⁷ She comments:

“John Donne used a memorable phrase to describe the prelude to prayer: ‘To tune the instrument at the gate.’ Both James Borst and Robert Llewellyn emphasized the need for a **phasing-in period**: a few moments when we can re-focus from the

⁵¹³ Psalm 28:2

⁵¹⁴ Nelstrop L., Christian Mysticism An Introduction to Contemporary Theoretical Approaches, Surrey: Ashgate, 2009, pp. 61, 131, 183, 185, 187-188, 198, 201

⁵¹⁵ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, p. 29

⁵¹⁶ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, pp. 30,31

⁵¹⁷ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, pp. 32, 33

concerns of the day, relax and open ourselves to attentiveness to the Spirit of God which is contemplation.”⁵¹⁸

What Huggett terms “contemplation” relates to a state of relaxation and inner focus on some level, as a creative space of silent waiting. This is the destination required by the phasing in process. Participants received orientation in such practices.

Another level is the deliberate preparation to listen period.⁵¹⁹ Meditative spiritual Christian music has an attendant NLP trigger action. It is arguably a means that can facilitate the Amygdala and Pineal glands (found in the brain)⁵²⁰ to prepare the subject for an altered state of conscious readiness (See on chapter 3). Huggett concludes her discussion:

“.....the prayer techniques I have described became a regular part of my routine. **This did not result in complacency, however.** I was always greedy for more. I say this with no sense of pride. With the realization that prayer is a gift of God came the awareness that even the desire to pray **had been engrafted by God himself.** No one could work himself up to want to meet God in the way I thirsted for his presence at that time. It was a pure precious gift.”⁵²¹

It is important to remember that none of the techniques discussed in this section can make God communicate. Rather they prepare the ground for a greater readiness to listen and take time to be still. Praying for God’s presence, alongside this set aside space for him, seems like an important first step. It is probably similar to the ancient prophet’s practices although they seemed to have much more time for meditation than is on offer today.

Analysis - Step 2

The sense of Habakkuk looking to see (מִשְׁמְרֵי – Hebrew to watch and וְאֶצְפֶּה – Hebrew to see and לְרֹאוֹת – to see with prophetic inner vision) what God would communicate (יְדַבֵּר Hebrew in future – to say words which also take on incarnational reification),⁵²² concerning his complaint, is typical to Hebrew prophets.⁵²³ The Semitic mindset on a prophetic level started with pictures that then formed language. Really language is a series of fast flashing pictures which run unconsciously through the human

⁵¹⁸ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, p. 32

⁵¹⁹ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, pp. 33,34

⁵²⁰ Consult chapter 3

⁵²¹ Huggett J., Listening to God hearing his voice, Hodder and Stoughton, UK, 1996, pp.34,35

⁵²² <http://muslim-responses.com/The Word of God /The Word of God>, 26/02/2012, 13:51

⁵²³ Consider John’s experiences recorded in Revelation 1

mind. The hieroglyphs were formed on basic representations of objects at first.⁵²⁴

These speak to the thesis of image-bearing in the unconscious mind with related sounds to verbalize understanding. Cognition and language seem to be tied to images.⁵²⁵ A simple experiment demonstrates this. Asking a number of subjects to say what picture comes into their minds when the word “love” is uttered to them, leads to reports of images such as mother, father, husband and wife etc. The sense of the feeling of love is emotively connected with images.⁵²⁶ These may catalyze emotional affective schemas,⁵²⁷ in a string of picture feeling relationships.⁵²⁸ Human schemas seem to be combinations of picture-affective-word constructs actualized in the brains language center.⁵²⁹ They seem to be related by the mind as complex comparative linkages. They are probably strung together in the human psyche relating them to sounds, feelings, pictures and words.⁵³⁰

For the prophet Habakkuk language grew out of pictures which had intuited meanings, feelings and cognitions built around them. They came together in his mind through constructs thought to have been catalyzed by Revelation Knowledge. This knowledge is described by Paul (The apostle) to come through the direct agency of the Holy Spirit.⁵³¹ Habakkuk waited to “see” what the Lord would say to him.⁵³² Isaiah spoke of what he saw.⁵³³ Jeremiah declared visions he had.⁵³⁴ Ezekiel⁵³⁵ and Daniel described inner optical phenomena⁵³⁶ seen on a kind of inner screen, with the mind’s

⁵²⁴ Gardiner A. Sir, Egyptian Grammar being an Introduction to the Study of Hieroglyphs, Oxford: Griffith Institute, 1994, Introduction

⁵²⁵ Gardiner A. Sir, Egyptian Grammar being an Introduction to the Study of Hieroglyphs, Oxford: Griffith Institute, 1994, Introduction

⁵²⁶ I have conducted simple experiments that have obviated the relationship of images to the way the brain seems to associate, pictures of loving actions, with reinforced feelings that are pleasurable and words used syntactically. See also on Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, Units 14 - 16

⁵²⁷ Ellis A., Rational Emotive Behavior Therapy: It Works for Me--It Can Work for You, NY: Prometheus Books, 2004

⁵²⁸ Ellis A., Rational Emotive Behavior Therapy: It Works for Me--It Can Work for You, NY: Prometheus Books, 2004

⁵²⁹ Ellis A., Rational Emotive Behavior Therapy: It Works for Me--It Can Work for You, NY: Prometheus Books, 2004

⁵³⁰ Ellis A., Rational Emotive Behavior Therapy: It Works for Me--It Can Work for You, NY: Prometheus Books, 2004

⁵³¹ Eph. 1:16 - 18

⁵³² Habakkuk 2:1,2

⁵³³ Isaiah 6

⁵³⁴ Jeremiah 3

⁵³⁵ Ezekiel 1 and 20

⁵³⁶ Daniel 7

eye.⁵³⁷ Peter has a visual dream on a house top in Joppa.⁵³⁸ It is a complex interaction between video clips, affectations and conversations.⁵³⁹ The book of Revelation is the classic example of things John saw in visions.⁵⁴⁰

The second step is to have focused attention on the intuitive mind. It is to wait for spontaneous pictures to appear to the inner eyes of the heart.⁵⁴¹ A key aspect of this stillness and waiting process is to look to Jesus as the agent of revelation.⁵⁴² A famous New Testament Scripture in this connection is:

“Let us fix our eyes on Jesus, the author and perfect-er of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.”⁵⁴³

It is this Christ centered focus which may be termed the inner attitude of seeking spontaneous intuitive impressions. There is strong Scriptural evidence that Christ gives the Holy Spirit⁵⁴⁴ to those who ask:

“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

"Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"⁵⁴⁵

This LkR promise suggests that God can be trusted to protect those who seek deeper mystical encounter with him. It may be discerned as a real source of Christian gnosis. LkR does not use the word γινωσκω (Ginosko – Greek word for knowledge as experience). However, the sense of the

⁵³⁷ Ephesians 1:16-18

⁵³⁸ Acts 10:1-8

⁵³⁹ Acts 10:1-8

⁵⁴⁰ Revelation 4 and 5

⁵⁴¹ Virkler M. and P., How To Hear God's Voice, USA: Destiny Image, 2005, chapter 4

⁵⁴² Turner M., The Holy Spirit and the Spiritual Gifts, Peabody: Hendrickson, 1996, Chapter 5

⁵⁴³ Hebrews 12:2,3 NIV

⁵⁴⁴ Paton D. M. (Ed), Selected Writings of Roland Allen, The Ministry of the Spirit, Grand Rapids: Eerdmans, 1970, Chapter 1

⁵⁴⁵ Luke 11:9-13 NIV

passage suggests that the experience of the Spirit's presence will be a good one. The Locative orientation of "your Father in heaven," with its attendant object, "the Holy Spirit," presents the relational nexus of what is to be perceived as an interior familiarity of God's reality. LkR's development of this interior realization by the outer manifestation of giving glory and praise to God on the Day of Pentecost is evident to his theological schema. The first disciples received this interior experiential knowledge of God for themselves.⁵⁴⁶ LkR's preoccupation with the Holy Spirit is well accepted by scholars as inimitable to his Christological Pneumatology.⁵⁴⁷

As noted before his pneumatology reaches an apex of development by describing the Holy Spirit as the Spirit of Jesus'.⁵⁴⁸ In this sense a two part link can be made between Jesus' declaration that promised believer's they could trust God to give his Spirit, with the later affirmation that in actuality it was proffered by LkR as "the Spirit of Jesus'".⁵⁴⁹ The relationship between God as Father, the Holy Spirit and Jesus makes for a probable undeveloped Trinitarian and Christological Pneumatology in Lukan thought.⁵⁵⁰ πνευμα Ιησου (Greek – Pneuma Iesou – Spirit of Jesus') in Acts 16:7, is from a text critical point of view an "A" certainty for being original in the archetype.⁵⁵¹

It is in this famous Acts passage that LkR had the apostle Paul receive a:

“ωφθη, ανηρ Μακεδων τις ην εστως και παρακαλων αυτον και λεγων, Διαβας εις Μακεδονιαν βοηθησαν ημιν.”⁵⁵²

This ωφθη (Ophthe - vision) is in the aorist passive of the verb οραω (Horao - appearing of a vision). It is used of something seen as a vision at a particular point in time.⁵⁵³ The recipient of the vision (Paul) obtains the action of the verb in the passive voice. This indicates that it was completely derived from beyond his manufacture. Paul's vision

⁵⁴⁶ Acts 2:1-5

⁵⁴⁷ Barrett C. K., The International Critical Commentary Acts, Vol. 1 chapters 1 – 14, T and T Clark, UK, 1998, pp. Chapter 2; Caird G. B., Saint Luke the pelican New Testament Commentaries, Penguin Books, Singapore, 1983, pp. 34 – 44; Wilcock M., The Bible speaks today the message of Luke, IVP, UK, 1979;

⁵⁴⁸ Acts 16:6 – 10.

⁵⁴⁹ See on note 432

⁵⁵⁰ See on Luke 11:13 and compare it to Acts 1:1-8 and 16:6 – 10.

⁵⁵¹ Institute for New Testament Textual Research, The Greek New Testament, Third Edition, United bible Societies, Germany, 1975, p. 480

⁵⁵² Acts 16:9, The Greek New Testament,

⁵⁵³ The Greek New Testament, p.126

Hermeneutic-ally comes from a christologically derived pneumatology. This focus is essential for the Christian who seeks revelation knowledge. There needs to be trust that if someone focuses on Jesus, asking for his Spirit, then the vision can be more readily assigned to him. This insight was essential for research participants to trust.

The relationship to the discussion of Habakkuk is important. It is noticeable that visions and dreams have the sense of verbal passivity on the part of the recipient. Both Paul and the prophet had to be in the passive role of waiting for God to respond. Neurology makes great sense of this. The following chapter indicates Alpha Wave neural activity catalyzes functionality of the spiritual modalities in the brain. This is important in order to help test subjects to be properly prepared to take part in the experimental process.

Analysis - Step 3

Spontaneity is the key word for the third step. Habakkuk did not boil up his own Revelation from God, as the false prophets are said to have done.⁵⁵⁴ Rather the prophet is the **נְבִיא** (Hebrew - One who is called by God and experiences prophetic phenomenon).⁵⁵⁵⁵⁵⁶ “**נְבִיא**” means, at root level, “To bubble up.”⁵⁵⁷ By implication Habakkuk’s revelation came from a source outside of his own person or being. He did not cook it up (Hebrew **זָיַד**⁵⁵⁸ used of the false prophets). It came as spontaneous thoughts, ideas and pictures. Strangely enough what Habakkuk looked for came to him as words.⁵⁵⁹ This same paradox comes over in Revelation when the writer turns to “see the voice who spoke.”⁵⁶⁰ John seemed to know the inner voice so well that he turned to see it when he heard it.⁵⁶¹ It was an old friend.

⁵⁵⁴ Virkler, How to hear God’s voice, p. 53

⁵⁵⁵ Harrison, 1969 , pp. 741 - 742

⁵⁵⁶ Virkler, 2005, pp. 53, 54

⁵⁵⁷ Virkler, 2005, pp. 53, 54

⁵⁵⁸ Davidson B., The Analytical Hebrew and Chaldee Lexicon, Grand Rapids: Regency Reference Library, 1850, p. 236

⁵⁵⁹ Habakkuk 2:1-10

⁵⁶⁰ Revelation 1:12

⁵⁶¹ I have suggested this already in my ebook, Hardy A., Future Worship in the Present, Buffalo: Lamad, 2006

Analysis - Step 4

Indeed this brings the fourth step into focus. It is recording or writing down (Hebrew **קָתוּב** – write down – inscribe) the vision. In terms of Habakkuk's experience it seems he was told to inscribe it on tablets of stone.⁵⁶² Writing what God seems to be revealing really does help to consciously process spontaneous thoughts, ideas, pictures and flowing words (See on chapters 3 and 4).⁵⁶³ Participants in the research will be asked to record what they receive. It is known that writing down what comes in meditative states can help the process, as it seems to suspend the brains rational function to try to analyze a thing (See on chapter 3). It helps maintain focus on the hyper lucid state and its processing. It will also be vital to make recorded dated entries for participants (See on chapter 4).

Examples of what might be termed journaling spontaneous revelation can be identified in the Bible. The book of Revelation is a prime example.⁵⁶⁴ John records his apocalyptic encounter with Jesus:

“I was in the Spirit on the Lord's Day, and I heard behind me a loud voice like the sound of a trumpet, saying, ‘Write in a book what you see.’”⁵⁶⁵

Virkler comments:

“Being ‘in the Spirit’ suggests that he had quieted himself down. ‘Hearing a voice’ means he is hearing a voice – in this case the voice of an angel – and it is not quite so soft as the ‘still, small voice’ of God. ‘Writing in a book’ is journaling, and ‘what he sees’ indicates the use of vision. So once again we see a prophetic writer in Scripture using all four keys [steps] at one time to receive revelation from God – and, in this case, two visions which last 22 chapters.”⁵⁶⁶

The string of prophetic preparations to dialogue with God is seen in both Testaments. Virkler comments:

⁵⁶² Habakkuk 2:1,2

⁵⁶³ I have a number of case examples. One of my students called Thomas finds it much easier to keep focussed on flowing spontaneous revelation as he writes it down. This is also true for another student named Tara.

⁵⁶⁴ Notice in Revelation chapter 1 how John is told to write down what he sees; Also consult, Darrell W. Johnson, *Discipleship on the edge an expository journey through the book of Revelation*, Regent college publishing, Canada, 2004

⁵⁶⁵ Revelation 1:10,11 NASB, See Johnson, chapter 2

⁵⁶⁶ Virkler, 2005, p.143

“Hearing God’s voice is as simple as quieting yourself down, fixing your eyes on Jesus, tuning to spontaneity, and writing.”⁵⁶⁷

Because 21st Century Western people are the byproducts of rationalism this statement is shocking. Surely it cannot be that simple! However, in my own personal, documented journey into this field, I have found the statement holds true. It has been my rationalism which has been the barrier. It is like having to learn a new language all over again. The fundamental premise holds true in my experience. However, I have had to learn how to stop trying to get the answers to my theology by analysis alone.

In my experience of journaling, whilst experimenting with meditation,⁵⁶⁸ there is a definite sense of thoughts coming spontaneously from beyond my mind. It was because of the personal value this has brought to my spiritual development that I chose to research other’s experiences to see if they held up to broader scrutiny. Hence I have critical reflected on findings in this dissertation (See on chapter 5).

New Testament Mysticism and Prophecy

A narrative that has been out of vogue for some years, among the main stream denominations, has been that of Christian prophetic mysticism like that exemplified by JhR’s Messiah. Reasons for this vary. A general suggestion is that the Christendom model of hierarchical church leadership structures, has not found mystical exploration a friend of systemic stable church management systems, among members. Fears about fanaticism have probably side-lined exploration. This is no different to Jesus’ own historic declaration that the prophets of old were unwelcome voices of God on the fringe, who were imprisoned like Jeremiah, executed like John the Baptist and crucified like Jesus. Stephen the first martyr after Pentecost spoke as a prophet and was stoned as a false one.⁵⁶⁹⁵⁷⁰

Hence it is not surprising if the Christian community may not readily welcome such voices. There is good tradition to testify to its troubling insistence toward uncomfortable change. The intuitive and creative also seems to catalyse new ways of seeing things that can challenge the status quo leading to unwelcome change. Biblical history seems to nuance the

⁵⁶⁷ Virkler, 2005, p 143

⁵⁶⁸ I have kept a journal from time to time especially when God seems most active

⁵⁶⁹ Acts 6 and 7

⁵⁷⁰ Blaiklock E. M., The Acts of the Apostles a Historical Commentary, London: The Tyndale Press, 1963, pp. 74-79

insight that failure to listen to the prophets often led to very unwelcome changes that could have been avoided with less pain.⁵⁷¹ Its Johannine iteration particularly nuances the mystical dimension as Hurtado recognises.⁵⁷²

I do not mean the negative mysticism that reigned during the dark ages and Middle Ages. It maintained God could not be known (see below). Neither do I mean that form of mysticism which leads to seclusion and withdrawal from the world. I would rather portray it as the Pauline mysticism which spurred him on to action to share the prophetic message of the crucified and risen Jesus.⁵⁷³ The Johannine Jesus promises his disciples that when he had returned to the Father the Spirit would continue his prophetic mission by leading them.⁵⁷⁴ By way of comparison it is the positive mysticism of LkR that depicted the influence of the dynamic Spirit of Jesus' that continued to guide the church.⁵⁷⁵ It gave its mission vigorous energy.⁵⁷⁶ It is this kind of enthusiasm that the early believers were said to have sensed that propelled them to activism.⁵⁷⁷

Moreover, Newbigin's insights require that the theology of mission be Trinitarian.⁵⁷⁸ He is also suggestive that the Spirit leads its propulsion.⁵⁷⁹ He does not disclose a mystical theology but its positive texture is needed in order to converse with the undomesticated Spirit.⁵⁸⁰ Pinnock posits the need for a prophetic mystical voice like that of JhR to lead the continuing Mission.⁵⁸¹ He declared the three persons of the Godhead need to define a theology of mission.⁵⁸² Focussing on the Father as owner of the cosmos means that the church may go out to reclaim every space to him. It seemed evident to JhR from Jesus' own ministry that he did what he saw the Father doing. He prophetically lived out his message.⁵⁸³ If Bauckham's⁵⁸⁴ insistence that the Johannine literature be considered to be

⁵⁷¹ Rogerson J. W. and Lieu J. M., The Oxford Handbook of Biblical Studies, Oxford: Oxford University Press, 2008, Chapter 22, Article by Rooke

⁵⁷² Hurtado L. W., Lord Jesus Christ Devotion to Jesus in the Earliest Christianity, Grand Rapids: Eerdmans, 2005, pp. 400-402

⁵⁷³ Acts 9:1-12 & Galatians 1

⁵⁷⁴ John 16:12-16

⁵⁷⁵ Hill D., New Testament Prophecy, Basingstoke: Marshall Morgan and Scott, 1985, p. 113

⁵⁷⁶ Acts 1:8; 4; 5; 16:6-10

⁵⁷⁷ Acts 1:8 – Dunamis – Greek for power/energy

⁵⁷⁸ Newbigin, p. 54

⁵⁷⁹ Newbigin, p. 54

⁵⁸⁰ Newbigin, pp. 54, 55

⁵⁸¹ Pinnock C. H., Flame of Love a Theology of the Holy Spirit, Downers Grove: IVP, 1996, pp. 134-135, 141-147

⁵⁸² Newbigin, pp. 54, 55

⁵⁸³ John 5:19, 20

⁵⁸⁴ Bauckham R., Jesus and the Eyewitnesses the Gospels as Eyewitness Testimony, Grand Rapids: Eerdmans, 2006, Chapters 14 and 15

based on testimony coming from a disciple of Jesus is right, then it is important to particularly appreciate his recorded testimony. This is despite scholarly assertions to the contrary denying it any historical credibility.⁵⁸⁵

Mystical encounter with the Father led to exteriorised missional engagement not segregation from the world for the JhR' Jesus.⁵⁸⁶ The focus on the Son pointed toward engagement in the Messianic version of mystically driven mission – interfacing with the lost.⁵⁸⁷ JhR demonstrates Jesus' passionate desire to liberate individuals to a deeper experience of God.⁵⁸⁸ The woman at the well of Sychar was aided to discover profound connectivity “in Spirit and in truth”.⁵⁸⁹ JhR had her community react positively to her testimony about her encounter with Christ. It led them to concur positively with her witness, “Come see a man who told me all that I ever did.”⁵⁹⁰ Jesus bodied-forth the prophetic voice to them. JhR seemed to imply that the Spirit's witness catalysed concurrence among the people of Samaria.⁵⁹¹ There appeared to be collective inspiration to share corporate intimacy with the Messiah. They sought to compel him to remain with them.⁵⁹² JhR would have it that the spiritual impact that was fostered actualized the local people of the village to embrace something of Christ for themselves.⁵⁹³

Communion with the Messianic incarnational spirituality will arguably actualize participation in its outward motivation to serve whole estranged communities. This is certainly what JhR Jesus declared to the woman as the worship that was on offer “in Spirit and in truth.”⁵⁹⁴ Hence a socialized Messianic theology protects from the classic problems of a Pneuma-centric mysticism. Engagement with its Spirit should catalyse a life of service and activist love toward others. This is what JhR's story of the woman at the well probably articulates. Hence an inner mystical connection with the prophetic voice of Christ may promote its activation, beginning as an interior hyper lucid missional passion for others. It could then lead to an exteriorized craving toward action for other creatures healing.

⁵⁸⁵ Bauckham R., Jesus and the Eyewitnesses the Gospels as Eyewitness Testimony, Grand Rapids: Eerdmans, 2006, Chapters 14 and 15 – Bauckham nuances some objections

⁵⁸⁶ John 3:1-16; 4:1-20 etc.

⁵⁸⁷ Dunn J. D. G., New Testament Theology an Introduction, Nashville: Abingdon Press, 2009, pp. 35-37

⁵⁸⁸ John 4:1-24; 14 - 16

⁵⁸⁹ John 4:20 - 24

⁵⁹⁰ John 4:29

⁵⁹¹ John 4:42

⁵⁹² John 4:40

⁵⁹³ John 4:42

⁵⁹⁴ John 4:20-24

Hence the woman went to tell her own community about this Jesus. They too could witness his importance. JhR's Christ started by revealing the deep secrets of her heart that freed her to sense his acceptance of her as a person in her own right. She could go back to her village with her head held high telling them that this man had accepted her. The wonder to her was that this self-declared Jewish Messianic figure had not only spoken to her, a woman, but he had also accepted her as a Samaritan although himself a Jew. Now she could hold her head high once more in her community. This trumped any judgments that had limited her sense of significance coming from the Samaritan community because of her life style. It is important to remember JhR is writing for his community. Hence an attitude of openness and acceptance is modelled by the Messiah for them to mimic.

The JhR community is also on view through the gospel's prophetic mysticism. It may be defined as the exploration of the intuitive world of spontaneous connection.⁵⁹⁵ JhR's Jesus exemplified that this will be a disciples experience after having returned to his Father.⁵⁹⁶ It is probably no surprise that Bultmann et al. articulated that the Johannine literature was a variant of Gnosticism, rather than being historically related to the early synoptic Judean Christian tradition.⁵⁹⁷ Metaphysics became very suspect and unreliable in the view of the modern church, as it embraced a more rational Sola Scriptura approach. By it they determined its doctrine, dogma and systematic theology. It possibly found its inception in Lutheranism's appeal to reason and Scripture alone and Erasmus's humanism et al.⁵⁹⁸

Systematic theology slowly emerged over the years under protestant German influence to be seen as being in direct antithesis to a metaphysical and spiritual aestheticism.⁵⁹⁹ Experience was down played and rational theology entered the universities and the ministerial training seminaries.⁶⁰⁰ It is important to underline that Schleiermacher reacted against this tendency.⁶⁰¹

⁵⁹⁵ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in the Earliest Christianity, Grand Rapids: Eerdmans, 2005, pp. 400-402

⁵⁹⁶ Acts 1:8-11

⁵⁹⁷ Bultmann R., The Gospel of John a Commentary, Philadelphia: The Westminster Press, 1971, pp. 1 - 12

⁵⁹⁸ Davies B., Philosophy of Religion a guide and Anthology, Oxford: Oxford University Press, 2000, pp. pp. 43, 71 – 72, 94

⁵⁹⁹ Holder A (Ed), The Blackwell Companion to Christian Spirituality, Oxford: Blackwell-Wiley, 2011, Chapter 3, Article by Thurston, The New Testament in Christian Spirituality

⁶⁰⁰ Holder A (Ed), The Blackwell Companion to Christian Spirituality, Oxford: Blackwell-Wiley, 2011, Chapter 3, Article by Thurston, The New Testament in Christian Spirituality

⁶⁰¹ Pannenberg W., Systematic Theology, Vol. 1, Edinburgh: T & T Clark, 1991, pp. 40, 66, 74, 93, 97,

I will argue that the type of prophetic mysticism most readily nuanced by the JhR' Jesus, motivated his activist passion inspired by his sending from the Father to reclaim the whole cosmos.⁶⁰² JhR's theology is cosmic and totalizing in its presentation of the deities' mission.⁶⁰³ It is also dualistic⁶⁰⁴ in the sense that it pictures a negative and positive spiritual world to be faced and contended as realisms in their-own right. This is particularly evident in terms of JhR's polemic against Jewish leaders termed by Christ "children of the devil".⁶⁰⁵ Over against this worrying portrayal that has so often been used to demonise the Jewish race quite wrongly, is the depiction of a very Jewish Jesus who bodied-forth a positive prophetic portrayal of God. The Messiah for JhR reveals a new type of Lord – he is present as one who serves and declares disciples to be friends.⁶⁰⁶ This iteration is highly relational and is suggestive of Father, Son and Spirit all being interconnected, in this estimation of intimate desire with their followers.

N. T. Wright has suggested that had not the doctrine of the Trinity been assigned as a theological designation descriptive of the life of Father, Son and Spirit, then it would have needed to be invented for present day theology.⁶⁰⁷ JhR certainly seems to portray a mutual inter-connection of the three with the many believers.⁶⁰⁸

The prophetic mysticism of Jesus for JhR is represented to be driven by the sending Father's love.⁶⁰⁹ It finds Christ, on the eve of his arrest, informing his disciples that the Spirit was to be sent to them so they would not be orphaned of his presence.⁶¹⁰ The counsellor would catalyse the same sort of prophetic mystical phenomena as Christ demonstrated to the disciples.⁶¹¹ It would propel them to share the Spirit's passion to tell the

101, 104 – 105, 112, 117, 125, 128 – 129, 154 – 155, 165 – 166, 291, 300, 363 – 364, 392 – 393, 395, 397, 404 – 405, 418 – 419, 443 – 444; Schleiermacher F., The Christian Faith, 2 Vols, NY: 1963

⁶⁰² Hurtado L. W., Lord Jesus Christ Devotion to Jesus in the Earliest Christianity, Grand Rapids: Eerdmans, 2005, pp. 400-402

⁶⁰³ Dodd C. H., The Interpretation of the Fourth Gospel, Cambridge: Cambridge University Press, 1970, Chapter 1

⁶⁰⁴ Dodd C. H., The Interpretation of the Fourth Gospel, Cambridge: Cambridge University Press, 1970, Chapter 1

⁶⁰⁵ John 8:44

⁶⁰⁶ John 13:12-17; 15:15

⁶⁰⁷ Wright N. T., The New Testament and the People of God, London: SPCK, 1993, p. 448

⁶⁰⁸ John 14:18 - 26

⁶⁰⁹ John 17:25, 26

⁶¹⁰ John 14:18

⁶¹¹ This is implied in the manner that JhR articulates that his community would receive mystical insight from the Spirit as replacement for Christ as another counsellor; John 14:18 – 26; 16:12 - 16

world about Jesus the Son.⁶¹² This sounds very much like the later developed theology of economic and imminent Trinity.⁶¹³ The Christian mystical prophetic voice does seem to catalyse a depth of intimacy with God (See on chapter 6). It could be claimed to share in the Cappadocian Trinity's passion to portion its' self-defined being to help found the ontological value it has put on each person, designed to share its image.⁶¹⁴ It seems to propel people to share its love with other selves because it has enabled them to realise their significance and value to God.⁶¹⁵ This is broadly what seems to be the evidence by way of consideration of JhR's theology of Jesus' and it meant to be formed in the first instance, for its community.⁶¹⁶ It prophetically exemplified metaphysical interface with the Father's sending propulsion based on his love for all of creation.⁶¹⁷ This prolegomena founds the basis to my theological episteme that argues that God communicates by way of the mystical prophetic voice (Precognitive-ly).

Listening to the God Who Speaks – Applied Pneumatology

A practical applied pneumatology that seeks to understand the biblical phenomena that seemed to be utilized to communicate by the prophetic voice needs to be nuanced by pastoral theology. Indeed it may be argued that JhR was an early exponent of spiritual and pastoral theology for his community. Bockmuehl discusses factors that can stop Christians seeking to hear the God who speaks. It seems that JhR and LkR were keen to keep on stimulating this phenomenal genre for their communities. Bockmuehl nuances the historical discussion:

“The biblical invitation and command to listen to God has not always found true representation in the history of Christianity. At times it has fallen under debris from which it has needed retrieving. Two heresies are particularly notorious in this respect: passivism (or quietism) and activism. These two

⁶¹² John 17:18 compare to 16:12- 16

⁶¹³ Davis S. T. & Kendall D. & O'Collins G, The Trinity, Oxford: Oxford University Press, 2004, Chapters 5 and 6
Pinnock, Flame of Love a Theology of the Holy Spirit, Downers Grove: IVP Academic, 1996, pp. 59, 93, 117

⁶¹⁵ Davis S. T. & Kendall D. & O'Collins G, The Trinity, Oxford: Oxford University Press, 2004, Chapter 12; Fiddes P. S., Participating in God A Pastoral Doctrine of the Trinity, Louisville: Westminster John Knox Press, 2000, Chapter 2

⁶¹⁶ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in Earliest Christianity, Grand Rapids: Eerdmans, 2003, pp. 400 - 402

⁶¹⁷ Pinnock, Flame of Love a Theology of the Holy Spirit, pp. 190, 199, 274, 198, 186, 213, 194, 196, 197, 199, 211 – 212, 241

heresies reveal imbalances in the biblical charge to bring theory and practice together.”⁶¹⁸

He further elaborates how these two hindrances may operate:

Passivism:

“Our exploration of obstacles to listening to God starts first with passivism, which, since it assumes that nothing is left to be done, requires no waiting or listening for God’s command. This hardy streak of heresy in the history of the church claims that all there is to be done has been perfected by God and in Christ. The theology of this movement expects no change in human attitudes as a result of the coming of Christianity. Here, salvation is seen solely in transcendent terms: God merely flips a switch from ‘Guilty’ to ‘Innocent’.”⁶¹⁹

Activism:

“The second philosophical attitude that obstructs listening to God is activism. This attitude has arisen out of personal autonomy and self-determination introduced by Enlightenment ideology, which still engulfs us today in the form of a quest for human independence and autonomy with relation to the will of God. Humanity has ‘grown up’ and now wants to take its rightful place in the world, each individual determining his or her own life and destiny. The Protestant Reformation suggested that people should not, with ‘implicit faith,’ listen to the human traditions of the Roman Church, but should, without intermediaries, listen to the gospel themselves; the Enlightenment demands that the individual not listen to anybody, but decide everything (even about the gospel) personally. In the quest for self-determination, listening and liberty of decision are incompatible.”⁶²⁰

Both conditions tend to be extreme and over-stated. However, over-statement can reveal underlying truths. Certainly it seems more difficult for those who have a strong sense of individualism to take other’s points of view seriously, without seeking to assert their own positions. Such an attitude can seriously hinder divine revelation. Postmodernism, reacting to modernism’s dominance has created the individual niche market, in a way

⁶¹⁸ Bockmuehl Klaus, Listening to the God Who Speaks, Colorado Springs: Helmers & Howard, 1990, p. 141

⁶¹⁹ Bockmuehl, p. 141

⁶²⁰ Bockmuehl, pp. 142, 143

that puts the consumer “I’s” wants, at the heart of the provision of more individualized products.⁶²¹ It represents yet another obstacle to hearing God properly or rightly.

The more collective culture that underpins the biblical literature assumes community and reliance on others. It is less prominent than in Western culture. It means that present day people need to start to rely on others more extensively. To realise the great benefits that come from strengths to be found in community life. Paul suggests that God desires a community to be reliant on other members in the body of Christ collectively.⁶²²

The prophetic revelation Gift implies the need to be willing to listen. To discern the God who speaks by the prophetic voice.⁶²³ This is the broad lesson for the Church that comes from JhR’s applied theology. Trust of this ilk must first be formed by trusting others in a community. The two are related testifying to the need for deep fellowship, such as the JhR community seemed to avowedly body-forth.⁶²⁴ John was probably written originally to inform its community how to positively relate to the prophetic voice.

Returning to the theme of Trinity as community, it seems it cannot be fully activated in the church unless people embrace the mystical voice. By this it comes to life. As Karkkainen implies, without pneumatology Christ is dead to the church.⁶²⁵ It is important to learn from LkR’s nuanced development of what catalysed the nascent community. Luke-Acts sets out LkR’s vision for how the church maximised its missional spiritual life:

“Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day’s walk from the city. When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.”⁶²⁶

⁶²¹ Barker, 2008, pp. 343 – 344, 431

⁶²² Fiddes P. S., Participating in God A Pastoral Doctrine of the Trinity, Louisville: Westminster John Knox Press, 2000, Chapters 2-4

⁶²³ Van Gelder C. & Zscheile D. J., The Missional Church in Perspective Mapping Trends and Shaping the Conversation, Grand Rapids: Baker Academic, 2011, p. 163

⁶²⁴ 1 John 1:3

⁶²⁵ Karkkainen, Pneumatology, pp. 30, 31

⁶²⁶ Acts 1:12-14 NIV

Moreover,

“When the day of Pentecost came, **they were all together in one place**. Suddenly a sound like the **blowing of a violent wind came from heaven and filled the whole house where they were sitting**. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the **Holy Spirit** and began to speak in other tongues as the Spirit enabled them.”⁶²⁷

What is essential to note is the emphasis on the togetherness of the early believers. It was when they modeled shared community (Greek Koinonia – the commonality of shared life together⁶²⁸), seeking God’s communal presence, that LkR had them empowered by the Holy Spirit for mission.⁶²⁹

This inducted a new language for mission⁶³⁰ (tongues is symbolic of the catalyzing voice of God). The net result was 3,000 new believers accepting Christ.⁶³¹ Thus the first Christian community was fostered by the Spirit among its repentant members.⁶³² Community was created by God’s presence. Love of service was poured out by the Spirit. The early community loved to share its’ things.⁶³³ However, it must be remembered that service also leads to the need to receive from others as well. Otherwise the nascent community would have soon imploded becoming over-extended and burnt out.

Therefore, the prophetic voice may inspire two missions. The first can be to service within the community. The second can be to propel the community to pour out what has been poured into it. Gifted members of the body build up its frame with new parts. Therefore, the missional voice seems to send the community out to foster growth in the very places where non-believers live their community lives.⁶³⁴ Fresh expressions of Christian Missional communities might be planted in these places, not taking converts back to the sending community per se. Acts demonstrates concentric extension of new mission bases starting from a central nodal point (Jerusalem).⁶³⁵

⁶²⁷ Acts 2:1-4 NIV

⁶²⁸ Holder, 2011, p. 57, article by Thurston

⁶²⁹ Stott J., The Spirit the Church and the World the message of Acts, Downers Grove: IVP, 1990, Chapter 2

⁶³⁰ Acts 2:1-4

⁶³¹ Acts 2:41 (LkR notes “about” RSV 3,000 were added)

⁶³² Acts 2:36 - 40

⁶³³ Acts 2:44, 45

⁶³⁴ Acts 10:1-10 – the Spirit sent Peter on his mission

⁶³⁵ See on Acts 1:8; 2:43 – 47; 8:1; 13:1 – 28; 15; 15:30 – 20:12; 27:1 - 31

What was remarkable about early Christian community was that it was seemingly willing to humbly receive the gift of salvation in deep contrition.⁶³⁶ Peter the apostle acted as the first Kerygmatic prophetic voice to be heard, when the Spirit was poured out.⁶³⁷ LkR had Him actualized by its chrism.⁶³⁸ The LkR apostolic church planted the jubilee community of Jesus the Lord.⁶³⁹ It bodied-forth Jesus of Nazareth declaration that now the Spirit of the Lord was upon them to release captives.⁶⁴⁰ That day the Scripture declared the activation of the prophetic voice for liberation-al mission through Peter.⁶⁴¹ By implication it will keep on being fulfilled until the eschatological climax at Christ's second coming.⁶⁴²

Moreover, the supernatural spiritual gifts articulated in 1 Corinthians 12:1-16, seemed to operate in the light of the qualities of a community inhered by God's love.⁶⁴³ 1 Corinthians 13 is the love passage which can describe the missional church that has been activated by the prophetic voice's intimacy:

“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.”⁶⁴⁴

Paul was eager to help the Corinthian believers realize that although spiritual gifts were an important part of the Bodies life for their community, without love they were useless.⁶⁴⁵ The divisions that existed in Corinth⁶⁴⁶ subverted community life.⁶⁴⁷ When the believers got together to celebrate the Lord's Supper they did not share the common meal together.⁶⁴⁸ They

⁶³⁶ Acts 2:36 - 42

⁶³⁷ Acts 2:6 - 39

⁶³⁸ Acts 2:14-17

⁶³⁹ Luke 4:14 - 18

⁶⁴⁰ Luke 4:14 - 18

⁶⁴¹ Acts 2:14 et al

⁶⁴² Barth K., God Here and now, London: Routledge Classics, 2007

⁶⁴³ 1 Corinthians 13

⁶⁴⁴ 1 Corinthians 13:1-13 NIV

⁶⁴⁵ 1 Corinthians 13:1-5

⁶⁴⁶ 1 Corinthians 1:10

⁶⁴⁷ 1 Corinthians 11:17 – 34; 12:25 – 31; 13:1 – 14:1

⁶⁴⁸ 1 Corinthians 11:17 - 23

selfishly retained provisions for their own divisions.⁶⁴⁹ Paul wanted to point out that central to this eschatological meal was the need for the community to live sacrificially together.⁶⁵⁰ Community life, based on service and willingness to give was founded on the Holy Spirit's infused Agape.⁶⁵¹

In a very important way the supernatural gifts that the Corinthians so proudly declared to be their possession, would naturally declare which spirit inspired them.⁶⁵² Paul's point was that if the Spirit of God was inspiring them then his voice would bear the fruit of love and togetherness demonstrated as unity.⁶⁵³ Hence foundational to the prophetic voice's articulation in the Pauline theology is that love and service were to be its fruit.⁶⁵⁴ The type of prophecy that declared its' self to be God's messages for mission would be those that promoted reconciliation.⁶⁵⁵ Henceforth, the basis for an appealing community for lost seekers would model its plea to them by its caring and supportive posture. Research participants in my study will need to be in good standing within their own Christian communities.

In 1 Corinthians 14 Paul moved on to the worship gatherings at Corinth. It was first of all important to establish the qualities needed for the community's fellowship to become proper worship. Although he wanted to give some instruction on how to make sure a service was meaningful to all who might come, he was eager to encourage them to continue to exercise the supernatural gifts as well.⁶⁵⁶

The gift of prophecy was active at Corinth. The apostle emphasized that its proper exercise would not only lead to believers hearing and delivering prophetic messages to believers, but also to non-believers as well:

“Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? But if

⁶⁴⁹ 1 Corinthians 11

⁶⁵⁰ 1 Corinthians 11:17 – 24; 12:26

⁶⁵¹ Coloe M. L., God Dwells With Us Temple Symbolism in the Fourth Gospel, Minnesota: The Liturgical Press, 2001, pp. 213, 214

⁶⁵² Fee G. D., God's Empowering Presence The Holy Spirit in the Letters of Paul, Peabody: Paternoster, 1995, relating to 1 Corinthians 12:3, pp. 14, 21, 61, 84, 152, 153, 154, 155, 252, 410, 829, 832, 837, 855

⁶⁵³ 1 Corinthians 1:10 compared to 13:1-14:1

⁶⁵⁴ Galatians 5:22-25

⁶⁵⁵ 2 Corinthians 5:16-20 compared to Galatians 5:22-25

⁶⁵⁶ 1 Corinthians 14:26

an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"⁶⁵⁷

One of the principles in the New Testament is that the community of believers, joined in corporate unified worship, was the formative context for the Spirit of God to be supernaturally and missionally active.⁶⁵⁸ For instance, when the believers prayed for boldness, after persecution was experienced by the early apostles, it is reported that they came together in one place to pray.⁶⁵⁹ Their gathering place was shaken and they were filled with boldness.⁶⁶⁰ Seekers who might have gone to Corinth church could find the hidden "secrets of" their "heart[s] . . . laid bare" during such gatherings. They might "fall down and worship God, exclaiming, 'God is really among you!'". Fundamental to the prophetic missional gift's operation was a worship environment in which welcome and togetherness were honored. Community and depth of fellowship were central.⁶⁶¹ Hence this speaks to my thesis that God, as the Cappadocian social Trinity, wishes to have his earthbound community participate in the same sort of fellowship in the likeness of his own characteristics (See on chapters 7 and 9).

It has been important to texture the discussion of New Testament prophecy in the context of the basic relational conditions that need to exist. This is to catalyze and operationalize the missional Spirit. This insight concerning the Koinonia and togetherness of the Christian community seems to be foundational. The prophetic voice may be properly catalyzed and heard. Any other type of fractured church life would probably close its ears to its delineation. Hence missional communities need to be forgiving fellowships that share life together, if the prophetic voice is to be appreciated and followed in its mission to lost spaces dominated by the powers. The next task is to consider some of the specific phenomena associated with the prophetic gift in action.

⁶⁵⁷ 1 Corinthians 14:22-25 NIV

⁶⁵⁸ 1 Corinthians 14:22-25

⁶⁵⁹ Acts 4:23, 24

⁶⁶⁰ Acts 4:27-41

⁶⁶¹ 1 Corinthians 11: 33; 12:24 – 26; 14:1, 26

Images of Jesus in Church History

Crucial to the study of mysticism and spirituality is the role that images of Christ has played as focal representations to help maximize contemplation and prayer.⁶⁶² It is impossible to do more than recognize the importance of representation of Jesus beginning early in the second century CE in the Catacombs around Rome.⁶⁶³ The Eastern Orthodox tradition is known for its historic icons which are now being appreciated by Christians in the West.⁶⁶⁴ The Sistine chapel is a wonderful testament to religious art as well coming from the Western tradition.⁶⁶⁵ The rapid emergence of the growth of Christianity in the Eastern and South American art arena, demonstrates new creative genres through which Jesus is portrayed and perceived. He has changing faces that represent an incarnational aspect to the way the Spirit might be said to creatively be relating the gospel message to the spiritual forces that are being redeemed.⁶⁶⁶ They might be transformed by the Imago Christi – in art. It is argued that art is the most primitive form of mystical reflection found in early cave representations, Hieroglyphs etc.⁶⁶⁷ It seems important to understand that art has often facilitated spiritual connection with the divine.⁶⁶⁸

Christian Mysticism in Church History

As suggested in the introduction it is impossible in a short study to do any justice to the vast body of information regarding the Christian Mystics. It would seem that by far the best approach is to focus on developments in mysticism by way of classification rather than by exploring each individual example. Individuals will be referred to as representative.

⁶⁶² Richard K., Introduction to an "Iconography of Mediaeval Architecture", Journal of the Warburg and Courtauld Institutes, Vol. 5., 1942, pp. 1-33.

⁶⁶³ Webb M., The churches and catacombs of early Christian Rome: a comprehensive guide, Sussex: Sussex Academic Press, 2001, p. 251

⁶⁶⁴ Bigham S., Image of God the Father in Orthodox Theology and Iconography, Studies in Orthodox iconography, St Vladimir's Seminary Press, 1995

⁶⁶⁵ Monfasani J., "A Description of the Sistine Chapel under Pope Sixtus IV", *Artibus et Historiae* (IRSA s.c.) 4 (7), 1987, pp. 9–18

⁶⁶⁶ Art may be considered fundamentally expressive of the Spiritual life and its inspiration by the Holy Spirit, which might be said to incarnate Christ in new ways in new cultures. This may be termed a crucial missional tool.

⁶⁶⁷ Gardiner A Sir, Egyptian Grammar being an Introduction to the Study of Hieroglyphs, Oxford: Griffith Institute, 1994, Introduction

⁶⁶⁸ Wessels A., Images of Jesus how Jesus is perceived and portrayed in non-European Cultures, London: SCM Press, 1990

Polycarp

As a reader of the Apostolic Fathers it has always fascinated me that beyond the New Testament itself, there are the writings of the next meaningful generation of those who followed after the Apostles themselves. This is particularly demonstrated in the person of the humble bishop of Smyrna Polycarp. His epistle to the Philippians demonstrates his humility.⁶⁶⁹ Indeed he was not known for great learning although he was often consulted by churches because of his first-hand knowledge from the days when he had sat as a disciple at John's feet.⁶⁷⁰ This makes aspects of his writings of importance when understanding the nature of his spiritual journey. Indeed in the church of Smyrna's account of his arrest and martyrdom authoritative tradition remains in relation to the topic. The tractate that records the martyrdom of Polycarp gives traditions relating to his death. A short time before his final arrest Polycarp is said to have had a vision. The record declares:

“And while he was praying he fell into a trance three days before his arrest, and he saw his pillow being consumed by fire. And he turned and said to those who were with him: ‘It is necessary that I be burned alive.’”⁶⁷¹

This short reference means that there is a clear witness not just to Polycarp's potential mystical experience, but also to the church of Smyrna's attitude toward the notion that God still utilised such media, during their time to communicate. It probably implies that the church in Smyrna was still actively open to spiritual encounters of this deeper ecstatic type well into the 2nd century CE. The category of revelation Polycarp had is like that of Peter, when he fell into a trance and saw all kinds of unclean animals come down before him.⁶⁷² Visionary experiences were still evident during the post apostolic era into the period in which Gnostic Christians operated (termed heretics by the so called orthodox Christians). Docetist and Cerinthian protégés also received mystical hidden gnosis.⁶⁷³ Partly due to the more elaborate claims of the Gnostics it seems reaction to Spiritual gifts was more circumspect and controlled by Bishops. Church authority was probably figured to be in the hands of a more formal clergy. For instance, the well-known document the Didache gave careful instruction concerning the way a church was to compensate a

⁶⁶⁹ Apostolic Fathers, pp.206 – 221..

⁶⁷⁰ Penguin, Early Christian Writings, London: Penguin Books, 1987, p. 115

⁶⁷¹ Penguin, Early Christian Writings, London: Penguin Books, 1987, p. 231

⁶⁷² Acts 9,10 & Penguin, Early Christian Writings, London: Penguin Books, 1987, p. 231

⁶⁷³ Hoeller S. A., Gnosticism — New Light on the Ancient Tradition of Inner Knowing. Wheaton: Quest, 2002, p. 257

visiting prophet.⁶⁷⁴ Concerns were centred round maintaining monarchical structure which protected congregations from spiritual abuse and local funds from over extension.⁶⁷⁵ Bishop Polycarp could claim the authority of his position as overseer of the churches of Smyrna, to authenticate his spiritual experience.

It may be concluded from Polycarp's "trance" that he exercised a humble open and waiting posture to seek encounter with God. That is if the record of what led to his vision can be trusted. It seems that the dream came spontaneously or intuitively as might be expected, for what the Hebrew prophets experienced as **נִבְיָא** insight (See on chapter 1). The Holy Spirit's role is not mentioned in the document in relationship to the trance but this must be taken as understood.

Perhaps Polycarp's mentor, John, had taught his disciple how to posture himself to recognise visionary encounters. Hurtado has persuasively made the case that the Johannine community, behind the gospel, engaged in devotional worship practices that were conversant with recognising mystical insights.⁶⁷⁶ It may seem strange to speak of a group being shaped to recognise **נִבְיָא** revelations. However, any reader aware of the practices that shape the prophetic aspect in Pentecostal and Charismatic groups, will probably have seen, how people are coached to discern the so called gifts of the Spirit and the voice of God.⁶⁷⁷ It may be posited that the Johannine community, and others like it, would have had some such catechesis – although evidence is sparse and conclusions must remain highly tentative.

Polycarp in keeping with the more Middle Eastern mind-set would have naturally assigned meaning more naturally to dreams and their like (See above). In keeping with this view it is not unreasonable to expect that it will need to be congruent with my research participant's orientation to receive AUB (See on chapter 3).

Origen (185 – 254 AD)

Great among the names of the early church was Origen. For him the mystical experience was martyrdom. Martyrdom was considered the ultimate goal of the spiritual journey by which the mysticism of the heart

⁶⁷⁴ Milavec A., *The Didache: text, translation, analysis, and commentary*, Liturgical Press, 2003

⁶⁷⁵ Strand A., *THE RISE OF THE MONARCHICAL EPISCOPATE*, Michigan: Andrews University

⁶⁷⁶ Hurtado, p. 421

⁶⁷⁷ I have witnessed people being taught how to make glossalalic utterances

was tested for true fruit.⁶⁷⁸ The Origenist treatise which most affected Christian Mystical theology was his commentary on the Song of Songs.⁶⁷⁹ His exegesis of this document reveals his character when it came to his own experience of connection with God. It was a construction which went to the very depths of human intimacy far beyond words or pictures. Firstly, as the poem is an erotic document, exploring sexual rhythms, it is not surprising that Origen saw the relationship of these human rhythms with that of the mystic. He or she united with God their most desired love.⁶⁸⁰ Sexual rituals of allurements were closely associated with the way to romance the mystical state.

Secondly, he identified the union which was to take place between the Christian and the Word Incarnate in the symbolism of the song. This was viewed as a marriage that was to take place between the human soul and the divine soul of Christ.⁶⁸¹ Thirdly, none of the bodily functions referred to in the song were to be taken as crude truisms. They were reckoned descriptive of the divine senses implanted within the inner man.⁶⁸² Hence Origen seemed to believe that there was to be a deep union and communion between the inner man, eyes, ears, mind and heart etc. This idea of inner senses is important to consider. They remain central concepts to my thesis and current mystical investigation and description.⁶⁸³ Fourthly, he was the first writer to derive the idea of spiritual senses in a spiritual theological paradigm (Teresa of Avila did this later through her interior castle⁶⁸⁴). These were a completely new set of five inner senses. Johnson Comments:

“Be that as it may, the notion of interior senses is taken up by other mystics, notably St Teresa of Avila who speaks of seeing but not with these eyes, hearing but not with these ears, smelling but not with these nostrils and so on. It seems

⁶⁷⁸ Johnston W., Mystical Theology the science of love, UK: Harper Collins Publishers, 1995, p.17

⁶⁷⁹ McGinn B., The Essential Writings of Christian Mysticism. NY: The Modern Library, 2006, pp. 6 - 12

⁶⁸⁰ Johnston William, Mystical Theology the science of love, UK: Harper Collins Publishers, 1995, p. 17

⁶⁸¹ McGinn B., The Essential Writings of Christian Mysticism. NY: The Modern Library, 2006, pp. 6 - 12

⁶⁸² McGinn B., The Essential Writings of Christian Mysticism. NY: The Modern Library, 2006, pp. 6 - 12

⁶⁸³ McGinn B., The Essential Writings of Christian Mysticism. NY: The Modern Library, 2006, pp. 110 - 117

⁶⁸⁴ Judy D. H., Embracing God Praying with Teresa of Avila, Nashville: Abingdon Press, 1996, Chapter 4

impossible to explain mystical experience without some such psychology. And studies in this area continue today.”⁶⁸⁵

What is true of the Apostle John, Polycarp, the Smyrna church, Origen and St Teresa is that they all maintained the tradition of the essential knowableness of God. It was to be by direct enlightenment derived as inner intuition. God was thought to communicate with his people in an open understandable fashion. However, this was to change in the next developments of mystical experience and teaching (See on Theology of Negation below). This direct simplicity is foundational to early Christianity and the nascent developments within the tradition. The insight is crucial to my thesis that this minimalism can be experienced by my research participants.

Montanism (2nd Century CE)

Montanism was considered a heresy of the early church although the great scholar, Tertullian (2nd Century CE) for a time aligned himself with it. It is important to give it a little consideration as it was a charismatic Spirit inspired movement for a short time in the early church period. It was considered heretical and sectarian by the Western church and was condemned as being inspired by Satan.⁶⁸⁶

Montanism started in Asia Minor the arena of many movements. Villages of the Roman province of Phrygia, once the home of a sensuously mystic and dreamy nature-religion, where Paul and his pupils had planted congregations at Colossae, realized its influences. Montanus started the movement in the middle of the second century in the reign of the Roman Emperor Marcus Aurelius.⁶⁸⁷ He thought of himself as the inspired mouthpiece of the promised Spirit for the last times of eschatological distress spoken of by Jesus in Matthew 24. His opponents errantly accused him of claiming to be the Paraklete because he said his oracles were inspired by the Holy Spirit. Two women, Priscilla and Maximilla associated with him. They were termed his prophetesses. They absconded from their husbands.

⁶⁸⁵ Johnston William, Mystical Theology the science of love. UK: Harper Collins Publishers, 1995, p. 18

⁶⁸⁶ Kim L. J., Is Montanism a Heretical Sect or Pentecostal Antecedent? Asian Journal of Pentecostal Studies, 12 no 1 Ja 2009, pp. 113-124

⁶⁸⁷ Kim L. J., Is Montanism a Heretical Sect or Pentecostal Antecedent? Asian Journal of Pentecostal Studies, 12 no 1 Ja 2009, pp. 113-124

All three went forth as God's spokes persons proclaiming the imminent arrival of the Holy Spirit and of the millennial reign (a common theme to be witnessed in the so called "Shepherd of Hermes" and the "Epistle of Barnabas"). Glossolalia and prophesy were common features to be witnessed. This movement soon extended beyond the intention of its founders and went to Rome and North Africa.⁶⁸⁸ It cast some churches into a confused mess of theological conflict. It was one of the factors that gave rise to the first Synods which are mentioned after the apostolic age.

Tertullian seemed to be attracted to Montanism's claims to be the continuing authentic voice of the post Pentecost charismata of the apostolic age. He was orthodox in many of his teachings but was not broadly in line with the orthodoxy of compatriots in his theology of the Spirit.⁶⁸⁹

The main tenets of Montanist belief came into conflict with the emerging catholic orthodoxy. The latter found its feet during some of the developments of the second to third centuries. Here are some of its main doctrines:

(1) It agreed with the Catholic Church and proposed similar ideas to the traditional rule of faith. The group resisted Gnostic concepts putting Orthodox Christianity paramount in the practical life instead of philosophical speculation. It awaited the arrival of the kingdom of God on this earth in the millennium instead of transferring it into an abstract ideal world. Hence it was firmly anti-Gnostic and Judeo-Christian in its beliefs in this regard.

(2) Montanism wished to enforce the continuance of miracle gifts of the apostolic church to its own age. The Catholic Church did not subvert the potential continuance of prophecy and miraculous gifts its' self. However, it was inclined to assert that the Montanistic revelations derived from satanic inspirations.⁶⁹⁰

⁶⁸⁸ MacCulloch D., A History of Christianity, London: Penguin Books, 2010, pp. 136, 145, 153, 161, 190

⁶⁸⁹ McGowan A. B., "Tertullian and the 'Heretical' Origins of the 'Orthodox' Trinity," in *Journal of Early Christian Studies* 14, 2006, pp. 437-457

⁶⁹⁰ MacCulloch D., A History of Christianity, London: Penguin Books, 2010, pp. 136, 145, 153, 161, 190

(3) Montanists also claimed the priesthood of all Christians including females in contradistinction to the catholic concept of male only roles to hold church office. They considered the main qualification for the office of teacher to be evidenced by the Spirit of God producing the gift in the believer's life. This contradicted ordination by episcopal succession. This was the point of departure that led to claims of their schismatic nature. They had pitted themselves against the episcopal hierarchy.⁶⁹¹

(4) A prominent trait was its visionary millenarian tendencies, built upon the Book of Revelation including the apostolic expectation of the speedy return of Christ. It propounded an outlandish obsession with a materialistic coloring of the proposed millenarian epoch. The failure of its predictions weakened its other claims to notoriety.

(5) It was also noted for its fanatical severity in church discipline and punishment of recognized sinful offenders. It propagated a zealous protest against the seeming loose morals of the catholic penitential discipline.⁶⁹² It notably went to the opposite extreme and descended from the gospel's evangelical freedom into yet another form of so called legalism. This led to the ironic situation that the Catholic Church became the defender of the cause of freedom for Christians. Montanism recoiled with horror from all the enjoyments of life considering art to be incompatible with Christian humility. It denied women ornamental clothing. It strictly forbade virgins to openly reveal their bodies or faces enforcing a veil to be adorned.

These elements have at times been noted features of some aspects of fundamentalist groups. They too seem to have embraced more extreme forms of Pentecostalism and Charismatic leanings. However, caution must be exercised in tarring groups as modern resurrections of ancient Montanism. It would seem fair to comment that its extremes did not make all of its theology errant. Rather it describes what can happen when charismatic personalities attract a disproportionate interest in overly apocalyptic obsessions.

⁶⁹¹ Kim L. J., Montanism: a Charismatic Movement in the Early Church? Good News to Women? CGST Journal, no 43 JI 2007, pp. 89-111

⁶⁹² MacCulloch D., A History of Christianity, London: Penguin Books, 2010, pp. 136, 145, 153, 161, 190

Pneumatology regards the theological developments of any modern Spirit-centered group within the larger confines of its Trinitarian prolegomena. The central question would seem to be, "To what extent is the theology of a group balanced by its theology of the Trinity?" It seems that historical theology might demonstrate that groups like the Montanists went wrong theologically when they did not include a balanced view of the Father, Son and Holy Spirit in their beliefs. Their practice of glossolalia resonated with later Pentecostal renewal movements (See below). This phenomenon will be included as a practice to catalyze hyper lucid affect for some of my research subjects.

Theology of Negation (4th Century AD)

The so called Cappadocian fathers derived a doctrine which was not to hold sway in Western Europe after the dissection with Constantinople in 1054.⁶⁹³ Had it done so the impenetrable Augustinian impassable Theos would have possibly subverted the mystical theology of negation. Augustine's Hellenised largely impenetrable view of the deity ruled theology to a large extent well into, and beyond, the so called Dark Ages in Europe.⁶⁹⁴ Indeed Lutheranism and Protestantism were severely affected by it. The arrival of later Western deism on the scene is directly attributable to the Augustinian doctrine of God. A doctrine of the incomprehensibility of God, was at the heart of Augustine's over-reaction to Pelagius', over emphasis on human ability and free will.⁶⁹⁵ God could not be known in any sense that might be spoken of at a tangible level. He was concealed by impenetrable darkness. The response of the mystical practitioner must be to remain silent learning to accept this unknowing state. There was to be no expectation of revelation as Biblical characters experienced it.

A radical turning point had occurred in which Origen's theology of intimate apprehension of the revelation of God, through inner senses, was transformed into blindness and deafness. Gregory of Nyssa held to such a theology in which the seeker was to meet God with utter unknowing. Such a negation of specific knowledge brought mysticism to the point of

⁶⁹³ "Great Schism", *Oxford Dictionary of the Christian Church*, Oxford: Oxford University Press, 2005

⁶⁹⁴ Gavriilyuk P. L., *The Suffering of the Impassible God: The Dialectics of Patristic Thought*, Oxford: Oxford University Press, 2004

⁶⁹⁵ Johnson, p. 19

nihilism.⁶⁹⁶ A sense of obliteration of the self, by consummation into the so called darkness of the divinity, bore no resemblance to the revealed mystery of God. Like that to be found in the Pauline writings.⁶⁹⁷ Indeed the sense that Father, Son and Spirit should commune with the Christian was not part of this new aberration. It may be argued that the New Testament sense of the positive knowable nature of continued revelation was not to be found. Dionysius the most significant proponent of this negativism spoke of the absolute unknowable-ness of God.⁶⁹⁸

His work entitled, “concerning the mystery or theology,” or “the mystery of knowledge about God” was a statement of impenetrability. To him theology was a mystery. The deity was secret, hidden, formless, dark, ineffable.⁶⁹⁹ There were no clear cut images or language capable of providing insight. The divine secret so far exceeded the human intellect that God remained indecipherable. Even faith was seen as a veil which covered up the lack of definite knowledge. Hence the mystic must stop thinking. He was to abstain from thought in a “cloud of forgetting.” He was to enter into the silent mystery of God. A later mystical work entitled, “The Cloud of Unknowing” was written by an unidentified author. It was strongly influenced by Dionysius. It reads:

“If ever you are to come to this cloud and live and work in it, as I suggest, then just as this cloud of unknowing is as it were above you, between you and God, so you must also put a cloud of forgetting beneath you and all creation. We are apt to think that we are very far from God because of this cloud of unknowing between us and him, but surely it would be more correct to say that we are much farther from him if there is no cloud of forgetting between us and the whole created world.”⁷⁰⁰

The cloud is a production of the 14th century CE. It is not without some saving graces. It contains useful notions concerning mystical journey. In as far as it embraces negation it falls short of New Testament affirmations concerning the essential knowableness of God. However, the notion that the mystic needs to put a “cloud of forgetting” between himself and the deity is useful from a certain point of view. Especially if considering it to be a metaphor for left brain control submitting right brain intuition to its dominance. It could be taken to imply the need to suspend analysis and to go with flow to catalyse spontaneous imagination⁷⁰¹ and imagery for a

⁶⁹⁶ Reinhard H. and Griffiths P. J., (Eds), "The Offering of Names: Metaphysics, Nihilism, and Analogy" in Reason and the Reasons of Faith. London: T. & T. Clark, 2005, PP. 55-76

⁶⁹⁷ Galatians 2:20; Romans 6:1-8

⁶⁹⁸ Johnson, p. 20

⁶⁹⁹ Johnson, pp. 20 - 26

⁷⁰⁰ Penguin, The Cloud of Unknowing and other works, London: Penguin Books, 1978, p. 66

⁷⁰¹ Brueggemann W., The Bible and Postmodern Imagination Texts under Negotiation, London: SCM

season. From this perspective it resonates with the phenomena that the brain imaging studies discussed in chapter 3 observed.

The Celtic Way – St Columba

The Celtic way of prayer is also expressive of their mysticism.⁷⁰² It was a journey. It was not static. It stirred people to engage in the way of the life of God as he was thought to walk alongside his people. It was reflective of a journey with a definite teleological goal – to be with Christ in his final eschatological kingdom. St. Columba was reported once to have said:

“God counselled Abraham to leave his own country and go in pilgrimage into the land which God had shown him, to wit the ‘Land of Promise’ – Now the good counsel which God enjoined here on the father of the faithful is incumbent on all the faithful; that is to leave their country and their land, their wealth and their worldly delight for the sake of the Lord of the Elements, and go in perfect pilgrimage in imitation of Him.”⁷⁰³

This journey was ultimately to find the place of resurrection. It was to seek to find the true self in Christ. Part of the discovery process was to engage in long arduous journeys to other lands to preach the gospel to pagan Western European tribes. The Celts were missional leaders par excellence.⁷⁰⁴ In this sense their pilgrimage theology was founded on Abraham’s journey that is taken to be the inception of the *Missio Dei*, through the nation of Israel as a light to the other ethnic groups. Of course Celtic writers never iterated the term.

Secondly, this journey had to begin with recognition of one’s self – where one was located at the present time.⁷⁰⁵ It was considered a principle that God wanted his people to join him on the journey. This meant that he wanted the Christian to be aware of where he or she was for a particular part of the journey. He was not conceived to speed man on his way at

⁷⁰² Anderson A. O. & M. O. (Eds), *Adomnan, Life of Columba*, Oxford: Oxford Medieval Texts, 1991; *Gentis Angelorum*, in *Venerabilis Baedae Opera Historica*, Oxford: 1896; Walsh M. and Croinin D. (Eds), *Cummian, De controversia paschali and De ratione computandi*, Toronto: Pontifical Institute of Mediaeval Studies, 1988, pp. 93–5; Giles J. A. (Ed), *Gildas, De Excidio Britanniae*, Six Old English Chronicles, London: 1848; Giles J. A. (Ed), *Historia Brittonum*, Six Old English Chronicles, London: 1848; McNeill J. T. and Gamer H. M. (Eds), *Medieval Handbooks of Penance*, NY: Columba University Press, 1939; Skinner J. (Trans) (Ed), *Patrick (Saint), Confessio*, Image, 1998; Baring-Gould, S., *The Lives of the British Saints*, 1907

⁷⁰³ Chadwick N., *Age of the Saints in the Early Celtic Church*, OUP, 1961, p. 64

⁷⁰⁴ Foote C., *Christ of the Celts: The Healing of the Creation*, *Journal for Preachers*, 34, no 2 Lent 2011, pp. 62-64

⁷⁰⁵ De Waal E., *The Celtic Way of Prayer the recovery of the religious imagination*, Hodder & Stoughton, UK, 1996, p.2

such a pace that he lost sight of himself. Perhaps at times he could bring the subject to a new place in which he had to learn from before he moved on again. God and the person were to be involved in the journey so it was taken at the pace that God thought best for his child to follow.⁷⁰⁶ This journey could mean that an individual would come to new places of transformation along the way. It was conceived to be a continuous cooperative journey between Christ and his disciples. It was based on conscious appreciation that realized that there was an important developmental process as part of the pilgrimage.

Thirdly, the Celtic journey may be expressed in terms of rhythms of light and darkness.⁷⁰⁷ There may have been times when God revealed his will more openly and others when he communicated less. There was a refusal in the way of Columba to deny pain and dark nights of the soul only to embrace the light. The Celtic way recognised the pain of human existence as much as its joy. It embraced the complete journey of the human circumstance. It certainly fitted with the concept of there being specific times for things to happen in the Christian Journey. Jesus' recognition that there was a time for him to fulfil certain parts of God's plan for his mission was intrinsic to JhR's schema.⁷⁰⁸ Mary once asked the Lord to turn water into wine.⁷⁰⁹ The implication was that she really wanted Christ to announce himself Messiah. He pronounced that "his time" had not yet come.⁷¹⁰

Likewise, LkR conceived that Jesus followed a pre-ordained plan. He had Jesus set his face to go to Jerusalem when it was time for him to start the journey of destiny to death and resurrection.⁷¹¹ Light and darkness certainly were nuanced by Gethsemane's sorrow and the joy of resurrection morning.⁷¹² Thirteen of Luke's twenty four chapters are dedicated to this journey on the way to the cross and redemptive suffering.⁷¹³ The sense of expedition is a prime mystical recognition and method intrinsic to the way of Columba. It is important to my study as it informs the possibility that there will be times when things are textured by a less responsive prophetic utterance to lead mission. Current trends in church decline in Europe have generally been thought to be evidence of something along these lines.

⁷⁰⁶ De Waal E., The Celtic Way of Prayer the recovery of the religious imagination, Hodder & Stoughton, UK, 1996, p.2

⁷⁰⁷ De Waal E., The Celtic Way of Prayer the recovery of the religious imagination, Hodder & Stoughton, UK, 1996, pp. .2 - 10

⁷⁰⁸ John 8:20 et al.

⁷⁰⁹ John 2:1-6

⁷¹⁰ John 2:4

⁷¹¹ Luke 9:51

⁷¹² Matthew 26:36-40; Matthew 28 1-20

⁷¹³ Luke 9:51;10:38; 13:22;17:11,25;19:1,28.

Fourthly, the Celtic way takes the schism between the eastern and western churches seriously after the watershed of 1054.⁷¹⁴ Moreover, much later, the Reformation brought good things but it also embraced scholasticism with its rationalistic bent. There was a dichotomous rift between head and heart, east and west, Christ's way of modelling life lived out of the heart and the new western rational life of epistemic proposals driving the Christian life.

The renewal of interest in the Eastern Orthodox Church has once more brought the Christ's of the Spirit back into centre ground.⁷¹⁵ The Orthodox was largely not so affected by the scholastic atmosphere that led to the divorce of the Spiritual intuitive with the rational empiricist. The earlier Celtic way of Columba brought to the British Isles what was true of the mind-set of the Middle Eastern Jesus and his followers. Current Orthodox inspiration seems to resonate in some important ways with those of the Celts. The Celtic recognised rhythms of the existential and spontaneous that explored the intuited and imaginative and fostered the creative.⁷¹⁶ Flow and journey may be equated with the Celtic way because the current of God's life could be likened to living water which brings revitalisation with it.⁷¹⁷

Fifthly, the Celtic way goes beyond reason and beyond book learning.⁷¹⁸ A ninth century Celtic poem captures the flavour of this well:

The Father created the world by a miracle;
It is difficult to express its measure.
Letters cannot contain it, letters cannot
Comprehend it.⁷¹⁹

Although this smacks of Dionysian negativism it does capture the sense of the limited nature of words and ideas. These can seek to limit understanding to the rational rather than emotive-affective. To the extent that a person seeks God not by rationality alone, but from spontaneity too, the distinction can be useful. There is a difference between denying faith because of a rationalistic philosophy and being rational. The first is a humanistic faith statement the second is a human faculty used for God.

⁷¹⁴ MacCulloch, 2010, pp. 460-462

⁷¹⁵ Karkkainen V., An Introduction to Ecclesiology, Downers Grove: IVP Academic, 2002, Chapter 1

⁷¹⁶ Boa K., Conformed to His Image biblical and Practical Approaches to Spiritual Formation, Grand Rapids: Zondervan, 2001, p. 487

⁷¹⁷ John 7:38, 39

⁷¹⁸ Davies O, Bowie f, Celtic Christian Spirituality, An anthology of medieval and modern sources, USA: SPCK, 1995, pp. 25 - 27

⁷¹⁹ Davies O, Bowie f, Celtic Christian Spirituality, An anthology of medieval and modern sources, USA: SPCK, 1995, p.27

Sixthly, the Celtic view of God pictured him as an artist or author.⁷²⁰ He was involved in drawing all his creatures into his great piece of creative art work. It displayed a sense of what a person was designed for – to be in God’s image and to be involved with him creatively. Bringing God’s creative inspirations to bear alongside imaginative intuitions can be thought of as the life blood of imaginative community seeking to body-forth God’s life to the cosmos. This nuances earlier discussion surrounding the I-Thou tension.

Seventhly, Imagination is crucial to the Celtic way.⁷²¹ Thomas Merton writes:

“Imagination is the creative task of making symbols, joining things together in such a way that they throw new light on each other and on everything around them. The imagination is a discovering faculty, a faculty for seeing relationships, for seeing meanings that are special and even quite new. The imagination is something which enables us to discover unique present meaning in a given moment of our life. Without imagination the contemplative life can be extremely dull and fruitless.”⁷²²

The Celtic way considers the gift of meditation and imagination as connected entities.⁷²³ Galloway offers useful methods to help those engaged in Spiritual formation Imagine events in the gospels with themselves in the pictures.⁷²⁴ They arise out of a flowing back and forth reciprocally between God and his creative universe. As much as Christians might like it or not it seems that all of creation engages in creating itself.⁷²⁵ Imagination may be termed the gift of God so that people may be creators of things as they engage in the manufacture of the renewed kingdom.⁷²⁶ Brueggemann famously declared imagination to be fundamental to understanding Scripture on a more creative level to be an essential means of addressing postmodernity by its poetic nuancing.⁷²⁷

⁷²⁰ Davies O, Bowie f, Celtic Christian Spirituality, An anthology of medieval and modern sources, USA: SPCK, 1995, pp.27 - 35

⁷²¹ Davies O, Bowie f, Celtic Christian Spirituality, An anthology of medieval and modern sources, USA: SPCK, 1995, pp.27 - 35

⁷²² Merton T., Contemplation in a World of Action, USA: Image Books, 1973, p.357

⁷²³ Merton T., Spiritual Direction and Meditation, Wheathampstead: Clark, 1975, pp. 13 - 42

⁷²⁴ Galloway K., Imagining the Gospels, London: Triangle, 1994

⁷²⁵ Bruteau B., God’s Ecstasy The Creation of a Self-Creating World, NY: A Crossroad Book, 1997, p.32

⁷²⁶ Mellor H and Yates T. (Eds.), Mission and Spirituality Creative Ways of Being Church, Calver: Cliff College Publishing, 2002, pp. 27 - 66

⁷²⁷ Brueggemann W., The Bible and Postmodern Imagination Texts Under Negotiation, London: SCM Press Ltd., 1993, p.18, also consider the whole argument he drafts out in his own inimitable style – by reading the whole book

Eighthly, the Celtic vision considers everyone coming to see themselves as related to each other in Christ.⁷²⁸ Not in a pantheistic sense but rather in perceptiveness that all things were made by Christ and should live for him.⁷²⁹ Redeemed creatures can exercise redemptive dominion in shaping a new creation.⁷³⁰ It is so easy in a mechanised age to lose sight of the glory of God in all that he has brought forth. When David penned the words of Psalm 19 he did so as he saw God's glory shining out all around him. A ninth century Celtic Poem, written on May Day, captures the wonder of just being in the midst of God's creation. The poet captures, as it were, the life of God in a sunbeam and raptures about it in the context of creation all around:

"May Day, season surpassing!
Splendid is colour then.
Blackbirds sing a full day,
If there be a slender shaft of day.

The dust-coloured cuckoo calls aloud:
Welcome, splendid summer!
The bitter bad weather is past,
The boughs of the wood are a thicket.

Summer cuts the river down
The swift herd of horses seeks the pool,
The long hair of the heather is outspread,
The soft white wild-cotton blows.

Panic startles the heart of the deer,
The smooth sea runs apace,
Season when ocean sinks asleep
Blossom covers the world . . .

Delightful is the season's splendour
Rough winter has gone,
White is every fruitful wood,
A joyous peace is summer.

A wild longing is on to you race horses
The ranked host is ranged around;
A bright shaft has been shot into the land,
So that the water-flag is gold beneath it."⁷³¹

⁷²⁸ Davies O, Bowie f, Celtic Christian Spirituality, An anthology of medieval and modern sources, USA: SPCK, 1995, pp.27 - 35

⁷²⁹ Colossians 1:14 - 20

⁷³⁰ Matthew 16: 19

⁷³¹ Meyer K., Four Old Irish Songs of Summer and Winter, David Hutt, 1903, p. 8-9

The sense of being connected to creation and to the light of God comes into it, in the metaphor of the “bright shaft.” It probably captures the sense of Celtic Christian Mysticism, opposed to the age of later British rationalism. That arguably stunted the Christian Spiritual life in the 20th century.

Probably the Christian Mysticism of the Celts feels much more like a journey because of its organic nature. It arises out of a love for God and a discovery of him on an interior level as well as in the outward aspect of the whole of material creation. He flows out from thankful hearts and streams back into them from all directions from every route of manifest creation. Organic interface in this broader sacramental vein would seem to make God’s prophetic voice accessible by contemplation on his creation. This would seem to put natural theology back into some parlance with special revelation to the extent that both might converse with each other.⁷³² Certainly taking time to contemplate a beautiful nature scene helps many appreciate God’s inner beauty, as well as his interior manifestation to the deeper existential self. Such contemplation will be one method suggested to my research participants to catalyse a meditative state.

Thomism – Thomas Aquinas (1225 – 74)

The great paradox of Greek philosophy concerns the one and the many.⁷³³ If there is one ultimate being then what need is there for many lesser beings? What need does a definitive deity have for lesser beings, for surely they would have nothing to add ontologically to such an entity? If there is such an actuality, then when lesser beings commune with it what need would there be for lesser creations to retain their identity?⁷³⁴ Surely ultimate Ontos would consume them. Moreover, lesser ontology’s faced with the infinite would surely desire to be completely engulfed so as to become ultimately real.⁷³⁵ Aquinas⁷³⁶ wrestled with these concepts on a

⁷³² Holder A. G., Celts and Christians: New Approaches to the Religious Traditions of Britain and Ireland, Anglican Theological Reviews, 87, no 1 Wint 2005, pp. 124-125

⁷³³ Gunton C. E., The One, The Three and the Many God, Creation and the Culture of Modernity, Cambridge: Cambridge University Press, 2005, Chapter 1

⁷³⁴ Buber M., I and Thou, NY: Charles Scribner’s Sons, 2010, pp. 8 - 11

⁷³⁵ Otto R. and Harvey J. W., The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine 1926, London: Humphrey Milford Oxford University Press, 1926, Chapter 4

⁷³⁶ Schenk R., Analogy as the Discrimen Naturae et Gratiae: Thomism and Ecumenical Learning, Analogy of Being, Grand Rapids Mich: Eerdmans, 2011, pp. 172-191

rational level.⁷³⁷ He recognised that metaphysics were not to be rationally grasped.

He appreciated that philosophers, mystics and even poets seemed to engage in a spiritual journey which reached unification with the absolute. They arrived at zero point (the base-line foundation to all things experienced as undifferentiated union with it – see on AUB in chapter 3).⁷³⁸ It may also be termed the foundation point. Aquinas discovered that he needed the “one” - Christ. Everything else seemed less significant. He reached this insight by considering everything to be lesser resulting from the un-derived deity. Finding the source of everything in the Trinity was at the epicentre of his philosophical theology. This experience also made him question how unification with the ultimate could be reconciled with the multiplicity of the many. He struggled to comprehend the transcendental.⁷³⁹

Moreover, he wrestled with loss of distinction between the self and God. It was common at times to feel such deep union that mystic’s would speak of themselves as if they were God.⁷⁴⁰ This demonstrates that the modern notion of New Age mysticism is not a novel creation. The genius of Aquinas was that he was open to search for a meaningful theological definition which did away with the pantheistic blur and negativistic voids of the Dionysian genre. It seemed to obliterate self-hood at its most persuasive. Martin Buber did much to progress understanding surrounding the, I-Thou paradox.⁷⁴¹

If the “I” becomes consumed by the greater “Thou,” then there is a loss of self-definition. The ego is lost as a drop of water in the greater divine ocean.⁷⁴² Psychology has much to offer to research in this field in its findings regarding object relations theories.⁷⁴³ D’Aquili’s and Newberg’s neuro scientific research has substantiated to some degree what happens in the brain when this phenomenon is present (the AUB state that reportedly perceives the Thou - See on chapter 3).

⁷³⁷ Schenk R., Analogy as the Discrimen Naturae et Gratiae: Thomism and Ecumenical Learning, Analogy of Being, Grand Rapids Mich: Eerdmans, 2011, pp. 172-191

⁷³⁸ Johnson, pp. 47 – 50; See on AUB as an example of this witnessed by Neurotheologians in Chapter 3 of this dissertation

⁷³⁹ Hittinger R., Two Thomisms, Two Modernities, First Things, no 184, Jl, 2008, pp. 33-38

⁷⁴⁰ Johnson, pp. 47, 187 – 188, 279 – 298

⁷⁴¹ Buber M., I and Thou, London: Continuum, 2003, Chapter 1

⁷⁴² O’ Donnell K., Inside World Religions, Oxford: Lion, 2006

⁷⁴³ Fairbairn W. R. D., An Object-Relations Theory of the Personality, NY: Basic Books, 1952; Gomez L., An Introduction to Object Relations Theory, London: Free Association Press, 1997; Masterson J. F., The Search for the Real Self, 1988; Mitchell S.A. and Black M.J. , Freud and beyond: A history of modern psycho analytic thought, NY: Basic Books, 1995

In terms of my research this loss of self needs to be guarded against for participants. However, Newberg iterates this to be a normal part of AUB hyper lucidity (See on chapter 3). It would be considered poor ethical practice to expose research candidates to experiences that eroded their sense of self, rather than developing it. Newberg suggests periods of such AUB are not unhealthy for experienced practitioners under careful supervision (See on chapter 3). For instance, Monks and Nuns in religious orders have very structured lives that protect them from the dangers of psychotic or neurotic reactions to over engagement in spiritual practices. Measures will be taken during the training of my research subjects, to guard against psychological stresses that challenge the sense of self. Theologically it would seem that a proper Christian anthropology would have mankind remain with a sense of its self-hood in relationship with God.⁷⁴⁴

Mystical self-obliteration is an Eastern contribution⁷⁴⁵ that does not fit with the church's theological and historical accepted traditions. Self-negation may have been the experience of some mystics. It fits with the Hebrew tradition that finds Isaiah overpowered by יהוה presence. However, it is vital to understand that Isaiah was re-animated as his own ontos to take the prophetic message to the Israelite nation.⁷⁴⁶ The proffered destiny of humanity is not eradication of its identity. The Judeo-Christian tradition articulates relational personhood shared in the communal life cycle of social Trinity (See on chapter 7).

Furthermore, Johnston comments on the Thomistic solution to the paradox of one-many-separated-ness:

“Following Aristotle, Aquinas resolves this conflict with his theory of essence and existence. All things are one by reason of their existence – they are one in that they are; and all things are different by reason of their essence – in what they are.”⁷⁴⁷

This definition has been important to my theology to the extent that Charismatic Christians that engage mystical journeys seem too often to go to one of two extremes. They may speak of themselves as becoming so consumed by Christ that they lose sight of their individuality. Or, alternatively, they become puffed up to a sense of such union with Christ that they consider themselves to in essence be his authoritative mouth pieces that others must obey. Inevitably this contradicts Genesis 1:26 which described God creating men and women in his image and likeness.

⁷⁴⁴ Buber M., *I and Thou*, London: Continuum, 2003, Chapter 1, 2

⁷⁴⁵ O' Donnell Kevin, *Inside World Religions*, Oxford: Lion, 2006

⁷⁴⁶ Isaiah 6:1-6

⁷⁴⁷ Johnston, p. 47

Genesis redactor (GR) was far from lacking in subtlety regarding a deeper more hidden theological subtext which pictured אֱלֹהִים as more than a singularity.⁷⁴⁸ Indeed the Elohist vision of אֱלֹהִים had him honouring unity in diversity expressed as conversational naming of creation. Mankind creatively shared as co-creators together in a equity of communal becoming naming the new creation.

It seems to be suggestive that אֱלֹהִים (Hebrew – meaning Gods {pl.}) wanted to share himself with real persons not automatons. אֱלֹהִים honoured people in community with other people sharing becoming, as togetherness, not articulated as overbearing dominance. Hebrew scholars conventionally designated the plural-form אֱלֹהִים as the pluralis excellentiae⁷⁴⁹, or as the comparable pluralis majestatis⁷⁵⁰. However, the source behind the Elohist tradition probably pictured אֱלֹהִים to be the head of the Canaanite pantheon of gods.⁷⁵¹

Hence, in this instance אֱלֹהִים might call on all of the gods to make mankind in their image (or more likely the angels in my view).⁷⁵² GR iterates a kind of onto-theology that delineates humanity to be in God's image only as a "likeness," not "sameness."⁷⁵³ It (humanity) participates in a foundational dialectical pluralism declared by אֱלֹהִים, "Let us make man in our image".⁷⁵⁴ Another critical view, well accepted by scholars, would have the "Us" to be the angels. It is not a problem either way really. If the biblical student is to take the evolution of the faith of Israel seriously, then the more developed revelation of the social Trinity helped philosophical theology escape from tri-theism to the Cappadocian vision of social Trinity. This view of the triune inter-relations (Perichoresis) of the ontological Trinity would have the one Ontos in three hypostases, founding a more nuanced view of God. Such a revelation has the triune God to be relational and eternally imminent. It is the inferred catalyst of communities of selves sharing in the one unifying being (existence) of אֱלֹהִים love and service.

Moreover, it is by the dialectic of the other that the "I" comes to know itself by differentiation. The challenge of creative dialogical diversity, brought about by contact and conversation with God (and other persons),

⁷⁴⁸ Gesenius *Hebrew Grammar*, 124g, without article 125f, with article 126e, with the singular 145h, with plural 132h,14

⁷⁴⁹ Latin meaning "Plural of Excellence"

⁷⁵⁰ Latin meaning "Plural of majesty, or 'royal we'"

⁷⁵¹ This is true of the Welhausen documentary hypothesis to some extent

⁷⁵² This is true of the Welhausen documentary hypothesis to some extent

⁷⁵³ Genesis 1:26,27

⁷⁵⁴ Genesis 1:26

objectifies the trilogy of the one, the other and the many.⁷⁵⁵ This is what social Trinity is suggested to be.

As the paradigm of all self-definition it maintains its own ontology by its inner relations of dialectical becoming (Metaphorically).⁷⁵⁶ This nuances why Christian communities need to have persons living among them who are willing to be known as well as, to really seek to know others. This “I – Thou” Buber-ism⁷⁵⁷ developmentally founds subjects who differentiate themselves from others. They become known as real persons, whilst at the same time respecting and empathising with other real persons. People in the community become together (Koinonia).

Dialectical self-hood might be claimed to emerge from within a community that honours empathy fostering the growth of members (as Christians). This transformative agenda is considered to be a process of continuous change into the likeness of Christ. It would seem to emerge by the dialectic of encountering the phenomenon of the other self.⁷⁵⁸ Christ may be termed the perfect new Adam⁷⁵⁹ that offers the definition of his perfect self-hood.

It could also define other emerging selves. Therefore, an imminent spirit inhered Christology is required to catalyse interface that produces the present inner Christ-likeness, within individuals and the community. “Sameness” must not become a community’s desire but rather “likeness.” It would seem to need to be envisioned in terms of the founding quality of social Trinity; that wants real beings that love to serve others based on Agape.⁷⁶⁰

The emergent self-hoods of each singular other needs fostering in differentiation amongst communities, because social Trinity values real personhood not automatons. Communities would seem to need to become very safe places to take risks to be vulnerable as this is required in order to grow as a real self. Churches would seem to seriously fail when they seek to limit creativity and self-expression that can healthily be encouraged. It can provide people with experimental opportunities in the way they test out new ways of encountering each other. This happenstance has Christ where two or three become community with him

⁷⁵⁵ Buber M., I and Thou, London: Continuum, 2003, Chapter 1, 2

⁷⁵⁶ Davis et al (Eds), 2004, Chapter 6

⁷⁵⁷ Buber M., I and Thou, London: Continuum, 2003, Chapter 1, 2

⁷⁵⁸ Ephesians 4:11-14

⁷⁵⁹ Romans 5 & 1 Corinthians 15:45

⁷⁶⁰ Fiddes, 2000, Chapter 2

in their midst.⁷⁶¹ Spirituality of the Christian mystical genre welcomes diversity and creativity over-against pejorative uniformity.

Uniformity is different to unity. The latter seems to operate based on loves embrace of creativity that allows diversity to serve others collectively. Hence it does not create disunity or dysfunctional-ity among participants in communal life (If the community is a safe place to be transparent about the real self in). Rather it actualizes interface with real others. Moreover, it will also encourage spiritual connection with the metaphysical Spirit. These correlations between community, social Trinity and relationality demonstrate that a proper doctrine of God makes community life understandable (See on chapter 7). It becomes the outward manifestation of its member's sharing in the trine perichoresis in some manner. Hence the Western church may wish to share the Trinity as icon of its community just as the Orthodox Church does.⁷⁶²

Biblical mysticism lets God be God and man be man. Therefore, so do communities founded on this insight. In the latter case each is their own person in free and open conversation and interaction. They may participate in the service and love inspired in each of them, towards God and others. God's self-hood as "I Am"⁷⁶³ seems to reveal the "spell binding mystery" that Otto articulated. This would seem to occur in stage related series that the human ego-consciousness can cope with.⁷⁶⁴

In this iterative manner it could be claimed to define other selfhoods at the pace they can manage as a process of becoming in a trustworthy community. Such a group can take its lead from a sensitive spiritual awareness of the healthy rhythms of social Trinity's life cycle. Such a view of Trinity as community might imply its prime value to be that it does not wish the obliteration of lesser selves. Eradication could derive from too much over plus of the numinous and the phenomenon, faced with the *mysterium tremendum*. This in turn can be thought of as originating from the sense of the deity's majesty when faced by the overwhelming sense of God's awesome greatness. Hence the doctrine of a sensitive social Trinity is foundational to community concepts of relationality. They need to foster growth toward greater wholeness based on them being safe places for people to share the truth about themselves. It is important to foster an atmosphere for this to happen in, so participants can grow by the endowment of appropriately identified needs compared to provisions.

⁷⁶¹ Matthew 18:20

⁷⁶² Karkkainen V., *An Introduction to Ecclesiology*, Downers Grove: IVP Academic, 2002, Chapter 1

⁷⁶³ Exodus 3:14; John 8:58

⁷⁶⁴ This is simply my guess work at work here – developmental psychology seems to play a part

The sending *Missio Trinitatis* could be claimed to propel each community member to model the Godhead's eternal service to all creation.⁷⁶⁵ Salugenic disciples of this aspect engage in sharing in healing the lost. However, there is the danger that the process is allowed to become too simplistic in its approach. It could all too easily not recognise the subtleties of the nature of ontological emergence of renewed selves. These selves will need to obtain a new value of their own special uniqueness in relationship to others. If failure occurs here then salvation (healing) will not be appreciated by those who are claimed to have been saved.

This uniqueness may be bodied-forth as cooperative unity with Christ as Lord, guiding not negating his people's sense of real dialectical distinction. Some kinds of charismatic ontologies seem to lead to claims that individuals (most often leaders) represent Christ himself to their followers. This is not the proper basis to salugenic Thomistic-ally based discipleship. Such claims may have led to the heavy shepherding movement.⁷⁶⁶ There is a loss of humility – it is almost like such leaders have come to see themselves as omnipotent – un-teachable – having authority that others have to obey.

For instance, Berkhof speaks of how this phenomenon was not even unknown among more fanatical early Lutherans.⁷⁶⁷ Both extremes have their own aetiology. The other extreme leads to an unchecked phenomenon where the person is not open to test anything that he or she feels God is offering enlightenment toward from others. The former extreme leaves the person open to manipulation as there is no sense of the self that God created.

Fear can be a driving force here – the person becomes open to any voice which seems certain of itself concerning what God requires. This is where some extremely fundamentalist Christian groups have probably become sectarian (or cults). By definition a sect is recognised by its tendency to conflate the normal “we” of community, with mutual participation as a

⁷⁶⁵ Flett J. G., *The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*, Grand Rapids: Eerdmans, 2010, Chapter 6

⁷⁵⁸ Moore S.D., "Shepherding Movement", in S. M. Burgess & E. van der Maas (Eds), *The New International Dictionary of Pentecostal and Charismatic Movements*, revised edition, Grand Rapids: Zondervan, 2003; Lambert S. ThD, "Charismatic Captivation: Authoritarian Abuse & Psychological Enslavement In Neo-Pentecostal Churches", Second Edition, Real Truth Publications, 2003

⁷⁶⁷ Berkhof L., *Systematic Theology*, Edinburgh: The Banner of Truth Trust, 1984, He comments: "Mystical Error: Another dangerous error is that of the Mystics who understand the mystical union as an identification of the believer with Christ. According to this view there is in it a union of essence, in which the personality of the one is simply merged into that of the other, so that Christ and the believer do not remain two distinct persons. Even some of the Lutherans went to that extreme. One extremist did not hesitate to say, 'I am Christ Jesus, the living Word of God; I have redeemed thee by my sinless sufferings.'" P. 451

healthy ethos, with the theology of one leading figure that becomes the defining voice to follow.

Fear may drive this category to embrace multiple takes on what God is asking it to undertake for dread of displeasing God (God being - The manipulative leader or leadership team). Therefore, victims of this category of abuse potentially consider they are risking losing out on God's grace, if they should fail to fulfil the next demand made by a manipulative leader, or epistemology (Dogmatic doctrinal system). Such leadership styles dominate by coming to see themselves as the omnipotent other.⁷⁶⁸ This category has its own well recognised pathology where people in power come to obtain a grand view of themselves as virtually indispensable and godlike.⁷⁶⁹

If the church is to positively appreciate the mystical prophetic voice to engage in God's mission, to bring all people into his community, then it has to realise what sort of personhood and relationships such a Godhead desires. Otherwise participation of members will not be welcomed with their diverse contributions and creativity, but instead a pejorative spirit will seek to conform, rather than transform, people to the image of a manipulative regime or dynasty.

A Unitarian pastoral theology of the deity, that seeks to modalistically give the impression that it welcomes real persons that can become in community, but in actuality it desires automotive products (Playing follow the leader), would seem to be the danger of such a radical fundamentalist pathology. It is defined as modalistic as in the end it proves to be monist rather than being built on a true ecclesiology. Modalism was always essentially monistic and it really had a hidden aspect of an unmoveable deity who potentially demanded utter conformity. This would seem to be a far cry from the Elohist plural-form creative **אֱלֹהִים**.

Aquinas defined an important balance that protected against this kind of god complex. His concept of existence and essence helped identify that God has made individuals to be real existent self-aware beings with creative choices.⁷⁷⁰ They can be free to cultivate their own growth and the growth of others in open conversational communities. These can be facilitated by openness and transparency to a relational deity that values dialogues not monologues. The sense of essence is to recognise that God will remain God and his people will always remain his creatures. So the distinction of created and creator will remain constant as a definite

⁷⁶⁸ Jones E., *Essays in Applied Psycho-Analysis - 472 pages* Lightning Source Inc, 15 Mar 2007

⁷⁶⁹ Jones E., *Essays in Applied Psycho-Analysis - 472 pages* Lightning Source Inc, 15 Mar 2007

⁷⁷⁰ Johnson pp. 50 - 57

boundary guarding against potential pantheism! Contradistinctively, the classical tension between the, I and the overwhelming greater Thou, is always mitigated in Scripture with the Thou reaffirming the lesser I as a distinct ego.⁷⁷¹

Thomism brought the task of philosophical spiritual theology into the far older biblical view of theology as a matter of the heart. It nuanced the meditative and imaginative value of differing human essences that participate in the being of God.⁷⁷² It brought Hellenised rationalism into mystical theology.⁷⁷³ Sadly this created a dualism between the material and spiritual which I challenge elsewhere. I rather, argue for a holistic connection of spirit-body-energy-materiality as a sacramental theology, making everything potentially a spiritual discipline.

Moreover, Aquinas's rational theology may be thought of as the foundation for much of later rationalistic thought entering the seminary.⁷⁷⁴ His desire to formulate a logical base-line for mysticism has to a great extent moved Christianity more to a theology of the head (rationalism as opposed to simply being rational), rather than a theology of the heart.⁷⁷⁵ My thesis is founded on a social imminent service-orientated Trinity that suggests theology has to be holistic. It needs to embrace spiritual and material reality rather than materiality alone or spirituality only (See on chapter 7).

Thomas a Kempis (15th Century)

A' Kempis was educated by the brothers of the common life. They had been founded a century earlier by Geert de Groote.⁷⁷⁶ They were not a monastic order but rather a loosely associated brotherhood with no rule for life or practice. Essentially they were left to pursue a life of contemplation as lay clerics, in the way which worked best for them. This loose definition did not suite a' Kempis so he joined the community of Mount Saint Agnes, a monastery of Augustinian canons.⁷⁷⁷

⁷⁷¹ See on Isaiah 6:1 - 8

⁷⁷² Johnson pp. 50 - 57

⁷⁷³ Johnson pp. 50 - 57

⁷⁷⁴ The Enlightenment was to a large extent based on scholasticism which took inspiration from Aquinas; Gracia J. G. and Noone T. B. (Eds), (2003) A Companion to Philosophy in the Middle Ages, London: Blackwell, 2003

⁷⁷⁵ Geisler N. L. and Corduan W., Philosophy of Religion, Grand Rapids: Baker, 1988

⁷⁷⁶ Creasy W. C., "Introduction". The Imitation of Christ, Mercer University Press, 2007, pp. xix-xx

⁷⁷⁷ A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, Introduction
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His mysticism took the form of dialogues finding their locus particularly in the sacrament of the Eucharist.⁷⁷⁸ To him a true mysticism meant emancipation from one's self and pride. Pride was an anti-God state of mind. He sought union with God by extreme denial and inner dialogues which focussed his mind on union with God. Particularly the death of Christ found him wanting to share in ultimate merger with him through death.⁷⁷⁹ He had a particular sort of death-wish to be separated from the world and to be amalgamated with God nihilistically. Separation was the locus of his spirituality. The meaning of Eucharist was a death to self, the world and life with Christ. It was indeed the mainstay of his mystical practice. He writes of the emptiness of worldly knowledge and pursuit as follows:

“Son, let not the fair and subtle words of men influence you. For the kingdom of God is not in speech but in virtue. Give ear to my words, for they fire the heart and lighten the mind, they bring contrition, and supply manifold consolation. Never read a word that you may appear more learned or more wise. Give heed to the destruction of your vices, because this will be to your fuller advantage than the knowledge of many difficult questions.”⁷⁸⁰

It is at once clear that a' Kempis was used to perceiving revelation from God iterated in the first person. His scriptural grounding is found in phrases like “the kingdom of God is not speech. . .” He demonstrated openness to hearing the prophetic voice recording them as they manifested. Perhaps the saddest thing was his withdrawal from the counsel of others.⁷⁸¹ He lost sight of the aspect of fellowship which would surely have blessed him and his Augustinian community. Negative influences are to be witnessed affecting his journey because of his withdrawn nature. He needed to focus on Christ the giver who might proffer enlightenment through the one to others.

His separation was in direct contradiction to the community aspect of Trinitarian intimacy. It was therefore anti-communal in nature. Intimacy grows from meaningful fellowship but for a' Kempis it expressed itself as a self-nihilism. However, he sought to open his heart to find connection with Christ by virtue of meditation on the atonement.⁷⁸² But this obsession made him magnify death as the goal of his spiritual life.⁷⁸³ There was no

⁷⁷⁸ Creasy W. C., "Introduction". The Imitation of Christ, Mercer University Press, 2007, pp. xix-x

⁷⁷⁹ A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, Introduction

⁷⁸⁰ A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, p. 151

⁷⁸¹ A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, Introduction

⁷⁸² A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, Introduction

⁷⁸³ A Kempis Thomas, The Imitation of Christ, London: Hodder & Stoughton, 1979, Introduction

resurrection motif which drove him out to share Easter life with others. His story illustrates some real dangers with an isolationist retreat from reality, which finds its excuse in an egotistical mystical eroticism. How different the Celtic faith (See below). A' Kempis nuances the need to guard participants in research from obsessional and compulsive behaviour patterning that can become a danger for withdrawn types, who do not engage in community interaction but in lonely contemplation.

Mother Julian of Norwich (late 14th – to early 15th Century)

For almost half a century this simple woman had placed herself in a cell meditating on a series of visions she had received in her earlier life. These visions are known as the “Shewings”.⁷⁸⁴ By many she is recognised as one of the great Spiritual theologians of the church age.⁷⁸⁵ The series of revelations which she obtained have always had a profound effect on the present writer. Probably two which always come to mind are, one in which she beholds the suffering face of Christ as he dies on the cross.⁷⁸⁶ The other is a vision of a hand with a nut in it.⁷⁸⁷ She asks the Lord what this means and he declares that this is everything that has ever been made.

In the first shewing Mother Julian sought understanding by looking to Jesus with the eyes of her heart (to utilise a mystical metaphor). He remained the prime passion and focus of her journey. In the second she encountered the profound nature of revelation given to her. She beheld the magnitude of God the infinite one, compared to the finite atomism of the nut of creation. Modern day quantum physicists understand this wonder all too well as many return to a theistic belief (See on chapter 1).

Moreover, Julian sought enlightenment by stilling herself before God. She had learnt to go with a flowing sense of intuited spontaneity, seeking God with her inner eyes, focussing on Jesus. She recorded what she beheld. Meditation formed⁷⁸⁸ the basis of all her contemplations for the years

⁷⁸⁴ Leigh D. J., Mysticism and Space: Space and Spirituality in the Works of Richard Rolle, “The Cloud of Unknowing” author, and Julian of Norwich, Christianity and Literature, 60 no 2 Wint 2011, pp. 328-331

⁷⁸⁵ Obbard E. R., See How Much I Love You, meditating on the way of the cross with Julian of Norwich, The Canterbury Press, UK, 1996, p. 1

⁷⁸⁶ Foster R. and Smith J. B., Excerpts from the Revelation of Divine Love, from Devotional Classics, Julian of Norwich, Hodder and Stoughton, 2002, pp. 68 - 71

⁷⁸⁷ Foster R. and Smith J. B., Excerpts from the Revelation of Divine Love, from Devotional Classics, Julian of Norwich, Hodder and Stoughton, 2002, pp. 68 - 71

⁷⁸⁸ Gaeta J., 40 –Day Journey with Julian of Norwich, Trinity Seminary Review, 30 no2 Sum-Fall 2009, pp. 125-126

succeeding the Shewings. Mother Julian spoke of what she had learnt from the disclosures:

“From the time when I first had these revelations I often longed to know what our Lord meant. More than fifteen years later I was given in response a spiritual understanding and I was told ‘Do you want to know what our Lord meant in all this? Love. What did he show you? Love. Why did he show it to you? For love. Remain firm in this love and you will taste of it ever more deeply, for you will never know anything else from it for ever and ever.’⁷⁸⁹

So I was taught that love was what our Lord meant. And I saw very certainly that before God made us he loved us, and that this love never slackened nor ever will. In this love he has done all his works, in this love he has made all things for our benefit, and in this love our life is everlasting. In our creation we had a beginning, but the love in which he created us was in him for ever and without beginning. In this love we have our beginning. And all this we shall see in God without end.”⁷⁹⁰

Julian had this later revelation that the earlier shewings she had spent her life meditating on. They were meant for love.

Newberg challenges the idea that the mind can be certain of anything as it could distort all of reality to suite itself.⁷⁹¹ Julian seemed to recognise that the foundation to life’s meaning had to begin with reality beyond words as an apprehension of love. Newberg may be approaching his concerns regarding mental distortion from a similar angle. His regard that the mind over time rewrites memory contents to new changed visions of its perception of reality to suite new meanings, seemingly nuances Julian’s development.⁷⁹² This he considers is evidence that reality is not something just outside the self but also what the mind interprets it to be.⁷⁹³ I would challenge him here by commenting that if a super-consciousness underpins everything, with shared consciousness, including the inanimate in the cosmos, then those who open themselves to be influenced toward change over a life time, can still retain original memories of past life events in the hyper lucid sensorium.

⁷⁸⁹ Obbard Elizabeth, Ruth, See How Much I Love You, meditating on the way of the cross with Julian of Norwich, The Canterbury Press, UK, 1996, p. 97

⁷⁹⁰ Obbard Elizabeth, Ruth, See How Much I Love You, meditating on the way of the cross with Julian of Norwich, The Canterbury Press, UK, 1996, p. 97

⁷⁹¹ Newberg and Waldman, 2007, Chapter 3

⁷⁹² Newberg and Waldman, 2007, Chapter 3

⁷⁹³ Newberg and Waldman, 2007, Chapter 3

Moreover, developments in interpretation may come to add meaning changing perceptions based on a God who respects individual autonomy. Change toward better interpretations over time, are not a bad outcome. Hence the big discovery of Julian that love was the meaning of her shewings may well have been far more important than accurate memories of them. Although I would argue both were protected and retained. Byrskog and Bauckham have convincingly demonstrated that Oral cultures retain very accurate memories of stories passed on to them inter-generationally with little change.⁷⁹⁴

Flett has recently rediscovered Julian's profound insight without referencing her.⁷⁹⁵ To the effect that God has always lovingly engaged with his creation. There was never a time when he was not economic Trinity.⁷⁹⁶ Moreover, Julian's life is summed up by her own words. She the mystic now understood that love sprung forth in response to God's selfless eternal gifts. Her mystical journey was probably best styled to be a response to God's love revealed to her as the suffering Christ who had given everything for his creation. JhR wrote:

“In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love because he first loved us. If anyone says ‘I love God’, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we ha from him, that he who loves God should love his brother also.”⁷⁹⁷

And this is probably the key to Christian Mysticism. It is most readily motivated and actualised by God's Spirit of revelation.⁷⁹⁸ It arises from confidence in God's acceptance of each person. There is no fear of such a deity because there seems to be no motive to punish according to JhR. Pneumatological reflection on mystical theology seems to suggest that God actively seeks to commune with his people by the presence of his

⁷⁹⁴ Byrskog S., Story as History – History as Story, Tubingen: Mohr, 2000, pp. 52 – 52, 64, 65, 77; Bauckham R., Jesus and the Eyewitnesses the Gospels as Eyewitness Testimony, Grand Rapids: Eerdmans, 2006, Chapters 1 - 3

⁷⁹⁵ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapter 6

⁷⁹⁶ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapter 6

⁷⁹⁷ 1 John 4:17-21 RSV

⁷⁹⁸ Foster R., Streams of Living Water Celebrating the Great Traditions of Christian Faith, London: Harper Collins, 1999, Chapter 4

Spirit.⁷⁹⁹ This manifestation needs to be recognised. There is a necessity to learn how to interpret its language. What the New Testament documents seem to suggest is that God motivates his mission⁸⁰⁰ by a direct dialogue of his Spirit with the inner psyche.⁸⁰¹ The pneumatology of Missio Trinitatis may work if people learn to listen to the God who speaks. For it must be taken as foundational that a God who incarnationally engages with his creation, in the economic sending-forth of Christ and Spirit, must be contactable. Hence this is foundational to my thesis. Julian's shewings are yet another testament to its historical phenomenology.

Anabaptists (16th Century)

Anabaptists coming from the Greek compound meaning "Re-baptize" were essentially one of the groups to gather followers during and after the high days of the Protestant Radical Reformation.⁸⁰² Although some view them to be distinct from Protestants it cannot be maintained with any degree of congruence, given that they resonated with radical protest concerning spiritual laxity in the church. Martin Luther considered them to be outside the pale of the church.⁸⁰³ He did not agree with their overly literalistic interpretations of Scripture. Their later descendants were the Amish, Mennonite and Hutterite movements.

The Latin term for the Anabaptist name represented their insistence that those who had been baptized as infants had to be re-baptized as adults.⁸⁰⁴ The first believers disliked the appellation because they did not consider they were actually engaging in re-baptism. Childhood baptism was disputed not to be valid based on Scripture. Hence any disagreement claiming rebaptism was nullified. The reason for this development was because of a more inflated focus on the individual and the need to make personal conscious decisions toward faith in adulthood.⁸⁰⁵

⁷⁹⁹ Nelstrop et al., 2009, pp. 26, 28, 60, 77, 85 – 86, 99, 111 – 112, 114 – 116, 118, 160, 163 – 164, 176, 180, 211, 261

⁸⁰⁰ Samuel V. and Sugden C. (Eds), Mission as Transformation a Theology of the Whole Gospel, Cowan: Regnum, 1999, Chapter 5

⁸⁰¹ Matthew 10:20

⁸⁰² Yoder N. E., Refracted through Anabaptist Lenses: Doctrine, Piety, Nonconformity, and Mission, Brethren in Christ History and Life, 33 no 2 Ag 2010, pp. 372-392

⁸⁰³ MacCulloch, 2010, pp. 622-625, 638, 653, 744

⁸⁰⁴ Hjalmsarsen L., Ancient Monasticism and the Anabaptist Future: a Tale of Two Reforms, Direction, 39 no 1 Spr 2010, pp. 71-83

⁸⁰⁵ MacCulloch, 2010, pp. 622-625, 638, 653, 744

Indeed they never taught that people were being re-baptized when they joined their communities. Instead they were being educated about the real meaning of a proper confessional faith that could be intelligently expressed by adult baptism.⁸⁰⁶ It is hard to imagine that they would not have engaged in some polemic regarding their theological position, in order to help anyone who joined them to realize why they needed to be baptized. It must have surely required catechesis why infant baptism was not acceptable. Their position was perceived to be a fundamental attack on the prevailing views of the Lutheran and Roman Catholic Church in the 16th and 17th Century.⁸⁰⁷ Hence they were heavily persecuted. Indeed it seems Luther approved of this measure to squash these recalcitrant defectors from the religious norm.⁸⁰⁸

Charismatic Phenomena

Charismatic phenomena were relatively normative among the inspirational nascent community. Common enough were dancing, glossolalic utterances (in Germany), falling being overpowered by the Spirit. Prophetic utterances were manifested in Zurich, Amsterdam and Munster from 1524 to 1535.⁸⁰⁹ As in later American colonies Camp Meeting style revivals were arranged.⁸¹⁰ Reported healings were witnessed at these. A concern from a public order point of view was the tendency toward mass hysteria.⁸¹¹ Whether such concerns were really founded, rather being an excuse to quash the movement is open for debate.

Anabaptist congregations that grew out of this movement, among the Mennonites and Hutterites did not encourage these charismatic practices. However, there was not a wholesale rejection of the supernatural. Some of these faithful early believers went through terrible persecution. Some were hanged, others drowned or beaten to death.⁸¹² It is also noteworthy that the Anabaptist tradition, from its inception regarded non-violence to be central to its ethos. Moreover, it may be noted that a holistic view of God's

⁸⁰⁶ Hjalmsen L., Ancient Monasticism and the Anabaptist Future: a Tale of Two Reforms, Direction, 39 no 1 Spr 2010, pp. 71-83

⁸⁰⁷ MacCulloch, 2010, pp. 622-625, 638, 653, 744

⁸⁰⁸ MacCulloch, 2010, pp. 622-625, 638, 653, 744

⁸⁰⁹ Klaassen W., Anabaptism: Neither Catholic Nor Protestant, Ontario: Conrad Press, 1973, p. 63

⁸¹⁰ Clark, E., The Small Sects in America, Nashville: 1949; Johnson, C. A., "The Frontier Camp Meeting.", Ph.D. dissertation, Northwestern University, 1950; Sweet, W. W., Revivalism in America, NY: 1944

⁸¹¹ Williams G., The Radical Reformation, Philadelphia: Westminster Press, 1962, p. 443

⁸¹² The Writings of Pilgram Marpeck, Scottdale, PA: Herald, 1978, p. 50

incarnational presence seemed to have founded a sacramental theology to some extent.

This is important to my thesis as I would argue that the prophetic voice is intrinsic to such a holistic view of spirituality. If God is not involved in every aspect of human life, making it open to his presence, then secularism will really mean that he is limited solely to the sacred domain of the church worship service, or personal spiritual practices. This is an intolerable thesis which Orthodox theology denies. It makes social Trinity the icon of community beyond the church per se.⁸¹³ Therefore, every act in the material base-line sensorium is infused with significance sacramentally.⁸¹⁴ This seems to be a healthy view of making Christian belief part of every aspect of life to be positively embraced. Hence participants in this research will be selected with due attention being paid to encouraging them to live in a balanced sacramental classification of rhythms.

Anabaptist Holy Spirit Led Worship

There was a strong sense in which the Anabaptist tradition insisted on the free allowance of the manifestation of the Spirit, in their worship, to let it take its course as long as it resonated with Scripture.⁸¹⁵ These worshipping communities were often vilified for not attending the state churches and taking part in their worship. The reason they did not was because of the missing elements of the type of charismatic phenomena described in 1 Corinthians 14. Anabaptist worship allowed every believer to exercise some level of prophecy, interpretation, personal inspired songs etc.⁸¹⁶ The view that the Holy Spirit was to lead worship is also significant to my thesis. It speaks to the view that the prophetic chrism was to reveal the voice and presence of God. In terms of my argument it is noteworthy that like the Montanists, the Anabaptists took the view that Christ led the church by the direct inspiration of members in their community's. *Missio Trinitatis* must proceed from a spirit-led thesis.

⁸¹³ Karkkainen V., An Introduction to Ecclesiology, Downers Grove: IVP Academic, 2002, Chapter 1

⁸¹⁴ Fiddes, 2000, Chapter 9

⁸¹⁵ Oyer J. S., Lutheran Reformers Against Anabaptists, The Hague: M. Nijhoff, 1964, p. 86

⁸¹⁶ Peachey P. and S., trans., "Answer of Some Who Are Called (Ana-)Baptists – Why They Do Not Attend the Churches," *Mennonite Quarterly Review* 45, no. 1 (1971): pp. 10, 11

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Pentecostalism in Three Waves (20th Century)

The emergence of Pentecostalism is to some extent another aberration of the Restoration Movement which began in the 19th century.⁸¹⁷ The epistemic underpinnings of its theology resonate to some extent with the view that the best way to be a Christian is to found theology on the early nascent community; iterated in the book of Acts. From this perspective Pentecostalism, in its more developed form emphasizes a fairly typical fundamentalism that embraces much of evangelical doctrine. Such as what is expressed by the Evangelical Alliance (UK).⁸¹⁸ The beginning of this movement did not reckon with the rapid growth which it would catalyze. Particularly in consideration among third world cultures in South America, Africa and India (and beyond). Although Parham suggested it would provide miraculous linguistic support to world missions (see below).

Regarding its historical antecedents Charles Parham has been assigned an important role in its emergence.⁸¹⁹ He was an evangelist who resonated with the holiness tradition and believed passionately in divine healing. During 1900 he founded a Bible school in Kansas. It is noteworthy that he avowed that glossolalia was to be considered evidence that a recipient had been filled with the Holy Spirit, in line with the testimony of the book of Acts.

During 1901 students at his school fervently prayed to be filled with the Spirit and to receive the gift. It led to a great deal of energetic fervor which seemed to propel Parham, a subsequent recipient, to proclaim the news.⁸²⁰ He taught that glossalalic phenomenon were evidence of xenoglossia that would enable missionaries to speak world languages to people groups without needing to formally learn them. This accorded well with his earlier teaching that the manifestation was to be equivalent with the Act's church. He went on a four year preaching tour around Kansas teaching that there was a second baptism which Christians needed, in order to be fully equipped by the Holy Spirit. This second baptism theology

⁸¹⁷ Walker A., Restoring the Kingdom The Radical Christianity of the House Church Movement, Guildford: Eagle, 1998, pp. 17-50

⁸¹⁸ Maya G., Faith and Philosophy of Christianity, 2009, p. 173

⁸¹⁹ Johnson T. M., Three Waves of Christian Renewal: a 100-Year Snapshot, International Bulletin of Missionary Research, 30 no 2 Ap 2006, pp. 75-76

⁸²⁰ Argue A. Johnson D. White L. K., Age of Religiosity: Evidence from a Three-wave Panel Analysis, Journal for the Scientific Study of Religion, 38 no 3 Sp 1999, pp. 423-433

has remained central to some Pentecostal and charismatic persuasions although not all.⁸²¹

Subsequent to his tour he transplanted his efforts to Texas where he launched a bible school as his initial missional strategy had proved it a successful method. By now it had become an incipient agenda to seek renewal in more traditional churches. He sought to encourage them to receive refreshin. A student, William Seymour a black preacher, attended his Texas school.

Having been fired up by his participation in revivalism he was propelled to Los Angeles where he preached and witnessed the so called Azusa Street Revival in 1906.⁸²² Racial integration was a significant theme of this phase of missional renewal. It remained Important to the context of the broad divides that lasted between blacks and whites in the USA, beyond the initial work. It seemed to found later participation by the liberation preacher Martin Luther King.⁸²³

Moreover, Seymour's, Parham's Wesleyan connections and Moody's revivals played important roles in the foundation of the movement in the USA. The Welsh revivals also broke out synchronously during this period fueling speculation that there was a worldwide movement of the Spirit being evidenced.⁸²⁴ The movement became widespread in the USA in the years that followed.⁸²⁵ What has come since in the global spread of Pentecostalism has witnessed at least 400,000,000 people embrace it.

Indeed with the collapse of Christendom in Western Europe the majority of these Spirit filled people are coming from the other two thirds world. They are doing so in order to missionally re-engage the former colonial powers who had taken their rather Europeanized ethnocentric gospel to them.⁸²⁶ This has often been considered to be the first wave of the movement. From this and later developments it spread outside the USA to Europe and to the so called mission fields. There is strong politically motivated historical discussion which contends that the chrism of Pentecostalism

⁸²¹ Synan V., The Holiness–Pentecostal Tradition: Charismatic Movements in the Twentieth Century, Grand Rapids: Eerdmans, 1997, pp. 93-94

⁸²² Synan, 1997, pp. 92-98

⁸²³ Synan V., The Holiness–Pentecostal Tradition: Charismatic Movements in the Twentieth Century, Grand Rapids: Eerdmans, 1997, pp. 173-174

⁸²⁴ McGee, G., "William J. Seymour and the Azusa Street Revival", Enrichment Journal, http://www.ag.org/enrichmentjournal/199904/026_azusa.cfm. 27/02/12, 17:30

⁸²⁵ Blumhofer, E. L., Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture, Urbana and Chicago: University of Illinois Press, 1993, A Chapter in the Story of America Pentecostalism, Volume 1—To 1941., pp.97–112

⁸²⁶ Kim K., 2009, Chapters 1 and 2

was not taken from the West to the rest to the mission fields. Instead it is argued that it occurred there as a synchronous phenomenon similar to that of the Welsh revival.⁸²⁷

What is important to my thesis is the suggestion that tongues is a manifestation of the Holy Spirit's catalytic presence. Moreover, Parham's suggestion that this phenomenon would provide a missional language, to take the gospel to the world is interesting. Of course his suggestion was that it would enable missionaries to speak foreign languages miraculously without needing to learn them formally. However, by extension his suggestion is correlative to Newbigin's and Bosch's thesis that the Spirit needs to lead mission.⁸²⁸

Given the rapid increase among Pentecostal converts it provides testimony to the need for the prophetic voice to discover God's mission. I would question whether Bosch was right to assign the ecumenical paradigm to current missiology.⁸²⁹ I would suggest a Pentecostal paradigm. This speaks into my thesis, as I contend with Newbigin that the Prophetic voice must uncover and vocalize the will of God as he leads the *Missio Dei*. Moreover, given my broader theological prolegomena, following Holmes, I suggest that *Missio Trinitatis* must found a theology of mission (See on chapter 7). It may then heal the Enlightenment Rationalism that has locked God up as a Hellenized distant deity.⁸³⁰

The Charismatic movement in Europe and the USA

Toward the end of the 1960s and earlier part of the 70s, people began to embrace the idea of the Pentecostal chrism in the denominations. This occurred in Europe, the USA and larger world community. Charismatic ideology and experience entered the so called main line denominations. Major denominations like the Church of England, Episcopalians, some Baptists and Methodists, not neglecting Catholics, became fervent adherents. "Charismatic" became an accepted term to distinguish between

⁸²⁷ Kim K., Joining in with the Spirit Connecting World Church and Local Mission, London: Epworth, 2009, Chapter 4

⁸²⁸ Newbigin, p. 54; Bosch D. J., Transforming Mission Paradigm Shifts in Theology of Mission, NY: Orbis Books, 2000, p. 389

⁸²⁹ Bosch D. J., Transforming Mission Paradigm Shifts in Theology of Mission, NY: Orbis Books, 2000, Chapter 12

⁸³⁰ Holmes P. R., Trinity in Human Community, Milton Keynes: Paternoster, 2006, chapter 1 maps his thesis

denominational participants in the chiasm over against Pentecostal Christians more generally.

This denominational aspect to the movement's propelling phenomenon has been termed the second Wave movement. Wimber was important by influential conversations with Anglicans and other denominational leaders and members in the UK.⁸³¹ He wished for a denominational renewal rather than to found his own churches. However, the Vineyard Movement came eventually to fruition. Remaining in the Anglican tradition the Alpha Course and its derivatives became an important part of denominational transformation for some.⁸³² However, for many participants in the mainline churches frustrations about the resistance from within led to new free churches emerging, with significant levels of exodus from mainline denominations.

The charismatic movement has been termed by Wagner the third wave. The category is made up of post-denominational churches that have founded their own leadership structures. In some important ways they can be termed restoration-ist as they consider the Acts community to be the avowed model church, per se. The term "Third wave" has a Western European focus to it. It has also been epitomized as "Neo-charismatic".⁸³³ Hill has demonstrated that there is important phenomenal evidence how present phenomena of prophecy operates within it.⁸³⁴

The Fourth Wave (20th – 21st Century)

Stibbe has suggested a new "fourth wave" to be imminent and in progress in the 21st century. It seems that renascent monasticism⁸³⁵ is one of the potential loci of this phenomenon. I find this notion appealing for Western missiology as it takes seriously the change evident in the postmodern landscape. If the monastic movement played a central role in the mission of the evangelization of the Western Tribes after the fall of Rome, then it

⁸³¹ Jackson B., *"A Short History of the Association of Vineyard Churches" in Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times*, David A. Roozen and James R. Nieman, (Eds), Grand Rapids: Eerdmans, 2005,. p. 136.

⁸³² McGrath A., *Evangelicalism and the Future of Christianity*, Leicester: IVP, 2005, p. 45

⁸³³ Burgess S. M., van der Maas E. M. (eds) *The New International Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids: Zondervan, 2002, s.v. "neocharismatics", Introduction, pp. xvii-xviii

⁸³⁴ Hill C., *Prophecy Past and Present*, Bury St Edmunds: Highland Books, 1989, Chapters 15 and 16

⁸³⁵ Wilson-Hartgrove J., *New Monasticism and the Resurrection of American Churches*,

Missiology, 38 no 1 Ja 2010, pp. 13-19

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would seem that their community ideology and practice offers some guidance to shape how smaller Christian minorities might survive and propagate the *Missio Trinitatis* (See on chapter 7).

Lyon's critiques Stibbe's proposals on hermeneutical grounds in a peer reviewed article. Despite his reservations he comments that his subject related to:

“. . . the 'fourth wave.' The claim of advocates of this wave is that *a fourth wave of the Spirit is coming in this century which will lead to a global revival of the Church*. An attempt will be made . . . to explain what lies behind the fourth wave, focusing upon the work of one of its proponents, Mark W.G. Stibbe.”⁸³⁶

He goes on to describe Stibbe's proposal in the following terms:

“Expectation of a fourth wave is strengthened by a self-perceived weakness of the three waves; namely, that of the division which exists, it is believed, between those who rely on the Word - the Bible - and those who rely on the Spirit – the ongoing work of the Spirit. In his 1947 prophecy Smith Wigglesworth said that a movement of God was coming in which the Word and the Spirit would be combined resulting in what Stibbe describes as “the greatest movement of God's Spirit ever witnessed in church history.” Since Wigglesworth is held to have accurately prophesied the Charismatic Renewal, his prophecy is a potent force amongst those interested in a fourth wave.”

For a significant period the older traditional denominations and Reformed theology's, have tended to criticise the lack of theological and biblical grounding, to much of Pentecostal and charismatic theology.⁸³⁷ The suggestion that “Word” and “Spirit” will combine to optimize “the greatest movement of God's Spirit ever witnessed” is not without significance to my thesis. Although I offer phenomenological evidence for precognition in my findings (Chapter 5), I mean these to be taken as direct testimony to my broader Manifesto (See on chapter 9). Such definite guidance may be trusted to reveal the *Missio Trinitatis*. God's desire as social Trinity, to bring all people to relational interface through its imminent aspect and kingdom community, is founded on the prophetic voice leading the church, to where the Spirit of Christ is incarnationally active.

⁸³⁶ Wilson-Hartgrove J., *New Monasticism and the Resurrection of American Churches*, *Missiology*, 38 no 1 Ja 2010, pp. 13-19

⁸³⁷ <http://reformedonline.com/view/reformedonline/charismt.htm>, 27/02/12, 17:45

The incarnational body of Christ is the Trinity's mobile agent. It needs leading by the Godhead to found each place it is actively seeking to reconcile people to personal relationships with their community. I would argue that Stibbe's suggestion is testament to the need for a re-joining of liminals and emergents, to invest the Missional community with renewed vigour and strength. It needs to derive from theological and historical insight and the power of the spontaneous Spirit's energize-ation, propelling it toward Missio Dei. This is Roxburgh's thesis to some extent.⁸³⁸

Moreover, Stibbe takes some of his theology from the Ezekiel vision of the river of God. The prophet took ever deeper experimental steps into it until he had to allow himself to be carried away.⁸³⁹ Stibbe suggests that these increasing deepening stages into the River represent the Waves of the Spirit (See above). Hence the "4th Wave" will be the most powerful as it completely carries the prophet with it - letting go of control into the hands of God. This would seem like a creative metaphor for what might be hoped to occur with a more holistic complete spirituality that seeks to bring God into every aspect of the Christian life.

Possibly nascent new monasticism might offer this opportunity.⁸⁴⁰ In terms of my thesis, I would suggest that it needs to be formulated in applied practical terms to spiritually inform and transform every aspect of the Christian person and community. To sacramentally live according to the revealed will of God. The sectioned and boundary inhered domain of secularism needs to be subverted by missional communities that participate in the prophetically engaged Missio Trinitatis (See on chapter 7). They may body-forth the kingdom lifestyle of the future in the present age. Hence such missional communities partake of the future life experienced in the present as a foretaste of the eschatological renewal.

Conclusions

This chapter has trawled some historical and theological developments as they have seemed important to the expansion of my thesis. Several important conclusions seem to be self-evident from the discussion of spirituality and its mystical prophetic phenomena throughout history. Firstly, the prophetic voice has been experienced from the inception of the Christian movement, throughout the ages that have followed and still has

⁸³⁸ Roxburgh A. J., The Sky is Falling, Idaho: ACI Publishing, 2005, Chapter 1

⁸³⁹ Ezekiel 47

⁸⁴⁰ Adams I. and Mobsby I., New Monasticism, Ancient Faith, Future Mission, Norwich:

Canterbury Pr 2009, pp. 52 - 65

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strong attestation. Moreover, the evidence suggests that historical investigation supports my proposal that the church has always had an intrinsic mysticism (spirituality) that has maintained the prophetic voice. Often this has been on the fringes of the community, such as with the Anabaptists. At other junctures it has been instrumental in seeking renewal among the churches that came out of Christendom and Modernism. It has reasserted the phenomenal intuitive aspect as vital not lessening the need for rational basis to theology. The “1st Wave” of Pentecostalism and the 2nd seem to imply the same conclusion.

Next, I suggest that the return of the Rest to the West, bringing the prophetic Pentecostal missional voice from former European colonies, is a sign and foretaste of God’s design to reclaim postmodernity for the kingdom. Lastly I aver the proposal that the new fourth wave offers a significant means supporting missional endeavour by re-founding communities that shape the missional voice. They do not simply seek the mystical voice alone, neither rational theology founded on Scripture either, but both.

Moreover, most importantly, spiritual disciplines allow for the development of the formation of the life of Christ in such communities. The holiness tradition would propagate such among others.⁸⁴¹ A combination of spiritual practices is implied including those not developed in this chapter such as *Lectio Divina*, and the Ignatian Examen.⁸⁴² The Northumbria community may even offer some important insights as well.⁸⁴³

Most importantly to the development of my thesis is that the prophetic voice is a reality attested to by church history and some of its movements. Those of the Montanist’s and the Anabaptist’s were often less than welcomed by what was thought of as more orthodox churchmanship. However, the aim has not been to make overarching judgments of these branches of Christian expression. The goal has been to texture the proposal that *Missio Dei* comes by following the Spirit’s prophetic utterance.

This requires development of the spiritual disciplines on a more wholesale level for all church people to embrace. Most readily these will have to be

⁸⁴¹ Foster R., 1999, Chapter 3

⁸⁴² Curran I., Opening to God: Lectio Divina and Life as Prayer, Source: *Christian Century*, 128 no 12 Je 14 2011, pp. 37 – 40; Appelbaum D., Powers of Imagining: Ignatius de Loyola a Philosophical hermeneutic of imagining through the Collected Works of Ignatius of Loyola, Source: *Journal of the American Academy of Religion*, 56 no 1 Spr 1988, pp. 146 - 147

⁸⁴³ Crump R., The Artistic Influence of Lindisfarne within Northumbria, Source: *St Cuthbert, his Cult and his Community to AD1200*, Woodbridge, England, Wolfeboro, NH: Bydell and Brewer, 1989, Publication Type: Essay, pp. 213 - 228

fostered in smaller groups that can share life through friendship to seek to be spiritually shaped (Probably in 4th wave influenced multiple missional communities). Later, chapter 7 will nuance spiritual enrichment to be foundational to five other important pillars. In order for the Missio Trinitatis to become the guiding star of its mystical Magi – its spiritual children.

Chapter 3

Neuroscience, Neurotheology, Parapsychology and the Prophetic Voice

Introduction

This chapter will begin the process of setting out the methodology and findings of this thesis. The present chapter acts as a broader scoping exercise of the scientific literature. It also articulates the kind of study I am deploying in the context of the broader neurotheological topos. The approach will be to review broad neurological findings based, in the first instance, on the subjective experiences of research participants who took part in brain imaging studies, as they experienced hyper lucid states. These findings were based on idiosyncratic experiences that compared first person accounts to scans of subjects in numinous states, with appropriate phenomenological controls in place.⁸⁴⁴

The most significant research will be the findings of d'Aquili and Newberg. They utilized Brain scans of subject's speaking in tongues⁸⁴⁵ and made some exceptionally important findings being suggestive that the language may not be coming from within the brain. In an earlier project they scanned the brains of two test categories made up of monks and nuns. They used brain scanning technology to investigate their neurological activity whilst they were in meditative states. The participants reported a sense of union with the grounds of reality – often termed as making contact with the zero point (See on chapter 2).⁸⁴⁶ Both studies are important to my own research as they provided a viable grounding for my own hypothesis. This came as measurable functional phenomena in the brain that seemed to indicate that an entity beyond the participant's own mental processes was active.

The locus of its content is an examination of charismatic Christians who utilize techniques such as glossolalia to catalyze hyper lucid states, from which they claim to receive prophetic revelations from God. I will give more

⁸⁴⁴ Newberg A. B. and Newberg S., Source: Psychology and Neurobiology in a Postmaterialist World, Source: Psychology of Religion and Spirituality, 2, no2, my 2010, pp. 119 - 121

⁸⁴⁵ Hefner P. J. (Ed), Engaging D'Aquili and Newberg's The Mystical Mind, Source: Zygon, 36, no 3 S 2001, pp. 477 - 507

⁸⁴⁶ Spezio M. L., Understanding Biology in Religious Experience: the Biogenetics Structuralist Approach of Eugene d'Aquili and Andrew Newberg, Source: Zygon, 36 no3 S 2001, pp. 477 - 484

detail to my approach later in this chapter having considered Newberg's and d'Aquili's⁸⁴⁷ findings.

It is important to consider the contribution that research into spiritual experience has revealed. This chapter begins the task. In the next chapter Hay' and Nye's methodology will be detailed.⁸⁴⁸ It will be important to utilize components of their methodology in order to examine the findings of participant research I have conducted. This was with subjects who claimed to be recipients of the prophetic inner voice. Richard's and Privett's⁸⁴⁹ contributions will also be exploited where they offer sufficient insight to further nuance debate. In addition the stages of faith research of Fowler⁸⁵⁰ will be employed to help identify developmental issues that might challenge some potential research subjects too much (See on chapter 4). His work will be vital to help identify subjects who are mature enough spiritually to engage in the process. This will also be a practical ethical measure to lessen risk of intra-psychic⁸⁵¹ injury.

Returning to the present chapter it is important to nuance critical discussion in the light of four main evaluative measures. Firstly, insight will be brought to what follows from Hay's expertise in the field of spiritual experience. The aim here will be to demonstrate awareness that particular concerns can negatively affect subjective data. Secondly, consideration will be drawn to the problems of mysticism with regard to failing to recognize their positive and negative contributions to spirituality. Thirdly, the challenges of a naturalistic philosophy being applied to d'Aquili and Newberg's findings will be nuanced including the very real objection that God cannot be made to fit into the test tube of the SPECT lab. This means that all laboratory experiments are to be considered provisional indicators not cast iron domains that guarantee any hypothesis or thesis. Finally, other data related to paranormal studies and sleep studies will be briefly highlighted. Hermeneutics⁸⁵² and the question of authorities that are permitted to interpret spiritual evidence will also be raised.

When discussing the role of experience in spiritual investigation in the light of complex globalizing forces Hay comments:

⁸⁴⁷ Sadly d'Aquili passed away

⁸⁴⁸ Hay D. & Nye R., The Spirit of the Child, London: Jessica Kingsley Publishers, 2006

⁸⁴⁹ Richards A & Privett P (Eds), Through the Eyes of a Child New Insights in Theology from a Child's Perspective, London: Church House Publishing, 2009

⁸⁵⁰ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995

⁸⁵¹ Intra-psychic refers to mental functionality that affects the subject's inner state

⁸⁵² Palmer R. E., Hermeneutics, Evanston: Northwestern University Press, 1977, Chapter 14

“Awareness of these changes is making traditional individualism less appropriate and, to an increasing degree, outdated in the field of management and in the global market. A spiritual understanding of the way in which human beings relate to one another is beginning to seem the most fitting model for the global village. Unfortunately, from the perspective of the Christian institution, the empirical evidence I have presented also shows that there is a rapidly increasing gap in the public imagination between spirituality and religion. This is a distinction that has haunted this essay in the form of my discomfort over whether to speak of ‘religion’ or ‘spiritual’ experience. A major intellectual and pastoral task for the Christian church is to learn how to engage in communication across that gulf.”⁸⁵³

The complexities of the secular terrain are further complicated by the global information saturation that makes spirituality open for investigation. Religion, including that of the Christian church no longer appeals to the general populace. This is despite the claims that as many as 70% avow themselves to be Christians in the UK (See on chapter 1). The missional challenge is for the church to cease criticism of postmodern experiments with renascent paganism, gnostic sexual magic, renascent Gnosticism and New Age Mysticism etc. Rather as Drane has suggested (See on chapter 1) the church needs to work toward an incarnational interface with secular communities bodying-forth its spiritual disciplines. It may raise appropriate awareness and interest in the Christian contribution. Any increase in the church’s negative approach will only create suspicion and subvert real open dialogue.

Secondly, if experiential subjectivity is the terrain of the findings of this chapter, then it is also important to grasp some of the prominence of mysticism. Perrin challenges the church to embrace experimental approaches to mystical spiritual states in the context of their multi-lateral postmodern creative hue:

“David Tracey makes a plea that we must let go of any totalizing system whatsoever. We must, he says, ‘Focus instead on the explosive, marginal, saturated, and at times, auratic fragments of our heritage.’ (1999: 178-80). Without burdening the mystic with being the singular carrier of such an agenda, we affirm that the mystic does have a particular role to play in this vision. . . .

Our task for the future is to identify the spiritual fragments given to us by the mystics such as Pseudo-Dionysius, Nicholas of

⁸⁵³ Holder Arthur, The Blackwell Companion to Christian Spirituality, Oxford: Wiley-Blackwell, 2011, Chapter 24, an essay by Hay, P. 436
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Cusa, Julian of Norwich, Hildegard of Bingen, Meister Eckhart, Marguerite Porete, and John of the Cross, whether they fit into 'the system' or not, and allow these fragments to continue their hope-filled work of breaking open our current world to new possibilities for life and love. The task is not to construct a new totalizing system, but rather to piece together a 'new constellation of fragments' such that our love relationship with God and our world is constantly renewed."⁸⁵⁴

Avoidance of the old totalizing system of Modernity is an agenda that is positive in intent. As Newbigin iterated it the enlightenment and rationalism offered the world much in the way of positive contribution and advancement. However, it ended up undermining the basis to its life by turning away from God as the source of its knowledge, by which its powers can only be revitalized (See on Chapter 1). Perrin's point is that rather than returning to modernism's totalizing agenda, it is better to let enlightened flashes of mystical revelation propagate a creative "constellation" to replace it. In this way man's creative powers will remain intact as the revelatory aspect catalyzes ever newer visions.

The research findings that follow below demonstrate how neuro-science is seeking to formulate a neurotheology⁸⁵⁵ which will help account for, and understand, mystical states across the world faiths.⁸⁵⁶ A positive engagement in this field by Christian missiologists needs to take experimentation like this seriously. Among other benefits it offers greater insight into the anthropological phenomenology of humanity's mystical neural programming.⁸⁵⁷ Moreover, the allowance of a positive mystical prophetic voice can then be more securely founded in the Christian community.⁸⁵⁸ In order to divine the voice of God, for Missio Trinitatis to guide the church in its procession to reclaim every space for the kingdom reign (See on chapter 7).

Thirdly, naturalism and nature need to be given their proper place in the divine economy of spiritual affect. Burton-Christie facilitates the discussion

⁸⁵⁴ Holder, 2011, Chapter 25, essay by Perrin, 456 - 457

⁸⁵⁵ Newbury A. B. and Newbury S. K., The Neurotheology of Religious and Spiritual Experience, Source: Handbook of the Psychology of Religion and Spirituality, pp. 199 – 215, NY: Guildford, Pr. 2005, Essay

⁸⁵⁶ Day M., Exotic Experience and Ordinary Life: On Newberg, Eugene D'Aquili and Vince Rause, Why God Won't go away: Brain Science and Biology of Belief (2001), Source: Contemporary Theories of Religion, pp. 115 – 128, London: NY: Routledge, 2009, Essay

⁸⁵⁷ Goldbery D. W., D'Aquili and Newberg's Neurotheology: a Hermeneutical Problem with their Neurological Solution, Source: Religion, 39 no4 D 2009, pp. 325 - 330

⁸⁵⁸ Newberg A. B. and Lee B. Y., The Neuroscientific Study of Religion and Spiritual Phenomena: or Why God doesn't use Biostatistics, Source: Zygon, 40 no 2 Je 2005, pp.469 - 489

in an important way by highlighting the question of what drives the human passion toward ontological interface with the spiritual as well as the material world:

“. . . what, whom, do we adore? The image of the cross hanging amidst the immensity of eternity, found in the Mausoleum of the Galla Placidia in Ravenna, suggests the beginning of an answer for Christians. We adore God woven into the very fabric of the universe, into every living being, every place, every person. We adore God hidden amidst the displaced, the broken, and the bereft. We adore God who promises, in ‘the fullness of time, to gather up all things in [Christ], things in heaven and things on earth’ (Eph. 1:10).”⁸⁵⁹

Burton-Christie seems to rightly challenge the view that God and the spiritual are in some sense dissected from the fabric of each other. Indeed scientific seeking to locate God in the fabric of the material has proved almost impossible to identify.⁸⁶⁰ It has led to the so called God of the gaps objections – where God seems to be squeezed out of the world by a reductionist prolegomena.⁸⁶¹ Newberg considers it may never be possible to get to the very heart of what happens in the brain to understand everything about neurological functioning anyway.⁸⁶² He considers it unlikely although possible, that neurological investigation will find that God has nothing to do with perception of spiritual states in the brain.⁸⁶³

If God as economic Trinity has always been engaged in every aspect of its creation, so as to make all of the material energy-matter cosmos spiritually infused by it, then Newberg is right from a Christian perspective that God will be intrinsic to everything. Hence scientific investigation is actually founding conclusions on a material infusion based on God upholding material under investigation. Hence this makes such material of spiritual significance but impossible to identify God within its molecules.

However, it is impossible to dissect it from God’s vivification of it. Therefore, God will not be found in a test tube. Newberg seems to be stuck somewhat in a modernism time-warp in this respect when he considers it might be possible to know whether God exists beyond the

⁸⁵⁹ Holder, 2011, Chapter 27, essay by Burton-Christie, p. 491

⁸⁶⁰ Newberg A. B. and D’Aquili E. G., The Creative Brain/ The Creative Mind, Source: Zygon, 35 no1 mr 2000, pp. 53 - 68

⁸⁶¹ Clayton P. and Simpson Z. (Eds), The Oxford Handbook of Religion and Science, Oxford: Oxford University Press, 2009, pp. 584, 586 587, 608, 790, 743, 744

⁸⁶² Newberg, Principles of Neurotheology, pp. 214 - 218

⁸⁶³ Newberg, Principles of Neurotheology, pp. 61, 80 – 81, 82, 83, 231 - 234

brain or not.⁸⁶⁴ Modern physicists challenge to some large extent what seems to be more of a Newtonian mechanism underpinning Newberg's confidence in scientific method.⁸⁶⁵

Self-creating particles have been discovered at the Hadron Accelerator in Lucerne.⁸⁶⁶ They seem to bear testimony to the ongoing infusive service of the imminent Trinity to its created panentheistic reality bodied-forth in the created order.⁸⁶⁷ Gunton offered his support to this view as well in theological terms.⁸⁶⁸ This is not pantheism but rather a statement of infusion of the God who serves all of creation by upholding its being through Christ.⁸⁶⁹ Hence any search for God in neurological investigation, by looking at brain scans could be seriously flawed by token. It is not to say that such evidence of God as an outside communicative deity may not be demonstrable from the neurological evidence discussed below. It is rather to sound a corrective that reductive scientific empirical methods to measure results will not be able to do more, than observe scans and question research participants as their brains are imaged when they undergo hyper lucid states.

Hence the neurological experiments of d'Aquili and Newberg had more limited value (When they worked together during d'Aquili's lifetime) if their reductive processes. Their work also seemed to share the postmodern desire to explore the spiritual and numinous. However, I am suspicious that Newberg still puts too much confidence in his methods.⁸⁷⁰ What is important for the missiologist and cultural anthropologist to understand is Burton-Christie's corrective, that "God [is] hidden amidst the displaced, the broken, and the bereft." This is important because it goes to the epicenter of a central theological principle found in the New Testament.

⁸⁶⁴ Newberg A. B. and D'Aquili E. G., Consciousness and the Mechanistic, Source: Zygon, 31 no 1 Je 1996, pp. 235 - 252

⁸⁶⁵ Baggott J., The Quantum Story A History in 40 Moments, Oxford: Oxford University Press, 2011, Chapter 8

⁸⁶⁶ Baggott J., The Quantum Story A History in 40 Moments, Oxford: Oxford University Press, 2011, Chapter 24

⁸⁶⁷ Clayton P. and Simpson Z. (Eds), The Oxford Handbook of Religion and Science, Oxford: Oxford University Press, 2009, pp. 636, 354 – 355, 356, 65

⁸⁶⁸ Gunton C. E., The One, The Three and The Many God, Creation and the Culture of Modernity, Cambridge: Cambridge University Press, 2005, pp. 1 – 4, 28, 46, 50 – 51, 53 – 59, 65, 80 – 81, 84 – 85, 89, 93, 109, 120, 124, 129, 137, 150 – 151, 157 – 159, 177, 186, 189, 193, 199, 201, 204 – 207, 215 – 216, 225, 228 – 231

⁸⁶⁹ Colossians 1:14 - 20

⁸⁷⁰ Delio I., Brain Science and the Biology of Belief: a theological Response, Source: Zygon, 38 no3 S 2003, pp. 573 - 585

For instance, when Paul is waylaid by the risen Messiah on the road to Damascus,⁸⁷¹ Jesus identifies that persecution of Christians has actually been part of his own shared experience with them.⁸⁷² What is iterated is the principle that Christ is to be found active among his suffering people. The parable of the sheep and the goats, in Matthew 25's mini-apocalypse, articulates the point that Christ is to be found with all prisoners, poor, lame etc. Hence whether the church has followed the Spirit of Christ into the community, or not rehearses those termed either sheep or goats.⁸⁷³ Not to have gone after the Lord in his mission among secular people groups, subject to the powers⁸⁷⁴ is to not really be part of the imminence of the Missionary God.

By extension some church communities may not be part of God's missional life and its family by this measure. The Great commission in Matthew 28 rehearses the finding that Christ will always be with his people as they go out to make disciples.⁸⁷⁵ Conversely keeping the faith of the fathers locked up within the confines of a building, based on attractional rather than incarnational missional grounds, may mean that Christ's Spirit is rarely to be phenomenally sensed by such communities.

The Nazareth manifesto articulated that the chrism of the Spirit rested on the Messiah and his Pentecost community. It had come to facilitate engagement in release of captive's.⁸⁷⁶ This attests to the possibility that the only way to have more realistic phenomenal experiences, of the active Prophetic voice is by engaging in the procession of Missio Trinitatis into the world (See on chapter 7). Then it may be suggested that the experiential evidence of the God who inheres all levels of the nature-energy, seen-unseen cosmic topos, will become experientially obvious on a more extensive level. This is despite whether he decides to perform for neurotheologians in their SPECT labs.⁸⁷⁷

Work in the brain imaging labs (See below) will only give limited evidence to consider in the terrain of seeking spiritual manifestations, compared to the broader conviction that participation in the Missio Dei will provide. I would argue for the need to seek the prophetic voice experimentally within

⁸⁷¹ Acts 9: 1 - 12

⁸⁷² Acts 9: 4

⁸⁷³ Matthew 25: 31 - 46

⁸⁷⁴ Wink W., The Powers that Be Theology for a New Millennium, NY: Galilee Doubleday, 1998, Chapter 4

⁸⁷⁵ Matthew 28:20

⁸⁷⁶ Luke 4:14 – 18; Acts 1:8, 16:6-10

⁸⁷⁷ Burkeley K., The Gospel According to Darnu: The Relevance of Cognitive Neuroscience to Religious Studies, Source: Religious Studies Review, 29 no 2 Ap 2003, pp. 123 - 129

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the Christian community despite any legitimizing approval that this chapter might articulate in support of its potential value.

Moreover, the question of interpretation and authority of the prophetic voice is crucial to consider. Sheldrake makes significant contribution here:

“Much of this essay has been concerned with the role of historical consciousness and the process of interpreting texts and traditions. However, our last question reminds us that the nature of the ‘community of capable readers’ – in other words, who interprets and offers authoritative readings of texts and traditions – is at least as interesting and important a question, theologically and spiritually.

What this final question also illustrates is that the history of interpretation, even in the field of spirituality, involves issues of power (see a discussion of the issues in Ricoeur 1981). Of course, power is not inherently a bad thing or we would not speak of the empowerment of people, for example, through a more equitable distribution of skills and information. Within the context of Christian spirituality, the reality of power cannot be avoided in how it is defined, who merits a place in its ‘official’ history, and who is enabled to become an effective interpreter of texts and traditions.”⁸⁷⁸

The question of the epistemic underpinnings of what is covered in this chapter and what follows are textured by who is given authority to be the interpretive catalyst in a community. The following chapters will raise hermeneutics as part of the epistemic methodological prolegomena to be utilized. The interrogative regarding what authority is assigned to the research findings of this study are inevitably tainted by my relative perspective to it. Even more importantly in terms of later discussion, applied to the Christian missional community the way that authority is assigned to its hermeneutical leading voices when interpreting the bible, texts, ecclesial traditions or the prophetic voice, will be the need for a way to weigh up the relative truths of what seems to be situation-ally right, for a given context. Hence a situation ethic is implicated.⁸⁷⁹

Daniel Redactor (DR) makes the somewhat antecedent point that not only prophesy belongs to God but so do the interpretations of them.⁸⁸⁰

⁸⁷⁸ Holder, 2011, Chapter 26, an essay by Sheldrake, p. 475

⁸⁷⁹ Meilaender G. and Werpehowski W., The Oxford Handbook of Theological Ethics, Oxford: Oxford University Press, 2010, Chapter 22; Fletcher J. F., Situation Ethics in a Changing Situation, Source: Christian Century, 88 no49 D 8 1971, pp. 1444 - 1446

⁸⁸⁰ Daniel 7:16

Therefore, it is suggested that a vital aspect of deciding on authoritative interpretations requires some training and shaping of the prophetic voice, including those who weigh up its merits. In terms of this chapter aspects of the four conditioning contributions above will texture the critical analysis of what follows.

The Neurological Findings Investigated

Research into brain science and human psychic realities is still very much in its infancy.⁸⁸¹ In discussing brain research and quantum theory, with an Oxford Professor of Astrophysics, he made the point that psychologists are now included in research into the physics of the brain in relationship to quantum theory in his department. This is forming a new possible discipline of Quantum Psychology.⁸⁸² Coming from the world of physics brain research is being enhanced with more revealing data. In terms of SPECT (Single Photon Emission Computed Tomography) radiology investigators have observed increased or decreased brain activity by measuring regional cerebral blood flow whilst subjects have spoken in tongues.⁸⁸³ Newbiggin as a neurotheologian, and the writer as a spiritual theologian, may well be advised to also consider what a quantum spiritual theology might look like. I would suggest it would have a quantum level of consciousness inhering both animate and inanimate elements and fields in the cosmos and potential multiverse.⁸⁸⁴

This is important to the discussion concerning the role of “speaking in tongues” or “praying in tongues,” as a step taken to prepare a subject. This would be so that a participant might receive spontaneous revelation knowledge. A spiritual tuning process may be catalyzed for the phenomenal experience of prophetic interface to occur.⁸⁸⁵ The Spirit of the God-entity may operate at the quantum level affecting the meta-level. This possibility may form the reports of some of my test subjects as the way they prepared themselves to receive spontaneous prophetic intuitions (see on chapter 4). Neuroscience and Parapsychology seem to offer some support phenomenologically to the thesis that communication can

⁸⁸¹ Hardy M. and Hayes S., Beginning Psychology, Weidenfeld and Nicolson, UK, 1982

⁸⁸² This comes from a professor of Physics I know from Oxbridge, although I cannot reveal his identity.

⁸⁸³ University of Pennsylvania School of Medicine, Monday 30th October 2006, press release, entitled: “Language centre of the brain is not under control of subjects who “Speak in Tongues.”

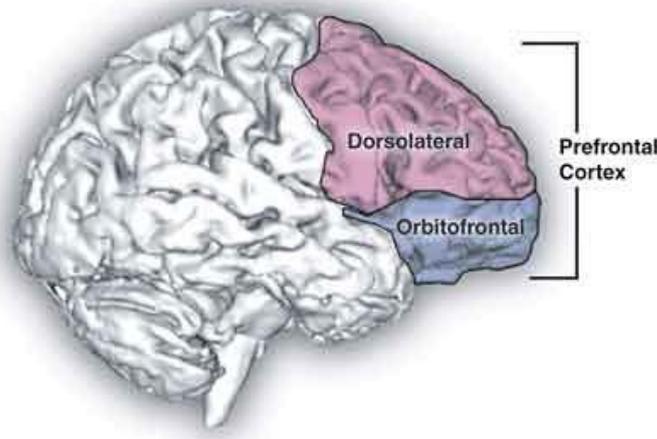
⁸⁸⁴ Clayton P. and Simpson Z. (Eds), The Oxford Handbook of Religion and Science, Oxford: Oxford University Press, 2009, pp. 35 – 37, 764, 867,

⁸⁸⁵ D’Aquili E. G. and Newberg A. B., Religious and Mystical Studies: A Neuropsychological Model, Source: *Zygon*, 28 no 2 Je 1993, pp. 177 - 200

potentially be described to come from an exterior source to the subject's own neural creativity.⁸⁸⁶ In all probability this happens at a quantum spiritual level. Hence I aver my spiritual and missional philosophical theology to be based on a quantum theology.

The Case for Neuro-Theology as Mystical Spiritual Missiology

Suggestive studies carried out in the 1980s at Carleton University of glossalalic phenomenon, concluded that it was actually a learned pseudo language that was gobbledegook not being a real language founded in the



prefrontal cortex. Those who had never spoken in tongues with some coaching could mimic the practice.⁸⁸⁷ It was a very poor study which did not have credibility, lacking ⁸⁸⁸appropriate controls.⁸⁸⁹ More recent studies do not concur with these negative outcomes.

Consider what the later principle investigator Andrew Newberg MD had to comment about his more robust SPECT⁸⁹⁰ studies of the phenomenon. He is associate Professor of Radiology, Psychiatry, and Religious studies. Director for the Centre for Spirituality and the Mind at Pennsylvania University, he commented:

“We noticed a number of changes that occurred functionally in the brain. Our findings of decreased activity in the frontal lobes during the practice of speaking in tongues is fascinating because these subjects truly believe that the Spirit of God is

⁸⁸⁶ Newberg A. B. and D'Aquili E. G., Why God Won't go away: Brain Science and the Biology of Belief, Rause, V., NY: Bchantine Bks, 2001, Book

⁸⁸⁷ N. P. Spanos, W. P. Cross, M. Lepage and M. Coristine, 'Glossalalia as Learned Behaviour: An Experimental Demonstration', Journal of Abnormal Psychology, 95 (1), 1986, pp. 21-23, quoted Newberg & D'Quila, 2006, p. 196

⁸⁸⁸ <http://mybrainnotes.com/memory-learning-brain.html>, 30/01/12, 21:08

⁸⁸⁹ Foster, 2010, p. 37

⁸⁹⁰ Rause V., Why God Won't Go Away: Brain Science and the Biology of Belief, NY: Bchantine Books, 2001, Book

moving through them and controlling them to speak. Our brain imaging research shows us that these subjects are not in control of the usual language centers during this activity, which is consistent with their description of a lack of intentional control while speaking in tongues.

.....These findings could be interpreted as the subject's sense of self being taken over by something else. We, scientifically, assume it's being taken over by another part of the brain, but we couldn't see, in this imaging study, where this took place."⁸⁹¹

This is very interesting. The SPECT imaging did not disclose increased brain activity anywhere else to account for another part of the brain taking over the process of speaking in tongues. Studies since the 2006 investigation remain negative regarding the phenomenon deriving from another center of the brain.⁸⁹²⁸⁹³ Newberg guesses that another brain function may account for it but remains baffled still. Current brain research articulates no evidence that satisfactorily answers claims of interior neural causation.⁸⁹⁴ Foster comments:

"There is at the moment no way of saying with any scientific coherence that 'God' is the creature of the electrical tempests in our heads, rather than their creator. Indeed, the existing evidence is perhaps very marginally the other way. If you want to remain an undisturbed reductionist, you would be well advised to steer clear of the SPECT lab."⁸⁹⁵

Furthermore, another interesting finding was that subjects who sang worship songs, or meditated had the frontal lobes of the brain which deal with language and self-control become active.⁸⁹⁶ This indicated that speaking in tongues creates an altered state of human consciousness, where the brain possibly cedes control of its frontal lobes to another sphere of mental processing activity.⁸⁹⁷ The evidence presently favors a

⁸⁹¹ Foster, 2010, p. 37

⁸⁹² Foster Charles, Wired for God The Biology of Spiritual Experience, London: Hodder & Stoughton, 2010, pp. 37, 38 – Professor Newberg remains unable to account for the phenomenon

⁸⁹³ Foster, 2010

⁸⁹⁴ Crutcher K., Is there a God Spot in the Brain? Source: Advances in Neuroscience, pp. 1 – 20, St Louis: ITEST Faith/Science Pr, 2003, Essay; Jeeves M. A., How God Changes your Brain: Breakthrough Findings from a Leading Neuroscientist, Source: Science and Christian Belief, 22 no1 Ap 2010, pp. 108 - 109

⁸⁹⁵ Foster, 2010, p. 39

⁸⁹⁶ New York Times, Gary Benedict, Nov. 7th 2006 – entitled "Evidence for a religious state." & Newberg A. & d'aquila, Born to Believe, NY: Free Press, 2006, pp. 200-201

⁸⁹⁷ Foster C., pp. 35 - 36

source beyond the mind.⁸⁹⁸ It is important to be cautious making claims that this study demonstrates that a source exterior to the subject is responsible.⁸⁹⁹ This is not least because if all of reality, energy, matter and spiritual aspects are a unity, then a God of the gaps theory is pointless.

Newberg does not seem to understand this considering it marginally possible that neuro-science might demonstrate that God can be reduced out of all seeming communications, deriving from a source beyond the brain's own programming.⁹⁰⁰ However, it is not necessary to always avoid the charge of seeking God in the current voids in scientific investigation, to suppose that it might be congruent to expect some evidence of brain design that might allow for spiritual interior dimensionality. It would be quite logical to consider that the human brain enables communication with another spiritual entity whilst being able to regulate the way communication coming from it is processed and experienced by its own neural structures. Newberg himself does not disallow this when discussing findings concerning SPECT analysis of tongues:

“This is a very unusual finding, for it suggests that the language was being generated in a different way, or possibly from some place other than the normal processing centers of speech. For believers, this experience could be taken as proof that another ‘entity’ had actually spoken things through them. For disbelievers, it might simply mean that other unique circuits, possibly associated with the thalamus, which directed the style and form of glossalalic speech, were being stimulated.”⁹⁰¹

Hence the Holy Spirit, or other spirits that might form the experience of the glossolalia practitioner, is not unreasonable to propose as part of the potential hypothetical possibilities.⁹⁰² There are presently reasonable grounds to indicate that an outside source is beaming information via the thalamus to the interior subject's mind (Also see on chapters 5 and 6 below). It is also important to consider the numerous pieces of evidence that charismatic Christians report to be words of knowledge transmitted to their conscious awareness from beyond themselves (See on chapter 5).

Indeed the Apostle Paul declared the missional value of prophesy of this nature because secrets of non-believer's inner lives could be revealed by

⁸⁹⁸ Newberg & d'Aquila, 2006, pp. 200 - 201

⁸⁹⁹ Newberg, Principles of Neurotheology, pp. 61, 80 – 81, 82, 83, 231 - 234

⁹⁰⁰ Newberg, Principles of Neurotheology, p. 253

⁹⁰¹ Newberg & D'Aquila, 2006, pp. 200-201

⁹⁰² Auday B. C., How God changes your Brain: Breakthrough Findings from a Leading Neuroscientist, Source: Perspectives on Science and Christian Faith, 62 no 2, Je 2010, p. 42

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prophets in Corinth leading to awe and potential conversion.⁹⁰³ Indeed such Θεοπνευστος (Greek Theopneustos – meaning God breathed⁹⁰⁴), inspirations of previously unknown knowledge,⁹⁰⁵ seemed to be commonly attested phenomena for Jesus' and the Apostles' ministries.⁹⁰⁶ Hope Price iterates documented evidence for a minister who upon returning home one day felt compelled to call at the house of a couple unknown to him. A seemingly random message came to him that God wanted them to know he had remembered them. The time and date of his visit corresponded to when their son had died the previous year. His message gave them comfort that God had remembered them in their grief.⁹⁰⁷ More evidence of this kind is included by the same author.⁹⁰⁸

It is hard to argue that this sort of phenomenon is simply based on interior brain function without exterior revelation having been inspired (breathed-into) to the subject. Tongues speakers often report experiences of this character coming to them after engaging in glossalalic prayer.⁹⁰⁹ The present writer experienced a series of words of knowledge⁹¹⁰ concerning some changes that were to come to effect in his life, upon returning from holiday in the Lake District in 2005. I was informed by an inner voice (precognitive ideas), that when I went to a conference the following week I would be offered an important training role for a Christian organization. It would lead to other ministry opportunities directly related to a teaching ministry. I said nothing to anyone except my wife.

Upon attending the conference in question I was offered the role of Training Coordinator for International Christian Youth Works. Following on

⁹⁰³ 1 Corinthians 14: 24, 25

⁹⁰⁴ Kittel G. (Ed), Theological Dictionary of the New Testament, Vol. 6, Grand Rapids: Eerdmans, 1968, pp. 453 - 455

⁹⁰⁵ 2 Timothy 3:16 – Nestle Alland Greek Text, 27th Edition

⁹⁰⁶ Luke 4:18 – 21; Acts 2:1 - 39

⁹⁰⁷ Price G. and H., Miracles True Stories of How God Acts Today, Basingstoke: MacMillan, 1995

⁹⁰⁸ Price G. and H., Miracles True Stories of How God Acts Today, Basingstoke: MacMillan, 1995

⁹⁰⁹ I (the writer) often find specific revelations coming to me after praying in tongues. For instance one morning I was praying in tongues and was inspired to play the song Dare to live to a friend. I did not. It turned out soon after failing to do this in the car journey I shared with this person that she shared something which was causing her to engage a big challenge for her life. I shared the song the next day with her and told her I had felt inspired to do this the day before. Had I done so the day before it would have made a big impact I believe that God had already got a plan to help her with this big challenge – daring her to step out in faith to face it.

⁹¹⁰ These occurred in the summer of 2005 in the Lake District, I still have the specific dated journal notes I made. Upon reviewing these I have been encouraged just how precisely they met with immediate fulfilment at the time they came upon returning home from the holiday. Moreover, it is significant how much has been very specifically fulfilled subsequent to them over the past 7 years. The important point is that fulfilments have come out of **ἄρρα** instances for me since – not as wish fulfilments per se.

from my work with them more opportunities have been offered to me unexpectedly. They have led to broader teaching roles in the Christian missional higher education sector. There was no way that I knew in advance of this opportunity of this change in direction of my ministry. It came as a **נִסֵּי** incidence (see on chapter 1). I still possess the journal entries recorded whilst on holiday to verify that I have not read back into the subsequent occurrence a wrong interpretation. As a glossalalic practitioner I find the link between prophecy and prayer to be related by a number of personal synchronicities (See on chapter 5). This is verified by other charismatic believers providing support that unknown information is made explicit to practitioners of glossolalia. Foster might be right to suggest that “words [are] beamed directly to the tongue . . .”⁹¹¹ Newberg’s findings offer support to Foster’s view. Newberg’s also provides further important phenomenal texture.

It has also been demonstrated in his SPECT studies that the left Caudate of the brain, involved in emotional control was less active in those speaking in tongues. Dr. James A. Coan a psychologist at the University of Virginia said concerning the study’s findings, regarding the dip in activity in the left Caudate:

“The findings from the frontal lobes are very clear, and make sense, but the caudate is usually active when you have positive affect, pleasure, positive emotions . . . it’s not clear what that finding says”.⁹¹²

Therefore, the powerful emotional affect reported by those who speak in tongues is not supported by the empirical research to date, to derive from within a recognized module in the brain.⁹¹³ This has been more logically explained as the person feeling the Holy Spirit’s emotions rather the subjects own by those hypothesizing a divine interaction. This is what “spirit filled life blog” recorded (an excellent forum for open continuing discussion regarding various spiritual phenomena):

“For those of us who have learned how to pray in the Spirit, the recent study of brain activity is fascinating. The fact that some scientist would find this form of prayer interesting, is in itself, positive. Moreover, discovering that this form of prayer sets off different patterns of brain activity than that found with other

⁹¹¹ Foster, 2010, p. 38

⁹¹² New York Times, Gary Benedict, Nov. 7th 2006 – entitled “Evidence for a religious state.”

⁹¹³ Foster, 2010, p. 38

types of praying, is something we have suspected. Finally, having empirical findings match up with phenomenological experience is always interesting to us psychologists.

.....The brain activity in the language centers and in the centers that control speech were quiet in those who believe the Holy Spirit is praying through them. Thus, that brain findings fit the belief that the person praying is a passive observer of his or her own inner state. At the same time, the centers that control awareness were active, indicating the prayers were not in an uncontrollable trance. They knew what was going on around them.

There was one finding however that does not match up with experience. That had to do with emotions. Because those of us who pray in the Spirit, experience incredible ecstasy, one would expect the areas that control emotion to light up. However, that did not happen.

What if besides hearing the Holy Spirit internally, we are also feeling the ecstasy that the Holy Spirit is feeling as He prays? Then, just as we speak His language without activating the brain, we experience His feelings without activating the brain. As a psychologist, the thought intrigues me.⁹¹⁴

Although these findings must be considered hypothetical and suggestive the Christian psychologist's view expressed here makes a lot of sense. Once again there has not been other recorded research to date to contradict this speculation. In the figure below the brain scans that demonstrated these findings, with six women speaking in tongues, can be seen as a sample of what was typical.⁹¹⁵

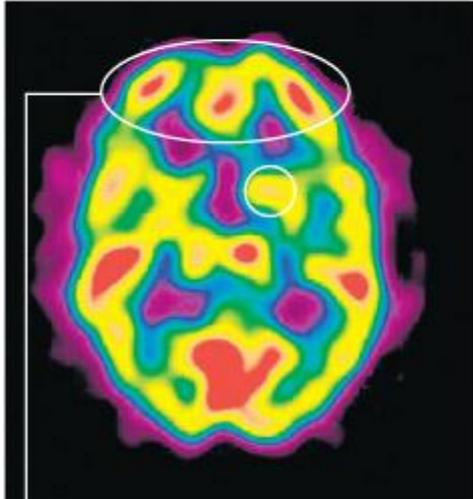
⁹¹⁴ Spirit filled life – blog – on tongues blog – search for this with an internet search engine

⁹¹⁵ Newberg A. and Waldman M. R., Born to Believe God, Science, and the Origin of Ordinary and Extraordinary Beliefs, NY: Free Press, 2006, pp. 197 - 199

Evidence for a Religious State

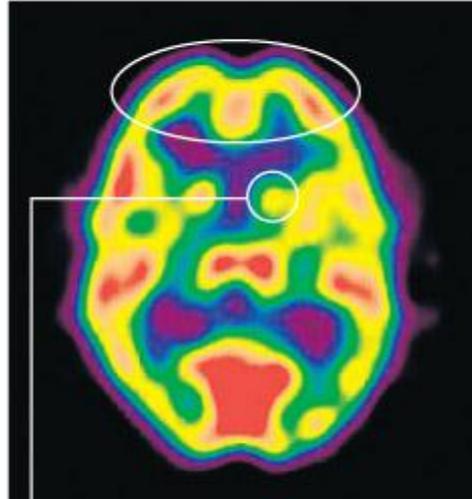
Scientists found notable changes in brain activity when people speak in tongues. The brain scans below show blood flow in the brain (blue lowest, red highest).

SINGING GOSPEL SONG



Frontal lobes Involved in the willful control of behaviors; more activity when singing than when speaking tongues.

SPEAKING IN TONGUES



Left caudate Involved in motor and emotional control; less activity in those speaking in tongues.

Source: Andrew B. Newberg, University of Pennsylvania

The New York Times

One of the researchers in the Pennsylvania study was interviewed by Benedict writing for the New York Times November the 7th 2006:

“Ms. Morgan, a co-author of the study, was also a research subject. She is a born-again Christian who says she considers the ability to speak in tongues a gift. ‘You’re aware of your surroundings,’ she said. ‘You’re not really out of control. But you have no control over what’s happening. You’re in a realm of peace and comfort, and it’s a fantastic feeling.’”

Moreover, Benedict reports:

“Contrary to what may be a common perception, studies suggest that people who speak in tongues rarely suffer from mental problems. A recent study of nearly 1,000 evangelical Christians in England found that those who engaged in the practice were more emotionally stable than those who did not. Researchers have identified at least two forms of the practice,

one ecstatic and frenzied, the other subdued and nearly silent.”⁹¹⁶

Newberg also refers to this study as credible.⁹¹⁷ Anecdotally I would suggest that the left caudate’s relative silence, whilst the subject speaks in tongues, is the clue to greater emotional stability among tongues practitioners. If the subject is feeling the Holy Spirit’s ecstasy, with an associated sense of the divine stability and well-being, then this may support my hypothesis. Transference of God’s stability and peace may be taking place. The stability the left caudate potentially obtains through transference from a realm beyond its self seems to have powerful cathartic implications for Christian counseling or psychotherapy.⁹¹⁸ This may form an interesting future research project.

However, having made these observations the SPECT study is a small sample. Newberg has indicated his expectation that another part of the brain is taking over.⁹¹⁹ However, seeking to simply locate the divine within the subjective may find an alternative perspective catalyzed by Wink’s proposal that a search for God in the human subject, on some sort of pantheist level, is ill informed.⁹²⁰ Rather he posits panentheism by which he suggests that everything in the created cosmos is actually located within God.⁹²¹ This is suggestive of a more nuanced theology which makes the deity supportive to the sustenance of the universe. It may happen in a way that separates its reality from him at the same time as enabling it.⁹²²

Whitehead’s philosophical process theology might be referred to here as relevant.⁹²³ Pinnock would concur by way of his openness of God theology⁹²⁴ (Another version of process theology in my view). Hence this

⁹¹⁶ Benedict, New York Times, Nov. 7th, 2006

⁹¹⁷ Newberg and Waldman, Born to Believe, pp. 196 - 197

⁹¹⁸ Many eclectic counsellors suggest to clients that they may benefit from various semi-religious practices such as Transcendental Meditation (TM). The implication that Tongues practitioners are more emotionally stable and less liable to mental illness may warrant Christian pastoral helpers encouraging this practice as a general health benefit. More broadly it would also seem to have a good spiritually catalytic function too.

⁹¹⁹ Newberg & d’Aquila, 2006, pp. 200 - 201

⁹²⁰ Wink, The Powers that Be, p. 20

⁹²¹ Wink, The Powers that Be, p. 19 - 21

⁹²² Wink, The Powers that Be, p. 20 - 22

⁹²³ Whitehead A. F., The Concept of Nature, Cambridge: Cambridge University Press, 2004 paperback, Prometheus Books,

⁹²⁴ Pinnock C., Rice R., Sanders J., Hasker W. and Basinger D., Openness of God A Biblical Challenge to the Traditional Understanding of God, Downers Grove: IVP, 1994, Chapter 1

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divine allowance creates space for everything to be part of the deific life but at the same time being free to choose its own way to a large extent.⁹²⁵

By extension this would imply that it would be possible to completely overlook such a generous God because such a being would not force himself pantheistic-ally upon his creation.⁹²⁶ Buber's theology of the "I-Thou" tension struggles with this philosophical terrain in a rather different manner.⁹²⁷

Hence more naturalistic explanations may miss a less prominent panentheistic deity. I think Newberg does because he seems a little too confident that empirical methodology can discover more about God and his interaction with the human brain.⁹²⁸ It would not be any less interesting therefore, if another part of the brain seemed to take over control to some degree, as this in no way excludes supernatural communication with the mind taking place.

If creatures are within God, then he may be said to inhere every aspect of reality at a quantum conscious level (See above) whether he appears to be more pantheistic-ally present or not.⁹²⁹ Indeed it would be less remarkable if the Brain did not play an integrated part in the way that it processes experiences and mediates its various abilities to moderate conscious states.⁹³⁰ Wink's theology certainly is in line with ancient Biblical Semitic thought. It portrays both spiritual and physical factors as part and parcel of the holistic aspects of life.⁹³¹ Francis Collins's obviates a similar thesis, that from a scientific point of view, naturalistic explanations do not in any way exclude supernatural interaction with nature by the divine.⁹³² I think Newberg has something to learn here.

My suggestion is that Wink essentially verifies the validity of a properly conceived panentheism in theological terms.⁹³³ God is infinite and

⁹²⁵ Whitehead A. F., *The Concept of Nature*. Cambridge: Cambridge University Press, 2004 paperback, Prometheus Books,

⁹²⁶ This is implied by the way that the incarnate Christ did not force himself on the leaders of the Jewish nation. They were free to choose their God; See on Matthew 26; John 18 etc.

⁹²⁷ Buber, p. 39

⁹²⁸ Gellman J. I., *On Scientific Explanations of God – Experiences*, Source: Religion and the Challenges of Science, pp. 145 – 151, Aldershot, England Burlington, VT: Ashgate, 2007, Essay ⁹²⁹, pp. 69, 75, 341

⁹³⁰ Ladd K. L. and Ladd M. L., *How God Changes your Brain: Breakthrough Findings from a Leading Neuroscientist*, Source: International Journal for the Psychology of Religion, 20, no3 JI-S 2010, pp. 219 - 220

⁹³¹ See on chapter 3 of this dissertation

⁹³² Collins F., p. 30

⁹³³ Both men conceive that both physical and faith/spiritual realities can be verified, and that both can be seen as spiritual pursuits after God, so both may be termed spiritual.

therefore not limited by any current understanding of the base-line reality which empirical neuro-science seeks to observe and explain.⁹³⁴

In fact my research is not an argument based on the “God of the Gaps” line of reasoning. There seems to be correlation and correspondence between the losses of control of intentional mental processes, reported by those who meditate which supports the research indicating that those who speak in tongues are receiving the Holy Spirit’s feelings. These were described by the apostle Paul as sighs too deep for words.⁹³⁵ But if brain studies indicate another module catalyzing glossalalic phenomenon in the future, it would be no less significant as catalyzed mental states would not limit things to the duality of either, or, but still could include both and. Positive spiritual interface would then be occurring between the human brain and the Spirit’s inner life at a quantum conscious level. A quantum un-measurable quotient of conscious connection is core to my quantum spiritual and missional philosophical theology.

However, its philosophical development will be detailed in a later piece of written research. It is my view that tongues are catalysts for the symbiosis of a divine interface that may lead to the reception of prophetic infusion of ideation and information that can be measured. It will need to be done in the light of their correspondence to manifestly related events in the base-line sensorium (See on chapters 5 and 6). And it is this that my research findings in chapter 5 are argued to have demonstrated as precognitive verified realities. Attendent correlating fulfillments conferring them significance in the base-line sensorium are measured as well (See on chapters 5 and 6).

Other Levels of Consciousness

Newberg’s name regularly shows up in the literature that is engaged with scanning the brain,⁹³⁶ toward an on-going development of neurological studies into reported religious states.⁹³⁷ He conducted a study of the brain activity of Christian nuns and Buddhist monks as they practiced deep meditation utilizing his SPECT scanner prior to his glossalalic investigations.⁹³⁸ Foster summarizes some of the main findings:

⁹³⁴ Psalm 138

⁹³⁵ Romans 8:26

⁹³⁶ Jeeves M. A., How God Changes your Brain: Breakthrough Findings from a Leading Neuroscientist, Source: Science and Christian Beliefs, 22 no1 Ap 2010, pp. 108 - 109

⁹³⁷ Roberts T. B., Why God Won’t Go Away: Brain Science and the Biology of Belief, Source: International Journal for the Psychology of Religion, 14 no2 2004, pp. 139 - 145

⁹³⁸ Newberg & Waldon, 2006, pp. 167-190

“Some of the results were entirely predictable. Since the nuns were concentrating on words in prayer, they showed much higher activity in the language processing centres than did the Buddhists. The Buddhists, correspondingly, had very active visual areas. And then it got interesting. Both the monks and the nuns had said that the climax included a feeling of timelessness and spacelessness; they felt that the boundaries of their respective selves had dissolved, or at least softened; they felt an intimate communion with the universe . . . They felt they had escaped the tedious constraints of Newtonian space and time, and were floating in eternity. If this was not arrival at the supreme goal of the mystic – ‘Absolute Unitary Being’ (absolute identity with everything else in the universe, and experiential knowledge of the fallacy of dualism) – and Newberg concedes that it was not, it was arrival in its forecourts.”⁹³⁹

The reason for Newberg’s assertion is that SPECT analysis displayed a reduction in the activity of the parietal lobes which are responsible for giving the body and its parts their sense of place.⁹⁴⁰ It is their function to define the frontiers of what belongs to the self, compared to exterior components.⁹⁴¹ The test subject’s reported not knowing where they ended and the outside world began.⁹⁴²

A significant finding was that this reality exceeded their normal experiences of the base-line sensorium experienced in the humdrum of the daily world. Why was this? A ready explanation is that it was more real. It is possible that such ecstatic states actually enabled the subject to “see the ground of reality face to face.”⁹⁴³ Newberg has argued that meditation might be a better method utilized by scientists to discover new results combined with base-line research as well.⁹⁴⁴ He considers that meditation may well be putting people in contact with the grounds of all consciousness. Therefore in Christian terms the revelatory consciousness of God which inheres all of the cosmos.⁹⁴⁵ Paul seems to imply that revelatory encounters that he experienced exposed this same level of consciousness to his psyche.⁹⁴⁶ Foster comments concerning what the phenomenon might represent:

⁹³⁹ Foster, 2010, pp. 27, 28

⁹⁴⁰ Foster C., pp. 28 – 30, 147, 187, 209, 244 – 246, 250, 281, 310

⁹⁴¹ Foster C., pp. 28 – 30, 147, 187, 209, 244 – 246, 250, 281, 310

⁹⁴² Foster, 2010, p. 28

⁹⁴³ Foster, 2010, p.28

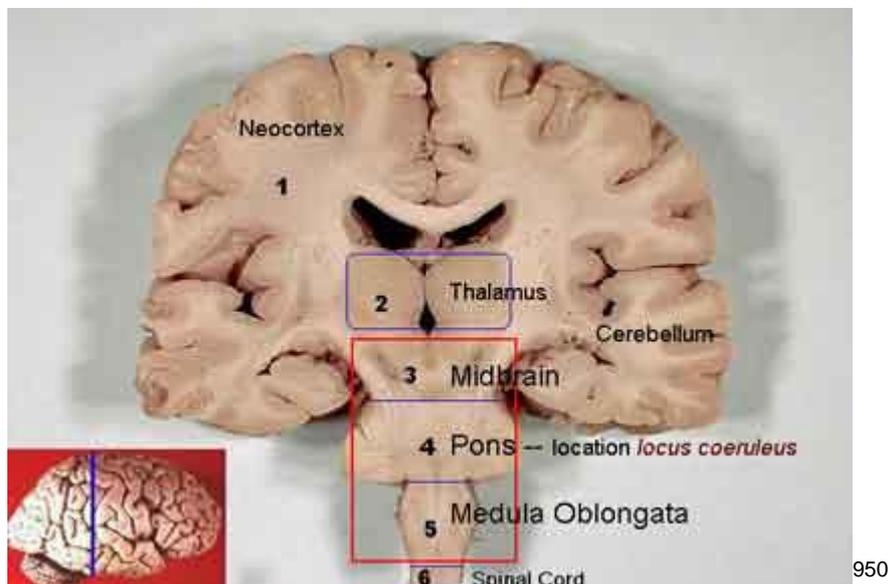
⁹⁴⁴ Newberg, Principles of Neurotheology, pp. 91, 111, 121 – 122, 156 – 158, 193 - 194

⁹⁴⁵ Newberg, Principles of Neurotheology, pp. 96, 257, 259

⁹⁴⁶ 1 Corinthians 2

“Perhaps it simply correlates with real audience with the Ultimate, rather than being the cause of an apparent but illusory audience.⁹⁴⁷

The research was further nuanced by a comparative study of the thalamus and parietal lobes of the Monks and Nuns that participated. The thalamus is a brain structure that regulates the amount of information allowed to impact the frontal lobes. It acts as a sluice gate regulating the degree of flow of data which would be overwhelming to process if such mediation did not occur.⁹⁴⁸ In a normal day the parietal lobes and thalamus activity respond to each other, increasing and decreasing in action facilitating the brains ability to relate the amount of information processed. It occurs in proportionate terms to the sense of the direct objective reality of the base-line. This is in terms of what is occurring in relationship to the processing subject so that he or she can deal with specific discreet tasks distinguished from the self. However, when the Monks and Nuns meditated the activity of the two spheres inversely related to each other.⁹⁴⁹ This meant that the conscious mind could not effectively process reality, distinguishing between the self and objects to be manipulated in the external world – they blurred into a non-dualistic unity. In the cross section of brain below the thalamus can be clearly identified. It is postioned just above the medulla, pons and midrain. These structures all serve important connective functionalities in communicating with the sense organs.



⁹⁴⁷ Foster, 2010, p. 28

⁹⁴⁸ Newberg, *Principles of Neurotheology*, pp. 78, 174 – 175; Foster C., pp. 28 – 30, 33, 39, 121, 174, 277, 281 - 282

⁹⁴⁹ Foster C., pp. 28 – 30, 147, 187, 209, 244 – 246, 250, 281, 310

⁹⁵⁰ <http://mybrainnotes.com/memory-learning-brain.html>, 30/01/12, 21:04

These modal structures started to serve opposite reverse functions that made it impossible for the decision making frontal lobes to recognize the distinction between the self and the total compass of exterior realities – all blurred together as experienced peaceful unity. The frontal lobes could access memories that this was not reality in terms of base-line sensorium affectivity. This is strange because the parietal lobes during waking meditation lost a sense of bounded-ness and self-distinction, and the higher centers seemed to agree: “This is real: in fact it is more real than usual.”⁹⁵¹ Such a rationally based consensus coming from the higher spheres of the frontal cortex, that have to do with will and decisiveness to carry out actions, represents a paradoxical conundrum. Newberg is cautious in his assessment:

“For all we know, the thalamus could be responding to incoming stimuli from an unrecognized or unseen source (which some people might call God).”⁹⁵²

In other terms Newberg is at least suggestive that the sense of entering into oneness with the divine was actually occurring. There is a sagacity that the normal rational defenses of left brain dominance are suspended allowing for greater openness to commune acquiescently with what lies beyond trustingly. This would make perfect sense to a Christian spiritual theology that considers that the Holy Spirit enables communion with the Godhead.⁹⁵³ The theological anthropology⁹⁵⁴ that asserts man in God’s image would provisionally assign a capacity for God and man to interface at a spiritual level. This was designated by Paul as the human spirit being united with the Spirit of God.⁹⁵⁵ Indeed 1 Corinthians 2:1-16 suggests a depth of union which reveals deep spiritual connection that leads to a sense of having the “mind of Christ”.⁹⁵⁶ Roman’s indicates that the human spirit may cry “Abba, Father” by means of the Spirit of God coming to agreement with the human spirit that believers’ are children of God. This

⁹⁵¹ Newberg & Waldman, 2006, pp. 178-179

⁹⁵² Newberg & Waldman, 2006, p. 179

⁹⁵³ O’Grady K. A. and Richards P. S., The Role of Inspiration in the Helping Professions, Source: Psychology of Religion and Spirituality, 2 no1 F 2010, pp. 57 - 66

⁹⁵⁴ Conn H. M., Eternal Word and changing Worlds Theology, Anthropology, and Mission in Trialogue, Grand Rapids: Zondervan, 1984, Chapter 1

⁹⁵⁵ 1 Corinthians 6:17

⁹⁵⁶ The term used in this context is the Greek word *Nous* for “Mind”. For a discussion of *Nous* see on, Kittel G (Ed), Theological Dictionary of the New Testament, Vol. 4, Grand Rapids: Eerdmans, 1969, pp. 948 - 962

offers suggestive support to a deeper AUB realization being implied.⁹⁵⁷ It sounds very much like AUB experiences were regularly part and parcel of early hyper lucid Christian spiritual phenomenology.

In terms of my own research the role of meditation in bringing a test subject to the point of AUB, in order to recognize the prophetic voice phenomenologically, is demonstrated to be the reported experience of the participants in chapter 5. More important to my thesis at this stage is that Newberg⁹⁵⁸ and Foster give suggestive allowance that altered mental states may well give access to the deity.⁹⁵⁹ I would argue that my research strongly supports such a thesis particularly when precognition is evident that can be tested in the base-line sensorium (See on chapters 4 – 6).

Moreover, referring back to chapter 1 and Jung's work will also inform some of the research in chapter 5 regarding the prophetic voice and visionary aspect. When the brain enters into a sleep state it is possible that in this arena that a similar relaxed state to meditation occurs. Dream contents can exceed the bounded-ness of the subject's own mental processing potentially making contact with entities beyond themselves. In Christian terms this entity would be God. Below, some research into the sleeping mind is detailed suggestively rather than exhaustively.

Moreover, Newberg is very careful to observe that other brain functions might be the sole arbiter for AUB.⁹⁶⁰ It is evident, however that there is important allowance for a theistic encounter exterior to the self, finding its way through the thalamus gateway to the attention of the higher brain functions.⁹⁶¹ Newberg highlights that it would probably be useful if people could suspend critical interpretive functions when meditating (such as occurs in a sleep state). Doing so would probably give a truer version of what is experienced in the spiritual and mystical sensorium:

“I suspect that if a person could maintain a more open-minded state, the range of interpretations concerning spiritual experience might increase . . . If practitioners could meditate to

⁹⁵⁷ Albright C. R., Neuroscience in Pursuit of the Holy: Mysticism, the Brain, and Ultimate Reality, Source: *Zygon* 36 no3 S 2001, pp. 485 - 492

⁹⁵⁸ Liechty D., Why God Won't Go Away: Brain Science and the Biology of Belief, *Journal of Religion and Health*, 41 no3 F 2002, pp. 279 - 282

⁹⁵⁹ Newberg A. B., Religious and Spiritual Practices Neurochemical Perspective, Source: *Where God and Science meet*, Vol. 2, *The Neurology of Religious Experience*, pp. 15 – 31, Westport, Conn: Praeger Publishers, 2006, Essay; Foster C., p. 188

⁹⁶⁰ Newberg A. B., and D'Aquili E. G., Unitary States, Free Will and Ultimate Reality, Source: *Ultimate Reality and Meaning*, 19, no4 D 1996, pp. 298 - 311

⁹⁶¹ Boyd J., Why God Won't Go Away: Brain Science and the Theology of Belief, Source: *CTNS Bulletin*, 21, no1, Wint 2001, pp. 32 - 33

suspend the brain's propensity to make interpretations, they might glimpse a truer reality."⁹⁶²

Spezio critiques Newberg's and d'Aquili's research findings in their published work. It seems that they missed the significant contribution of Ramachandran's exertions concerning temporal lobe epilepsy:

"Another surprising aspect . . . especially is the absence of any discussion of V. S. Ramachandran's work with temporal lobe epileptics responding to religious terms and symbols. In 1997, this work created a stir in the media about a possible "God module" in the brain. Ramachandran addressed the work and its interpretation in his own recent book (Ramachandran and Blakeslee 1998). An interpretation by d'Aquili and Newberg of Ramachandran's work in light of their own theory would have added significantly to their book."⁹⁶³

When Ramachandran addressed the Society of Neuroscience in 1997 he argued for the neural basis to religious experience. He contested that 25% of temporal lobe epileptics experience a religious epiphany during seizures. This would have bolstered Newberg's et al. position. Although in 2006 Newberg criticized the God spot thesis that Ramachandran posited. However, Newberg may be wrong. Pesinger who utilizes EMF to stimulate electrical activity in the temporal lobe has catalysed epiphanic affect with his so called God helmet.⁹⁶⁴ Ramachandran's work has set up a popular myth that a God region exists in the brain. Newberg disagrees with a far broader systemic proposal:

"My work . . . strongly suggests that there is no God 'part' or 'module', but rather a complex network involving virtually the whole brain when these rich and diverse experiences are elicited."⁹⁶⁵

It seems that the whole brain is involved in spiritual and mystical hyper lucidity. This equates powerfully with the view that the whole of the material and unseen domain are a sacramental holism, if Newberg is right. No part of the Energy-Matter-Space-Time cosmos is less part of the spiritual. Indeed it is known that organ transplant recipients regularly report cravings or memories not originally theirs.⁹⁶⁶ Research has indicated

⁹⁶² Newberg & Waldman, 2006, p. 180

⁹⁶³ *Zygon*, vol. 36, no. 3 (September 2001, *Engaging d'Aquili and Newbergs The Mystical Mind Michael L. Spezio, UNDERSTANDING BIOLOGY IN RELIGIOUS EXPERIENCE: THE BIOGENETIC STRUCTURALIST APPROACH OF EUGENE D'AQUILI AND ANDREW NEWBERG*, p.3

⁹⁶⁴ Foster, 2010, p. 54

⁹⁶⁵ Newberg & Waldman, 2006, p. 178

⁹⁶⁶ <http://www.effective-mind-control.com/cellular-memory-in-organ-transplants.html>, 01/03/12, 16:22

numerously that this phenomenon finds such cravings and memories to have been those of the donor upon investigation. This highlights a broader transcendental holism that has different types of memory and consciousness also inhered in other body organisms (organs).⁹⁶⁷ Hence in one sense it may be impossible to separate God's intrinsic participation from any aspect of the reality termed the universe or the body's topos.

The brain is a totality of spiritual hard-wiring as one component part of the total systemic inclusion of the whole of creation.⁹⁶⁸ It could potentially be participative in the procession of social Trinity's perichoresis with all structures in some imminent kind of way.⁹⁶⁹ Hence there is strong provisional support that no part of mental processing, that is founded on the cooperative relationality of brain design lends support to relational interface, being theoretically part of what makes humans share in the life of social Trinity. In other words the human brains total supportive spiritual interconnectivity seems to be designed to enable unification with the relational deity on a spiritual level. Moreover, organ transplant incipient memories may give sufficient support to my quantum consciousness thesis.

This co-operative neural network of brain function may be argued to attest to an organic neural community that makes creatures in God's conscious image possible.⁹⁷⁰ This is because human spiritual sentience seems to ride on unified diverse mental functions that moderate conscious interface and appreciation of the presence of a mutually communicative deity. Such a being may interface with beings that are founded on his serving cooperative communion as Father, Son and Holy Spirit.

Moreover, Bruteau challenges Newberg's seeming scientific reductionism, by implication, based on her version of complexity and its seeming Trinitarian perichoresis of less complex levels underpinning more complex levels.⁹⁷¹ She develops an averred animate-inanimate quantum consciousness being evident in terms of my hypothesis. All sentient

⁹⁶⁷ <http://www.effective-mind-control.com/cellular-memory-in-organ-transplants.html>, 01/03/12, 16:22

⁹⁶⁸ Anderson O. J., Why God Won't Go Away: Brain Science and Biology of Belief, Source: *Philosophia Christi*, 4, no1 2002, pp. 243 - 246

⁹⁶⁹ Bruteau B., God's Ecstasy The Creation of a Self-Creating World, NY: A Crossroad Book, 1997, pp. 9, 18 - 19, 21 - 23, 29 - 30, 34 - 45, 96, 111, 126, 163, 176, 178 - 179

⁹⁷⁰ Buxton G., A perichoretic view of creation Approaching biodiversity from the perspectives of trinitarian theology and contemporary physics, A paper presented at the conference "Ecology and Biodiversity: Theological and Scientific Perspectives" in Adelaide, South Australia, 23-25 January 2004

⁹⁷¹ Bruteau B., God's Ecstasy The Creation of a Self-Creating World, NY: A Crossroad Book, 1997, pp. 9, 18 - 19, 21 - 23, 29 - 30, 34 - 45, 96, 111, 126, 163, 176, 178 - 179;

human life rides on complex systems that need to exist at the same time to cooperate in unity as a community in order for sentience to obtain.⁹⁷² Consciousness rides on these complex structures acting together at the right pace and timing for sentient spiritual beings to exist.⁹⁷³

Hence the view that it just looks designed by a communal Trinity that wished to extend its life beyond its prime community, to catalyse other communities, seems to found the complex neural systems of the brain.⁹⁷⁴ The perichoresis of this inter-penetration that creates sharing and reciprocation of communion seems to define neural processing modules in similar vein to the concept of a Trinity that is interpenetrative.⁹⁷⁵ No other explanation seems more philosophically satisfying than this induction which is part and parcel of the anthropic principle.⁹⁷⁶

It is also antecedent to an ontological argument. Anselm's assertion is hard to subvert according to the Oxford based philosopher Brian Davies.⁹⁷⁷ I agree that the systemic union of the mind's neural community seems to powerfully testify to a transcendent being that has caused the universe to share in its community. Such communion may manifest as unity based on service of one part toward the other in order to perpetuate the life and joy of the other for loves sake. Such is the mind, in my view, testament to the Trinity's desire to perpetuate joy by way of service that transcends the self (i.e. immaterial inanimate matter in one complexity elementally founds and transcends in service to a higher ordering of complexities in molecules founded on elements; then biological elementary cells form communities that serve as a complex raft toward eventual neural brain communities that evolve to people as real selves in God's image⁹⁷⁸). Also Trinity reaffirms ontology when it is affirmed by other self-transcendent selves reciprocating in return. Hence people made in social Trinity's image (See on chapter 7).

⁹⁷² Bruteau B., God's Ecstasy The Creation of a Self-Creating World, NY: A Crossroad Book, 1997, pp. 9 – 10, 102 – 103, 125, 137

⁹⁷³ Bruteau B., God's Ecstasy The Creation of a Self-Creating World, NY: A Crossroad Book, 1997, pp. 173 – 174, pp. 9, 10

⁹⁷⁴ Buxton G., A perichoretic view of creation Approaching biodiversity from the perspectives of trinitarian theology and contemporary physics, A paper presented at the conference "Ecology and Biodiversity: Theological and Scientific Perspectives" in Adelaide, South Australia, 23-25 January 2004

⁹⁷⁵ <http://www.effective-mind-control.com/cellular-memory-in-organ-transplants.html>, 01/03/12, 16:22

⁹⁷⁶ Clayton and Simpson, pp. 63 – 64, 570, 909

⁹⁷⁷ Davies B., An Introduction to the Philosophy of Religion, Oxford: Oxford University Press, 1993, pp. 55 – 57, 58, 60 – 61, 63, 66 – 67, 71

⁹⁷⁸ <http://www.effective-mind-control.com/cellular-memory-in-organ-transplants.html>, 01/03/12, 16:22

The mind as an intelligent neural community embraces self-transcendence so that a unified self in God's image might emerge as distinct and unified. Susan Blackmore's work on consciousness would deny this possibility but Foster seems to have done enough to raise questions that challenge her thesis.⁹⁷⁹ She completely misses the nuances of Bruteau's complexity theory above making her case simply based on modernism's reductionism.⁹⁸⁰

The brain's unification to found distinction of unified sentient human beings seems to be miraculous in profound ways that are only just starting to be grasped. No wonder the philosopher Bruteau states that she finds a Trinity aspect behind the design and function of the whole cosmos.⁹⁸¹ The largest challenge to scientific research in the field of hyper lucidity is that it is based on test subjects reporting subjective experiences.

These are in turn correlated to objective observations of brain imaging. The subjective edge to any investigation, including philosophical suggested correlations of the neural network, to a Trinitarian aspect, form the critical challenge faced by such research. If man is made in God's image then he was designed to be a real unified defined person. Hence AUB may offer insights to the bounded unity of all reality, true of the deity that is suggestive that the trine perichoresis exists as a completely whole and unified self as one ontos with three hypostases.⁹⁸²

Participation in this AUB unbounded unification of all things, in the divine, then provides SPECT evidence contradicting Blackmore's assertions to the contrary that unified self really exists rather than being an illusion as she profoundly contests. Human AUB participation in the divine unity demonstrates the fallacy of duality. It also seems to paradoxically demonstrate that a totally unified self, the "I Am"⁹⁸³ as the self-defined one unity of ontos, enables people made to share its image to also be their own selves. This paradox may only exist in order to enable human AUB subjects to find the certainty of their emergent defined selves by such interface with un-bounded-ness. In order to define a self from connectedness with everything – hence defining that human ontology is

⁹⁷⁹ Foster C., pp. 55, 159, 160 – 161, 162 – 163, 245, 258, 259, 260, 261, 262 – 263, 279 – 280, 304

⁹⁸⁰ Although she does not mention Bruteau she seems to miss the other side of reductionism, i.e. complexity theory which potentially may be argued to find God in complex systems based on less complex systems.

⁹⁸¹ Bruteau, pp. 9, 18 - 19

⁹⁸² <http://www.effective-mind-control.com/cellular-memory-in-organ-transplants.html>, 01/03/12, 16:22

⁹⁸³ Newberg A. B., Putting the Mystical Mind Together, Source: Zygon, 36 no3 S 2001, pp. 501 - 507

based on sharing the social Trinity's universal ontos, but the person made in social Trinity's image also has its own individual hypostatic sphere.

Certainly Newberg and Foster concur that it is probable that those who engage in AUB effectively, far from being an exception to the norm for humanity may actually be the norm.⁹⁸⁴ I would argue postmodern people are seeking to rediscover this kind of normality denied to them by reductionism. Hence my missional spiritual thesis (developed in part 2) finds foundational coherence with the literature. Newberg textures this aspect:

“One of the most important issues related to the measurement of religious and spiritual phenomena has to do with correlating subjective and objective measures. For example, if a particular type of meditation reduces blood pressure or is associated with changes in cerebral metabolism, it is critical to know what was actually experienced by the individual.

In some sense, the most important measures of religious and spiritual phenomena are those that pertain to the subjective nature of the experience. When a person has a religious or spiritual experience, he or she usually can try to describe it in terms of various cognitive, behavioral, and emotional parameters. A person will usually define the experience as "spiritual," which distinguishes the experience from others that are regarded as "nonspiritual." The issue of measuring the subjective nature of these phenomena is akin to opening the mysterious "black box" in which something is happening, but it is not immediately observable by an outside investigator. The problem becomes more difficult when trying to compare experiences between individuals and across cultures. A spiritual experience for a Jew may be vastly different than a spiritual experience for a Hindu. Furthermore, there is likely to be a continuum of experiences ranging from barely perceptible to absolutely mystical (d'Aquili and Newberg 1993). The question for any researcher is how to get some handle on the subjective component of such experiences. Is there a way to quantify and compare the subjective feelings and thoughts individuals have regarding their spiritual experiences? It is difficult to develop adequate scales to measure spirituality and religiousness and often even more difficult to find them. Such scales are difficult to find in the literature especially when they are reported in

⁹⁸⁴ D'Aquili E. G. and Newberg A. B., Liminality Trance, and Unitary States in Ritual and Meditation, Source: *Studia Liturgica*, 23, no1 1993, pp. 2 - 34
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nonscientific journals that are not typically cited or referenced in literature reviews (Larson, Swyers, and McCullough 1998).⁹⁸⁵

Newberg's frustration is understandable for the lack of scientific measure regarding examination of spiritual experiences. It is a well-known problem that sociological and anthropological studies have faced when debating qualitative and quantitative approaches.⁹⁸⁶ However, in terms of the methodology for this study, participant observation is considered a vital part of understanding mystical phenomena among Christian test subjects (See on Chapters 4 and 5). This approaches the field of reported supposed revelations from the perspective of the subject relative to what seem to be more measurable objective outcomes.

For instance, if a subject journals a dream as a dated entry, and then finds something occur in the waking world that specifically synchronises with the dreamed data, then this would be measurable. I measure this in chapter 5 and profoundly argue that God can be demonstrated to be active in the prophetic voice. What would be vital to distinguish would be to establish checks that ensured, as far as possible that the subject had not created conditions to bring about dream contents in the waking world, as a self-fulfilling prophecy. Nor by interpreting events in a manner which really did not bear significant correlation or correspondence to all recorded dream data. Such studies are discussed later in this research.

In another peer reviewed article Newberg recognised the importance of measuring a range of experiences from the more intense AUB to the milder lesser reported spiritual phenomena:

“Albright also adds some detail to the discussion of religious experiences, particularly with respect to other features such as faith, forgiveness, and morality. We have frequently used a powerful and transformative experience, what we have called Absolute Unitary Being (AUB), as a launching point for exploring the full range of religious experiences. To be successful, any model must be able to incorporate both relatively mild religious experiences and the most profound and compelling experiences.”⁹⁸⁷

⁹⁸⁵ *Zygon*, vol. 40, no. 2 June 2005, THE NEUROSCIENTIFIC STUDY OF RELIGIOUS AND SPIRITUAL PHENOMENA: OR WHY GOD DOESN'T USE BIOSTATISTICS, by Andrew B. Newberg and Bruce Y Lee, pp. 470 - 471

⁹⁸⁶ Bryman A., Social Research Methods, Oxford: Oxford University Press, 2008, pp. 380, 382

⁹⁸⁷ *Zygon*, vol. 36, no. 3 September 2001, PUTTING THE MYSTICAL MIND TOGETHER by Andrew B. Newberg, P. 503

In terms of my own investigation reported in chapter 5 on research findings, I detail some of the range that Newberg articulates. D'Aquili and Newberg iterated the fact that despite predictions in the 19th century that religion would pass away in the light of higher critical deconstruction of the Judeo-Christian faith and its sources. They observe that actually this has not occurred.

An important reason for this seems to be in their view that the spiritual hard wiring of the total system of the brain's neural network requires the spiritual dimension it is wired to expect.⁹⁸⁸ This last point adds the key stone to my thesis. The divine aspect to the neural community that founds human consciousness is critically based on a founding social Trinitarian community. It may be termed to be quantum conscious in the inanimate and animate cosmos as they sustain it. Hence as in the holographic principle⁹⁸⁹ all of the information (Logos) needed to define and design the cosmos right up to man, in Godhead's image, is stored at every level of the universe (on its quantum event horizon⁹⁹⁰) as quantum consciousness.

Dream States that Act Similarly to Meditation

I mentioned above that some reference would be made to Dream states being similar in their effect to meditation that might give dream contents an AUB edge. What follows will be a brief exploration of the field of sleep studies.

The electroencephalograph enables sleep scientists to examine sleeping subjects. In the 1950s Eugene Aserinsky utilized it to observe REM (REM = Rapid Eye Movement) sleep patterns. Indeed he may be called the discoverer of REM. Continued exploration of sleep phenomena have articulated that it progresses through a series of stages for which differing brain wave patterns are recorded. There are two foundational kinds of sleep: Non-Rapid Eye Movement (NONREM) and Rapid Eye Movement (REM).

Sleep stages may be mapped as there is significant evidence that a pattern is normally followed although randomized in interesting ways

⁹⁸⁸ *Zygon*, vol. 33, no. 2 June 1998, THE NEUROPSYCHOLOGICAL BASIS OF RELIGIONS, OR WHY GOD WONT GO AWAY, by Eugene G. d'Aquili and Andrew B. Newberg

⁹⁸⁹ Susskind L., (1995). "The World as a Hologram", *Journal of Mathematical Physics* **36** (11): 6377–6396

⁹⁹⁰ Susskind L., (1995). "The World as a Hologram", *Journal of Mathematical Physics* **36** (11): 6377–6396

nuancing its complexity. When the brain initially enters sleep a subject is still close to conscious waking alertness. Beta Waves are typical of this stage being small and rapid. As the brain starts to become more relaxed these waves slowdown to what are termed Alpha waves. Remarkably vivid sensations termed hypnagogic hallucinations may be witnessed by the subject during this phase. For instance, a person may feel they are falling or they may hear a voice. It is during this relaxed state that some subjects report what sound like AUB states (See on chapter 5). Because deep relaxation occurs it seems that a similar state to that reached by meditation is also evidenced.

Hence sleep will form one of the methods to be researched for potential interface between some dreams and precognitions that might find fulfillment in the base-line sensorium (See on chapters 4 and 5).⁹⁹¹ This makes sleep states, dreams and possibly semi-conscious visionary states part of my research. I will detail my own participation in Dream analysis which formed a 3 months experiment involving a dream journal as part of my research. I will also report other findings from test subjects regarding visionary dream states (See on chapter 5).

Sleep stages will now be briefly mapped. During Stage 1 a relatively low level unconscious pattern is evident manifesting as rapid Beta Waves. It is a transition phase between wakefulness and sleep. Moreover, during Stage 1 the brain catalyzes high amplitude Theta waves that are very slow. This period continues for about 5-10 minutes. During Stage 2 a time period of about 20 minutes is covered. The brain catalyzes intense explosive bursts rapidly which are known by researchers to be rhythmic, termed sleep spindles. The Bodies temperature reduces and there is a corresponding decrease in heart rate. During stage 4 deep sleep starts to be catalyzed manifesting as slow brain waves termed Delta Waves. Stage 3 is transitional between a lighter sleep state and a very deep phenomenon. During what is termed Delta, sleep occurs manifesting as Delta Waves because of the slow brain waves. This stage is nuanced by deep sleep lasting for about 30 minutes. Stage 5 was traditionally thought to be the most significant period for dreaming. Indeed most dreams that are remembered during this lighter phase of sleep.

However, recent studies have suggested that REM sleep generally demonstrates dream contents of a negative type whereas NONREM sleep contains dreams of more positive content. It has been demonstrated that not allowing enough time to go through several sleep cycles can lead to

⁹⁹¹ Newberg, *Principles of Neurotheology*, 253, 257 - 258
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mental health problems with anxiety or depression. It is suggested that having enough REM sleep enables the brain to cathartically deal with negative memories⁹⁹² and contents that NONREM integrates more positive memories into the brain.⁹⁹³ Hence it is vital to have enough of these kinds of sleep.⁹⁹⁴ REM sleep is readily visible by observation of eye movement. Respiration rates accelerate and brain activity increases. It is known to sleep researchers as paradoxical sleep. This is because the brain and other body systems become more activated whilst muscles relax.

Dreaming takes place because of the accelerated brain wave activity. However, voluntary muscles are paralyzed. Sleep stages do not neatly progress in logical or linear fashion but alternate throughout the night. Hence stages are more notional and descriptive of patterns. The REM stage lasts for about 90 minutes after first falling asleep. As stages are progressed through during sleep, these REM cycles become longer. It can last for an hour as sleep progresses.⁹⁹⁵

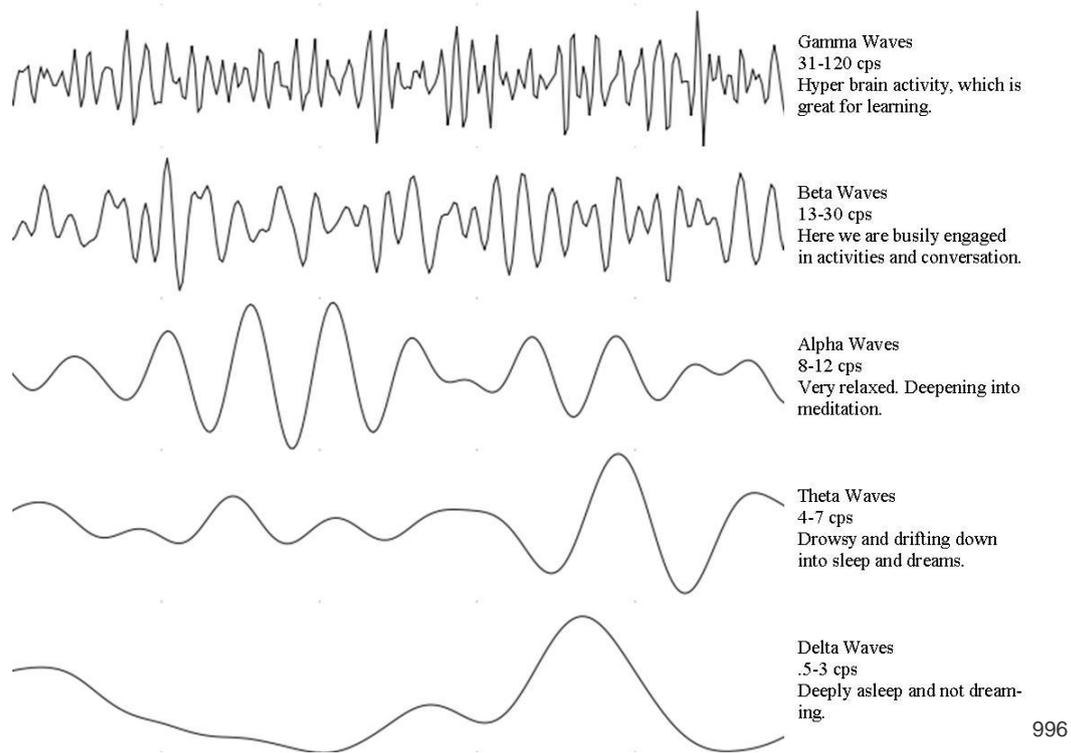
⁹⁹² <http://www.psychologytoday.com/blog/dream-catcher/201112/rem-sleep-emotional-regulation-and-prefrontal-cortex>, 02/03/12, 11:04

⁹⁹³ <http://www.mind-meditations.com/sleep/what-are-dreams>, 02/03/12, 11:07

⁹⁹⁴ <http://www.mind-meditations.com/sleep/what-are-dreams>, 02/03/12, 11:08

⁹⁹⁵ <http://psychology.about.com/od/statesofconsciousness/a/SleepStages.htm>, 11:49, 31/12/11

Brain Waves Graph



Lynayre offers a helpful description of what each of these types of waves represent:

“Brain Waves Graph (click to enlarge)

Theta brain waves cycle at 4-7 per second and indicates a state of being drowsy or sleepy. A Theta practitioner cycles between Theta and Gamma, which is 31 + cps (cycles per second). Below I've included my acronyms that I have created to be able to remember each brain wave and what it means.

Beta ‘Busily Engaged (in) Thought Analysis’ brainwaves are characterized by logical, analytical and intellectual thinking, verbal communication, and acute awareness of one’s surroundings.

Alpha ‘Almost Lulled; Present, Happy, Aware’ brainwaves most commonly occur when we are calm and relaxed, yet mentally alert. These brainwaves are also present during meditation, some forms of energy healing, and daydreaming.

Theta ‘This Healing Energy Touches All’ brainwaves are characterized by being deeply relaxed and inwardly focused. It is also called Threshold Consciousness - that lovely place between being asleep and being awake where all things are

⁹⁹⁶[http://www.lynayre.com/index_files/pdf%20&%20word%20files/Brain%20Waves%20Graph.p](http://www.lynayre.com/index_files/pdf%20&%20word%20files/Brain%20Waves%20Graph.pdf)
df, 12:47, 31/12/11

possible. This brainwave state is also associated with rapid learning and the assimilation of new information with high retention, heightened motivation to activate goals, bursts of creativity insight, and new behavior patterns. It is often part of a Gamma/Theta cycle as in the healing modality called ThetaHealing where the practitioner rapidly cycles between these two brain wave patterns.

Delta *'Deeply Entering Low Task Activity'* **brainwaves** are associated with being extremely relaxed, characterized by deep dreamless sleep.

Gamma *'God And Man Manifesting All'* **brainwaves**; this state is active when we are learning or processing new information. When we are setting intentions and manifesting, we use visualization in this gamma state.⁹⁹⁷

Lynayre observed that Alpha's "*Almost Lulled; Present, Happy, Aware*" brainwaves most commonly occur when subjects are calm and relaxed, yet mentally alert." They are "also present during meditation, some forms of energy healing and daydreaming." It provides evidence that this phase is the one which relates dream and vision contents in sleep with AUB, meditative states and hyper lucid phenomena. It agrees with Newberg's SPECT research (See above). Hence this details the case for inclusion of dreams and visionary states to be encompassed in my research findings in chapter 5.

Furthermore, it is not without significance to note the serious attention biblical characters paid to dreams and visions – reckoning them to be of extreme value as well as the means God utilised to communicate revelation and insight to subjects.⁹⁹⁸ I will take it for granted at this stage that a simple notation about the relevance of dreams is enough. In chapter 1 I discussed the work of Herman Riffel in relation to dream interpretation. In chapters 5 and 6 I propose that my findings demonstrate that a being beyond the self is potentially communicating at the times examined with the dreamer – producing evidence for precognition.

⁹⁹⁷http://www.lynayre.com/index_files/pdf%20&%20word%20files/Brain%20Waves%20Graph.pdf, 12:47, 31/12/11

4 Catalysts that Facilitate the Prophetic Voice

I have personally had quite a number of significant hyper lucid experiences during my Christian journey covering 30 years. These have provided me with much to found my faith in a real entity known to theology as God, to be warranted beyond reasonable doubt in my view. This will of course influence my research bias and I will discuss how Hay and Nye's methodology has helped me to be aware of it. I will seek to put controls in place to minimise this potential bias (See on chapter 4).

Moreover, given that I seemed to naturally perceive another being seeking to communicate with me, who had not been known to my interior conscious life prior to conversion as a reality. It has led me during these latter years to find simple methods to help people appreciate the prophetic voice. My spirituality is sympathetic to the charismatic tradition as much as to some of the ancient spiritual disciplines, like *Lexio Devina* and the *Ignatiu Examen*. I have appreciated the work of Joyce Huggett who avers that God does communicate with the interior self as well.⁹⁹⁹ Deere, Wimber and Wagner have also played an important part in helping me to find means to bring people to stillness. Meditative pause is important in my experience to potentially prepare the way to receive spontaneous revelation or insight phenomalized most often as creative flashes. I consider that these "flashes" are actually misconstrued, often, by those influenced by the enlightenment's rationalism and reductive prolegomena, to be purely the creation of the brains electrical activity. Newberg remains sceptical if God is behind them although seemingly doubtfully allowing.¹⁰⁰⁰

Conversely I consider that these spontaneous *וַיִּבֶן* intuitions are at times (if not more often) actually coming from beyond the self from another source. I do not necessarily argue for all that comes from beyond to be of divine origin, other sources are possible – hence JhR advised the Johannine community to "test the spirits".¹⁰⁰¹

However, I propose that revelation knowledge comes to people more often than they admit. It was quite normal during a so called pre-modern first world period to consider that dreams, visions and *וַיִּבֶן* spontaneous intuitions, pictures and ideations were God's prophetic voice. Mostly these inspirations were not for everyone but for the individual.

⁹⁹⁹ Huggett J., *Listening to God hearing his voice*, Hodder and Stoughton, UK, 1996

¹⁰⁰⁰ D'Aquili E. G. and Newberg A. B., *The Mystical Mind Probing the Biology of Religious Experience*, Minneapolis, Fortress Pr, 1999, book

¹⁰⁰¹ Newberg and Waldman, *Born to Believe*, pp. 5, 48, 98 – 99, 209 - 210

Moreover, because early Christians often spoke in tongues¹⁰⁰² they regularly had such phenomena occur. Hence this grounds the methodology and findings of my thesis (In chapters 4 and 5) to a first world-view.¹⁰⁰³ I contest that this view is now open for exploration among postmodern people more than what might be time-warp bound rationalist Christian groups. I mentioned earlier Drane's concern for missional engagement with new spirituality seekers (See on chapter 1).

My thesis is simple that spiritual and missional philosophical theology needs to take the above epistemology as its starting point in order to re-engage with the God who leads mission. This needs to happen by learning to hear his voice to guide the process. The rationalism of former modernism's theology needs to be balanced to find renewal of its powers by returning to the mystical inner voice that proactively seeks to lead the procession of Missio Trinitatis's cosmic reunification agenda. Hence part 2 of my thesis develops the applied theology critically and reflectively based on this proposition. Part 2 has developed from my original theses focus on social Trinity to argue for a more nuanced Trinitarian applied spiritual theology. My final chapter builds its manifesto for future mission on this development.

Returning to my search for a simple yet potentially effective means to help people engage in my research. I utilised what I developed based on Virkler's earlier work that I term, "Four Steps to appreciate the prophetic voice" (See on chapter 2). It is important to make sure that the dangers of fideism do not devastate my thesis concerning the reality of precognitive prophetic affect.¹⁰⁰⁴ It is not based on the fideist's denial of critical and rational human reflection on what God might reveal to his people through Scripture or hyper lucid states. I assert that anthropological theology is founded on a positive view of God having made real sentient beings that have been designed to intelligently engage with the deity taking responsibility for their own growth.¹⁰⁰⁵ Moreover, it seems that the human person is designed, and affirmed by Scripture, to be able to live by faith based on personal choices to embrace the things of God if they choose to.¹⁰⁰⁶

¹⁰⁰² Turner M., The Holy Spirit and Spiritual Gifts, Peabody: Hendrickson Publishers, 1996, pp. 195, 200, 202 – 205, 223 – 227, 303

¹⁰⁰³ Wink, The Powers that Be, pp. 15 - 16

¹⁰⁰⁴ Davies B., Philosophy of Religion a guide and anthology, Oxford: Oxford University Press, 2000, pp. 91 - 94

¹⁰⁰⁵ Hoekema A. A., Created in God's Image, Grand Rapids: Eerdmans, 1994, Chapters 1 and 6

¹⁰⁰⁶ Hoekema A. A., Created in God's Image, Grand Rapids: Eerdmans, 1994, Chapters 3 and 5

Moreover, it is argued that being in God's image is suggestive that man has his own creative contribution to make to the cosmos. Mankind has a creative imaginative ability to bring new realities into being from its own God-given creative mind.¹⁰⁰⁷ Furthermore, it is argued that mankind has been made to create its own meanings as well. They can either be outside of God or inside a relational life with him. Those who search for a meaning to life would seem to have missed a vital point that among the important experiences open to humanity, by which it can make spiritual connection with God, is that man has also been enabled to make his own meaning of life up as well. This can be within relationship to intimacy with God or outside of it. However, the Missio Trinitatis is to bring all willing participants to creative interface in interrelationship with the deity and fellow creatures. They can be guided by his Lordly vulnerable servant hearted love.

Research EMF Neural PSI Activation

Consideration needs to focus on other disciplines engaged in broader Psi research in order to be thorough. It leads to the next level of brain research by parapsychologists into the Pineal gland. Beginning with Decarte¹⁰⁰⁸ it was reported numinous experiences derived from its operation. Dougal and Roney¹⁰⁰⁹ draw careful conclusions on the effects that seem to be significant in Psi experience. This Psi experience reported widely seems to be enhanced by EMF. The question is whether the Pineal gland might be described, as Decarte suggested,¹⁰¹⁰ as the part of the brain which is involved as a third eye when it comes to prophetic precognition.¹⁰¹¹ This is what they conclude from their review of the neuro-scientific literature:

“Persinger (1988a) considers that there are two possible interpretations of geomagnetic correlations: 1) EMF affects psi functioning; 2) EMF affects brain receptivity. This assumes that the psi process is a constant – ever present - and geomagnetic activity affects the detection capacity of the brain for this information. He considers that: "If we include the hippocampal and amygdaloid model for psi experiences, then the

¹⁰⁰⁷ Meilaender and Werpehowski, Chapter 1; Zizioulas J. D., The Eucharistic Communion and the World, London: T and T Clark, 2011, pp. 143 - 176

¹⁰⁰⁸ Foster C., pp. 13, 128, 277

¹⁰⁰⁹ Parapsychology, Where science and magic meet, Dr. Serena Roney – Dougal, USA, Date ?

¹⁰¹⁰ <http://plato.stanford.edu/entries/pinealgland>, Descartes and the pineal gland, Mon. Apr. 25, 2005 taken from the Stanford Encyclopaedia

¹⁰¹¹ <http://plato.stanford.edu/entries/pinealgland>, Descartes and the pineal gland, Mon. Apr. 25, 2005 taken from the Stanford Encyclopaedia

geomagnetic activity might affect the neural pathways that facilitate the consolidation and declarative (conscious) access to this information. Without the geomagnetic effect, the conscious awareness of the psi stimulus within the brain might not be as probable." My research into the pineal gland suggests that option 2 - EMF affects brain receptivity - is most likely to be the correct Interpretation of the data. Roll & Montagno (1985), Robinson (1985) and Neppe (1983) have all suggested that the temporal lobe might be implicated in psi awareness. Dixon (1978) considers that the limbic system is the most probable. Both of these areas are closely connected with the pineal glands neuro-endocrinal effects. Persinger (1988a) notes that EMF temporal lobe seizures, and generalized motor convulsions are most prominent between 2 and 4 a.m. with a secondary peak at 10p.m. "These data suggest that some important process within the temporal lobes is enhanced during the early morning hours." Pineal melatonin is enhanced during the night, its peak production occurring six hours after the onset of darkness, and this could be the "important process" that links the temporal lobe with the psi process. ¹⁰¹²

What is crucial here is that the brain seems to be designed to become receptive to Revelation knowledge (Psi affect), by a complex interaction between the EMF and the observable increased activity in the Pineal gland during sleep. Put another way it is probable that the EMF catalyzes spiritual affect. To become receptive to more mystically orientated states during these critical sleep cycles. It is no surprise that it should potentially work like this, because a God who is claimed to have made both the physical and ephemeral self into the living נִפְשׁוֹ (Hebrew word for soul) as Genesis Redactor (GR) highlights it, could use any chosen means to catalyze numinous affect.¹⁰¹³ It is interesting that Roney-Dougal links scientific findings in a way which is related to some sort of New Age philosophy in all probability.

However, just because parapsychologists that are engaging with neuroscience and Psi are not doing so from a Christian point of view, it should not hinder the development of some possible speculations into the way the Pineal gland might activate Christians to hear the prophetic voice. Neither should we expect the God who designed the human brain to not have used brain circuits, and environmental EMF factors as part of the supernatural process. After all, sacramental theology considers the whole

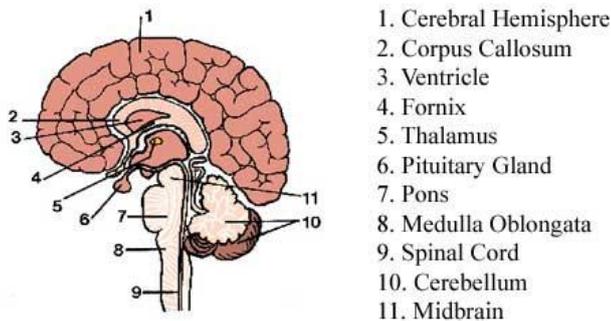
¹⁰¹² Parapsychology, Where science and magic meet, Dr. Serena Roney – Dougal, USA, Date ?

¹⁰¹³ Newberg, Principles of Neurotheology, pp. 164, 179

of the matter-energy sphere to be one whole supra-natural-supernatural-natural paradox.¹⁰¹⁴

Facilitation of dialogical communication of the deity with humanity is not beyond the realms of rational conception. Other studies have also indicated that the Amygdale is involved in the brain's design to be open to altered states of consciousness, designed to enable some sort of different perception of reality (See above on Ramachandron).¹⁰¹⁵ Persinger's research using EMF studies, with the so called God Helmet has demonstrated that visionary numinous affect may be achieved.¹⁰¹⁶ This supports the biologist Allistair Hardy's assertion that human beings have spiritual programming. Restating his thesis in postmodern terminology would indicate that spirituality is intrinsic to human ontology as New Age practitioners readily avow.

A Side View of the Whole Brain



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In terms of a charismatic spiritual theology it seems obvious to propose that human beings are designed to experience spiritual numinous affect that actualizes higher senses of their reality. In the initial chapter (See on

¹⁰¹⁴ Zizioulas J. D., The Eucharistic Communion and the World, London: T and T Clark, 2011, Chapter 1

¹⁰¹⁵ McNamara P. H. (Ed), Where God and Science Meet: How brain and evolutionary Studies alter our Understanding of Religion, Westpoint, Conn: Praeger Publishers, 2006, book

¹⁰¹⁶ Newberg, Principles of Neurotheology, pp. 150, 171

¹⁰¹⁷ <http://mybrainnotes.com/brain-anatomy-diagram.html>, 30/01/12, 21:01

chapter 1), d'Aquili's and Newberg's findings were suggestive that "hyper lucid" states must be admitted to the sensorium, as they have been potentially observed to transcend the lucidity of base-line reality's sense-data.¹⁰¹⁸ They recognize this requires some careful evaluation of how to relate this finding to views of reality that posit materiality to be the real objective sphere of conscious reality. In other words the "hyper lucid" is more imminent than the base-line lucid world that is thought to found the waking world (See on chapter 1).

Moreover, other parapsychological research has indicated evidence of the brain's design to receive revelation knowledge. Although once again this is not Christian research, it is credible in terms of demonstrating that the human mind is potentially designed to obtain precognition. For instance consider studies into forced-choice ESP:

"Re-examination of other types of psychical investigations reveals that they too achieved replicable effects, which went largely unappreciated because of a poor understanding of statistics. For instance, an analysis of experiments in precognitive card guessing and related "forced-choice" experiments, published by Honorton and Ferrari in the *Journal of Parapsychology*, found that gifted subjects were able to achieve consistently about a 27% success rate when 25% was expected by chance. Similar U.S. government experiments have been revealed to have achieved the same 27% success rate over thousands of trials. If chance alone were the explanation for these results, it would be truly remarkable to achieve a 27% success rate over thousands of trials, and it would be even more remarkable to see identical results in the government work. For further details about the recent evidence, including both a favourable and a sceptical assessment of the U.S. government experiments, consult the *Journal of Scientific Exploration*, Vol.10(1), or <http://www-stat.ucdavis.edu/users/utts/> on the Internet.

Strong statistical results are of course meaningless if experiments are not properly conducted. Debunkers of parapsychology are fond of showcasing the very few experiments that have been found to have serious problems. But that ignores the fact that the vast majority of experiments were done using excellent protocols, paying close attention to potential subtle cues, using well-tested randomisation devices and so on. For the past decade the U.S. government

¹⁰¹⁸ Scott N. D., Why God Won't go away: Brain science and the biology of belief, Source: Journal of Cultural and Religious Theory, 3 no3 Aug 2002
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experiments were overseen by a very high-level scientific committee, consisting of respected academics from a variety of disciplines, all of whom were required to critique and approve the protocols in advance. There have been no explanations forthcoming that allow an honest observer to dismiss the growing collection of consistent results.

What are the implications for science of the fact that psychic functioning appears to be a real effect? These phenomena seem mysterious, but no more mysterious perhaps than strange phenomena of the past which science has now happily incorporated within its scope. What ideas might be relevant in the context of suitably extending science to take these phenomena into account? Two such concepts are those of the observer, and non-locality. The observer forces his way into modern science because the equations of quantum physics, if taken literally, imply a universe that is constantly splitting into separate branches, only one of which corresponds to our perceived reality. A process of "decoherence" has been invoked to stop two branches interfering with each other, but this still does not answer the question of why our experience is of one particular branch and not any other. Perhaps, despite the unpopularity of the idea, the experiencers of the reality are also the selectors."¹⁰¹⁹

The "implications for science of the suggested fact that psychic functioning appears to be a real effect," is essentially based on statistical "proofs" of the reality of the unseen dimension. Professor Utt indicates her predisposition to locate her suggestions to the averred scientific field. It is also noteworthy that she refers to the multiverse hypothesis including a view that has every possible outcome being conditioned by choices, to become possible in alternate dimensions.¹⁰²⁰ Hence if someone chooses not to marry Jane in Universe A, then in Universe B, he will marry her. And this splitting of potential realities will, therefore become infinite.¹⁰²¹ This implies that post-critical spiritual theology has empirical and statistical certainty.

This is not least because if all possibilities can indeed exist including a choice to believe in a God, then an infinite deity must have actualised in

¹⁰¹⁹ Jessica Utts is professor of statistics, University of California, Davis, and was one of two experts commissioned by the CIA to review the two-decade U.S. government psychic research programme in the Summer of 1995. She has recently published a book, *Seeing Through Statistics*, Duxbury Press, 1996, designed to improve understanding of statistical studies. Brian Josephson, Nobel Laureate, is professor of physics, University of Cambridge, and heads the Mind-Matter Unification Project at the Cavendish Laboratory, Cambridge

¹⁰²⁰ Clayton and Simpson, pp. 64 – 64, 143, 149, 152 – 153, 628

¹⁰²¹ Clayton and Simpson, pp. 64 – 64, 143, 149, 152 – 153, 628

one universe.¹⁰²² Choice to believe must equate with an actual possible reality somewhere, or such a choice would be based on non-entity. Entity as matter-energy potentiality would seem to posit intelligent synthesis toward order testifying to the anthropic thesis. $E=MC^2$ seems to mean that thought energy is equal to all energies hence it is possible for thought energy to define reality or discern it is one of the multiverses. Thoughts themselves seem to connect with even inanimate consciousness. These thoughts like material chooses become a split off possibility to become reality in another universe inherent to the averred multiverse. Indeed the holographic principle has information two dimensionally stored at the event horizon of a cosmic singularity bearing testament to the potentiality of intelligent design. If such existed in the primitive pre-big-bang state, then such founding holographic projection must be supportive, at least, of the theory that God upholds reality.

Returning to the multiverse it is evident that it does not subvert the existence of a god. Indeed if God exists in a realm not observable without five senses it does not stop some sort of brain design catalysing communication with another wavelength. Given that communication from exterior entities is demonstrable based on phenomenological affect (See on chapter 5), then a transcendent intelligence witnessed to as a choice to believe based on infinite multiverse realities can exist. As soon as actualisation occurs then such a deity could transcend the whole posited multiverse to possess infinity as its compass.¹⁰²³

More simply it may be argued that he exists in amongst possible world's theories.¹⁰²⁴ Given that intelligent observation of quantum reality changes such a reality it is suggested that all thought can find actualising affect. It is based on a thesis that everything is interconnected to a multiversal founding entity that underpins infinite iterative universal reifications. Such a deity upon conceiving other possible entities it wanted to create would use its thought energy to catalyse other beings who could also use thought energy to make material split offs of multiversal realities (at least in theory). Hence some sort of primal first cause is not un-intelligible even in a multiversal epistemic construct, given that such a first would found multiple realities potentially to engage every possibility of its infinite capacity. This is positive reductionism in favour of the divine. This may

¹⁰²² Weed L. E., Spinoza, Leibniz and Quantum Cosmology, Presented at , Quantum Mind 2007, Salzburg, The College of St. Rose, 432 Western Ave, Albany, NY 12211, USA

¹⁰²³ Plantinga A., "The Dawkins Confusion; Naturalism ad absurdum," *Christianity Today*, March/April 2007

¹⁰²⁴ Adi S., (2004), "Fakhr Al-Din Al-Razi on Physics and the Nature of the Physical World: A Preliminary Survey", *Islam & Science* 2

measure somewhat with Alvin Plantinga's ¹⁰²⁵philosophical view. This research most certainly correlates to investigation into tongues.

If such a God does exist and if the glossolalic state is indeed deriving from an entity beyond the state, then a positive correlation is somewhat warranted epistemologically. If anything Utt's position may be said to resonate quite well with those of d'Aquili and Newberg. The brain is evidently able to demonstrably communicate with the divine as precognitive data reported in chapter 5 will demonstrate. Virkler makes some interesting observations:

“Science has given us much by its concentration on the space, time, energy, mass world, but has also left us neurotic, because it has taken away our spiritual beings, which are the essence of who we really are. However, modern science has finally reversed itself. In a dramatic shift, the American Association for Advancement of Science accepted the Parapsychological Association into its ranks in 1969, and parapsychology is now a recognized science. Thus they have said in effect, ‘We see there is a world outside of the physical world, and we have begun to study it.’ Christians, of course, have known this all along, but it is always nice not to be thought of as unscientific! Actually, we are now in vogue with the most modern of scientific studies, and one who does not believe in the spiritual world is actually pre-modern. How’s that for a shift in the tables! Obviously, we, as Christians, would never want to use this shift in an arrogant way to sledgehammer other people, but we can use it to counter attack that we are unscientific.”¹⁰²⁶

What Virkler suggests about Christians being true scientific modernists indeed resonates with Francis Collins and Polkinhorne's philosophy of science well.¹⁰²⁷ However, if people are to remain focussed to modernism's empiricism and rationalism alone, without learning to appreciate the prophetic voice for mission, then it will lead to stunted growth. Indeed Virkler advocates seeking knowledge by spontaneous revelation catalysed by meditation, rather than waiting for science and rationalism to give modern and postmodern people permission to seek God through intuitive media.

This is why I think post-critical spiritual theology makes sense for the change in people of today in their search for the numinous and divine.

¹⁰²⁵ Plantinga A., "The Dawkins Confusion; Naturalism ad absurdum," *Christianity Today*, March/April 2007

¹⁰²⁶ Virkler M. and P., how to walk by the spirit, Lamad Publishing, USA, 2005, appendix C

¹⁰²⁷ Consult chapter 1 of this dissertation

Hence my thesis is that the only way to do post-critical missional theology successfully is to dialogue with the God of theology himself. God does not need science to give him permission to speak just as he chooses to with people.

Having noted this it is important to recognize the intentional research which continues in the area of the mystical and spiritual.¹⁰²⁸ D'Aquili and Newberg provided further texture to the discussion when they worked together:

“We have described the defining characteristics of mystical experiences as: (1) progressive increase of unity over diversity, (2) progressive sense of transcendence or otherworldliness, (3) progressive incorporation of the observing self in the experience or state, and (4) progressive increase of certainty in the objective existence of what was experienced in the spiritual-mystical state. This approaches absolute certainty especially for those states high on the unitary continuum involving hyper lucid experiences.”¹⁰²⁹

The key to understanding this research is that they have noted stages in altered states of consciousness which they associate with the way the brain enables the individual to perceive base-line phenomenal reality. These states of consciousness which the brain seems to facilitate lead to an absolute certainty in the subject that there is a greater divine reality, giving grounds for such certainty that they never radically doubt it again.¹⁰³⁰ The Apostle Paul's meeting with Christ on the road to Damascus was probably one such example.¹⁰³¹ Luke mentions it three times in Acts.¹⁰³² It was clearly a huge part of Paul's confident faith that Christ became absolute to the conviction of his theology.¹⁰³³ This is indeed the hallmark of primitive first century Christianity.

People who have experienced NDE (Near death experiences), such as the Christian surfer Ian McCormack,¹⁰³⁴ describe meeting God after death. NDE in its purest form catalyzes a level of high certainty of the reality of

¹⁰²⁸ Peters K. E., Neurotheology and Evolutionary Theology: reflections on the Mystical Mind, Zygon 36, no3, S 2001, pp. 493 - 500

¹⁰²⁹ D'Aquili etc., p. 49

¹⁰³⁰ Pals-Rylna-Sdam R., Why God Won't go away: brain science and the biology of belief, Source: Perspectives on Science and Christian Faith, 54 no2 Je 2002, p. 145

¹⁰³¹ Acts 9:1 - 12

¹⁰³² Acts 9: 1- 12; 22:1 – 8; 26:12

¹⁰³³ Galatians chapter 1 resonates with Paul's certainty about the reality of the living eternal Christ of revelation

¹⁰³⁴ Evangelical Films, From life to death and back again Ian McCormack, Danbury Common Old Mission, The Common, Danbury, Chelmsford, Essex, CM3 4EE

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the experience of life going on after death in an alternate realm.¹⁰³⁵ Experiments with the so called God helmet, above, have produced some interesting phenomenal correspondences with NDE.¹⁰³⁶ Dr Susan Blackmore reports her personal experience of undergoing an induced NDE type experiment using the God helmet:

“It felt for all the world as though two hands had grabbed my shoulders and were bodily yanking me upright. I knew I was still lying in the reclining chair, but someone, or something, was pulling me up. . . . I was just suddenly terrified – of nothing in particular. Never in my life have I had such powerful sensations coupled with the total lack of anything to blame them on.”¹⁰³⁷

Although this was not a true NDE, it mimicked many of its hyper lucid components. The correlation seems significant. It is not surprising that the brain plays a part in NDE type hyper lucidity. It could be argued to be the sole causation of the phenomenon. However, this is not a conclusion so much as one possible suggestion among others. This is because the brain is used in the base-line sensorium it would be expected to remember NDE experience that happened beyond the self (bounded-body – if it really is bounded). There will probably never be a full proof measure to determine sole interior brain causation and exterior infusion and connectivity. I would suggest both possibilities work together rather than having to posit a duality of either or. It seems that both and, are broadly possible and congruent, given that people really do seem to be led by inner compulsions to go somewhere or do something (See on chapter 4). Upon arriving they often discover there was a need to have gone.

For instance, my wife upon returning from school on the A34 in Oxfordshire England, in about 2001, had such an experience. The Price's give important documented testimony to numerous examples in their book entitled “Miracles”.¹⁰³⁸

Moreover, researchers engaged by the God helmet experiments do not claim that this subverts the reality of the divine sphere. They do consider it to be confirmation of brain function that accounts for the ability to at least give a naturalistic explanation, of how the higher spiritual domain interfaces with the seemingly more material topos.¹⁰³⁹ McCormack, after returning to life, reported seeing things in the physical world with a new sense of what was happening behind the scenes in the unseen

¹⁰³⁵ Greyson B., Implications of Near-Death Experiences for a Postmaterialist Psychology, Source: *Psychology of Religion and Spirituality*, 2 no1, F 2010, pp. 37 - 45

¹⁰³⁶ Foster C., pp. 7, 13 – 14, 27, 54 – 57, 169 – 170, 233, 285

¹⁰³⁷ Foster C., 2010, p. 55, reporting Blackmore's experience.

¹⁰³⁸ Price G. and H.,

¹⁰³⁹ Foster C., pp. 7, 13 – 14, 27, 54 – 57, 169 – 170, 233, 285

supernatural world. Normal, natural events were inhaled with a new lens that witnessed the powers that were not visible to the base-line sensorium wavelength per se.

D'Aquili and Newberg wrote later:

“In previous work, we systematically demonstrated that the various criteria by which we judge something to be ‘real’ can be reduced in one way or another to only one criterion, and that is the vivid sense that something is real.”¹⁰⁴⁰

This conclusion suggests that the mind is hard wired to perceive the base-line world as much as the reality of the unseen spiritual numinous dimension.

These systematic findings are part of the basis for this new post-critical spiritual theology which encounters God hyper lucidly. This is a huge step forward for a more nuanced neuro-spiritual-theology that appraises the prophetic voice's reality. In order for it to lead the way social Trinity might be considered to send-forth to mission. Newbigin's reinvestment of the non-domesticated Spirit to prophetically guide post-critical missiology to *Missio Dei*, finds strong support in neuro-theological terms. This is the challenge which my thesis is setting to the reader for a new way of knowing God by revelation knowledge (See on chapter 1 for further definition of this phrase).

In an emergent world of relativity a new sort of absolute certainty is possible for those who connect intimately with the Spirit of Jesus'. AUB phenomena, seems to offer this promise (See above). Consultation of New Testament and Old Testament prophetic literature suggests the purposive synchronicity of God's revealed intentions occurring at critical moments in salvation history (See on chapter 2).¹⁰⁴¹ They seemed to be persuasively categorical in effect on the prophets.¹⁰⁴² Of course higher criticism has denied the prophetic literature any real prophetic reality at all – suggesting that it was mostly written after the fact. Seeming impressive synchronicity to historical events is displayed in the writings but not in its original occurrences.¹⁰⁴³ Jung's observation of synchronicity (See below) may well contest this finding. I believe that my work in chapters 5 and 6 certainly textures the debate. Postmodern biblical scholars are less willing to be so negatively pejorative in their assertions.

¹⁰⁴⁰ D'Aquili & Newberg 1998

¹⁰⁴¹ See on Genesis 12 – 19; Exodus 1 – 3 etc.

¹⁰⁴² The book of Ezekiel demonstrates significant affectivity of Ezekiel's mental state – See on Ezekiel 1 - 6

¹⁰⁴³ Harrison R. K., *Introduction to the Old Testament*, Grand Rapids: Eerdmans, 1983, Part 1

On the website carl-jung.net, Jung's concept of synchronicity is discussed in a very succinct fashion. What is interesting is the case study in which Jung recorded, among other samples that subjects undergoing dream analysis found, that what they dreamt about also found physical synchronicity in base-line reality. In other words he demonstrated corresponding observable links between the world of the human mind and the physical world.

Although Jung did not avow belief in the Spirit of God, in anything like the way Evangelical charismatic Christians might, his research demonstrated that the communication of the human mind with the unseen spiritual world became manifest in the physical world as well. So it is interesting that his analysis of about 100,000 dream subjects gave scientific credence that the supra-natural world became manifest in healing of the therapeutic subject's self.¹⁰⁴⁴ Synchronicity seemed to attest that the supernatural world corresponded to what could be termed the real world averred by base-line reductionists in Modernism hermeneutical mode. Although Christians will not want to utilize the range of Jungian philosophy for their worldview, the literature based on his research is significant in demonstrating how what happens in the dream world, is also expressed in the conscious world of base-line reality:

“The term *synchronicity* is coined by Jung to express a concept that belongs to him. It is about *a causal connection of two or more psycho-physic phenomena*. This concept was inspired to him by a patient's case that was in situation of impasse in treatment. Her exaggerated rationalism (*animus inflation*) was holding her back from assimilating unconscious materials. One night, the patient dreamt a golden scarab - *cetonia aurata*. The next day, during the psychotherapy session, a real insect this time, hit against Jung's cabinet window. Jung caught it and discovered surprisingly that it was a golden scarab; a very rare presence for that climate.

So, the idea is all about coincidence: in this case, between the scarab dreamt by the patient and its appearance in reality, in the psychotherapy cabinet.

But this coincidence is not senseless, a simple coincidence. By using the amplification method, Jung associates in connection with the scarab and comes to the concept of death and rebirth from the esoteric philosophy of antiquity, a process that, in a symbolic way, the patient should experience for a renewal and vitalization of her unilateral personality, the cause of the

¹⁰⁴⁴ Newberg and Waldman, Born to Believe, pp. 196 - 197
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neurosis she was suffering from. Thus, a *significant coincidence* of physical and psychological phenomena that are a causal connected.

Behind all these phenomena Jung places the archetype or the *constellation of an archetype*, which, in his view, is a process that engages equally objective manifestations, in the physical world, and subjective ones, in the psychological universe.”¹⁰⁴⁵

In quantum theological terms, and that of relativity theory, it has become patently evident that firstly, an observer actually changes quantum events, and secondly that $E=MC^2$ attests to the relatedness of the seen and unseen world.¹⁰⁴⁶ Hence all of reality may be termed spiritual and consummately, it may all be claimed to be inhered by objective and subjective aspects of the “psychological universe.”

Precognition

In a comprehensive review of journal articles specifically on precognition I turned up very few recent studies that associated findings with my research into the Christian study of the prophetic voice.¹⁰⁴⁷ Neither have those that might be included always met with good peer review if any at all. Given that this field is new in some ways, although Jung himself was interested in precognition, I recognize I am pushing out into new territory. Jung himself considered precognition to have some measureable component. Traditionally the theological departments at universities steer

¹⁰⁴⁵ www.carl-jung.net/synchronicity

¹⁰⁴⁶ http://www.arcocarib.com/article/albert_e_mc2_einsteins_god, 02/03/12, 12:30

¹⁰⁴⁷ Howard R. G., [The Geometry of Precognition](#), *Journal of Spirituality and Paranormal Studies*, 32, no 3, jl 2009, pp. 125-138; Schwartz G. E., [Exploratory blinded field experiments evaluating purported precognitive dreams in a highly skilled subject: Possible Spiritual Mediation?](#), *Journal of Spirituality and Paranormal Studies*, 34, no 1, ja 2011, pp. 3-20; Bedford M. S., [Can a theory derived from recent experimental data explain precognition and other mysterious spiritual Phenomena?](#), *Journal of Religion and Psychical Research*, 24, no 3, jl 2001, pp. 132-141; Lock's M., [Synchronicity, a window into the Kingdom of Heaven](#), *Journal of Spirituality and Paranormal Studies*, 32, no 3, jl 2009, pp. 155-164; Kozloski J. M., [“And he saw his pillow being consumed by fire” Martyrium Polycarpi 5, 27: a proposal of Interpretation](#), *Ephemerides Theologicae Covanienses*, 85, no 1, ap 2009, pp. 147-158; Ehrenwald J., [Precognition and the prophetic tradition: From ESP to the effective Myth](#), *Mystics and Medics*, pp. 98-103, NY: Human sciences, pr, 1979, essay; Silverman D. W., [Dreams, divination and prophecy: Gersonides and the problem of Precognition](#), *Samuel Friedland Lectures, 1967-1974*, pp. 99-120, NY: Jewish Theological Seminary of America, 1974, essay; Gober-Gluck G., [Second sight in northern Germany: traditional popular belief and Precognition](#), *Parapsychology and Antropology*, pp. 180-202, NY: Parapsychology Foundation, 1974, essay; Jay C. D., [Apparitions and Precognition: a study from the point of view of C G Jung's Analytical Psychology](#), *Canadian Journal of theology*, 10, no 2, ap 1964, pp. 144-146; Bennett B. M., [Vision and audition in biblical Prophecy](#), *Journal of Religion and Psychical Research*, 3, no 4, Oct 1980, pp. 245-268.

clear of this controversial territory seeking to avoid allegations of meddling with theosophy or the paranormal.

Parapsychology is not on the menu in most theological departments. This is understandable given the inflated claims made by theosophers regarding hearing the divine voice as readily as one might converse with a friend. Walsch's work bears testament to this phenomenon (See on chapter 1). Studies that engage with precognitive phenomena generally are conducted by parapsychologists. To some extent I equate myself with the field in the sense that it has some intrinsic significance to my methodology. However, method is connective to my thesis not persuasion to the broader occult landscape. Neither do I align myself as a Christian to the new spirituality beyond Drane's own concerns that we engage people from this branch in conversations for mission reasons. I would argue that precognition is an aspect of the ancient Hebrew concept of the **רָאָה** and less so of the **נְבִיא**. In apocalyptic parlance foresight plays a larger part.

However, I want to be careful of avoiding the charge of moving beyond what seem to be more strictly biblically based phenomena. I nevertheless, do open myself to the charge of exploring a field which is considered highly controversial among evangelical and protestant theologians. I have received such criticism in some reviewed work and would simply be honest that this is the case. The reason for criticism is that it is new to the Christian theological field and hence suspect. This sounds somewhat like reactions to Einstein when his thesis was rejected because it did not speak their language.¹⁰⁴⁸ I do not equate myself with such an illustrious figure. It is somewhat warranted to comment that nothing moves more slowly than liberal or conservative theological views (Ironically enough). I put myself on the radical edge by choice and welcome robust criticism as long as protagonists welcome robust discussion.

Returning to the discussion, precognition is known also as future sight, or as second sight. It is categorized as a variety of extrasensory perception (ESP). It includes the belief that knowledge about the future can be collected by means not open to the normal base-line laws of physics or nature. Precognition is not accepted to be more than a psychological process by many in the field of psychological science. Because results cannot be repeated it is not allowed formal entry into the scientific community by many classically trained scientists. This is also why it is denied access to formal theological research within the Christian arena.

¹⁰⁴⁸ Herschbach D., Einstein as a Student, Department of Chemistry and Chemical Biology, Harvard University, Cambridge, Massachusetts, USA, d.?
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The fundamental principle that effect cannot come before cause means that ESP is fundamentally not accepted to be scientifically viable at least in the strict sense of Modernism's reductive agenda. Newberg discusses how prayers offered up to 20 years after somebody needed prayer for healing seem to have had some sort of affect.¹⁰⁴⁹ I find it impossible to agree that such evidence could even be measured. It would certainly be open to manipulation. For instance, how can somebody who is present having passed the incidences of the past make changes by prayer? Of course Stanard's view of the block universe, concur with the possibility that there is actually no time progression to the universe at all.¹⁰⁵⁰

Postmodernism opens the possibility of other narratives which might subvert the laws of causation broadly accepted by scientists.¹⁰⁵¹ Some aspects of quantum theory have indeed demonstrated that the universe (or multiverse) is not open to the normal laws of physics.¹⁰⁵² As an informed participant in the philosophy of this arena I would argue for a counter-intuitive terrain that changes many fundamental assumptions in theological reflection. No doubt I do not merit my research with such reflections. However, I do not want to attract attention either.

What the discussion nuances is that my research into Christians who claim to hear the prophetic voice do evidence precognition is open to huge critical disallowance. I believe my findings are suggestive given renewed postmodern interest at a popular level in the paranormal. My thesis is simple enough that precognitions of formally unknown future events give suggestive evidence of real affect coming from an entity beyond the subject (See on chapters 5 and 6). It must be noted that I do not do more than cautiously approach the field with no desire to go beyond the evidence that seems to warrant the view that the prophetic voice is a reality from a communicative deity.

Indeed I argue that the Cappadocian view of social Trinity merits Newbigin's thesis that God needs to be returned to as the source of all knowledge.¹⁰⁵³ I am taking his suggestion seriously that *Missio Dei* can only become known if an existing communicative personal deity should

¹⁰⁴⁹ Newberg, *Principles of Neurotheology*, pp. 55, 58 – 59, 205 – 206

¹⁰⁵⁰ Stanard R., *The End of Discovery are we approaching the boundaries of the knowable?*
Oxford: Oxford University Press, 2010

¹⁰⁵¹ Hyman, R., (2007). "*Evaluating Parapsychological Claims*". In Robert J. Sternberg, Henry J. Roediger III, Diane F. Halpern. *Critical Thinking in Psychology*. Cambridge University Press. p. 217

¹⁰⁵² [youtube.com website](http://youtube.com/website) Indian Institute of Technology Madras, Professor V. Balakrishnan, Lecture 1 - Introduction to Quantum Physics; Heisenberg's uncertainty principle, National Programme of Technology Enhanced Learning

¹⁰⁵³ Newbigin, *The Open Secret*, pp. 14 - 22

disclose it. This I believe does occur at times through precognitions which as Christians we term the prophetic voice (See on chapter 5 and 6). I believe that as time goes on prophetic phenomena will become open to more investigation as a branch of spiritual theology in religion departments of universities. Certainly Newberg's SPECT studies demonstrate some allowance at Pennsylvania University with the emergent field of neurotheology.¹⁰⁵⁴

Having made these observations it is important to consider a brief overview of the case for parapsychological investigation. I do not include my interest in precognition to be part of this field except as a suggestive entry angle to measure the prophetic voice in Christian theology.

My review of journal articles and published research essays found some critical reviews of precognition and psi affect conducted by the Society for Psychical research. Published reports of investigations came in 1888 and 1938. Proponents in this field (Sidgwick and Saltmarsh) argued that there was not firm categorical evidence for precognition to be considered scientifically demonstrated. However, there was a body of experiences which warranted investigation that made it more than purely notional as a category to be examined.¹⁰⁵⁵

The first category of research methods that have been traditionally used to test precognition have been free-response based. These were tested in sleep studies to measure if some dreams contained true precognitive data.¹⁰⁵⁶ Some suggestive evidence has been collected. However, the approaches are complex and expensive making it difficult to reproduce.

The majority of precognition experiments have utilized a *forced-choice* procedure. The first procedures along this line were conducted by Rhine (1930s) at Duke University.¹⁰⁵⁷ Experiments were conducted regarding the order of cards to appear in a pack was the chosen method. Once an order had been given by the precognitive subject under examination, the cards would be shuffled and turned over to see if their order had been predicted

¹⁰⁵⁴ Newberg A. B. and Waldman M. R., How god Changes your Brain: Breakthrough from today's leading Neuroscientist, NY: Ballantine Books, 2009

¹⁰⁵⁵ Nicol, J. F. (1961). "Apparent spontaneous precognition: A historical review". *International Journal of Parapsychology* 3 (2): 26–39.

¹⁰⁵⁶ Krippner, S.; Honorton, C.; Ullman, M. (1971). "A precognitive dream study with a single subject". *Journal of the American Society for Psychical Research* 65: 192–203; Krippner, S.; Honorton, C.; Ullman, M. (1972). "A second precognitive dream study with Malcolm Bessent". *Journal of the American Society for Psychical Research* 66: 269–279

¹⁰⁵⁷ Berger, Arthur S.; Berger, Joyce (1991). The Encyclopedia of Parapsychology and Psychical Research. Paragon House Publishers

correctly.¹⁰⁵⁸ As suggested in this chapter a 27% result seems average. When 25% is considered the statistical norm it makes 27% significant enough to demonstrate some evidence of affect. Analysis of a large spectrum of different studies with forced choice conducted in the late 80s, demonstrated that precognition is a measured affect although small as the percentages above indicate (at + 2%).¹⁰⁵⁹ Greenly Abbot's and Thouless's experiments based on preconizing have given reliable evidence for precognition.¹⁰⁶⁰

Unconscious factors which give a naturalistic explanation for precognition are preferred by most psychologists and interested scientists. It is argued that selection bias (the mind is selective in memories to make a dream's contents fit a supposed fulfillment, for example); unconscious perception (the mind unconsciously picks up on clues of things which are the most likely to happen and frames them in dream contents which then fit fulfillments closely); and self-fulfilling prophecies (the mind sets up conditions unconsciously which lead to conditions being created that lead to fulfillment without the subject being aware they have done this); account for most if not all cases. However, these are arguments against the thesis rather than demonstration of its paucity. It seems almost obvious as well criticisms of this kind are warranted a great deal of the time given human gullibility but not necessarily all of the time. The history of discovery itself saw the Piltdown forgery lead to credible paleontologists swallowing it lock stock and barrel until it was exposed.¹⁰⁶¹ However, other hominid discoveries that seem more authentic have not made scientists consider all fossilized remains therefore untenable even if they too are prone to gullibility.

Ryback, a psychologist in Atlanta used a questionnaire to deduce precognitive dreams among college students. There were 433 participants. 290 (67%) displayed evidence that seemed to indicate paranormal dream contents. Most of these were critically analyzed and turned down as evidence (the gullibility thesis being obviated). A final 9% of this population seemed to be having verified precognitive dreams that could not be

¹⁰⁵⁸ Rhine, J. B. (1938). "Experiments bearing on the precognition hypothesis: I. Pre-shuffling card calling". *Journal of Parapsychology* **2**: 38–54

¹⁰⁵⁹ Honorton, C.; Ferrari, D. C. (1989). "Future telling": A meta-analysis of forced-choice precognition experiments, 1935-1987". *Journal of Parapsychology* **53**: 281–308

¹⁰⁶⁰ Crandall, J. E. (1991). "The psi-missing displacement effect: Meta-analyses of favorable and less favorable conditions". *Journal of the American Society for Psychical Research* **85**: 237–250; Tart, C. T. (2002). Improving real-time ESP by suppressing the future: Trans-temporal inhibition. In C. T. Tart, H. E. Puthoff & R. Targ (Eds.), Mind at Large: IEEE Symposia on the Nature of Extrasensory Perception (pp. 125-156). Charlottesville, VA, US: Hampton Roads. Originally published 1979

¹⁰⁶¹ Gould S. J., The Panda's Thumb, W. W. Norton and Co., 1980, pp. 108–124

accounted for in terms of the normal criticisms of method (Good scientific methodology was not so gullible therefore).¹⁰⁶²

Furthermore, Freud contested that dream contents were simply based on wish fulfillment. Jung suggested that Freud based his conclusions on "materialistic prejudice" and "shallow positivism" leading him to reject the entire complex of questions relating to precognition and the occult as "nonsensical."¹⁰⁶³ Later Freud "recognized the seriousness of parapsychology and acknowledged the factuality of 'occult' phenomena."¹⁰⁶⁴

In terms of my research into precognitive phenomena reported in chapter 5, I have found the parapsychological literature informative. However, none of its methods of forced choice can be utilized in my work. Some of the research into precognitive dreams especially that of Ryback, gives an encouraging 9% quantitative result. What I am aiming to achieve is a qualitative approach which will not utilize Ryback's quantitative methodology. This means that I am only selecting reports of precognitive affect which demonstrate the phenomenon.

This means that I leave myself open to criticism for not including failed reports that could have been provided. The reason for this is because I believe the results I do report have convincing grounds to support precognitive affect. Those results which did not meet the criteria did not fit my limited scope of potential allowable participants, who really seemed to demonstrate that the prophetic voice is a seeming reality with verifiable contents. I put this thesis forward with due humility and openness to critical feedback and correction.

Past Lives – Reincarnation

My research into this field would be neglectful if it did not mention investigation into so called "Past life memories". This is a speculative part of the scientific literature related to parapsychology. For instance, psychologists often report that some children up to the age of about seven years report memories and flash backs to memory contents which seem to

¹⁰⁶² Ryback, David, PhD. *"Dreams That Came True"*. New York: Bantam Doubleday Dell Publishing Group, 1988

¹⁰⁶³ Jung, C.G. 1989, *Memories, Dreams and Reflections*, New York: Vintage

¹⁰⁶⁴ Jung, C.G. 1989, *Memories, Dreams and Reflections*, New York: Vintage

come from some kind of previous life.¹⁰⁶⁵ However, the field is considered so open to manipulation, with possible contents coming by suggestion, reading, picture's in books, internet sources and imaginal learning that it would seem impossible to verify this field's allowance, as of more than interesting speculative data that may have phenomenological experiences to consider.

The Fenwick's have sought to make a case for serious investigation in this field.¹⁰⁶⁶ In terms of my own theological epistemology I take the view that reincarnation is not merited by any biblical sources in the accepted present canon. Hence it is not allowable into phenomenal study of Christian spiritual investigation regarding phenomenology of affectivity in the AUB range of the sensorium.

Left and Right Brain Functions

Precognitive allowance seems to be demonstrable where the functions of the right and left hemispheres of the brain are concerned. Foster lends support to this field as well.¹⁰⁶⁷ Consider what Intelegen Incorporation has to comment:

“In general the left and right hemispheres of your brain process information in different ways. We tend to process information using our dominant side. However, the learning and thinking process is enhanced when both sides of the brain participate in a balanced manner. This means strengthening your less dominate hemisphere of the brain. Listed below are information processing styles that are characteristically used by your right or left brain hemisphere.

¹⁰⁶⁵<http://search.mywebsearch.com/mywebsearch/redirect.jhtml?searchfor=previous+life+memories+in+children&cb=YP&n=77ed023e&ptnrS=YPxdm013YYgb&qid=732e0eb81fd6f2076d3acd0622f928ad&action=pick&ss=&pn=1&st=bar&ptb=16A649A3-41B8-4DA1-BD658E2DB64DE45D&si=CLWU7tGfm64CFe4htAodF2sUKw&pg=GGmain&ord=5&redirect=mPWsr dz9heamc8iHEhldEZ71qWoVKwM4DdgsGVs%2BNk9m1RHsjwj9Mf7Y6wIFdRUrGKE3Gvk9467LLSIHBCwMjeOkInQXm8gWbqsqWtBzYxM%3D&ct=AR&tpr, 02/03/12, 13:04>

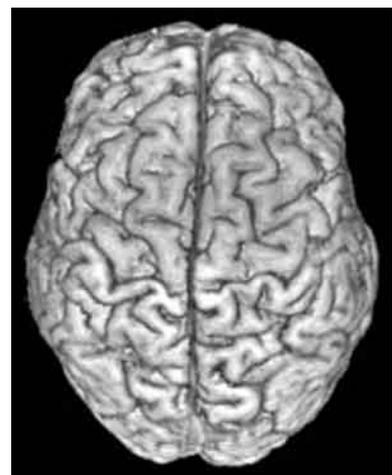
¹⁰⁶⁶ Fenwick P. and E., Past Lives an Investigation into Reincarnation Memories, London: BCA, 1999

¹⁰⁶⁷ Foster C., pp. 14, 16 – 22, 23, 35 – 36, 55, 59 – 60, 65 – 67, 70 – 71, 198 – 199, 256, 279, 281 – 282, 287

Left Hemisphere		Right Hemisphere	
Linear Processing	Vs	Holistic Processing	
Sequential Processing	Vs	Random Processing	
Symbolic Processing	Vs	Concrete Processing	
Logical Processing	Vs	Intuitive Processing	
Verbal Processing	Vs	Nonverbal Processing	
Reality-based Processing	Vs	Fantasy-Orientated Processing	

Each of these comparative categories highlights the differences between left and right brain hemisphere functions. For instance the left hemisphere works in a linear sequential way and the right hemisphere in terms of holistic processing – looking for the big picture rather than its' parts. Left brain logic works things out in a step by step rational and deductive process, whereas the right hemisphere obtains intuitive flashes which it then explores for their true nature. Einstein is an example of how intuition aided him to first conceive general relativity by a spontaneous dream.

The left hemisphere tries to reach conclusions through looking for a sequential progression of connected steps (Modernism's agenda). Whereas, the right hemisphere randomly makes connections which cannot be discovered by sequential processes (Postmodernism's experimental but not fixed agenda). Verbal processing is the left hemisphere's attempt to create word based concepts to describe something in a linear fashion based on dualities of thought most often (open to Derridian criticisms). Whereas, the right side seeks feelings, random pictures, sensing things at gut level, rather than an observable empirical level (open to Ricoeur-ian analysis). The left brain creates symbols which say a lot. A written language does this. The right side goes beyond symbol to the concrete, but concrete is open to a new level of data beyond baseline phenomena.



It is the brain's search for baseline concrete realities which can be demonstrated to be more than just symbols and ideas. Reality even if it cannot be felt and touched by the exterior five senses, can be concretized. Hence God's reality can be experienced in ways similar to the phenomenal Isaianic encounter with Yahweh in the Jerusalem temple.¹⁰⁶⁹ The left brain

¹⁰⁶⁸ Intelegen Inc. [Brain wave Entrainment Technology](#)

¹⁰⁶⁹ Isaiah 6:1 - 8

is often seeking baseline reality in the three dimensional world as its only referent, whereas the right brain deals with fantasy or metaphysics. As it has been noted, there is more than just base-line concrete reality as neuropsychology has been demonstrating. No one level of consciousness is more phenomenally concretized than another in neuropsychological terms (See on chapter 1).

In discussion to this point, it has been suggested that neuropsychology has given good grounds to articulate that the human brain is seemingly designed to receive revelation knowledge, from a source beyond itself. It seems that the less used right hemisphere of the brain might be the media through which intuitive spontaneous revelation is received and processed. Perhaps the right brain may be compared at least in part to the biblical view of the heart or spirit of man.

In 1981, Roger Sperry won the Nobel Prize for his experimentation into left and right hemisphere brain functions.¹⁰⁷⁰ There are empirical tests based on Sperry's work that might be taken that can give an indication if a person is more left or right hemisphere dominant.¹⁰⁷¹

The process of coming to stillness through praying in tongues, with relaxation techniques or listening to music, etc. seems to enable many who seek to have prophetic interface with God to sense his presence. The left brain can be aided to cease analyzing whilst seeking numinous affectation coming from spontaneous intuitive flashes, catalyzing right brain functionality to go with the flow of פְּגִיעַ orientated נְבִיא type incidences (See on chapter 1 for more discussion of פְּגִיעַ).

The sense of the presence of God can be realized as a numinous aura bubbling up to consciousness during these times of contemplation. A recipient may wish to journal ideas, concepts or draft out pictures that come. It is interesting that many who practice this type of spiritual discipline report that what appears to them, then finds reciprocity in their more normative base-line sensorium (See on chapter 5).¹⁰⁷² This forms the locus of research in chapter 5 as qualitative phenomenological methodology.

¹⁰⁷⁰ Riffel, p. 42

¹⁰⁷¹ Intelegen Inc. Brain wave Entrainment Technology, pp 239 – 241.

¹⁰⁷² See on chapter 4 for examples and reports

Conclusions

This chapter has explored some snapshots of the neuro-scientific literature and current state of knowledge concerning the brain's design to potentially receive revelation knowledge. I have posited the suggestive case that revelation from God is cogent in relation to the neurological and parapsychological literature. Post-critical theology must move forward with some boldness by exploring the huge landscape of the God who wishes to prophetically converse concerning *Missio Trinitatis*. The next chapter textures the methodological grounds for my phenomenological findings detailed in chapter 5. Important suggestive guidelines toward method and theological reflection have been noted throughout which will be brought together in what follows.

In Part 2, the theological case for social Trinity and its seeming desire to engage its disciples by the spiritual disciplines, to detect the prophetic edge of its mission, will be developed as applied theology. This may be catalyzed by the community learning to body-forth its life following the non-domesticated Spirit in its economic procession to actualize Christ's reign "on earth as it is in heaven".¹⁰⁷³ It seems more than a notional thesis that current critical reflections on neuro-phenomenology establishes a propositional linkage to a neurotheology,¹⁰⁷⁴ which then adds support to a spiritual theology of mission. It will hopefully offer some impetus to revolutionize the way God's mission is approached. Schleiermacher offers powerful testimony still to the debate regarding the source of hermeneutical meaning seeking which goes beyond "the horizon or consciousness of a text's author."¹⁰⁷⁵ As Thiselton would have it: "It is typical of Schleiermacher as a 'mediation' thinker that he wants to hold together both poles of the debate."¹⁰⁷⁶ I resonate with mediation thinking in my prolegomena.

¹⁰⁷³ Matthew 6:10

¹⁰⁷⁴ Lee B. Y. and Newberg A. B., Religion and Health: a review and critical analysis, Source: *Zygon*, 40 no2 Je 2005, pp. 443 - 468

¹⁰⁷⁵ Thiselton A. C., New Horizons in Hermeneutics, London: Harper Collins Publishers, 1992, p. 233

¹⁰⁷⁶ Thiselton, 1992, p. 233

Chapter 4 - Methodology, Hypothesis, Measures, Candidate Selection & Ethics

Introduction

Methodology is the systematized approach utilized to obtain a measure to test a hypothesis. My hypothesis is that there is measurable qualitative evidence that precognitive information comes to Christians. It is catalysed variously by tongues, meditation, sleep or the Four Steps to operationalize hyper lucid, AUB and possible Psi precognitive (prophetic) interface, with an entity beyond a practitioners brain. This “entity” is asserted to be the Christian God that will form a missional Trinitarian spiritual theology proposal in part 2. I make this claim as it seems that what is communicated by this “entity” correlates with the Christian Scriptures, reason, tradition and experience. I recognize that other research with other world religions could also produce evidence of this type as well for consideration. Chapter 6 (of part 1) will make the case for the correlation of the findings of the test subjects, to be direct evidence that phenomena corresponds to the God suggested to be at the foundation of Biblical revelation. It will be demonstrated that this finding correlates more specifically to a social Trinity that relationally wishes to include beings destined to be in its image, to be partners in its imminent presence. This will then prepare the groundwork for part 2 which will detail the spiritual and missional philosophical theology that makes the prophetic voice foundational to Christian communities. This “engagement” is posited to be with the procession of Missio Trinitatis’s sending-forth to reclaim every space. It is set in terms of its cosmic kingdom reconciliation agenda to eschatologically unify creation to the reign of God (See on chapter 7).

In this chapter discussion of methodology to be utilised to test the hypothesis will be examined. The specific measures that will determine a positive affirmation in favour of the hypothesis will be obviated. Candidate selection and research literature to be included will be detailed. Ethical measures that were taken to protect participants will also be proposed.

Moreover, participants have been engaged in the development of gifts such as the epistemic Christian appreciation of prophecy. Practitioners such a Cooke, Pytches¹⁰⁷⁷ and Bickle¹⁰⁷⁸ have done much to try to

¹⁰⁷⁷ Pytches D., Prophecy in the Local Church a practical handbook and historical Overview, London: Hodder and Stoughton, 1993, Chapter 5

¹⁰⁷⁸ Bickle M., Growing in the Prophetic, Eastbourne: Kingsway Publications, 1995, Chapter 15

develop praxis in this arena.¹⁰⁷⁹ A More scholarly resource has been Grudem in his careful and thorough investigation into the prophetic gift in terms of developing effective guidance for those who exhibit the prophetic inner voice.¹⁰⁸⁰ Because healing ministry has been part of the reported case study information in chapter 5 scholars such as Maddocks critical input has informed some of the participant shaping.¹⁰⁸¹

Methodology

The selection of a research methodology that was suited toward measurement of prophetic intuitive phenomena, was not at first an easy task to formulate. This was due to the paucity of reliable work in the field. Although I was not engaging in the impressive SPECT imaging scans of Newberg, I concurred with his frustration concerning reliable methods to replicate in the literature (See on chapter 3). My research was to be based on a qualitative participant observation approach which would take evidence from contributors from controlled groupings regarding their spiritual experience. This would be in the field of the prophetic voice by using tongues, sleep and meditation/the Four Steps approach, to catalyse experiences. These would be sourced from the sphere which Newberg identified to be catalysts of phenomenal brain states when scanned (See on chapter 3). These could be taken as evidence that an entity beyond the subject's mind communicated with them (See on chapters 5 and 6).

During my research I was asked to write a course in Children's ministry. This offered some surprising avenues that aided my exploration for a tried and tested methodology. It came from the ground breaking work of Hay and Nye recorded in their monograph, "The Spirit of the Child."¹⁰⁸² It discussed their research into childhood spiritual states. Their findings support the broad thesis that children do have a deep sense of God speaking to them and relate to the numinous categories supported by the phenomenological suppositions recorded in chapter 3 of this thesis.

Hence as their work relates to my thesis' credibility a short section in findings will briefly nuance my own. More importantly to my search for a method they had provided one for me to use with some modifications.

¹⁰⁷⁹ Cooke G., Developing your Prophetic Gifting, Kent: Sovereign World, 1994, Chapters 1 and 5

¹⁰⁸⁰ Grudem W., The Gift of Prophecy in the New Testament and Today, Eastbourne: Kingsway Publications, 1988, Chapter 10

¹⁰⁸¹ Maddocks M., The Christian Healing Ministry, London: SPCK, 1995, Chapter 1 – He relates Shalom to the healing ministry of the church in the light of its holistic dimension.

¹⁰⁸² Hay and Nye, 2006

Hay helpfully set out the very real difficulties associated with qualitative research into the spiritual world. In a section entitled “The Myth of Objectivity” he made the case averred by Gadamer concerning the role of neutral observers in research projects.¹⁰⁸³ He writes concerning the pairs investigation into childhood spiritual phenomena:

“During the three years when we were researching children’s spirituality, Rebecca Nye and I were not neutral observers located at some Archimedean point outside the universe, detached from all personal concern with spiritual or religious issues.”¹⁰⁸⁴

The difficulty was that it is thought impossible by some social scientists for people to engage in research on a spiritual study if they themselves are believers and spiritually engaged. It would be impossible to remain detached and hence would affect objectivity based on results that might be more readily coloured by presuppositions.¹⁰⁸⁵ This speaks to the concern over validity as Bryman has noted.¹⁰⁸⁶ He sets out four criteria to determine validity. These are:

• **Measurement validity** – in terms of my research and that of Hay and Nye’s his concerns would have most to do with construct validity:

“Essentially, it is to do with the question of whether a measure that is devised of a concept really does reflect the concept that it is to be denoting.”¹⁰⁸⁷

• **Internal validity** – causality is the main concern at this point. This also relates to my work and that of Hay and Nye:

“Internal validity is concerned with the question of whether a conclusion that incorporates a causal relationship between two or more variables holds water.”¹⁰⁸⁸

• **External validity** – can the results of the research be generalised to other findings beyond the category under investigation:

“If [research is] externally valid, we would expect it to apply more generally to [others].”¹⁰⁸⁹

¹⁰⁸³ Hay and Nye, 2006, p. 81

¹⁰⁸⁴ Hay and Nye, 2006, p. 81

¹⁰⁸⁵ Hay and Nye, 2006, pp. 81, 82

¹⁰⁸⁶ Bryman A., Social Research Methods, Oxford: Oxford University Press, 2008, pp. 32, 33

¹⁰⁸⁷ Bryman, 2008, p. 32

¹⁰⁸⁸ Bryman, 2008, p. 32

¹⁰⁸⁹ Bryman, 2008, p. 33

• **Ecological validity** – are findings applicable to everyday life in the social domain?

“Do our instruments capture the daily life conditions, opinions, values, attitudes, and knowledge base of those we study as expressed in their natural habitat?”¹⁰⁹⁰

These four measures of validity seemed to be covered satisfactorily by Hay and Nye in the iteration of their findings.¹⁰⁹¹ In terms of their validity as unbiased researchers Hay openly acknowledged that bias can only be protected against by evidence being allowed to speak for itself, as far as results allow. There is always a chance of bias. What he seems rightly to nuance is that the dictum that an atheist, or someone who has lost their faith, might make a better student of spiritual investigation is that they too will have their own expectations which will colour their results. Hence the main measure needs to be to keep to the confines of findings of qualitative reported findings by subjects.¹⁰⁹²

Just as importantly he textures the concerns regarding cross-cultural misunderstandings which can cause dissimilarities between the researcher’s culture and that of the group under study can create. He largely sought to study children who went to a parish school that had relationships already with Nye. It was to minimise problems over children’s anxieties of speaking to strangers when being dialogued with concerning their spirituality.¹⁰⁹³ There was a good cultural fit, as far as there could be, between the subculture of Western children and researchers to help some degree of understanding of the world that was shaping them.¹⁰⁹⁴

Moreover, he detailed the limitations to his approach:

“To summarize, every act of research involves a choice of some kind. One’s personal stance means that certain aspects of the subject under investigation will be highlighted and other aspects will be neglected. The pretence that one is being completely open can lead to a denial of a blindness to the fact that one is inevitably looking at one’s theme from a particular perspective. Even openness itself can be seen as a type of commitment.”¹⁰⁹⁵

Hay raises some questions for consideration for my study:

1. What **choices** have made me formulate my hypothesis?

¹⁰⁹⁰ Bryman, 2008, p. 33

¹⁰⁹¹ Hay and Nye, 2006, chapters 5 - 7

¹⁰⁹² Hay and Nye, 2006, pp. 82 - 83

¹⁰⁹³ Hay and Nye, 2006, pp. 83-85

¹⁰⁹⁴ Hay and Nye, 2006, pp. 83 - 87

¹⁰⁹⁵ Hay and Nye, 2006, p. 84

2. What has **my personal stance** made me investigate? What have I neglected?
3. What are the **blind spots** to my research that might affect findings?
4. To what extent have I tried to **maintain openness** to my research findings and what will a negative result mean?

I kept these questions in mind as I progressed and will reference them in findings when required. What Hay helpfully arrives at has aided my case for applying to a qualitative approach to my methodology:

“Instead of denying one’s perspective, one needs to use it constructively. Here I am depending on the insight of Gadamer, who insists not merely that every human being is inevitably prejudiced, but that ‘prejudice’ is necessary for effective understanding. If we were hypothetically to suspend our prejudice (an impossibility, since what Gadamer calls our ‘horizon of effective understanding’ is not one that we consciously acquire), it is not clear how we could move to a freely chosen neutral point from which to begin. We need a horizon in order to ‘place ourselves within a situation.’¹⁰⁹⁶

From this perspective it is impossible for my own prejudices that have convinced me of the spiritual reality of an exterior source/entity, communicating with the human mind during AUB or hyper lucidity, to disappear. I must own this view whilst asking myself the searching questions concerning the limits I have put on my study and what my blind spots are?

Moreover, there are four modes of research that might determine my working philosophy to conduct the research in the light of cultural filters that might produce blind spots. The last, the one chosen by Hay and Nye will be my choice. The four may be detailed:

1. **The ethnocentric mode** – by which no consideration is given to another cultures views and results are solely interpreted in the light of the researcher’s world-view.
2. **The control mode** – the beliefs of my conversational partner are taken into consideration for the formulation of findings but they are not taken seriously or allowed to affect my own view which is considered superior for interpretative purposes.
3. **The dialectical mode** – in this case a debate and synchronisation of my views and those of the research subjects are fused together. In this case a synthesis is sought which seeks to

¹⁰⁹⁶ Hay and Nye, 2006, p. 85

represent beliefs and world-views of both parties.

4. **The dialogical mode** – I will let Hay make the case for this view as it concurs with my working hermeneutical cultural agenda:

“[other] models all assume that encounters are between individuals who are at some fundamental level isolated from each other. The dialogical mode draws upon Buddhist philosophy and the ideas of the Jewish philosopher Martin Buber in seeing human beings as complete only in relationship. Whilst the dialogue is between two people who are separate and independent, they are simultaneously and inevitably interdependent. It is from this stance of mutual respect that the difficult process of entering the gap in understanding takes place.”¹⁰⁹⁷

As my philosophical theology assumes that everything finds connection to the Missio of the progression of social Trinity, and is therefore part of a holistic sacramental spiritual connection, between both matter-energy or spirit-body, I therefore assume Buber’s interdependence hypothesis to be congruent to my position. As I have been engaged in the shaping and formation behind the training needed for this experimental group in various ways, a qualitative participant research method is being used in dialogical and conversational mode to the extent that subjects are known. I have included sample preparation sheets that highlight some of the main processes that most subjects catalyse numinous interface through and to record and report their experiences.

A number of participants underwent far more preparation and controls not needing the control sheets. A few did not use them but were allowed because they demonstrated a very good level of being prepared by critical practices and processes for inclusion in findings. The sheets in Appendix 1 are actually inclusive of the basic entry criteria required for any future research in this field. For various reasons their contents were applied as measures relating their contents to the participant’s formation.

Participant Observation as Method

Participant observation is a basic ethnography tool. There are four main ways that Bryman describes its utilisation. They are:

1. **Complete participation** – in this setting the researcher becomes a fully functioning partner with those being researched. Identities are merged and he or she becomes as deeply and symbiotically

¹⁰⁹⁷ Hay and Nye, 2006, p. 84

part of the research group as possible. The group do not know the researcher's status in this role.

2. **Participant as observer** – in this case the same concepts as no. “1” are operative yet in this case the research group know the researcher's role.
3. **Observer as participant** – in this role there is little observation and the researcher mainly interviews the candidates.
4. **Complete observer** – in this case the researcher is unobtrusive and mostly unseen – he or she takes no part in the relationships that found what makes for group dynamics etc.¹⁰⁹⁸

It is the first ethnography tool which I will utilise for my research. I have designed the research preparation sheets simply to measure data which will be reported to me by research subjects and other trusted research colleagues.

The Methods Utilised with Participants

Some participants were offered extensive training in two main areas which related the three areas that were examined, or they had a good record of having been shaped in similar ways. I will indicate where divergences of preparation are important. First it was important to be able to recognise what Collicutt would term the prophetic scriptural revelations nuancing that suggests an element of creative spontaneous play, between prophecy and a participant's interpretations of the phenomenon. Collicutt frames his discussion in terms of children's spirituality but his observation bears on the topic. The prophetic gift is highly sensitive and creative. Hence the insight concerning play relates to the creative spontaneous nature of the God at play, forming the canvass of his grand artistry of recreation and missional interface:

“Play is a response to novelty, incongruity and strangeness. The biblical text catches the attention as something new, incongruous and strange. The text is itself playful. Within it we find models of assimilative play (active wondering). For instance, the reapplication of images to new situations with a consequent enrichment and refinement of the image itself is a feature of much Old Testament prophecy, and is also a characteristic of the teaching of Jesus (e.g. Ezekiel 34 and Luke

¹⁰⁹⁸ Bryman, 2008, pp. 410-411
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15:3-7). It has been argued that this 'generative' quality is a distinctive feature of Scripture [prophecy]."¹⁰⁹⁹

What I have termed creative play here is more specifically described as teaching research subjects to be free in their creativity. Their minds become used to receiving spontaneous institutions more easily. Secondly, training was offered to some on relaxation and basic meditation techniques where it was lacking.

Measures

There are three areas to test the hypothesis:

"that there is measurable evidence that information comes to Christians who utilise tongues, meditation, sleep or the Four Steps to catalyse hyper lucid, AUB and possible Psi precognitive (prophetic) interface, with an entity beyond their own brains."

This was evaluated by comparison with preparation sheets that judged the basic entry allowance of participants into the study in some cases but not all. These were for those who used tongues speaking to obtain connection with God; those who used meditation/the Four Steps to interface; and for those who used sleep to receive dreams or visions. Fundamental to all of these processes some basic criteria to maintain the validity and potential objective data collection, from being overly influenced by personal or self-fulfilling factors. In the latter case it has long been the assertion of psychologists and indeed Biblical liberal scholars, that all prophesy is really a reading back of a future experience into a past time (See on chapter 3). In order to minimise this, a basic integrity evaluation was made of each participant that they had not fabricated evidence nor changed it in their reports.

I also took measures as the various contexts of participants seemed to demand:

1. That candidates did not **inform anyone** that they were engaged in this experiment if reported data was not forthcoming when research started – which could have unwarrantedly led to an exterior variable that would in some way influence the results. Leading to some sense helping fulfilment of what might be revealed getting conscious or unconscious self-fulfilling prophecy catalysed – however that might occur.

¹⁰⁹⁹ Richards A. & Privett R. (Eds), Through the Eyes of a Child new insights in theology from a child's perspective, London: Church Publishing House, 2009, essay by Collicut, p. 96
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2. **Not to communicate** to anyone what was revealed that had to do with any positive pre-cognitive affect that might represent a future fulfilment if fulfilment had not occurred already.

3. To **give enough time** for some measureable precognition to manifest in the base-line sensorium – 3 to 6 months was thought to be a good measure given experience with how people seemed to have such experiences catalysed by the sort of training utilised. This measure was applied where good data had not already been collected.

4. To make as **immediate and detailed** specific journal entry as close to any revelation of potential precognitive contents as a dated entry where possible.

5. To make sure no one could **find or read** the journal.

6. To **record any potential fulfilment** of revealed precognitions as soon as feasible in the journal, giving a report of the proposed fulfilment in as much detail as possible. It needed to be a simple factual report, as far as any report can try to be that objective. This needed time and date stamping where possible as well.

7. Once this information had been collated **it was to be sent directly** to me in order to correlate data and to ask any further questions of candidates that might need addressing.

8. Following this **data would be prepared for critical** analysis and categorization into the three groupings under study.

9. As there were **three main areas to be trawled** for results, sleep/dreams-visions; meditation/Four Steps; tongues a positive means of triangulating data was achieved by which findings could be tested, compared, correlated for significant correspondences in support of the thesis.

On the final matter of triangulation Bryman comments that it involves:

“the use of more than one method or source of data in the study of a social phenomenon so that findings may be cross-checked.”¹¹⁰⁰

¹¹⁰⁰ Bryman, 2008, p. 700

It is affirmed that careful consideration was given to the cross-checking of the findings obtained from the three sub-categories. Identities of participants will be maintained although records are kept by the researcher for observation by approved persons should they wish to consult data. The preparation evaluation sheets for each of the three study groups are to be found in Appendix 1.

Stages to Map Research Development and Findings

Phil Carspecken argues that a critically based social research project should go through five stages:¹¹⁰¹

Stage 1: “Compiling the Primary Record” – researchers immerse themselves in the community being researched catching and recording as much data as possible

Stage 2: “Preliminary reconstructive analysis” – The researcher starts to analyse data looking for evidence of interactions, patterns, meanings, roles, sequencing of behaviours, power structures etc.

Stage 3: “Dialogical data generation” – At this stage the researcher discusses findings and preliminary observations with the group being studied to get their feedback on what the initial ideas mean. This can influence the next steps and general theory development of the researcher

Stage 4: “Discovering system relations” – Once stage 3 has been in process for a while the researcher broadens their research parameters, to link specific findings to other parts of a community's social life. This is done to see if the initial developing ideas bear on the broader social context and behaviours of people in society.

Stage 5: “Using system relations to explain findings” – Finally the researcher seeks to develop causal explanations for what has been found in the study. Links may be made to other factors such as, race, gender, local politics or local opinion that may bear on the causal factors that describe the behaviours of various parts of a community, in the systems that describe their relationships, to other parts of a community or society.

I will follow this process as far as circumstances warrant as it offers useful checking procedures to make sure research findings are verified. These stages will be indicated to some extent in the findings chapter although it will not be necessary to go into detail. The reason for this is because much

¹¹⁰¹ Haralambos, 1996, p. 807

of the method relates to the stages leading to findings. Hence findings are more interested in “Systems Relations” being iterated. Discovering those relations will need some texturing in reported findings.

Methodical Entity Character Measures

An important outcome for this research will be to obtain some provisional measures to what extent the precognitions and fulfilments might indicate about the character and ontology of the proposed entity potentially behind the phenomenology. This will be approached by utilizing some of the classical systematic theology measures related to the attributes of God. These may be classified as below:

Attributes of God

Character Attributes	Ontological Attributes
Graciousness	Omnibenevolence
Holiness	Omnipotence
Jealousy	Omniscience
Love	Omnipresence
Omnibenevolence	Transcendence
Veracity	Imminence
Wrath	Incomprehensibility
Providence	Incorporeality
Righteousness	Sovereignty

In the above table the attributes to be used as provisional measures are in bold text. Those not to be measured are in standard text. A brief limited description will now be offered for each attribute. It must be noted that I do not believe that my research can do more than suggest a provisional insight into the averred entity's character.

- **Graciousness:** this is the character quality of God's holistic disposition¹¹⁰² based on his unconditional love¹¹⁰³ that expresses itself as unmerited grace¹¹⁰⁴ and non-earned favour¹¹⁰⁵ toward people. A measure of its presence in the

¹¹⁰² Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 108 - 111

¹¹⁰³ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 185

¹¹⁰⁴ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 185, 189 – 190

¹¹⁰⁵ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 185, 189 – 190, 203 - 204

precognitions and fulfilments coming from the averred entity, would be that the information and outcomes came as simple aids in concrete terms (Abstract will not be measured here). They would need to derive without the need to earn or merit them to obtain them. Contents would have to be consistent with New Testament theological soteriological concepts of Grace.

- **Love:** this is the character quality of God serving everyone or anyone. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes came as service that provided a concrete need being specifically met (Abstract will not be measured). Contents would have to measure with New Testament theology regarding the sacrificial love of Christ and Christ's example as servant of all.
- **Veracity:** this is the character quality of God's unwavering congruent truthfulness without any deception toward people. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes were congruent with each other. There would also have to be no evidence of significant measurable inaccuracy between what was revealed and what happened (Hence a more doubtful precognition could not be said to measure this attribute). Also the revelation would need to measure with the fundamental benchmarks of the essential truths of Christian theology of God.
- **Providence:** This has to do with God's seeming frequently reported tendency to meet needs and wants people have without them asking for aid or with them asking for aid. It comes in **נִסִּים** orientated ways that are unexpected most often. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes came as a result of spontaneous inputs in answer to prayers or, identified needs being met. The providential attribute would need to fit closely with God giving good gifts and with the **נִסִּים** incidence motif.
- **Omnipresence:** This has to do with God's presence everywhere all at once at every locality of time and space with every aspect of it in micro and macro scope being contained within its topoi. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes corresponded with evidence that the entity had been present with particular people distinguished from a larger body of people in a gathering – close time relation would also provide evidence of a best fit. Evidence that he was active at the same time with others in a large gathering would also be a vital measure. This does not mean that this gives a measure of omnipresence – it is broadly impossible to measure and

may only be considered implied by circumstances at best. Omnipresence was probably initially based on numerous story based reports in ancient cultures that led to the conclusion that the multiple occurrences of answered prayers, providences and seeming miracles, meant God must be present everywhere. Indeed the ancient motif of relating wind and spirit¹¹⁰⁶ helped ancient peoples correlate the feeling of unseen air agitation (wind,) felt as a force, to represent the idea of an universal unseen dimension. This would probably have correlated in their thinking with God as a universal Spirit moving unseen, but nevertheless creating inner motivations, toward action and giving new ideas which led to new behaviours. Because the felt unseen pneumatic compelling presence of air motivations being everywhere in the liveable aspects of the biosphere, the conclusion was reached that God's Spirit could also act as such an unseen omnipresent felt entity. Because numerous trees and objects were propelled before kinetic air molecular motivations it was considered the omnipresent same Spirit could affect everyone at the same time anywhere by inference.

- **Incorporeality:** This has to do with the idea that God is an unseen Spirit¹¹⁰⁷ that can be felt as an influence on ideas and compulsions to do something as an unseen propelling influence (See on the averred kinetic aspects of the Pneuma above).¹¹⁰⁸ Incorporality is measured to have been present where there is best evidence of a real precognition being measured and where the compelling force is felt. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes correspond with the conviction that an unseen conscious influence has given information about a soon to follow event, or one that follows at a later time.
- **Imminence:** This has to do with the idea that God is not transcendent and removed from creation but that he is at work in it at multiple levels (This does not have to contradict transcendence. God may be claimed to make everything possible – even if philosophers claim that he can only do logically possible things. I challenge this thesis as I would ask whose logic?). These include conscious recognisable ways that give evidence that an intelligent entity is personally interested in the lives of people. A measure of its presence in precognitions and fulfilments from the averred entity would be that the information and outcomes correspond to the common sense (or Critical Realist) conclusion that a personal interest has been shown in a person's life processes. Hence there will have to be good evidence that a real precognition and fulfilment occurred. In turn these would lead to a feeling that an intelligent being had been invisibly behind the scenes guiding the subject and preparing

¹¹⁰⁶ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 117, 119 – 122

¹¹⁰⁷ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 117, 119 – 122, 252, 259 – 260, 302 - 326

¹¹⁰⁸ Hodgson P. and King R. (Eds), Christian Theology An Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 303 – 304, 305, 322, 325 - 326

them to cope better with what happened. This would be in terms of an outcome that either protected them, others, or provided guidance on how to move forward on a faith journey. It would also need to include some measurable aspect at the same time of its propelling actions. Confidence could then be averred that an entity was actually personally caring for a test subject and supporting them toward a goal or outcome.

The process will be to consider each case study in chapter five by looking for a positive correspondence between each of the selected attributes and the precognitions and fulfilments the participants experienced. This will be the last consideration after other critical measures have been deployed for each case study in the findings, for each case in chapter 5. The table below will track precise findings based on critical correlations. At the end of Chapter 5 the table will be finally set out. The table findings will then be utilised in chapter 6 to help the process of making the case that there are good correlations and correspondents between participant data. Moreover these concepts will need relating to the attributes of the Christian vision of God. It must be noted the analysis in chapter 6 will only be provisional and suggestive. It will not be dogmatic. However, it will be in keeping with the long tradition of applied spiritual narrative theology found in Scripture. It represents an early method of formulating beliefs (Doctrines) about the God who was believed behaved as the unseen guide (often). He was considered to personally lead his people. He shaped their faith journeys toward specific goals. These goals were pro-penultimate, penultimate or ultimate in nature. It was these spiritual narratives that actually led to some of the more philosophical theological insights developed more formerly by the church fathers, the Cappadocian fathers etc. The specific challenge to postmodern theologians is to return a narrative based spiritual theology linking it to the experience of God guiding the individual and church. It will have to be based on the missional prophetic voice and by fulfilments of precognitive leading of the Missio Trinitatis (See on chapter 7).

Attribution-al Inputs

Provisional Attributes of Entity																
	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3	T#4	SP#1
1	Graciousness															
2	Love															
3	Veracity															
4	Providence															
5	Omnipresence															
6	Imminence															
7	Incorporeality															

Connectivity

The various components iterated above will next need relating to basic epistemological criteria which found the critical realist basis to my research.

Measures of Hypothesis

The measures for determining that there was a positive correlation and correspondence between the subjects reported fulfilments of recorded precognitions (prophecies), with the hypothesis to demonstrate its thesis to be viable needs some unpicking. First of I will define terms.

Basic Definitions

A hypothesis does not become a theory until there are sufficient correlations and correspondences to define a working thesis as credible. Given the emergent nature of my field and that of Hay and Nye and Newberg, much remains provisional toward establishing precognition and fulfilments to be coming from an entity beyond the brain's own intrinsic workings. Hence my hypothesis will suggest enough has been done to found that my hypothesis has been positively demonstrated to correlate and correspond to the findings.

However, I am not averring the step beyond this stage to suggest more than good provisional establishment of a thesis. The whole process of hypothesis, thesis, antithesis and synthesis will have to evolve the field over a period of years in the research setting. Hence the provisional welcome I give to some seeming positive support to my findings, to say that there is an entity (God) that is communicating precognitive revelations, as specific intelligent cognitions to participants, with specific fulfilments in the base-line sensorium, is an entry point provisionally suggestive finding which I believe as a critical realist is actually happening.

Newberg has shown that all homo sapien sapiens have basic beliefs about the world based on compelling presences (See on chapter 1 and 3).¹¹⁰⁹ Belief based on the most compelling data to the subject and the research community is adjusted for by further findings that modify or demonstrate broad correlations with a given thesis. Hence I proffer the thesis as a theory under modular construction to be what I believe to be the most

¹¹⁰⁹ Newberg A. and Waldman M. R., Born to Believe, pp. 62, 64 - 65
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compelling case in support of my thesis (See on chapters 5 and 6). Future research will help to modify it, overturn it to some measure or broadly confirm it, although more specifically nuancing it. Newberg has shown the field is wide open for investigation. He indicates that Neurotheologians will probably find evidence to further corroborate that an entity (God) does seem to be operative in the hyper lucid AUB realm (See on chapter 3). Putting it the opposite way round he specifically indicates he thinks it unlikely that God's involvement regarding communication with the human brain will be contradicted by neurotheological investigators.¹¹¹⁰ Having considered more generic measures for the hypothesis it is time to define other terms and how they will be used in this research.

Correlation

Bryman makes a useful definition:

“[Correlation] An approach to the analysis of relationships between interval/ratio variables and/or ordinal variables that seeks to assess the strength and direction of the relationship between the variables concerned.”¹¹¹¹

What is an interval variable?

“A variable where the distances between the categories are identical across its range of categories.”¹¹¹²

What is an ordinal variable?

“A variable whose categories can be rank ordered (as in the case of interval and ratio variables), but the distances between the categories are not equal across the range.”¹¹¹³

Correlations for precognitive data coming from the triangulation samples of those who catalyse the hyper lucid by sleep, tongues or the Four Steps will measure relationships between the three, in terms of interval variables and ordinal variables. Close correlations will be taken as evidence of a high degree of congruence. Precognitions which evidence the same correlations to the actuality of a reported fulfilment in the base-line

¹¹¹⁰ Newberg, Principles of Neurotheology, pp. 61, 80 – 81, 82, 83, 231 - 234

¹¹¹¹ Bryman, 2008, p. 692

¹¹¹² Bryman, 2008, p. 694

¹¹¹³ Bryman, 2008, p. 696

sensorium will also be considered to have a high degree of congruence demonstrating a positive relationship.

Correspondence

Taken in its most simple scientific methodical application it refers to analogous agreement, between two pieces of research data. Therefore, relationships identified as correspondences must have a high degree of similarity between each other to be warranted findings. This is particularly important for the final chapter of part 1 which seeks to demonstrate close similarities between the precognitive experiences of participants and what Christian Scripture indicates, regarding authenticity of the prophetic voice compared to that found in the bible.

Candidate Selection

Research participants were selected in the first place because they were known to trusted colleagues who had already made sure they were properly trained and experienced with hyper lucid phenomena. Otherwise they needed to have had many years of good critical training to measure their reported experiences by. A few samples were added which were poor fits to add as a control measure as well. This section also demonstrates the practical ethical measures I used to select participants. This may be considered a weakness to my research. It could be argued that I only selected candidates known to be engaged in this arena. For ethical reasons I did not consider it to be safe for non-experienced candidates to be exposed to what could prove to be harmful experiences. For instance, if someone was not properly supported they could encounter negative spiritual entities. Those known to colleagues were considered to be without neuroses or psychoses. Moreover, d'Aquili and Newberg have given allowance to research those well embedded in practices so I would argue for the same allowance (See on chapter 3).

The identities of candidates will be protected to guard against any possible unforeseen consequences that might prove damaging to them. The reason for this is because it is never possible to imagine all of the reactions that others outside the field, although in some way interested in it will be. An example might be that an identified participant might start to get unwanted attention by the media. Some people might label a participant as mentally unstable because of prejudices regarding such psychological states. The simplest way to guard against this is to protect identities. I

have been active in charismatic territory with personal experience of its phenomena for 30 years. I have faced some prejudices and would want to protect any participant from negative outcomes as a result.

Moreover, in order to select candidates I have found the work of the pastoral psychologist James Fowler¹¹¹⁴ to provide some guidance. He has formulated some measures of a developmental¹¹¹⁵ continuum of stages in spiritual life.¹¹¹⁶ Hence I will first of all outline these and then discuss how they apply to my candidate selection process. He portrays these as stages of faith development.

1. **Stage 1 – Intuitive Projective Faith:**¹¹¹⁷ It is fantasy filled. Children imitate influential examples. They derive from their Perception's based on examples, moods, stories etc. Visible faith is the only world they really can relate to. Affects from this stage have permanent qualities. The avowed faith or, lack of it, demonstrated by adults tends to be most influential. This stage most readily seems to apply to 3 – 7 year olds. Children keep on encountering novel experiences for which they have no operations in place to understand. Imagination occurs which is not guided, restrained or inhibited by logical thought.
2. **Stage 2 – Mythic Literal Faith:**¹¹¹⁸ In this stage the emerging person starts to own their own stories, beliefs and observations that symbolize what belonging to their community means to them. Belief systems emerge which have literal more concrete interpretations associated with them. Moral rules and attitudes are developed which can be very closely held. Symbols are not understood in abstract ways but are considered to be literal and flat one dimensional categories. Concrete operational schema is active in this phase. This tends to make the imaginative ideas of the former stage more ordered and less unrealistic about a more realistic understood view of the world. There is a greater tendency to use linear thought processes. Narratives are constructed to have more coherence and

¹¹¹⁴ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995

¹¹¹⁵ Roehlkepartain E. C., King P. E., Wagener L. and Benson P. L. (Eds), The Handbook of Spiritual Development in Childhood and Adolescence, London: Sage Publications, 2006, Chapter 2

¹¹¹⁶ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995

¹¹¹⁷ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 113, 122 – 135, 244, 290, 299

¹¹¹⁸ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 113, 135 – 150, 290, 299, 301

meaning. Stories are a major way of making sense of life and giving it meaning. Increased accuracy in perceptions about others is also present.

School children are the most readily described by this stage. However, some adolescents and adults also might be included. There is not an ability to step back from stories to reflect on meanings beyond it. The story world is accepted to be real without any deeper cognitive insight being present.

3. **Stage 3 – Synthetic Conventional Faith:**¹¹¹⁹ The person's experience of life becomes more extended beyond the family world. The world is now inherited by family, school, peers, media and possibly religion. Any sort of faith must be coherent enough to make sense of the world in the midst of a complex tapestry of diverse involvement. A faith needs to bring together values and disparate data to offer a foundation to found personal identity and outlooks. This stage is most evident in adolescence. However, many adults spend a whole life time not progressing beyond it. They discover the benefits of its equilibrium and embrace it totally. When this occurs the ultimate or exterior environment are viewed in impersonal terms.

Those caught in this stage are not certain about their own identities. Personal relationships create a unified sphere in which life can be interpreted and appreciated. Conformity to perceived norms and expectations, including avowing other's judgments to be one's own maintain the psychic life of adherents. There is not enough ego strength to maintain a personally owned view that can be held independent of others. Beliefs can be deeply felt but they have not really been stepped outside of to examine systematically. People who hold other views are considered of another kind not being the type this category belongs to. Traditions and behaviour codes are embraced with no critical or reflective self-awareness concerning why. A myth is developed of how the person became to be the way they are. It can become the life time image of what a unified future for a given personality will require of them and do to guide them.

¹¹¹⁹ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 107, 112 – 114, 151 – 173, 218 – 268, 290, 294, 299 - 301

The weakness of this stage is that it can lead to others who have moved on to manipulate the expectations and evaluations of people caught in this stage. Others come to define the self – hence the other is identified and objectified to be the self in some ways. It can become an internalised self-object that mediates experiences by others expectations. Judgments against a person in this stage can jeopardize autonomy. They can leave a person for life feeling deep nihilism and despair. This can lead to seeking intimacy with others to feel better. It can also mean relating to God in such a way to compensate for feelings of deep inadequacy. Readiness to move on to another stage come when serious contradictions are identified which cause a person to consider other options. These can be felt as a crises point where the old system has broken down. Old authority figures do not have the omnipotence of omniscience once allowed them by personal estimation. Hence something else beyond beckons toward motivation for transition.

4. **Stage 4 – Individuative Reflective Faith:**¹¹²⁰ If movement from this stage ever occurs then it is during late adolescents or adulthood. It requires a person to take their burdens and responsibilities seriously. Personal commitments need to be fulfilled in lifestyle, beliefs and attitudes. Some tensions have to be honestly faced:
- Individuality versus being defined by group participation
 - Subjective strong unexamined feelings versus the need for objectivity and critical self-reflection
 - Self-fulfilment and actualization versus service to others and being there for their needs
 - The need to be committed to relative situations versus the demands of the absolute and what it might require

The best time for transition to take place to stage 4 would be young adulthood because it can be very disruptive. Some adults do not start to emerge into this phase until their mid-thirties or forties. This represents a crisis point that can be very disruptive to families and chosen life partners; especially if it leads to a parting of the ways in values and world-views between the couple.

¹¹²⁰ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 107, 112 – 114, 174 – 183, 244, 290 – 293, 298 – 299, 301

The process of this stage is to demythologise the world around it. It means that the person develops their own self-identity and outlook (world-view). Their former group relations are left behind as the definitive arbiters of what the emergent self - regards to be a new differentiated self. Others are now interpreted and judged on the basis of this new world-view that has been avowed. However, deconstruction of root myths has a positive and negative potential if a new ground is not established. Critical capacity is this stage's strength. The person's own identity is established more fully as well as a personal ideology. The weakness can be that there is a new narcissism which becomes again to be a clearly bounded meaning that it wants others to become - what it has become. Over reliance on personally developed logic is a real myopia.

Readiness to move beyond the stage is experienced as chaos. Dissatisfaction with former now less meaningful logic becomes more pressing. Anarchic voices coming from the subconscious disturb equilibrium. Paradoxes from an avowed tradition push themselves to the foreground. Other faith traditions or lack of a faith in ultimate terms push themselves forward. This leads to a desire for a more dialectical approach to comprehend life by which typically requires a more multi-level appreciation and acceptance of what truth might be.

5. **Stage 5 – Conjunctive Faith.**¹¹²¹ This stage engages integration of much that was suppressed or not recognized in stage 4. Stage 4 had inhibited these contents to some extent due to the need for self-certainty based on personal cognitive powers. Symbolic power is reunited with conceptual meanings. However, this requires a reclaiming of personal past. It has to be reworked to fit into the new stage. Deeper aspects of the self has to be trawled concerning involvement that has defined a person socially, culturally, ethnically and religiously. The reason for this is prejudices founded deeply in the self-system were nurtured by their contextual antecedents.

This stage is not reached before mid-life for most people. There can be exceptions for those who have come through very deep critical analysis of the foundations of a person's life because of deep depression or anxiety. Stage 4 sought to integrate things,

¹¹²¹ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 113, 184 – 198, 245, 290, 298
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stage 5 makes things porous and permeable. It welcomes paradox. It allows vulnerability to be maintained. It even is ready to be threatened by closeness to other outlooks. It is ready to accept differences in race, gender, beliefs, world-views etc. It appreciates life is probably half over. It focusses energies on developing others in their journey and progression.

A strength can be the ability to appreciate all that a personal tradition means and offers but it is realized that it is relative to other possible world-views. Indeed it is recognised that each tradition tends to distort proper apprehension of transcendent reality. It can lead to cynical withdrawal cognizant of paradox and the weakness of any given one truth. It is appreciative of what an inclusive community of being might look like if grasped. However, there is a real tension between the untransformed and transforming vision of a more unified possibility. Divisions and deep empathy with differing traditions is complicated by a sense of loyalty to an embraced group. This can propel some toward a radical universalism.

6. ***Stage 6 – Inclusivity toward unified being (Universalizers):***¹¹²²

It is reckoned to be very rare. Because there is a sense of an ultimate unified environment which is inclusive of all being. A different type of faith emerges. Such individuals actually body-forth incarnation and actualization of the spirit of an inclusive community. They can be very contagious. They seek to create zones to liberate social, political and ideological shackles which are endured by most people. Such persons are considered subversive to structures of any type that sustain many people so they can survive in their avowed boundaries. Often such people become martyrs. Life is loved and held loosely. Once dead, universalizers may be honoured as more human than others. Some particular things are cherished as they symbolize the universal and are valuable utilities. Fellowship with others from all other stages is welcomed and accepted. Variant faith traditions make up the scope of this category.

This lengthy discussion offers important texture to my research subject's. Many Christians probably find themselves stuck for life in stage 3, often

¹¹²² Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 113, 199 – 211, 292 – 293, 295, 302
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not wishing to engage in critical reflection, of their borrowed untested beliefs. It is vital to protect candidates from disturbing AUB experiences. Those who come to realize a sense of undistinguished unity with the greater reality can find that the boundaries of their psychological schema are radically deconstructed. Hence encountering the greater totality of the deity may cause developmental shock moving the person on to quickly, as if propelled by a bull dozer. The consequence could be serious psychotic reaction. This must be avoided. Hence candidates who are known stable practitioners are likely to be more advanced in the stages.

Persons at stage 4 can also be at risk as they are wrestling with stage 3 certainties and live conscious of possibilities that lay beyond. Experienced practitioners trapped in this stage may have developed limiting measures to protect themselves from deeper Unitarian drivers to move on. Hence if they are known to be stable then they will not be excluded from my research. Precognition does not imply a significant challenge to this category if they are stabilised and secure.

Persons in stage 5 have got a new system of avowed faith which has had the experience of positive deconstruction leading to a new construct whilst appreciating complexity and holding ideas paradoxically. Candidates in this phase are unlikely to be seriously affected by precognition investigation sought for this study.

Persons in stage 6 often have a universal theological perspective. It may be considered, as Hick did that all paths lead to God.¹¹²³ It can also be that Christian theologians embrace and appreciate a wide variety of theological perspectives true of their Christian faith, not needing to be bounded by one. I would tend to place myself in this latter category with some of stage 5's affects still impacting me at times. Deconstruction and reconstruction leads to the ability to appreciate multi-structures. I have termed this "Diamond Theology," as the theological Christian tradition has many hues to its' wonderfully cut faces. Participants who engage at this stage will be more at home with AUB unification. They will also have been able to distinguish themselves from God in terms of a Christian anthropology.

It recognises the social Trinity is not intimidated by other selves who it is seeking to develop in relationship to itself. Neither is the participant afraid of the social Trinity as he or she realizes that it wants "likeness" not "sameness". It (Trinity) wants to maintain the dialectic of the "I-Thou" tension between its sons and daughters and itself (These brief observations found deeper discussion in chapters 2 and 3). Hence the

¹¹²³ Fowler J. W., Stages of Faith The Psychology of Human Development and the Quest for Meaning, San Francisco: Harper, 1995, pp. 113, 199 – 211, 292 – 293, 295, 302
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self-other duality is protected. Diversity is not threatened by the unifying love of God that offers “all things” in Christ to participate in the perichoresis of the sharing aspect of the divine nature.¹¹²⁴ Hence levels 4 – 6 may be included if participants are known to be longer term practitioners of interface with the prophetic voice.

Participants Selected for Each Triangulation Category

In the triangulation sub-category of 4S#1/2/3/4/5 (See on chapter 5), there was a spectrum on Fowler’s faith scale from types 4 to 6. I have not included who was measured based on my observations to fit into each typology. The most important factor was to consider that participants in this sub-category were seemingly emotionally well adjusted. They exhibited a stable faith orientation. They had good support systems in place among their Christian communities to make them an allowable fit.

In triangulation sub-category AW#1/2/3/4/5 (See on chapter 5), participants were once more from Fowler’s faith typologies 4 to 6. Once more each individual seemed to be well adjusted with some good fixity to their current typologies. There was evidence of good emotional adjustment with good support structures in place. Hence they too made for an allowable fit.

In triangulation sub-category T#1/2/3/4 (See on chapter 5), there was one participant who was moving from typologies 3 to 4. Hence his research data was included from a past period but he was carefully monitored so as not to hinder his transition. The other participants fitted into categories 4 to 6 once again. They seemed to be well supported in their Christian communities. They did not seem to have any recognisable pathological emotional issues to work through. Hence they too were allowable into the project’s research categories.

Conclusions

Fundamentally this chapter has set out controls, methods and processes that have been applied to the research. It has highlighted the importance of epistemological counter-measures in conversation with chapter 3. In order to protect research findings from deliberate manipulation as well as more nuanced and subtle kinds. The ethical facts of protection of identity and care and support allowing participants into the research have also

¹¹²⁴ Romans 8:30 - 39

been considered. Hence with these factors in mind the next step is to highlight the findings.

Chapter 5

Phenomenological Results & Findings

Précis

This chapter now evolves into the findings of my investigation into precognitive affectivity. It will be in relationship to the AUB realm of the sensorium in terms of the inchoate revelations open to methodic study regarding the prophetic voice.

This chapter will discuss findings and methodic procedures in four main steps. Firstly the Four Steps will be investigated regarding precognition. Next Dream and vision/picture contents will be critically considered. Thirdly the use of tongues as a medium to catalyze revelation knowledge will analyze core findings on a phenomenological basis. Finally a critical review of the specific findings will iterate the major results.

Processes for Each Control Category

Some of the contents under scrutiny will be taken from published controlled findings. They were made available to me by two of my research colleagues, Virkler and Craig.¹¹²⁵ Their research participants included themselves as well as control subjects who had been trained using the Four Steps to obtain verifiable findings. Participants in their categories had been equipped with reference to the base-line controls in congruence with the documents found in appendix 1. Three samples from this category will be utilized in the section on the Four Steps.

Moreover, another two samples will be provided from other participants that I engaged in the project. The controls in place for these candidates, was that they had been formed with reference to doing some extensive controlled training on a Four Steps style approach as above. Each participant will not be mentioned by name or other identifiable characteristics, in order to protect their identities for the ethical reasons

¹¹²⁵ How to Release God's Healing Power Through Prayer *IF YOU BEGIN TO PRAY FOR THE SICK, YOU WILL BEGIN TO SEE JESUS HEAL THE SICK THROUGH YOUR PRAYERS*; December 2003 Dr. Gary S. Greig Kingdom Training Network and The University Prayer Network Dr. Mark Virkler Christian Leadership University Rev. Frank Gaydos John G. Lake Ministries, Pennsylvania Healing Rooms Ministry Director

mentioned in chapter 4. However, serious researchers in this field may see the data I possess by application. However, they would have to sign off on agreements to absolute confidentiality protecting participant identities.¹¹²⁶ They would also need to make any contact with participants solely through the author of this project. Application for viewing of findings will be allowable only after seeking each candidate's fresh permission once more. A fee will be payable by agreement. The reason for this latter procedure is to take into account that past permission cannot assume that former candidates have always kept contact details up to date. Time will be needed in order to track research based conversations. Broadly my suggestion would be for those who want to research this field further, to conduct their own data collection through a pool of their own prepared participants.

Moreover, participants will be given codes. Hence for Four Steps samples the designation 4S#1/2/3/4/5 will label each participant. For Alpha Wave Dream/Vision samples AW#1/2/3/4/5 will be labeled. For Tongues samples the prefix T#1/2/3/4 will be utilized. The total number of research candidates from various sources written and by other forms of contact was about 100. The 15 samples included below equate to 15%. The reason for selecting these samples was because they represented the best case studies for phenomenological critical analysis. As I have abridged, reviewed and updated findings I have sought further case studies. These have been critically compared to original data and have aided in the updating of my findings. One significant result to report initially is the very high reporting of pre-revealed data prophetically and its seeming fulfillment within relatively short time frames. One key reason for only including 15% of my samples is in respect of space limitations. Those I selected are representative of Excellent, Very Good, Good and Adequate measures (See below for how these measures are formulated and applied). Having the 15% representative sample allowed me to engage more in depth analysis which is vital in this field of qualitative research.

Four Steps (4S#1/2/3/4/5)

Any research whether performed in a laboratory, or as a qualitative reporting methodology is open to criticism. This is because there are always unseen factors that might influence experimentation of sociological and anthropological research.¹¹²⁷ For instance, in the field of the biological sciences the underpinnings of quantum elementary particles could change

¹¹²⁶ You may make application to Rev. Dr. Andy Hardy at ar.hardy@ntlworld.com

¹¹²⁷ Haralambos and Holborn, Chapters 14 and 15

assumptions based on larger scale studies in cytological investigations.¹¹²⁸
 In terms of very distant celestial bodies the law of uniformity is required to

¹¹²⁸ **ELEMENTARY PARTICLES, table – 04/03/12**

Elementary Particles	Particle	Symbol	Mass (MeV/c ²)	Electric Charge	
Leptons					
Electron	e ⁻	0.511	-1		
Muon	μ ⁻	105.7	-1		
Tau	τ	1784.1	-1		
electron neutrino	ν _e	<7.3×10 ⁻⁶	0		
muon neutrino	ν _μ	<0.27	0		
tau neutrino	ν _τ	<35	0		
Quarks¹					
Down	d	5–15	- 1 / 3		
Up	u	2–8	2 / 3		
Strange	s	100–300	- 1 / 3		
Charm	c	1300– 1700	2 / 3		
Bottom	b	4700– 5300	- 1 / 3		
Top	t	>91,000	2 / 3		
Gauge Bosons					
Photon	γ	0	0		
Gluon	g	0	0		
W-boson	W	80,200	1		
Z-boson	Z	91,170	0		
Some Sample Hadrons					
	Particle	Symbol	Mass (MeV/c ²)	Electric Charge	Quark Content
positive pion	π ⁺	139.6	1	Ud	
positive kaon	K ⁺	493.7	1	Us	
Proton	p	938.3	1	Uud	
Neutron	n	939.6	0	Udd	
Lambda	Λ	1115.6	0	Uds	

For each of these particles, except the photon, gluon, and Z-boson, there is an antiparticle with the same mass and opposite charge. In most cases the antiparticle is denoted by an overbar over the particle symbol (e.g., the symbol for the antiproton is p.1

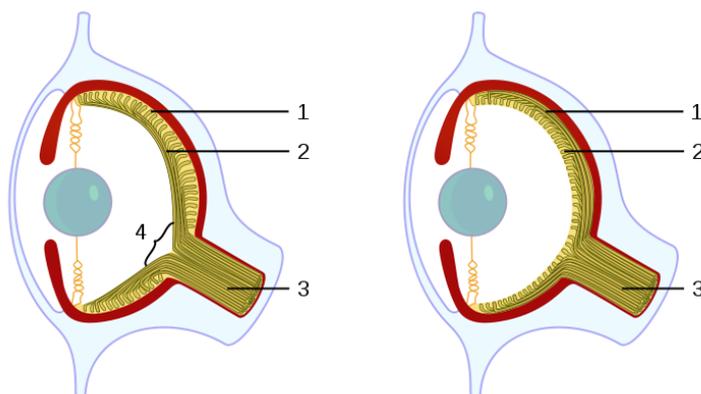
¹ Because quarks cannot be isolated, the masses given for them are approximate.

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Also see on, <http://lifesci.rutgers.edu/~babiarez/cytol.htm>, 04/03/12, 11:50; All see on Sheldrake R., *The Science Delusion Freeing the Spirit of Enquiry*, Croydon: Coronet, 2012, p. 189 – Sheldrake discusses the problems concerning neural memory data and a classical cytological investigation of neurons that cannot identify memory pathways.

be constant in terms of a critical realist epistemology.¹¹²⁹ Indeed the assumption that the laws of physics remain constant in every instance is contradicted counter-intuitively by the lack of a unified theory of everything.¹¹³⁰

Likewise, the data underpinning my findings raise some large problems which need discussion. Firstly, human beings are notoriously open to all sorts of unconscious factors that may lead to self-deception. For instance, it is well recognized that the brain corrects various perceptive deficiencies – the eye has a blind spot at the optic nerve junction on the retina.



NB: in the above illustration notice the difference between vertebrate and invertebrate eyes of the Squid on the right. In “#3” of the Squid example there is no blind spot on the retina. In the left hand vertebrate sample “#4” represents the blind spot found at the optic junction attached to the retina. Homo-Sapiens-Sapiens shares this vertebrate eye morphology in common with most species found in the category’s fauna.

The brain fills in the missing data. Yet it does so by extrapolating for what cannot be seen by generalizing the missing data in the field of vision.¹¹³¹ Moreover, memories do change as there is a basic tendency for the mind to adapt their contents based on wishful thinking.¹¹³² However, Byrskog’s work with Oral folk based societies has demonstrated a good incidence of narratives remaining unchanged for generations.¹¹³³ In terms of my research participants a method that records what might have been revealed as a precognition shortly after it occurred guards against manipulation of memories.¹¹³⁴

¹¹²⁹ Stannard, pp. 42 - 43

¹¹³⁰ Ratzsch D., Science and its Limits The Natural Sciences in Christian Perspective, Downers Grove: IVP, 2000, pp. 19 -21

¹¹³¹ http://www.pasadenaeye.com/faq/faq15/faq15_text.html, 04/03/12, 12:11

¹¹³² Newberg and Waldman, Born to Believe, pp. 113, 114

¹¹³³ Byrskog S., Story as History – History as Story, Tubingen: Mohr, 2000, pp. 52 – 52, 64, 65, 77

¹¹³⁴ The closer the event to an occurrence seems to guard against time for memory contents to be rewritten. However, Sheldrake challenges the whole basis of the brain as the place that memory is stored in, Sheldrake R., The Science Delusion Freeing the Spirit of Enquiry, London: Coronet, 2012, p. 189

Furthermore, training on how to record journaling will add to accuracy as well. The participants in my research have been trained to do this or have kept journals. Moreover, the candidates selected are known to be mature Christians that do not tend toward fantasy but accurate reporting. It is also suggestible that as the selected participants are trusted authentic Christians that a basic ethic of honesty has been assumed. Given these limitations and allowances it is recognized that it is never possible to fully verify even the best scientific social studies because humans are basically flawed.

Psychological studies have iterated many problems regarding human perception which have been taken into consideration by this research. The categories of most importance, adjusted for, have to do with loss of memory content's in Short Term Memory (STM).¹¹³⁵ Research has indicated that STM can lose contents or distort them due to lack of concentration and bias due to emotional and cognitive prejudices and affectation.¹¹³⁶ To aid the deficits of STM the policy to record contents shortly after events has sought to adjust for this. The challenges regarding prejudice affectation can only be verified by the basic integrity of the evidence and checks put in place to guard against this. The main method has been by selection of well-experienced candidates that know how to journal as exactly as they can what precisely took place. Moreover, good critical insight has been a crucial consideration as well.

Another type of memory prone to some level of sensory deficit is Sensory Memory (SM).¹¹³⁷ SM is thought to be based on the brain's ability to remember images and sounds that have come before in series with what follows on a temporal consecutive processing level. This seems to happen in order to be able to maintain hermeneutical interface that allows optimal realistic adaptive interpretation for the survival of the organism.¹¹³⁸ However, psychosis,¹¹³⁹ hallucinations,¹¹⁴⁰ drug induced perceptible adjustments,¹¹⁴¹ alcoholic intoxication and environmental factorization can subvert what might be really occurring in the base-line perceived sensorium.¹¹⁴² These factors can only be allowed for based on basic psychological awareness of some of the conditions mentioned. The

¹¹³⁵ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 5

¹¹³⁶ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, pp. 5 - 6

¹¹³⁷ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 5

¹¹³⁸ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, pp. 5 - 9

¹¹³⁹ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 792

¹¹⁴⁰ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p.p. 755, 762

¹¹⁴¹ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 791

¹¹⁴² Newberg, Principles of Neurotheology, pp. 71 – 73, 74, 75, 214 – 215, 216

integrity of the participants is also assumed. None of the candidates selected are known to be affected by the iterated classifications.

Long Term Memory (LTM)¹¹⁴³ is less of a concern given the measures taken to record accurate data as soon as possible.¹¹⁴⁴ Having mentioned these memory factors, it is contended that Derrida's post structuralist objections to a real external reality, existing outside the brain, mediating perceived objects must be allowed a corrective voice.¹¹⁴⁵ However, a critical realist epistemology, such as Wright's version (Above) would assume that the brain must represent reality in a reasonably accurate manner. He allows for attendant hermeneutical perceptible differences in terms of his founding narrative theory.

For example, if someone driving a car were to perceive the world with more than a minimum of time delayed neural transmission to respond to sensory stimuli, then dreadful accidents would occur on a mass scale. This simple thought experiment should be enough for the critical realist to accept the highly nuanced accuracy of the brain's interpretation of significant aspects of the world. It responds to the base-line effectively every moment of every day. This is not to deny that the brain does have a number of deficits which adaptation mostly overcomes,¹¹⁴⁶ but are in need of recognition and critical correction for any study of the phenomenological typology. Other philosophical and epistemological considerations will not be discussed in this part of the thesis.

Moreover, the preferred dialogical mode of research is operant in this chapter. Given the inter-relatedness of an inter-penetrative social Trinity (Argued for in chapter 7), it is a warranted theoretical Cappadocian allowance that underpins this chapter and all others. It will soon become evident that participants in this research perceive God as a relational deity, in congruence with the broad aims of my formulation of missional spirituality (See on chapters 2, 7, 8 and 9).

The Findings

4S#1

In Chapter 4 the candidate selection was highlighted in terms of Fowler's propositional measures. Hence each candidate was scaled as far as

¹¹⁴³ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, pp. 10, 11

¹¹⁴⁴ The journals that most of the participant's kept guarded against memory change

¹¹⁴⁵ Barker, Cultural Studies, pp. 18, 36, 86 – 89, 90, 100 - 101

¹¹⁴⁶ Cardwell M., Clark L. and Meldrum C., Psychology, London: Collins, 2004, p. 552, 599, 638, 648, 670, 701, 868, 884, 883

possible based on available psycho-spiritual-metric measures (See on chapter 4). Hence this will not be repeated in what follows.

4S#1¹¹⁴⁷ is an experienced practitioner of the Four Steps which he implements with a visualization approach. He describes his basic methodology:

"I typically look for His [Christ's] face over the person's shoulders or head—I picture Him there—and then ask Him, "Lord what is your heart for this person? What's going on? How do you want to get him/her healed?" (When I was first taught by other believers how to hear His voice, the Lord showed me that after I focused my attention on Him, bound the enemy, and asked Him His heart for a person, [then] whatever spontaneous pictures or thoughts came to my mind were from Him.) And then I watch Jesus' face and . . . listen for His voice in my heart to whisper the keys to the person getting healed. It works almost 100% of the time when I pray healing prayer this way, have the person deal with any issues Jesus raises (un-forgiveness, worry, etc.) and pray the way He says to pray."¹¹⁴⁸

It is noticeable that the approach utilised by 4S#1 is simplistic. What is important to note is that the candidate claims to have been coached directly with reference to the intuited inner voice. This is common enough to mature or less mature approaches to charismatic inner poise training. In terms of anthropology I have utilised the well accepted premise that any significant cultural or theological differences do not prejudice my reporting of phenomena. Moving on from this starting point 4S#1 iterated one common feature of basic precognition in action. 4S#1 is an academic teaching biblical language's up to doctoral level. This makes his simple approach to receiving prophetic precognitions even more remarkable as it may be said to lack sophistication. This is not a prejudiced remark but rather a common aspect of all practitioners who use the Four Steps to initiate precognitive affect. This would seem to concur with the Apostle Paul's claims not to have used the more lofty wisdom of the philosophical world of the 1st century. He rather relied on simple straight forward faith in the Spirit of Christ to supernaturally act.¹¹⁴⁹ Indeed he appealed to the Galatians regarding the simplicity of the actions of the Spirit through miracles that occurred during his time with them to have been based on the Spirit of Christ.¹¹⁵⁰ 4S#1 maintains this basic humility:

¹¹⁴⁷ Identity protected

¹¹⁴⁸ Taken from report based on journal

¹¹⁴⁹ This simplicity of approach is to large extent supported by Sheldrake, Sheldrake, The Science Delusion, Chapters 11 and 12

¹¹⁵⁰ Galatians 3:1-5

“Subject SX had some kind of a painful cyst that was growing in his left hip. First I had SX picture Jesus in the light and ask if anything would block the anointing—SX confessed bitterness and self-pity and forgave some people. Then I had him ask Jesus what the root of the condition was—he showed him that he had cursed himself by criticizing himself right after a campus outreach didn’t bring the salvation results he hoped and prayed for. I explained to him that criticizing himself was like cursing himself. He broke the power of his self-criticism.”¹¹⁵¹

Two precognitions were involved in this incident, one being given to 4S#1 that SX had a condition in need of prayer. The other was given to SX concerning spiritual injury caused by the “power of his self-criticism”. The net result was that the cyst in his “left hip” measurably reduced in size by 50% by means of a before and after comparison. The pain completely disappeared. This case example demonstrates one of the simpler less remarkable types of precognition utilised for healing prayer based on hearing the prophetic voice.

It may be objected that this first case study is a poor example of precognition because the intervals between precognition and actual fulfilments are too closely related. This might make them open to manipulation by the participants (See on chapter 4 regarding self-fulfilling prophecies). This is a fair objection and cannot be challenged. However, in the interests of good examples of more simplistic practices from within the charismatic sector, this sample is representative. It is a somewhat less verifiable correlation of pre-sensed data and fulfilment in the base-line sensorium. What is beyond dispute is that upon renouncing the stressor of “self-criticism,” SX had the cyst immediately decrease in measurable size and pain disappeared. Newberg has nuanced research of placebo studies which might account for this to some extent.¹¹⁵² This case provides a secondary kind of evidence that more questionable precognitions do have measurable outcomes.

As 4S#1 is a known experienced practitioner in this type of Four Steps approach, it is significant to report his experience. It is argued that there is enough critical data to at least allow for some kind of outside entity potentially communicating. In the first place SX needed praying for. Secondly, that he discerned an inner blockage that was preventing his road to healing and recovery. However, there is a lack of absolutely convincing evidence that an outside entity was really responsible for the partial healing of the cyst and full reduction in pain. The main reason for

¹¹⁵¹ Report taken from journal

¹¹⁵² Newberg and Waldman, *Born to Believe*, pp. 11 – 12, 253, 269 - 271

this is that psychosomatic stress reduction can lead to physical effects¹¹⁵³ such as pain reduction. However, it is not possible to demonstrate that cyst size reduction was due to the body's inner healing ability. The main reason for this criticism is that some hard cysts are made up of hard matter with little serum expression.¹¹⁵⁴ However, cysts also have fluid

¹¹⁵³ <http://medical-dictionary.thefreedictionary.com/psychosomatic>, 04/03/12, 12:53

¹¹⁵⁴ **Epidermal cysts in the superficial soft tissue: sonographic features with an emphasis on the pseudotestis pattern.** **Huang CC, Ko SE, Huang HY, Ng SH, Lee TY, Lee YW, Chen MC.** Source: Department of Radiology, Chang Gung University College of Medicine, Chang Gung Memorial Hospital-Kaohsiung Medical Center, 123 Ta-Pei Rd, Niao-Sung Hsiang, 833 Kaohsiung Hsien, Taiwan. The abstract for this study comments: *“OBJECTIVES: The purposes of this study were to report the sonographic features of superficial epidermal cysts with an emphasis on the characteristic pseudotestis appearance and to highlight the spectrum of ancillary findings. METHODS: The medical records and sonographic studies of all cases of surgically proven epidermal cysts (n = 42) from January 2005 through December 2009 were reviewed. Twenty-six epidermal cysts (62%) that appeared on sonography as ovoid nodules with homogeneous low to medium echoes, simulating a testicle, were included in the pseudotestis group. The other 16 epidermal cysts (38%) without the pseudotestis pattern were included in the nonpseudotestis group. The age, sex, lesion size, length to width ratio, sonographic appearances, and frequencies of rupture and infection were compared between the groups. RESULTS: Epidermal cysts in the nonpseudotestis group presented as heterogeneously echoic or lobulated nodules or had a concentric ring or target appearance. There were no significant differences in the age, sex, lesion size, and length to width ratio between the groups. The pseudotestis group had significantly higher frequencies of intralesional bright echogenic reflectors and filiform anechoic areas than the nonpseudotestis group (P < .01). There were no significant differences in the associated ancillary sonographic features, including posterior acoustic enhancement, dermal attachment, focal dermal protrusion, and frequencies of rupture and infection between the groups. CONCLUSIONS: In this study, two-thirds of the superficial epidermal cysts had a characteristic pseudotestis pattern on sonography, whereas the others could be suspected by recognition of the ancillary sonographic findings, including dermal attachment and focal dermal protrusion or a distinctive concentric ring or target pattern.”*

<http://www.ncbi.nlm.nih.gov/pubmed/21193700>, 30/01/12, 21:59. **The epidermal testis findings represent differing cyst types including harder nodular lesions. Many cysts do contain fluid but not all. Some are hard with no aspiration of fluid being possible.** “Definition: An epidermal cyst is also known as a sebaceous cyst. It is a collection of keratin-like material - usually white, cheesy, or firm - contained in a cyst wall. The epidermal cyst normally has a small opening that communicates with the skin and may not be very well seen. Epidermal cysts can occur on any skin surface, but are most common on the face, back or base of the ears, chest, and back. Epidermal cysts do not have to be removed unless they are cosmetically unacceptable or if they get infected. An infected epidermal cyst is red, swollen, and painful. It should be treated with antibiotics and then excised when it is not inflamed. The key to removing of an epidermal cyst is removing all the cyst wall, otherwise the likelihood of the cyst coming back is high.”

<http://dermatology.about.com/cs/benignlesions/g/epidermcyct.htm>, 30/01/12, 22:24. I would suggest SX had an infected epidermal cyst. It is very unlikely it would have reduced in size without aspiration given the duration of the condition. Hence some sort of semi-miracle may be declared veritable.

contents that can be aspirated. No such procedure was reported in this instance. It would seem unusual for the cyst in question to have reduced in size so quickly given that it did not reportedly aspirate or leak.

Neither did it show any signs of volume reduction prior to investigation. It had remained a very painful swelling. This particular case is less than conclusive given other possible explanations, but it does not necessarily mean that the precognitive thesis is subverted. It is important to recognise the use of words of knowledge in cases like this, as they are common among charismatic groups that pray for healing. Moreover, STM degradation is lessened in this instance because two witnesses concur regarding what occurred and the intervals of reporting are finite.

Furthermore, it is suggested that more questionable facets of precognition, offering more than one potential explanation with higher probabilities to doubt the phenomenon to be precognitive, will offer a useful entry benchmark (As an outer limit for allowance). Another similar incident seems typical of this category that is to be found in the adjacent footnote numeric.¹¹⁵⁵

¹¹⁵⁵ 4S#1(a) is a very experienced practitioner of the Four Steps approach as the basic entry point for precognition and prophetic intuitions. His field is based in the area of parapsychology and applied spiritual theology. He is highly trained in the so called discipline of intuiting the inner voice. He reported a significant instance of precognition that led to an almost immediate recovery of eyesight from myopia. This condition had been present in the subject who received prophetic healing prayer since the age of eight years old with her now being an adult. It was a diagnosed myopia which required glasses. 4S#2(a) relates: "I just returned from a week of teaching at Toronto Airport Christian Fellowship. We saw three healings this week." The "Toronto Airport Christian Fellowship" often reports some remarkable testimonies of spiritual affectivity. 4S#4(a) often seems to have precognitive prophetic phenomena that make the level of his results significant toward the current investigations. He records what happened: "The girl with poor eyesight had a thought come to her mind of when her eyesight went bad. She was about 8 years old and in the car with her mom. Her girlfriend had just gotten glasses. She felt they were cool and told her mom she had poor eyesight and needed glasses. Her mom said 'no' she 'didn't', and that she could read the sign across the road just fine. The girl said she couldn't and sure enough, her eyesight went bad. So in prayer she repented of her . . . belief that 'glasses were cool' and her inner vow that 'I need glasses because I can't see.' Her eyesight was so improved she could no longer wear her glasses when driving, as they made everything blurry." The precognition in this instance was solely based on her remembering an event in her childhood which she had forgotten. The actual memory was not, however, the precognitive aspect but rather the insight that her self-confessed myopia was at the heart of the initial causation of her future condition. The interesting thing is that opticians had diagnosed her myopia and her prescribed glasses to help her when she drove her car. The more or less instant recovery of normal sight with resultant inability to see clearly when using prescribed lenses was evidence that something had changed. In this case example the recipient of healing was enabled to gain intuitive insight by the inner voice that led to remarkable results.

This incidence is different to the other in terms of the scope of the girl's recovery. It is significant that she could relate her condition to an earlier desire to wear glasses like her friend. It is possible that a psychosomatic affect brought about recovery.

Attribution-al Measures

	Attributes	4S#1
1	Graciousness	X
2	Love	X
3	Veracity	
4	Providence	
5	Omnipresence	
6	Imminence	X
7	Incorporeality	X

An analysis of the actual precognition for 4S#1 seems to offer nominal evidence related to the Entity's graciousness, imminence and incorporeality, in terms of the established measures set out in chapter 4. There was not a sense that sorting out the identified "curse" on himself, meant that denying it further allowance was a requirement to earn the favour of cyst reduction. So it may be said that attribute # 1 was supported to be consistent with a theology of grace. Secondly love as service seemed to be evident by healing being apportioned. It seems to correlate that the entity was imminent to do the healing. Finally Incorporeality was seemingly demonstrated by a force for healing that had reduced the cyst size, correlating to a propelling sense of effective cyst reduction. The other measures cannot be included because critical objections preclude them.

4S#2

4S#2 is a teacher with many years of experience as a Christian. She has familiarity with receiving precognitions from time to time. She is adequately aware of the basic entry point allowances to be included in the research data. Given her maturity and balanced critical self-evaluation of her own experience, or those of others, has proved her to be an ideal candidate to report in this section. Given her historical critical background she is particularly adept at judging primary and secondary sources of information. This also equips her to make seemingly good judgments about what admissible lines of evidence and enquiry qualify in terms of accurate reporting. The experience she relates is a relatively frequent kind often shared subject to contextual differences of circumstance by Christians and non-Christians alike.¹¹⁵⁶ In this sense her evidence is far from unique.

¹¹⁵⁶ Price G. and H., Miracles True Stories of how God acts Today, Basingstoke: MacMillan, 1995, Chapter 1
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However, her integrity as a source came highly recommended from her colleagues.

This is a report of her experience:

“In 2004 upon driving home from work she felt a strong compulsion to take a long detour via a country road route which would make her late home. She never usually took this route and the dual carriageway was not congested. However, she reported that the sense of feeling propelled to take this alternate inconvenient diversion become significant and although torn she decided to take it. After having travelled some distance she saw a car pulled up on the grass verge by the side of the road with its bonnet open. A man was standing next to it looking in the bonnet. Upon seeing her he flagged her down. She reported never usually stopping for broken down vehicles, especially if they were men and in an isolated location, given a number of assaults on women that had been reported in the media recently. Even given the reports, prior to their appearance she never normally would respond by stopping.

On this occasion she felt the compulsion once more to stop. So she did, although nervous. She spoke to the man who said to her: “I have been praying for someone to come to help me. As you can see my car has broken down and my mobile phone has gone dead. I have an urgent meeting to attend. Have you got a phone I could borrow?” She asked him if he was a Christian.

She then reported her precognition to him. He asked her when she had felt the urge to come in his direction. It turned out he had started praying at about the same time she had probably first sensed the urgent need to change routes. They both agreed this must have been the Lord’s work as the man had prayed to him and she had responded to the prompting. He had not had to wait hardly any time for his prayer to be answered – which proved fortunate as he was in need of quick action. He was able to use her mobile and could make some important calls and get road side assistance.”¹¹⁵⁷

This participant’s data is certainly far more substantive regarding evidence of precognition than 4S#1’s was. Moreover, it has important correspondence to a fulfilment within a short period. It divulged with an exact sense of her feeling of priority and the actual urgency of the

¹¹⁵⁷ Taken from an interview
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situation. The correlation to precognitive sense of urgency and actual urgency felt appropriate to both.

4S#2 made the present writer aware of this event within about 30 minutes of its occurrence. Hence STM degradation was not likely given that she was not known to have memory lapses. Furthermore, research into the kinds of memories that become long term embedded into the LTM indicates that, significant positive emotional events tend to remain clear and mostly unchanged for years afterwards.¹¹⁵⁸ This can also be true for negative memories although these can often be repressed by the mind.¹¹⁵⁹ 4S#2 still remembers this occurrence well.¹¹⁶⁰

In terms of dialogical mode research theory Hay nuanced (See on chapter 4), the importance of the researcher and the participant relating in dialogical mode. This is vital to framing a proper understanding of the participant's views. In order to drill down to discover meaning as well as facts (as far as any given perception can be a fact¹¹⁶¹) good active listening is also required with accurate recording of contents.¹¹⁶² In this instance, 4S#2 expressed her hermeneutical perspective by considering it to be definite evidence that God had been involved. Firstly, because of her precognition in regards to an urgent need. Secondly, that she felt that the sense of perceived urgency fitted the man's rather desperate plight at that specific time. Finally, both had concurred an entity beyond themselves must have been responsible for this incident. It seemed impossible that simple Psi receptivity or some sort of ESP between them was very unlikely. After all they did not know each other.

As far as Carspecken's five stage process of research is concerned the participant has been approached again and the data included has been reviewed by her. She has agreed that it is accurate to her memory and that it is still her interpretation of the events.¹¹⁶³

Objections: Regarding other possible interpretations of this happening some objections may be raised:

¹¹⁵⁸ Newberg, Principles of Neurotheology, pp. 77 – 78, 206, 207, 217

¹¹⁵⁹ Newberg, Principles of Neurotheology, pp. 77 – 78, 206, 207, 217

¹¹⁶⁰ This was noted by comparison with earlier memories compared to more recent ones tested against another independent witness

¹¹⁶¹ Newberg, Principles of Neurotheology, pp. 71 – 73, 74, 75, 214 – 215, 216

¹¹⁶² Jacobs M., Still Small Voice and Introduction to Pastoral Counselling, London: SPCK, 2001, Chapter 3

¹¹⁶³ Findings were cross checked with her after writing up these findings

- That it was purely a coincidence that both parties met each other and that a seeming correlation between the senses of urgency was pure accident rather than purposive.
- That 4S#2's sense of urgency may have come from a periodically compulsive nature found in subjects who are somewhat focussed on details – which she tends to be by admission.
- That 4S#2's sense of urgency actually came from a subconscious desire that had surfaced simultaneously with this man's happenstance situation. That it occurred with reference to a deeper sense of boredom with the daily regularity of her route to and from work.

Responses: Each of these possibilities is of course feasible. However, she rarely felt compelled to do things like this that went beyond a regular routine to get home to feed young children. It would seem to address the second and third potential objections above to some extent. Moreover, given she was in a hurry to return home that evening the actual compulsion was of a stronger affectivity compared to her desire to get home and be with her offspring. In fact she reported missing them throughout the day and desiring their company significantly. The first of the objections is difficult to convince anyone who wishes to hold to it. This is because of a lack of belief in the veracity of precognition, or God, or both. It would seem that the three taken together may create room for other interpretations. It still seems highly improbable that a prayer offered synchronously with close exactitude to 4S#2's sudden sense of urgency, and compulsion to go on this significant detour, seems like confirmation of a precognition.

Attribution-al Measures

	Attributes	4S#1	4S#2
1	Graciousness	X	X
2	Love	X	X
3	Veracity		X
4	Providence		X
5	Omnipresence		X
6	Imminence	X	X
7	Incorporeality	X	X

Analytically it may be argued that each of the attributes were present. The gracious aspect was based on 4S#2's choices to change route and to stop and offer help. The feeling compelled to go was not irresistible. Hence it involved engaging with offering the gift of service based on choices to

share it with the averred entity. Love demonstrated that service was on offer of 4S#2 to the recipient. In terms of a theology of the body of Christ, with Christ as the head of it, there is a sense of being his hands of service in spiritual theology. Veracity was measurable in the sense that a prayer was answered. 4S#2 stopped because the precognition that it was safe to do so proved accurate and trustworthy because no bad outcome occurred. Providence was demonstrated by the way 4S2 was guided to the man and the man's prayer was answered. Omnipresence is implied – as much as it ever can be. Any number of hundreds or thousands of people could have gone that way but 4S#2's precognition corresponding to the recipient's need was remarkable. It implies that the entity beyond both parties knew what was going on with the recipient and many other potential helpers.

The fact that one who received the precognition and the man who prayed was helped, does at least offer testimony to a degree of omnipresence of the averred entity. Imminence is obviated by the heard prayer being answered and the precognition being given. The averred entity seemed to be close by. Incorporeality seemed to be present as a seen physical presence was not evident but the feeling of compelling or propelling was.

Moreover, it would be warranted to conclude that this precognition had come from an entity beyond 4S#2. Jung's recognition of synchronicity correlates to this person's experience (See on chapter 3). There is strong support for this as a regular occurrence noted by Jung and patients engaged in psychotherapeutic dream analysis (See on chapter 3). This coupled with the specific details of this event seem to retain positive correlation and correspondence. This is because both subjects were practicing Christians previously unknown to each other. There was a prayer asking for specific assistance and a direct precognition that led to an exact answer to that petition. I therefore, submit this is qualified evidence of an entity beyond 4S#2 communicating, not just urgency, but also the exact route to be taken in order to go to the exact place where the man awaited help.

It is also important to add further critical comment that cultural, psychological and phenomenological reports of a more accepted line of investigation of evidence, with my controls in place, would not be open to the same level of objection. This is because naturalistic phenomena, as part of the accepted base-line sensorium is far less open to influence such a control classification.¹¹⁶⁴ I would also challenge an Enlightenment world-

¹¹⁶⁴ Generally journal methods of reporting close to an event with training on accurate reporting of facts acts as such a control
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view given greater allowances of more postmodern openness to the unseen and metaphysical dimension (See on chapters 1 and 3). My findings, in this instance, are no different in nature to any other observed sociological phenomena. Except that it suggests a real precognition, synchronous fulfilment and evidence of an entity beyond 4S#2 communicating with her. Route details also being included would seem to warrant a strong case for an entity beyond 4S#2 and the person helped, rather than some level of ESP connection. Given that ESP studies have a very poor statistical probability I would argue that it is not even a real possibility (See on chapter 3). Newberg is also critical of ESP as real affect.¹¹⁶⁵

4S#3

4S#3 is actually the present researcher. In terms of the fundamental premise of Anthropological participant research, the actual researcher is allowed to share his or her participation in a project from the perspective of an insider. In this case in line with dialogical mode epistemology 4S#3 has been a practitioner of the Four Steps for about 27 years (From the time of this present review 2012). In the first instance, he more naturally found himself applying them unconsciously. Later after having been on a MCC course in counselling, he recognised from one of its modules, that he had been engaged in these four simple practices without calling them Four Steps. Moreover, as 4S#3 is a trained clinical and pastoral counsellor, having been engaged in supervision as well as practice, he is competently self-aware of potential insider views from the perspective of his own avowed frames of reference. As 4S#3 engages in self-analysis as well as receiving critical insightful feedback from others, he considers that his experience is verifiable. This is because 4S#3 is well trained in the methods of the Four Steps. He makes self-critical evaluations based on personal experiential learning.

4S#3 has had colleagues critically peer review his participant journaling and reports of base-line fulfilments in a few more remarkable instances. Feedback has suggested that 4S#3 is applying best practice with a peer adviser having offered some level of reality checking. 4S#3 is rigorously committed to avoiding self-delusion or post-date rewriting of STM-LTM memory contents. Whether by fantasy driven desires to make memories adapt to bolster his sense of congruence. Which most often can happen by effectively deleting less compelling data from older LTM contents. The

¹¹⁶⁵ Newberg and Waldman, *Born to Believe*, pp. 59 - 60
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simple discipline of reviewing earlier narrations of a given precognition compared to later ones demonstrates no significant variances.¹¹⁶⁶ This is particularly protected against by recording memories within a short space of time by dated journal entries.

4S#3 relates a very significant precognition that occurred in the year 2000. There are two important aspects to this occurrence which will be related in terms of the Four Steps in this section. Another aspect will appear later in the AW#1/2/3/4/5 section (That follows this section). In terms of applying Carspecken's 5 processes for research the meaning of 4S#3's understanding of this reported phenomenon, has been cross checked with earlier redactions of it. This was to test current hermeneutical potential distortions against. No significant LTM deficits have shown up. Hence this has been the main process to check this present redaction and interpretation against.

The reason why 4S#3 has chosen to maintain his narrative in this thesis is, because it was such an important precognitive affectivity as to make its contents and interpretation part of a major life changing approach to ministry. Having made these comments regarding checking procedures, I submit that 4S#3's inclusion is warranted. Other peers concur. It is also important to recognise that research into spiritual and personal phenomena are warranted in the field of spiritual theology.¹¹⁶⁷

Moreover, self-integrity and maintenance of insights into potential pitfalls, leading to significant distortions of memory, can be avoided with careful training. I argue that in the field of research into the prophetic inner voice the reports of the classical mystics, and even the Biblical prophets, have been an invaluable resource to their own generations and later ones. For instance, a more current example of a researcher engaging in the actual primary research she was part of, concerns one of Newberg's research team actually having her brain scanned whilst speaking in tongues (See on chapter 3). This is allowable in the SPECT laboratory as much as in the socio-psychological investigation into spiritual and metaphysical precognitive phenomenological investigations.¹¹⁶⁸

¹¹⁶⁶ The use of accurate journaling close to an event seems to be a good control measure

¹¹⁶⁷ Wagner N. (Ed), Spiritual Direction in Context, NY: Morehouse Publishing, 2006, pp. 154 – 166;

Mellor H. and Yates T., Mission and Spirituality Creative Ways of Being Church, Hope Valley: Cliff College Publishing, 2002, pp. 43 – 66; Suurmond J., Word and Spirit at Play Towards a Charismatic Theology, London: SCM Press Ltd, 1994, pp. 99 – 112; Bradshaw T., Praying as Believing the Lord's Prayer and the Christian Doctrine of God, Regent's Study Guides 6, Oxford: Regents Park College, 1998, Chapter 8

¹¹⁶⁸ Newberg, Principles of Neurotheology, pp. 123, 124 – 125, 168 - 169

In short it is an accepted principle already well attested in the social sciences and the more traditional laboratory context. Moreover Freud used his own daughter as a research subject throughout her childhood and adolescence.¹¹⁶⁹ His work is still considered important – being utilised by Neo-Freudian psychotherapists.¹¹⁷⁰ It may be added that scientists having not found willing subjects to try new methods on experimentally, have at times used themselves. 4S#3 counts it a privilege to share in this research by being a Guinea-pig. One last allowance is the difference between postmodern/modern allowances of what an optimal witness might be compared to ancient practices, as in first century Rome, for instance. Bauckham reports that in ancient Rome the most revered witnesses were the ones that were insiders to historical events as to give them a unique perspective.¹¹⁷¹ I honour this ancient allowance. Classical empirical enquiry would tend to argue for an objective outsider to be the best witness of an event or crime for instance.¹¹⁷² I argue that an insider view gives special hermeneutical contents for future research fellows to nuance their perspectives by. Sociological methodology is allowing of this factorisation.¹¹⁷³

Current postmodern theorists in the anthropological domain would argue that an insider participant is the best placed at times to report findings.¹¹⁷⁴ Indeed it is even common for such participant researchers to stand by the communities they are researching as their primary advocates.¹¹⁷⁵ Hence I argue my inclusion as 4S#3 is commonly regarded as more normal among the current research methods.

In terms of 4S#3's experience it related to his time in stipendary ministry. He had been working as a senior minister with three different churches numbering 9, and 2 church planting ventures. Moreover, he had engaged in work with adults and youth using the Alpha Course materials which had witnessed some remarkable transformations in existing Christian's lives

¹¹⁶⁹ Jones E., Sigmund Freud: Life and Work, Edited and abridged by L. Trilling and S. Marcus, Harmondsworth: Penguin Books, 1964

¹¹⁷⁰ Miller A., The Drama of Being a Child, London: Virago Press Ltd, 1991, Chapter 1

¹¹⁷¹ Bauckham R., Jesus and the Eyewitnesses The Gospels as Eyewitness Testimony, Grand Rapids: Eerdmans, 2006, pp. 8 – 11, 22, 24, 29, 34, 48, 51, 119

¹¹⁷² Bauckham R., Jesus and the Eyewitnesses The Gospels as Eyewitness Testimony, Grand Rapids: Eerdmans, 2006, pp. 8 – 11, 22, 24, 29, 34, 48, 51, 119

¹¹⁷³ Bryman A., Social Research Methods, Oxford: Oxford University Press, 2008, pp. 465 - 466

¹¹⁷⁴ Haralambos and Holborn, pp. 423 – 424, 430 – 436, 831 – 835, 847, 898

¹¹⁷⁵ Haralambos and Holborn, pp. 423 – 424, 430 – 436, 831 – 835, 847, 898

and non-Christians alike. A significant difference of mission approach had arisen between 4S#3 and the bishop.

There was fundamental disagreement over approach and the allowance of the more overt spiritual disciplines and related phenomena. These were coming out of the evangelical charismatic underwriting behind Alpha. It had been a mature difference of opinion processed within the context of good Christian dialogue. 4S#3 had worked in an East Coast ministry comprising of 4 churches over the period, and a church plant and significant youth ministry. There had not been a major issue over the difference in the use of Alpha material to that point.

Upon being moved to the South to a particular city his new churches were not open to the allowance of more overt spiritual teaching and phenomena. They tended to be similar in mood to reformed ecclesiology in profile than evangelical charismatic. Hence attempts to change worship patterns ended up being partly mismanaged by 4S#3 and partly open to a general disdain, by a significant number of members in general. The profiling of his ministry style to their needs seemed to have been poorly construed by the bishop and his team, in terms of a good fit between 4S#3 and the church.

This happens more often than church organisations might like to think and it is with no sense of blame that any comments here would aver. The fit in the previous district had been very good partly because the church's there had been in radical decline for a number of years and they were ready for 4S#3's more pioneering missional skills. The unfortunate outcome was that 4S#3 was more broadly not a good fit to other churches in the denomination. It led to the need to decide some other more foundational questions about limiting spiritual formation of people because of some of the denominations ecclesiological dogmas and doctrines.

This came to a head in the year 2000 when 4S#3 was attending a denominational multi-church conference at which new leaders (bishops) would be voted on and selected. The meetings were happening at the Guild Hall in Brighton. Delegates were staying at hotels around Brighton. 4S#3 was at a hotel about a 10 minute drive away from the conference event.

There was a restful bird park not far from the conference centre. 4S#3 went there to pray and to seek guidance. There was now an identifiable major theological doctrine (dogma) that he had acknowledged to be a seeming significant sticking point. It seemed to hinder many of the

denomination's believers from feeling free to have a more experimental faith and spirituality. The dogma itself was essentially not in harmony with the full gospel requirements for church's that were recognised by the Evangelical Alliance (EA). Hence there were broader issues for 4S#3 because he tended to accept the broad brush strokes of most of the EA's statement of faith.

This led to 4S#3 asking God a direct question seeking direct guidance. "As I do not believe that this major doctrinal difference over the gospel matches my understanding of Scripture, can I remain a minister of this denomination in good conscience?" 4S#3 did not know how guidance would come, but upon feeling the question had been asked in quite solemn terms he returned to the conference with its 600 delegates. It was to last about 4 days and he had asked the question on the first day. 4S#3 completed that day at the conference and the rest of the following day (Day 2).

Upon returning to the hotel at the end of that day he proceeded to his hotel room which was a room by himself; not having to share it. Upon entering the room a powerful inner voice spoke saying:

"Tomorrow morning go to the early worship the speaker has a message for you."

4S#3 rarely went to early morning worship sessions as he preferred to start the day after personal devotion and stillness. The normal practice at these conferences was not to publish a topic although preaching was part of it. The sermonic devotional message was left to inspiration perceived by the speaker. 4S#3 had told no one of his question on day 1. He had not even spoken to anyone about morning worships. Moreover, he had not told anyone about his theological difficulty except a close friend who was a trained counsellor. Hence there was no chance of a self-fulfilling prophecy or behind the scenes manipulation, to inform the speaker of the very specific question or issue.

Indeed 4S#3 had not expected any particular way of obtaining an answer to his question. The conference was a three yearly event and he had been to a number. Among other things they were normally rather dry events in terms of any expectation of deep spiritual experience. This meant that 4S#3 had no expectation to have any addressing of his concerns at such an event. In fact he felt surprised by this sudden $\nu\lambda\phi$ (See on chapter 2) incidence and considered it to be purely his imagination. Hence he disregarded it and did not think further on the matter. The habit of not

going to morning devotions remained the same. A late arrival at breakfast was the plan (as far as he would actually think of it as a plan). Some time to fellowship with other colleagues that followed similar patterns was the expectation.

The next morning 4S#3 got up later than normal for breakfast. He then went down and ate it with a few colleagues for about 45 minutes. By the time he had finished his meal he returned to his room to pray and to do some reading. The early morning devotions lasted for about an hour. Speakers usually spoke for about 30 minutes. The worship hour had probably been running for about 25 minutes by the time 4S#3 arrived at his room.

Upon entering the room once again the inner voice recurred. It was, however, with a more powerful sense of compulsion. What was added was the thought: "Hurry up the speaker is waiting to give you my answer to your question." The effect was to propel 4S#3 to go to his car still being very doubtful it was more than his imagination. It took 10 minutes to drive to the venue. He climbed the stairs to the Guild Hall and entered the large auditorium inconspicuously by a side door. There were no visible signs that the speaker now nearing the last couple of minutes of his talk had seen him enter.

4S#3 sat down at the back of the hall. Within about 30 seconds the speaker made a strong statement. 'I feel moved to say that anyone who cannot agree with doctrine 'X' can no longer serve in the ministry of this church.' This was a precise answer to 4S#3's question of two days earlier in the most specific terms. Indeed it was a very unlikely thing for a leader from the church headquarters to mention this particular belief. Although it was one of a number it had been rarely articulated by key leaders in the past 7 years at the major conferences 4S#3 attended. The thinking was that although it was part of the church's doctrinal heritage it was something few wanted to emphasize. It was generally being deliberately neglected to try to transition congregations to a more open spiritual place. The issue had come to a head for 4S#3 because there was a feeling that this doctrine was holding back healthy spiritual development for his congregations. He was their overseer.

4S#3 had not ever raised it with them, but recognised it was an issue. Indeed he had not raised it as a major issue with his bishop but rather perceived this was a significant undercurrent in the sub-consciousness of many members. Therefore, this was a complete surprise. Indeed upon

looking around the auditorium it was noticeable that some even displayed some surprise by the expression of their faces.

In terms of the specific measures concerning:

- Was there a specific context which led to the need for some kind of potential divine interaction?
- Was there a specific precognition that qualifies for critical allowance?
- Was there a specific fulfilment in the base-line sensorium that fitted very well the exactitudes of the precognition data?

The reply is “Yes”. In terms of the first criteria the specific context arose from some intra-psychic frustrations regarding opportunities for greater openness toward experimental spiritual formation. The specific focussed question was very intentionally articulated by 4S#3 after months of careful reflection. Coming from the position of his belief in God he wanted an answer but was not expectant of how it might come. He had considered it might derive from someone exercising some sort of prophetic gift. However, there was no expectation for a precognition such as happened at this sort of conference.

The specific precognition was very explicit on both occasions with an increased feeling of urgency coming by the inner voice perceived by 4S#3. It is significant that it was firstly just considered to be an overactive imagination. The occurrence on the morning of the second day was more powerfully compelling. Given that 4S#3 was asked by colleagues at breakfast if he was going to the morning worship and he said “No”, it demonstrates that the intention was fixed to do things as normal. The sudden change in mood took place because the feeling of the communication of the precognition seemed so evidently not to be coming from his own mind. He took immediate measures to go indicating how compelling the message was.

The way that (1) the question coming from 4S#3’s context was so specific, and (2) the precognition was also very to the point, and (3) that the fulfilment was exact in the way it satisfied the contextual question, circumstances and instructions given, it stands out as a remarkable happenstance. It is an example of definite evidence that an entity beyond 4S#3’s mind was responsible for the message to go to the worship and the message delivered at it.

There are some critical objections to 4S#3's experience and the case I am making here:

- **Objection:** It seems clear that 4S#3 was seemingly expectant that the God he believed in was a reality and that he would respond. It is well known that once the brain has been stimulated to expect something then it needs it to be met. Depending on the level of need stimulus for the organism the lesser or greater the level of craving for the expectation to be fulfilled.¹¹⁷⁶ Hence in 4S#3's case the craving was quite high. Hence there was increased consciousness seeking an answer to his question. This desire to get some sort of definite reply could have meant he was setting himself up to over accommodate the seeming fulfilment of the stated precognition. When a more mundane and simple explanation might be better of what happened.

- **Response:** It is true 4S#3 was expectant. This means that the level of desire/possible craving for a response was more intense than usual. A personal crisis point regarding direction in ministerial career was at stake. Indeed the repercussions would be significant. To begin with he would lose his income with no church work or salary. He had a mortgage to pay and young children to feed. There was no other source of income. And this is a key to addressing this objection. Expectations set up by the brain can be lessened to a degree by the negative re-enforcers leading to a higher level of flight.¹¹⁷⁷ Indeed negative re-enforcement is normally avoided by an organism with a preference for positive re-enforcement.¹¹⁷⁸ Hence the dilemma in 4S#3's case meant that he was faced by a quandary that was looking for the answer he wanted – which tended to be that God would in some way reveal he did not need to risk everything given the consequences.

- **Objection:** That the whole experience was a self-fulfilling prophecy. 4S#3 really had set himself up to expect something would happen and hence he made it occur. The two instances of the compelling inner sense of the voice was wish fulfilment

¹¹⁷⁶ Cardwell M., Clark L. and Meldrum C., pp. 133, 345, 347,441, 442, 445, 665, 890

¹¹⁷⁷ Cardwell M., Clark L. and Meldrum C., pp. 308, 661 – 662, 891

¹¹⁷⁸ Cardwell M., Clark L. and Meldrum C., pp. 308, 661 – 662, 891

wanting things to be resolved urgently. A natural occasion to seek spiritual answers from God would be expected at devotionals. 4S#3 possibly felt guilty for not attending them given the need to be closer to his version of God by attending them. If he was to get some sort of answer it would be the most natural place to go. The timing of entering the hall, the speaker's declaration of feeling inspired to say something that just happened to be the exact answer to an exact question, seeming to fit with an exact precognitive direction, was just coincidence. It was simply based on random chance.

Although highly improbable that all should coincide it did not mean that it was evidence of an entity beyond the human domain that caused it. In actuality the speaker concerned may have felt it was important to re-emphasize a disappearing doctrinal idea. To call people back to basics. He may have used the idea that he had just received an inspiration as a kind of rhetorical device. Making the point he did may have been a way of calling various parties among the delegates to unify. In order to use a control mechanism that had maintained the status quo by welding people together in former times. This was achieved by embracing something that set them apart from other Christians. The ideal place for this kind of rhetoric would have been suited to a conference. Who better to vote for than those who upheld core identifying markers. Hence a number of factors came together by chance which 4S#3's heightened sense of expectation blew out of proportion.

- **Response:** 4S#3 was aware of these possibilities and thought about them carefully shortly after they occurred. What seemed pertinent to him was that given this other interpretation, that was all it was. However, it remained highly improbable that everything in the process should have conspired in the way they did exactly meeting the question and the seeming precognition. The immediacy of the message just after 4S#3 entered the hall was just too unlikely. It was all too much coincidence. Indeed following Occam's razor, all things being equal the simplest explanation is normally acceptable unless there is compelling evidence to consider other possibilities.¹¹⁷⁹ This happenstance seems to be most

¹¹⁷⁹ Clayton and Simpson, p. 967
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simply addressed as being precognition given to 4S#3 by an entity beyond himself.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3
1	Graciousness	X	X	X
2	Love	X	X	X
3	Veracity		X	X
4	Providence		X	X
5	Omnipresence		X	X
6	Imminence	X	X	X
7	Incorporeality	X	X	X

Analysis of 4S#3's experiences, seem to show good measures correlating precognitions to fulfilments that demonstrated attributes. Hence graciousness was evident as the prayer of 4S#3 seeking guidance was offered with no need to earn an answer. It simply required going to the venue where the reply was on offer as a gift. The notion of love evidenced as service coming from the averred entity, seemed evident as a service was requested and then it was offered. The precognition and fulfillment with a reply, which supplied the gift of an answer to the question, was evidence of generosity. Veracity was evident in the sense that the precognition was first considered to be imagination proved to be true and accurate. Providence was seemingly operative as a prayer for guidance that led to a ~~v19~~ spontaneous reply. It met with the speaker delivering information suited precisely to the specific request. Omnipresence can only be considered to be implied once more. The fact that the precognition was given to 4S#3, one of many people that must have been praying (for instance how many of the 400,000,000 Pentecostal Christians may have been praying and getting similar outcomes at the same time), suggests the possibility that the entity was present in many other places. Imminence is seemingly obvious as it seems an entity was present in some way to hear the request for guidance. It then offered precognitive directions and finally guided the speaker to deliver a specific answer that fitted the question. Incorporeality was present by the entity being unseen but its influence came as a specific inner voice giving specific guidance.

4S#4

4S#4 represents a more remarkable use of the Four Steps in terms of healing ministry that demonstrates an immediate link to perceived precognitions and healing of subjects. In the instance of 4S#1 there was

less remarkable and questionable outcomes in terms of well-founded measures. Arguably representative of common practices related to precognition and healing ministry. 4S#4 articulates a useful case study that can be juxtaposed with that of 4S#1.

4S#4 practices the basic Four Steps toward catalysing the Alpha Wave patterns to perceive the inner prophetic voice. Moreover, he utilizes a visualisation (vision) technique to see what Christ might be doing as described in the case of 4S#1. Hence it will not be repeated again. He relates two interesting cases where he had earlier used these prophetic precognition techniques. He prayed for specific healing as he had sensed the inner voice to be directing how to pray. This is a brief redacted version of what the results were as fulfilments in explicit healing terms:

“Oh, I told you and about the little boy -- 4 years old -- who had the cancerous tumour on his back. Both he and his mo[ther] were at the service last night. The tumour is completely gone. The MRI couldn't find it. His white cell count is very high and he was smiling and very happy. Another woman testified that she had gone back to her doctor this last week and all of her lung cancer is gone. Almost three years ago she was diagnosed with lung cancer and they gave her 6 months to live. Through prayer it is totally and completely gone.”

Both of these cases of healing, due largely to seeking a level of precognition of how God wanted conditions to be accurately prayed for, led to these remarkable outcomes. The substantive point to be critically reviewed here is that the first condition had been diagnosed by MRI. Other methods and treatments did not seem to have gone underway significantly enough to account for the recovery. In the second case terminal lung cancer was diagnosed and healing was quite literally life-saving in this instance. It must be noted that oncology departments have sophisticated measures to identify a specific type of lung cancer.¹¹⁸⁰ Moreover, recovery with complete remission of the most radical kinds witnesses high mortality rates.¹¹⁸¹ The condition had not improved beyond the diagnosis of fatality. Nevertheless this remarkable complete remission occurred.

In terms of critical evaluation of both cases there are a number of important responses from an oncological perspective which must be considered:

¹¹⁸⁰ <http://www.drugs.com/cancer-lung.html>, 04/03/12, 13:57

¹¹⁸¹ <http://www.nmh.org/nm/lung-bronchus-small-cell-cancer>, 04/03/12, 13:59

- Oncologist's frequently witness remission by reduction of tumour size or complete seeming disappearance. For instance, when women under-go radical mastectomies, if cancer is not found in the first or second nodal regions, then there is a far higher chance they will not get a recurrence within five years of surgery unless there is a family history of breast cancer.¹¹⁸² If someone has a melanoma or sarcoma which is first treated with cytotoxic drugs, or subjected to focalised radiation therapy, then there may be reductions in coverage or size ratios.¹¹⁸³ It is even possible that a seemingly complete remission be suggestible.¹¹⁸⁴ However, oncologists would simply state the fact of reduction or seeming complete remission.¹¹⁸⁵ The important point to consider in the above case studies is the lack of clinical evidence of therapies or treatments undertaken. Hence to what extent did physical therapies contribute to complete remission?

- Oncologists that can find no medical grounds for remissions because of treatments administered, or stopped because of the patient's illness or non-responsiveness to effective therapeutic interventions, tend to use different language to describe empirical investigations.¹¹⁸⁶ In this case the tendency is to use the labelling "spontaneous remission".¹¹⁸⁷ A believing practitioner may talk of a miracle. He would almost certainly not use that terminology in referencing the case notes or research literature to be peer reviewed. Unfortunately Christian healing ministers at times consider this seeming lack of faith to be regrettable.

As such I have no further critical comments to add to the above by way of counter-argument. It is noted that the experience of my two research colleagues (Craig & Virkler) means that they did not utilise sources which

¹¹⁸² Noguchi M., Sakuma H., Matsuba A., Kinoshita H., Miwa K. and Miyazaki I., "Radical mastectomy with intrapleural en bloc resection of internal mammary lymph node by sternal splitting.", *The Japanese journal of surgery* **13** 1983, (1): 6–15

¹¹⁸³ <http://www.immunologyfoundation.org/melanoma>, 04/03/12, 14:05

¹¹⁸⁴ Buzaid A., "Management of metastatic cutaneous melanoma", *Oncology (Williston Park)* **18** 2004, (11): pp. 1443–50; discussion pp. 1457–9

¹¹⁸⁵ Buzaid A., "Management of metastatic cutaneous melanoma", *Oncology (Williston Park)* **18** 2004, (11): pp. 1443–50; discussion pp. 1457–9

¹¹⁸⁶ Cole W. H., "Spontaneous regression of cancer and the importance of finding its cause", *Natl Cancer Inst Monogr.* 1976 Nov; 44: pp. 5–9

¹¹⁸⁷ Rohdenburg, "Fluctuations in the growth energy of tumors in man, with especial reference to spontaneous recession", *J Cancer Res* 1918;3: pp. 193-225

did not seem to have significant verification as healings. They were not explained by the subjects who had recovered seemingly completely. Moreover, the reports that these two samples were taken from in 2003 have not been recorded as having a recurrence of their conditions, by the time of the present update of this abridged thesis in 2012. Medical reviews need to remain distanced and as objective in reports of findings as possible. This is in order to meet good clinical reporting criteria. Moreover, to further the opportunity to investigate more naturalistic phenomena it is vital that proper empirical measures be applied by for medical researchers.¹¹⁸⁸ It is a somewhat modernistic approach to reporting findings but it is not unwarranted just because this is the case.

Furthermore, from the perspective of reporting precognitive phenomenology it is also desirable to remain as objective as possible in reporting.¹¹⁸⁹ However, the perspectival Derridian post structuralist challenge¹¹⁹⁰ would have epistemological congruence to shape thinking, regarding supposed objectivity in either medical research methodology,¹¹⁹¹ or reporting of potential precognitive phenomenology.¹¹⁹² Either of the broad generalised categories as methodologies is obviously nuanced significantly by the particular methodology selected.¹¹⁹³ The generalisation I have made at this point seems to be enough to illustrate the perspectival nature of any observation. Indeed d'Aquili (formerly) or Newberg's continued assertions that the only thing which seems warranted to report is that the human psyche assumes that compelling presences are actually real objective material actualities (See on chapter 1).

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4
1	Graciousness	X	X	X	X
2	Love	X	X	X	X
3	Veracity		X	X	
4	Providence		X	X	X
5	Omnipresence		X	X	
6	Imminence	X	X	X	X
7	Incorporeality	X	X	X	

Analysis could possibly suggest some other categories as well. However, in this case it seems that graciousness in terms of the

¹¹⁸⁸ <http://www.biomedcentral.com/1471-2288/6/11>, 04/03/12, 14:16

¹¹⁸⁹ Newberg, *Principles of Neurotheology*, pp. 121 130

¹¹⁹⁰ Barker C., *Cultural Studies*, pp. 18 – 22, 83

¹¹⁹¹ Barker C., *Cultural Studies*, pp. 18 – 22, 83

¹¹⁹² Newberg, *Principles of Neurotheology*, p. 26

¹¹⁹³ Newberg, *Principles of Neurotheology*, pp. 18, 115 – 139, 168 - 169

entity giving healing in answer to precognitive guidance leading to specific prayer is evident. Love epitomised by the entity providing the service of supernatural healing seemed to be present. Providence came as healing from a possible entity intervention rather than medical intervention, although this is hard to measure. Imminence of the entity may be averred as personal presence in that the prayer seemed to be heard and a healing probably took place. The other measures cannot be included because critical objections preclude them

4S#5

4S#5 has been added to the findings instead of an earlier example as part of the updating procedure of this thesis. The reason for this procedure is to demonstrate the on-going nature of the review processes that I maintain in researching the field of Christian precognition and the prophetic voice in this aspect. 4S#5's case obviated inclusion as it represented a classic example of how Pentecostal people utilise the inner voice to discover their God's guidance regarding crucial (and less crucial) life decisions. In 4S#5's instance he had been praying for guidance over a future life partner. The actual time frame of how long this process took to the point of meeting his future wife is not substantive to the discussion. What is important is that 4S#5 is known to the researcher and has been very well trained to hear the inner voice, through seminars and mentoring in the field. Hence his evidence fits the research criteria regarding the Four Steps as this aspect has been included in lectures that I have delivered whilst he has been present.

His precognition is fairly straight forward but nevertheless seemingly remarkable. He described his experience as follows:

“There was a time when I was in Orlando Florida. I was single and praying for a wife and God sent her to me while I was in church praying. We became friends and started dating. After one year we decided to get married but there was a problem, we needed a car to go around as Orlando was a big place and it took three hours to go from place to place. She told me if God blessed us with a car then we would know that ‘This is our destiny [to marry]’. So I prayed. God told me to give all the money I had to the church; when I say all the money I mean all of it, even the bus money to go back home from church. At that time I was only an apprentice being trained how to spray cars at my job - making \$100 a week. So I only had \$500 saved, I gave

it all to the church. The next day God went to work. I lost my job. I had no money and no job. I asked my friend for \$1 to take the bus. Whilst on the bus God told me to stop at a [car] body shop to ask for a job. So I stopped and while I was walking there I saw a car parked outside. God told me "This is the car." I went in and asked for a job. Not only did I get the job, I also got paid not \$100 a week put \$300. My new boss gave me the same car the Lord told me was to be mine. It all happened so fast. On Sunday I gave the money to the church. On Monday I lost my job. On Friday I got the car. You know what happened next, we got married."¹¹⁹⁴

This simple account is demonstrative of what might be considered a basic living faith. The process is probably typical of many believers who seek to be guided by God for major life decisions. Firstly, whilst 4S#5 was praying in the church for a wife, his future life partner entered the building and they met and got to know each other. This could of course be termed a self-fulfilling prophecy. They then started courting for a year and his fiancé suggested the sign that they should get married would be to get a car. 4S#5 prayed and then things accelerated.

Giving all of his money away came as some sort of test of faith was brave. Losing his job came as an unexpected development. However, note how 4S#5 took this as evidence that "God went to work." Now being unemployed and destitute he borrowed the bus fair and whilst travelling the prophetic inner voice asked him to stop and go to a car body spray shop. It is remarkable that the car identified as his was offered to him as a gift by the spray shop owner. This is a classic sample of precognition in action leading to a sign regarding the decision for him and his fiancé to marry occurring.

In terms of critical evaluation of this instance the following assessments may be suggested:

- **Objection:** 4S#5 and his fiancé could have been influenced by some level of wish fulfilment and self-fulfilling prophecy. They were both attracted to each other and had got to the position where making the decision to become married life partners was high on their minds. In the light of this 4S#5 losing his job and then obviously being in dire need of a new job with better pay, and also to find a car, must have been high on his priority list. Finding the spray shop with a car on its forecourt

¹¹⁹⁴ This came from a journalled report
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was not exactly unexpected given that the Spray Shop primarily dealt with motor vehicles.

- **Response:** It cannot be demonstrated that a certain level of self-fulfilling prophecy and wish fulfilment were not present. Moreover, it cannot be shown that the incidences that followed were definitely evidence of precognition. Nor can an entity beyond 4S#5's self be proved responsible for the reported prophetic voice. Hence this report does not fully meet good entry criteria on those levels for phenomenal research purposes. However, the counter to these challenges is to recognise it was the first place he went to, following a well-trained appreciation of the inner voice perceived as leading him. He was still an apprentice. Hence although having experience he would still not have been qualified to get such an increase in pay. Remarkably there was no indication that the car itself was there for sale. It was just a vehicle on the forecourt which for all intents and purposes was a repair awaiting collection by a customer.

This all happened within a coherent frame with a clear hermeneutical edging that makes sense that 4S#5 was acting on what he knew to be an inner voice that he dialogued with. It is the speed and very specific relationship of the inner voice, actions fulfilled in the base-line sensorium that seem more convincing. The specific fulfilment leading to the first place visited for a job, supplying more money needed for the couple to marry, and the offer of the car being given as a gift, makes reasonable sense of it. It may tentatively be verified as a close fit to my precognition thesis. Moreover, it seems that an entity beyond the self, communicating data makes logical sense given the time frame and the specifics are verified quite well.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5
1	Graciousness	X	X	X	X	
2	Love	X	X	X	X	
3	Veracity		X	X		
4	Providence		X	X	X	X
5	Omnipresence		X	X		
6	Imminence	X	X	X	X	
7	Incorporeality	X	X	X		

Analyses of the correlations in this case seem to provide evidence that the averred entity demonstrated providence toward 4S5. The other measures cannot be included because critical objections preclude them

Preliminary Outcomes

It has been noted that probably the two weakest case examples have been those of 4S#1 and 4S#5. 4S#4 was itself more questionable in terms of the medical science debate regarding remissions and spontaneous remissions and their causations. 4S#2's evidence seemed a lot more solid regarding a precognition and an entity beyond herself being responsible for a direct answer to another Christian's prayer contextually located in a crisis. 4S#3's evidence is probably the most remarkable given the insider view that it provides and the very clear and critical evaluations that took place at the time of the events. They happened within about a four or five day period meeting fulfilment of precognitions. He had considered them to be imagination on the occasions that made up its contents. Indeed 4S#3's own critical training in terms of evaluating evidence was well formulated at the time of the precognitions and fulfilments in the base-line sensorium.

It is suggested that all five participant cases do have allowance into the study of those who practice the Four Steps. There were many other examples that also warranted inclusions in terms of the less secure and more secure findings reported above, including that of 4S#3's case. So the selection of this reported data was based on representative findings that are meant to nuance the range of critical phenomenological outcomes. At the lower end of confirmable samples it seems to be more the case that a level of faith is needed because other interpretations of evidence seem warranted. This needs to include the definite possibility that real precognition occurred coming from an entity beyond the subject's concerned. At the upper end of the measures applied it seems that although other's perspectives, hermeneutical biases and epistemological

starting points, might state the case in other terms, there is far stronger evidence of real precognition coming from an entity beyond the self. None of the above can be taken as proof. The reason for this is because the Derridian¹¹⁹⁵ challenge is taken seriously. Caputo¹¹⁹⁶ has demonstrated that Derrida did not represent the end of hermeneutics as some have claimed but a high point in its development.¹¹⁹⁷ Ricoeur¹¹⁹⁸ would have it that hermeneutics¹¹⁹⁹ make sense when the subject “conquers remoteness”¹²⁰⁰ meeting with the other:

“It is thus his understanding of the growth of his own understanding by means of understanding others [entities or an entity for that matter].”¹²⁰¹

From this perspective not even Derrida represents the end of reality of the force-meaning-nexus existing as a real affect, beyond the reality generation of the subject’s own cognitive meaning making mind. Indeed Derrida married much of his deconstructionist hermeneutical challenge to a post-Nietzsche-an and post-Freudian worldview. It transformed Saussure’s semiotics into deconstructionism.¹²⁰² Caputo considered that:

“Derrida does not overthrow hermeneutics but makes it radical.”¹²⁰³

Couzens-Hoy considered that Derrida represented a thorough challenge to all hermeneutical traditions. Derrida’s concept of un-decidable meanings migrated toward:

¹¹⁹⁵ Derrida J., *Of Grammatology*, Chicago: John Hopkins University Press, 1976

¹¹⁹⁶ Thiselton A. C., *New Horizons in Hermeneutics*, London: Harper Collins, 1992, p. 51

¹¹⁹⁷ Simpson C. B., *Religion, Metaphysics, and the Postmodern William Desmond and John D. Caputo*, Bloomington: Indiana University Press, 2009

¹¹⁹⁸ Kaplan D., *Ricoeur's Critical Theory*, Albany: State University of New York Press, 2003; Kearney R. (ed), *Paul Ricoeur: The Hermeneutics of Action*, London: Sage, 1996; Kearney R., *On Paul Ricoeur: The Owl of Minerva*, Aldershot: Ashgate Publishing, 2004; Kemp T. P., and Rasmussen d. (eds), *The Narrative Path: The Later Works of Paul Ricoeur*, Cambridge, MA: The MIT Press, 1989; Klemm D. E., and Schweiker W. (eds), *Meaning in Texts and Action: Questioning Paul Ricoeur*, Charlottesville: University Press of Virginia, 1993; Pellauer D., *Ricoeur: A Guide for the Perplexed*, NY: Continuum, 2007; Rasmussen D., “Rethinking Subjectivity: Narrative Identity and the Self,” *Philosophy and Social Criticism*, 1995, 21 (5): pp. 159–72

¹¹⁹⁹ Thiselton A. C., *Hermeneutics and Introduction*, Grand Rapids: Eerdmans, 2009, pp. 18-19, 33-34, 57, 160, 193, 228-254, 269, 276, 336, 342, 355

¹²⁰⁰ Thiselton, 1992, p. 36

¹²⁰¹ Ricoeur P., *The Conflict of Interpretations: Essays in Hermeneutics*, Evanston: Northwestern University Press, 1974, p. 17

¹²⁰² Thiselton, 1992, p. 47

¹²⁰³ Caputo J. D., *Radical Hermeneutics: Repetition, Deconstructionism, and the Hermeneutical Project*, Bloomington: Indiana University Press, 1987, p. 4

“the bane of hermeneutical philosophy and the hallmark of
grammatological philosophy.”¹²⁰⁴

Ricoeur seems to represent a new way forward in the appreciation of hermeneutics in the light of deconstructionism and post-structuralism (See on chapter 1). It is interesting that he did form some of his philosophical thought in dialogue with Derrida. However, he took a different route to the more extreme “radical hermeneutics” of Derrida. Largely his sociological reflections are very helpful as they seek to analyse the interface between phenomenology that is perceived by a given historically located individual, and the way hermeneutical processes affect the time bounded occurrence. It took into account initial interpretation of the reporting subject inclusive of his perspective. It also regarded the meaning making and later interpretations of the textual record. It inter-related written sources with future hermeneutical perceptions affected by their own contexts. Hermeneutical abilities of writers and readers and perspectives which will inevitably affect meaning were also included (See on chapter 1). Hence, as more extensively discussed in chapter 1, Ricoeur’s phenomenological epistemology offers much support to this thesis and its methodological underpinnings. To some extent what protects the initial phenomenological report and interpretation of reporters, as it is reviewed in the dialectical process of further future evaluations, is that it can be measured against the most likely causalities compared to other data (See on chapter 1). Moreover, Newberg’s assertion that the only thing humanity possesses to confirm any reality is a sense of compelling presences, and strong beliefs these are accurate representations of reality (See on chapters 1 and 3),¹²⁰⁵ means that the above examples are just as allowable as beliefs based on these compulsions as any others can be.

Hence I would suggest that this section has done enough to aver the case for real precognition coming from an entity beyond the self. Newberg, Jung, Persinger, Utt, d’Aquili et al, would broadly support the thesis. There seems to be a real entity beyond the self, communicating contents into the subject’s brains. It would not just seem to be a fantasy but a strong probability. Each would define such entity as either ESP from another being or even a god. It is allowable both within classical empirical

¹²⁰⁴ Couzens Hoy D., “Must we Say what we Mean? The Grammatological Critique of Hermeneutics,” in Wachterhauser B. R (Ed), Hermeneutics and Modern Philosophy, NY: Albany State University of New York Press, 1986, pp. 397-398 & 397-415

¹²⁰⁵ Newberg, Principles of Neurotheology, pp. 150- 151, 171

laboratory findings as well as phenomenological evidence of certifiable affectivity (See on chapters 1 and 3).

Dream/Vision Samples AW#1/2/3/4/5

Alpha Wave studies broadly relate to one of the significant neurological brain states to be found in clinical and empirical studies across the three primary categories in this thesis (See on chapter 3). In the case of sleep studies, and related phenomenological investigation of dream contents, chapter 3 did much to give substantive empirical evidence of precognition. This section is furthering critical analysis related to Christian's who have had seeming precognitive dreams from an entity beyond themselves. Included in these have been verifiable fulfilments in the base-line sensorium. Enough seems to have been related in the earlier developments, regarding methodology and expression of findings in the above and in chapter 4. Hence progression to analysis of the five participant case studies in this section will follow.

AW#1

AW#1 is known to the researcher and relates a significant precognitive dream which he had. He enters the findings as the least experienced in the field. As in the case of 1S#1 it seems prudent to begin with a more frequent type of dream category. It often gets reported by Christians who do not have a great deal of experience with so called prophetic dream analysis or any other for that matter. My own training in the Jungian, approach applied to Christian counselling and dream analysis, has aided in evaluating dream contents and phenomena. He had received some training in the use of the Four Steps and some in the area of basic dream analysis. To help him understand what seemed to be an increasingly important part of his spiritual formation. AW#1 relates:

“I do not have a lot of experience with God speaking to me through dreams. The dream I am about to share is probably the first and only time up to this point in my life where I could say with some level of certainty that God was speaking to me through a dream. I think the reason this dream seemed different was because the interpretation of it was given in the dream and when I awoke, I remembered all the key details, and it just left an impression on my heart that this was significant. I dreamed that I was living back at the house I grew up in. There

had been a terrible flood and the surrounding area was left in devastation...all except for our house, which was on a bit of a hill. Not only was our house spared, but the floodwaters had washed up all sorts of interesting objects...all of which were brand new. There were racks of shelving like you would see in a warehouse or storeroom of a shop. And on the racks were boxes and piles of new clothes, shoes, etc. I remember a specific rack full of boxes of brand-name new trainers. One of the young people I worked with needed new trainers and there was a pair in his size.

I was running around frantically trying to gather the things together and looking for some kind of information that would tell me who the objects belonged to. When my friend (who is a minister) saw me he asked "What are you doing?" I said, "I need to get this stuff out of the water and try to figure out who it belongs to so we can give it back to them." He just looked at me and said, "You are not supposed to give it back. Can't you see that God brought these resources to you for you to use and to give away for others who need it?"

I woke up and had the distinct impression that God was going to send resources our way to use to build His Kingdom. Soon after this dream, my family and I were due to travel to the States to communicate with the churches and people that fund us to work with young people. I went into this time remembering the dream and expecting that God was going to do something significant to bring new resources our way. Within a day of arriving we were talking with some people who are close to us. They shared with us that they wanted to completely pay off our home mortgage! We had only made about 3 years of payments on the house so far. This was obviously a huge gift! It seemed clear that this was a fulfilment of what God had spoken through my dream. Now that we do not have to make further mortgage payments, we are able to release these resources to help build the Kingdom."¹²⁰⁶

AW#1 recognised that this was the first time he had acknowledged (at least) that an entity beyond himself had given a precognitive dream to him. The fulfilment in the base-line sensorium was more or less immediate, in terms of the checks that were highlighted in chapter 4, to guard against wish fulfilment.

In terms of critical analysis there are a number of aspects of this case which need to be picked apart:

¹²⁰⁶ Confidential source

• **Objections:** The dream contents were general enough to be open to a number of different interpretations:

- The flooded birth home with resources may have related to a general intra-psychic need to meet the needs of the young person requiring some trainers. The mind may have just picked up on this necessity and related it to the unconscious needs of AW#1's inner child¹²⁰⁷ memories. These could have left him feeling in want of branded trainers during his childhood.
- The birth home may have symbolised a preconscious awareness of the need for this funded minister to be able to support his family in similar fashion. This could have related to his unconscious sense of a securely provisioned childhood.
- The plan to go back to the USA to fund raise with sponsors, who were already committed to aiding him, would have been high on his mind. The inner image of the minister telling him he would be provisioned in all ways needed was simply a wish fulfilment based on expectations. They would have naturally met some fulfilment when he met his sponsors, who already were thinking of how to provision his ministry further.
- The danger of a self-fulfilling prophecy (intra-psychically and extra-psychically) being set up in this case regarding the need for more resources was high.

• **Responses:** It is recognised that these are all valid objections to any sort of precognition and communication by an entity beyond AW#1's own mind. As such the real substantive matter that seems to give a low allowance for entry into findings is that two aspects of AW#1's report seem admissible:

- The fact that the neonate family home was in the dream contents and that equipping and resourcing for further ministry was included. It probably came from unconscious feelings of insecurity compared to feelings of security from the original family home. This could have been compared precociously to obtain the same feelings to be part of the present. But AW#1 did not share this dream with anyone being approached for further sponsorship.
- AW#1 had not asked anyone at any time from his sponsors to pay his large mortgage for him. He was offered the repayment funds as a gift by a purely generous offer.
- In terms of this perspective AW#1 did seemingly have a dream that potentially had a close fit with the actual base-line

phenomena. It does seem to have demonstrated precognition coming from an entity beyond him.

In the light of the critical discussion above it is suggested that AW#1 is the poorest case for allowance into the findings so far. It does seem that there is enough allowable consideration to permit its inclusion.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1
1	Graciousness	X	X	X	X		
2	Love	X	X	X	X		
3	Veracity		X	X			
4	Providence		X	X	X	X	X
5	Omnipresence		X	X			
6	Imminence	X	X	X	X		
7	Incorporeality	X	X	X			

Analysis in AW#1's incidence is difficult given a poor measure in some important ways to make it an allowable case example. It seems that a providential action occurred in the paying off of a mortgage. The other measures cannot be included because critical objections preclude them.

AW#2

AW#2 reported a more significant Sleep/Dream sample. She is trained in the Four Steps and in understanding dream contents at much more advanced levels than AW#1. Her case makes for a good entry bar allowance because it is based on well informed reporting procedures. She is honest in the way she records what happened including her insider perspective, offering some feelings and hermeneutical insight into what occurred. She is by no means unaware of how her perspective might affect reporting. In fact it is good practice in terms of participant research, on a phenomenological level, to report as much relevant data as seems important. It is included in order to judge the likelihood of precognition (See on chapter 3). She recorded:

“My dad had a stroke on October 31, 2010 and I left a week later for the MusicBoat cruise which is a Christian cruise that hosts many popular bands. That November, on the third day of the cruise, I had listened to one of the speakers and went up on the deck to spend some time alone with the Lord and do some journaling. I was pondering the thought of what it would be like to lose my dad. The Lord clearly spoke to my heart that it was my mom that I had to prepare to lose. This shocked me as she

was healthy at the time but it also overwhelmed me as I am very close to my mother and always have been. The Lord then told me that He was taking her home. In January (2 months later) 2011, my mom was diagnosed with lung cancer. That night, I asked the Lord how long I had with her and He gave me the number 7. That was it. Not seven weeks, months, etc. However, she passed away July 4, 2011 which is the 7th month. My mom knew the Lord and was ready to go home at the age of 69. I had petitioned God to allow me to be present when she took her final breath just as she had been there when I took my first. He gave me that tremendous blessing and at 10:20 that Monday morning I knew He was there for her and I got up, put on the praise music, thanked her for her love and life and told her to let go of my hand and take hold of His. She did and it will forever be one of the most precious moments in my life, for Precious in the sight of the Lord is the death of one of His saints (Psalm 116:15). I will never be able to explain how tangible His presence and love was in that room.”

AW#2's report of the inner voice and the night time contents are remarkable. There was no sign that her mother was any more than very healthy. Her father survived and her mother died of the cancer. The details were precise precognitive factors on three specifics:

- Her father survived although his prognosis was poor
- Her mother then developed fatal lung cancer quickly following the dream
- Her mother died in the seventh month

Each of these factors seems to give strong support to an entity beyond AW#2 giving these precognitions. They offer impressive fulfilment in the base-line sensorium. Critical analysis highlights some important nuancing to how this case example is evaluated:

- **Objections:** It is vital to consider critically based objections to any phenomena under investigation. In the case of AW#2 several may be advanced:
 - The most obvious one relates to the context. AW#2 was faced with her father's poor prognosis. She was naturally grieving seeking for some sort of assurance that her God was with her father as well as herself and her mother. Hence there is the chance of a level of distortion of her perception of the circumstances given her emotional state.
 - It would not be illogical to aver that she also considered her mother's own mortality and health. How would she cope? How

would her health be affected by her father's death or by remaining alive in need of a lot of care?

- The fact that her mother did develop terminal cancer after the precognition need not imply that it really was a source beyond AW#2 that gave the data. It may have been a coincidence. It may be that AW#2 had subconsciously picked up signs that her mother was less well than normal, by way of subtle less obvious cues.

- **Responses:** All three of the above critical evaluations obviate relevant precarious data. As such the responses to them will be in terms of considering another equally as credible hermeneutical line of analysis:

- AW#2 reports being an avid journal writer and she based her case report on entries from it – during the time when she first received her avowed precognitions. This limits the possibility considerably of STM deficits, or LTM rewriting back into the earlier journaling of later interpretations. Hence these were not a factor influencing the final hermeneutical conclusion of her report.

- The two key precognitions were very specific and precisely fitted the fulfilments. The mother died and her father lived. Her mother died in the seventh month. Rapidity of fulfillment seems significant in this case.

- There was a strong numinous phenomenon of God's presence (an entity's) in the room where her mother died. This brought significant comfort to mother and daughter it seems.

- Just because objections may be raised this does not mean that they are correct. What makes this case admissible to findings is that AW#2 has been trained to recognise what is more likely to be imagination compared to allowable experiences. Moreover, precognition seems to be a better explanation for the precise details of this case study compared to other explanations found in the objections section.

- There is rarely any empirical study in a laboratory, the SPECT lab or the qualitative reporting of sociological and spiritual phenomena, that is not open to question. Indeed the difficulty facing science is Derrida's radical hermeneutics which made everything open to cultural perspectives as well as Ricoeur's phenomenal allowances (See above and chapter 1).

It seems that AW#2's interpretation fitted her context the best for her. In terms of her own perspective other considerations did not modify her faith

that God (An entity) had prepared her family in advance for the potential trauma that lay ahead of them. In terms of the dialogical mode's more holistic advances, in terms of the "I-Thou" epistemology (See on chapter 3), it is likely that the subject was best placed to judge the veracity of her own experience. Given the objections it is recognised that it seems in this case to be appropriate to suggest that some level of trust is required in order to found conclusions.

In actuality this is no different to any other piece of research that might be conducted whatever the chance that it might be repeated.¹²⁰⁸ Phenomenological studies are often not allowed into the critical academic field because they cannot be repeated in laboratory situations.¹²⁰⁹ However, this line derives from an Enlightenment perspective, rather than a postmodern greater appreciation of qualitative field studies. These take place in the realms of sociology, parapsychology, psychology and spiritual phenomenology etc (See on chapters 1, 3 and 4).

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2
1	Graciousness	X	X	X	X			
2	Love	X	X	X	X			
3	Veracity		X	X				X
4	Providence		X	X	X	X	X	X
5	Omnipresence		X	X				
6	Imminence	X	X	X	X			X
7	Incorporeality	X	X	X				X

Analysis of AW#2's case seems to have a strong correlation with veracity in the sense that the precognitions seemed to be fulfilled with a measure of accuracy. Although the number "Seven" being perceived does seem much weaker. The precognition about the mother was precise and had a close follow up in terms of occurrence. Providence corresponds to the sense that AW#2 and her mother were given knowledge in advance that prepared them for the death of the mother, and a chance to say a proper goodbye. Imminence was evident in the way that it seems that a personal conscious empathy correlated to the needs of mother and daughter. Incorporeality is evident in the sense that the entity was unseen but its presence was very much felt in the room as AW#2's mother passed away. The other measures cannot be included because critical objections preclude them.

¹²⁰⁸ Newberg, *Principles of Neurotheology*, pp. 118 – 121, 13- 132

¹²⁰⁹ Newberg, *Principles of Neurotheology*, pp. 115, 117, 136 - 139

AW#3

AW#3 is the same participant as 4S#3 (See above). Given that AW#3 is highly trained in critical and analytical phenomenology and dream analysis studies, it is suggested that his data is significant. It was noted when relating his case study in 4S#3 that researchers are permitted in the literature to report experiments they have conducted on themselves (See above). Given this allowance I permit this dream/vision data into findings.

The narrative that describes the later steps in this process of precognition is to be read with the findings of 4S#3 being, historically after the dream/vision contents of the AW#3 data. The findings in this case study did not place him in the context of planning to give up ministry at the time of their occurrence. The background to this report finds AW#3 in the first quarter of 1997. He was engaged in ministry in Oxford during this period. He relates a dream which came to have growing significance subsequent to its recording:

“I had a very impactful dream in which I found myself in the vestry of my Oxford church. I was wearing a kind of rubber flexible plastic all body suit which was actually part of my skin. It was very constrictive and was crushing the life out of me. I tried to remove it but it was impossible. I became increasingly frustrated and weakened. The Elders and the Deacons were in the room with me urging me to go out to speak to the congregation, but I just needed to escape the constriction. I called out for help to God and a gentle sparkling electrified mist of rain fell on my body and it washed off the restrictive suit as easily as if it just dissolved. I was then left in my two piece suit dripping wet and I was led out to preach. I felt utterly unable to preach to the congregation any more.

I found the dream to be so realistic that it was more tangible than my normal experience of the real world. Every time I went out and it rained I felt the wonderful liberating electrical feelings of being washed free of the constricting feelings of ministry in that church. By now I had been seriously wondering if the dream contents might relate to my ministry in that particular church – not denomination, however (As in the case of the later developments in 2000 related as 4S#3). I perceived the dream to be a possible message from God although I was also critically self-aware that it seemed to relate archetypally (See on chapter 1) to my ministry.

One month later I went with two colleagues to an Alpha Leaders training course that was being held in Cheltenham. The three of

us did not know anyone else at the conference, nor the conference facilitators and leaders. To begin the first part of the course there was a time of prayer for those who wanted it. There were over 100 of us and I was somewhere in the midst of the delegates. I did not raise my hand but remained standing with the rest of the participants. The leader who had offered prayer for those who requested it immediately upon making the offer for his prayer team to minister to those who needed it he walked straight from the front and moved directly to me. He said: 'When I saw you walking in the door this morning with the other people I had a picture (vision) of a running tap of water that was going to cleanse your ministry for new things. It will mean you moving into a new type of ministry which you are restricted from practicing at present.' He prayed for me and said some other things, but everything else he communicated was to ask God to release me into this new type of ministry. This was very unusual as the practice was not to pray for people unless they indicated they needed it."¹²¹⁰

This earlier precognition came to mean much more when the developments reported under 4S#3 took place. Indeed the AW#3 case study is remarkable as it later had attendant precognitive data. It also related to the future precognitions and occurrences as fulfilments reported under 4S#3. For all intents and purposes the AW#3 happenstances seem like clear evidence of precognition coming from an entity beyond AW#3 (Case study). It is important to critically analyse these outcomes in the context of objections which might be raised:

- **Objections:** Feedback that has formed the critical evaluations of this section has come from dialogue with other critical practitioners experienced in this field. Here are the main considerations:
 - AW#3 is too close to the research to be a participant. However hard he tries to overcome intrinsic personal perspectival biases his reporting will be flawed by his need to verify his own experience. Insider views are notoriously flawed because they lack objectivity.
 - AW#3 may be unconsciously tempted to falsify his STM's and LTM's of reports reading future re-definitions back into his reported data.
 - He may have subtly and unconsciously engineered circumstances to act as wish fulfilment in terms of self-fulfilling prophecies.

¹²¹⁰ Participant's name A. R. Hardy
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- He may have given subtle cues to the leader of the Alpha Conference that he wanted praying for.
- What seems to be evidence of precognitions are actually just examples of Jungian synchronicity or simple coincidences.

- **Responses:** These objections are important to consider. They do include valid judgments which have been considered carefully. It is possible that AW#3 manipulated data:

- However, AW#3's case is no different in substance in terms of critical evaluation than AW#2's. Reports of phenomenology are allowed into critical qualitative sociological investigations. This includes reports made by those whilst meditating or speaking in tongues observed in Newberg's et al, SPECT laboratory (See on chapter 3).

- Insider views are permitted as part of participant research methods by cultural anthropologists and sociologists (See on chapter 4).

- AW#3 has reported the basic data of what happened in the dream (And interpretations at the time) and then at the Alpha conference. His interpretation has never changed on these findings.

- It seems that the picture/vision of the leader was just too specific and too nuanced as to bring specific texture to the previous dream. I did not report it to him as he related the interpretation of his picture for me. It specifically and logically seemed to fit as a precognitive confirmation of my previous dream in a remarkably close manner. This argues powerfully for congruence that should be allowed as real phenomenal evidence for the findings of this study.

- It was not that AW#3 had engaged in wish fulfilment or self-fulfilling prophecy as he had not reported any of this dream to the leader. The argument of coincidence would seem to be a possibility. The close logical connection of the dream to the picture seems too close and specific related to each other. It seems to aver, a simple synchronicity that does give further rational evidence in support of precognition coming from an entity beyond AW#3. Trust that findings can mean either coincidence or verified data in support of my thesis will always remain part of any study not just this one. Even repeatable laboratory experiments that analyse different facets of previous findings, do come up with variations which are often not as fully reported, or that are accounted for by other explanations that

seek to uphold one scientific model, when it is challenged by another.

For instance, Newtonian Physics gave way to Relativity Theory.¹²¹¹ The EPR effect thought not to be possible by Einstein has now been possibly subverted by findings that demonstrate it is a real effect.¹²¹² In the same manner numerous investigations into dream and vision contents seem to have verified precognitive fulfilments in the so called real world (Base-line sensorium). They seem to uphold the real confirmed allowance of them being given verified status (See on chapter 3). They just look like real findings of an entity beyond the self inspiring data. The dream studies discussed in chapter 3 demonstrate this finding at 9% (See on chapter 3).

In the light of critical responses to objections it is argued that AW#3 gives immediate testimony toward an entity revealing dream contents to him. They then found confirmation in the picture/vision data later experienced. Moreover, the developments in the year 2000 demonstrated that 4S#3's case study is directly confirmed evidence, from an experienced trained self-aware practitioner of the inner voice and dream analysis in support of the thesis.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3
1	Graciousness	X	X	X	X				
2	Love	X	X	X	X				
3	Veracity		X	X				X	X
4	Providence		X	X	X	X	X	X	X
5	Omnipresence		X	X					
6	Imminence	X	X	X	X			X	X
7	Incorporeality	X	X	X				X	X

Analysis of AW#3's case usefully correlated precognitive content with an affirmation in the second precognition that transpired at the Alpha training event. There was an impressive correspondence between the original dream of AW#3, then the vision contents of the Alpha training leader and his following words of knowledge that answered to the meaning of AW#3's dream. This means that veracity was established by congruence between contents. Providence was evident in terms of the way that the dream AW#3 had, actually corresponded to its confirmation and clarification of

¹²¹¹ Clayton and Simpson, pp. 131, 140, 164 – 166, 367

¹²¹² <http://www.sciencedaily.com/releases/1999/10/991005114024.htm>, 04/03/12, 14:53

meaning in what the Alpha leader shared with him. Imminence in the very personal nature of what seemed to be a close interest of the averred entity with AW#3's need, for interpretation and confirmation of his dream, seemed to be corroborated. Incorporeality was evident in the way that AW#3 and the Alpha leader had closely corresponding dream/vision data. The entity which provided them could not be seen but his presence could be witnessed. This was obviated by the knowledge and understanding that it imparted to AW#3. The other measures cannot be included because critical objections preclude them.

AW#4

It has been a privilege to review many prospective case studies that have been sent to me during this whole process of critical analysis. People have been very open in what they have shared. Some of the reports have been moving because they have come from very private and personal events. One elderly lady shared a vision which fits well within the precognitive field. It is quite remarkable. In fact it is hard to judge whether what this lady saw was actually a vision or something else. She speaks of it as having visionary content and for that reason it is included. She iterated:

“Seeing The Spirit Leave The Body At Death – A Testimony of the Power of Vision to Bring Peace.

On March 18th, 2011 my husband and I celebrated our 50th wedding anniversary. Then on March 24, 2011, he celebrated his 77th birthday.

Then on April 4th, while he was in the hospital, the doctors told my daughter and I that his kidneys had totally shut down. They also told us he could be like this for 3-5 days before dying. One of the nurses said to me that we needed ‘to let him go.’ I told her in return that “No one in our family had been holding on to him because we had all known he wanted and looked forward to going home to be with Jesus.’

I stayed beside him and about 6:30am I moved from his beside to try to rest on the recliner beside his bed. I was trying to get comfortable when I felt I should turn and look at him.

Just as I turned, he sat up and I saw a vapour rise up from him and go up to the ceiling and then his body fell back to the bed and all became quiet and peaceful.

I immediately went to his side and I knew he was gone. I fell to my knees and was just thanking the Lord for taking him home from all his suffering. I was not crying but totally at peace.

I then called the nurse and they all came. Later talking with our doctor she said that this experience was called “The Lazarus Effect.” There is no doubt in any of my families’ minds, or in mine that he is at home with Jesus.

At the funeral there were about 85 people there and more than half came up to me and told me it was one of the most peaceful funerals they had ever attended.”

“The Lazarus Effect” is seemingly often reported by people attending terminally ill relatives in hospices and terminal care units.¹²¹³ Hope Price relates evidence in her book of Angels to this effect.¹²¹⁴ It may seem strange to reference such a book in a serious academic thesis. It seems relevant to mention reports of real people who have shared their most meaningful experiences in books like this. To encourage those who have a simple faith not seeming to need to engage in serious critical analysis of what they share.

AW#4 had the vision of this mist leaving her husband’s body. It appears that when he sat up in bed he was almost expressing a resurrection posture (Hence the Lazarus Effect). The “vapour” going to the ceiling is interesting given that those that report NDEs often speak of seeing themselves looking down on their expired remnants.¹²¹⁵ The particular precognition in this instance was to realise that her husband’s spirit had left his body. The fulfilment was the confirmation he had passed away. The report of peace is also common in the literature when NDE reports are made.¹²¹⁶

In terms of critical analysis it seems that a hallucination might be suggested. This would derive from those that do not accept that an entity beyond the self can actually provide real comfort based on a real spiritual dimension that exists beyond the base-line sensorium. Another objection might be that AW#4 was partially asleep at the Alpha Wave catalytic level. Perhaps she had captured a dream fragment that she had mistaken for her husband’s essence leaving his body. Both options seem plausible.

¹²¹³ <http://www.voanews.com/english/news/africa/decapua-aids-lazarus-effect-9dec10-111605079.html>, 04/03/12, 14:55

¹²¹⁴ Price H., *Angels True Stories of how they touch our Lives*, London: Pan Books, 1995

¹²¹⁵ Zaleski C., *Otherworld Journeys: Accounts of near-death experience in medieval and modern times*, Oxford: Oxford University Press, 1987, pp. 124-125

¹²¹⁶ Zaleski C., *Otherworld Journeys: Accounts of near-death experience in medieval and modern times*, Oxford: Oxford University Press, 1987, pp. 124-125

However, she is very clear that she was awake at the time of the event and this is equally plausible. She had really turned and saw her husband sit up and the “mist” going up from him to the ceiling. Normally arguments about plausibility tend to try to discount the subject’s report of what they may have actually witnessed as something beyond themselves. A critical realist approach would tend to allow for the most likely explanation. This is where perspective plays such an important role in logical and rational analysis. Enlightenment rationalism was essentially naturalistic and demystologising in nature.¹²¹⁷ It was a kind of Baconian construct of empiricism which it naïvely construed.¹²¹⁸ Hence the assumption was that for advanced moderns the myths of a bygone age of ghosts, spirits and supernatural beliefs were simply non-sophisticated.

Postmodern re-evaluations would put personal spirituality back as a possibility. The allowance of real affects, are more readily regarded to underpin reports of the numinous and phenomenological.¹²¹⁹ Taken from this perspective it is quite reasonable for a believer in God, and in life after death, to actually have just as much allowance toward a veritable case for serious evaluation, as a non-supernatural interpretation might supply.

Moreover, it may be that she actually saw a vapour leave her husband’s body. It could have represented his non-physical spiritual component. In this sense it might be said that there is possible evidence that Paul was quite right to speak of human’s having “a spirit.”¹²²⁰ In similar vein to his God being described, as an unseen “Spirit,”¹²²¹ or essence that permeated the whole of creation seems to be supported.¹²²² If this is right then Susan Blackmore is quite mistaken to aver that the reality of a self just being an illusion, might need to do some serious rethinking of her position.¹²²³

She presently claims that people are self-deceived by their brain’s into believing they are real singular individuals.¹²²⁴ If the human self really has an integral spirit which needs the body to make it a complete living soul, able to interact with others in the base-line sensorium (Hebrew שֵׁפָרָה),¹²²⁵ then it seems to indicate that the self-spirit is actually in possession of a

¹²¹⁷ McKim D. K. (Ed), Dictionary of Major Biblical Interpreters, Downers Grove: IVP Academic, 2007, pp. 62, 77, 79, 211, 261, 263, 265 – 266, 446, 673

¹²¹⁸ Hesse M. B., “Francis Bacon's Philosophy of Science”, in A Critical History of Western Philosophy, ed. D. J. O'Connor, NY: 1964, pp. 141—52

¹²¹⁹ Flanagan K. and Jupp P. C. (Eds), A Sociology of Spirituality, Farnham: Ashgate, 2010, pp. 31, 176

¹²²⁰ Romans 8:14 - 16

¹²²¹ John 4:20 - 24

¹²²² John 3:8

¹²²³ Foster C., pp. 55, 159, 160 – 161, 162 163, 245, 258, 259, 260, 261, 262 – 263, 279 – 280, 304

¹²²⁴ Foster C., pp. 55, 159, 160 – 161, 162 163, 245, 258, 259, 260, 261, 262 – 263, 279 – 280, 304

¹²²⁵ Genesis 2:7, 8

body in the matter-space-time universe. This makes a lot of sense in terms of Buber's "I-Thou" interaction with other "Thou's," including the ultimate "Thou".¹²²⁶ It also offers a deeper insight into the epistemological challenges faced by object relations theory,¹²²⁷ as it suggests that there is a real Cartesian (Theatre) self, observing the world as a "spirit" from within the material body.

For instance, the $E=MC^2$ ¹²²⁸ paradox makes matter-energy/body-spirit a reality (See on chapters 1 and 3). Hence the individual has a real essence as a self. The "spirit" component is at the core (In the Scripture resident in the heart). God's Spirit communicates with the human spirit.¹²²⁹ The self-spirit is an entity in its own right designed into the human Trinity of Body-Mind-Spirit¹²³⁰ iterated by Paul.¹²³¹ Hence the self-spirit as an entity that leaves the body at death going back to God would seem validated.¹²³² The Ruach going home to be with God "out of the body,"¹²³³ obviates that the human spirit is an entity in its own right in biblical terms. It gives support to the divine-Spirit-essence that communicates with the entity that Christians term God's Spirit.

Therefore, AW#4 may lend support to the precognition of her husband's spirit leaving his body at death. It was probable confirmation that his spirit had joined with the Holy Spirit in its journey to rest with God until the eschaton. What it is vital to recognise is that for Jesus and the Jews of Second Temple Judaism, when the kingdom finally arrived, people would not be taken to an ethereal heavenly realm. All those "spirits"¹²³⁴ at rest with God would once more be given real resurrection bodies participating on a renewed earth.¹²³⁵ In other words renewed incorruptible bodies¹²³⁶ would be transformed in the real sense of the Hebrew שֹׁפָר as Body-Mind-Spirit organisms. Wright argues robustly for this view averring that the aim is not to end up a disembodied Hellenised spirit. Instead the שֹׁפָר was to once again become a Body-Mind-Spirit entity to share in community with social Trinity and its people.¹²³⁷

¹²²⁶ Buber, p. 39

¹²²⁷ Cardwell M., Clark L. and Meldrum C., pp. 46, 524, 525, 553, 561

¹²²⁸ Clayton and Simpson (Eds),

¹²²⁹ Tipler P. A. and Llewellyn R. A., Modern Physics, W. H. Freeman and Company, 2003, pp. 87–

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¹²³⁰ 2 Corinthians 7:1

¹²³¹ 2 Corinthians 7:1

¹²³² Ecclesiastes 12:7

¹²³³ 2 Corinthians 12:2

¹²³⁴ 1 Thessalonians 4:14

¹²³⁵ 1 Corinthians 15: 52

¹²³⁶ 1 Corinthians 15: 52

¹²³⁷ 1 Corinthians 15: 52

It may rightly be challenged that my interpretations have coloured proper phenomenological critical analysis. I would agree. In this particular instance I have asserted a counter-right toward spiritual investigation.

I assert that an anti-supernatural demythologising domination system has for too long been given the right to undermine spiritual investigation. It has done so by arguing for a supposed objectivity of distancing which has functionally really been a subtle cover up strategy. It has sought to do this to get its way by maintaining modernism's humanistic and naturalistic agenda (See on chapter 1). I simply challenge this incipient agenda by asserting that this hermeneutic has been given too much power.

It does not allow for a spiritual hermeneutic and perspective to offer its own interpretation of data. Challenging the current carefully veiled more hidden agenda of modernism's pretence, at being objective, with any other hermeneutic being subjective is plainly inaccurate.¹²³⁸ Derrida and Ricoeur have radically challenged the hermeneutics of objectivity in their own inimitable ways (See on chapter 1). There is no true objectivity. Everything is perspectival and equally allowable to be interpreted in the context of the hermeneutical narratives that found any given world-view.

This is difficult to swallow. However, it has once again opened up the debate concerning the nature of reality, as differing cultures interpret it.¹²³⁹ It has not denied objectivity as much as challenging the underlying hermeneutics and epistemologies of any one view. In other words the world is open for multi-lateral investigation once more. Rather than the unilateral dominance exercised by a harmonising Enlightenment former world-view. Gunton has suggested it will end up destroying the humanity it has so much tried to give an individual identity to, at the expense of the one, the three and the many.¹²⁴⁰

Gleik's chaos theory (See on chapter 1) has opened the multi-lateral world of complexity that does seem to resonate with a larger organism of reality. It potentially harmonises communities as systems rather than reductionism toward individualism and eventual nihilism. In order for future research to mean anything it will need to be multi-nuanced by allowing for types of objectivity-subjectivity-perspectives. They will need to be more realistic of how systems and organisms inter-relate. They tend to do so as complex systems not as quantum singularities which Platonism made Theos to be –

¹²³⁸ Sheldrake R., The Science Delusion Freeing the Spirit of Enquiry, London: Coronet, 2012, Chapter 11

¹²³⁹ Sheldrake R., The Science Delusion Freeing the Spirit of Enquiry, London: Coronet, 2012, Chapter 11

¹²⁴⁰ Gunton C. E., The One, The Three and the Many God, Creation and the Culture of Modernity, Cambridge: Cambridge University Press, 2005, Chapter 1

unable to move or be moved (Aristotle).¹²⁴¹ God as social Trinity, in terms of Cappadocian perichoresis, inter-penetrates all of the infinite complexities of his creation (See on chapter 7). It may do so by sharing its creativity with its creatures. Hence missional and philosophical theological epistemology and hermeneutics can liberate creatures made in the image of Trinity. This is engaged and researched as the phenomenology of all reality in the light of interpenetration and inter-relatedness. They may do things in this manner rather than modernism's reductionism which will lead to the nihilism of a dead passionless singularity.

Human's bearing the stamp of Imago Dei have been driven by the passion of exploration not to become reduced non-entities. Rather to become increasingly complex creatures sharing all of the infinite permutations of social Trinity's imagination and creativity (See on chapter 7). Hence Imago Dei means that mankind seems to have been made to research diversity, not to reduce it to non-entities without being or passion. Instead the aim might be to discover how to become more creative and imaginative by appreciating multi-narratives. These may lead to greater complexities and growth within affirming loving communities with fellow beings (See on chapter 7). Modernism sought to reduce everything to a singular theory of everything as an overarching metanarrative.

Postmodernity offers a new world of complex multi-narratives (See on chapter 1). In this sense research will no longer be conducted in terms of Hellenised dualities but in multi-plex permutations. These can engage multiple perspectival hermeneutical appreciations in order to try to affirm the complexity that founds all community. In Trinitarian terms this type of research method needs to be based on the Agape of service. This would seem to seek to formulate and share in the increasing wholeness of community life, with God and his people.

AW#4 launches this aspect of epistemic appreciation of differing interpretations of possible understandings of her experience. Considered in the light of the Cappadocian settlement perichoresis defines research to be a dance looking at infinite faces of the diamond of community and complexity. The whole universe may be founded on complexity. It may have been created to be sustained and imaginatively hued into ever more nuanced designs. Humanity in this context is made to be sharers in creation in community and relationship with social Trinity and each other (See on chapter 7). Hence missional and spiritual philosophical theology

¹²⁴¹ Gunton C. E., The One, The Three and the Many God, Creation and the Culture of Modernity, Cambridge: Cambridge University Press, 2005, pp. 17, 58, 80, 108
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has been given a small launch which later development of thought will need to explore.

What seems to be somewhat evident from this brief discussion is that Modernism sought to reduce everything to the singular leading to nothing meaningful. God cannot be found in that realm. Neither can it be inherited with hermeneutics. There is no meaningful exploration to be achieved in this tantalizing field that quantum physicists are realising is far more counter-intuitive, than human meaning making can fathom out for the most part.¹²⁴² An infinite field of multi-narratives, replacing the reductionist singularity of empiricism and rationalism's need to be in control, liberates the human Imago Dei to go down the scale to understand the construction of complexity. Even more so it may ascend up the infinite scale of complexity because it is suggested this is where God is beckoning postmodernity to travel. It needs to go beyond utilising Bauman's liquid¹²⁴³ modernity heading toward obliteration. It rather seems to require a Cappadocian imaginative exploration of infinite complexity. This seems to suite the Imago Dei's creation after the heart of social Trinity, in community, with every level of reality.

It may have started with a singularity moving toward an infinite creative networking with creatures that share as co-creators.¹²⁴⁴ This seems to aver perichoresis of all of the resources of infinite God on offer to creation in congruence with the cosmic Christ.¹²⁴⁵ However, in line with Flett¹²⁴⁶ I argue that God has never been a singularity although the stuff of the present universe may have started as one. God has always been ontological, imminent and economic Trinity in its prime factorization (See on chapter 7).

¹²⁴² Clayton and Simpson (Eds), pp. 64, 331

¹²⁴³ Bauman Z., Liquid Modernity, Cambridge: Polity, 2011, Chapter 1

¹²⁴⁴ Shapiro S. L. Teukolsky S. A., "Formation of naked singularities: The violation of cosmic censorship", Physical Review Letters **66** 1991, (8): pp. 994–997

¹²⁴⁵ Romans 8:30 - 39

¹²⁴⁶ Flett J. G., The Witness of God The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 1 and 2

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4
1	Graciousness	X	X	X	X					
2	Love	X	X	X	X					
3	Veracity		X	X				X	X	
4	Providence		X	X	X	X	X	X	X	X
5	Omnipresence		X	X						
6	Imminence	X	X	X	X			X	X	X
7	Incorporeality	X	X	X				X	X	

AW#4's experience seems to particularly correlate her precognition to a providential entity. It probably provided her with a precognition to see her husband sit up in bed with his spirit departing. The report of a feeling of God's presence in the room had a sense of numinous affectation surrounding it. It also came with the sense that this God was personally with her husband and herself. The other measures cannot be included because critical objections preclude them.

AW#5

AW#5 is experienced in a practice which their church terms "Faith Picturing". Essentially this seems to resonate with a form of Alpha Wave induced focussing that looks for a view of what is believed to be happening in the spiritual unseen dimension. AW#5 reports how she utilises this practice for personal insights into what her God is doing in her life, as much as with others she prays for that need healing. Her case examples merit inclusion in findings as they represent how visualisation is considered to "release" her God's power to catalyse salugenesis. She comments:

"Thought I'd get this on paper. During the "Go Natural" kick-off seminar (a Christian health seminar), when we prayed for healing, I came forward for prayer for environmental sensitivity. The prayers involved the use of faith picturing. I'm ecstatic to say that the majority of things that used to give me extreme headaches, no longer bother me at all. (I still can't handle scented candles, but with the junk they put into them, I'm not sure I want them around anyway.) During prayer, I saw Jesus standing in front of me, with his hands spread open. What looked like lightning was coming out of his hands and going into my body. It was like I was outside myself looking on, and I disappeared in what looked like a brightly glowing white bag. Suddenly, it burst, and there I was - only I was transparent. I had a body, but it was sort of see-through, kind of like holding a thin sheet of paper up to a light. There were no blemishes in my body anywhere, no dark spots, I was clean."

AW#5's experience is non-remarkable in the literature that reports findings. Visualisation of Christ and what he is doing in the unseen dimension is a common practice, used by most charismatic third wave Christians.¹²⁴⁷ The termination of her headaches as a reported outcome of prayer for healing demonstrates the effectiveness of this approach. The precognitive element was that she saw that she had been healed of her headaches and they really did stop.

It is also significant that she reported what seemed to be an ecstatic AUB genre of experience in which she was standing outside herself and saw what was happening (See on chapter 3). This is important because it aligns with the reports of the monks and nuns in d'Aquili's and Newberg's SPECT investigations (See on chapter 3). She seems to have entered into a hyper lucid state where the boundaries between the world and herself merged into a whole.

Given Newberg and d'Aquili concluded that the only thing which can be said about any sense data, perceived by the brain, is that "Compelling presences" make humans believe that what is happening is a reality. It would seem that AW#5's experience fits into this broader hyper lucid perceived reality. It is arguably just as real as the base-line sensorium (See further on chapter 3). As was argued in chapter 3 the hyper lucid world is often reported as feeling more real, crisp, veritable than the base-line world of the material sensorium.

Hence AW#5 demonstrates how her "Faith picturing" dialogues closely with this research data. It is a good example of how this approach can be part of the waking world, in which participants remain in control of their minds. They also allow themselves to look beyond what might be termed the physical world that is normally perceived by the five senses.

Her evidence does not cease. She also related how "Faith picturing" has led to some remarkable healings (Spontaneous remissions – see above):

"I wanted to bring you up to date on what has happened over the last week or so with respect to the healing ministry in our area. On Sunday night there was a service. On Tuesday night, we went to church and then last night was at another one.

One of our elders gave a testimony that the month before he came for prayer the doctor had said that he would need a total

¹²⁴⁷ <http://www.rapidnet.com/~jbeard/bdm/exposes/wimber/john.htm>, 04/03/12, 18:53
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knee replacement. He had scheduled all of the necessary time from work and rehab time. All of the plans were made and then he decided to come to the service. Something that I said caused him to believe that God would heal his knee. During the ministry time, he came forward and was prayed for. He then went to his doctor and was told that he didn't need a knee replacement and the only thing the doctor could find was inflammation in the knee.

A woman came forward at the service. She was scheduled to have a complete hysterectomy. There were two cysts that were causing her terrible pain. Both her mother and grandmother had cancer -- one cervical and the other ovarian. The doctor was quite concerned because of the "family" history. He told her that she needed the surgery [as the cysts were a high risk factor for cancer]. She came on Sunday night and I prayed for her. After prayer I asked her to do something that would have caused her pain. She had pain going up and down stairs. So much so that she could only go up two stairs at a time. So in the sanctuary, I asked her to go up and down the stairs in front. As she did, she realized that all of her pain was gone. She didn't feel anything during the prayer time only that I told her that she was healed. Still not being sure what had happened, she went ahead to her doctor appointment on Monday. Her oncologist did a complete examination and told her that there was no reason for her to have surgery -- she was totally healed."

AW#5 uses "Faith picturing" when praying for people to be healed. Like other practitioners she bases the way she prays for a participant on what she seems to see happening in the hyper lucid ecstatic terrain of her reported unseen world. She does not always relate the precise details of what has led to a person's recovery. The two samples demonstrate the outcomes. In both the elder's case and the woman's there were properly founded clinical investigations that had made the need for surgery crucial. The repair to the knee and the disappearance of pain, and the polycystic ovaries disappearance was a real affect. It was attested to in the base-line sensorium upon further comprehensive medical investigation.

Critical analysis could raise objections on medical grounds to these instances as some kind of spontaneous remissions or placebo. The repair of a physically damaged knee joint could be more readily explained as a misdiagnosis. It may have come about because it was difficult to make proper examination because of the inflammation and swelling it presented with. In the case of ovarian cysts these are normally examined

ultrasonically.¹²⁴⁸ There is normally a long history of them being in particular families by inheritance.¹²⁴⁹ Other indicators are the growth of facial hair,¹²⁵⁰ irregular periods, discomfort and pain in the lower stomach, difficulty conceiving, pain when having sex, etc.¹²⁵¹ Surgery is mostly a last resort option meaning the removal of the uterus and one or both of the fallopian tubes, depending on cyst formation.¹²⁵² The heightened risk factor with a family history of cancer can be a significant contra-indicator to not take action with radical ectomy.¹²⁵³ In short this woman had been through all of the palliative measures that could be applied over a period of time.

She would not have been recommended surgery unless things were severe and ripe for action. Her oncologist following standard good practice guidelines would not have declared her to be healthy after thorough further investigation if she still had cysts. She was confident enough to declare that his examination amounted to her being healed. Spontaneous remission is the normal term used by most expert consulting doctors and surgeons. AW#5 and the woman agreed that it amounted to healing.

It is argued that AW#5 is an excellent case study in support of another approach to health care. Modernism had people going to the professional doctor and medical class as their priests and healers. Postmodernism is open to people seeking alternative approaches and therapies for healing, as well as the recognised medical classification. In terms of spiritual and missional theology I would suggest that the Christian community needs to return to the type of effective healing often witnessed among charismatic and some non-charismatic Christian groups. It is not to suggest that people do not go to their doctors as well. God does not always heal it seems utilising more supernatural means (if this word can be used anymore as I think that what is termed natural and supernatural are all holistically inherited by God – hence making the distinction meaningless in postmodern terms). I would propose that medical expertise is equally as valid as prayer for healing as a methodology.

¹²⁴⁸ http://www.emedicinehealth.com/ovarian_cysts/page5_em.htm, 04/03/12, 18:57

¹²⁴⁹ <http://www.gynob.com/cysts.htm>, 04/03/12, 18:59

¹²⁵⁰ <http://symptoms.rightdiagnosis.com/cosymptoms/facial-hair-growth/ovarian-cysts.htm>, 04/03/12, 19:03

¹²⁵¹ <http://symptoms.rightdiagnosis.com/cosymptoms/facial-hair-growth/ovarian-cysts.htm>, 04/03/12, 19:03

¹²⁵² <http://symptoms.rightdiagnosis.com/cosymptoms/facial-hair-growth/ovarian-cysts.htm>, 04/03/12, 19:03

¹²⁵³ http://www.emedicinehealth.com/ovarian_cysts/page5_em.htm, 04/03/12, 18:57

And that is the substantive issue I believe. One is not more effective than the other, but both are equally effective. Both should be part of a new type of holistic medical practice which many doctors are now embracing.¹²⁵⁴ It recognises the real benefit of prayer and other approaches. These are not part of modernism's high claims to sole allowance to heal people. From a missional perspective the Christendom time warp bound churches, which do not practice healing prayer, have allowed themselves to have become secularised, held captive to Enlightenment ideology.¹²⁵⁵

The emergent Pentecostal paradigm and the new 4th Wave are once again embracing this holism (See on chapter 2). The postmodern secular world is seeking what is beyond Modernism's sterility and clinical impassive persona. The churches that are still stuck in the Enlightenment's prolegomena have made postmodern people not turn to them to seek God or his aid.¹²⁵⁶

Postmodern people have turned eastward because the church has too often been functionally locked away in its secularised sacred space.¹²⁵⁷ It has claimed to represent the Christ who came to save (heal) the whole cosmos. In actuality they seem to remain functionally impotent to offer real help. This is because they do not understand how to effectively enter the world of the hyper lucid and AUB terrain with its specific demonstrable affectation.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5
1	Graciousness	X	X	X	X						
2	Love	X	X	X	X						X
3	Veracity		X	X				X	X		
4	Providence		X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X							
6	Imminence	X	X	X	X			X	X	X	X
7	Incorporeality	X	X	X				X	X		

AW#5 has been noted as non-remarkable in the sense that many Christians express very similar precognitions related to healing ministries.

¹²⁵⁴ <http://www.policymed.com/2011/08/modern-medicine-vs-alternative-medicine-different-levels-of-evidence.html>, 04/03/12, 19:07

¹²⁵⁵ Robinson M. and Smith D., *Invading Secular Space Strategies for Tomorrow's Church*, London: Monarch Books, 2009, Chapter 1

¹²⁵⁶ Robinson M. and Smith D., *Invading Secular Space Strategies for Tomorrow's Church*, London: Monarch Books, 2009, Chapter 6

¹²⁵⁷ Flanagan K. and Jupp P. C., *A Sociology of Spirituality*, Farnham: Ashgate, 2010, pp. 4 – 6, 8, 31, 154 – 158, 176

Vision or dream data are part of the process that aids prayer for fulfillment and healing. The sense of love as service for her answered prayers and the healing of the elder and the woman's ovarian cysts, seem to indicate service from the averred entity. Providence was also evident with the corresponding healings that followed on from AW#5's precognitive guided prayer for healing. Imminence as the sense of a personal entity being correlated to AW#5, corresponded to her own precognitive vision of Jesus healing from environmental sensitivity. He was experienced as personally and relationally in touch with her need for his help. The other measures cannot be included because critical objections preclude them.

Summary Conclusions

The critical findings of AW#1/2/3/4/5 have demonstrated the fundamental difficulty with reported phenomenology. It relates to the perspectival aspects of each person's own hermeneutical perceptions and the way they report them. It will always be possible to critically object any finding that is made. Whether it is part of repeatable experimental findings that can readily be engaged, or if it be unrepeatable qualitative data that relies on a one off report of phenomena, repeated in similar vein among other test subjects. However, critical realism to some extent rescues the various sciences by suggesting that the narratives that make for the founding stories of any hermeneutical cyphers need to be understood, in order to properly comprehend a given set of findings. This has to occur in the light of a specific world-view that broadly shares the same prolegomena. The difficulty is that as with ethnocentrism, there is a similar uni-focal lens. It too often makes for a unilateral claim that only repeatable experiments are verifiable in order to obviate testable findings.

In actuality AW#5 does give repeatable data in terms of approach. It seems to lead to measurable benefits that strongly indicate that precognitive "Faith picturing" data is coming from an entity beyond herself, catalyzing healing. It may be objected that the latter conclusion is not merited as it cannot be demonstrated that what she claims to see Christ doing in the unseen dimension is actually a reality. However, Newberg and earlier, the late d'Aquili, challenged the perception of the whole sensorium. They did this in terms of the seen and unseen in the physical and transcendent terrain. To become part of an unitary set of "Compelling presences" (See on chapter 3). They were actually unequally perceived to be real. The reason for the lack of equity is because the hyper lucid AUB territory is sensed as more real than the base-line sensorium (See on

chapter 3). They both admitted to the problems this finding creates for Enlightenment Rationalism's claims to truth. This verity seems to be obviated by concrete physical realities – which themselves are no more than founded on “Compelling presences” sensed by the five senses to be real (See on chapter 1). What this all indicates is that everything is based on trust that these “Compelling presences” are real, in the base-line sensorium under investigation. This includes the traditional scientific material topos.

However, because everything is just based on “Compelling presences,” It seems at the same time to describe the unseen dimension being sensed as more real and veritable than the base-line sensorium. This means that it is now allowed into the critical scientific field in laboratories (Like SPECT). It has also arrived in University sociology, psychology, physics, philosophy, theology and religion departments. My version of spiritual and missional philosophical theology and phenomenology has an equal right, to claim such entry and I assert it. I do this because it has real demonstrable benefits to be perceived in the base-line and hyper lucid sensorium as allowable.

The evidence in this section has demonstrated the real benefits to AW#1/2/3/4/5 coming from their experiences. It was advantageous to them psychologically. It aided others to find healing from pain and from underlying conditions. Causal factors, such as ovarian cysts, disappeared upon further investigation. Precognitions met with measurable effects in the base-line sensorium.

It really does seem that an entity beyond the minds of the participants was active in providing precognitions which the human brain seems designed to perceive (See on Newberg chapter 3). It is not itself (The brain) responsible for producing, but rather interpreting them in light of each subject's founding narratives. As Foster is reported to have declared in chapter 3, for those who do not like these findings it would be advisable to steer clear of Newberg's SPECT lab or my findings. The numinous and the phenomenal are real categories in this terrain. They are not just written off with reference to some kind of penpops philosophical fables that claim the material world is the only place that is real. Dawkins has been one such purveyor of this older Modernism prolegomena (See on chapter 1). Postmodernism is ready for something new it would seem (See on chapters 1 and 3).

T#1/2/3/4

In this section the findings from “T#” sub-category will be considered. This classification is represented by participants that utilize glossolalia as one of the practices, to catalyze an appreciation of the prophetic interior **ἄῤῥ** phenomena. For those who are experienced in this discipline it is often hard to distinguish between a prayer offered in tongues with what might also be termed a more normal prayer. Part of the reason for this is because even more normal prayer rhythms can actually be a lot like praying or speaking in tongues. The known language and an unknown language (Glossolalia) can flow together in any given prayer time.¹²⁵⁸ For instance, the current researcher has prayed in tongues for many years and often switches between English (His native language) and glossolalia. In the case of Christians who come from the Pentecostal and charismatic tradition, it is evident from joining in prayer times shared with them that they pray in their native tongue, as much as in the genre studied by Newberg (See on chapter 3). Indeed in a house church I attend this interplay is evident among those who engage in the discipline.

Given the critical discussion of Newberg’s findings in chapter 3, it would seem warranted to suggest that there is at least a strong possibility, in his view, that an entity beyond the tongues speaker’s own neurological hardwiring catalyzes it. It seems to be communicating from beyond participants mind’s capacity to produce the affect solely (See on chapter 3). It seems from the discussion in chapter 3 that there is a growing consensus that precognitive data could be evident particularly in sleep studies. However, as I have argued already it may be that Glossolalia, Sleep studies and the Four Steps all share an affinity that catalyzes Alpha Wave (AW) brain states. These are associated with dreaming (REM), Meditation (Waking States) and Contemplation, waiting for the spontaneous inner intuitive voice evidenced among participants (See on chapter 3).

Therefore, glossolalia seems to close down the critical deficits of the prefrontal lobe of the brain (See on chapter 3). It probably allows a greater openness to the world beyond the “I” toward a more significant seeking the greater “Thou” (See on chapter 3). The role of the Thalamus has been recognized as the gateway modal of the brain that becomes more allowing toward AUB phenomena. This happens in those who are catalyzed by AW states (See on chapter 3). Hence critical analysis will focus on precognitive data that has been reported.

¹²⁵⁸ See on Acts 2:1 – 5; 1 Corinthians 14:13 - 17
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T#1

T#1 is a national leader in a well-known country that the researcher is acquainted with. The context which this report derived from was a large Christian festival with numerous participants. T#1 is known for integrity. Here is an account of what occurred. The researcher was a participant at this event. Hence he is making this report based on participant observer mode:

“T#1 had finished speaking at one of the sessions and a time of what is termed ministry began. This involves offering prayer for people who have various needs at the end of a service. Often people pray in tongues during these times and some remarkable things happen (For instance some obvious healing that is un-mistakable to actually witness). I was standing at the back of the facility in which the following phenomenon occurred. T#1 was on the rostrum still at this time and he was praying normally. Others were also praying for people around the facility. T#1 prayed in English and occasionally in tongues. After the time of prayer had been under way for about 3 minutes people were leaving in small numbers. One man who had been at the front of the hall who had come to the event (From a former Eastern block country) noticeably got up and walked out of the hall quite quickly. T#1 had not seemed to notice him leaving but as he (the man) got close to the exit T#1 was praying in tongues over the microphone again. There was no noticeable change in his voice either in tone, volume or modulation. However, the man just about to exit turned round and he had an expression on his face which was evidently one of surprise. He stopped and listened for a few moments longer and then walked even more quickly to the rostrum. It was quite a long way from where the exit was positioned. About 12,000 people were in the main worship area so he had to thread his way as quickly as he could through people standing in the aisles etc.

He tried to get the attention of T#1 and eventually he was recognized. T#1 later shared what had happened much to his surprise. Apparently the man who was leaving said that he had come to the event to see what happened at it and to benefit from some seminars as well. He was a church leader in his home country and was rather skeptical about the so called gifts of the Spirit including glossolalia. He had generally resisted experimenting with it himself because he came from a Reformed Cessationist Ecclesiology.

As he had reached the exit he had heard T#1 distinctly speak some rather ancient words exactly phrased of a family eulogy that was centuries old. The whole short eulogy had been

spoken word perfect from start to finish. He was amazed as he had prayed to God upon going to this particular worship event that he wanted a direct sign from God that what happened on these occasions was actually from his him. He did not go with any expectation of what the sign would be. However, when the prayer session began and he heard what he thought was a nonsense language (Glossolalia) he had decided that it was not anything more than gibberish.

When he heard this ancient now unspoken dialect of his family line's eulogy spoken clearly and word for word, he was convinced God had given him a sign. He took off his shirt and showed T#1 a tattoo of these words on his back. He asked if T#1 had ever seen them before or knew this old dialect. The answer was "No".

The important critical finding in this case is that precognition had taken place in precise terms. It seems to confirm the thesis that glossolalia really does make contact with an entity beyond the self catalyzing revelation of unknown prior contents to the recipient. T#1 meets the criteria of this research, as a trusted leader that has had some other remarkable experiences like this throughout ministry. He is not known for claiming unsubstantiated narratives into what he reports. He has often said that tongues in his case have not been significant in such overt ways in these types of precise fulfillments. He rarely publically reports phenomena like this related to his spiritual practices. This is true over a 5 year period that the writer has been to conference style events he has spoken at.

It is important to consider what objections might be raised in this particular case study:

- **Objections:** It can be argued that the words uttered were a complete accident or coincidence. This would be highly improbable. Probability mathematicians have sought to demonstrate that highly unlikely things can happen periodically given enough time.¹²⁵⁹ This could be the best argument in this instance in my view. However, other factors need to be considered:
 - It could be that T#1 had been approached by someone and he may have sought to set the whole instance up as an elaborate hoax. This is not unknown among religious leaders.
 - It could be he had actually seen a transliteration of the old misused dialect in a book he had read at some time in the past. The words had come to his memory from unconscious forgotten

¹²⁵⁹ Diaconis P. and Mosteller F., "Methods of Studying Coincidences", Journal of the American Statistical Association (American Statistical Association) **84** 1989 (408): 853–861

- contents. Possibly he had seen the words on the man's back and somehow subconsciously had a memory triggered.
- It could be that the man had only heard a few words uttered by accident by T#1. He may have then engaged in wish fulfillment because he really wanted evidence that God was actually active by such phenomena.
 - **Responses:** It is of course possible that the highly improbable happened on this occasion and T#1 uttered everything succinctly on a vocative level. This is at least attested to by probability theorists. Secondly, the challenge of T#1's integrity would seem to be without good factual basis. He is highly respected by many senior leaders who themselves operate out of integrity. This approach would seem to be somewhat sour grapes. T#1 never tends to engage in false theatrics of this nature without always making it very clear that they are meant as humor. Moreover, he is not known for making false claims but seeks to minimize speculation that his ministry team engage in any form of more overt manipulation, in terms of crowd hysteria.

Indeed crowd studies demonstrate the tendencies of large groups to take on a different nature compared to smaller groupings. The hysterical capacity of crowds to take on a seeming psychological life of their own is demonstrated in the literature.¹²⁶⁰ The summer riots of 2011, throughout major cities in the UK, also gave testament to this phenomenon. T#1 is very concerned with his team to protect audiences from hysteria. They have considerable expertise in ethical management of such large gatherings. I have noticed the many subtle controls they deploy to ensure that people are kept safe physically and psychologically.

Thirdly, the unconscious memory contents suggestion could have some merit. It could be that T#1 saw some of the text on this man's back. It could be that he somehow recognized the text to be something he had read by way of a transliterated text from somewhere. What seems to lack plausibility here is that all of these factors took place when the man's torso was mostly hidden from sight amongst a crowd of 12,000 people. T#1 was not looking in his direction at the time of him leaving.

¹²⁶⁰ Cardwell M., Clark L. and Meldrum C., pp. 343, 347
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Finally the wish fulfillment thesis seems to be possible. However, when I watched this man leave he did stop and listen with what seemed to be careful attention to what was uttered by T#1. He reported it had been specifically word for word accurate. Such a significant rewriting of his immediate SM contents and STM schemata would require an almost hypnotic state of suggestibility. There was no such hypnotic suggestibility evident at the gathering as such.

It is therefore, submitted that T#1 really did receive a precognitive input into his mind from an entity beyond himself. It is of course possible to aver the above objections. However, none of them seem to fit the narrative, atmosphere and observed happenstances that I witnessed.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1
1	Graciousness	X	X	X	X							X
2	Love	X	X	X	X						X	X
3	Veracity		X	X				X	X			X
4	Providence		X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X
6	Imminence	X	X	X	X			X	X	X	X	X
7	Incorporeality	X	X	X				X	X			X

Analysis of T#1 demonstrated a specific sense of a concrete gift in terms of a remarkably specific answer to the recipient's need. It related to confirmation regarding the gifts of the Spirit. There was a sense of service in that an excellent example of an entity giving specific information to T#1 was evident. In terms of veracity there was word for word correlation between the unknown glossalalic utterance of T#1 and the exact words appearing tattooed on the recipient's back. Providence was active because the recipient had not asked for a particular sign that the Spirit of God was active relating to this tattoo. Omnipresence was seemingly implied by the large number of people present in the event (12,000) and the specific precognition for the recipient. Moreover, there were many other people seemingly receiving similar tongues and prophetic words at the same ministry time. Hence omnipresence is implied. Imminence is measured positive in this case because there was a clear message that communicated personal relational interest in the recipient. Incorporeality was textured by the entity being unseen although the sense of its presence was iterated by the specific fulfillment. It seems that the concept of social Trinity and the idea that Missio Trinitas engages the Missio Pneuma, with human agents, to share in the personal community of the Trinity to engage in their mission is tentatively confirmed in the case of T#1.

T#2

T#2 is known to the writer and more than meets entry criteria into this study. He is very experienced in terms of the spiritual gifts and has well-developed critical self-awareness. These concern the dangers of wish fulfillment, self-fulfilling prophecies and the grounds for evaluating research evidence and protecting the credibility of reported data. This is a report of his experience having discussed it with him. T#2 regularly prays in tongues and maintains allowance of פגוע spontaneous intuitions. The basic elements of the evidence for precognitive data coming to him, from an entity beyond himself, occurred when a family member was travelling to work one day:

“One morning he was engaged in work activities related his ministry. He was not praying at the time or doing any kind of devotional activity. He reported that whilst doing various tasks he had a sudden Paga type spontaneous intuition to pray for a close family member. He did not know why but he sensed it was very urgent. He cannot remember if he utilized glossolalia at this point. However, he often prayed using his native language combined with the unknown tongue. He thinks it possible he did both. What is significant is that at the same time that he felt the urge to pray the family member concerned had skidded off the road in the car because of black ice. It had gone spinning through the air over a hedge landing in an ice covered field with the vehicle on its roof. T#2 received a phone call reporting what had occurred soon after praying. The precognition to pray coincided closely with the time when the accident occurred.”

The critical findings in this case as in any other considered raise specific objections and responses:

- **Objection:** The following objections may be raised to the particulars of this case:
 - It is not surprising that T#2 was concerned about his family member on what seemed to be a cold icy day. Travel in such conditions would naturally raise concerns during the expected period of travel. Hence feeling a strong urge to pray during the time intervals of the anticipated journey could be expected. The fact that on this occasion the accident occurred would have seemed very significant. This is because it so happened that the petition took place coinciding closely with the event in the baseline sensorium.

- **Response:** A critically based reply to this objection is not easy to address:
 - In the first place it would seem important to confirm if T#2 normally worried about this family member's travel on the road? Did he engage in prayer for safe travel for this person regularly? Did he often feel strong urges to pray for this person or others as a more typical regular occurrence, whether things occurred or not?
 - T#2 is a caring family participant. Naturally he functions in a pastoral manner being concerned empathically for people. However, his critical academic training is also very evident and he is not likely to normally overstate a case when discussing it, but is measured and limiting in how far he allows himself to speculate.

T#2 did pray for the protection of his family regularly, and for other specific things related to his broader professional life, concerning the people who were the focus of it. It seems obvious so do many other Christians. This does not necessarily subvert the significance of the seeming precognition under discussion. T#2 reported this as a very urgent need to pray out of the norm for him. It seemed to just suddenly occur in what this thesis terms *υἰϑ* spontaneity (See on chapter 1). He does not seem to be prone to sudden emotional reactions or outbursts that would explain the change in his reported calm engagement, with activities that morning.

It may be concluded that although it was possible that the objections reported above, may subvert the precognition thesis in this instance, they do not do more than ask the difficult questions. T#2 is certain that this was an extraordinary experience which was not expected in the normative calmer conditions of his round of activities. It is also argued that just because objections may be raised that it does not mean they form another interpretation that is any more convincing than the precognitive one. As in the 4S# and AW# findings this is a weaker case study but it does seem to have credibility. It suggests that this was indeed a precognition of something that occurred in the subject-Object-World/Object-Subject-World, perceived in the sensorium of the base-line category and the hyper lucid AUW phenomena (See on chapter 3).

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2
1	Graciousness	X	X	X	X							X	
2	Love	X	X	X	X						X	X	
3	Veracity		X	X				X	X			X	
4	Providence		X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X	
6	Imminence	X	X	X	X			X	X	X	X	X	X
7	Incorporeality	X	X	X				X	X			X	

Analysis of T#2's case seemed to demonstrate providence in terms of the entity providing the precognition to pray and the correspondence to the event that fulfilled the need to pray. Imminence seemed to be confirmed by the correlation of the compulsion to pray with the corresponding need to do so. As in the case of T#1 a personal interest was probably taken by the averred entity in T#1's family. This once again seems to confirm a Cappadocian allowance for a mutually imminent Trinity that was relationally and ontologically concerned for T#1 and his family.

T#3

T#3 has a healing ministry which led to a remarkable restoration during a UK based church network conference in the summer of 2011. This minister used tongues in the process of praying for healing to receive precognitive inputs to guide the process. He did this to catalyze a connection with his God (Entity). Here is a summary of an interview I conducted with a trusted church leader "XML." I know that he witnessed an authenticated restoration of complete eyesight to one of his members who was medically diagnosed as blind.

“XML reported that during July 2011 he and the members of his church network arranged and hosted a conference with T#3. T#3 is well known to XML and is known for his authenticity and many years of effective congruent ministry practice. A specific facet of this conference in terms of preparing for it and taking part in it were significant periods of prolonged prayer and fasting. These were attended by key leaders for the week preceding the conference and during it. Glossolalia is practiced widely during these times and was a significant part of the event itself. T#3 utilized this approach as part of so called ministry times. On one of the days of the conference T#3 led a prayer healing service. Those who had mild, moderate or severe conditions were invited to be part of the process. No one was barred.

A young lady in her early 20s came forward for healing for congenital blindness. She had lost all eyesight in one eye and the condition was irreversible. T#3 Prayed for her. He had seemingly received the precognition that Christ (the entity beyond himself) wanted it done in a specific manner. Just as Jesus is reported in the gospels to at times lay hands on healing subjects, T#3 put his hand over her eye. He prayed a simple prayer that she might receive her eyesight in that eye. Following what had been revealed to him as he utilized glossolalia to enter the AW catalytic state he removed his hand and her eye could now see.

XML has the medical report at his disposal stating that the girl’s eyesight was now operating in the formerly blind eye. It is stated on the report that this had occurred in a manner that could not be explained by current medical science.”

It seems that T#3 demonstrated precognition concerning the process of how to pray for the healing of the recipient. He also saw that eyesight would be restored which gave him confidence to declare to the recipient that her eye could see, as he removed his hand from it. The result was immediate. XML reported that T#3 was certain that this precognition came from an entity beyond himself (God). He perceived it as information coming into his mind from beyond himself concerning how to pray, act and to declare healing with confidence.

Given what is seeming incontrovertible evidence in this case of real healing. What might be objected to?

- **Objections:** The following objections are raised in the interests of critical analysis of the case example and its reporting by XML:

- In the first instance, it could simply be that the girl's blindness had been misdiagnosed and that it was due to some type of psycho-somatic induced condition. These are well known to modern medicine. To be founded on neuro-psychological factors, not actual damage to a seemingly dysfunctional organ or body part.¹²⁶¹
- There is no specific evidence that information regarding the possibility of healing actually came from a precognition derived from an entity beyond T#3 as he spoke in tongues. It is possible that (a) the whole process just came from some unknown Psi affect as yet unknown to neuro-science; (b) that he imagined that he was being directed to follow the phenomenological reports of Jesus' healing practices in the gospels. The confidence he expressed that healing had occurred removed the neuro-psychological barrier that was stopping an otherwise perfectly healthy eye from functioning; (c) that it was all a set of coincidences that T#3 prayed at the same time that the girl had a spontaneous remission (See above for discussion of spontaneous remission).

• **Responses:** The following responses would seem to address some of the objections above:

- The medical examination, tests and report confirmed that the condition had been rectified. It could not find, based on previous examinations of the eye by specialists at the hospital that wrong diagnosis had been made. It had been accurate. A real unexplainable healing had essentially taken place. Following proper scientific protocols it would seem that the evidence suggests a positive correlation between the prayer for healing and the actual restoration of eyesight in the blind eye. If it had been possible to repair the eye, then the correlation between surgery and restored sight would not be denied by any rational or empirical critical realism. Hence it is argued that an entity beyond T#3 was responsible for the healing.
- The neuro-psychological argument would seem to lose credibility in the light of the above finding.
- The contestation of there being any real evidence of an entity giving precognitive input to T#3, for confidence in the healing process, would seem to be very weak. The argument from lack of credible evidence to explain the failure of a materialistic

¹²⁶¹ Asaad G., Psychosomatic Disorders: Theoretical and Clinical Aspects, Brunner-Mazel, 1996, pp. X, 129–130

explanation of the healing would, seem to be clutching at straws. This explanation although demonstrating humility in a base-line explanation is not as such criticized. Believer's in an entity they call God with many unexplained factors congruent with their faith, is just such a demonstration of humility as well. However, the failure to make allowances for the probable reality of a divine intervention being equally acceptable is the aspect contended. I am not arguing for a God of the gaps theory (See on chapters 1 and 3). Rather I suggest that it seems more plausible that an entity beyond T#3 was responsible for the precognitive data and the healing.

It is concluded that the evidence that glossolalia combined with simple prayer, and confidence in the revealed process for healing, is testament that an entity obviated precognitive data to T#3.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3
1	Graciousness	X	X	X	X							X		X
2	Love	X	X	X	X						X	X		X
3	Veracity		X	X				X	X			X		X
4	Providence		X	X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X		
6	Imminence	X	X	X	X			X	X	X	X	X	X	X
7	Incorporeality	X	X	X				X	X			X		X

Analysis of this remarkable healing incidence with glossolalia playing an important role for the healing process is noteworthy. Graciousness was evident as a specific immediate gift of restored eyesight was actualized. Love as service from the averred entity is confirmed. Veracity seemed to be operative given that the manner of healing was consistent with the means Jesus was reported to have utilized. Moreover, what was declared to be a healing of the eye was correspondent with the healing of eyesight. Providence was articulated by the averred entity providing the healing ability in what seemed to be **ענין** related terms. Imminence was evident with personal interest being taken in the recipients need for healing. Incorporeality was implied because the entity averred to be the source of the healing could not be seen. The affects could be measured. Once more this correlates with a theology of Missio Trinitatis and the correspondent Missio Pneuma guiding the prayer and healing behavior through a human agency.

T#4

T#4 is an interesting case study of what would seem to represent a more probable example of wish-fulfillment and self-fulfilling prophecy. It is possible even in this participant's case that a real precognition of an entity beyond himself input data into his mind. This would not be under contestation from a faith aspect. It is rather the time frame issues that open the door for a far more probable wish fulfillment. This occurs when relating evidence to LTM tendencies to rewrite memory contents given longer periods of time lapse. T#4 does not demonstrate the same levels of critical training as T#2. Moreover, he was too young at the time of receiving his glossolalia inputs to really have had a good understanding of hermeneutical factors. They can impact empirical and phenomenological findings. He reports:

"I joined another Church when I was about 15. I was baptised by the Holy Spirit there and started speaking in tongues etc. One evening we had a prayer night and I was praying whilst walking around the room. A picture appeared in my mind's eye of a field with tents and a big worship marquee in the centre of the field. This was very distinct, I didn't know what it meant. About 6 months later I was praying (going through a tricky time) and turning to God in desperation; fairly disgusted with Sin. And I saw the same picture in my mind. I was still about 15 or 16 at this time. I journaled 'Dad I keep having the same pictures.' Then I noted down, 'Fields of tents, Big worship marquee, Festival of worship, Young people, A blessing of love, Its going to be'.

I then felt the Lord say instinctively inside of me, not out loud, 'I have an outpouring of love for Jubilee, press into me and be ready. It's going to be big and powerful and change lives forever. Don't be silent, I give you these images to share, you need to share them else they are useless. Be fruitfull, I love you'
- Summer 2010 June/July

Jubilee was the church that I had joined. I did not do what the Lord asked of me. I kept silent. Until around a year later the youth pastor, also my friend said they were thinking of launching a youth event at the church (it was on a farm with a large field). I didn't remember what I had journaled until later. I then shared it with him. That year they had a promo for the event called 'Obsession'. They are launching it this year in the Summer on the farm. XXX are getting involved with it as well as YYY".

Whilst chatting with XMM one evening he shared a picture he had of the same thing I had had, for the southwest and it was

something he has been trying to do for a few years now. This is the website for it . . .”

T#4’s report is significant in terms of what was a specific picture which he maintained earlier journal evidence for. The reports he includes demonstrate that he had remembered what had come to his mind accurately. From this perspective there is an interesting case that merits inclusion in these findings. As in the previous analyses it is important to critically analyze T#4’s evidence:

- **Objections:** The largest objections to T#4’s evidence revolve around his relative youthfulness and the timing of the seeming precognitive data, during his fifteenth year of life. However, this is not the only aspect which needs careful scrutiny:

- The journaled contents could be applied to more than one kind of well-known youth event in the UK or international one at present. Soul Survivor (SS) has essentially operated this category of event for at least 16 years. Hence the image itself of the large tent equates with the Big Top used at SS, and other similar types of events, for adults such as New Wine. Hence the imagery itself is not new and could have come from T#4’s experiences at SS, for instance.

- Moreover, the contents and message were general enough to have fitted other ideas which people all over the UK might associate with youth events like SS. Hence that XMM shared a similar idea is not significant.

- The assumed precognitive data is therefore, not significant in terms of the best entry allowances into the findings of this thesis (See on chapter 4).

- **Responses:** This case study has been included in order to demonstrate one of the most difficult kinds of precognitive evidence to evaluate or categorize in research findings. It is a concern that critical analysis may not necessarily be helpful, indeed harmful for a young person such as T#4. It therefore raises the enquiry, “Why include it? Surely this is poor ethical practice given potential harm to T#4’s faith”. This is relatively easy to address as T#4 has given permission for me to critically review his case. It obviously lacks full proof evidence for precognition coming from an entity beyond himself in this instance.

It seems that none of the above can be subverted enough to warrant a reasonable critical realist case for the participant's data to merit significant allowance.

It may be concluded that T#4's faith that this was a real precognition is the main factor to recommend it. None of the objections demonstrate that precognition from an entity beyond T#4 may not in fact be exactly what occurred. It is the time frame differences, and the general nature of the contents, which make it below the threshold entry point as primary precognition data in support of my thesis. It is included to demonstrate the difficulties that have been encountered in evaluating evidence utilized in support of my thesis. These challenges have been encountered throughout the 8 year period in which more intentional investigation was undertaken. During this period I gathered critical phenomenological input data for testing and reflective analysis.

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3	T#4
1	Graciousness	X	X	X	X							X		X	
2	Love	X	X	X	X						X	X		X	
3	Veracity		X	X				X	X			X		X	
4	Providence		X	X	X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X			
6	Imminence	X	X	X	X			X	X	X	X	X	X	X	
7	Incorporeality	X	X	X				X	X			X		X	

Analysis of T#4 seems to give evidence of providence. The picture/vision he received seemed to come as a spontaneous **פגוע** incidence in the hyper lucid and base-line perceived outcomes transpiring in the sensorium.

Summary Conclusions

Each of the four cases in this sub-category raised the important observation, once more, that perspective affects interpretation. I have guarded against my own biases as far as possible. I submit they are just as much to be open to critical scrutiny as any other findings are. The most compelling cases come from T#1/2/3. T#4 is not without some basic aspects in its favour. It is T#4's age at the time of the first averred precognition taken into consideration with other likely explanations that make it harder to uphold. However, there is no reason why his interpretation be considered not to be true because of any of these other factors. This is because they do not necessarily modify what he believes to merit his precognition coming from his God-entity.

Subspecies – Precognitions and Inter-Entity-Communication

This final section will consider a subspecies of investigation which seemingly demonstrates a category sensitive to the hyper lucid world as part of an un-developed precognitive ability. One sample makes up this final section. The label will be SP#1. It is similar in nature to many reports I did not include in this sub-category. It seems that many Christians obtain precognitions without any formal spiritual formation of the various techniques utilized. Others from among each sub-category, like the monks mentioned in chapter 3, are highly trained in AW# kinds of meditation.

This is important evidence to consider because it is argued that Newberg is accurate in his neurotheological proposals that an entity beyond the subject's self is probably active (See on chapter 3). Indeed Hay and Nye have demonstrated the thesis that children really do have an innate spiritual programming. It is not in most instances in any way formally developed by adult inputs and techniques (See on chapters 3 and 4). Allistair Hardy's own thesis is significant that at the very least, the spiritual aspect is hard wired into the human brain (See on chapters 3 and 4).

Therefore, it is proposed that Hay and Nye's findings, and those that indicate untrained subjects do seem to have precognitions from an entity beyond themselves, are allowable. It indicates that the human brain does not require special manipulation by relaxation techniques to catalyze phenomena.

SP#1

SP#1 had what seemed to be a remarkable precognition that probably saved her life and those of her children:

“She was travelling to school one morning when a rather strange visual anomaly seemed to occur. She saw a sign requiring drivers to reduce speed to 30 miles an hour on her section of road. The sign just seemed to suddenly increase in size until it momentarily filled her whole vision. She immediately slowed down from 50 miles an hour to 30. Although the light was green she was very cautious to proceed. A few moments later a large Cement Mixing lorry came speeding across the junction with the light at red from her blindside when it should have stopped. Had she not slowed down to 30 miles an hour she is certain her higher speed would have led to a probable fatal accident. As it was her lower speed just gave her time to pull up to a stop in time not to collide with the lorry.”

SP#1 is well known to the researcher and she is known for her integrity and good judgment. She is aware of the grounds of good research data evaluation. Hence it seems that her participation in the research is validated. She has had more than one experience of this type. She does not practice the Four Steps or Glossolalia as such. However, she has had visual inputs of this type more than once with similar remarkable occurrences.

Critical analysis would seem to stimulate specific objections to this data with appropriate responses following:

- **Objections:** The succeeding objections may be raised against the thesis for precognition in this sample:
 - As in other cases it may be argued that the focalization phenomena was due to some kind of momentary transient inter-schemic attack, making the sign seem to fill the whole field of vision.
 - It resulted in the decision to reduce speed on the piece of road SP#1 was travelling on.
 - The lorry coming across the carriage way almost immediately after the visual disturbance, from SP#1's blindside was simply a coincidence.
 - Hence these factors conspired to make for a strong emotional impact which felt significant to SP#1 because of the shock evolving from the near miss.

- **Response:** All of the above do seem to obviate one potential explanation for what might account for the series of instances. This explanation could account for what seemed to be a precognition that potentially saved SP#1 from imminent fatality. However, it need not be the case that SP#1 was deceived by what occurred. It is equally possible that an entity beyond herself gave her this precognition. It certainly makes perfect sense in terms of her belief system and world-view.

It seems likely that this was a real precognition. The argument of coincidence is often deployed to challenge what seem to be potential supernatural phenomena. Earlier (See above) probability theory was invoked with the hypothesis that what seems improbable, can actually be probable given the large number of potential experiences people have in a life time. These can make the seemingly miraculous or unlikely event, actually far more a possibility than is thought reasonable to believe. Having noted this it is still not evidence that because probability theory might suggest an alternative perspective, that it is therefore the one that should be averred. It seems that events really did conspire to suggest that data came to SP#1's conscious mind which led to her reducing her speed in such a manner. She was saved from an accident. It seems more likely that this is an accurate interpretation. This is especially to be considered relevant as she reported two other similar occurrences that took place within a year of this one.¹²⁶²

Attribution-al Measures

	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3	T#4	SP#1
1	Graciousness	X	X	X	X							X		X		
2	Love	X	X	X	X						X	X		X		
3	Veracity		X	X				X	X			X		X		
4	Providence		X	X	X	X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X				
6	Imminence	X	X	X	X			X	X	X	X	X	X	X		X
7	Incorporeality	X	X	X				X	X			X		X		X

Analysis of SP#1 seemed to provide evidence of providence as she had not expected the spontaneous פגוע type precognition to occur. Imminence was indicated by the personal interest seemingly taken in her and her children. Incorporeality correlated to the unseen but compelling sense of a specific precognition to slow down which probably saved lives.

¹²⁶² Interestingly both of these two further experiences involved remarkable experiences in terms of road use. This makes a probability theory less likely.
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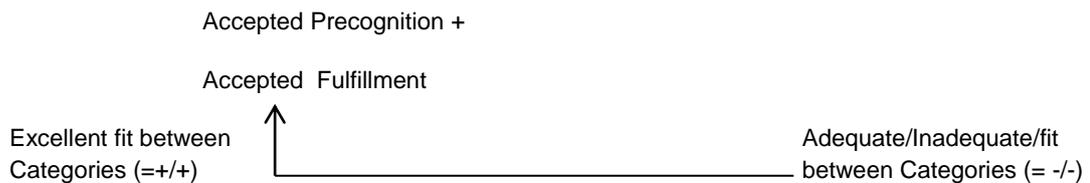
Conclusions

The findings of this chapter may be set out in Figure 1 below:

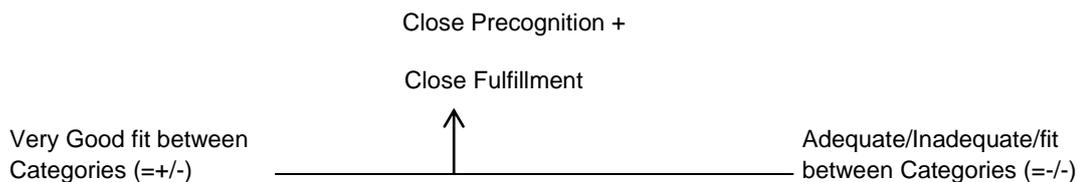
	Accepted Precognition	Close Precognition	
Accepted Fulfillment	4S#3/ T#1	AW#2/ AW#3/ AW#5/ 4S#2/ 4S#4/ T#2/ T#3	Close Fulfillment
Doubtful Fulfillment	4S#1/ T#4	AW#1/ AW#4 4S#5/ SP#1	Poor Fulfillment
	Doubtful Precognition	Poor Precognition	

The findings for this thesis have been gauged in the above matrices. It is important to recognize how each category has been determined in the labeling exercise undertaken. The graphic schema below will add critical texture to the processes engaged for the purposes of differential analysis:

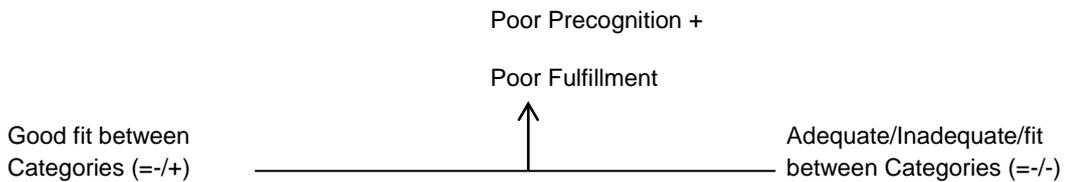
Category 1



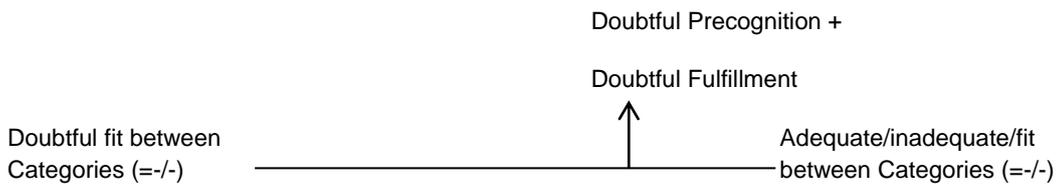
Category 2



Category 3



Category 4



Category 1

4S#3/ T#1 had an excellent fit between categories. “Excellent” represents that there is a precise correlation between precognitive data coming from an entity beyond the participant’s own mind. It corresponds to a precise fulfillment in the base-line sensorium. Hence there are two instances that are argued to be demonstrable evidence in support of the thesis that an entity beyond “4S#3” and “T#1,” actually provided a precise precognition that was actually fulfilled. Therefore, it is suggested that the thesis is confirmed in the case of these two samples.

Category 2

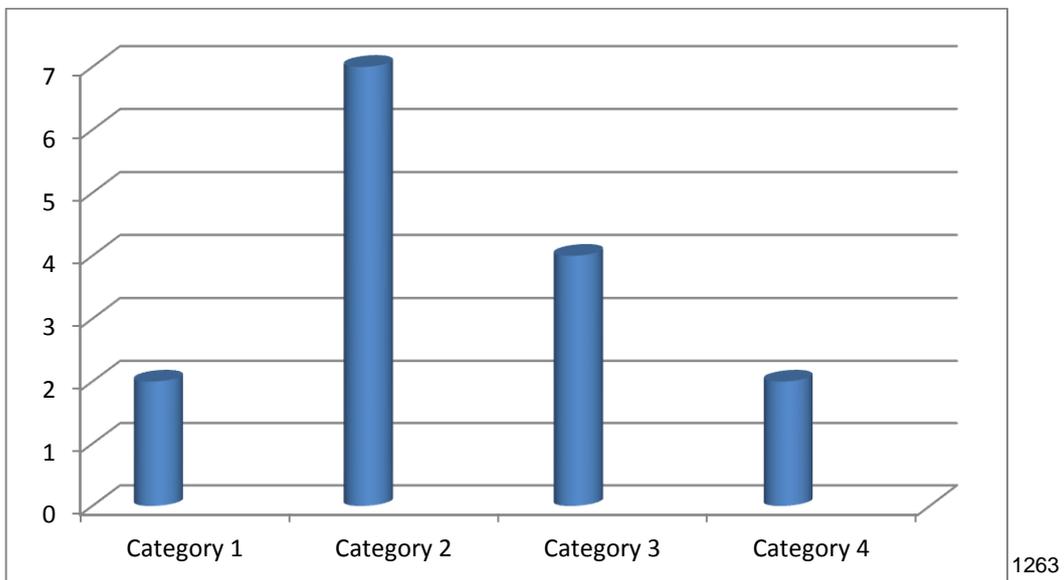
AW#2/ AW#3/ AW#5/ 4S#2/ 4S#4/ T#2/ T#3 had a very good fit between categories. “Very Good” represents that there is a proximate correlation between precognitive data coming from an entity beyond the participant’s own mind, corresponding to a proximate fulfillment in the base-line sensorium. Hence there are seven instances that are argued to be proximate evidence in support of the thesis that an entity beyond “AW#2”, “AW#3”, “AW#5”, “4S#2”, “4S#4”, “T#2” and “T#3” actually provided proximate precognition that was fulfilled. Therefore, it is suggested that the thesis is sustained very well in the case of these seven samples.

Category 3

AW#1/ AW#4/ 4S#5/ SP#1 had a good fit between categories. “Good” represents that there is a limited correlation between precognitive data coming from an entity beyond the participant’s own mind corresponding to a limited fulfillment in the base-line sensorium. Hence there are four instances argued to be suggestible evidence in support of the thesis that an entity beyond “AW#1”, “AW#4”, “4S#5” and “SP#1” actually provided a suggestible precognition that was fulfilled. Therefore, it is provisionally averred that the thesis is adequate in the case of these four samples.

Category 4

4S#1/ T#4 had a doubtful fit between categories. “Doubtful” represents that there is absence of correlation between precognitive data coming from an entity beyond the participant’s own mind, corresponding to an absence of fulfillment in the base-line sensorium. Hence there are two instances that are argued to be inadequate evidence in support of the thesis that an entity beyond “4S#1” and “T#4” actually provided inadequate support toward precognition that was fulfilled. Therefore, it is provisionally averred that the thesis is inadequate in the case of the two samples.



¹²⁶³ This cylinder chart gives a useful visual description of the data distributions for each category. The incremental numbers on the vertical access measure participants that fall into each category. Category 2 has the highest number of hits; Category 3 has the next highest; Categories 1 and 4 are equal.

Critical Analysis and Conclusions

Category “3” gives “Good” support to the thesis. However, it is contended that adequate data does not offer convincing evidence that an entity beyond the intrinsic primary workings of the participant’s minds actually is evident. It probably may not have imported information into their minds that led to parataxis and syntaxis (See on chapter 6), and conscious fulfillment in the base-line sensorium in a measurable manner. However, the thesis is not rendered impossible by the findings in this category.

Category “4” gives “Inadequate” support to the thesis. The thesis is rendered impossible by the findings in this category. It seems that protaxis approximated with parataxis has led to a poor evaluation of conscious syntactic (Syntaxis) interpretation (See on chapter 6). This relates to what seemed to be revealed. The inputs (If they were inputs from an entity beyond this category) are too open to misconstrue-al.¹²⁶⁴

The critical findings seem to suggest that Categories “1” and “2” give “Excellent” to “Very Good” support to the thesis. It is contended that an entity beyond the intrinsic primary workings of the participant’s minds is actually evidenced to have imported information into their minds. This led to parataxis and syntaxis and conscious fulfillment in the base-line sensorium in a measurable manner (See on chapter 6).

¹²⁶⁴ For discussion of Protaxis, parataxis and syntaxis see on Chapter 3
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Conclusions Attribution-al Measures

Provisional Attributes of Entity																
	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3	T#4	SP#1
1	Graciousness	X	X	X	X							X		X		
2	Love	X	X	X	X						X	X		X		
3	Veracity		X	X				X	X			X		X		
4	Providence		X	X	X	X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X				
6	Imminence	X	X	X	X			X	X	X	X	X	X	X		X
7	Incorporeality	X	X	X				X	X			X		X		X

Critical analysis of the attribution-al measures in this chapter, seem to indicate variant measures of the attributes of the averred entity. 4S#2, 4S#3 and T#1 (Now termed AM#1 – Excellent measure) give a complete exemplar correlation attributes to reported precognitions and fulfillments. T#3 (Now termed AM#1 – Excellent measure) closely follows and is arguably to be included in the same categorization of an excellent fit of attribution measures with recorded data. 4S#1, 4S#4, AW#2 and AW#3 (Now termed AM#2 – Very good measure) have four attribution-al items correlated although only two (AW#2 and AW#3) have exact corresponding attributes implied. It is argued that four measures generally make for a very good measure of attributes with reported data. AW#5 and SP#1 (Now termed AM#3 – Good measure) have good measures as a category with correlations of case data with attributions with three markers. AW#4 and T#2 (Now termed AM#4 – Adequate measure) share exact markers and may be termed adequate. 4S#5, AW#2, T#4 (Now termed AM#5 – Inadequate measure) have one shared marker. This category may be said to have an inadequate attribution correlation.

How do the attribution-al measures correlate with the other category measures?

Correlations

A correlation is symbolized as “CR”.

(1) **Category 1 (C1/2/3/4) = 4S#3/ T#1: AM#1 = 4S#2, 4S#3, T#1 & T#3 ∴ C1=CR»AM#1@4S#3 & T#1; ≠CR@4S#2 & T#3**

(2) **C2 = AW#2/ AW#3/ AW#5/ 4S#2/ 4S#4/ T#2/ T#3: AM#2 = 4S#1, 4S#4, AW#2 and AW#3 ∴ C2=CR»AM#2@AW#3, 4S#4 & AW#2; ≠CR@AW#5, 4S#2, T#2, T#3 & 4S#1**

(3) **C3 = AW#1/ AW#4/ 4S#5/ SP#1: AM#3 = AW#5 and SP#1 ∴ C3=CR»AM#3@SP#1; ≠CR@AW#1, AW#4 & 4S#5 & AW#5**

(4) **C4 = 4S#1/ T#4: AM#4 = AW#4 and T#2 ∴ C4=CR»AM#4@AW#4; ≠CR@4S#1, T#4 & T#2**

(5) **AM#5≠CR@C/Category=Inadequate ∴ AM#5=4S#5, AW#2, T#4 ∴ AM#5=CR»C3@4#5; ∴ AM#5= CR»C2@AW#2; ∴ AM#5= CR»C4@T#4**

Critical Measures of C1/2/3/4 Categories & AM#1/2/3/4/5 Classifications

It is argued that although “AM#” classifications from excellent to inadequate (In terms of a spectrum of analogical episteme), in terms of attribution-al measures for the averred deity, equate to a spectrum of the entity’s correlation to the defined critical measures found in chapter 4. They do not measure the broader critical objections toward “C1/2/3/4” category controls. Therefore, the “C1/2/3/4” category controls are utilized in chapter 6 as primary measures of correlation and correspondence of the averred entity with the Christian deity. The “AM#” classifications form a case already made in chapter 5 for levels of correlation to the corresponding entity that might be claimed to be potentially behind the classified measures. It is suggested that “(1)” and “(2)” above make for excellent /very good correlating potential agreement of the averred entity being correspondent to the Christian deity; “(3)” above make for a good correlating potential agreement of the averred entity being correspondent to the Christian deity; “(4)” above make for an adequate correlating potential agreement of the averred entity being correspondent to the

Christian deity; “(5)” above make for an inadequate correlating potential agreement of the averred entity being correspondent to the Christian deity.

Hence the case for the correlations and correspondences to be articulated in chapter 6, will have a major focus on making the case for the averred entity of the findings of chapter 5 relating to “C1/2/3/4” categories. The case is argued to have been provisionally constructed for the entity correlating to the Christian deity, in the “AW#” findings iterated in chapter 5’s findings.

Moreover, the equations found above with correlating and corresponding inter-relationships being evident between “C1/2/3/4” categories, and “AM#” classifications, offer an opportunity for differential analysis in chapter 6. This will be provided after the “C1/2/3/4” categories have been critically allowed to review the correlation of the averred entity with Christian theology in chapter 6. The major task of chapter 6 is to engage largely with the latter categories.

Chapter 6

Positive Correlations & Correspondences to The Biblical Revelatory Prophetic Voice & The Entities Character & Personality?

Précis

A point has now been reached that requires a rather complex multi-lateral epistemic hermeneutic to be applied. To some extent the Ricoeur-ian epistemology of narrative is assumed in the philosophical elaborations that follow (See on chapter 1). The reason for this is because seeming island categories of related schema need to be schematized into the context of a Christian spiritual and missional philosophical theology. A Christian narrative is averred and hence the Ricoeur-ian mimesis to the twists and turns of related schematizations of my thesis. It seems to be the best homogenizing and harmonizing logistic. It will be strategically applied to the meta-connections and conclusions of the correlations and correspondences of the Christian God (Entity). To those experienced by the participants and their iterated case studies (See on chapter 5). Also, this chapter creates a link between each step in my argued theses and derives the next steps in the added discussion of Part 2 - regarding Missio Trinitatis.

This addition is based on the primary original dissertation but is developed more for discussion purposes. It is hoped it will stimulate further research related to my specific thesis of precognition. This includes the need for a manifesto to follow the Missio Pneuma's dimension to engage in Missio Trinitatis's community, of cosmic reconciliation and renewal. This would seem to need to have an agenda for healing of fragmentation caused by sin (See on Part 2 – updated thesis based on new thinking and research trends obviated in the literature).

Moreover, this chapter will measure correlations by utilizing professor Gowen's Protaxic, Parataxic and Sytaxic modes. A specific development of these measures will be discussed in more detail later in this chapter. However, it is important to nuance a basic definition of terms to launch the discussion which will reference these terms early on in this chapter. The spectrum of measures from Protaxic to Syntactic measure levels of ego-

consciousness. A Protaxic measure generally indicates unconscious contents being engaged with by a subject. The Parataxic measures preconscious awareness being engaged with by a subject. A Syntaxic measure indicates a conscious awareness of contents being engaged intelligently by a subject. These modalities will be utilized to measure levels of consciousness. However, the next step is to relate findings that concluded the last chapter to the discussion of the ensuing one.

Attribution-al Measures (Relationships)

Provisional Attributes of Entity																
	Attributes	4S#1	4S#2	4S#3	4S#4	4S#5	AW#1	AW#2	AW#3	AW#4	AW#5	T#1	T#2	T#3	T#4	SP#1
1	Graciousness	X	X	X	X							X		X		
2	Love	X	X	X	X						X	X		X		
3	Veracity		X	X				X	X			X		X		
4	Providence		X	X	X	X	X	X	X	X	X	X	X	X	X	X
5	Omnipresence		X	X								X				
6	Imminence	X	X	X	X			X	X	X	X	X	X	X		X
7	Incorporeality	X	X	X				X	X			X		X		X

Critical analysis in the last chapter founded the above correlatives as positive (Semi-positive) attribution-al measures that were met. It is considered that where there was/were positive correlation/correlations corresponding to the Syntactic modality, discussed later in this chapter. Differential analysis will be considered in the light of the concluding remarks in chapter 5.

Moreover, this chapter extends the correlation and correspondence findings indicated in the conclusion of the previous chapter. It does so in relationship to the following critical steps. Firstly, beginning with the data of categories “1” and “2” a connection to the Biblical revelatory prophetic voice will be explored. Secondly, an analysis of Protaxis, Parataxis and Syntaxis will be considered. This is particularly in terms of evidence for the entity that is to be perceived by the syntactic ego. It actually seems to have personality and character in its own ontological right. This is vital to establish as far as possible in order to take the next step that relates the prophetic voice (Entity) to the Christian Godhead. Moreover, differential analysis will lead to the conclusion that the averred entity was indeed provisionally consistent with the Christian deity theologically.

Biblical Revelation & Categories “1” and “2”

Categories “1” and “2” have already been averred to be warranted samples that establish precognition coming from an entity beyond the participant’s own minds, as well as exemplified fulfillments in the base-line sensorium.

The related question now needs to be addressed concerning whether the findings correlate and correspond to the Biblical prophetic voice. Hence in this section a review of some Old Testament and New Testament literature will be examined in order to seek corroborating evidence.

Old Testament Prophetic Phenomena

One of the classic examples as to a major process of receiving revelation/precognition was examined in chapter 2. It related to the Four Steps (4S# sub-category in chapter 5). In this instance Habakkuk’s experience was examined. It was broken down into process iterations. Firstly, a stilling and waiting phase in which the prophet exhausted his own complaints and stress energy. Secondly, he spoke of a time of waiting and looking for יהוה to give him a response. His attention was focused on trustingly being open to the entity beyond himself (יהוה). Thirdly, he received a spontaneous פגע series of verbalized structured communications (presumably as an inner voice). Finally, he was told to write it down – which I termed a kind of journaling activity by which he recorded the strings of syntactic Inspirations of revelation knowledge (See on chapters 1, 2 and 3). It is interesting to detail some of the processes of Habakkuk’s precognitions:

“I will stand at my watch
and station myself on the ramparts;
I will look to see what he will say to me,
and what answer I am to give to this complaint.

Then the LORD replied:

"Write down the revelation
and make it plain on tablets
so that a herald may run with it.

For the revelation awaits an appointed time;
it speaks of the end
and will not prove false.
Though it linger, wait for it;
it will certainly come and will not delay.

"See, he is puffed up;
his desires are not upright--
but the righteous will live by his faith--

indeed, wine betrays him;
he is arrogant and never at rest.
Because he is as greedy as the grave
and like death is never satisfied,
he gathers to himself all the nations
and takes captive all the peoples.

"Will not all of them taunt him with ridicule
and scorn, saying,

'Woe to him who piles up stolen goods
and makes himself wealthy by extortion!
How long must this go on?'

Will not your debtors suddenly arise?
Will they not wake up and make you tremble?
Then you will become their victim.

Because you have plundered many nations,
the peoples who are left will plunder you.
For you have shed man's blood;
you have destroyed lands and cities
and everyone in them."¹²⁶⁵

Careful analyses of the structured parallelisms demonstrate that Habakkuk or his redactor set out the words as יהוה speaking. In principle there is no major objection for these verses to be original to Habakkuk. However, critical scholarship is often keen to apply later dates to works found in the scroll of the twelve.¹²⁶⁶ It is interesting that starting in 3:1 Habakkuk then prays to יהוה making a logical break in the textual data from יהוה speaking and Habakkuk responding. The nature of the revealed data does represent some generalized precognitive inputs which has יהוה declaring the downfall of Babylon. This took place some years later (Indeed to Cyrus in

¹²⁶⁵ Habakkuk 2:1-8 NIV

¹²⁶⁶ Harrison R. K., Introduction to the Old Testament, Grand Rapids: Eerdmans, 1983, pp. 587 - 962

539BCE¹²⁶⁷). Hence there is correspondence to the kinds of precognitive revelations made to the accepted categories of "1" and "2" coming particularly from "4S#" sub-category. Habakkuk understood that the voice that made syntactic sense to his ego-consciousness could be intelligently recorded. It could also be interacted with dialogically (Although not explicitly in his instance). Habakkuk considered it was actually an entity beyond himself viz-a-viz יהוה.

A more striking example, of some level of dialogue with an entity beyond the self, that later revealed precognitive data, found fulfillment in the base-line sensorium for Isaiah the prophet. It is particularly the call of the prophet in proto-Isaiah¹²⁶⁸ which may be usefully picked apart:

"In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another:

"Holy, holy, holy is the LORD Almighty;
the whole earth is full of his glory."

At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. ⁷ With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?"
And I said, "Here am I. Send me!"

He said, "Go and tell this people:

¹²⁶⁷ Harrison R. K., Introduction to the Old Testament, Grand Rapids: Eerdmans, 1983, p. 1120

¹²⁶⁸ Harrison R. K., Introduction to the Old Testament, Grand Rapids: Eerdmans, 1983, pp. 742 - 800

‘Be ever hearing, but never understanding;
be ever seeing, but never perceiving.’¹²⁶⁹

The vision Isaiah received (AW# category – see on chapter 5) is first of all a theophany of God’s presence. He witnessed this in the Temple in Jerusalem. This would have been the Solomon-ic Cedar wood Temple.¹²⁷⁰ Isaiah’s reaction to this numinous theophany (As Otto¹²⁷¹ and Sprawl¹²⁷² would have it), had him overcome by a sense of personal ego devastation in the arena of the יהוה entities’ appearance. His declaration of “woe” and sense of collapse is, responded to by a heavenly cherubim entity that provided a means of cleansing. A feeling of right standing with יהוה was to transpire. An ability to speak for God is also facilitated (Symbolized by a burning coal touching his lips). It is after this linear process that יהוה then asks who he might send to his people Israel. Isaiah responded dialogically that he was willing to be sent. יהוה responded by sending him with a specific message.

Each of the stages in this phenomenal report seems to be meant to have been experienced as hyper lucid AUB experience. There is much evidence in proto-Isaiah (Chapters 1-38) that follows regarding further precognitive information passed on. These were related to events that were then to occur as fulfillments in the base-line sensorium. It is argued that Isaiah’s experience correlates to corresponding data found under Categories “1” and “2”. They derived particularly from the AW# sub-category.

New Testament Prophetic Phenomena

Moving into the New Testament documentation some parity of correlation and correspondence can be demonstrated, between the sub-categories 4S#/AW#/T#.

Evidence of precognition is found numerously throughout Christian Scriptures.¹²⁷³ Indeed it is also found in the Apostolic Fathers as

¹²⁶⁹ Isaiah 6:1-9 NIV

¹²⁷⁰ 1 Kings 6:2

¹²⁷¹ Otto, 1926, Chapter 4

¹²⁷² Spraul R. C. The Psychology of Atheism, Minneapolis: Bethany Fellowship, 1974, Chapter 5

¹²⁷³ See on Daniel 2, 7, 8, 9, 11, 12

well.¹²⁷⁴ For instance, it is related that Polycarp of Smyrna had a vision the night before his arrest where his pillow burst into flames.¹²⁷⁵ Having received the revelation he related it to his colleagues. The interpretation was that the Polycarp would be burnt at the stake in the Roman Arena.¹²⁷⁶ It was recorded in the “Martyrdom of Polycarp” that this was swiftly to be his fate.¹²⁷⁷

Returning to the New Testament, Jesus of Nazareth was thought to be a prophet among other appellations.¹²⁷⁸ In harmony with this label he certainly performed many of the behaviors of the Jewish prophets. JhR had his Jesus’ raising Lazarus and turning water into wine just as Elijah once had.¹²⁷⁹ MtR has him to be the prophet like Moses.¹²⁸⁰ Jesus stands on the Mount of Olives overlooking Jerusalem prior to his crucifixion declaring that it would be destroyed.¹²⁸¹ His disciples point out the huge foundation stones of the Temple when visiting it just after the former declaration.¹²⁸² Jesus enlightens them concerning the destruction of Jerusalem and the Temple. It occurred in 70CE following the siege of the city by Titus.

Moreover, LkR particularly focusses on the role of the Holy Spirit in Jesus’ ministry.¹²⁸³ Jesus once again iterated the circumstances concerning the siege of Jerusalem in more explicit terms than MtR had iterated.¹²⁸⁴ These precognitive elements are claimed by gospel scholars to be reading back into the mouth of Jesus what happened to Jerusalem after the event.¹²⁸⁵ In Crossan’s view, for instance, Matthew and Luke wrote after 70CE.¹²⁸⁶

¹²⁷⁴ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 222 - 245

¹²⁷⁵ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 222 - 245

¹²⁷⁶ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 222 - 245

¹²⁷⁷ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 222 - 245

¹²⁷⁸ Matthew 16:14

¹²⁷⁹ John 2 and 11

¹²⁸⁰ The 5 teaching sections found in MtR seem to be Jesus giving a new Torah as God had through Moses; See on Matthew 5 – 7; 10; 13; 18; 24 - 25

¹²⁸¹ Matthew 23:38, 39

¹²⁸² Matthew 24:1-5

¹²⁸³ Luke: 4:16 – 18; 24:44 - 46

¹²⁸⁴ Matthew 24; Luke 21

¹²⁸⁵ Crossan J. H., The Historical Jesus the Life of a Mediterranean Jewish Peasant, Edinburgh: T

and T Clark, 1991, pp. 245 – 250, 253, 282, 363, et al . . .

¹²⁸⁶ Crossan J. H., The Historical Jesus the Life of a Mediterranean Jewish Peasant, Edinburgh: T

However, Wenham, Thiede et al, consider that Matthew and Luke were written before the destruction.¹²⁸⁷ It is significant that Wright has them developed after 70CE, as do Hurtado and Dunn.¹²⁸⁸ Nevertheless, if a pre-70CE date is allowed, then Jesus uttered a real precognitive prophecy in keeping with his role as a prophet like Moses. MtR pictures Jesus leading his people into an inaugurated kingdom in eschatological terms,¹²⁸⁹ based on his death and resurrection and faith in his name, as the Messiah like David.¹²⁹⁰ Hence Jesus seems to have been remembered in the traditions of MtR, LkR, MkR and JhR to have been a precognitive prophet, as much as a more classical Hebrew prophet. This was particularly in terms of declaring God's will to the people for the present age as well as the future age.¹²⁹¹ Therefore, it may be articulated to offer evidence via the early Judeo-Christian tradition in support of Categories "1" and "2". This seems true in at least the 4S# and AW# sub-categories. For instance, Jesus is declared to have seen a vision of the devil falling like lightning from heaven providing evidence of the AW# phenomena.¹²⁹² He seemed often to go away for prayer and reflection.¹²⁹³ This offers support to him sharing the practices of the ancient prophets that sought quiet places, like Habakkuk positioning on the ramparts of Jerusalem, to commune with יהוה.¹²⁹⁴ It offers a correspondence with 4S# sub-category.¹²⁹⁵

Reports of precognitive dreams or visions are to be specifically located in Acts and the Apocalypse. The redactor of Acts is broadly accepted in recent scholarly developments to be LkR.¹²⁹⁶ Greco-Roman historians seem to consider Acts to be one of the finest

and T Clark, 1991, pp. 245 – 250, 253, 282, 363

¹²⁸⁷ Wenham J., Redating Matthew, Mark and Luke A Fresh Assault on the Synoptic Problem, London: Hodder and Stoughton, 1991, Chapters 5 - 7

¹²⁸⁸ Wright N. T., Jesus and the Victory of God, London: SPCK, 1996, Chapter 8 and p. 520

¹²⁸⁹ Matthew 28:16 – 20 – Consider MtR's Jesus declarations "All power is given to me in heaven and on earth", and "Behold I am with you always to the end of the age."

¹²⁹⁰ 2 blind men addressed Jesus as "Son of David"; Matthew 9:27

¹²⁹¹ The classical Hebrew נביא was one that declared God's will to the present life situation just as Jesus seemed to do. However, Jesus also embraced the apocalyptic tradition by addressing the future situation as well – See on Matthew 24 and 25

¹²⁹² Luke 10:18

¹²⁹³ Luke 5:16; 22:32; 22: 41, 44 etc.

¹²⁹⁴ Luke 5:16 etc.

¹²⁹⁵ I argue that the 4S# sub-category may be said to be practicing an ancient type of silence prayer

¹²⁹⁶ It seems that Wright (N. T.) broadly avers this thesis – Wright, Jesus and the Victory of God, pp. 147, 148, 215, 218, 300, 463, 635

examples of historiographical literature known to them.¹²⁹⁷ The descriptions bear strong resemblances to what is known from other trusted literary and historical sources of the period.¹²⁹⁸ Moreover, archaeological finds also concur with a convincing correlation to the cultural awareness of LkR.¹²⁹⁹ Moreover, LkR's claim probable patron, Theophilus was provided with an orderly, eyewitness accurate account.¹³⁰⁰ This may offer strong support to LkR as a reliable witness.¹³⁰¹

From this starting point the "We" passages in the Acts literature, may be considered to be LkR's indication that these were the points at which he shared time with Paul and his missionary team.¹³⁰² The first of these pericope is identified in Acts 16:1-10 (Specifically starting in verse 10). The record iterates:

"Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, 'Come over to Macedonia and help us.' After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them."¹³⁰³

There seem to be clear signs of AW# sub-category phenomena of precognition. These are particularly noticeable in this pericope with possible 4S# sub-category allowance. Given the more certain AW# precognition of the readiness for mission in Macedonia, with a very rapid success by the river where Jews and Hellenists gathered to worship on the Sabbath.¹³⁰⁴ It would seem that the precognition was fulfilled. Hence AW# sub-categories classified in Categories "1" and

¹²⁹⁷ Sherwin-White A. N., Roman Society and Roman Law in the New Testament, Oxford: Oxford University Press, 1978 (Baker), p. 186

¹²⁹⁸ Stott J. R. W., The Message of Acts, The Bible Speaks Today, Leicester: IVP, 1991, Introduction

¹²⁹⁹ Thiede C. P., The Emmaus Mystery Discovering Evidence for the Risen Christ, London: Continuum, 2005, Chapter 6

¹³⁰⁰ Luke 1:1-4; Acts 1:1,2

¹³⁰¹ Thiede C. P., The Emmaus Mystery Discovering Evidence for the Risen Christ, London: Continuum, 2005, Chapter 6

¹³⁰² Acts 16:10; 20:6; 21:1;27:1; 28:1 etc.

¹³⁰³ Acts 16:6-10 NIV

¹³⁰⁴ Acts 16:13 etc.

“2” seem to find very good correlation and correspondence compared to this passage in Acts.

T# sub-category relating to glossolalia is represented in terms of tongues as known human languages.¹³⁰⁵ It was to aid the message of the gospel in terms of missional communication.¹³⁰⁶ The seeming fact that the Apostles, uneducated Galileans in many cases, being able to speak in foreign dialects and languages not known to them, was evidence of precognition coming to them from an entity beyond themselves. The Syntaxis to their ego-conscious use of these newly acquired utterances was testimony that they intelligently were able to speak these languages.¹³⁰⁷ It is presumed to have been some kind of supernatural ability facilitated by an entity beyond them (The Spirit of Jesus¹³⁰⁸). It gave them the willful ability to utilize it intelligently. This concurs with T# sub-categories included in Categories “1” and “2”. The other place where the Apostle Paul indicates that Christians, including Corinthian believers, utilized glossolalia is located in 1 Corinthians 14. Paul articulated that tongues with interpretation, could be termed prophecy.¹³⁰⁹ Prophets who spoke in tongues Protactically could also interpret them syntactically with their conscious minds.¹³¹⁰ They would at times receive precognitive data hidden in an unbeliever’s heart.¹³¹¹

A Non-believer upon hearing secrets declared would sometimes respond by worshipping God.¹³¹² Presumably this was happening from time to time at Corinth.¹³¹³ Paul was reminding them of the proper context to utter tongues audibly for all to hear required interpretation as well.¹³¹⁴ It is also likely this was a common practice that started in Jerusalem during the first Pentecost in one form.¹³¹⁵ It then became part of the Gentile mission beginning with the conversion of Cornelius and his household.¹³¹⁶ Hence it is argued that T# sub-categories that are part of Categories “1” and “2”,

¹³⁰⁵ Acts 1:1-5

¹³⁰⁶ Acts 2:1-39

¹³⁰⁷ Syntaxis relates to the syntactical and logical constructs of words in sentences that were understood by listeners

¹³⁰⁸ Acts 16:6 - 10

¹³⁰⁹ 1 Corinthians 14: 1- 24

¹³¹⁰ 1 Corinthians 14: 1- 24

¹³¹¹ 1 Corinthians 14: 25

¹³¹² 1 Corinthians 14: 24 - 26

¹³¹³ 1 Corinthians 14: 1 - 28

¹³¹⁴ 1 Corinthians 14: 1- 24

¹³¹⁵ Acts 2:1-5

¹³¹⁶ Acts 10:46

correlate closely to the correspondences found in the New Testament literature.

The most obvious place to consult for 4S# type sub-category is probably the book of Revelation. The book of Revelation like Ezekiel, Daniel and Zechariah, have been investigated by psychologists. They seem to be interested in studying phenomena exhibited in these ancient accounts.¹³¹⁷

The Apocalypse communicated a message to seven recipient churches in Asia Minor. John addressed them as “your brother”¹³¹⁸. He iterated how he was “In the Spirit on the Lord’s Day (Or Day of the Lord)”¹³¹⁹. It seems that John resonated with the ancient practices of the Hebrew prophets.¹³²⁰ They would not have changed for generations, as many rituals do not in oral folk cultures (For hundreds of years).¹³²¹ He journaled:

“I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”

I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone “like a son of man,” dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

¹³¹⁷ <http://www.near-death.com/experiences/triggers22.html>, 05/03/12, 12:50

¹³¹⁸ Revelation 1:9

¹³¹⁹ Revelation 1:10

¹³²⁰ He fell to his face overcome by the phenomenon of the risen Lord – See on Revelation 1:17

¹³²¹ Byrskog has shown as much – See on Byrskog S., Story as History – History as Story, Tubingen: Mohr, 2000, pp. 52 – 52, 64, 65, 77

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When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

'Write, therefore, what you have seen, what is now and what will take place later. The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

'To the angel of the church in Ephesus write:'"¹³²²

It seems to be obviated by "John's" report that he had stilled himself into what he termed being "In the Spirit".¹³²³ His focus was on the "Lord" on his "Day". Scholars seem to consider this saying to be an early attestation to Sunday worship in honor of Jesus' resurrection from the dead in replacement of Sabbath veneration.¹³²⁴ The Epistle of Barnabas may have just been written after the Apocalypse¹³²⁵ and it also mentions the "Lord's Day".¹³²⁶ This being the case John had stilled his inner being down and was now focusing on the Lord Jesus. Hence he was also engaging step 2 of what I have termed the Four Steps (See on chapter 2). Hurtado has done much to discuss the early devotional practices of the nascent Judeo-Christian cultus, as well as the Hellenistic and Gentile missional communities.¹³²⁷ Devotion to Jesus was central from the earliest Jerusalem period some two or three years after his resurrection, according to Hurtado's hypothesis.¹³²⁸

The reception of **ϰϱϳ** spontaneity is obviated in the text of chapter 1 of the Apocalypse. John turns to "See the voice" which was speaking to him. Notice the rather strange Semite mindset. A voice may be

¹³²² Revelation 1:9-2:1 NIV

¹³²³ Revelation 1:10

¹³²⁴ Carson D. A. (Ed.), From Sabbath to Lord's Day: A Biblical, 1 Historical, and Theological Investigation, Eugene, OR: Wipf and Stock Publishers, 1999, p. 16

¹³²⁵ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 270 - 327

¹³²⁶ Holmes M. W. (Ed), The Apostolic Fathers Greek Texts and English Translations, Grand Rapids: Baker Books, 2004, pp. 270 - 327

¹³²⁷ Hurtado L. W., Lord Jesus Christ devotion to Jesus in the earliest Christianity, Grand Rapids: Eerdmans, 2005

¹³²⁸ Hurtado L. W., Lord Jesus Christ devotion to Jesus in the earliest Christianity, Grand Rapids: Eerdmans, 2005, Chapter 1 - 4

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“Seen”. Among other factors is the embodied concept of God as a real objective entity who is not just a “voice.” He was actually “seen”. Homogenous schematization is obviated by this combination of voice-entity as the holism of **הוֹיָה** reality.¹³²⁹ The Hebrew mindset is always far more concrete than the Hellenized tendency toward abstraction of the unmoved impassable Theos.¹³³⁰ It was unthinkable to the Semite mind to dissect the deity from a far more reified involvement and interaction with its creation.¹³³¹ God was personal. He had both character and personality (See below).¹³³²

The turning to see the “Voice” leads to complete collapse by John. He was faced with the numinous and its phenomenal tangible reality.¹³³³ This smacks of an AUB hyper lucidity that exceeded the base-line sensorium for John (See on chapter 3). Also note the correspondence to proto-Isaiah’s reaction (See above). The one who appeared to John was the Lord (Christ Jesus). This entity identified himself by his resurrection from the dead.¹³³⁴

Following this combined apprehension between numinous and phenomenon, the exalted Christ shares **עֲבָדָה** spontaneity with John. This is in keeping with the third step of the Four Steps (See on chapter 2). The fourth step progresses with immediacy telling him to “Write”.

The movement from a more fearful response by John on a Protaxic level, to Parataxic and then Syntactic (See below), where his ego-consciousness intelligently seemed to engage with the Entity (John’s risen Christ), represents John’s conviction that this entity is Christ himself.¹³³⁵ What was revealed was intelligent syntactical messages that offered some degree of precognitive symbolized content. These contents were meant as a message from Christ to the persecuted

¹³²⁹ John turns to see the voice in other words – he has schematized the voice and phenomenon of God with it – Revelation 1: 8 - 11

¹³³⁰ Aristotle made his deity immovable and abstracted – Augustine picked this up making his version of God impassable.

¹³³¹ This is over simplified of course – however, the Elohist tradition had a far more reified embodied God in view

¹³³² Genesis 3:8 has God as a walking embodied being walking around the garden and conversing with Adam

¹³³³ Revelation 1:9-2:1

¹³³⁴ Revelation 1:18

¹³³⁵ Revelation 1:13; 2:1

church (By Rome, the Beast¹³³⁶ and the Harlot¹³³⁷). It was in need of reorientating itself in the light of the Diocletian persecutions they were probably facing.¹³³⁸ That is of course if the Revelation was written in about 93CE instead of the 60's.¹³³⁹ I believe it is possible it was written before the destruction of the Temple. Surely mention would have been included of its demise if it had already occurred.¹³⁴⁰ In this case the Neronian persecution of 66/68CE may be in view.¹³⁴¹ However, there is little evidence it extended beyond Rome to Asia Minor.¹³⁴²

It is argued that the Apocalypse's John practiced something like what I have termed the Four Steps. This kind of approach was probably passed on as a set of culturally preferred behaviors, which those with prophetic gifts learnt from other prophet's, gifted apocalyptists or Christian teachers.¹³⁴³ Hence it seems that 4S# sub-categories, that are part of Categories "1" and "2" correlate to the corresponding Apocalyptist's experience recorded in the Revelation of Patmos.

Summary Conclusions

It seems fair to submit that 4S#/AW#/T# sub-categories classified in Categories "1" and "2", correlate significantly with the corresponding data retrieved from the Old and New Testament triangulation cases (See on chapter 4). A positive triangulation seems to have been confirmed for the thesis that the entity which the Old and New Testament speaks of as God, can be correlated to corresponding present day cases that meet research entry requirements in this thesis (See on chapters 2, 3 and 4). The aim of this chapter is to do an in depth analysis of numerous samples of each sub-category suggested. This is because correlations and correspondences seem

¹³³⁶ Revelation 13

¹³³⁷ Revelation 16 and 17

¹³³⁸ Ehrman B. D., The New Testament: A Historical Introduction to the Early Christian Writings. New York: Oxford, 2004

¹³³⁹ Debate seems to favour the end of the century as the persecution of Nero did not seem to extend to Asia Minor

¹³⁴⁰ The Temple seems to be assumed to still be standing if Revelation 11 is read carefully.

¹³⁴¹ If the comments under note 1340 are accepted then the Neronian persecution would seem the other possible date

¹³⁴² See on note 1340

¹³⁴³ For instance Philip had daughters who practiced prophecy – it would seem likely they would have been tested by other earlier prophets in the nascent Christian community – See on Acts 21:9

evident enough. This is not to argue that other World Religions might not be able to make similar claims.¹³⁴⁴

Moreover, human neurotheological programming has been argued by Newberg to be consistent across all religious categories investigated.¹³⁴⁵ This thesis has not been undertaken to try to provide the literature with a Modernist agenda. It has not been to make an argument for the existence of God or particularly for the Christian God. Instead the research may be said to be equally valid for other religious segments to review and to apply. In their case they will apply them to their own beliefs and theological traditions. Having made this observation it is the aim of this chapter to make the case for a Christian hermeneutic.

The evidence for a significant correlation and correspondence between present day precognitions, that seem to have come from an entity beyond themselves with fulfillments, is confirmed as congruent in relationship to Christian Scriptures. It also measures well with historical mysticism and spiritual disciplines, as well as postmodern practitioners of the prophetic voice in missional terms (See on chapters 1, 2 and 3).

Protaxis, Parataxis and Syntaxis – Evidence for the Entities Character and Personality

This section considers the relationship between Protaxis, Parataxis and Syntaxis as Psycho-Spiritual descriptions. These factorize in with reported probable dialogue of the Syntactic ego-conscious-self with a real entity beyond itself. This entity would seem to manifest potentially, both character and personality making it a real person (Divine super person) in its own right.

Syntaxis takes theology into the realms of Cappadocian social Trinity. This is with personhood being defined as communal interdependence of beings (Entities) in relationship to others and God. Intelligent conversation and communion is implied by Gowen as well. There is theoretically a continuing action of becoming rather than a static Platonic/Aristotelian unmoved unconscious singularity (See on

¹³⁴⁴ The Koran claims to have been written by the Prophet Mohamed, See on Hardy A. R., Dissertation – An introductory Guide to Islam, Newbold College Research Library, 1987

¹³⁴⁵ Newberg, Principles of Neurotheology, pp. 48, 81, 12- -121, 298 - 199

chapter 7).¹³⁴⁶ The unmoved Augustinian iteration of Theos seemed to portray “It” (I cannot use “him” in terms of Augustine’s impassable God) without any passion for personal identity. There was no relational interpersonal becoming in a perichoretic fashion (See on chapter 7).¹³⁴⁷ Perichoresis implies syntaxis as intelligent interface. “Intelligence” seems to be more in keeping with current sacramental body-spirit modalities rather than a singular entity thought of as a simple “Empasse”.¹³⁴⁸ “Intelligences” (In other words there may be more than one numinous entity) seem to be spiritual, emotional, social, intellectual, considered in the context of a sentient onto-genre of meta-consciousness, which may come through each of these “Intelligences”.

Hence there seems to be a meta-modality in terms of all of these perichoretic interpenetrations that the human “spirit-soul” may interact with. These seem to occur on the hyper lucid spectrum of mystical interface. The human unseen spirit has to be considered to viably exist in this context as the onlooker that interacts as a singular ontos. It can only become in dialogue with each of these intrinsic and extrinsic factors.¹³⁴⁹ This would seem to fit on a second order level with the very nature of social Trinity that keeps on becoming¹³⁵⁰ (Process theology) through the mutual relations and ontology of its own primary community.¹³⁵¹ This would seem to occur in inter-relationship as imminent and economic Trinity with its whole creation animate and inanimate (See also on chapter 7).¹³⁵²

Hence Protaxic, Parataxic and Syntaxic states of consciousness all play a part in human sentient functioning.¹³⁵³ At the center of this process is the recognition that there is interplay between the non-present ego state in the Protaxic sphere, that evolves to a preconscious state to emergent ego-consciousness, at the extreme

¹³⁴⁶ Holmes P. R., *Trinity in Human Community*, pp. 62, 99, 169

¹³⁴⁷ Pinnock C. H., *Flame of Love*, pp. 33, 38, 40, 43, 59, 159, 160 – 161, 163, 195, 273

¹³⁴⁸ Pinnock C. H., *Flame of Love*, pp. 33 – 34, 232, 239

¹³⁴⁹ Holmes P. R., *Trinity in Human Community*, pp. 62, 99, 169

¹³⁵⁰ Holmes P. R., *Trinity in Human Community*, pp. 62, 99, 169

¹³⁵¹ Holmes P. R., *Trinity in Human Community*, pp. 6, 15, 21, 28, 36, 38, 41, 46, 49, 50, 65, 75, 90, 110, 114, 143, 144, 146, 169, 170, 175, 181

¹³⁵² Holmes P. R., *Trinity in Human Community*, pp. 30, 114, 191, 192

¹³⁵³ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., *A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntaxic*, Chapter 1

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right of the spectrum in the Parataxic continuum.¹³⁵⁴ Finally in the Syntactic spectrum there seem to be increasing higher states of ontology in the context of intelligent inter-relatedness of the ego with other conscious egos.¹³⁵⁵

At the height of this Syntactic sphere there is Buber's "I-Thou" interaction between the greater Thou's *Mysterium Tremendum* (Otto).¹³⁵⁶ There is also the "I's" lesser sense of integration as a lesser hypostasis. Considered in the context of Social Trinity it may be claimed to keep on becoming in its own perichoresis as mutually related hypostases.¹³⁵⁷ It may also desire a level of perichoretic life with other ontological Syntactic hypostases it has created in its image.¹³⁵⁸ This could be in order to allow each person to keep on becoming by means of the bifurcation of the unity-diversity matrices. This matrices of becoming in communities in relationship with social Trinity would seem to catalyze the nature of personhood defined as becoming in community relations.¹³⁵⁹ It in its self may keep on becoming through and with each community, as each becomes through shared togetherness.¹³⁶⁰

What probably protects each singular person in the community, from losing Ego definition is the fundamental ontology of the Trinity in terms of its ontological hypostatic union.¹³⁶¹ Hence the one and the many exist in this multiplicity.¹³⁶²

This makes it safe to consider how God might be thought of as relating to each being as they become increasingly defined ego-conscious beings in their own right. It can feel safe to be protected by a Trinity that balances hypostases by its singular Ontos as primordial

¹³⁵⁴ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., *A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic*, Chapter 1

¹³⁵⁵ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., *A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic*, Chapters 3 and 4

¹³⁵⁶ Otto, Chapter 4

¹³⁵⁷ Holmes P. R., *Trinity in Human Community*, p. 186

¹³⁵⁸ Holmes P. R., *Trinity in Human Community*, pp. 50, 143, 170

¹³⁵⁹ Holmes P. R., *Trinity in Human Community*, pp. 6 - 50

¹³⁶⁰ Holmes P. R., *Trinity in Human Community*, p. 173

¹³⁶¹ Holmes P. R., *Trinity in Human Community*, p. 192

¹³⁶² Gunton C. E., *The One, The Three and the Many*, Chapter 6

community.¹³⁶³ This means it is safe to have the Spirit of Christ', in terms of the Christian idea of the entity beyond the self, that provides precognitions to input revelatory data into the hyper lucid world of AUB. Such inputs can then be integrated in the base-line sensorium as one conscious-ego becoming more self-aware in relation to others of the same typology. It seems to be founded on becoming with God's tripartite imminent and economic manifestations operating perichoretic-ally and Onto-hypostatically with the person's inner "Singular-Self-Spirit-Ego."

This can incorporate other selves as well, including the community that a self, shares as part of the human spectrum. Such a classification of Christian community correlates with the community of social Trinity in the Cappadocian settlement.¹³⁶⁴

Hence trance hyper lucid phenomena play their part in revelation of the missional Holy Spirit's guidance and shaping of the missional community. It is sent-forth to incarnate as the body of Christ among lost communities (See on chapter 7). The correlation and correspondence between the Ontology of the hypostatic union among the Trinity, makes hyper lucid prophetic trance states intelligible to Christian spiritual and missional theology. This is because it means that God is not seeking to supplant each creature made in his image with himself.¹³⁶⁵ Rather it may be argued that social Trinity wishes to intimately connect with the deep "Singular-Self-Spirit-Ego" on the deep level of hyper lucid AUB. In order that people can sense shalom (wholeness-peace) of being part of infinite God's defined life as three divine persons in unity. Becoming in continuity of relational interface forever, as one Ontos shared with the Godhead, is then the inaugurated transformation of the Kingdom in deep spiritual process of healing fragmented community life at a deep salugenic level.¹³⁶⁶

Among other methods, trance hyper lucid states can transform people to become more whole. This can lead to enhanced inner stability and peace. It then may evolve to making salugenically experienced disciples who can help others to engage intimately with

¹³⁶³ Holmes P. R., Trinity in Human Community, pp. 50, 51, 167

¹³⁶⁴ Holmes P. R., Trinity in Human Community, pp. 28, 29, 53, 62, 90, 99, 142

¹³⁶⁵ Holmes P. R., Trinity in Human Community, p. 192

¹³⁶⁶ Holmes P. R., Becoming more Human Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community, Milton Keynes: Paternoster, 2005, Chapter 4

the Missio Trinitatis's agenda. To create one new Agape founded ontology in multiple Hypostases with it.

Hence God may be reclaiming every space back into intimate creative diverse-unity, where each hypostases may share in conceiving infinite creativity together. It needs to be founded on Social Trinity's infinite unification resources. These seem to be on offer freely for anyone to share by the gift of Christ.¹³⁶⁷ The "all things" that are the believer's possession through Christ are definable without limit.¹³⁶⁸ Hence to become "partakers of the divine nature,"¹³⁶⁹ believers will "know . . . as [they] have been [fully] known".¹³⁷⁰ It is a challenging revelation for a developed precognitive thesis. It is itself defined by the Cappadocian settlement as a renewed spiritual and missional philosophical theology (See also on chapter 7). It will hopefully enable Missiologists to formulate a new approach to theological reflection.

Furthermore, trance hyper lucidity brings the Entity's Spirit to intimate communion with the believer's spirit (See on chapter 7). This will ultimately mean people becoming co-creators in the shared likeness of social Trinity.¹³⁷¹ They may share becoming in conversation with the Godhead from these deep places of Spirit to spirit inter-relationships. Conversations with the whole missional community may also increase transformation opportunities for each self in the sharing community.¹³⁷² It would seem to be based on mutually supportive care, sensitively seeking to follow the deep hearted union rhythms infused with the inner witness of social Trinity sensed by each person joined together in the communion (See on chapter 7).

Moreover, Gowen makes a significant contribution to research into trance hyper lucid states and its relationship to art, human creativity and cognition. In his book "A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntaxic", he sets out to do an in depth challenging survey of trance states and how they are optimised in the Syntaxic mode. He does this in correspondence with

¹³⁶⁷ Romans 8:32; 2 Peter 1:8, 9

¹³⁶⁸ Romans 8:32

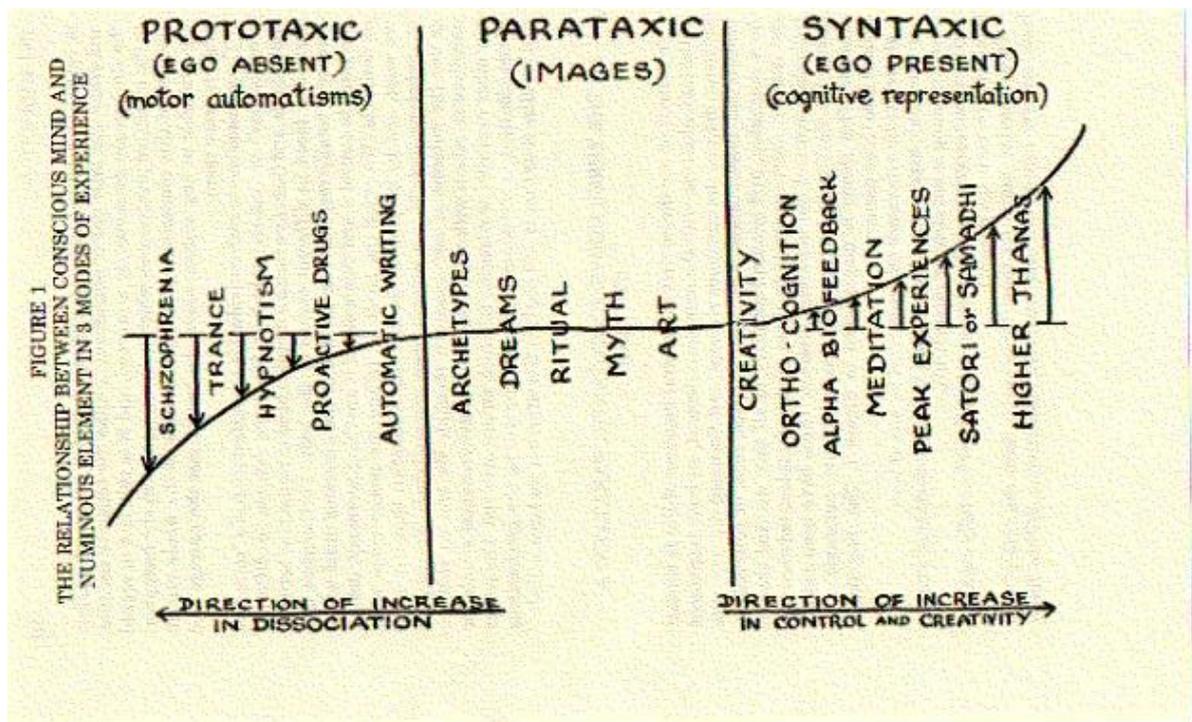
¹³⁶⁹ 2 Peter 1:8, 9

¹³⁷⁰ 1 Corinthians 13:12

¹³⁷¹ Genesis 1:26, 27; 2:19, 20; Meilaender and Werpehowski (Eds), Chapter 1

¹³⁷² Holmes P. R., *Trinity in Human Community*, pp. 30, 33, 89, 165

ego-consciousness in the person's self-perception.¹³⁷³ Figure 1 below sets out diagrammatically the relationships between each modal. I would conclude that the ego-conscious elements exhibited by participants in my study in Syntactic mode demonstrate the congruence of the Christian view of social Trinity with the entity they intelligently communicate with.



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¹³⁷³ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic, Chapter 1

¹³⁷⁴ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic, Chapter 1

Developmental Qualities of the Individual Numinous Element¹³⁷⁵

LEFT	RIGHT
Weak Ego	Strong Ego
Loss of Will	Evidence of Will
Loss of Memorability	Memorability
Ego Function Excused	Ego Function Preserved (or Transcended)
Somatic Activity	Cognitive Activity
Superstition	Enlightenment
Non Self-Actualization	Self-Actualization
Motor Automatism	Cognitive Representations
Possession	Illumination
Madness, Anxiety	High Mental Health, Serendipity
Horror, Dread, Fear	Love, Compassion, Charity
Trance	Creativity
Negative Effect	Positive Effect
Crudity of Effect	Refinement of Effect
Dissociation	Association
Lack of Control of Preconscious	Control of Preconscious

None of the participants in my research exhibited the more extreme pathologies associated with Protaxic modality. This bears testament that they were salugenically affected in a positive way by their connection with their Entity. Consider the deficits that could otherwise transpire.

The left hand Protaxic pole is evidently shifted from right to left toward increased intensity of dissociation and excursus of ego function. The person as a conscious self-aware ego is dominated incrementally toward dissociation presenting as superstition, possession, anxiety, madness, horror, dread, fear, domination of

¹³⁷⁵ <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic, Chapter 1

preconscious control etc. Insanity and psychosis become dominant features. There is loss of a defined stable character that exhibits consistency of functional qualities, such as kindness, love, trustworthiness etc. The personality disintegrates in such a manner that it is impossible to measure a subject's state of mind. Glossolalia and automatic writing seem to fit to the more extreme right of the Protaxic spectrum. They are associated with motor automatisms functionally. There is a lack of conscious ego inputs. As mentioned in chapter 3 it is interesting that those who speak in tongues regularly have less mental health problems than comparative double blinded control categories (See on chapter 3). Hence not all Protaxic modalities leave a subject pathologically inconvenienced. Actually it seems that the entity that communicated with some of the participants in my study through glossolalia led to ego-conscious Syntactic revelation.

Newberg nuances the evidence for mental health increasing with the hyper lucid functions described in the findings (See on chapter 3). Hence good mental health derives it seems, from applied techniques such as found in chapter 5. This probably indicates the move toward greater Ego-Conscious Syntactic definition. Perhaps the Christian idea of the power of sin might be equated with left-shifted Protaxic modalities. Healing by the Christ-Entity from Protaxic toward Syntactic integration would seem to be evidenced among the participants in this study. Hence salugenic discipleship in the terms Holme's iterates it may be considered confirmed.¹³⁷⁶

Christ was a healer and the entity the participants encountered seemed to exhibit this quality. Hence I would argue that this correlates with the entity they encountered being Christ-like. The shift away from disintegration and insanity, toward a stable Ego-conscious Syntactic transformation, is significant compared to the salugenic discipleship methods of Christ's healing ministry.¹³⁷⁷ A becoming in relationship to the Deity, as social Trinity, is correspondent to participant experiences. I would suggest. Hence Syntaxis heals Protaxic fear, anger, insanity and disintegration toward wholeness of

¹³⁷⁶ Holmes P. R., Becoming more Human Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community, Milton Keynes: Paternoster, 2005, Chapter 4

¹³⁷⁷ Holmes P. R., Becoming more Human Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community, Milton Keynes: Paternoster, 2005, Chapter 4; <http://www.csun.edu/edpsy/Gowan/content.html>, 05/03/12, 16:00, TRANCE, ART, AND CREATIVITY a book by Gowan J. C., A Psychological Analysis of the Relationship between the Individual Ego and the Numinous Element in Three Modes: Prototaxic, Parataxic, and Syntactic, Chapters 1 and 4

becoming. This is averred in relationship to the perichoresis of the community with the Ontos of the hypostases of the social Trinity (See on chapter 7).

Furthermore, the continuous healing of the unconscious self (Neo Freudian), by bringing unconscious contents to the preconscious and conscious mind, seems to be representative of the shifts through Protaxic (Unconscious) contents; to Parataxic (Preconscious) contents; to Syntactic (Ego-conscious) elements.¹³⁷⁸ It may be argued that part of the deeper workings of the Spirit-Entity that offers precognitive revelation, to the Syntactic aware person can have three functions.

Firstly, precognitions can prepare people for a new part of their own personal journeys which will mean challenges that bring inner Protaxic conflicts to consciousness. This will aid them to be healed because of the new challenges which draw out deeper parts of the Unknown self.¹³⁷⁹ These now conscious contents then have to be harmonized with a more integrated personality.¹³⁸⁰ Hence precognitions can lead to new learning that synthesizes formerly hidden or unknown parts of the self, with the Syntactic conscious self. This insight demonstrates how a view of Social Trinity, that seeks to catalyze salugenesis through community, seeks to create integration in the process of becoming. The inner neural harmonization of the Brain's hemispheres and neural diversity may become more harmonic and less fragmented – leading to greater wholeness (Shalom).

Secondly, every missional community has members within its social matrices that have seeming better integration and self-awareness, of the processes that make them more obviously self-integrated.¹³⁸¹ This integration does not manifest as individualism with attendant retreat from community engagement with others. It rather presents with such people being able to cope well with challenges others pose to the group.¹³⁸² This coping mechanism would seem to be based on an ability to listen carefully to their inner conflicts and to harmonize

¹³⁷⁸ Miller A., The Drama of Being a Child, pp. 120 - 121

¹³⁷⁹ Johnson D. W., Reaching Out Interpersonal Effectiveness and Self-Actualization, New Jersey: Prentice-Hall International, 1986, Chapter 2

¹³⁸⁰ Miller A., The Drama of Being a Child, pp. 21, 50, 57, 64

¹³⁸¹ Johnson D. W., Reaching Out Interpersonal Effectiveness and Self-Actualization, New Jersey: Prentice-Hall International, 1986, Chapter 12

¹³⁸² Johnson D. W., Reaching Out Interpersonal Effectiveness and Self-Actualization, New Jersey: Prentice-Hall International, 1986, Chapters 8 and 12

them.¹³⁸³ They also seem proficient being able to cope with differences in others who might challenge less harmonized egos than themselves.¹³⁸⁴ Hence they seem to be able to deal with emotionally and spiritually challenging situations with less stable others they engage with, as they journey together in community. They seem to have reconciled more of their unknown selves with the love of God who accepts them warts and all.

They may base their identities on this acceptance of difference which creates confidence. They are purveyors of healing that comes from a deep starting point they have experienced and effuse as an attendant atmosphere of unconditional positive regard.¹³⁸⁵ Grace and forgiveness seems to flow out from them in other words.¹³⁸⁶ Hence each person in their journey from Protaxis to Syntaxis, toward more stable Christ-like characters, may help each other toward greater wholeness. This can occur when participants practice the Spiritual gifts and listen to the God who speaks.

Precognition may well have a salugenetic function to draw out new challenges for developing people on different stages of their journey. They may usefully learn to help each other with strengths and vulnerabilities. This is seemingly best actualised by transparency about shared weaknesses in a safe community environment that welcomes messyness.¹³⁸⁷ This is Holme's averred thesis for his concept of salugenetic Christian therapeutic communities.¹³⁸⁸ Hence this correlates to the Christian tradition found in LkR that Jesus went on a journey to the cross. It led to the renewal caused by his new covenant resurrection.¹³⁸⁹

LkR's Christ's precognitions described his impending death and resurrection hope to be a purposive journey led by the Spirit-Entity to heal the whole world. It was actualization by the Spirit's arrival to make the whole Christian missional community salugenetically enabled.¹³⁹⁰ Hence precognition equates with death and resurrection as a means of an ongoing becoming in processes. It needs to

¹³⁸³ Johnson D. W., Reaching Out Interpersonal Effectiveness and Self-Actualization, New Jersey: Prentice-Hall International, 1986, Chapter 12

¹³⁸⁴ Johnson D. W., Reaching Out Interpersonal Effectiveness and Self-Actualization, New Jersey: Prentice-Hall International, 1986, Chapter 8

¹³⁸⁵ Rogers C. R., A Therapist's View of Psychotherapy on Becoming a Person, London: Constable, 1991, Chapter 6

¹³⁸⁶ Colossians 4:6

¹³⁸⁷ Holmes P. R., Becoming More Human, p. 211

¹³⁸⁸ Holmes P. R., Becoming More Human, chapter 4 and p. 211

¹³⁸⁹ Luke 9:30 - 33

¹³⁹⁰ Luke 5:17; 9:2

happen in the fabric the life of community. Social Trinity is at the heart of a healing process aimed at the whole cosmos being retruned to diversified unification sharing its inner imminent lifecycle (See on chapter 7). The participants in this study demonstrated that good came out of their precognitions – that can be termed salugenic. Hence the entity behind them seems to correlate to the LkR Jesus’ very convincingly.

Paul iterated that he carried the death and resurrection of Jesus in his body.¹³⁹¹ He also articulated that all believers needed to continue to partake in both processes as they journeyed¹³⁹² toward renewal and transformation. In 2 Corinthians 3:17 he nuanced the suggestion that the Spirit that catalyzes hyper lucidity actually transforms people by incremental step like transformations toward greater likeness to Christ. Hence this seems to be related to Death-Resurrection journey theology. Transformation into Christ’s likeness iterates a profound relationship between Jesus’ life and the believers’.¹³⁹³ Precognitive journey is at the heart of much of the Act’s narrative that guided its Missio Pneuma.¹³⁹⁴ The participants in my research seem to have been guided by this same Missio Pneuma in correlative terms as well.

The death and resurrection motif in Paul seems to have Christians continuing in a death-resurrection inner spiritual pilgrimage, as much as an extrinsic one.¹³⁹⁵ The work of the Precognitive Spirit that transformed people from “one degree of glory to another into the likeness of Christ” seemed to be active in the accounts of the participants in my study as well. Paul posits this redemptive journey in the context of יהוה that caused Moses face to shine as an inner enlightenment for the believer.¹³⁹⁶ This same likeness is also described as the face of Christ shining in believer’s hearts.¹³⁹⁷ Believers who cry out “Abba”¹³⁹⁸ seem to be accounted joined, or welded to, the Holy Spirit.¹³⁹⁹ Spirit-to-spirit union is a process of continually beholding the inner face of Christ. People journey throughout their lives toward increased Syntaxis and intimate

¹³⁹¹ 2 Corinthians 4:10 - 12

¹³⁹² Romans 6:1 - 12

¹³⁹³ Hebrews 13:7, 8

¹³⁹⁴ For example see on Acts 16:6 - 10

¹³⁹⁵ Colossians 4:10

¹³⁹⁶ 2 Corinthians 3

¹³⁹⁷ 2 Corinthians 4:1 - 6

¹³⁹⁸ Romans 8:12 - 16

¹³⁹⁹ 1 Corinthians 6:17

salugenic interface with the Godhead (Entity).¹⁴⁰⁰ In a mystical sense they learn to share in Christ's earthly incarnational journey toward the cross migrating toward incremental self transformation and resurrection.¹⁴⁰¹ All of this corresponds to the importance of listening to the precognitive voice that salugenically seems to be seeking to reunite the whole cosmos to the social Trinity.¹⁴⁰²

Hence the doctrine of the Cappadocian settlement is at the heart of Pauline Christology, Pneumatology, Pater-ology in an emerging triune implied theology. I would argue that the participants in my research evidenced positive salugenic transformation toward greater integration. This corresponds to their entity being the Spirit of Jesus Christ'.

Thirdly, a healthy missional community that practices and lives by the Protaxic left to right salugenic death-resurrection syntaxis may become a group, that God can add numbers to daily.¹⁴⁰³ This may be because they are really committed to belonging together (Koinonia).¹⁴⁰⁴ Hence the Missio Trinitatis can lead its salugenic community of learners (disciples in the process of salugenic becoming) by precognitive sensitivity to lost communities (See on chapter 7). This is because they may be termed safe communities because they practice service and gift-love where injury is welcomed. Sin (Protaxic disintegration and injury) makes for messy emotional upsets in shared communities shaped by Missio Trinitatis.¹⁴⁰⁵ Travelling together based on God's unconditional positive regard, they might heal themselves as the precognitive perceived entity (Social Trinity) restores wholeness. The ultimate aim transposes toward the final eschatological renewal when Christ returns.¹⁴⁰⁶

This demonstrates a useful correspondence of Christian soteriology as healing service toward the whole of creation. It can be guided by the missional Spirit via precognitions that lead to discovery of new communities that can be healed. This may be catalyzed by sharing the processes that have helped the missional community heal itself. This strategy needs to be founded on the right conditions which allow people to be safe to be vulnerable.¹⁴⁰⁷ Missional communities will

¹⁴⁰⁰ Galatians 5:16 – 18; 1 John 2:6

¹⁴⁰¹ Luke 9:23

¹⁴⁰² Ephesians 1:10

¹⁴⁰³ Acts 2:47

¹⁴⁰⁴ Acts 2:42-47

¹⁴⁰⁵ Holmes P. R., *Becoming More Human*, pp. 61, 79, 150

¹⁴⁰⁶ Wright N. T., *Jesus and the Victory of God*, Chapters 13 and 14

¹⁴⁰⁷ Holmes P. R., *Becoming More Human*, pp. 201, 202, 208, 242

also need to work hard at remaining healed by listening carefully to the inner salugenic voice. Therefore, transparency and honesty is needed in order to aid new believers toward similar growth.

Holmes iterates that his version of Rapha Community seems to lead toward salugenesis.¹⁴⁰⁸ It is based on equipping people to be healed by learning how to hear God's inner voice for themselves.¹⁴⁰⁹ He argues that God can heal them and guide them in their shared ministry, in the missional community, to operationalize their spiritual gifts to help others on their journeys toward wholeness.¹⁴¹⁰ His thesis is broadly incarnational.¹⁴¹¹ People who learn to appreciate the inner precognitive voice of their God can learn to heal themselves as they converse trustingly with him.¹⁴¹² They can also contribute by gifts of healing toward others healing as much as others share healing in similar fashion. It will need to come from each person's strengths (gifts) served toward each community member as appropriate.¹⁴¹³ This view of the body of Christ, incarnating among lost communities, offering training on how to hear the inner Spirit's voice may lead them to joining the social Trinity's missional communities. Hence this is Missio Trinitatis's contribution to my spiritual and missional philosophical theology. I suggest that the participants in my study demonstrated the positive benefits of a healthy spirituality in the way they have been brought to greater wholeness by their entity. This entity seems to correlate with their interpretations of their journeys. Moreover, it seems to correlate to corresponding concepts of how social Trinity is thought to catalyze salugenesis. It occurrence can happen in the context of an on-going process of infinite becoming (Journey) in relationships.¹⁴¹⁴

In what ways does the Entity have Character and Personality like that of Social Trinity?

The Entities' Character

Fundamental definitions of character and personality need to be sought to begin this section. This is a rather complex field which will

¹⁴⁰⁸ Holmes P. R., Becoming More Human, Chapter 4

¹⁴⁰⁹ Holmes P. R., Trinity in Human Community, pp. 90, 94, 112, 172

¹⁴¹⁰ Holmes P. R., Trinity in Human Community, pp. 90, 94, 112, 172

¹⁴¹¹ Holmes P. R., Trinity in Human Community, pp. 177, 180

¹⁴¹² Holmes P. R., Trinity in Human Community, pp. 90, 94, 112, 172

¹⁴¹³ Holmes P. R., Trinity in Human Community, pp. 67 – 69, 104, 170, 186

¹⁴¹⁴ Holmes P. R., Trinity in Human Community, pp. 50, 170

need unpicking. The term “Character” will be explored first. Secondly, the field of personality will form its own realm of investigation. Setting some level of stable definitions of both, as far as that is possible, will hopefully make it feasible to formulate a measure of the character and personality of the entity highlighted in the findings chapter.

Character orientation is based on an adaptive assimilation connecting individuals empathically by socializing them. This is so that they may come to think and behave in ways that take account of others feelings, beliefs and needs, as well as being congruent to personal feelings, beliefs and needs. The theorist and philosopher, Fromm articulated six character orientations (Of which I include five): Receptive, Exploitative, Hoarding, Marketing and Productive.¹⁴¹⁵

In brief his analysis may be detailed as follows:

Receptive, this classification finds gratification through external sources. There is a passive stance that awaits extrinsic sources to provide satisfaction of Ego needs. There is failure to let go of previous issues hence they seek to feel secure in the present and future. Minor matters can feel threatening when they are not.¹⁴¹⁶ Secondly, exploitative - focused individuals belligerently grasp things from others without passively waiting to receive them. There is a significant tendency to do whatever is necessary to get what is wanted, even if it means stealing or at times aggressive measures. Thirdly, there is the Hoarding classification which typically seeks to keep what is already in their possession. This includes more than material objects, it also has the retention of feelings and opinions in its scope. It can also be possessive of others, those it loves and the time it seeks to spend with people – having them as its sole possession for a period.¹⁴¹⁷ Fourthly, Marketing Orientation People consider themselves to be commodities. They rate themselves by comparing their ability to sell things to how they measure their self-worth and effectiveness. They seem to mostly measure life by what they can do by getting others, or organizations, to take or buy from

¹⁴¹⁵ "Erich Fromm & Humanistic Psychoanalysis ." *The Glaring Facts* . The Glaring Facts , Web. 12 Nov. 2011. <http://www.theglaringfacts.com/erich-fromm-humanistic-psychoanalysis>

¹⁴¹⁶ "Erich Fromm & Humanistic Psychoanalysis"

¹⁴¹⁷ Boeree, C. G., "Erich Fromm." *Personality Theories: My Webspaces files*, Web. 20 Nov. 2011. <http://webspaces.ship.edu/cgboer/fromm.html>; The Glaring Facts . "Erich Fromm & Humanistic Psychoanalysis ." *The Glaring Facts*, The Glaring Facts , 12 Nov. 2011. <http://www.theglaringfacts.com/erich-fromm-humanistic-psychoanalysis/>; Fromm, E., *Man For Himself*, Canada: Holt, Rinehart, and Winston of Canada Limited, 1947

them. They seem to be rather empty people that do not have other more nuanced qualities that make for richness and depth in inter-related community contexts. They are often thought of as shallow.

Finally, there is what Fromm considered to be the healthy well adapted productive character. This genre was considered to be the person who was happy. There is less need to project a false persona. A preference is not to wear a mask. Such an individual seems to wish to be themselves as much as possible. They seek to act in a congruent manner with the value of not hiding their real feelings, intentions and thoughts from others. This character type will obviously not stop being human. Hence they remain governed by their basic biological and social natures. What they do try to do is to take their responsibilities seriously and try not to avoid what they perceive to be possible or fair. They are good people to have in a community as part of their evaluation of fairness is to treat others as real people, not objects. Hence they maintain a level of respect for others. They try not to intrude insensitively into places where they are not welcomed. They are often thought to be trustworthy and seem to seek to trust others. This may also help to bring out trustworthy behaviors in them as well.

Having completed a brief overview of Fromm's insights on character types, it might be argued that none of the categories really correlate with the proposed entity that seems, to lay behind the precognitive phenomena detailed in chapter 5. Indeed the case can be robustly posited that it is virtually impossible to make the case for any character profile of the proposed entity of chapter 5. In the first case it seems that the productive character idiom that Fromm considered healthy seems to be a reasonable description of some attributes of what a well-functioning community member might look like. It is of course lacking in many of the descriptions of Paul's "Fruit of the Spirit".¹⁴¹⁸ It also lacks his other iterations of what a person guided by love might have as character qualities.¹⁴¹⁹

However, in terms of Christian theology the entity that the Christian participants believe in as God is believed, to have qualities that seek to treat its creatures in a manner that is for the highest good. So the productive type is met in this sense. It seems that there were positive good outcomes for the participants obtained by the precognitions

¹⁴¹⁸ Galatians 5:22 - 26

¹⁴¹⁹ 1 Corinthians 13

from their entity. They seemed to feel that their averred entity was trustworthy.

Secondly, those who had the precognitions seemed to believe their God was good in terms of precognitive behavior and fulfillment outcomes. This can be demonstrated broadly by the results expressed as good in the cases of Categories “1” and “2”. Moreover, in the instances of Categories “3” and “4” it seems that there were also good consequences.

The challenge may be rightly raised that this research has selected only good case studies that conform to the present writer’s beliefs and bias. It may be argued that I am wishing to support my own self-fulfilling prophecy just to aver his thesis. However, all the research case studies submitted, and indeed the many people that have been interviewed, have not reported bad precognitions seems not to contradict my thesis.¹⁴²⁰

Of course this may even be regarded as selective bias. The brain is known, according to Newberg, to construct reality so that only what fits with its predominant beliefs for healthy psychological functioning are allowed.¹⁴²¹ Moreover, those things that do not fit are explained away by other modal functions in the brain. For instance, its dualistic dichotomy programming categorizes things as “good” or “bad”, or as allowable and disallowable.¹⁴²² This is an important consideration. The research participants themselves may have filtered out any data of precognitions that led to bad fulfillments in their perceived base-line sensorium. This is probable. Future research would need to look into this aspect further. There is a possible deficit in my work on this point. So it needs to remain as a critical measure. However, I do not believe the evidence submitted in chapter 5 led to bad outcomes. Hence this line of the investigation is protected. More precisely it may be suggested that outcomes for non-perceived, or felt to be negative occurrences, by the parties concerned were really not present so why try to invent them for the sake of critical evaluation (See on chapter 5)?

However, just because the brain does tend to work with dualities in its learning processes, in order to formulate “Right” and “Wrong,” and to

¹⁴²⁰ This meets with my ethical measures iterated in chapter 4

¹⁴²¹ Newberg and Waldman, Born to Believe, pp. 180 – 183, 185 – 187, 253 – 257, 258 – 259, 278 - 280

¹⁴²² Newberg and Waldman, Born to Believe, pp. 75, 87

account for contradictions to those things which do not accord with its own deeply averred beliefs. It does not necessarily have to follow that it totally formulates wrong conclusions in support of a “Good” loving deity and other potential “Bad” or “Evil” entity or entities. The history of world religions and theological reflection does recognize a whole constellation, of possible good and evil sources that affect and effect people at deeper spiritual levels.¹⁴²³ It seems that the productive character typology of Fromm could broadly represent the God of Agape and gift that is averred by each participant in this study. It seems to at least be one marked to produce trust in others by trustworthy behaviors. The complex realm of theodicy cannot sadly be part of this project. It is recognized that I am making some huge generalizations at this juncture.¹⁴²⁴

Moreover, Newberg makes a fundamental observation. It seems that everything in the universe may well give some evidence of base-line consciousness.¹⁴²⁵ He iterates that the most basic biological cellular structure known to man, the Amoeba, seems to show some basic level of consciousness.¹⁴²⁶ This makes very good sense to the Christian view that in Christ everything is cohered together by his power and will.¹⁴²⁷ This being the case, it is seemingly credible to suggest that God’s consciousness may also flow into the human spirit creating a deeper more verifiable sense of reality at a deeper level. This deeper affectivity may subvert every other conscious possibility, if people utilize their Free Wills to choose to allow the unifying consciousness of God’s goodness and love access. By this measure they may be able to formulate their belief systems based on a fundamental union between themselves and the meta-consciousness Newberg avers.¹⁴²⁸ People who choose not to allow this congruity may construct other views of reality, therefore preferring another point of view. This is, nevertheless, a rather simplistic statement which would need a whole thesis in itself to divulge its’ multi-nuancing.

Moreover, it makes sense of the world to most people to avoid bad experiences that harm themselves or others. There is a tendency for organisms to adapt in order to build their lives on what, at least, leads

¹⁴²³ The Gilgamesh epic was the first to do so, so did Zoroastrian beliefs much later – in a more formal dualistic manner

¹⁴²⁴ Theodicy is a complex field of philosophical theology beyond this thesis

¹⁴²⁵ Newberg, Principles of Neurotheology, pp. 96, 257, 259

¹⁴²⁶ Newberg and Waldman, Born to Believe, p. 14

¹⁴²⁷ Colossians 1:15 - 18

¹⁴²⁸ Newberg and Waldman, Born to Believe, pp. 5, 7 – 8, 20, 23, 27

to the best outcomes for themselves (Or at least what they believe is best).¹⁴²⁹ There are exceptions to this rule evidenced in numerous cases. Psychopaths are a good example.¹⁴³⁰ Also those who suffer from schizophrenia are another.¹⁴³¹ Causing harm to others, pain to the self or even taking one's own life, are some of the most likely outcomes for these pathological typologies.¹⁴³²

However, even these samples do not subvert a thesis that there is "Good" which seeks the highest "Good" for others and, "Evil" that does the opposite to some degree. There appears to be a spectral shift from milder to more severe gradation. What I would argue robustly for is that the view of God as social Trinity would have it always seek the highest good for the other.¹⁴³³ It is not inconsistent to construct a world-view that would have such a deity to give "Good" precognitions followed with "Good" fulfillments.

It is, nevertheless, obvious that people sometimes seem to go through some very bad experiences that make them question God's essential goodness. Once again this raises the importance of theodicy as an addition to a thesis like this one. It will have to wait to a later piece of research. It may indeed make for an interesting research project later. The participants in this series of reported findings were not asked to share either good or bad precognitive experiences. Given that my study was to evaluate if precognitions really occurred for the subjects, coming from their God-entity, it seems they only subconsciously allowed for good experiences.

It is worth just briefly noting the two classic schools regarding the epistemological aspects of the good and evil debate. Some consuming questions for philosophers are: What is evil? What are the causes of suffering? Is God a benevolent deity who allows evil to happen for the good of his creation? Is God omnipotent? If he is omnipotent why did he not create a world which could never succumb to evil or suffering? These are some of the questions a theodicy seeks to engage with. In terms of philosophical theodicy there are two basic groups, or camps:

¹⁴²⁹ Williams G. C., Adaptation and natural selection: a critique of some current evolutionary thought, Princeton University Press, 1966, p. 5

¹⁴³⁰ Cardwell M., Clark L. and Meldrum C., Psychology, p. 178

¹⁴³¹ Cardwell M., Clark L. and Meldrum C., Psychology, p. 128

¹⁴³² A provisional suggestion is four out of five bipolar depressives attempt to end their lives

¹⁴³³ Holmes P. R., Trinity in Human Community, pp. 86, 89, 147, 158

Theodicians that generally argue that, there is a God and that there are good reasons for God creating a world capable of becoming evil producing resultant suffering. Names attached to this view are philosophers like, Plantinga,¹⁴³⁴ Hick,¹⁴³⁵ Davies,¹⁴³⁶ Swinburne,¹⁴³⁷ Moltmann,¹⁴³⁸ etc.

Anti-theodicians that argue that, there is no God and that the reason for this is because any good, loving and all powerful deity worth believing in, would not allow evil and suffering to the degree that it manifests itself in the world. Names attached to this view are Hume,¹⁴³⁹ Mackie,¹⁴⁴⁰ Nietzsche¹⁴⁴¹ etc.

According to Mackie it is logically inconsistent to believe in an omnipotent and omnibenevolent God who would have the ability to stop evil and suffering. He could have made "Good Robots,"¹⁴⁴² that could have had freewill, but also had an installed ability to know in advance that evil was not a route to follow.¹⁴⁴³ Hence in this view there would be no need for the two classic forms of evil: Natural evil – which arises from the malfunctioning of a natural world which leads to disease and disaster; moral evil – which leads to human immorality in things like mass genocide and the horrors of the holocaust.¹⁴⁴⁴ Mackie's objections do not take into full consideration Hick's suggestion that God would seem to have made a creation which is founded on a soul shaping theodicy with some elements of a soul choosing theodicy as well. I broadly welcome Hick's philosophical input and would consider a soul shaping theodicy to be congruent with the Cappadocian settlement. It also seems to agree with a

¹⁴³⁴ Baker D. P. (Ed), Alvin Plantinga, Contemporary Philosophy in Focus Series, NY: Cambridge University Press, 2007

¹⁴³⁵ Stump E., Philosophy of religion: the big questions, Oxford: Wiley-Blackwell, 1999, pp. 222 - 227

¹⁴³⁶ Davis B., An Introduction to the Philosophy of Religion, Oxford: Oxford University Press, 1993

¹⁴³⁷ Clark K. J. (Ed), Richard Swinburne, "The Vocation of a Natural Theologian," in Philosophers Who Believe, Downers Grove: IVP, 1993, pp. 179–202

¹⁴³⁸ Moltmann J., The Crucified God, Minneapolis: Augsburg Fortress, 1993, pp. 1, 278

¹⁴³⁹ Hume D., Dialogues on Natural Religion, Parts X and XI), ed. R. Pokin. Indianapolis, IN: Hackett, 1980

¹⁴⁴⁰ Mackie J. L. The Miracle of Theism, Oxford: Oxford University Press, 1982

¹⁴⁴¹ Magnus and Higgins (Eds), "Nietzsche's works and their themes", in The Cambridge Companion to Nietzsche, Cambridge: University of Cambridge Press, 1996, pp. 21–58

¹⁴⁴² Davies B., Philosophy of Religion a guide and Anthology, Chapter 53

¹⁴⁴³ Davies B., Philosophy of Religion a guide and Anthology, Chapter 53

¹⁴⁴⁴ Greenberg G., Kristallnacht: The American Ultra-Orthodox Jewish Theology of Response, in Maria Mazzenga (Ed), American Religious Responses to Kristallnacht, Palgrave MacMillan, pp. 158-172

theology of the way that social Trinity may be reckoned to catalyse salugenic discipleship.

Furthermore, some important insights might be appertained with reference to the concept of moral character. In this instance character is evaluated particularly with reference to singular person's consistent and durable moral qualities. Measures relate to a variety of attributes that are thought to be either "Good" or "Bad". Character comes from the Greek word (Used in the NT documents¹⁴⁴⁵) *Χαρακτηρ*.¹⁴⁴⁶ It means to make a mark or impression.¹⁴⁴⁷ Semantically this can be said to refer to the fixity of "Good" character traits such as virtues, integrity, courage, fortitude, honesty, loyalty, love, trustworthiness etc. These formulate "Good" habits and at a deeper level a basic stamp of chosen "Goodness;" as a way of life based on the desire to do good things in service to others. Hence the Christian sense of divine love, as service and gift-love, seems central to social Trinity's inner life of becoming with its creation. The psychologist Lawrence Pervin defined moral character as, "a disposition to express behavior in consistent patterns of functions across a range of situations."¹⁴⁴⁸

This is where Moltmann's Cruciform theodicy plays a vital role.¹⁴⁴⁹ He would have it that the central definitive iteration of God's character is based on the empirical findings of the God of the Cross.¹⁴⁵⁰ This God of the Cross exemplifies a primary mark of being a self-giving deity that would prefer suffering within his perichoresis nature, dying on the Cross rather than letting others suffer.¹⁴⁵¹ This fundamental hermeneutic would have, as Paul describes it, that "God was in Christ"¹⁴⁵² suffering for the sins of the world in order to catalyze the possibility for those who choose him, to be transformed into the likeness of Christ.¹⁴⁵³ This correlates with the beliefs of the participants in the findings (See on chapter 5). It also corresponds with the precognitive data that was fulfilled in Categories "1" and "2".

¹⁴⁴⁵ Revelation 13:16 – See on Greek text

¹⁴⁴⁶ Revelation 13:16 - See on 27th Edition of the Nestle Aland Greek New Testament

¹⁴⁴⁷ Pervin L., "A Critical Analysis of Current Trait Theory", *Psychological Inquiry* 5, 1994, pp. 103-113

¹⁴⁴⁸ Pervin L., "A Critical Analysis of Current Trait Theory", *Psychological Inquiry* 5, 1994, pp. 103-113

¹⁴⁴⁹ Jürgen Moltmann, *The Crucified God*, Minneapolis: Augsburg Fortress, 1993, pp. 1, 278

¹⁴⁵⁰ Jürgen Moltmann, *The Crucified God*, Minneapolis: Augsburg Fortress, 1993, pp. 1, 278

¹⁴⁵¹ Davis S. T., Kendall D. and O'Collins G. (Eds), *The Incarnation*, Oxford: Oxford University Press, 2009, Chapter 11

¹⁴⁵² 2 Corinthians 5:19 – see on RSV and Greek text

¹⁴⁵³ 2 Corinthians 3:17

The outcomes compared favorably to precognitions that the entity (Social Trinity) that lay behind them was good.

Moreover, the book of Acts written by LkR, gave authentic “eyewitness” testimony that the Christ he wrote about was evidently trustworthy, based on the early churches precognitions and base-line fulfillments.¹⁴⁵⁴ LkR’s gospel bears testimony to the fundamental goodness of “The Son of God”¹⁴⁵⁵ Bauckham iterates the evidence for the foundations of eyewitness testimony to the gospel narratives.¹⁴⁵⁶ Indeed LkR himself indicated his presence with Paul in the “We” passages,¹⁴⁵⁷ such as the occasion when the vision came to go to Macedonia, to extend the gospel of the God of the Cross.¹⁴⁵⁸ LkR was a participant who himself evaluated the work of the “Spirit of Jesus”¹⁴⁵⁹ compared to his life recorded from eyewitnesses who knew him well (Found in LkR’s gospel record).¹⁴⁶⁰

LkR concurred that the precognition phenomena he recorded throughout Acts, was consistent with the crucified Lord, who had visibly in the base-line sensorium returned to his Father.¹⁴⁶¹ “This same Jesus”¹⁴⁶² was now apocalyptically revealing the on-going Missio Pneuma guided by precognitions and fulfillments in base-line sensorium.¹⁴⁶³ I agree with his evaluation. The character of the self-giving nature of the God is practically portrayed to be consistent with the recorded on-going work of the Spirit of Jesus’. LkR correlated linkages of the Spirit’s phenomenal work with the Missio Pneuma and the Missio Christi.¹⁴⁶⁴ The Missio Pneuma-Christi was interpreted by LkR to be the actual on-going words and works of Jesus through his Spirit guided people.¹⁴⁶⁵

These people were given precognitions by the Spirit of Christ’ and then fulfillments happened for the good of the Missio, to heal all of the

¹⁴⁵⁴ Luke: 1:1 – 4; Acts 1:1 - 5

¹⁴⁵⁵ Acts 1:1 - 11

¹⁴⁵⁶ Bauckham R., Jesus and the Eyewitnesses the gospels as eyewitness testimony, Grand Rapids: Eerdmans, 2006, Chapters 1 - 3

¹⁴⁵⁷ Acts 16:6 - 10

¹⁴⁵⁸ Acts 16:6-10

¹⁴⁵⁹ Acts 16:6-10

¹⁴⁶⁰ Bauckham R., Jesus and the Eyewitnesses the gospels as eyewitness testimony, Grand Rapids: Eerdmans, 2006, Chapters 1 – 3; Luke 1:1 - 4

¹⁴⁶¹ Acts 1:10, 11

¹⁴⁶² Acts 1:11

¹⁴⁶³ Cornelius was guided by an Angel to go to Peter whilst Peter was guided by a vision and the Spirit to go with the servants of Cornelius – Acts 10 and 11

¹⁴⁶⁴ Acts 16:6 - 10

¹⁴⁶⁵ Acts 16:6 - 10

cosmos.¹⁴⁶⁶ Christians, according to JhR, were already experiencing the life of the future in the present having passed over from death to life once for all (Notice the use of the aorist in the Greek text of the 27th edition).¹⁴⁶⁷ Paul shared this realized eschatology according to Fee.¹⁴⁶⁸ JhR's Jesus would have it that it could never be lost once obtained.¹⁴⁶⁹ LkR also concurred that Christians could be "ordained" (Aorist 1) to "life."¹⁴⁷⁰

I argue that the beliefs of the participants in my research, including their precognitions and fulfillments in Categories "1" and "2", came from the Spirit of Christ' iterated by LkR, Paul and JhR.

The Personality of the Entity

Any evaluation of personality profiling in the psychological literature and the socio-psychological arena, are complex and challenging to iterate. Broadly it seems that some useful mapping has been achieved based on some seemingly verified results coming from numerous research projects during the 20th Century. They do not continue with such vigor in the 21st. I will do a survey of some of the key aspects relating to the current state of the area. It will be by relating insights where they seem appropriate to correlating data, where meeting points with the personality of the entity may be relevant. However, any such correlations and correspondences will be highly tentative given the complexity of the field. There seems to be a basic impossibility for obtaining a personality profile of the Godhead. Hence the question may rightly be interrogated "Why bother?"

Simply stated this section wishes to nuance that it is probably more important to consider, generally, how personality profiling can affect any perception of an averred entity. I include this section also, because it is suggestive of further research I wish to conduct in the future seeking to take into more detailed consideration personality

¹⁴⁶⁶ The whole Acts narrative pictures the work of the Spirit of Jesus continuing through the way his Spirit guided the believers to engage in his continuing words and works begun by Jesus and continued by his Spirit – See on Acts 1:1-5; 16:6-10

¹⁴⁶⁷ John 5:24; 10:27 - 30

¹⁴⁶⁸ Fee G., Paul, the Spirit and the People of God, London: Hodder and Stoughton, 1997, Chapter 5

¹⁴⁶⁹ John 10:27-29

¹⁴⁷⁰ Acts 13:48

typing of subjects, and how they perceive precognitions through their particular MBTI filters.¹⁴⁷¹

A basic definition of personality might be the specific amalgamation of emotive, attitudinal, and behavioral configurations of any singular person. Personality type relates sociological categorizations of divergent kinds of any given person's behavior configurations, to the way these manifest in inter-relationship and interaction with others and others with them. The reductionist nature of modern psychology has tended to seek classifications generically of groupings of similar typologies. This is particularly of those that seem to behave in closely related ways. This classification then becomes a measurable categorization that people can be classified by. It is in order to try to profile these personality typologies. A classic example is Jung's suggestion¹⁴⁷² that some personalities seem more extrovert and others more introvert.¹⁴⁷³

In terms of MBTI,¹⁴⁷⁴ it categorizes an extrovert as a personality that obtains energy mostly from being with other people, whereas the introvert gains it by being alone to recharge.¹⁴⁷⁵ It would be interesting in the future to obtain data from participants who experienced verified fulfillments in the base-line, if they fall into an introverted or extroverted category – for example? What conclusions might come out of such findings compared to all of the other MBTI combinations. These variances of the combinations add to multi-nuanced research bandings?¹⁴⁷⁶

The term "type" has not witnessed consistent use in the literature. Hence it is open to creating some degree of misunderstanding. Personality testing evidences that subject's results are never fixed and find their expression on a bell curve. They seem to be better described fitting as very, generalized categories, rather than being

¹⁴⁷¹ MBTI profiles may be more open to the intuitive if they measure highly on the feeling measure more and the intuitive measure more.

¹⁴⁷² Jung C.J., although both the popular understanding and psychological usage differ from his original intent. Psychologischen Typen. Rascher Verlag, Zurich: translation H.G. Baynes, 1923

¹⁴⁷³ Helgoe L., "Introvert Power: Why Your Inner Life is Your Hidden Strength", Illinois: Sourcebooks, Inc, 2008

¹⁴⁷⁴ Myers B. I. and Myers P. B., Gifts Differing Understanding Personality Type, California: Davies-Black Publishing, 1980

¹⁴⁷⁵ Myers B. I. and Myers P. B., Gifts Differing Understanding Personality Type, California: Davies-Black Publishing, 1980

¹⁴⁷⁶ Myers B. I. and Myers P. B., Gifts Differing Understanding Personality Type, California: Davies-Black Publishing, 1980

specific or distinct.¹⁴⁷⁷ This has led to severe criticisms of typing theories by psychometric research fellows. However, the MBTI measure has tested well for predicting personality disorders.¹⁴⁷⁸ Personality type theories no longer are viewed favorably by psychologists. Human personality is considered not to be describable in its complexity and diversity by these test approaches. Instead trait models are preferred, such as the five factor model.¹⁴⁷⁹

There are a variety of type theories which may be classified. A nascent iteration of personality type theory was averred as four temperament classifications based on Hippocrates. Another reification of type theory came into the literature as Type A and Type B classifications. Type A tends to be more highly prone to stress. They are higher achievers. Whereas Type B categories are less prone to stress and are not so prone to achieve as much as Type A's.¹⁴⁸⁰ Kagan, a developmental psychologist, contends that shy and withdrawing children have an inhibited temperament compared to other more out-going uninhibited classifications.¹⁴⁸¹ Other typing concepts may be witnessed in the literature. Eclectic practitioners of counseling tend to hold all such theories lightly. They do not consider they really describe any given person even close to fully. However, some useful insights may be derived from these approaches to give some sort of starting point to explore the self. It is my view that categorization theories make people less than human and more machine-like in aspect. They are an attempt to categorize each self in order to boundary the life experience and to create a sense of security. Fowler's faith stages would seem to offer some suggestive reasons why Christians might do this. For that matter it may also be

¹⁴⁷⁷ Bess T.L. and Harvey, R.J., Bimodal score distributions and the MBTI: Fact or artifact? Paper

presented at the 2001, Annual Conference of the Society for Industrial and Organizational Psychology, San Diego, 2001

¹⁴⁷⁸ Furnham A., and Crump J., Personality Traits, Types, and Disorders: An Examination of the Relationship Between Three Self-Report Measures, *European Journal of Personality*, 19, 2005, 167-184.

¹⁴⁷⁹ Asendorpf J. B., Head-to-head comparison of the predictive validity of personality types and dimensions, *European Journal of Personality*, 17, 2003, 327-346; Pittenger D. J. , The limitations of extracting typologies from trait measures of personality, *Personality and Individual Differences*, 37, 2004, 779-787; McCrae R. R., Terracciano A., Costa P. T. and Ozer D. J. (2006). Person-factors in the California adult Q-set: Closing the door on personality types? *European Journal of Personality*, 20, 2006, 29-44

¹⁴⁸⁰ "Bates K. L., (2006). Type A personality not linked to heart disease", http://www.umich.edu/~urecord/0607/Sept05_06/03.shtml. Retrieved 2012-11-05

¹⁴⁸¹ Kagan J., Galen's Prophecy: Temperament in Human Nature, NY: Basic Books, 1994

quired why many leadership courses deploy rather naive measures like MBTI for their students?

Given my aversion of Jung in some aspects relating to human consciousness, does not witness an all out non-critical approach to his theoretic frameworks. For instance, MBTI and typing theories often borrow heavily from his episteme. In his 1921 monograph, "Psychologische Typen"¹⁴⁸² he set out much of the theory that MBTI and the Keirsey Temperament Sorter would be based on later.¹⁴⁸³

Given the consensus that MBTI and other typing approaches are generally out of favor in the scientific community, is not necessarily a poor indicator for some research into future participants in research similar to this. The main reason for suggesting this is because although measures fit better with a bell curve, it does not completely undermine some insight into how people functioning more regularly in a particular category of MBTI (Or it's like), might not measure higher or lower precognition-fulfillment measures. Nevertheless, insight is the operative term here. It is required rather than the supposed classification of data into a broader set of generalizations. These can never be allowed to have the last word on which classifications might be more open to precognitions in the hyper lucid sensorium.

However, Jung was convinced that there were four main psychological functions that correlated to human consciousness and processing of data.¹⁴⁸⁴

He articulated a dichotomous animation of pairs inhering cognitive functionality. These were made up of the rational or judging factorizations operationalized as thinking and feeling modalities. There were also irrational or perceiving phenomena functionalized as sensing and intuition. In addition he added that these two classifications expressed in an introverted or extraverted form.¹⁴⁸⁵ Jung went on to suggest that these functions were

¹⁴⁸² Jung C. and Campbell J. (Ed), The Portable Jung, NY: Penguin Books, 1976, pp. 178

¹⁴⁸³ Myers I. B. and Myers P. B., Gifts Differing: Understanding Personality Type, Mountain View: Davies-Black Publishing, 1995, pp. xi-xii; Keirsey D., Please Understand Me II: Temperament, Character, Intelligence, Prometheus Nemesis Book Co., 1998, pp. 3

¹⁴⁸⁴ Jung C.G., Psychological Types, Collected Works, Volume 6, Princeton: Princeton University Press, 1971; Jung C.G., Two Essays on Analytical Psychology, Collected Works, Volume 7, Princeton: Princeton University Press, 1966; Jung C.G., Memories, Dreams, Reflections, NY: Vantage Books, 1989

¹⁴⁸⁵ Jung C.G., Psychological Types, Collected Works, Volume 6, Princeton: Princeton University Press, 1971; Jung C.G., Two Essays on Analytical Psychology, Collected Works, Copyright Rev Dr A. Hardy 2012 ©

expressed in either an introverted or extraverted manner.¹⁴⁸⁶ He connected four key functions to consciousness with two perceiving typologies, sensation and intuition and two judging components, thinking and feeling.

For him, the psyche was an apparatus that catalyzed adaptation and orientation. He considered it was made up of a number of different functions. He came to posit four main functionalities. Firstly, sensation-perception came via the sense organs. Secondly, intuition-perceiving derived from perception of unconscious contents. Next, thinking and intellectual cognition were based on the brain's ability to formulate logical conclusions. Finally, feeling was purely a subjective estimation or best guess, based on what felt the most likely in correspondence with other data processed by the brain.¹⁴⁸⁷

Classically Jung considered that thinking and feeling categories (Functions) were rational, whereas, sensation and intuition were non-rational factors. Rationality consisted of figurative affectations, feelings or actions founded on reasoned processing. These aspects were operationalized based on objective criteria founded on practical experience. This came from perceived data impacting the consciousness. Non-rationality was not based on logic or reason. Jung also contended that elementary facts were not rational because they were illogical. They were thoughts not based on judgments that had been consciously arrived at by the brain's logic modalities.

It is suggested that the Jungian prolegomena regarding consciousness are not altogether without merit. Given his definitions regarding the nature of consciousness, and the relationship of intuition to thought and feeling processes, it seems that Otto's non-rational aspect to experiencing the phenomenon of the holy, and the *Mysterium Tremendum*, find correlation and correspondence to be investigated in some manner. MBTI test apparatus could make for an interesting trajectory to explore in future enquiries. It is because it might nuance if subject's with higher measures of judgment, are less likely to receive spontaneous $\nu\lambda\eta$ revelations, compared to those who may be more sensing types etc.

Volume 7, Princeton: Princeton University Press, 1966; Jung C.G., Memories, Dreams, Reflections, NY: Vantage Books, 1989

¹⁴⁸⁶ Myers I. B. and Myers P. B., Gifts Differing: Understanding Personality Type, Mountain View: Davies-Black Publishing, 1995; Jung C.G., Psychological Types, The Collected Works of C.G. Jung, Vol.6, d.?

¹⁴⁸⁷ Jung C.G., Psychological Types, The Collected Works of C.G. Jung, Vol.6, d.?

Differential Analysis

In the conclusion of chapter 5 the following equations were established in order to inform more nuanced differential analysis in this chapter. They related to correlations between the entity of chapter 5, provisionally being identified as the Christian vision of God actualized.

(1) **Category 1 (C1/2/3/4) = 4S#3/ T#1: AM#1 = 4S#2, 4S#3, T#1 & T#3 ∴ C1=CR»AM#1@4S#3 & T#1; ≠CR@4S#2 & T#3**

(2) **C2 = AW#2/ AW#3/ AW#5/ 4S#2/ 4S#4/ T#2/ T#3: AM#2 = 4S#1, 4S#4, AW#2 and AW#3 ∴ C2=CR»AM#2@AW#3, 4S#4 & AW#2; ≠CR@AW#5, 4S#2, T#2, T#3 & 4S#1**

(3) **C3 = AW#1/ AW#4/ 4S#5/ SP#1: AM#3 = AW#5 and SP#1 ∴ C3=CR»AM#3@SP#1; ≠CR@AW#1, AW#4 & 4S#5 & AW#5**

(4) **C4 = 4S#1/ T#4: AM#4 = AW#4 and T#2 ∴ C4=CR»AM#4@AW#4; ≠CR@4S#1, T#4 & T#2**

(5) **AM#5≠CR@C/Category=Inadequate ∴ AM#5=4S#5, AW#2, T#4 ∴ AM#5=CR»C3@4#5; ∴ AM#5= CR»C2@AW#2; ∴ AM#5= CR»C4@T#4**

“(1) Category 1 (C1/2/3/4) = 4S#3/ T#1: AM#1 = 4S#2, 4S#3, T#1 & T#3 ∴ C1=CR»AM#1@4S#3 & T#1; ≠CR@4S#2 & T#3”.

Primary differential analysis has “AM#1” correlating with “C1” at “4S#3” and “T#1”. This coincidence makes for an excellent comparative measure of Category 1, which was suggested to form an excellent congruence with the Syntactic ego-consciousness above. It is, therefore, taken to demonstrate that the averred entity was indeed the Christian deity in the cases of “4S#3” and “T#1” that was engaged with them (In critical realistic epistemic terms). Differential analysis will not be undertaken beyond this affirmation of “(1)” above.

“(2) C2 = AW#2/ AW#3/ AW#5/ 4S#2/ 4S#4/ T#2/ T#3: AM#2 = 4S#1, 4S#4, AW#2 and AW#3. ∴ C2=CR»AM#2@AW#3, 4S#4 & AW#2; ≠CR@AW#5, 4S#2, T#2, T#3 & 4S#1”.

Secondary¹⁴⁸⁸ differential analysis has “AM#2” correlating with “C2” at “AW#3”, “AW#2” and “4S#4”. This coincidence makes for a good comparative measure to Category 2 which was suggested to form a very good congruence with the Syntactic ego-consciousness above. The disparity of “Very good” to “Good” is harder to measure. Given that Category 2 above was measured “Very good” it may be reduced to “Good” differentially, as a semi-positive fit with the ego-consciousness provided to actualize the possibilities of Syntactic ego-conscious integration of the self with the averred entity. It is, therefore, taken to demonstrate that the averred entity was probably the Christian deity in the cases of “AW#3”, “AW#2” and “4S#4” that was engaged with them (In critical realistic epistemic terms). Differential analysis will not be undertaken beyond this affirmation of “(2)” above.

“(3) C3 = AW#1/ AW#4/ 4S#5/ SP#1: AM#3 = AW#5 and SP#1 ∴ C3=CR»AM#3@SP#1; ≠CR@AW#1, AW#4 & 4S#5 & AW#5”.

Third order differential analysis has “AM#3” correlating with “C3” at “SP#1”. This coincidence makes for an adequate comparative measure to Category 3 which was suggested to form a good congruence with the Syntactic ego-consciousness above. The disparity of “Good” to “Adequate” is much harder to measure. Given that Category 3 above was measured “Good.” It may be reduced to “Adequate” differentially as a semi-positive fit with the ego-consciousness, provided to actualize the possibilities of Syntactic ego-conscious integration of the self with the averred entity. It is, therefore, taken to demonstrate that the averred entity was likely the Christian deity in the case of “SP#1” that was engaged with them (In critical realistic epistemic terms). Differential analysis will not be undertaken beyond this affirmation of “(3)” above.

¹⁴⁸⁸ “Secondary” is taken to mean secondary in terms of a 2nd order lesser probability for the entity being the Christian deity
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“(4) C4 = 4S#1/ T#4: AM#4 = AW#4 and T#2 ∴ C4=CR»AM#4@AW#4; ≠CR@4S1, T#4 &T#2”. Fourth order differential analysis has “AM#4” correlating with “C4” at “AW#4”.

This coincidence makes for doubtful comparative measure to Category 4, which was suggested to form an “Adequate” congruence with the Syntactic ego-consciousness above. The disparity of “Doubtful” to “Adequate” is not really measurable. Given that Category 4 above was measured “Doubtful” it may be reduced to “un-proven” differentially, as a negative fit with the ego-consciousness provided to actualize the possibilities of Syntactic ego-conscious integration, of the self with the averred entity. It is, therefore, taken to demonstrate that the averred entity was not the Christian deity in the case of “AW#4” that was engaged with it (In critical realistic epistemic terms). Differential analysis will not be undertaken beyond this affirmation of “(4)” above.

“(5) AM#5≠CR@C/Category=Inadequate ∴AM#5=4S#5, AW#2, T#4 ∴ AM#5= CR»C3@4S#5; ∴ AM#5= CR»C2@AW#2; ∴ AM#5= CR»C4@T#4”.

Fifth order differential analysis has “AM#5” correlating with “C3” at “4S#5”; “AM#5” correlating with “C2” at “AW#2”; AM#5 correlating with “C4” at “T#4”. This coincidence makes for an inadequate comparative measure to Categories “CR:4S#5”, “C2:AW#2” and “C4:T#4”, this equates with an “inadequate” congruence with the Syntactic ego-consciousness above. Differential analysis will not be undertaken beyond this affirmation of “(5)” above.

The differential analysis undertaken above, has not broken all of the differential permutations down to every possible - iteration. The reason for this is because it is argued that the two approaches simply form two separate ways of analyzing data. Rather than attempting to add greater statistical complexity to this chapter, it is suggested that the two sets of conclusions offer a basic triangulation founded on somewhat different methodologies. I would maintain that “C1/2/3/4’s” measures should be considered the more secure given that they were based on objections that were raised to found the sub-categories, that were included in each of its categories.

Moreover, the case was made in chapter 5 for the provisional fit of the attribution-al matrices with the entity being the Christian theological vision of the deity. Chapter 6 was largely utilized to make the case for the “C1/2/3/4” category’s critical analysis.

Critical Conclusions based on “C1/2/3/4”

The main critical conclusions for this research relate to a number of important correlations and correspondences to the biblical literature, Protaxis, Parataxis and Syntaxis. It is also particularly important to consider Character elements as potential measures to formulate that the precognitions given by the participant's entity, correlated and corresponded to the notion of the Christian God. Personality profiling does not really have much to offer in order to inform the process from the averred entities domain. It is suggested as a piece of potential future research. Moreover, the character quality measures could have been utilized to measure the attribution-al matrices, but it is considered that these measures themselves (iterated in chapter 5) offered their own testament to a level of character suggestible contents. Hence the connections were not made in this chapter for that reason. What is important is to consider the main outcomes of correlations and correspondences to “C1/2/3/4” categories.

Firstly, there is specific evidence that each sub-category in 4S#/AW# and T# are correlated positively to the New Testament literature, with some impressive degree of correspondences of phenomena. Hence I conclude that this outcome obviates that the participant's phenomenal experiences are confirmed, to be in very close resonance with the reports found in the New Covenant first century literature. This related particularly to the specific correlations of phenomena to New Testament and more general biblical source material (In the Hebrew Scriptures).

Secondly, the polarities of the developmental continuum of the matrices, of Protaxic to Syntaxic levels of ego-conscious integration, found among the participants in Categories “1” and “2”, suggests strongly that there is a movement toward incremental integration of the self, into higher more healthy salugenesis. This was based on the findings of how Categories “1” and “2” were consciously integrating their precognitions with the fulfillments in the base-line sensorium, in very healthy ways. It seems that none of them demonstrated a sense of Protaxic disintegration of their ego-consciousnesses.

Moreover, Holme's doctoral research findings largely resonate with my exploration of the inner voice. He suggested it is leading to verifiable better mental health among his therapeutic communities

(Christian Communities).¹⁴⁸⁹ This close synthesis demonstrates that salugenesis occurs by equipping the people of God's church to listen to the inner voice. They seem to be shaped by it congruent with my findings that Syntaxis and salugenesis seem to be evident among Categories "1" and "2". It is not without evidence among Categories "3" and "4" either. Hence this finding is consistent with my earlier development of the New Testament concept of $\text{So}\zeta\omega$ (See on chapters 1, 2, 3 and 4).

It is not just the idea of being saved from sin and damnation that inheres its New Testament exegetical semantics.¹⁴⁹⁰ It also infers healing of its recipients from sin injury, or unhealthy conditions (Such as witnessed in Jesus' ministry).¹⁴⁹¹ Primarily this is in theory meant to be witnessed in JhR' terms by the love evident to a lost world activated among Christian people. It seems to be most obvious in the Godhead's offer of eternal life (John's version of the kingdom¹⁴⁹²), founding the security and belonging needed foundationally to help participants to feel they are eternally secure in God's community.

Finally, the exploration of character theories, has nuanced that there seems to be a very close correlation and correspondence, between the findings explored in chapter 5 and the biblical literature. This is obviated by the narration of how, for instance, LkR seemed to identify the same Spirit to have been at work in Jesus ministry (Luke's gospel). The continuing mission of the Spirit of Jesus' iterated by LkR in the book of Acts was, measured by LkR, to be the Spirit of the former incarnate earthly Son of God.¹⁴⁹³

It is interesting to note that doctors of Luke's period had very sophisticated measures for allowing evidence to be evaluated.¹⁴⁹⁴ As there is substantiation that, modern Greco-Roman historians consider Luke-Acts to be one of the best examples of excellent historiographical writing – makes for the probable thesis that Luke tested his sources rigorously.¹⁴⁹⁵

¹⁴⁸⁹ Holmes P. R., Becoming more Human, p. 214

¹⁴⁹⁰ <http://www.biblestudytools.com/lexicons/greek/nas/sozo.html>, 05/03/12, 21:27

¹⁴⁹¹ http://www.logosapostolic.org/greek_word_studies/save_swzw_sozo_4982.htm, 05/03/12, 21:28

¹⁴⁹² Thompson M. M., "The Gospel according to John", In Barton S. C., The Cambridge Companion to the Gospels, Cambridge: Cambridge University Press, 2006, p. 184

¹⁴⁹³ Acts 16:6 - 10

¹⁴⁹⁴ Hobart W. K., The Medical Language of St. Luke, NJ: Gorgias Press, 2004

¹⁴⁹⁵ Sherwin-White A. N., Roman Society and Roman Law in the New Testament, Oxford: Oxford University Press, 1978 (Baker), p. 186

The early church Fathers indicated that Luke was a companion of Paul as well as a classically trained doctor of medicine. The reported (in Acts) spiritual phenomenology and fulfillments can therefore be argued to be accurate. This would have included a careful assessment of there being a good fit of the character of the earthly Christ, to the Holy Spirit's phenomenal evaluation. As LkR terms the Spirit to be the "Spirit of Jesus"¹⁴⁹⁶, it demonstrates he made the phenomenological connections between the numinous and phenomenon of the Church's encounters with the Pentecostal Spirit. Evidence of a close fit with Jesus' character, and the character of his mission (Recorded by LkR in the gospel of Luke), were allowed phenomenal entry into Acts. This assessment of the Spirit's congruity with the former earthly Christ's character and ministry processes is, to be, identified by a careful reading of what LkR includes in his narration of Jesus and his ministry, and the close similarities with the Spirit of Jesus' activities and precognitions in Acts.¹⁴⁹⁷

I have also argued that, comparisons of the participant's findings with the Luke-Acts documents, confirms that their entity is congruent with the LkR Spirit of Jesus'. This is broadly to be averred from the "AM#" evidence articulated in chapter 5 as well.

Finally, it was noted that participants had seemed to have good experiences, which spoke to an ethically good entity being behind them. These correlated well with the nature of the self-giving love of the God of the cross. It was also concluded that the idea of a relational economic and imminent social Trinity, fits very well with the ontology of the hypostatic union. Some suggestions were made toward this conclusion in the discussion of the "AM#" matrices in chapter 5 as well. The way that perichoresis implies that spiritual and missional philosophical theology may be best described, as Missional Christian Communities being relationally connected to an eternal Godhead committed to relationships posited a becoming by relationality within communion.

Connected with the precognition data of chapter 5, and the critical connections noted in this chapter, is the suggestion that Missio Trinitatis may only lead mission, if believers engage in interface with the Spirit of Jesus'. Missional Trinity may then reveal the Missio Dei to each sensitized believer and his or her missional community. This

¹⁴⁹⁶ Acts 16:6 - 10

¹⁴⁹⁷ I argue that any careful reading of Luke-Acts will demonstrate that LkR seemed to want to iterate the connections of the work of the Acts version of the Spirit of Jesus' with the shape of the spirit's work in Jesus earthly ministry recorded in the gospel of Luke.

could be bodied-forth by the Christian community so that it is formed by salugenic discipleship to be healed. By experiencing healing for itself, it then can guide others toward inner healing by the prophetic inner voice.

Others may be led to hear that voice as well. They too might join in becoming in intimate intuitive communion with social Trinity. Hence my case is made as far as it seems philosophically warranted, at this stage, to aver that there is evidence that the social Trinity entity did communicate precognitive revelations to the participants. Categories "1" and "2" seemed to benefit positively from their entities guidance and operations in their base-line sensorium. Broadly speaking so did "AM#1 and AM#2".

Overture

The next step, in this revised and adapted version of my original doctoral theses is, to make some connections of spiritual and missional philosophical theology to the ongoing mission of the God's church. This will be related to its engagement in Missio Trinitatis. I will end with a manifesto. I also include some basic recommendations, as an educationalist, concerning how training and higher educational courses, for future missional leaders, might be approached. Part 2 is suggestive for further research coming from the most recent literature and its historic developments. This is so that suggestive seeds for futher contemplation might be implanted to inspire future research in the field of spiritual and missional philosophical theology.

Part 2

Applied Spiritual Theology: The Basis for Founded Phenomenological Praxis of Missio Trinitatis to Lead the Community's Missio Dei

Part 2 – Introduction

It was suggested in part 1 that the basis of human programming to receive metaphysical connection with God, derives from his eternal sending as economic Trinity and imminent Trinity. It has eternally been a relational deity intrinsic to its own ontos and hypostasis (Ontological Trinity) and extrinsically toward the whole of creation. Hence this led to part 2 which develops an applied theology. I will argue it needs to theologically found the church's mission of *Missio Trinitatis* arising from the Cappadocian settlement, rejected by Western theologians and accepted in the East, as social Trinity. Indeed a proper doctrine of God as social Trinity is maintained as crucial to ecclesiology and the development of emerging missional communities. Community is the place where each believer may partake in the *Rapha* healing endo-genesis of the inner voice. Being seems to occur by continuous becoming in relationship to the imminence of social Trinity and the human community of mutually related believers (See chapters 2 and 7).

What follows will be a provisional spiritual and missional philosophical theology that specifically relates foundational theological discussion to the importance of the prophetic voice to the church (Christian Community). It is argued this is vital so that it can participate in the *Missio Dei* and social Trinitarian community.

There are three chapters to this section. The first deals with the theology of *Missio Trinitatis*. The next develops how a missional spiritual formation agenda might be applied to theological education and training in a community's symbiosis and syntaxis. The final chapter sets out a manifesto for spiritual and missional philosophical theology as the way ahead for missiology faced with postmodernism and post-criticism.

Chapter 7

Missio Trinitatis: The Foundation to Relationality Spiritual Theology & Missional Community

Introduction

In Newbigin's insightful and trend setting book, "The Open Secret – An Introduction to the Theology of Mission,"¹⁴⁹⁸ missiology was conceived to be based on a Trinitarian model. He obtained his thesis from Hartenstein that had been influenced by Barth who himself may have obtained some insights from Brunner earlier (Writing in 1933).¹⁴⁹⁹ This model recognised, vitally, that the mission of the Church fundamentally derives its authority from the persons of the Godhead. The Father, the Son and the Holy Spirit¹⁵⁰⁰¹⁵⁰¹ may be deemed to have commissioned the church to communicate the gospel to every nation.¹⁵⁰² God is therefore, portrayed as a missionary being.¹⁵⁰³ Newbigin contended that authority to engage in mission is based on the gospel of the Kingdom:

"Here the important point is that we be clear about the authority. Every proposal to seek authorization elsewhere than in the gospel itself must lead us astray. The only proper response to the question 'By what authority?' is the announcement of the gospel itself."¹⁵⁰⁴

For Newbigin, this authority took as its starting point that mission is based on God's sending-forth. It is God the Father, through Christ, who sends Christian disciples to proclaim the gospel guided by the Spirit.¹⁵⁰⁵ The divine economy is central to his thesis. Later developments in this arena are nuanced by Flett, making the point that the Christian community, as the vehicle of God's message of redemption, has to invite people to embrace the completed salvific

¹⁴⁹⁸ Newbigin L., The Open Secret, Wiltshire: SPCK, 1995

¹⁴⁹⁹ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the nature of Christian Community, pp. 11 - 15

¹⁵⁰⁰ Matthew 28:19

¹⁵⁰¹ Benson C. H., The Truine God, Wheaton: Evangelical Teacher Training Association, 1978, Chapter 1

¹⁵⁰² Newbigin, The Open Secret, p. 56

¹⁵⁰³ Newbigin, The Open Secret, pp. 54 - 58

¹⁵⁰⁴ Newbigin, The Open Secret, p. 18

¹⁵⁰⁵ Merril E. H. and Taylor J., Source: Bibliotheca Sacra, 168, no 671 JI-S 2011, pp. 372-273, Father, Son, and Spirit: The Trinity and John's Gospel

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action of Christ.¹⁵⁰⁶ Holme's further frames this view in terms that demonstrate the relationship of social Trinity to the prophetic voice and a pastoral therapeutic view of community.¹⁵⁰⁷ He would have it that there is a distinction to be grasped ontologically that makes being part of the Trinitarian community important, to the on-going journey of salvation in relationship to God and his people. It needs to nuance a theological episteme that goes beyond modernism's insistence on the decision for Christ as the main locus of soteriology (Christomonism).¹⁵⁰⁸ His research comes from the published version of his PhD dissertation. It finds powerful resonance with my thesis. He articulates this in relationship to the prophetic voice and Missio Trinitatis as the locus of healing in community life and relationships within it.¹⁵⁰⁹

In Holme's view soteriology is embraced by a journey toward greater salugenic (Wholeness-inducing) being.¹⁵¹⁰ Ontology is not based on an inherent individual state of being but on becoming, in terms of relationship with the Trinity and its ecclesia community.¹⁵¹¹ Hence onto-theology would have God only being real if he is engaged in his own becoming in the Trinity's internal perichoresis.¹⁵¹² It would also aver Trinity's creation becoming more whole (trans-formatively¹⁵¹³) by relationship with it as an on-going process.¹⁵¹⁴ Hence the community shares perichoresis (At some level) as a means of becoming ontologically more whole. This in turn might lead to personal healing from sin damage, therefore affirming the intrinsic soteriological (σωτηρ as healing) nature of community.¹⁵¹⁵ Healing is catalysed in this salugenic discipleship episteme (of community life as an act of

¹⁵⁰⁶ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the nature of Christian Community, pp. 21 – 24, 29, 32, 212, 274

¹⁵⁰⁷ Holmes P. R., Trinity in Human Community, pp. 90, 94, 112, 172

¹⁵⁰⁸ Holmes P. R., Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, Milton Keynes: Paternoster, 2005, Chapter 2

¹⁵⁰⁹ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005

¹⁵¹⁰ Holmes, Trinity in Human Community, 2006, p. 103

¹⁵¹¹ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 3

¹⁵¹² Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 3

¹⁵¹³ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, pp. 12, 88

¹⁵¹⁴ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, pp. 45-47

¹⁵¹⁵ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 3

healing) by means of raphe (Hebrew term for healing).¹⁵¹⁶ This Semite concept of community seeks a continuing journey toward wholeness in Christ (salugenesis).¹⁵¹⁷

Holme's recognises that the Cappadocian settlement, regarding a social Trinity, can only have practical affirmation in terms of the Christian community,¹⁵¹⁸ if each disciple can be shaped by conversing with the inner voice.¹⁵¹⁹ This makes perfect sense of the inter-related thesis of a God whose being is experienced by becoming in communicative relationship within himself intrinsically, as well as with his creation (Man – but also every structure/organism animate and inanimate) extrinsically.

The Christian community of its own intrinsic resources does not have power to deliver this, but to body-forth its appeal by the way it narrates reconciled life by its example.¹⁵²⁰ Newbigin famously termed this to be the Church being the hermeneutic of the gospel.¹⁵²¹ For Holme's it is the living inner voice of God appreciated by each disciple engaged in salugenesis that is, healed by the intuitions imparted diagnosing and healing the inner self. The church in any of its cultural personas is the plausibility structure¹⁵²² that delivers the gospel message of an on-going soteriological raphe community to lost people groups. It makes disciples who hear God's voice personally become encouraged toward transformation by an ecclesia that trains them how to listen to the inner healer (Jesus).¹⁵²³

Hence any given local theologically embedded church can offer a shaping process that welcomes each person, in need of healing, to a community that welcomes real openness that can help people feel accepted where they are. This is to be part of raphe community's broader inclusion in kingdom reign.¹⁵²⁴ The church is the body of

¹⁵¹⁶ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, p. 61, Chapter 4

¹⁵¹⁷ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 4

¹⁵¹⁸ Vanier J., Community and Growth, London: Dartman Longman and Todd, 1998, Chapter 4

¹⁵¹⁹ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, 124 – 125, 134, 217, 231

¹⁵²⁰ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 4

¹⁵²¹ Newbigin, The Gospel in a Pluralist Society, Chapter 8

¹⁵²² Newbigin, The Gospel in a Pluralist Society, Chapter 1

¹⁵²³ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, pp. 124-125, 134, 217, 231

¹⁵²⁴ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, Chapter 3

Christ. It is also one body because Christ is the head of everybody. Mission only belongs to the church if it is actually participating in the economic Trinity's sending procession into the world, to catalyse healing community by participation in the life of social Trinity. This is to apply the on-going benefits of a completed atonement to all who will avow it by faith. To keep on in the journey further toward at-onement, as imminent communion with God actualizes further healing.¹⁵²⁵

The church does not send the community. God propels it to body-forth the life that is to be found by those who have been made into its salugenic disciples (in process of a lifetime of transformation, not just a singular moment of conversion¹⁵²⁶). It is God's work. The "Missio Dei" needs to shape the way that Christians conceive approaching mission as salugenic community based discipleship, that welcomes sick people who need to keep on migrating toward wholeness.¹⁵²⁷ It needs to be shaped with theological reference to the three persons of the Godhead. Newbigin conceives of this referentially as the three persons of the Trinity having particular roles or emphases (hence the economic Trinity).¹⁵²⁸ His contributions may be best grasped set out as propositional quotations in order to deconstruct them: Further developments in this chapter will build on the contributions of Newbigin and Holme's et al.

1. God the Father's Sending-Forth (The divine economy in action)

“. . . mission [is] the proclaiming of God's kingship over all human history and over the whole cosmos. Mission is concerned with nothing less than the completion of all that God has begun to do in the creation of the world and of humankind. Its concern is not sectional but total and universal."¹⁵²⁹

¹⁵²⁵ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, pp. 212-213, 217 – for comments about interdependence as a kind of example of perichoresis, and then for perichoresis proper 52, 53, 55, 59, 61, 82, 196, 243

¹⁵²⁶ Smith J. W., Source: Pro Ecclesia, 20 no1 Wint 2011, pp. 104-108

¹⁵²⁷ Holmes, Becoming More Human exploring the interface of Spirituality, Discipleship and therapeutic faith Community, 2005, pp. 104, 106, 128, 188

¹⁵²⁸ Newbigin, The Open Secret, pp. 54-60

¹⁵²⁹ Newbigin, The Open Secret, p. 56

It may be noted that “kingship” expresses the reign of God or Kingdom of God for Newbigin.¹⁵³⁰ God is not just Lord of the sphere of the church. He is the Lord of everything in the “cosmos” which needs reuniting with him. The church is not social Trinity in action, neither its owner, but a participant in its cosmic reclamation agenda. It does not limit itself to the church’s topos or control.¹⁵³¹ It is not “domesticated” to ecclesiology,¹⁵³² although it has, in the past, been linked to it in systematic theology.¹⁵³³ Now Pinnock,¹⁵³⁴ Moltmann,¹⁵³⁵ Zizioulas,¹⁵³⁶ Kalistos Ware,¹⁵³⁷ Karkkainen,¹⁵³⁸ Holmes¹⁵³⁹ et al, have rescued Trinity from an economic limitation to the church’s prolegomena.¹⁵⁴⁰

Now the church must do what Roxburgh suggests to be divine detection looking for God’s mission among communities not in its buildings or theology as such.¹⁵⁴¹ Flett furthers the thesis by highlighting that God has always sought to go-forth to his creation as an eternal attribute of his nature.¹⁵⁴² The church not going forth incarnationally following the prophetic voice will not, therefore, be part of the Trinity’s economic sending-forth. Trinity has never been less

¹⁵³⁰ Newbigin, The Open Secret, pp. 54-60

¹⁵³¹ Newbigin, The Open Secret, pp. 54-60

¹⁵³² Newbigin, The Open Secret, pp. 56

¹⁵³³ Jowers D. W., Source: Mid-America Journal of Theology, 15 2004, pp. 165-200, An Exposition and Critique of Karl Rahner’s axiom: “The economic Trinity is the Imminent Trinity and vice versa”, American theologians tend to favour systematic theology much more than a growing number of European theologians. This article is a classic demonstration of this process.

¹⁵³⁴ Pinnok C. H., Flame of Love a Theology of the Holy Spirit, Downers Grove: IVP Academic, 1996

¹⁵³⁵ Moltmann J., The Trinity and the Kingdom: The Doctrine of God, NY: Harper and Row, 1981

¹⁵³⁶ Zizioulas J. D., The Eucharistic Communion and the World, London: T and T Clark, 2011

¹⁵³⁷ Ware K., The Orthodox Church, London: Penguin, 1993, p. 240

¹⁵³⁸ Karkkainen V., Introduction to Ecclesiology, Downers Grove: IVP Academic, 2002, pp. 12 - 16

¹⁵³⁹ Holmes P. R., The Trinity in Human Community

¹⁵⁴⁰ Given that in the first place Pneumatology had been restricted access to leading mission in an un-domesticated manner (Newbigin, The Open Secret, pp. 54 – 58), by linking it with ecclesiology, it follows that it needed liberating to properly found Missio Trinitatis. With the Spirit no longer under the limitation of ecclesiology it was possible for the new theologians to prepare the way for the whole Trinity to balance mission, with their Missio being catalysed by the re-instated Spirit’s propulsion. The whole Trinity is needed in missiology in order to balance the theology of the church.

¹⁵⁴¹ Roxburgh A. J. and Romanuk F., The Missional Leader Equipping your Church to Reach a Changing World, San Francisco: Jossey-Bass, 2006, Chapters 8 - 10

¹⁵⁴² Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

than a missionary ontologically based theological concept. Hence an onto-theological-missiology is also strongly implied.¹⁵⁴³

“Mission” for this reason means the “completion” of the whole of God’s cosmic plan. It includes the church partially, but also the whole of creation cosmically. It has the sphere of social Trinity’s community mission based on the Spirit’s presence everywhere, not just in the church’s locative sphere.¹⁵⁴⁴ God may be less evident in many congregations than amongst communities that have his Spirit. His presence may still need a fuller disclosure to help them obtain a clearer identity. The reason why some communities may be more in harmony with the God of community is because they share in his Spirit more than the so called church.

The church can often be caught in the time warp of modernism’s maintenance ministry, secluded in their secular-sacred space. Therefore, the church may be termed deistic in practice by not following Missio Pneuma into every space to be reclaimed.¹⁵⁴⁵ Moreover, it is itself secular rather than, truly spiritual as it often fails to follow the procession of Missio Trinitatis’s prophetic sending-forth. It may be argued many churches do not go forth to detect the work of the undomesticated Spirit. There is a failure to recognise the many ways in which the spiritual desire for new community is being met by other world faiths.¹⁵⁴⁶ The church has reneged its own lived out spiritual disciplines in the missional way that, for instance, the Celts and Franciscans once did (See on chapter 2).

Moreover, some non-Christian groups may be communing with the Spirit of Christ without fully realising it.¹⁵⁴⁷ For instance, might it be possible that some Muslims are open to the Spirit of Christ without knowing it? I have had more than one colleague given the opportunity to preach about Christ in a mosque. This radical episteme should make the church consider what their true missional life really is.

¹⁵⁴³ Jowers D. W., Source: Mid-America Journal of Theology, 15 2004, pp. 165-200, An Exposition and Critique of Karl Rahner’s axiom: “The economic Trinity is the Imminent Trinity and vice versa”,

¹⁵⁴⁴ Freeman C. W., Source: Perspectives in Religious Studies, 33 no3 Fall 2006, pp. 323-344, God in three persons: Baptist Unitarianism and the Trinity

¹⁵⁴⁵ Freeman C. W., Source: Perspectives in Religious Studies, 33 no3 Fall 2006, pp. 323-344, God in three persons: Baptist Unitarianism and the Trinity

¹⁵⁴⁶ Hought R. D., Source: Journal of Ecumenical Studies, 44 no4 Fall 2009, pp. 525-540, Trinity and Religious Pluralism; Hoover J., Source: Conrad Grebel Review, 29 no1 Wint 2009, pp. 57-82, Islamic Monotheism and the Trinity

¹⁵⁴⁷ Newbiggin, The Open Secret, pp. 54-60

It seems that church's that do not have significant depth of fellowship, described in the *Rapha* and salogenic terms of Holmes, are actually less than inter-related to the family of God. Experts in health and social care critically nuance the vital components needed for affective community care.¹⁵⁴⁸ It could be especially accurate to suggest this for churches if they lack intimacy with the prophetic voice - resisting change.¹⁵⁴⁹ They may be termed less than participants in real social Trinity and its community perichoresis.¹⁵⁵⁰ Flett adds that God's plan to reclaim lost communities has been eternally part of his nature and designs.¹⁵⁵¹ Therefore, he has never been anything else than a missionary God.¹⁵⁵²

Newbigin developed this theme in relationship to Ephesians chapter 1. It declares that God plans to unite all things in heaven and earth under his Kingdom reign. This is to come to fruition through the body of Christ with Christ as its head.¹⁵⁵³ This body of Christ is arguably much bigger if some of the sheep declared not to be part of "this fold,"¹⁵⁵⁴ are participating in God's Spirit, with less theology but a truer heart for community and transformation.¹⁵⁵⁵ This view of *Missio Pneuma's* actions among lost groups (to the church's view at least), actually makes the Spirit missionally active where church people never go for fear of being too out of place.¹⁵⁵⁶

One current segment of European society which is not being reached is the age range 18 to 30 year olds. Watter's offers interesting insights into this pluralistic and multi-sub-cultural set of groupings (in

¹⁵⁴⁸ Means R., Richards S. and Smith R., Community Care, Basingstoke: Palgrave Macmillan, 2008, Chapters 1 and 4; see also on McDonald A., Understanding Community Care a guide for Social Workers, Basingstoke: Palgrave MacMillan, 2006, Chapter 2; see also on Warren M., Social History and Christian Mission, London: SCM Press Ltd, 1967, Chapter 4

¹⁵⁴⁹ Holmes P. R. Trinity in Human Community, pp. 96, 99, 146, 147, 149, 165, 168, 171

¹⁵⁵⁰ Humphreys F., Source: Perspectives in Religious Studies, 33 no3 Fall 2006, pp. 285-303, The Revelation of the Trinity

¹⁵⁵¹ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁵⁵² Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁵⁵³ Ephesians 1:9, 10; 1 Corinthians 12; Malcolm L., Source: Word and World, 29 no2 Spr 2009, pp. 143-151, Jesus and the Trinity

¹⁵⁵⁴ John 10

¹⁵⁵⁵ It would seem arrogant to the extreme for any ecclesial dogma to limit the work of the *Missio Pneuma* to the environs of the church as the place to convert people. Pinnock challenges this view radically, See on – Pinnock C. H., Flame of Love a Theology of the Holy Spirit, pp. 188, 196, 211 - 214

¹⁵⁵⁶ Grenz S. J. and Olson R. E., Twentieth-Century Theology: God and the World in a Transitional Age. Downers Grove: IVP, 1992, p. 245

the West), terming them “urban tribes”.¹⁵⁵⁷ These tribes act as small clan like communities which could be missionally engaged in small groups that practice salugenic discipleship as a community in their own clan like ethos.

Boren nuances the importance of relationality to form the small group structure, toward a life of community sharing the whole of their lives in more connected terms.¹⁵⁵⁸ Vital to well humanised communities to optimise and sustain such life by prime relationships, good pastoral care strategies need to inform their inter-relatedness.¹⁵⁵⁹ This category must surely be included in the cosmic reclamation of secular spaces. Every community incarnated among may be thought of as participants in the Trinity’s multi-nuanced family.

Flett textures this further by maintaining that God will remain a sending deity after the eschaton has led to a renewed cosmos.¹⁵⁶⁰ He (God) does not recognise the church-unchurched soteriology of current maintenance mode ministries or attractional ecclesiologies, in their exclusive claims to being the owners of Christ or his gospel.¹⁵⁶¹ His point adds vital texture to Newbigin’s thesis as it makes God eternally a relational being. To be expressed in terms of economic Trinity and with a Missio Trinitatis prolegomena in view¹⁵⁶² (to be developed further below).

It leads to what Gibbs-Bolger-Ballard describes to be the reign of God extending to reclaim every space which at present has been inherited by secular society.¹⁵⁶³ Robinson and Smith make a similar if not identical point.¹⁵⁶⁴

The Mission of God is not just limited within church¹⁵⁶⁵ walls or a small circumscribed sphere of Christian institutions. Christians who

¹⁵⁵⁷ Watters E., Urban Tribes are Friends the new Family?, Edinburgh: Bloomsbury, 2004, Chapter 2

¹⁵⁵⁸ Boren M. S., The Relational Way From Small Group Structures to holistic life Connections, Houston: Touch Publications, 2007, Chapters 1 and 6

¹⁵⁵⁹ Litchfield K., Tend my Flock Sustaining Good Pastoral Care, Norwich: Canterbury Press: 2006, Chapters 1 and 2

¹⁵⁶⁰ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁵⁶¹ Grenz S. J. and Olson R. E., Twentieth-Century Theology: God and the World in a Transitional Age. Downers Grove: IVP, 1992, p. 245

¹⁵⁶² Newbigin, The Open Secret, pp. 54 - 58

¹⁵⁶³ Gibbs E. and Bolger K., Creating Christian Community in Postmodern Cultures Emerging Churches, London: SPCK, 2006, see on Chapter 4

¹⁵⁶⁴ Robinson M. and Smith D., Invading Secular Space, London: Monarch Books, 2009, chapter 6

¹⁵⁶⁵ Kung H., The Church, NY: Image Books, 1976, Section E

themselves are faithful servants of God the King may go out with the authority of Father, Son and Holy Spirit.¹⁵⁶⁶ They may go with the message of the gospel, but in cooperation of a divinely detected already existing presence they had revealed to them. They did not make it happen. Why might God not be adding to the numbers of the ecclesia community daily of those “being saved?”¹⁵⁶⁷

Might it be that an ecclesia which has no desire for real community that is safe to heal people in, except solely on its own subcultural terms, is not a safe community to heal the sin sick amongst? If it does not fellowship with the healing atmosphere of social Trinity by the voice, then it will not hear that voice or be a place where God can guide it to heal based on personal experiences. These will need to be shared by members with some experience of healing by hearing the voice.¹⁵⁶⁸ Holmes makes all of these points in his developed pastoral theology of mission and ecclesiology.¹⁵⁶⁹ If the prophetic voice is dead within churches, then healing community will not ooze out of its fellowship.

Few if any may really experience healing within its fellowship because Trinity has never been given this level of interpenetration. It has not been permitted to catalyse healing atmospheres and mutual inter-dependence with the incarnational Spirit of Christ. To have no real community, rather fostering “I stand on my own faith” mentalities may catalyse individualism that avoids real change and transformation. Because it is assumed that personal rights mean community has no part to play in personal ontology. However, this is Augustine’s impassable deity speaking, not the Cappadocian perichoresis.¹⁵⁷⁰

It might be assumed the church owns the right to be what it thinks it should be. People should come to it despite its dire lack of fellowship and failure to be open to Trinity’s community. However, doing rather than valuing being together is not fellowship in Cappadocian terms. According to Holme’s, Trinity theology asks for transparency and willingness to change as the prophetic voice asks of it. Healing that comes from becoming through relationships can redefine ontology in

¹⁵⁶⁶ Cassidy J. J., Source: Westminster theological Journal, 71 no1 Spr 2009, pp. 53-81, Election and the Trinity

¹⁵⁶⁷ Acts 2:47

¹⁵⁶⁸ Holmes, Trinity in Human Community, p. 89

¹⁵⁶⁹ Holmes, Trinity in Human Community, pp. 86, 89, 147, 158

¹⁵⁷⁰ Barnes M. R., Source: Modern Theology, 19 no 3 Jl 2003, pp. 329-355, The Visible Christ and the invisible Trinity: Mt. 5:8 in Augustine’s Trinitarian Theology of 400

terms of community shaping persons in it. This would be rather than individuals demanding rights to maintain their own way of living.¹⁵⁷¹

An impersonal atmosphere lacking fellowship and a private spirituality, lacking transparency, cannot obtain from within a community that does not seek to serve others based on self-giving agape.¹⁵⁷² The gospel is not an idea so much as the very living presence of Jesus, making community become built on forgiveness, togetherness and commonality (Koinonia¹⁵⁷³). It is Christ that escorts the Missio to reclaim the cosmos catalysed by his Missio Pneuma.¹⁵⁷⁴

This is where the social sciences can aid applied theology to divine the more hidden actions of the Spirit. In terms of community development, and critical Social-Work theory, it is vital to profile communities and to let its' description be owned by a given community, because it feels that it fits who they are contextually. Ledwith argues this approach is vital. A community segment must feel that a profile feels "that it belongs to them . . . it represents them . . . it is empowering and that they are proud of it."¹⁵⁷⁵

If social Trinity is to mean anything toward the formation of perichoretic communities, then missional communities would seem to need to profile the groups they wish to incarnate among. They will have to seek to detect the inner core needs that might indicate the Spirit's deeper work within them. This will have to be genuine in terms of building real friendships rather than, just being manipulative to convert a new people group without any passion for relationality.

Van Gelder suggests that in order to optimise ministry with new communities, it would seem vital to seek equipping and training by way of missional networks.¹⁵⁷⁶ Van Gelder further nuances the need for a community to be created by the Spirit not by a set of principles or values that have been manufactured to keep everyone happy (See on the Spirit #3).¹⁵⁷⁷ This is challenging missional theology and leadership at its best.

¹⁵⁷¹ Holmes, Trinity in Human Community, pp. 77, 189

¹⁵⁷² Holmes, Becoming More Human, pp. 191, 205

¹⁵⁷³ Acts 2:42-47

¹⁵⁷⁴ Pinnock, Flame of Love, Chapter 4

¹⁵⁷⁵ Ledwith M., Community Development a Critical Approach, Bristol: The Policy Press, 2011, p. 39

¹⁵⁷⁶ Van Gelder C., A Community Led by the Spirit the Ministry of the Missional Church, Grand Rapids: Baker Books, 2007, p. 84

¹⁵⁷⁷ Van Gelder C., The Essence of the Church a Community Created by the Spirit, Grand Rapids: Baker Books, 2000, pp. 142, 143-146, 152-153, 160, 162, 180

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2. The Son

Newbigin continued:

“I have spoken, secondly, of mission as the presence of God and kingship in Jesus and in the church. In this aspect mission is concerned with the limited, the particular, the contingent.”¹⁵⁷⁸

The expression of the Kingship of the Godhead finds its locus in the person of Jesus the Messiah.¹⁵⁷⁹ It may be limited to the church, or those outside it who share in Christ’s Spirit, only as far as they share in the community catalysed by participation in the community of the economic Trinity.¹⁵⁸⁰ Jesus is the way to salvation, and soteriology is contingent on faith in him. It has been limited too much to a one off confession rather than, the koinonia of participation in social Trinity.¹⁵⁸¹ It has often been narrated by the way a community bodies-forth the narrative that God really may be found among them to heal, and that it is safe to be healed among them.

Flett further nuances this insight by arguing for the completeness of the atonement. The extension of God’s ownership of the cosmos is through the person of his Son.¹⁵⁸² The Spirit of Jesus’ is not limited to work in the church alone. If the prophetic voice is not followed, then Christ might be very distant from an ecclesia claiming to be his mouth piece. The community of believers (in and out of the church building or instituted Christianity) are subjects of the Son.

The Son is God’s “particular” medium of salvation and reunification of all things to God’s ownership and rule.¹⁵⁸³ This salvation is “contingent” on lost people groups accepting Jesus Christ as the fulcrum of the extension of the Reign of God. Such groups may have already accepted him by interface with the Spirit without fully actualizing a theological confession. Hence the church needs to detect such phenomenon. Flett optimizes this developed aspect by

¹⁵⁷⁸ Newbigin, The Open Secret, p. 56

¹⁵⁷⁹ Acts 4:11,12

¹⁵⁸⁰ Jowers D. W., Source: Mid-America Journal of Theology, 15 2004, pp. 165-200, An Exposition and Critique of Karl Rahner’s axiom: “The economic Trinity is the Imminent Trinity and vice versa”,

¹⁵⁸¹ Merrick J. R. A., Source: Trinity Journal, ns29 n1 Spr 2008, pp. 165-166, Trinity in human community: exploring congregational life in the image of social Trinity

¹⁵⁸² Colossians 1:14,15

¹⁵⁸³ Newbigin, The Open Secret, p. 56

making the contingency not subject to an emergency measure by God because of The Fall. He considers it to be intrinsic to the procession of the economy into all, the world to save it. Thus it is not limited to the church as its own right or possession.¹⁵⁸⁴

What this implies is that life-giving and salvation have always been one whole part of the economic Trinity's very being. Missional communities are actually based on an onto-theology of becoming in relationships, rather than being a distant individual who is defined as a lone hero of faith. Such a one has not needed the vulnerability and weakness of the collective (as is often evidenced by evangelical claims that real faith causes the one to stand alone). In terms of my understanding of social Trinity, and *Missio Trinitatis* (See also below), weakness and honest openness are the real strength of a solid person.

Jesus declared to the woman at the well God desires those who worship him in "Spirit and truth".¹⁵⁸⁵ Worship means putting God in the highest place not the church. It means being sensitive to his voice that wants "Spirit and truth" or "openness and honesty". This is the basis to the nakedness desired at the heart of the image of God. GR pictures this to be built in families described as the vulnerability of the nascent primordial pair.¹⁵⁸⁶ This naked vulnerability is at the core of community as family. It is safe to make mistakes within it, be messy at times, wounded and also in the process of healing. This allowance is welcomed because all have the sin sickness as an accepted part of their shadow side. It needs healing for wholeness of life, or shalom. Holme's makes all of these points forcefully.

3. The Holy Spirit

Newbiggin continued:

" . . . it is essential to add a third affirmation, without which the first two would be misleading. I have affirmed that God's kingship is present in the church; but it must be insisted that it is not the property of the church. It is not domesticated within the church. Mission is not simply the self-propagation of the church by putting forth of the power

¹⁵⁸⁴ Jowers D. W., Source: Mid-America Journal of Theology, 15 2004, pp. 165-200, [An Exposition and Critique of Karl Rahner's axiom: "The economic Trinity is the Imminent Trinity and vice versa"](#),

¹⁵⁸⁵ John 4:23

¹⁵⁸⁶ Genesis 2

that inheres in its life. To accept that picture would be to sanction an appalling distortion of mission. On the contrary, the active agent of mission is a power that rules, guides, and goes before the church: the free, sovereign, living power of the Spirit of God. Mission is not just something that the church does; it is something that is done by the Spirit, who is himself the witness, who changes both the world and the Church, who always goes before the Church in its missionary journey.

“. . . From the very beginning of the New Testament, the coming of Jesus, his words and works are connected directly with the power of the Spirit.”¹⁵⁸⁷

The Holy Spirit may be considered sovereign in the work of God’s Mission. He leads the church rather than the church leading the Spirit.¹⁵⁸⁸ Hence a properly founded doctrine of God, as *Missio Trinitatis*, must be the starting point in order to grasp the church’s participation in social Trinity’s mission. It needs to be led by the non-domesticated Spirit to be able to properly understand its nature and purpose in the world (Consider further developments later regarding the relationship of the doctrine of God to a properly founded missional ecclesiology).¹⁵⁸⁹

The prophetic voice must be heeded and followed including the need to personally change and be healed. This is so disciples can help others to find healing. Those to be healed can learn from the experience to how submission to the God’s inner voice catalysed salogenesis.¹⁵⁹⁰ The Spirit empowers the church’s witness toward forward movement and healing through communal life. Flett suggests that if it is not missionally engaged in the procession of the sending Spirit then it is not partaking in the life of social Trinity.¹⁵⁹¹ Hence ecclesial participation in the sending actions of God is subverted and no longer part of the *Missio Dei*. It is not a real representation of what the Christian community is to body-forth to the world. Hence it is not properly acting as God’s mobile Missional healing community.

¹⁵⁸⁷ Newbigin, *The Open Secret*, pp. 56, 57

¹⁵⁸⁸ John 3:8

¹⁵⁸⁹ Sanders F., Source: *Southwestern Journal of Theology*, 47 no2 Spr 2005, pp. 153-175, *The state of the doctrine of the Trinity in Evangelical Theology*

¹⁵⁹⁰ Holmes, *Trinity in Human Community*, p. 41

¹⁵⁹¹ Flett J. G., *The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

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The Holy Spirit may not be “domesticated within the church”. He leads the church. It is by following the signs that the Spirit leads the church toward that forms the locus of its healing of the fracture of The Fall. It is as the face of Jesus to lost communities that Christ’s disciples may be said to body-forth as a sign and foretaste of the kingdom. If they do not take his lead by a-tune-ment to the prophetic voice, then they are not really acting as his followers (i.e. disciples).¹⁵⁹²

They are not contingent to the effectiveness of the Missio as clearly the parable of the sheep and Goats in MtRs account indicates.¹⁵⁹³ God’s people do not always minister where Christ is present seeking his attendance among lost communities.¹⁵⁹⁴ Some at the eschaton are presented as goats that did not detect the procession of Missio Trinitatis by divine detection.¹⁵⁹⁵ Christ was among the lost prisoners. The AIDs victims, homosexuals, the prostitutes, the murderers and thieves that, are too often demonised and missed. Yet Christ is more truly with them than a church that has lost sensitivity to the healing overtures needed for work among such communities.

The Spirit of God’ is the leading agent that the Church follows looking for signs of his working in community.¹⁵⁹⁶ Divine detection through the prophetic voice is central to the Missio Pneuma’s appraisal by the church community. When he opens opportunities the people of God’s church (community) may follow and cooperate in his work toward establishing the reign of God.

The gospel is not really a set of doctrinal formulas but the living Christ that leads his mission by following his living Spirit – seeking to σωζω–save-heal people. The church failing to do this does not necessarily stop the Missio progressing despite failings to divine the divine procession. However, neither does it share in Missio Trinitatis’s healing community. The church is only the hermeneutic of the gospel, as Newbigin claimed, if it actually is a σωζω community as defined above.

¹⁵⁹² Acts 16:6-10

¹⁵⁹³ Matthew 25:31 - 46

¹⁵⁹⁴ Matthew 25:31 – 46 – this is a powerful inference to draw from this parable. The people of God may consider they are engaged with mission where God wants them to be, but they may have failed to discern where the Spirit really wants them to minister.

¹⁵⁹⁵ Matthew 25:31 - 46

¹⁵⁹⁶ Acts 16:10 – notice how Luke indicates “we concluded” to show the Pauline team reasoned about what the Spirit’s derived vision of the man of Macedonia meant

Moreover, it is important to establish at this juncture that the Truine God finds its primordial basis, as founder of community, in the creation narrative. In order for a community to be in need of the healing cosmic mission to redeem every space for the kingdom community, it is vital to recognise that the nascent Imago Dei is intrinsic to the Judeo-Christian theological heritage.

GR would seem to have it that God was in some way a participant in a plural community of some kind:

¹⁵⁹⁷וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִדְמוּתֵנוּ

The nature of אֱלֹהִים is that of pluralism as a divine ontology could have originally had him being the head of the Canaanite pantheon, with an evolution to a later monotheism. This of course does not subvert later developed revelation that would make Godhead Trinitarian within a monotheistic prolegomena. Some more fundamentalist dogmatic theologians may take serious issue with me at this point. Particularly those who subscribe to a Baconian empiricism as an inductive methodology may challenge such a view.¹⁵⁹⁸

Later Christian readings back into the text, suggesting that the plural is meant to represent God's complete supremacy, as the only true God of the Hebrews, seems to be based on a reading back into the text of a base-line Trinitarian prolegomena or a Jewish monotheism (It must be noted that the present writer wholly embraces monotheism). It is interesting to consider the LXX translation of the Hebrew in view of my comments:

“καὶ εἶπεν ὁ θεός ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν
καὶ καθ' ὁμοίωσιν”¹⁵⁹⁹

It is noteworthy that the Hebrew translators of the LXX made אֱלֹהִים to be “ὁ θεός”. It seems clear that for them the Hebrew word was understood to be singular in line with the Shema.¹⁶⁰⁰ However, this later work may only relate to advanced developments based on the

¹⁵⁹⁷ Ruger H. P. and Ziegler J. (Eds), *Biblia Bebraica Stuttgartensia*, Stuttgart, Deutsche Bibelgesellschaft Stuttgart, 1983

¹⁵⁹⁸ The simplistic Baconian inductive empiricism is unwilling to ask second and third order questions that speculate on the grounds of theology in terms of philosophical theology that challenges a basic induction to dig deeper and challenge underlying assumptions of how a text came to be in the form it appears – for instance.

¹⁵⁹⁹ *Septuaginta, id est Vetus Testamentum Graece iuxta LXX interpretes*, A. Rahlfs, Stuttgart, 1935, 2 vol

¹⁶⁰⁰ Deuteronomy 6:4

work of the Deuteronomist and the Priestly tradition.¹⁶⁰¹ My own views would challenge much of this thesis.

However, to do so would require a whole chapter to properly discuss it. Hence I simply note my divergence. Simply stated narrative criticism and reader response theories fit my own views, much better, in terms of some of their contributions validated by the need to missionally interface with postmodernity. What may be fairly argued is that אלהים fostered community participation in making man in his image. Hence community may be termed intrinsic to GR's theological view of the image of God, in the male-female procreative family, as foundational to man's design and nature.

Further analysis and Synopsis

What has been discussed so far is the nature of mission. It is God's mission. He is the one who leads that mission, rather than the church trying to lead it for him. This is suggestive of a new paradigm of how mission is carried out. It distinguishes itself by viewing mission as following God's prophetic voice and seeking his sign posts (signals) so to speak. Moreover, the salugenic inner voice perceived by each community member continues to heal its disciples. This makes for a double aspect to missional community life, in the sense that it is led to be always inclusive of new people. It can catalyse inner healing by recognising the healing voice of the Spirit.

This begs the question for a new type of disciple who has been spiritually formed to listen to the God who speaks by the Spirit of Christ, leading in the process of mission and redemptive on-going salugenesis.¹⁶⁰² Such a disciple is a salugenic participant that knows by experience how to make other disciples. This would be because he or she is still being made whole by a journey of transformation.¹⁶⁰³

This new type of missiology is not:

¹⁶⁰¹ Boadt L., Reading the Old Testament an Introduction, NY: The Paulist Press, 1984, pp. 83, 93, 95, 399 - 406

¹⁶⁰² Acts 10 – notice how the Holy Spirit guided Peter to go to Cornelius – he led the mission

¹⁶⁰³ Holmes, Trinity in Human Community, pp. 49, 92, 102, 110, 169, 192

(1) Unitarian (belief in one God – with Son and Spirit as less than God¹⁶⁰⁴) – it may emphasize the ownership of God of the world, and the need for all human beings to accept that rule as a matter of necessity, but it neglects to do more than recognise this as a requirement. A Unitarian missiology focuses on God's ownership of everything but fails to recognise God's agent of salvation and establishment of his rule - through Christ.

(2) However – missiology has to also resist being **Binatarian (belief in the Father and the Son only, the Spirit has more of a subordinate and reified role – the danger of the Augustinian Filioque¹⁶⁰⁵ and impassable unknowable deity)**. Binatarianism may emphasize the importance of sharing the gospel of Christ, but it lacks the power of the Holy Spirit to guide in the process of sharing Christ. It seeks to domesticate Christ to the church without the sovereign power of the Holy Spirit to ignite the Missio Dei to follow God's lead. Rather it seeks to lead God. In this scheme a Christ locked away in the Holy Scripture world becomes the intellectual property of the Church to disseminate information so others can be saved. The church somehow may assume it owns this intellectual information-based Christ (Christomonism¹⁶⁰⁶). However, social Trinitarian theology makes the living Christ come to life by the Sovereign Spirit's power.

(3) Proper Christian missiology seems to need to be **Trinitarian**:

(A) It needs to recognize the **Father as owner** and originator of the cosmos

(B) It needs to acknowledge the **gospel of Christ** and his Lordship over the whole cosmos for the Father's sake

(C) It needs to allow **God's Spirit** to be sovereign and to lead its mission, by following the Spirit as he continues to win people to Christ. The people of Christ need to cooperate in sharing in the mission as Missio Pneuma (the prophetic voice) leads.

(D) This leading means that **the real living Christ**, not the Christ of printed page (the Christ of evangelical and Protestant Enlightenment rationalism) alone leads his mission to the metaphorical tax-collectors

¹⁶⁰⁴ Freeman C. W., Source: Perspectives in Religious Studies, 33 no3 Fall 2006, pp. 323-344, God in three persons: Baptist Unitarianism and the Trinity

¹⁶⁰⁵ Barnes M. R., Source: Modern Theology, 19 no 3 JI 2003, pp. 329-355, The Visible Christ and the invisible Trinity: Mt. 5:8 in Augustine's Trinitarian Theology of 400

¹⁶⁰⁶ Karkkainen V., Pneumatology, p. 17

and sinners, among lost communities today. It is probably best thought to be the sovereign action of the Spirit of Jesus', at work in the missional church (See discussion below).

(E) It is **to create a healing raphe community** that participates in social Trinity and its Missio, to heal through becoming in relationship. It occurs in contradistinction to an alone deistic individualism that subverts the kingdom unification of God's love, lived out among a self-giving ecclesia.

Trinitarian missional theology would seem to need to be theistic rather than deistic in its orientation on the basis of Newbigin's thesis.

Deistic Theology¹⁶⁰⁷

A deistic theology assumes that God created the universe in the beginning but subsequently left it to its own devices.¹⁶⁰⁸ In this case God is considered remote and uninterested in his creation. He is transcendent but not imminent. He is impersonal rather than relational. He is impassable and unmoved by interaction with his creatures. He loves as a principle not as a real emotional person. In effect he does not get involved in the daily affairs of the human creatures of the cosmos, or any of its other facets. This view of God makes Missio Trinitatis impossible in the context of its proposed social interface, or in terms of the divine economy.¹⁶⁰⁹ It limits salvation to the time prior to the eschaton, rather than God having always been a social deity who founds his being on becoming. Such a God is not reductionist, impassable nor immovable in terms of the perfection of Theos conceived by Platonism and Hellenism.¹⁶¹⁰

¹⁶⁰⁷ Hodgson P. and King R. (Eds), Christian Theology an Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 124, 155

¹⁶⁰⁸ Hodgson P. and King R. (Eds), Christian Theology an Introduction to its Traditions and Tasks, London: SPCK, 2008, pp. 124, 155

¹⁶⁰⁹ Transcendent refers to the concept that God is viewed as distant and uninterested in human affairs. Imminent refers to the concept that God is personally involved in human affairs.

¹⁶¹⁰ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

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Theistic Theology¹⁶¹¹

A theistic theology of mission, that holds God both created and sustains the universe, is naturally going to fit with a Trinitarian missiology more readily. In this view God is both transcendent and imminent. He has always been missional and known for who he is, by continuously becoming in relationship to himself and his creation. On the one hand he is God the owner, creator and sustainer of all things.¹⁶¹² He is high and exalted above the cosmos. He may be considered the cause without cause.¹⁶¹³ He is a self-sustaining being who is the source of all onto-theology as the one that ontologically founded self as the "I Am".¹⁶¹⁴

On the other hand, he is imminent as well, and wishes to have a personal relationship with his creatures, that are in process of being formed as selves by interface with Social Trinity's community, lived out as being by becoming. This is conceived to occur in continuous eternal relations within themselves and with their creation.¹⁶¹⁵ The degree of this relationship, in terms of how much and how obviously God communicates differs, across Christian theological traditions.¹⁶¹⁶ Flett argues that a Trinitarian missional ecclesiology needs to allow for all three persons of the Godhead to be active if it is to mean anything at all.¹⁶¹⁷ The doctrine of God founds the mission of the church not the church the *Missio Trinitatis*.¹⁶¹⁸ Hence the doctrine of God supersedes and defines the *Missio Ecclesia*.¹⁶¹⁹

For a Pentecostal Christian, God may be considered to communicate more often and more directly through modern day disciples by the gift of prophecy that should lead mission.¹⁶²⁰ For a Christian from one of

¹⁶¹¹ Davies B., *Philosophy of Religion a guide and Anthology*, p. 6

¹⁶¹² Sarin B. K., Source: Pro Ecclesia, 18 no3 Sum 2009, pp. 273-298, [Truth, Trinity, and creation: placing Bruce Marshall's Trinity and truth in conversation with Hans Urs Von Balthasius theological logic](#)

¹⁶¹³ Psa. 90:2; Isa. 9:6

¹⁶¹⁴ Acts 17:24-28

¹⁶¹⁵ John 17:3; 14:9

¹⁶¹⁶ Cessationists tend to come from a reformed theology, they tend not to exercise the so called supernatural gifts of the Spirit; General Baptists in the British Baptist Union would tend not to openly practice the gifts in services; churches coming from the Free church sector in the UK practice the supernatural gifts more openly.

¹⁶¹⁷ Flett J. G., [The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community](#), Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁶¹⁸ Flett J. G., [The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community](#), Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁶¹⁹ Karkkainen V. [An Introduction to Ecclesiology](#), pp. 17 – 18, 27, 32 – 36, 44 – 45, 56 – 57, 108 – 109, 114, 191 - 193

¹⁶²⁰ Pinnock, *Flame of Love*, p. 277

the Reformed traditions, the Holy Spirit's leading in mission may be considered more subtle and domesticated to word and sacrament, such as in Lutheranism.¹⁶²¹ It may be to look for people who show an interest in Christian things, to be a sign of the Spirit's action in them. In each case the Spirit's sovereign action and leading of mission and, or, evangelism, may be assumed.¹⁶²²

However, this assumption may be weakened by a theoretical embracing of Trinitarian theology by a church community, whilst not practically being sensitively spiritually aware. This would be evident by the way a church might seek after the sovereign Spirit's sending-forth. In this case a dichotomy can exist between theory and praxis.

Is Mission Evangelism?

There is also another vital distinction to make at this point. It may seem that the description of mission thus far has been to portray it as essentially the same as evangelism. This is not the case. What is mission? What is evangelism?

What is mission?¹⁶²³

Mission is taken to be the *Missio Trinitatis*. It is not simply concerned with evangelising people to accept Christ as Lord and then, to consider its job to be done. Mission needs to consider at least:

- The **basic salvation** of the individual
- The **on-going shaping** of their lives as a life time healing journey following God supported and inter-dependent in his community
- The **intellectual formation** of their understanding of God
- The **personal formation** of their characters and relational selves as part of a community. Such an ecclesia may be unified whilst also embracing diversity to catalyse the creative gifts which can also be inspired by *Missio Pneuma*

¹⁶²¹ See above

¹⁶²² Pinnock, *Flame of Love*, pp. 141 – 147, 172, 240

¹⁶²³ Kirk J. A., *What is Mission? Theological Explorations*, London: Darton Longman and Todd, 2009,

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- The **ministry formation** of each believer as one who identifies and exercises their God given gifts to minister to others
- **Missional leadership** – to recognise each individual to have a calling to lead others to Christ, as they remain open to follow the leading of the sovereign Spirit of grace
- **Mission is strategic** in the sense that it sees itself as God’s mission to reclaim all things to himself cosmically. To reclaim secular space seems to be the huge task facing the people of God today. So the scope fits with God’s cosmic plan spoken of earlier, rather than just simple salvation. It needs to deal with social, ethical, moral and justice issues societies face as well.
- **Social justice and social action** also form the compass of Missio Trinitatis. In the sense that God is directly interested in transforming unjust systems and engaging in relieving the needs of the poor, if the Nazareth declaration is to be conceived as foundational to the Christian missional community.¹⁶²⁴

It seems to follow that evangelism is based on the “evangel” (the gospel – Good News). The Good news is the basic message of winning people for salvation in Jesus Christ, based on his atoning death on the cross. Starting from there it needs to consider him Lord in on-going transformative relational matrices. It involves the whole future participation of the community in the creative resources of the life of Christ delivered to it.¹⁶²⁵

Missio Christi & Spiritual Christology

This section focuses on the nature of mission as it relates to Jesus the Messiah (Christology) and the community of Jesus the Messiah (the church - Ecclesiology). A fundamental assumption of the Johannine literature, based on the testimony of the representative redactor of the Johannine community, is that the second person of the Godhead became incarnate.¹⁶²⁶ The Son of God conceived by the Holy Spirit in Mary,¹⁶²⁷ brought about an ultimate sense of

¹⁶²⁴ Luke 4: 14 - 18

¹⁶²⁵ Norwood W. B., Source: American Theological Inquiry, 3 no1 J – S 2010, pp. 17-33, The Church Fathers and the deity of Christ

¹⁶²⁶ John1:14

¹⁶²⁷ Luke 1:31-35

contextualisation in Jesus of Nazareth. God may be said to have come close to humanity in a specific cultural and historical context.

The Johannine theology of the Logos was almost certainly meant to express the Hellenistic concept of God's wisdom which was thought to have framed the cosmos.¹⁶²⁸ It also bodied-forth the personification of Wisdom from its Jewish heritage.¹⁶²⁹ Logos was expressive of the Platonic concept reified by Philo of Alexandria as the divine artificer who had been at God's side when the universe was framed.¹⁶³⁰ A common conception among the pagan cultures of the first century was that, this artificer was known by a number of different terms. One was the Anthropos (Greek for man).¹⁶³¹ The Anthropos was considered to have a degree of equivalency to the Logos. It was in this being that all the treasures of wisdom and knowledge were thought to reside.¹⁶³² The difference seems to have been that for Plato the Logos was not personified.

This being was thought to be hidden from creation in the depths of the sea until the arrival of the eschaton.¹⁶³³ At this time he would be revealed. The Anthropos seems to have been related to the Son of Man figure known from the Jewish apocalyptic literature of the Intertestamental period.¹⁶³⁴ These related lines of ancient theology provided a useful contextual depiction of Jesus, for JhR's target community at the time when he wrote his Gospel.¹⁶³⁵

Contextualisation is vital to any successful engagement among various human cultures.¹⁶³⁶ Missionaries take this as a basic datum of their experience in order for successful preaching and acceptance of the gospel to happen. It needs to be presented in a way that may be understood by a target culture.¹⁶³⁷ Understanding local theology is crucial to contextualisation.¹⁶³⁸ At this stage it is important to note that Johannine theology described a contextualisation process to his

¹⁶²⁸ Dodd C. H., The Interpretation of the Fourth Gospel, Cambridge: Cambridge University Press, 1970, See on chapter 2 and Dodd's discussion of Hermetic Literature.

¹⁶²⁹ Harris S. L., Understanding the Bible, Mayfield: Palo Alto, 1985. "John", pp. 302-310

¹⁶³⁰ Kittel Gerhard (ed.), Theological Dictionary of the New Testament, Vol. 4, Germany, 1969, see comments on λογος, pp. 88 - 90

¹⁶³¹ Russell D. S., Between the Testaments, Norwich: SCM Press Ltd., 1979, pp. 134 - 135

¹⁶³² Russell D. S., Between the Testaments, Norwich: SCM Press Ltd., 1979, chapter 6

¹⁶³³ Ανθρωπος

¹⁶³⁴ Russell D. S., Between the Testaments, Norwich: SCM Press Ltd., 1979, pp. 133-135

¹⁶³⁵ John 1: 1 – 14 – See on Nestle Aland 27th Edition

¹⁶³⁶ Karkkainen, An Introduction to Ecclesiology, pp. 9, 163 – 165, 200 - 201

¹⁶³⁷ Karkkainen, An Introduction to Ecclesiology, pp. 9, 163 – 165, 200 - 201

¹⁶³⁸ Schreiter R. J., Constructing Local Theologies, NY: Orbis Books, 1985, Chapter 1

target historical community for them to understand God in their own terms.¹⁶³⁹

The Logos as God's fundamental ideation and design agent, behind creation, founded a ready welcome to the Hellenised world of the pagan Roman Empire of the first century, it would seem.¹⁶⁴⁰ Its inclusion in JhR's gospel seems to confirm this thesis.¹⁶⁴¹ In one sense when JhR conceives of the "Word" becoming "Flesh" and dwelling among us,¹⁶⁴² meant it to express that God had in some real sense been translated into a human being. Another way of expressing this may be to iterate God's thought became audible in Jesus the Son.¹⁶⁴³

The divine Son as a real flesh and blood human being, it is fundamental to the depiction of Jesus making the Father known in Johannine terms.¹⁶⁴⁴ God in the flesh makes the character of God known in a contextualised way that no other media readily could.¹⁶⁴⁵ This is essential to understand to be able to grasp Johannine Christology. Christ had come to make the heart of his Father known in more intimate terms to the human family. God became imminent in the person of Jesus.¹⁶⁴⁶ He was no longer to be construed in any sense as a distant transcendent deity, it would seem by implication.¹⁶⁴⁷

The ministry of Jesus seems to be conceived of in clear missional terms, as a revelation of the persons of the Godhead by means of relational language.¹⁶⁴⁸ Long before the church councils formulated the doctrine of the Trinity, in more formal theological propositions. The Johannine literature had depicted a relational theology of Father, Son and to some extent that of the Holy Spirit, in its' sending-forth

¹⁶³⁹ It seems that JhR was contextualising his mystical theology to a Hellenized Christian community using philosophical language they could understand. Hence Λογος framed Christ in similar vein to Plato's concept of the designer and artificer of the world.

¹⁶⁴⁰ Norwood W. B., Source: American Theological Inquiry, 3 no1 J – S 2010, pp. 17-33, The Church Fathers and the deity of Christ

¹⁶⁴¹ Kittel, Vol. 4, p. 130

¹⁶⁴² John 1:14

¹⁶⁴³ It is interesting how the Greek text for John 1:14 has Christ putting his tent up among the human family – hence this relates to a conversational view of Christ.

¹⁶⁴⁴ John 14:9

¹⁶⁴⁵ Davis S. T., Kendall D. and O'Collins G., The Incarnation, Chapter 13

¹⁶⁴⁶ Tarrast T., Source: Pro Ecclesia, 19 no4 Fall 2010, pp. 355-368, Challenging the Modalism of the West: Jenson on the Trinity

¹⁶⁴⁷ Tarrast T., Source: Pro Ecclesia, 19 no4 Fall 2010, pp. 355-368, Challenging the Modalism of the West: Jenson on the Trinity

¹⁶⁴⁸ Matthew 28:19,20; John 14 & 17

Procession.¹⁶⁴⁹ JhR depicts Jesus final night before he was crucified giving clear instruction on the core meanings of what his mission entailed.¹⁶⁵⁰

In his person and character the Father may be known.¹⁶⁵¹ The type of knowing expressed by JhR comes from the Greek word Ginosko¹⁶⁵² which means knowledge based on experience, rather than intellectual knowledge. The type of God that the disciples came to know in Jesus was seen as “Father”.¹⁶⁵³

God as Father found expression through Jesus insistence that the disciples should call him by the intimate Aramaic term Abba (Dear Father or Dad).¹⁶⁵⁴ It seems Jesus had an intimacy of relationship with God as Abba (Aramaic probably implied by JhR’s use of the Greek Pater) for JhR.¹⁶⁵⁵ There seems to be a connotation of crying out to Abba reflected in the Pauline literature as well.¹⁶⁵⁶

JhR’s God is not to be feared but rather he is described as having love for the whole cosmos.¹⁶⁵⁷ Carretto has challenged Christian community to deeply reflect on its inner life, on the basis of God’s gift love that demands the complete sacrifice of self, in order to be liberated to serve freely.¹⁶⁵⁸ Jesus was not sent into the world to condemn the world but to save it.¹⁶⁵⁹ He came to transform it by his Spirit’s reviving presence.¹⁶⁶⁰ Cosmic redemption seems to be in the scope of JhR’s use of this Greek term in John 3:16 (Greek Kosmos). The ultimate purpose of this cosmic redemption is that all the disciples’ of Christ become one in the shared love of the community, of Father Son and Holy Spirit.¹⁶⁶¹

The ancient Christian disciplines have always been important in order for the Christian community to connect with God’s seeming desire for

¹⁶⁴⁹ Beasley-Murray G. R., Word Biblical Commentary John, Waco: Word Books, 1987, p. 297

¹⁶⁵⁰ See on John chapters 14 - 16

¹⁶⁵¹ John 1:18, 14:8,9 – John points out that Jesus came from the heart of the Father, and he makes his essential character of love known to the disciples

¹⁶⁵² Kittel, Vol. 1, p. 711

¹⁶⁵³ Consider for instance the Lord’s Prayer, Matthew 6:9

¹⁶⁵⁴ Mark 14:36

¹⁶⁵⁵ Consider many instances on John’s recognition that Jesus addressed God as his Father, John 1:18; 5:19; 6:44; 17:1 etc.

¹⁶⁵⁶ Romans 8:12 - 16

¹⁶⁵⁷ John 3:16

¹⁶⁵⁸ Carretto C., The God who Comes, London: Darton, Longman and Todd, 1974, Chapter 20-22

¹⁶⁵⁹ John 3:17

¹⁶⁶⁰ Stibbe M., Revival, London: Monarch, 1999, p. 51

¹⁶⁶¹ John 17:20-22

missional intimacy.¹⁶⁶²The desire of the Godhead seems to be for this family inclusion to bear the family likeness of Agape. By this love that exists between the disciples was for the surrounding world to come to know that Christ was among them.¹⁶⁶³

JhR seems to articulate that Father, Son and Holy Spirit wished to make their home with each believer as part of this community, of shared divine Agape¹⁶⁶⁴ (Greek word describing the self-giving quality of love – divine love; in the Old Testament the Hebrew word **אָהַב** is closely equivalent to its' Greek cousin Agape. **אָהַב**¹⁶⁶⁵ represented God's faithfulness even though his people were often faithless. Hence **אָהַב** expressed grace and forgiveness toward humanity).¹⁶⁶⁶

JhR posited Jesus as the way to find the truth about the Father's Agape inclusive cosmic nature.¹⁶⁶⁷ He was the "Way, the truth and the life."¹⁶⁶⁸He was obedient to the Father only doing what he saw his Father doing.¹⁶⁶⁹ In this sense he asked of the Father that his disciples might experience this same level of oneness as part of the family of God, as he did with the Father.¹⁶⁷⁰ They could obtain this oneness by virtue of connection with Christ.¹⁶⁷¹

However, this "oneness" (unity) had a vital requirement that Christ returns to his Father.¹⁶⁷² By doing this, a new universal comforter (Parakletos) was to come who would make the mission of Christ, to restore the Cosmos to unity with the Godhead possible.¹⁶⁷³ Parakletos indicated "one called to a person's side to aid them."¹⁶⁷⁴ It seems to express a level of intimacy that resonates with Holme's Rapha community. It seems to express the closeness and inter-penetration and inter-relationship of social Trinity, with its new people

¹⁶⁶² Foster R. and Yanni K., *Celebrating the Disciplines*, London: Hodder and Stoughton, 1992; Harris M., *Companions for your Spiritual Journey Discovering the Disciplines of the Saints*, Guildford: Eagle, 1999

¹⁶⁶³ John 13:34,35

¹⁶⁶⁴ John 14:20 - 26

¹⁶⁶⁵ <http://www.agapebiblestudy.com/documents/Is%20Hesed%20the%20same%20as%20Agape.htm>, 06/03/12, 11:12

¹⁶⁶⁶ John 14:26

¹⁶⁶⁷ John 3:16, 17; 14:6

¹⁶⁶⁸ John 14:6

¹⁶⁶⁹ John 5:19

¹⁶⁷⁰ John 17:22

¹⁶⁷¹ John 17:23

¹⁶⁷² John 17:24; 14:1-26

¹⁶⁷³ John 14:12-20, 26

¹⁶⁷⁴ Παρακλητος – a compound word meaning "Called beside" – hence an advocate or helped to aid a person to face challenges, judgment or surety.

living as a unified kingdom community. It can describe the twofold JhR insistence that the comforter would firstly, guide the new community expressing the guidance of Christ and, secondly that inner healing and salugenesis could be optimised by such intimate inner aid for each person.¹⁶⁷⁵

The Holy Spirit as the representative of Jesus would speak for Jesus and empower the continuing mission of Father, Son and Holy Spirit.¹⁶⁷⁶ To once again be united with all those who choose to join the messianic community.¹⁶⁷⁷ He would reveal the Godhead's continuing mission to the community of Christ (the Church) as time progressed into futurity.¹⁶⁷⁸

What the Johannine view of the Godhead reveals is the intimate relationship of the Godhead with the believers of the Messianic Community (the Church).¹⁶⁷⁹ The experience of being part of this community was to go deeper than mere intellectual ascent, to the depths of the Johannine sense of knowledge (Ginosko). Knowledge for JhR was an intimate experience and relationship between disciples and a relational social deity, intrinsic to the Johannine ecclesial missiology. It seemed to be part of how its historic community was arranged and formulated.¹⁶⁸⁰ It seemed to be realistic in its descriptions of fellowship engaging in front line mission.¹⁶⁸¹ In like manner, a Market place ministry is deemed important to the existing missional church in the work place, education etc.¹⁶⁸² This all leads to some interesting reflections about the way missional Christian community may be conceived theologically. Consider Peter Holmes comments:

“Over the last few years I have been intrigued to realize the difference that a theology that understands God as social Trinity makes both to individuals and to faith communities. Instead of having an image of God as remote and individual (promoting a private one-to-one faith), it enables us to embrace a healthier image of Trinity

¹⁶⁷⁵ John 14:12

¹⁶⁷⁶ John 16:12 - 16

¹⁶⁷⁷ John 16:12-15; 17:20 - 26

¹⁶⁷⁸ John 16:12,13

¹⁶⁷⁹ John 14:1-3, 23; 17:20-26

¹⁶⁸⁰ John 17:3

¹⁶⁸¹ See on 1 John

¹⁶⁸² Claringbull D., Front Line Mission Ministry in the Market Place, Norwich: The Canterbury Press, 1994

committed to promoting harmonic relationships. As Christians we begin to love a God who is never alone.”¹⁶⁸³

Holme’s comments highlight that God as Father, Son and Holy Spirit are never alone. They are by definition “social”. They seem to live a life of deferring to each other in a continuous circuit of service,¹⁶⁸⁴ toward one another. The God who reigns is a relational deity. His reign is based on gift love. This love seems to inhere all things.¹⁶⁸⁵ Grace is definitive to his nature and his gospel.¹⁶⁸⁶ The meaning of the cosmos seems to be relational because social Trinity has always engaged in the Missio of serving it. It sustains its being panentheistically within the deity as part of this prolegomena.

To prefer one another in love is the axis of its being in Christ.¹⁶⁸⁷ There seems to be a Trinitarian relationship of complete vulnerability and openness among the persons of the deity.¹⁶⁸⁸ This seems to be confirmed by the Johannine literature to begin with. Jesus only does what he sees the Father doing.¹⁶⁸⁹ He defers in complete trust to the other members of the divine trio. The Holy Spirit speaks for Jesus.¹⁶⁹⁰ God is also spoken of as Spirit.¹⁶⁹¹ What does this demonstrate?

Father, Son and Holy Spirit have a completely open vulnerable trust within the environment of the Godhead. Economic Trinity has always been the eternal compass of their being - serving all of creation.¹⁶⁹² It was not an emergency definition of its nature because of The Fall.¹⁶⁹³ God has always been relational and never the Hellenized unmoved mover as an impassive immoveable singularity.¹⁶⁹⁴ Hence another aspect of the doctrine of God defines ecclesiology to be an aspect of

¹⁶⁸³ Holmes P. R., Trinity in Human Community Exploring congregational life in the image of the social Trinity, Paternoster, USA, 2006, p. 5

¹⁶⁸⁴ John 3:35

¹⁶⁸⁵ Hughes G. W., God in all Things, London: Hodder and Stoughton, 2004, Chapter 9

¹⁶⁸⁶ Eph. 2:8; 1 John 4:13-21

¹⁶⁸⁷ Galatians 5:13

¹⁶⁸⁸ Custer J. S., Source: Theological Studies, 69 no1 Mr 2008, pp. 233-234, The Rublev Trinity: the icon of the Trinity by the monk-painter Andre Rublev, Theissen G. E., Source: Communio Viatorum, 51 no1 2009, pp. 4-21, Imaging the dogma of the Trinity

¹⁶⁸⁹ John 5:19

¹⁶⁹⁰ John 16:12-14

¹⁶⁹¹ John 4:24

¹⁶⁹² Karkkainen, Pneumatology, p. 44

¹⁶⁹³ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁶⁹⁴ Holmes, Trinity in Human Community, pp. 5, 8

God's eternal relational economy. It has always had one mission to socially include all creation in its perichoresis.¹⁶⁹⁵

This divine environment gives relational meaning to the cosmos.¹⁶⁹⁶ All things have been created to partake in the love which defines the Godhead.¹⁶⁹⁷ Christ has made mankind to become partakers of the family of God as sons and daughters.¹⁶⁹⁸ The hidden, but now revealed plan of the ages, to make Christ known to the cosmos, has as its goal the unification of the whole cosmos, back to the family of God, to share in Trinity as community.¹⁶⁹⁹ This cosmic dimension has the Father pouring out his love through his Son who is exactly like his Father in character and being.¹⁷⁰⁰ The Spirit is the fountain head and water of this effusion.

Pauline Christology and Implied Trinity

The Pauline theology progresses the thought of the church as the community of Jesus, being part of God's relational community. It does so by speaking of Christ as the head of the body.¹⁷⁰¹ The body of Christ has been given gifts of the Spirit to exercise for the building up of God's relational body.¹⁷⁰² The central locus of Pauline missiology has the community of Christ as ambassadors that call, the cosmos back to a reconciled relationship with the Trinitarian community.¹⁷⁰³ Paul relates to all three persons of the Godhead in his writings.¹⁷⁰⁴ This thinking leads to the importance of community that lives relationally founded on love with one another.¹⁷⁰⁵

It needs to lack divisions being unified yet diverse to optimize its God given creativity.¹⁷⁰⁶ This speaks to the heart of Pauline theology.¹⁷⁰⁷ Love is to define this community.¹⁷⁰⁸ By this love operationalized in

¹⁶⁹⁵ Holmes, Trinity in Human Community, pp. 29, 37, 39, 99, 110, 121, 170

¹⁶⁹⁶ Holmes, Trinity in Human Community, pp. 16, 187, 191

¹⁶⁹⁷ 1 Corinthians 13

¹⁶⁹⁸ John 1:12

¹⁶⁹⁹ Ephesians 1 and 3

¹⁷⁰⁰ John 14:6

¹⁷⁰¹ Eph. 4:15

¹⁷⁰² 1 Corinthians 12

¹⁷⁰³ 2 Corinthians 5:20; Norman R. V., Source: Modern Believing, 41 no3 JI 2000, pp. 3-13, Problems for the 'Social Trinity' community God

¹⁷⁰⁴ Fee G., Paul, The Spirit and the People of God, Chapter 4

¹⁷⁰⁵¹⁷⁰⁵ 1 Corinthians 14:1

¹⁷⁰⁶ 1 Corinthians 12

¹⁷⁰⁷ 1 Corinthians 1:10

¹⁷⁰⁸ 1 Corinthians 13

open vulnerable relational community, among the people of the church, all of the separated cosmos may come to know the love of God that is thus bodied-forth.¹⁷⁰⁹ The eternal missional service of the deity from eternity to eternity may thus be demonstrated, to the fragmented powers in need of reclamation.¹⁷¹⁰

This implies that any ecclesiology that means anything to the community of believers, needs to share the heart of this mission statement: ***“That we are ambassadors for Christ calling for all men and women to be reconciled to God’s community as partakers of social Trinity.”***

This kind of missional ecclesiology makes it a high priority for all believers in the new community of Jesus (the church) to develop strong vulnerable open and trusting relationships, with one another. An affirming loving community that welcomes all people, warts and all, is therefore implied. It is a gracious open community that is willing to embrace difference without partiality, as God does through Christ.¹⁷¹¹ All are, therefore, welcome:

“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.”¹⁷¹²

This is indeed high missiology. It embraces the purpose of the universe as consisting in living as the Social Trinity does, as sons and daughters in their family.¹⁷¹³

Hirsch and Frost really have hit on something in commenting:

“1. The missional church is incarnational, not attractional in its ecclesiology. By incarnational we mean it does not create sanctified spaces into which unbelievers must come to encounter the gospel. Rather, the missional church disassembles itself and seeps into the cracks and crevices of a society in order to be Christ to those who don’t yet know him.

2. The missional church is messianic, not dualistic, in its spirituality. That is, it adopts the worldview of Jesus the

¹⁷⁰⁹ John 13:34,35

¹⁷¹⁰ Wink W., Engaging the Powers Discernment and Resistance in a World of Domination, Minneapolis: Fortress Press, 1992, pp. 63, 65, 69 – 70, 72, 73 – 85, 107

¹⁷¹¹ Romans 11:32

¹⁷¹² Galatians 3:28,29 NIV

¹⁷¹³ Kennison Q. P., Source: Perspectives in Religious Studies, 35 no3 Fall 2005, pp. 261-

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Messiah, rather than the worldview of the Greco-Roman empire. Instead of seeing the world as divided between the sacred (religious) and profane (nonreligious), like Christ it sees the world and God's place in it as more holistic and integrated."¹⁷¹⁴

This "holistic and integrated" . . . "God's place" is by definition a complete "holistic" sphere for God's cosmic redemption to operate in. The reclamation of secular space back to God can, claim as its authority the Missio Trinitatis. God seems to wish for inter-relatedness with his creation forever, not just as an emergency measure.¹⁷¹⁵ However, in its declaration it is not to reclaim it by the rules of worldly insensitive consumerism but rather in terms of the Trinitarian Community's Agape paradigm.

This paradigm needs to seek to win hearts and minds, located in secular spaces, back to the God of service and gift.¹⁷¹⁶ The first and primary gift could be thought to be to have freewill. It is for secular people to choose to make worldly secular space inhabited by them God's space once more.

Secular people inhabit this space, and God makes his sun rise on the good and bad alike.¹⁷¹⁷ The need must be to make the appeal to turn to the God of reconciliation through the building of genuine friendships with secular people.¹⁷¹⁸ Too often the message bound church has locked Jesus up in a rationalized Holy Scripture world.¹⁷¹⁹ Christians have often not really made true friendships with secular people.¹⁷²⁰ The perception of "Bible Basher" has often been just that – Christians have sought to win minds without first winning hearts. Non-believers have felt assaulted at times by a heavy handed unilateral beating with Christian teaching.¹⁷²¹

¹⁷¹⁴ Frost M. and Hirsch A., The Shape of Things to come innovation and mission for the 21st-century church, Australia: Hendricksen Publishers, , 2007, p. 12.

¹⁷¹⁵ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, Chapters 2, 6, 8

¹⁷¹⁶ Kennison Q. P., Source: Perspectives in Religious Studies, 35 no3 Fall 2005, pp. 261-268, The Social Trinity and the southwest: toward a local theology in the borderlands

¹⁷¹⁷ Matthew 5:45

¹⁷¹⁸ Relational evangelism is implied here.

¹⁷¹⁹ Systematic theology was the child of modernism – postmodern Christian theologians are moving to recognise that the Pneuma element of the Missional Trinity needs to be approached with the non-rational factor; See on Chapters 1 - 3

¹⁷²⁰ I have spoken to many people among different church groups who report having very few genuine secular friends.

¹⁷²¹ One case example comes from a husband and wife couple I was engaged in marriage counselling with once, the husband was an atheist and the wife a Christian. The woman's minister had approached the husband using the bible as his authority for helping the

Once more the need to make the gospel narrative a living human narrative, easily to be understood by all people, is important to grasp. This is where we turn to Boison and Gerkin:

“When Anton Boison first suggested that pastors should include in their preparation ‘the study of living human documents,’ he proposed an analogy the implications of which have never been fully developed. Boison is generally considered the founder of Clinical Pastoral Education in America and thereby one of the progenitors of the twentieth-century pastoral counseling movement. His concern, however, was only secondarily with pastoral counseling as such. More basic was Boison’s concern that the objectifications of theological language should not lose touch in the minds of pastors with the concrete data of human experience. His fear was that the language of theology was being learned by seminarians and pastors without that connection being made. Only the careful and systematic study of lives of persons struggling with the issues of the spiritual life in the concreteness of their relationships could, in Boison’s view, restore that connection. For Boison this meant the study of ‘living human documents’.”¹⁷²²

Gerkin’s reiteration of Boison’s concept of people and communities as “Living human documents,” is vital to understand. People may be interpreted as living narratives that can be read. The church can learn about their beliefs, mores, lores (knowledge), values, worldviews etc. Believers and non-believers need to start to seek to engage in hermeneutical reflection on their life stories without Christ in them. It would seem wise to seek to help reinterpret their stories in the light of the Christian story.¹⁷²³ This is primary to any theological engagement with lost human beings and their communities.

So far discussion has highlighted the centrality of a Trinitarian driven *Missio Dei*. It has been suggested that each person of the Godhead needs to be given full reign in missional process. It relates to the operation of the body of Christ as it incarnates Trinitarian community, by its life and praxis holistically, among lost communities. As noted,

couple reconcile. Rather than achieving the avowed aim – the husband felt manipulated and angry. He even used the term Bible Basher to iterate his experience with the woman’s minister. This seemed to be a clear example of a poor missional approach that led to a positive relationship building strategy.

¹⁷²² Gerkin C. V., *The Living Human Document Revisioning Pastoral Counseling in a Hermeneutical Mode*, Nashville: Abingdon Press, 1989, p. 37

¹⁷²³ Gerkin C. V., *The Living Human Document Revisioning Pastoral Counseling in a Hermeneutical Mode*, Nashville: Abingdon Press, 1989

individual Christians, as much as the community of believers are to be, living documents to be easily read by all people.

This narrative equates with the message that the community of Jesus the Messiah is open and welcoming to all who come. The community story, or narrative, of real lived out love and service to one another, and to the cosmos of lost communities, is a story that may transform all other kinds of selfish community narratives. It must include the postmodern consumer narrative.

Schreiter articulated the vital importance that churches seeking to engage in mission to local sub-cultures needed to understand, a target group's local theology as much as to be self-aware of its own theology. This was in order to be able to match points of agreement among the two to contextualise their community and message to converse with the target community's.

Holme's iterated the need for the inner prophetic voice to promote a salugenic journey of discipleship. Viewed against Gerkin's insights this means that the inner life of the Spirit, joined to the human spirit, can actualize new interpretations of transactionally¹⁷²⁴ analysed self-scripts rewriting them in the light of the Christian story.

Missional Leadership through Community

This is where Missional Leadership is important to understand. Salugenesis will require the Spirit to lead mission and to catalyse the life-long journeys of its disciples. It expresses the need for a new kind of leadership. This new approach seems to require that Christians recognise the changed landscape of the European topography. It also needs to identify the multi-nuanced narratives that have replaced the Christendom metanarrative.¹⁷²⁵

It may no longer be termed Christian or even post-Christian.¹⁷²⁶ Things have moved on much further than that. The term postmodern¹⁷²⁷ is most readily exploited to describe current cultural

¹⁷²⁴ Gerkin C. V., The Living Human Document Revisioning Pastoral Counseling in a Hermeneutical Mode, Nashville: Abingdon Press, 1989

¹⁷²⁵ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, pp. 67 – 69, 105

¹⁷²⁶ Murray S., Post-Christendom Church and Mission in a Strange New World, Milton Keynes: Paternoster, 2005

¹⁷²⁷ Woods, Beginning Postmodernism, 1999

and intellectual trends, especially in the UK and USA.¹⁷²⁸ The continental scene seems to have moved on from simply considering its culture to be postmodern. Bauman's *Liquid Modernity* is another philosophical attempt to capture current trends.¹⁷²⁹ However, it seems that the UK and USA are playing catch up over what current trends mean for their cultures. An essential insight is that missional leaders need to reconsider how to reclaim secular society for the gospel of Christ.

What this means in North America is almost certainly different to what it means in the UK. Britain has around 8% of its population going to church. Decline seems to have been halted possibly because of the ethnic churches presence, giving a false positive concerning the real indigenous terrain. The US has higher numeric percentile averages.¹⁷³⁰ Nonetheless, this does not mean North America has nothing to be concerned about. Additionally, there is no reason that if trends are not addressed in the USA that in 20 to 30 years time the European scene may find replication in North America.¹⁷³¹

Likewise, in the light of these observations, it seems vital to identify that the church is no longer at the centre of society with a respected voice that will be listened to (at least in Europe).¹⁷³² Rather there is a need for a strategic re-engagement of the Christian message with the people of this emerging postmodernity.¹⁷³³ Missional leaders are those people who recognise that it is important to learn how to speak an effective language. It will need to be relevant to people who are not engaged by the old semantic of Christendom.¹⁷³⁴ Christianized

¹⁷²⁸ Woods, *Beginning Postmodernism*, 1999

¹⁷²⁹ Bauman Z., Chapter 5

¹⁷³⁰ During the 20th century prior to 1990, the popularity of Christianity had been stable in the U.S. About 87% of adults identified themselves as Christians. The country then experienced a major change. Significant numbers of American adults began to disaffiliate themselves from Christianity and from other organized religions. By 2008, the percentage of Christians had reached 76% and is believed to be its decline. http://www.religioustolerance.org/chr_prac2.htm, 05/12/11, 10:52, These percentiles are obviously more to do with those who might profess cultural Christian status than necessarily meeting a definition as born again evangelical believers. Which for some missiologists would preclude them.

¹⁷³¹ This suggestion is widely talked about among colleagues that I speak to in the field of missiology. It has been suggested that North America might well learn some valuable lessons from decline in church attendance in Europe.

¹⁷³² Kim, *Joining in with the Spirit*, 2009, chapter 1

¹⁷³³ Newbigin, *The Gospel in a Pluralist Society*, 1999, Chapter 12

¹⁷³⁴ Kimball, *The Emerging Church*, 2003, chapter 1 - 4

European culture once considered itself to be relevant to the people of its former golden days. This reality has passed.¹⁷³⁵

The larger question would seem to be “How might the church re-engage in effectively winning people back to Christ?” One answer would seem obvious. The call to mission does not imply saving the church with its current structures that seem often to subvert social Trinity and the Cappadocian perichoresis, which Zizioulas has done so much to reinvest in the new ecumenical network.¹⁷³⁶

Christ never came to redeem an institution indeed he subverted and fulfilled Israel’s Temple cultus.¹⁷³⁷ The Pentateuch often mentions the “congregation” or “community,” to represent Israel in its wilderness wanderings.¹⁷³⁸ Conversely, the Hebrew term depicts life to be that of people in relationship to יהוה being his theocratic community, keeping faithful to his covenant.¹⁷³⁹ יהוה reveals himself to and through the Israelite community¹⁷⁴⁰ not an institution. The downfall of second temple Judaism was probably that it had centred its identity in the temple cultus.

Going back to the founding stories of the creation narrative in Genesis 1:26, 27, אֱלֹהִים (Hebrew word in plural for God) declares, “Let us make mankind in our image . . .” “Mankind” shares a social aspect intrinsic to creation in אֱלֹהִים pluralism (See above). Community involvement as “us” is arguably described as implicit to the human genome made in social Trinity’s image. The DNA of Israel was for them to share in relational life with a plural community styled deity in a monotheistic atmosphere in the home, community and in relation to the Temple cultus as well.¹⁷⁴¹

Community seems to be the way that God designed mankind to operate. For GR it was in theological terms the way that he sought to interface with mankind.¹⁷⁴² Scripture seems to testify that God is personally desirous of an intimate relationship with creatures, in midst

¹⁷³⁵ If the golden days ever really existed in their idealised form to begin with, anyway, The Great Awakening has often been romanticized by modern Evangelical imagination to a phenomenal grandeur never true of its reality. They were a small minority who gave birth to a more significant activism of the so called long nineteenth century

¹⁷³⁶ Zizioulas J. D., The Eucharistic Communion and the World, NY: T and T Clark, 2011

¹⁷³⁷ Barker M., Temple Mysticism an Introduction, London: SPCK, 2011

¹⁷³⁸ Numbers 1:16, 18 et al

¹⁷³⁹ Numbers 3:5 – 10 et al

¹⁷⁴⁰ Leviticus 16:16, 17

¹⁷⁴¹ Deuteronomy 6:4 - 9

¹⁷⁴² Kennison Q. P., Source: Perspectives in Religious Studies, 35 no3 Fall 2005, pp. 261-

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of their community existences.¹⁷⁴³ The “Us” remains a constant refrain of יהוה Missio.

God’s mission to the world through Israel was to share his story with surrounding nations concerning what a renewed nation in his communal image represented about his nature.¹⁷⁴⁴ Some significant postmodern theologians such as Karkkainen,¹⁷⁴⁵ Zizioulas,¹⁷⁴⁶ Pinnock,¹⁷⁴⁷ Moltmann, Gunton¹⁷⁴⁸ and¹⁷⁴⁹ Fiddes¹⁷⁵⁰ et al, speak of God’s mission to be only workable as the Christian community participates in Trinity’s koinonia (and some level of Perichoresis).

“Perichoresis” is an ancient term coming from the time of the first 400 years of Christian church history. It (*Greek Peri – around – Choresis – Contain – also described as a harmonic dancing around*) is a word in theology first found within the Church Fathers. It has been reinvigorated among contemporary figures such as Moltmann and Kallistos Ware. The term refers to the mutual inter-penetration and indwelling within the threefold nature of the Trinity, God the Father, the Son and the Holy Spirit.

Although clear references to full-blown Trinitarian theology in the New Testament are sporadic, it can be seen between two persons of the Trinity in passages such as John's Gospel:¹⁷⁵¹ "the Father is in the Son, and the Son in the Father."¹⁷⁵² It is also implied by the Trinitarian baptismal formula found in Matthew 28:16-20.

The relationship of the Trinity is augmented by perichoresis. This indwelling expresses fellowship between the Father and the Son. Johannine literature is at the very least supportive of a Binatarian aspect. It is conceived as intimacy of Father and Son. Jesus compares the oneness of this indwelling to the oneness of the mutuality of his church deriving from this indwelling, "That they all

¹⁷⁴³ Exodus 16:9 – the logic of the building of the tabernacle was so יהוה might incarnate among the Israelite community.

¹⁷⁴⁴ Deuteronomy 4:5-8

¹⁷⁴⁵ Karkkainen, *Pneumatology*, 2002, p. 86

¹⁷⁴⁶ Zizioulas, 2011, pp. 12- 24

¹⁷⁴⁷ Pinnock, 1996, chapter 5

¹⁷⁴⁸ Gunton C. E., *The One, The Three and the Many*, Cambridge: Cambridge University Press, 2005

¹⁷⁴⁹ Moltmann, 2001, pp. 243 - 258

¹⁷⁵⁰ Fiddes, 2000, chapters 2, 3

¹⁷⁵¹ Hurtado L. W., *Lord Jesus Christ Devotion to Jesus in Earliest Christianity*, Grand Rapids, 2005, Chapter 6

¹⁷⁵² Newbigin L., *Trinitarian Faith and Today’s Mission*, Richmond: John Knox Press, 1964

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may be one; as thou, Father, art in me, and I in thee, that they also may be one in us (John 17:21)." Of course I have already made this case somewhat (See above). The Holy Spirit also seems to be involved in a kind of triune assumption by JhR.¹⁷⁵³

The triune devotion of the Father, Son and Spirit depicts intimacy and relationality. Not only does the extension of the Spirit from the Father to the Son, and from the Son to the Father, express their mutual love as they breathe after each other, but also it gives each to the other. It also posits economic Trinity in its eternal sending-forth in service and support to its creation.

As already nuanced an important development for a postmodern Trinitarian missional formulation is, Holmes' suggestion that perichoresis is expressive of the Trinity as social community.¹⁷⁵⁴ The Trinity is the paradigmatic community which helps each Christian body-forth family membership, invited to model the deferential love of Father, to Son to Spirit. This needs to occur in the Christian community as a part of Social Trinity's participation and mutual interpenetration. Hence the way a Christian community is bonded by love toward one another, welcoming individuals to its community, has missional overtones associated with it. It seems essential to have this view as the theological content for missiology.

Moreover, linking this to a communities' Christology demonstrates an important theological distinction to be drawn between perichoresis and the members of the Trinity. It relates specifically the co-inherence between the divine-human nature of Christ and Christian union with him by his Spirit.

Perichoresis should not be confused with co-inherence a word which had traditionally been used to describe the full indwelling of divine and human natures (essences, ousias) in Jesus (a doctrine known as the hypostatic union). Co-inherence is not synonymous with the word "perichoresis." However, I have already suggested a looser link regarding the interface between Christology, social Trinity and the ecclesial community's participation, by way of the inner prophetic voice leading its mission and promoting salugeness (With some level of Perichoresis theology at least helping a community conceptualise how the Triune community operates as ontological Trinity). The

¹⁷⁵³ It is no accident that JhR speaks of "Father"; "Son" and "Spirit" – John 5:19; 16:12 - 16

¹⁷⁵⁴ Fiddes Paul S., Participating in God, London: Westminster John Knox Press, 2000;

Holmes Peter, Trinity in Human Community, London: Paternoster, 2006

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words are not interchangeable in formal theology however and this must be noted by the technical theologian.

The ecumenical Christian doctrine of the incarnation emphasizes that Jesus' two natures (ousias) fully "co-inhered" in one person (hyostasis) in Jesus of Nazareth. Jesus is said to be fully divine and fully human and never one ousia (nature) alone. In terms of his proposed place in social Trinity he is one of the three sharing in one essence.

JhR's gospel resonates powerfully with this insight. There is such close union that the Godhead is one deity expressed as three persons of one essence (ousia). This is a great mystery which the church fathers wrestled with.¹⁷⁵⁵ The rift between the Eastern and Western church was largely over the Augustinian Filioque clause compared to, the East's acceptance of the Cappadocian settlement regarding perichoresis and social Trinity.¹⁷⁵⁶ The ecumenical movement has largely been healing the rift with a greater appreciation of Cappadocian thought, challenging the theology of missional community to be vital to Western Missiology.

Moreover, regarding social Trinity, it would seem that the closest insight offered to humanity is, the relationships which exist between a husband, wife and child. Close functional family ties can be very intimate so as to express the tenderness implied by the Hebrew word "Cleave." It means to be welded together.¹⁷⁵⁷ Paul uses this idea to describe the familiarity of the union of the Holy Spirit with the Christian believer's spirit in 1 Corinthians 6:17, 18. By implication God may want his Christian missional family to in some mysterious manner enter into something of what it might be, like to experience perichoresis. This idea must not be pushed too far as it would seem that there is much hidden from us prior to the new creation. Paul describes the present gnosis of this future world to be dark to human ability to grasp at present.¹⁷⁵⁸

These are important connections to make for a more developed Pneumatology for postmodernity. It seems to point to the deep need

¹⁷⁵⁵ McGrath, 2001, pp. 170 - 245

¹⁷⁵⁶ McManners J., *The Oxford Illustrated History of Christianity*, Oxford: Oxford University Press, 2001, p. 146

¹⁷⁵⁷ The Greek term Kollao – meaning to be joined, united or welded – also used in LXX for Genesis 2:24

¹⁷⁵⁸ 1 Corinthians 13

for closeness and meaningful connection for an experience with God, and for the prophetic voice to be rightly heard by the community.

Pushing this too far could lead to pantheism. If the impression were conceived that being part of social Trinity meant a person became it.¹⁷⁵⁹ There needs to be a nuanced distinction between perichoresis and co-inherence at this point. The Trinity seems to share a depth of life together which is unique to them (Ontological Trinity).¹⁷⁶⁰ It is shared to the extent that people participate with the Spirit of Christ' in the welded relationship of his Spirit's bond with that of the believer. This is what might rightly be termed the Mystery of Christ.¹⁷⁶¹ Humanity can never become God to the extent that perichoresis implies. Theologians should be cautious in how they discuss this doctrinally. This may also cause some to sound a note of caution about the Orthodox view of the deification of the believer.¹⁷⁶² Apotheosis is not the locus of my theology. It does not seem to be the Orthodox view either.

Therefore, it is my purpose to demonstrate how an understanding of God as social Trinity¹⁷⁶³ helps define a new way of interpreting what the role of the missional church might be. At its heart it may be based on a view of God as missional Trinity. By this I mean that Father, Son and Holy Spirit live in social relation to each other. It seems to be at the core of their being to reach out to embrace the whole of humanity. It seems to happen in social and personal relationships reciprocated with them. This is termed Missio Trinitatis. The mission of the trine God portrays the deity seeking to reclaim everything into relationship with itself.¹⁷⁶⁴

Missio Trinitatis would seem like a more relevant term than Missio Dei for mission purposes. It is because it describes God's desire for communities to participate in the relationality of the Trinitarian community. Missio Dei has tended to be used somewhat modalistically at times.¹⁷⁶⁵

¹⁷⁵⁹ This would push the boundaries of AUB too far – See on chapter 3

¹⁷⁶⁰ Metzger N., Source: Concordia Theological Quarterly, 67 no3-4 JI-O 2003, pp. 270-287, The Trinity in Contemporary theology: Questioning the social Trinity

¹⁷⁶¹ Ephesians 3:4

¹⁷⁶² Karkkainen V., Pneumatology, pp. 70 – 71, 85 - 86

¹⁷⁶³ Van Gelder & Zscheile, 2011, chapter 6

¹⁷⁶⁴ Newbigin, The Open Secret, 1995, p.56

¹⁷⁶⁵ Flett J. G., The Witness of God the Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community, Grand Rapids: Eerdmans, 2010, pp. 22, 25, 256 - 257

It is a possible throw back to quieten liberal theological qualms from a more deistic Unitarian past.¹⁷⁶⁶ Modalism was one of the ancient beliefs about God that claimed he was one being but chose to reveal himself with three differing faces, as Father, Son and Spirit.¹⁷⁶⁷ There is a definite difference to mission if God is pictured as singular.

It has led to a remote and dis-interested being with little chance of him understanding people relationally as a theological concept.¹⁷⁶⁸ This view of God has made the one off decision to follow Christ as what matters with little interest in the life of becoming in community salugenic discipleship following it, over a life time of sharing in social Trinity's life cycle.

God's mission seen as his desire for communities to participate in himself as three persons, with shared essence of communal service, would seem to make the church a prime place to model such a view. Trinity in this aspect could be depicted to welcome the whole of the cosmos into its participative infinite life, sharing all things that are Christ's with them.¹⁷⁶⁹ Therefore, involvement in social Trinity's life is primary to my missiological spiritual theology.

The Essence of Missional Church

By extension in order for the missional church to become prophetically enabled it would seem vital that exploration be engaged in what it might look like in the light of a missional Trinitarian theology. This will need to form a new basis for its self-identity and engagement with the secular scenery. One of the fundamental insights might be for a group to be shaped into a missional community, engaged in following God as he leads it by inclusion, participating in his life by interface catalysed by the prophetic voice and personal salugeness.

¹⁷⁶⁶ A modern scholar who takes some issue still with Trinitarian theology preferring a more adoptionist view of Christ related to his Father is Dunn. Although he does develop some level of missional reading at the same time in his writings related to God. However, his beliefs seem to imply some level of Unitarian episteme in my view. Dunn, The Partings of the Ways, 2006, chapters 9 - 11

¹⁷⁶⁷ Tarrast T., Source: Pro Ecclesia, 19 no4 Fall 2010, pp. 355-368, Challenging the Modalism of the West: Jenson on the Trinity; Roberts N., Source: Muslim World, 101 no1 Ja 2011, pp. 73-93, Trinity Vs Monotheism: a false dichotomy

¹⁷⁶⁸ Tarrast T., Source: Pro Ecclesia, 19 no4 Fall 2010, pp. 355-368, Challenging the Modalism of the West: Jenson on the Trinity

¹⁷⁶⁹ Mattes M. C., Source: Lutheran Quarterly, ns24 no2 Sum 2010, pp. 206-208, Theological Commonplaces: Vol 2, on the nature of God and Trinity

Missional leadership will require sensitivity to the Spirit's guidance. Making disciples will need to be operationalized by the salugenic appreciation of Rapha community and the inner voice. Missional leaders will also need to equip every member to be enabled to develop mission shaped ministries sensitized to the Spirit - suited to their life situations.

Salugensis bodied-forth by each community member will need to welcome new people to be shaped by the welcome of the Spirit of grace, recumbent in the community ethos. It will have to be narrated by unconditional positive regard and non-judgmental allowance.¹⁷⁷⁰ It will have to help people to be honest and transparent with each other and God, so as to not resist change toward wholeness and final eschatological cosmic unification.¹⁷⁷¹ In other words all of God's people will need to learn how to follow the Spirit of Christ.

These new forms of community will inevitably need to be built around family life, community involvement, work/professional life, social interactions. They will need to comprise a very diverse mixture of normal every day of the week activities that circumscribe the broad canvas of contemporary human cultures. The motif of the body of Christ is a mobile metaphor descriptive of God incarnate in amongst the whole scope of human endeavour. Such a perspective will inevitably require creative and imaginative ideas for how to get involved in the forums that link people together as communities today. One such "forum" might be the global web. Another could be the voluntary sector.

Case Example: Mission Centred in Community

For example, a Christian group of GPs set up a surgery whose practitioners were known in their community to hold prayer meetings as a team.¹⁷⁷² During these sessions they made supplication for various patients and their families that requested prayer. This was not just a novelty but a real effort to serve their community at the level of their particular vulnerabilities. It was important for them to maintain confidentiality of course. It made an avowed difference for some patients. This helped them feel more cared for than the norm. It was a form of missional leadership. It focussed the attention of those who

¹⁷⁷⁰ Holmes P. R., *Becoming More Human*, p. 205

¹⁷⁷¹ Holmes P. R., *Becoming More Human*, p. 211

¹⁷⁷² This practice is to be found on the South Coast of England

subscribed with prayer requests to consider that God was their helper and healer.

It was a means of leading people to seek Christ for them-selves by deferral to a priestly medical class. It may be argued that this practice did not solely use modern medicine's kudos, or status, to make people feel professionally engaged. It also sought to spiritually form those who wanted to know more by offering spiritually orientated community services.¹⁷⁷³

This instance seems to indicate that Christians can seek to lead others to Christ, in non-manipulative ways, from their position in the community. Be that the office, the factory, the local surgery, schools etc. There are real challenges that can be identified if missional interaction is sought in these arenas. But it is not necessarily a bar to seeking openings God might give insight toward. Modernism derided the idea that God could be active in community (Its' secularised spaces).¹⁷⁷⁴ Those days are at the epicentre of potential postmodern termination. At least this seems like one possible outcome for what might come after postmodernity. Other outcomes will surely also describe the future ethos of Europe as well.¹⁷⁷⁵

A considerable challenge is that professionals in medicine, nursing and teaching are ethically bound (in the UK) not to play on the vulnerabilities of people by promoting their own religious views. This is one facet of emergent postmodernity's challenge to mission. At times fear of being compromised can limit any exploration of openings to missionally engage in these areas. And this is quite understandable when a nurse may be forced to remove a cross. This is because it is an overt religious symbol that might compromise professional behaviour elicited in certain potential circumstances. However, it would seem to be one thing to not wear a cross at work and quite another if asked by a patient for prayer for healing. It might be a prayer at a distance, in the hospital chapel, but it would still be a prayer. Hospital chaplains can also engage such requests in the UK scene.

Moreover, there can be opportunities with other believers to meet for prayer during a lunch break. Interested colleagues may be conversed with concerning personal faith. It will always be expedient to take

¹⁷⁷³ Patients could attend workshops on the benefits of prayer, spirituality etc.

¹⁷⁷⁴ Merrick T. R. A., Source: Trinity Journal, ns29 no1 Spr 2008, pp. 165-166, [Trinity in human community: exploring congregational life in the image of social Trinity](#)

¹⁷⁷⁵ Greene & Robinson, 2008, see on part 1

care not to appear to be undermining professional guidelines. With due care and sensitivity it can be possible to find means to share faith. Divine detection, based on the *Missio Pnema* (prophetic voice), may reveal opportunities. Relationships based on meaningful friendships will need to guide the way this is undertaken in professional environments. However, from this starting point rapports can lead to positive influences in consideration of faith values that seek to share beliefs.

Divining the Divine Mission

Alan Roxburgh speaks of the need to become a divine detective.¹⁷⁷⁶ As do Van Gelder Et al, in similar vein.¹⁷⁷⁷ What is meant by this phrase is that the church needs to seek to identify where God is active outside its' walls in the secular world. It may then engage based on well-founded spiritual insight in appropriate ways. Small experiments can be good ways of testing out whether there is an opening.¹⁷⁷⁸ If these are small then care can be taken to gingerly see if people are open to be conversed with, as a given context seems to possibly invite. Sensitivity to the prophetic voice and the responses of secular people seems, to be the main stance to adopt to protect them, and the community, from embarrassing or harmful over engagement too early.

Equipping People by Formation Strategies

I have taken a couple of paragraphs to iterate the importance of mission not just aiming to bring interested seekers to the church building's territory, that so readily has described many outreach strategies of the past. Missional interface in the secular context is happening in many exciting emergent experiments. The type of missional leaders Springdale College: Together in Mission's BTh and MA in Missional Leadership are seeking to form (shape), are those who equip people in the church to have a focus to take Christ with

¹⁷⁷⁶ I heard him speak about himself as a Divine detective at a conference I attended in 2011

¹⁷⁷⁷ Van Gelder & Zscheile, 2011, pp. 163 - 164

¹⁷⁷⁸ Roxburgh and Romanuk, *The Missional Leader*, pp. 43 – 44, 82, 97 - 102

them.¹⁷⁷⁹ This includes entering every dimension of human undertaking at work, home, the pub, clubs, social events etc.

Indeed the two operative terms used so far have been “Form” and “Equip”. Underpinning the BTh there are five key pillars which drive the programme:

- (1) Spiritual Formation**
- (2) Ministry Formation**
- (3) Missional Formation**
- (4) Personal Formation**
- (5) Intellectual Formation**

Any student doing the course is “Equipped” to learn theory (Intellectual Formation) which is then applied to skills development at placements by reflective practice.¹⁷⁸⁰ The fundamental ethos of the programme is that the best way to learn to be a missional leader, who will be able to “Equip” people in the church to learn how to engage in mission, comes by experiencing this process for themselves as participants.

It is suggested that in order for a church body to become missionally relevant, to the postmodern secular climate, will require its people to learn how to be missionaries in every aspect of their daily lives. In order for this to happen they too will need to be shaped over time in the light of the five pillars. These five supporting structures can be utilised to help shape future leaders as participants in community life. The theological foundation might be best understood as finding its locus in a view of God as social Trinity that engages with communities.

Case Example: Equipping Youth

For example, I have experimented with equipping young people who have attended our emerging church youth home mission for the past 7 years (2004 – 2011). Out of about 25, two separate groups, each participant has in some ways sought to share faith with friends and family. For instance, one young man went to a sixth form college in Oxford to do his “A” levels. He decided he needed to start a Christian Union. The main obstacle was that there were only two Christians at

¹⁷⁷⁹ <http://spirngdalecollege.org.uk>

¹⁷⁸⁰ See on Springdale College Together in Mission, BTh (Hons) Mission, Programme Handbook, 2011 - 2012

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the college that he could identify. He was one and a girl another. Hence his approach was to start a Christian Union which invited interested parties to come to debate faith issues.

I attended one of these meetings (May 2011) to which students came who had no faith. This young man had been shaped by salugenic discipleship theory and praxis. The interesting thing was that they were being engaged in a kind of pre-Alpha course type of evangelism. It was recognised that a step before discussing Jesus was to first of all look at basic questions like, "Does God Exist?" It was a brave thing for this young person to take on.

He was meeting with success. Participants were really interested in discovering answers for themselves to these kinds of questions. He sought to get along-side them to salugenically engage them. This seemed to map out divine detection on the front foot, observing for signs of how the Spirit was awakening interest among this target community. The interesting thing is that my youth ministry group had sought to equip young people to become missional. It succeeded in engaging this kind of passion in some other similar interesting ways to the above (Of course other factors and people beyond the group played a significant part in this too). This gives credence to the possibility of equipping people to become missional leaders outside the seminary.

When the mission of God, as socially engaged Trinity, becomes the church's mission, then there may be some real headway made in appealing to secular culture. Postmodern people are very open to seeking spiritual experiences and community participation opportunities (Often in a number of discreet communities). Hence the salugenic approach, seeking the inner healing voice, is pertinent toward missional community contextualisation among such groups.

It is my thesis that it is important to see God's mission in terms of a socially active and vulnerably embracing Trinity that wishes to prophetically and, or, spiritually enter into meaningful relationships with people. This must take place within the relational context of community life. In order for this to be possible it will be argued that leadership needs to equip people to prophetically discover God's mission. This mission must seek to be constructed in the light of *Missio Trinitatis*.

Missio Trinitatis (The Mission of the Trinity)

Van Gelder et al, rightly seem to recognise that a leading contribution to current missional theological thought has come by way of the doctrine of social Trinity.¹⁷⁸¹ They are not the creators of this terminology but commentators on its importance. Indeed, in the European scene it is a far more developed concept than their recent book has identified.¹⁷⁸² However, the earlier work of the Gospel and Our Culture Network (GOCN) did not miss some of the importance of the theme.¹⁷⁸³

Newbigin may certainly be credited with its inception as an animated aspect of the concept that mission belongs to God, in terms of a Trinitarian theology.¹⁷⁸⁴ However, Holmes,¹⁷⁸⁵ Fiddes¹⁷⁸⁶ and Pinnock,¹⁷⁸⁷ are among those at the leading edge of this development as is Karkkainen¹⁷⁸⁸ and to some large extent, the Greek Orthodox theologian John Zizioulas has also contributed significantly.¹⁷⁸⁹ Bruteau¹⁷⁹⁰ adds substantial texture to the field by recognising the importance of Trinity as a self-creating expression in cosmological thinking. Cahill adds further nuancing by indicating that people made in God's image are designed to participate in creating kingdom culture,¹⁷⁹¹ and seeking to save the environmental sphere.¹⁷⁹² There is a powerful participatory element (Perichoresis) to the sense of a relational Trinity that are continuing creation by realised eschatological soteriological interaction (recreation).¹⁷⁹³ The body of Christ may act as the vehicle hands, feet and face of the Godhead in

¹⁷⁸¹ Van Gelder & Zscheile, 2011, chapter 6

¹⁷⁸² I believe that my previous discussion related to Holmes, Fiddes, Moltmann et al demonstrates this view

¹⁷⁸³ Hunsberger & Van Gelder (Eds), 1996, pp. 1 - 26

¹⁷⁸⁴ Newbigin, *The Open Secret*, 1995, p 56

¹⁷⁸⁵ Holmes P., *Trinity in Human Community*, London: Paternoster, 2006

¹⁷⁸⁶ Fiddes P. S., *Participating in God*, London: Westminster John Knox Press, 2000

¹⁷⁸⁷ Pinnock, 1996, chapter 5

¹⁷⁸⁸ Karkkainen, *Pneumatology*, 2002, p. 86

¹⁷⁸⁹ Zizioulas, 2011, pp. 12- 24

¹⁷⁹⁰ Bruteau, 1997, chapter 1 – 4 – she develops her philosophical theology of Trinity in Creation in an unorthodox fashion, but she does add texture to a potential apologetic approach for the role of a Trinitarian theology to be able to dialogue with contemporary cosmology and cosmogony

¹⁷⁹¹ Stott J. and Coote R. T. (Eds), *Gospel and Culture*, Pasadena: William Carey Library, 1979, Chapter 2

¹⁷⁹² Meilaender & Werpehowski (Eds), 2010, chapter 1

¹⁷⁹³ Meilaender & Werpehowski (Eds), 2010, chapter 1, Cahill's thesis is that a proper Christian ethic needs to participate in creation protecting its environment by creative engagement to renew and reinvigorate the ecosphere

Christ,¹⁷⁹⁴ reclaiming every space for the Kingdom of God including the ecosphere.¹⁷⁹⁵

Henceforth, the missional shape of a Christian community moulded to be participants in Missio Trinitatis's life cycle, may be regarded as living in open communion with a personally and relationally active communicating deity. This certainly puts the sense of prophetic community on the missional table. Christ seemingly knocks at the door of communal life awaiting an invitation to come in to share in the common sacramental meal of the church.¹⁷⁹⁶ It is imperative that the church learns how to open the door to share such a table fellowship. The chapter on spiritual formation (See on chapter 8) will address the kinds of spiritual disciplines that might help absorb imminent social Trinity's life cycle at this intimate level.

Intimacy is a significant concept that transcends simple description in its human and divine landscapes. It might talk of the way that two lovers share in the embrace of intimacy being completely vulnerable in their nakedness, as they seek to fully reveal their deepest hidden selves to each other. However, this is poor language that cannot actually mirror accurately the joy and deep satisfaction of having such an intimacy.

It may of course be argued that human intimacy of this type is only a shadow of the divine interface that social Trinity seeks with human community. Having recognised this it seems certain that anyone who has known the actual experience of human intimacy, at its best, would understand better what it might mean for the Christian community, to interact with a close and personal Trinity. Foundational to creation as Imago Dei, is as Hauerwas articulates it, for mankind to live at peace with fellow beings and creation.¹⁷⁹⁷ This peace is Trinitarian. It is fundamental to deep intimacy between humans, community life and family life.¹⁷⁹⁸ All are to be a continuum.

This interaction goes to the heart of Missio Trinitatis. God's mission is to reclaim everyone that will be persuaded into this all-embracing intimate inter-related family. This household seems to be built on the

¹⁷⁹⁴ 1 Corinthians 12

¹⁷⁹⁵ Ephesians 1:10

¹⁷⁹⁶ Revelation 3:20

¹⁷⁹⁷ Hauerwas S., *In Good Company The Church as Polis*, Notre Dame: University of Notre Dame Press, 2001, p. 194

¹⁷⁹⁸ Hauerwas S., *In Good Company The Church as Polis*, Notre Dame: University of Notre Dame Press, 2001, p. 194

principle of serving others not on serving the self.¹⁷⁹⁹ The book of Hebrews nuances the household of faith of which Christ is the elder Son.¹⁸⁰⁰ The part that a Trinitarian hermeneutic plays in biblical exegesis is very important as Black suggests.¹⁸⁰¹ Such a view of participating in social relations with Father, Son and Holy Spirit means that it needs to be able to receive their gift of intimacy in union with them.¹⁸⁰² It needs to be changed by it so that it might offer the same to others. In this sense gift love means giving without expecting anything in return.¹⁸⁰³ It shares in the mind of Christ that embraced Kenosis in order to live a life of service to the family of God and the human community.¹⁸⁰⁴ It also seems to indicate a community which looks out for the other, so that the other can give as well as receive in reciprocation. It is important because giving and receiving can be gratefully embraced as the central ethos belonging to God's trine family.¹⁸⁰⁵

Case Example: Welcome Creates Missional Friendships

For example, Freda¹⁸⁰⁶ started to attend a toddler group held in a community church. She began to build several friendships with Christian mothers who attended as well as those who were not. She particularly seemed to appreciate the warm welcome that she received from her new friends. It did not principally matter if it was the Christian or non-Christian mothers who offered welcome. However, the inviting feel of the very child friendly environment, with plenty of toys and play areas, suited to her child's needs, gave her an important message that her family was valued. Coming from a consumer orientated culture made it very important for Freda to experience this level of investment. It was evidenced by good quality provision.

The combination of friendly welcome and quality endowment caused her to bring her daughter to the Sunday morning children's church. As time passed her husband joined her as well. The net result was

¹⁷⁹⁹ Matthew 18: 1 – 10; John 13:12 – 17; Holsteen N. D., Source: Bibliotheca Sacra, 168 no 671 JI-S 2011, pp. 334-346, The Trinity in the book of Hebrews

¹⁸⁰⁰ Hebrews 3:6

¹⁸⁰¹ Black C. C., Source: Pro Ecclesia, 19 no 2 Spr 2010, pp. 151-180, Trinity in Exegesis

¹⁸⁰² John 13:34

¹⁸⁰³ Matthew 6:2 - 4

¹⁸⁰⁴ Philippians 2:5

¹⁸⁰⁵ Holmes P. R., Trinity in Human Community, p. 92

¹⁸⁰⁶ Not her real name

that they also started to attend the monthly family service. Friendships deepened and she also joined a ladies coffee morning group which met to share life, pray and read Scripture.

In simple terms this is one example of how the welcome of the community led to Freda increasingly voting with her feet to enter more deeply into community fellowship. This is the power of social Trinity in action lived out by group provision for a social need. It is simple and workable. What seemed to be important for this toddler group was that it had sensed the call of God to engage in this type of communal friendship based mission. The fruit of their activism was evidenced by the responses of people like Freda.

Missional bodying-forth of God's friendship can only actually be felt and known in all its multi-radiant glory, when it is an activism of missional and evangelistic praxeology, which is genuinely seeking friendship with real seeking people, not just seeking to increase the numbers on the member's list. Freda's case textures Volf's thesis that the doctrine of the Trinity can seriously shape social engagement.¹⁸⁰⁷

Summary Statement

The importance of missional leadership that seeks to equip people in the Christian community has been explored. To identify God's mission for their lives and to engage in what it entails. Evidence has been forthcoming to indicate that people can respond to being formed by such a strategy. Simple acts of friendship bodied-forth are as prophetically engaging as helping people to hear and respond, to the more overt discipline, of hearing the prophetic voice. God's Spirit engages the procession of any bodying-forth and can catalyse communion between non-believers, himself and his community.

The importance of the church living out its vision of being part of God's missional nature has been textured by relating it to the way people live to serve each other. It is founded on the service motif modelled by Christ during his ministry. Indeed the concept of social Trinity is the basis to how God's mission to the world might be best defined. Horrell modestly embraces its prolegomena cautiously avowing equation of its life cycle with nature and the social order.¹⁸⁰⁸

¹⁸⁰⁷ Volf M., Source: *Modern Theology*, 14 no3 J1 1998, pp. 403-423, "The Trinity is our social program": the doctrine of the Trinity and the shape of social engagement

¹⁸⁰⁸ Horrell J. S., Source: *Journal of Evangelical Theological Society*, 47 no3 S 2004, pp. 399-421, Towards a biblical model of the social Trinity: avoiding equivocation of nature and order
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It is proposed as the deities' plan for the whole of creation to creatively serve others based on a theology of gift love (Agape is the Greek word most often used to describe God's love and the type of love the church needs to possess and practice).¹⁸⁰⁹ A community that actively models this kind of picture of God, by its behaviour toward participants, may be said to be narrating the story of God's love by its deeds.

Given Bauman's thesis that liquid modernity is making individuals, motivated by its loss of identity, taken away by radical individualism, to seek participation in community, presage the end of a coherent community.¹⁸¹⁰ It is vital that the church becomes, according to Newbigin's thesis that the church needs to body-forth the community's life as the hermeneutic of the gospel to heal the fracture.¹⁸¹¹

The real danger would seem to be that society in the West will go into meltdown if its underpinnings of consumerism and the provision of the Niche Market Economy are seriously undermined. Suicide rates may increase. However, Gunton indicated this is not necessarily to be expected. It is because it may force the postmodern desire to explore spiritual experience to return to community style churches that body-forth inter-relationships and willingness to accept people, where they have come from non-critically.¹⁸¹²

Hurding iterates that community participation can represent a major pathway to personal healing, integration and wholeness by the continuous becoming facilitated by relational interface: none can live and become on their own.¹⁸¹³

Précis

In this next section focus will be on biblical theology that seems to support the way that the missional Christian community becomes the means of narrating its own founding stories by its behaviors. Earlier I mentioned perichoresis. It was suggested that Christian community is essentially a participant in perichoresis (In some ways – not all – see

¹⁸⁰⁹ Kittel (Ed), Vol 1, 1969, pp. 21 - 56

¹⁸¹⁰ Bauman Z., Liquid Modernity, Cambridge: Polity Press, 2011, Chapter 5

¹⁸¹¹ Newbigin L., The Gospel in a Pluralist Society, Grand Rapids: Eerdmans, 1999, Chapter 18

¹⁸¹² Gunton C. E., Thje One, The Three and The Many, Cambridge: Cambridge University Press, 2005, Chapters 1 & 8

¹⁸¹³ Hurding R., Pathways to Wholeness, London: Hodder and Stoughton, 1998, Chapter 11

discussion above). By simple definition perichoresis describes the manner by which members of the Trinity share the same essences and attributes. It seems to allow that for each Person to remain distinct from others within its self that the, I-Thou tension remains a critical tension founded on Unity that fosters Pauline diversity. Truine life may be termed three persons with one essence. The illustration below pictures one view of this.



1814

The Orthodox icon above is very telling of the Eastern view of Trinity as an icon of community.¹⁸¹⁵ To be possessed by the Holy Spirit is also to be influenced by the Trinity. The triangular space between the feet of the two figures in the foreground is representative of each person in the Christian community, as partakers of the communion and life of the Trinitarian household. Hence perichoresis takes on special significance as each Christian sharing in the Ousia (Greek term for being) or essence of the family relationship of the Trinitarian community.

The mutual inter-dwelling of each person of the Trinity in the other, is a wonderful expression of life lived beyond the needs of the self. The level of intimacy and trust that exists makes it completely safe to totally be abandoned in reliance towards the others, as an idealised proposal at least. This kind of communal model is essentially one constructed on service toward another, without thought of the self. The self is fully affirmed by another in a safer way, with

¹⁸¹⁴ *Old Testament Trinity* icon by Andrey Rublev, c. 1400

¹⁸¹⁵ Karkkainen V., *An Introduction to Ecclesiology*, pp. 17 - 20

levels of harm being less likely (in the perfection of the Trinity at least. Eschatologically there is such a hope to finally experience this as well, for the redeemed creation¹⁸¹⁶).

By extension the Christian community is invited by Christ into this wonderful intimacy. The part of the Holy Spirit in this process is to catalyse the spiritual connection. Another way of representing this idea might be to suggest that the Spirit creates a link of the human spirit with the Holy Spirit. Paul seems to suggest this:

“. . . because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory."¹⁸¹⁷

Paul plays with the terminology of "spirit" in some rather interesting ways in this short fragment. The Greek word for spirit πνευμα (Pneuma) literally means "Breath, wind or spirit." In and of itself it does not always refer to the Holy Spirit in the New Testament (or Old Testament, even more so, when considering the LXX, Greek translation of the Hebrew Scriptures). In terms of the passage above πνευμα is used with the definite article and without it. In the case of this passage there is a difference between "a spirit that makes you a slave" (indefinite) and "The Spirit of sonship" (definite). In the first instance the "spirit" might be any old evil spirit out there that leads to bondage outside of Christ. In the second instance, "The Spirit of sonship" relates particularly to being filled with the Spirit of Jesus¹⁸¹⁸, or the Holy Spirit, that actualizes Jesus in the believer's experience.¹⁸¹⁹

Next there is the sentence, "The Spirit himself (definite) testifies with our spirit (genitive of relationship) that we are God's children." In this case man is said to possess his own "spirit." There is a link of his "spirit" with the "Spirit" of God. This dual testimony of recognition by the Spirit, with "our spirits", that believers belong to God's family is foundational to the individual and communal lived out experience of

¹⁸¹⁶ Romans 8:19

¹⁸¹⁷ Romans 8:14-17 NIV

¹⁸¹⁸ Philippians 1:19

¹⁸¹⁹ Acts 16:6 – 10; Romans 8:12 - 16

being members of Trinity as community. And there is an even deeper side to what this implies for Paul:

“Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit.”¹⁸²⁰

Paul textures the problems he considers from his Semitic viewpoint with someone joining themselves to a prostitute. Possibly some of the Corinthian members did this from time to time with cultic prostitutes, to sate their sexual appetites. The issue for Paul is that there was no distinction between a spirituality which was more numinous, and that of physical acts in the body. For him bodily functions were also included in spirituality.

Material body and spiritual essence are thought of as a unity.¹⁸²¹ Hence to have sex with a prostitute was to make a spiritual, not just a physical, connection with him or her. Paul challenges the Greek-Corinthian mindset that reckoned that only the realm of the immaterial spirit had to do with spirituality. He insisted that what happened in the body was also of spiritual affect.

He particularly nuanced this by referring to the Greek term for uniting in sexual union to make his point. The word he used was recycled from the Hebrew for “cleaving.”¹⁸²² It is found in the Greek translation (LXX) of the Hebrew Scriptures in Genesis 2:24, 25. The word in both Greek and Hebrew means to “be welded inseparably together”¹⁸²³ to describe the spiritual and lifelong nature of marriage.¹⁸²⁴

What Paul was probably suggesting was that because the Christian’s “spirit” was now welded (united, or cleaved) to the Holy Spirit there was a deep mystical union. Hence it should not be abused by sexual union with prostitutes.¹⁸²⁵ In other words there was some kind of soul-

¹⁸²⁰ 1 Corinthians 6:16,17 NIV

¹⁸²¹ Genesis 2:7, 8

¹⁸²² Hebrew word Dabhaq meaning to unite or be welded together– see on Genesis 2:24

¹⁸²³ The Greek term Kollao – meaning to be joined, united or welded – also used in LXX for Genesis 2:24

¹⁸²⁴ The idea of inseparable welding in the union of marriage was heavily critiqued in the time of 2nd Temple Judaism by Hillel and Shamai. It seems that Jesus considered no cause for separation and divorce except in the case of adultery – Matthew 19:9

¹⁸²⁵ The EPR paradox, Einstein–Podolsky–Rosen paradox, is part of the field of quantum physics including the philosophy of science that measures incredibly small atomic structures (quanta) like photons or electrons by quantum experimental methodologies. A Copyright Rev Dr A. Hardy 2012 ©

tie that sex with a prostitute might actualize. It would presumably need to be broken in some way (Some sort of spiritual engagement was probably in view to release a person held captive by this kind of sex addiction). This is rather a strange idea to the secular mind or perhaps not.

The so called EPR¹⁸²⁶ effect, which theoretically allows two electrons to pulse in harmony, even after separated has demonstrated that invisible connections can exist between things. If one electron formerly joined to another should change its pulse, the other, separated (theoretically) by as much as one being on one side of the universe, and one on the other, would lead to an instantaneous and immediate exact change in the others pulse (synchronously). Strange connections exist in the quantum world. These bizarre aberrations are starting to interest cosmologists that are speaking of a basic spiritual connection, using mystical and metaphysical language. It is thought to potentially exist among all aspects of reality in some strange mystical fashion.¹⁸²⁷

What is also vital to grasp is that the human spirit being welded to the Holy Spirit, indicates a very important insight for the pneumatology of the inter-relatedness of the Christian missional community. Why is this?

crucial dichotomy of measurement in terms of physical quantity is considered to potentially affect the system measured in exact proportions to another system separated by possible huge distances. Wave functions may simultaneously change in two previously conjoined systems. It has been recently suggested that findings concerning the EPR affect have demonstrated that the universal constant of the speed of light ($E=MC^2$), hypothesized by Einstein, has been subverted in essence by experimentation that has demonstrated the dichotomous finding that electrons move at almost infinite velocity. Further research will inevitably be needed to consider if this radically rewrites the whole of our understanding of physics. It would not be strange that such radicalism be suggested given that not so long ago Newtonian physics were suggested to be close to solving all problems in physics. Given that human exploration although advanced compared to the rest of human investigation, is only a very small quantum drop in the bucket of the 10^{10} years the universe has existed. My own philosophical episteme takes into account that no knowledge is certain but provisional – in true Heisenberg terms. Perhaps the most useful observation that Einstein added that helps missiology is that everything is relative to the point of view of the observer.

¹⁸²⁶ See on note 1823

Case Study

A case example might help to embody what is being discussed. XXM was a young lady that a minister I knew had come to work with by association with Social Services. She had undergone systematic abuse at the hands of her father and deeply distrusted men. My colleague commented:

“Her normal reactions to me and my team was to always express doubts about our motives. She had been told regularly that she was stupid and useless by her father. Normal humor and friendly banter were never understood positively by her. She expected male figures to have the prime motive to attack her self-worth and intrinsic value as a respected person in her own right. We worked with her for 3 years. We took great care to let her know that she was a deeply valued member of our missional youth group. She eventually made a decision to become a Christian. Even this event required much sensitivity as she feared we would stop caring for her once she official-ized her faith.

She had come to trust us to some extent. However, her experience of life was that people usually did things for her to get something for themselves. The thought that we might leave her high and dry once she had formalized her faith by baptism scared her. My bishop decided soon after this momentous point in her life to move us to another parish more than one hundred miles away. Kathy was devastated. We did not know what to do.

We had tried to connect her from the beginning with other significant friends in the community. Try as we might she stopped coming to the group in the months leading up to our removal. She moved in with an older man who in many ways resembled what her abusive background had taught her to expect. It seemed that she was so devastated by what felt like a terrible let down that she gave herself up to a life in relationship with this older manipulative male figure. He seemed to affirm her story that she was worthless and an object to be used for his own purposes.”¹⁸²⁸

My colleague’s anxiety was very deep faced with this situation. He had tried everything he could think of to let XXM know how much

¹⁸²⁸ Her identity is protected

worth she had to God and her new community. Her emotional injuries were very deep indeed. He still often thinks about her.

XXM's story illustrates something that challenges every well intentioned missional community that tries to model itself on serving others in trustworthy ways. Some injuries so affect the way a person views the motives of others, that it seems almost impossible for a new lens to be embraced to see the world in a different light. Had XXM really made a faith commitment or was she just doing something to please my colleague? He still says "No". If he is right then what did her commitment really mean to her? This is the crucial question.

Although her faith may have been real enough it was not enough to keep her faithful to what the group had hoped for her by becoming a committed participant. May be one day she will reconsider her experience with more life involvement. It might aid her to re-evaluate what she had formerly expected. Whatever happens, this example illustrates that feeling confidence in a community and in significant others, are at least as important as embracing Christ by faith. In XXM's case she felt so let down by my colleague that she seemed to equate this with Christ failing her. The God she beheld modeled had in some sense been perceived to abandon her.

The Pneumatology of Perichoresis-like Experience among the Missional Community

This certainly nuances any triumphalist view of missional engagement with a Christian church engaged in the life cycle of social Trinity's Missio. At heart perichoresis-like experience was to be expressed in the Johannine theological sense as:

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."¹⁸²⁹

This love for "one another" as Christ has loved "you," is focused by his sacrifice on behalf of his disciples. The community's inter-relatedness (Perichoresis) represented a mutually shared confidence that could aid others to abandon themselves in trust to God and his

¹⁸²⁹ John 13:34,35 NIV

new community. Sadly in XXM's case to date this condition was not reached. Expectations may run high that healing can be catalyzed by such welcoming good intentions to love deeply injured recipients. However, efforts may fail. Or more hopefully they may lead to a longer term seeping into the deeply injured conscience of some recipients that will lead to healing eventually.

Of course JhR never used the term perichoresis. It seems somewhat implied by reading later developments back into his theology. Love for JhR has to do with a rather complex set of relations in its theological nuancing. At heart there seems to be a sense that love means serving the desire of the one who has sent the community.¹⁸³⁰

This service was portrayed as each member of the community serving others through acts of selflessness. XXM had not arrived at the second step of giving service because she still needed affirming enough to develop the ego strength to give of herself to others. Love is sent out into the world as an invitation to communal life that models God's love as welcome to injured people.

However, there is a huge price tag attached to this costly service. It can include the need to give everything possible to help someone feel an accepted part of the community and it may, at times, not be enough. Moreover, before some people can become givers they need to have received more than just enough affirmation to be strong enough to serve. I have described this as ego strength.

What I mean by this term is that the self needs to be brought to wholeness by knowing they are greatly loved by God. This affirms their egotistical "I". It defines them as safe and secure to be able to give because they are secure and accepted by the community first and by extension based on their initial experience of community acceptance the Godhead as well. The first place this might begin is by the way they experience God's care from a community. God's missional sending-forth love is deeply costly and demands sacrifices. It is by affirmation cruciform in its ideology.¹⁸³¹

¹⁸³⁰ Pinnock C. H., *Flame of Love*, pp. 144 – 145, 194, 196

¹⁸³¹ Moltmann J., *The Crucified God*, London: SCM Press, 2008, Chapter 6

How has this view been derived? Primarily it comes from Jesus' own declaration, "As I have loved you, so you must love one another."¹⁸³² How was this love expressed? It was particularly identified by Jesus:

"Greater love has no one than this that he lay down his life for his friends."¹⁸³³

This "greater love" for JhR (Greek Agape – John's word for divine love), represented Christ's sacrifice, to be the primary evidence that, each person is worth everything to God. To some significant degree the community completed this message by demonstrating an over-abundance of love, patience and care.

Paul refers to it as completing what is lacking in Christ's sacrifice.¹⁸³⁴ Particularly by the way the community incarnates the Missio Crucis, ministering to those who need significant healing from the felt sense of self-hatred and rejection. God's divine Agape gift is essentially the first place that JhR identified the genuine chrism of his prophetic voice to be fruited-forth.¹⁸³⁵

To hate a brother was to not be a partaker in the chrism.¹⁸³⁶ The Anointing of the prophetic that taught the Johannine community all it needed to know was probably first founded on sharing in forgiveness, and reconciliation, with every other person – particularly the community's or individual member's as well as exterior enemies.¹⁸³⁷ As God sent his Son into the world, as an act of love, so the divine sending required the same to be bodied-forth by each community member without exception.¹⁸³⁸

Doyle nuances the social doctrine of the Trinity in the context of an ecclesiology that is related to communion with God and each person in the ecclesia.¹⁸³⁹ Forgiveness is at the epicenter that allows inner healing to occur for offender and the offended.¹⁸⁴⁰ Gift love cannot

¹⁸³² John 13:34

¹⁸³³ John 15:13 NIV

¹⁸³⁴ Colossians 1:24 RSV

¹⁸³⁵ 1 John 4: 7 - 9

¹⁸³⁶ 1 John 4:7 – 9, 13

¹⁸³⁷ 1 John 2: 26 - 29

¹⁸³⁸ 1 John 4: 13 - 16

¹⁸³⁹ Doyle B. M., Source: Horizons, 33 no2 Fall 2006, pp. 239-255, [Social doctrine of the Trinity and communion ecclesiology in Leonardo Boff and Gisbert Greshake](#)

¹⁸⁴⁰ Luke 6:37

manifest if deep wounds have not been healed.¹⁸⁴¹ This may well require what Seamands articulated to be the need for healing of damaged emotions¹⁸⁴², by healing of past memories,¹⁸⁴³ applying healing grace as the ointment to the wounds and to deep scars.¹⁸⁴⁴

Moreover, Jesus definition of love toward friends, does sound rather limiting until it is recognized that:

“For God so loved **the world** that he gave his one and only Son, that **whoever** believes in him shall not perish but have eternal life. For God did not send his Son into the **world to condemn the world, but to save the world** through him.”¹⁸⁴⁵

And by way or comparison:

“**My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.** May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.”¹⁸⁴⁶

Jesus’ love for “friends” was cosmic in aspect for the whole world (Greek Kosmos).¹⁸⁴⁷ It was not limited to those who made up a particular group, tribe, family, clan or nation. Father God, in Christ and Christ in Father; Spirit in Christ and Christ in Spirit; Father in Spirit and Spirit in Father; may be thought of as describing the sort of love to be modeled in a united yet diverse community (this is John’s way of describing perichoresis in Trinitarian Christian communities).

The cosmic aspect seems to narrate that God is all embracing in his desire to serve every person of humanity with salvific benefit through

¹⁸⁴¹ The nature of this logic is founded on the parable of the unforgiving servant who had not had his unforgiving heart healed by the forgiveness of the king – See on Matthew 18:32 - 35

¹⁸⁴² Seamands D. A., Healing of Damaged Emotions, Amersham: Scripture Press, d.?

¹⁸⁴³ Seamands D. A., Healing of Memories, Amersham: Scripture Press, 1991

¹⁸⁴⁴ Seamands D., Healing Grace, Amersham: Scripture Press, 1990

¹⁸⁴⁵ John 3:16,17 NIV

¹⁸⁴⁶ John 17:20-23 NIV

¹⁸⁴⁷ See on Greek text for John 3:16

Christ.¹⁸⁴⁸ It is very easy at this point to jump to a defining relative clause that iterates that this is only for those who believe, as the verse says. However, JhR probably did not intend to suggest limitation to the cosmic scope of God's love for everyone.¹⁸⁴⁹ It is important to distinguish whatever destinies people embrace for themselves, God's desire to save everyone is universally narrated by JhR's theology. It is important not to confuse one clause with an article of limitation of scope to that love's intentionality. The desire will always be true of God (according to JhR) although humans may limit the actualization of this love's desire to give them eternal life. The logic of the JhR theology seems to rehearse if people do not enter into a relationship with God, then it does not limit the scope of God's cosmic Agape (Greek word used to define divine love). Recognition of this is important for the way the imminent desires of social Trinity, extends beyond the desires of missional communities towards non-Christian groups.

If the missional community is only interested in loving people in practical terms for as long as it seems to be bringing them into the group, then this would seem to be a distortion of a broader Johannine view of cosmic love. This cosmic Agape¹⁸⁵⁰ seems to seek to love people despite the time it takes for them to become Christians. The Johannine God's love is constant for the cosmos despite whether all of its recipients follow him in the end.¹⁸⁵¹ The first letter of John¹⁸⁵² speaks of those that left the nascent community's fellowship having done so of their own accord.¹⁸⁵³ By implication, at least, they had distanced themselves and had become conflicted with their former fellowships. Quality of relationships based on serving others, in order to transform them by that love, may take many years of relationship building in postmodernism's suspicious environs.

The old version of the quick fix gospel sermon, or evangelistic series, and lots of new people coming to faith within a number of weeks, has

¹⁸⁴⁸ Pannenberg, 1991, vol. 1, pp. 356- 370

¹⁸⁴⁹ The main reason for claiming this is the assertion that God loved the world which for John means the world outside relationship with him. It is a dualism set over against those who are not of the world – see on John 17

¹⁸⁵⁰ John 3:16 sets the cosmic view of Agape in view as missional aspect to reclaim the cosmos

¹⁸⁵¹ John 3:16, 17 – often misused by evangelicals nevertheless sets the view that God's love is constant for universal redemption of all people although it is also realistic that not all will embrace such a love

¹⁸⁵² 1 John 2:18, 19

¹⁸⁵³ 1 John 1:6; 2:19

passed away for the West. The postmodern person is looking for authentic community that embraces them for who they are before they come to faith. That is if they ever do in a recognizable way.

This is costly and requires deep sacrifices. Friendships of this type will hopefully see people come to faith over a few years rather than a life time. The primary narrative that postmodern people may be seeking out is an embracing community that affirms them for who they are. It in turn will need to set about a new way of doing evangelism.

Loving behavior needs to form the narrative gospel message rather than teaching and preaching people into faith alone. The verbalized message will only mean something when people know that the love of Christ is actually real in the very depth of life of the Christian church. This narration needs to be where each looks to love the other in terms of social Trinity's perichoresis.¹⁸⁵⁴ Keven critically nuances the important insight that a social Trinity also implies a deeply penetrating theology of social justice.¹⁸⁵⁵ This must also be part of the mutual inter-penetration and inter-relatedness in the imminent Trinity's interactions with its creation and beings in its image.

It is argued that a person that has not yet come to faith formally may come to it in heart, spirit and soul in the first instance. It may be because of what they sense to be a deeper resonance within themselves with a socially engaged deity. A secularized individual might embrace much of the Spirit of Christ' that defines the emotional, psychological and sociological life of a community before openly declaring it formally. This needs to occur before they make it into a personally defined statement of their own that they embrace. The incipient process theology that underpins some of this missional reflection creates problems for scholars in various ways. For instance, Chapman maps out his own concerns with the social doctrine of the Trinity.¹⁸⁵⁶

Returning to postmodern people that are far more interested in community, and personal rights for inclusion without prejudice, into

¹⁸⁵⁴ Johnson, 1995, pp. 57, 58

¹⁸⁵⁵ Keven J. R., Source: Anglican Theological Review, 79 no1 Wint 1997, pp. 45-54, [The Trinity and social justice](#)

¹⁸⁵⁶ Chapman M. D., Source: Anglican Theological Review, 83 no 2 Spr 2001, pp. 239-254, [The Social Doctrine of the Trinity: some problems](#)

every aspect of society they may deeply desire to belong to, there is an important equal rights justice motif implied.

Moreover, social Trinity has not been lost in its importance to feminist theology. This is imperative to consider. A social Trinity that is made up of three hypostases and being one ontos seems to allow for the masculine, feminine and child metaphor to come to the foreground of theological reflection. רוח nuances some important aspects considering current trends by way of the feminization of God language.¹⁸⁵⁷

If mankind is in God's image, male and female, cleaved together to found a community after Imago Dei, with offspring that found all human community. Then it is important to grasp GR's insights that open, naked, vulnerable loving families need to form a society of people in participative relationship with each other and God. GR's subtle poetic vision requires open and honest loving communion.

God's רוח (Hebrew for Spirit – feminine suffix) hovered over the birthing waters of creation.¹⁸⁵⁸ The New Testament has Christ as the agent of creation through which the original cause effected his action.¹⁸⁵⁹ אֱלֹהִים addressed his plural-form heavenly community, “Let us make man in our image and after our likeness.” To be pro-creatively creative, as well as being able to intelligently, imaginatively use their hands to make what they co-shared with אֱלֹהִים in making as co-creators, in inter-related partnership because they were made in his image.¹⁸⁶⁰

All of the above seem to potentially be very persuasive reasons for the social doctrine of the Trinity to shape the life of new missional communities. These communities will have to equally embrace all genders, sexual orientations and nationalities and cultures if they are to body-forth the life of the Cappodian vision of God and community. The facet of globalization has opened the gates to allow for the kingdom to come with mission happening from everywhere to everywhere on an equivitive scale.

¹⁸⁵⁷ רוח P. R., Source: Concordia Theological Quarterly, 74 no1-2 Ja-Apr 2010, pp. 123-138, On Feminized God language

¹⁸⁵⁸ Genesis 1:2

¹⁸⁵⁹ John 1:1-3

¹⁸⁶⁰ Genesis 1:26, 27

Summary Statement

This section has not sought to do more than state a new way of conceiving how missional community is lived, rather than taught, as a theological communal narrative theology. The old evangelical and mainstream methodology of worship, preaching and teaching are not necessarily the main founding stories postmodern people will respond to. It is contended that they may come to embrace the Spirit of Christ', lived out between their interactions with Christians by embracing their communities, as their own in heart. It will probably happen long before they become formal believers or worshippers. It will often be long before they know they have fallen in love with the Christ that is being lived out in fellowship with a group.

Hence this is a crucial pneumatological missional insight. Experiencing Trinity lived out in incarnational missional communities, that welcome secular people, without reserve, can be the gospel message narrated without too much teaching or deep theology overtly happening. Community life may be termed the narrative missional theology practically applied by sharing in the family life of God's people. In order for this to become a consistent experience and practice of the missional church, it seems important to consider the deeper spiritual disciplines that might catalyze some of its inner motivations.

Précis – Missional Mysticism

In this section Missional Mysticism will be explored. A definition will be sought within the context of a biblical theological baseline. It will seek to unpick what a missional mystical spirituality may mean in the context of church life.

Christology and Mysticism

It seems important to seek a definition for Mysticism. It is a dirty word for some evangelicals and protestants as it is too readily linked with New Age spirituality. However, this linkage is unfortunate, for as John Drane rightly indicates there is a need to consider Christian heritage which has had its own incipient mystical spirituality.¹⁸⁶¹ Starting from this position the traditions of the universal church's spiritual applied

¹⁸⁶¹ Drane, 2005, pp. 6 - 10

theology, should give Christians confidence to explore this terrain. In order to seek to waylay fears about the motives of this discussion, I would note that the term mysticism is more equivalent, in my theology, to what might be more readily thought of as spirituality. The reason why I retain the word “Mysticism” is because I believe the church historically has a heritage of a certain kind of mystical spirituality (See on the chapter 2). It can make for a useful conversation partner with postmodern spirituality that is experimenting with various kinds of otherworldliness.

At the simplest level mysticism is related etymologically to the word mystery.¹⁸⁶² There is an esoteric nature to it which defies empirical observation. It has to do with a metaphysical connection with the world of the unseen Spirit or numinous dimension.¹⁸⁶³ It is intuited knowledge which is not open to normal scientific means of observation and categorisation, leading to explanation.¹⁸⁶⁴ It is rather a personal inner journey of the human spirit seeking to make contact with the divine Spirit. It is a journey into a connection of the human spirit with the Holy Spirit.¹⁸⁶⁵ The mystical theologian Johnson makes a number of helpful comments about the definitive nature of mysticism which will be bullet pointed. His approach is avowedly phenomenological:

(A) “. . . mystical theology [is] not just as secret wisdom that comes through love but as the science that reflects on, and teaches, the secret wisdom that comes through love.”¹⁸⁶⁶

(B) “. . . Secret knowledge is mystical knowledge – it is obscure, dark, formless knowledge in a cloud of unknowing. It is knowledge that is experienced as nothingness or emptiness or the void.”¹⁸⁶⁷

(C) “In this century some scholars have distinguished between the prophetic experience of the Semitic religions and the mystical experience of the Asian religions. Such a thesis, however, is out of keeping with the Christian mystical tradition.”¹⁸⁶⁸

¹⁸⁶² Holder (Ed), 2011, chapter 25

¹⁸⁶³ Simpson, 2009, chapter 2

¹⁸⁶⁴ McIntyre, 1987, chapters 1 and 7

¹⁸⁶⁵ Holder (Ed), 2011, chapter 12

¹⁸⁶⁶ Johnson, 1996, p. 4

¹⁸⁶⁷ Johnson, 1996, p. 5

¹⁸⁶⁸ Johnson, 1996, p. 8

The spiritual theologian Bernard McGinn has this to say about the current interest:

“The roots of the current interest in mysticism defy easy characterization. Such a widespread revival across many religious traditions is a complex phenomenon. At least one factor in this upsurge is the way in which the mystics invite us to imagine and even to explore an inner transformation of the self, based on a new understanding of the human relation to God. For some mystics this understanding is rooted in extraordinary forms of consciousness, such as visions and ecstasies, which most of their readers will not have shared. . . .”¹⁸⁶⁹

What both scholars indicate is the almost gnostic nature of the phenomenon of mystical experience. Gnostics claimed secret hidden and dark knowledge which only privileged elites might seem to grasp. Certainly some of the mysticism that manifested itself throughout the Christian centuries seemed to be somewhat gnostic.¹⁸⁷⁰ However, to tar all with the same brush would be a gross over-simplification. There is a very complex side to a pursuit after just what type of mystical experience may be termed authentically Christian. This section cannot achieve a full answer to this question.

Rather what will be sought is to chart mystical encounter in Scripture, history and personal experience - leaving the reader to make some judgements for themselves about their reactions to it. A simple line of demarcation might be to suggest that New Testament writers did have mystical experiences, as they did have numinous involvements and visionary encounters.¹⁸⁷¹

Hence it might be best to define such encounters in Christian terms as any experience which aids a person to find the will of God for life and *Missio Trinitatis*. It is my thesis that it is not fully possible to appropriate knowledge of the way the Spirit of God is leading his mission, without some phenomenal experience of the God that communicates with the human subject on spiritual intuited grounds. Hence the suggestive results to be found in part 1. Moreover, I would argue that any mystical encounter which seems to confuse a person's faith, or lead them away from Christ, is surely not a trustworthy source to pursue.

¹⁸⁶⁹ McGinn B., *Christian Mysticism*, NY: The Modern Library, 2006, p. xiii.

¹⁸⁷⁰ McGinn B., *Christian Mysticism*, NY: The Modern Library, 2006

¹⁸⁷¹ Flint & Rea (Eds), 2011, chapter 12

Probably the gospel of John does the most in relation to the task of texturing a discussion of mysticism.¹⁸⁷² Hurtado comments:

“ . . . Jesus serves as spokesman and agent of the Father, so these references to the Spirit in John 14 – 16 portray the Spirit as advocate, spokesman, and agent of Jesus. This amounts to a radical and momentous interpretation of the nature and function of the Spirit of God in comparison with pre-Christian Jewish traditions. Yet the basic idea that the divine Spirit is directly linked with Jesus, and that reception of the Spirit conveys something of Jesus, is reflected much earlier in Paul (Rom. 8:9-11; Gal. 4:6 – 7), who refers to the divine Spirit and also the Spirit of Christ, through whom ‘Christ is in you’ (Rom. 8:10) and Christ’s own sonship is extended to believers. But it is right to see in John 14-16 a distinctively extended focus on, and development of, this idea. That the Spirit who advocates, glorifies, and declares Jesus’ high significance is sent by the Father shows how fully in GJohn the glory of Jesus is presented as manifesting and serving the purposes of God.”¹⁸⁷³

Hurtado recognises the Johannine (nuancing his thoughts by the “GJohn” redactional thesis) view that the Spirit was considered by the community he represented, to communicate the mission of the Christ sent by the Father and now once more present with the Father.¹⁸⁷⁴ It is also important that he identifies the altogether “radical and momentous interpretation of the nature and function of the Spirit of God.” The “divine Spirit” as Christ revealer, and Paul’s interchangeable usage of “Spirit” and “Spirit of Christ” as equal, represents the motif of the continuing mission of Jesus. It seems to be existentially and intuitively communicated, through the prophetic leaders in the JhR Christian community.

Wright recognises the fundamental incarnational elements in relationship to temple-pneumatology¹⁸⁷⁵ and the role of the Spirit. It is significant how John 4 moves the Spirit from the temple’s physical locality to become incarnationally part of the indwelling Christ in the temple of the heart that worships him.

John is recognised as the disciple of intimacy – the one who leaned on Jesus breast during the last supper and was referred to as the one

¹⁸⁷² Holder, 2011, Chapter 3

¹⁸⁷³ Hurtado, 2005, pp. 399 - 400

¹⁸⁷⁴ Hurtado, 2005, p. 399

¹⁸⁷⁵ David S. T., Kendall D., O’Collins G. (Eds), The Incarnation, Oxford: Oxford University Press, 2009, See on Wright, chapter 3, p. 57

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Jesus “loved”.¹⁸⁷⁶ Indeed it is interesting how the intimacy of John is comparative to his description of the position of Jesus as having come from the “bosom” of the Father.¹⁸⁷⁷ For John this is his starting point for writing his so called more “spiritual gospel”. JhR knows something of the intimacy of having been in the bosom of Jesus – particularly as a probable metaphor of his intimacy with the Lord, by the agency of the indwelling Paraklete.¹⁸⁷⁸ Christ is the only one to have seen God.¹⁸⁷⁹ He is described as the “word” made “flesh”.¹⁸⁸⁰ “Word” in Johannine thought relates to Jesus being God the eternal.¹⁸⁸¹ He refers to himself as “I am”¹⁸⁸² when speaking to the Jews. As the example for all men to model he can do “nothing” without his Father enabling him to do so.¹⁸⁸³

Hence he is exemplar of a life emptied of personal divine powers whilst on earth. The JhR’ Jesus lives by following and trusting his Father for his missional deeds and words.¹⁸⁸⁴ He has been sent for this purpose.¹⁸⁸⁵ He sees the Father’s action and speaks-forth his inspired declarations. Indeed he is the embodiment of God’s λογια as the λογος.¹⁸⁸⁶ By extension the Christian community was also sent for this kind of single-mindedness.¹⁸⁸⁷ The great declaration of the mysticism of Jesus is:

“Amen, Amen, I am saying to you, the Son cannot in any sense do anything arising from himself but he can only do what he sees the Father doing; for what he sees that One doing, these things even the Son likewise is doing.” (The session writer’s translation from the original Greek – John 5:19)

The Greek text of the pericope above, demonstrates some important subtleties regarding the hermeneutical pursuit of understanding the Johannine’ Jesus’s heart. Firstly, the double use of the words “Amen, Amen,” can be understood to mean, “With utter solemnity”.¹⁸⁸⁸ In the

¹⁸⁷⁶ John 13:23

¹⁸⁷⁷ John 1:18

¹⁸⁷⁸ John 14:18

¹⁸⁷⁹ John 1:18

¹⁸⁸⁰ John 1:1,14

¹⁸⁸¹ Hurtado, 2005, chapter 6

¹⁸⁸² John 8:58

¹⁸⁸³ John 5:19

¹⁸⁸⁴ John 8:38 & Philippians 2:7

¹⁸⁸⁵ John 17:3

¹⁸⁸⁶ John 1:1, 14, 18

¹⁸⁸⁷ Matthew 28:16-20

¹⁸⁸⁸ Moulton H.K. The Analytical Greek Lexicon Revised, Grand Rapids: Zondervan, P. 18 –

Moulton Comments on Αμην Αμην.

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context of what Jesus is saying the text may run: “With utter solemnity am I telling you this thing”.¹⁸⁸⁹ He wishes to emphasize the complete importance of what he is about to declare.

This is central to who the Johannine’ Jesus is in relationship to the Father as the God-man.¹⁸⁹⁰ The affiliation with Christ is that he does things as he continues to behold the Father “doing” them.¹⁸⁹¹ He was the prophetic voice incarnate which his followers would experience as the continued voice of the Spirit after the ascension.¹⁸⁹² Hence ecclesiology is linked to the prophetic voice of the sending Christ, experienced as a definite communication of the Missio Trinitatis’s will. It was seemingly to be consciously appraised in the base-line sensorium of the ecclesial community that was strategically engaged in the Missio Dei.

The whole sense of the JhR’ Greek text seems to express the contingent nature of Jesus’ power to act and to speak. He could not do anything without it being shown to him by his Father, spoken to him by the Father, or acted out through him by the Father.¹⁸⁹³ JhR depicts a Messiah whose very being narrated the Father’s mission. Hence the incarnational missional ecclesiology embraced by the church, must also make its mission contingent to hearing the prophetic numinous voice of Christ, by paying careful attention to its manifestation coming from missional prophetic leaders and members.

Hence the interior intimacy of the Johannine Christ’s ontology in relation to the Father is, revealed as foundational for ecclesiological and missional prolegomena.¹⁸⁹⁴ God communicated with Christ’s inner being. Hence the “ultimate reality” which interconnects with the Son was the “Father”.¹⁸⁹⁵ In the broader Johannine schema this may be taken to imply that Jesus mission was engulfed in complete similitude with the sending action of Father and Spirit.¹⁸⁹⁶ This is not to deny the Trinity – Father, Son and Holy Spirit acting as a unity by a hesychasm silencing the personality of Jesus.¹⁸⁹⁷ It probably was meant (by JhR) to emphasize the proto-typical nature of Jesus the

¹⁸⁸⁹ The double use of *Ἀμην Ἀμην* is used to emphasize something of great importance.

¹⁸⁹⁰ John 1:1

¹⁸⁹¹ John 5:19, 20

¹⁸⁹² John 16:12 - 16

¹⁸⁹³ John 5:19, 20; 17

¹⁸⁹⁴ Sanford, 1993, chapter 12

¹⁸⁹⁵ John 3:16, 17; 5:19, 20; 17:1-8

¹⁸⁹⁶ Sanford, 1993, chapter 12

¹⁸⁹⁷ Johnson, 1996, pp. 75-82; McGinn, 2006, the whole text develops essential findings from the literature on hesychasm and its practice throughout church history.

God-man as exemplary in his reliance, confidence and trust toward God his Abba. This example must be followed and embraced in missional ecclesiological prolegomena.

Christian mystical spirituality may safely take its paradigm for missional life in the Spirit of Christ, from this starting point. Hurtado concurs with this view for the experience of his historical reconstruction of the Johannine community.¹⁸⁹⁸ Christ is the one who sets the trend in action in both example and lived out reality. People may choose to follow his pattern. Direct knowledge of God may be thought of as potentially coming in similar vein to the Christian community, via subjective intuited experience as it did for the Johannine Jesus.¹⁸⁹⁹

Christ's experience may be even better defined as a derivative familiarity. It is because the Johannine view in no way demonstrates a subjective ontology whose relationship to God is to be viewed just as anyone would like to personally define it. Jesus does not do just as he thinks, or feels, subjectively. He speaks and acts only on the basis of the derivative objectivity of the inner living Father.¹⁹⁰⁰ How this works in practice certainly needs unpicking (Part 1 adds some texture to this discussion). Especially if the historical community that were behind the gospel of John knew exactly how such existential prophetic interface was to be perceived. By implication the missional sending of Jesus by the Father, and Jesus of his disciples, past, present and future, would seem to require this specific kind of prophetic mysticism. It is important in order for current missional leaders to know the *Missio Trinitatis*.

Secondly, the relationship between subjective and objective needs definition. The Johannine Jesus' relationship with the Father seems to derive because of his special relationship with the LORD as his one and only Son.¹⁹⁰¹ He does not relate to God on the basis of legalism – rules set down by Moses - but by freedom of access through his special relationship as God's Son through the Spirit.¹⁹⁰² A relational

¹⁸⁹⁸ Hurtado, 2005, chapter 6

¹⁸⁹⁹ Foster, *Wired for God?*, 2010, chapter 10

¹⁹⁰⁰ John 1:1 – 18; 5:19, 20; 17:1 - 8

¹⁹⁰¹ John 7:1-5 – is John's Jesus own description of his special relationship to the Father.

¹⁹⁰² John 1:17, states the law was given through Moses but a new way of grace and truth has been opened p by Jesus. This new way is based on relationship. Jesus was dependant o his Father in a relationship for all he did just as we should. He is therefore our example to follow. Just as we need the Holy Spirit to give us intimate connection with God through our new hearts so did Jesus as our example. Hence we have th record of the Baptist's words when he says: "But he who sent me to baptize with water said to me, 'He on whom you
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link seems to be implied as knowledge of the Father's real missional intentions, as the *λογος* proceeded from the very bosom of the Father.¹⁹⁰³ The mission seems to be Trinitarian in compass as Father, Son and Spirit are by implication, for JhR, occupied in desiring to make a home with (or in) his people through the exigencies of the Spirit:

“Jesus answered him, ‘If any man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.’”¹⁹⁰⁴

In the context of John chapters 13 – 17 Jesus revealed why he had come.¹⁹⁰⁵ It seems to be implicit to JhR. It was in order to restore intimacy with Father, Son and Holy Spirit.¹⁹⁰⁶ This passage sets out the way in which it was the desire of a familial Johannine' God that humanity become part of the intimate family relationality. By implication social missional Trinity seems to be portrayed as making its “home” within the interior life of the prophetic dimension of the Messianic community.¹⁹⁰⁷ The aim was not otherworldly or dualistically heavenly, separating the two spheres in transcendental terms. This home coming was missionally catalysed by the “comforter” coming to live in amongst the Christian missional community incarnationally.¹⁹⁰⁸ The Johannine Church was not to experience the relationship they had with God as deep inner emptiness (orphaned¹⁹⁰⁹), but seemingly as “home” coming.

This mutual inter-dwelling in the other (imminent Trinity and the ecclesia community's) is essentially a description of the cherished dance of familiarity and personal relationality which defines JhR's theological world-view. The Comforter's role seems to speak to the vitality of the pneumatological link that enables divine-human union and communion with an implicit participative Trinity.¹⁹¹⁰ Communion, in mystical terms is a pneumatological motivation. It is the sense of

see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.” John 1:33 RSV.

¹⁹⁰³ John 5:19, 20.

¹⁹⁰⁴ John 14:23.

¹⁹⁰⁵ Dunn, *Unity and Diversity in the New Testament*, 2006, pp. 213, 214

¹⁹⁰⁶ Dunn, *Unity and Diversity in the New Testament*, 2006, pp. 213, 214

¹⁹⁰⁷ John 14:20 - 26

¹⁹⁰⁸ John 14:16.

¹⁹⁰⁹ John 14:18

¹⁹¹⁰ Be that a reading back into the text based on later developments of thought in the 3rd and 4th centuries

shared life within the Godhead's perichoresis (To some extent at least).¹⁹¹¹

John 7:38 and 39 put it in a nutshell:

“He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water.’ Now this he said about the Spirit, which those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.”¹⁹¹²

The Holy Spirit may be said to inhabit the inner being of those recipients of Johannine new birth into the family of the Son's Father.¹⁹¹³ They follow the seemingly random $\nu\epsilon\mu\alpha$ (See on chapter 1) Pneuma blowing of the spirit as it propels them on the social Trinity's Missio. Hence the hermeneutical circuit can be determined to be complete, as the central facet of the sending of the Son has incarnated now through the community founded in similar vein, as his spiritual union with the Father implied as the foundation of the Son's missiology.¹⁹¹⁴

JhR's Messiah lived out of a relationship in which Father God communicated mystically with him by the Spirit. In turn this may be considered a gift to each Christian group that follows Yeshua.¹⁹¹⁵ Notice how JhR's promise of the Spirit is given to the community (church) of the disciples, not simply to individuals.¹⁹¹⁶ This is vital to the view of Missio Trinitatis as it is the locus of its theology that, God desires to restore the fractured cosmic fellowship into one new whole (or Shalom).¹⁹¹⁷

Jesus can be claimed to continue to speak within Christian groups in the context of intimate prophetic linkages that a loving church catalyses by its life' behaviours. The church must not forget that the anointing that taught the historical Johannine church bodied-forth by JhR as a form critical *sitz im leben*, makes everything be based on the love which bound the brotherhood/sisterhood (family) together.¹⁹¹⁸ Johannine mystical revelation for mission was conceived

¹⁹¹¹ Holder, 2011, chapter 10

¹⁹¹² RSV

¹⁹¹³ John 3:8

¹⁹¹⁴ John 17:20--26

¹⁹¹⁵ John 14:21

¹⁹¹⁶ Jesus addresses his disciples as the incarnational loving explication of God's love John 13:34,35

¹⁹¹⁷ Ephesians 1:10

¹⁹¹⁸ 1 John 2:3-8, 20

in the light of a community that participated in the life of God together.¹⁹¹⁹ A manifestation of the chrism of the Spirit outside community life, on some sort of individualistic basis, to establish some sort of personal power devoid of community, was almost certainly the spirit to be tested and found wanting as “antichrist” by JhR.¹⁹²⁰ This should warn missional charismatic groups against a heavy shepherding power game than can subvert real sharing amongst the people of the church. Restored communion with God is the energising relational component that will need to always define the mission shaped church.

Moreover, the concept that mysticism may exist as subjectivity, or intuition, is only true for the Christian Mystic to the extent that this “subjectivism” might be tested against Scripture. Community wisdom will need utilising in order to weigh up revelations thought to derive from the mystical, of the ilk of JhR’s community’s pneumatology. Otherwise “subjectivity” may lead to self-delusion. The Johannine’ Jesus seems to point to his relationship with the Father as the standard by which all “intuitive” experience must be tested.¹⁹²¹ Looking at his life gives the Christian prophetic gift a potential key to test what is received as budding inspired intuitions, in need of testing by how they draw a group together, toward Christ and community unification. A fruit that seems to lead to disunity would need to be a litmus indication of something being wrong for discernment of the prophetic input.¹⁹²² Probably one significant test of “Subjectivity” is to be derived from the following:

“But the hour is coming, and now is, when the true worshippers will worship the Father in Spirit and truth, for such the Father seeks to worship him. God is Spirit, and those who worship him must worship in Spirit and truth.”
¹⁹²³

JhR’s narration of the woman at the well demonstrates that she had just had the deepest secrets of her heart looked into. She had been tested. She needed to be honest with herself. It is not too hard to see how the Johannine community might have used this story to help its

¹⁹¹⁹ 1 John 1 – notice the fellowship that is shared as life of God

¹⁹²⁰ See on 1 John 2 and 4

¹⁹²¹ Compare John 5:19 and 20 with how Jesus describes the way the Spirit will communicate in like manner with the disciples after he returned to his Father. This would strongly suggest that the Johannine church new how to hear God’s mystically intuited voice. Compare these verses with John 14:1 – 18, 20 – 26; 16:12 - 16

¹⁹²² See on John 13:34

¹⁹²³ John 4:23,24

people understand the need to be honest and transparent with God – not holding on to cherished sins.

JhR's Jesus informs the mystical approach identifying that people need to approach God with willingness to be honest about their real selves. The woman called the local Samaritans of her village to come to see the man who had told her everything that she ever did.¹⁹²⁴ Jesus summed up her life and its prime motivation. This is an important description of how missional mysticism in its pneumatological framework might be claimed to function. A test of Christian Spirit inspired intuition is that real change comes by focussing on Christ. The fruit may be that people will change in areas they never had before that lead to them forgiving those who have injured them the most deeply.

This probably textures a multi-faceted definition of missional mysticism that I will now seek to define:

“Christian Mysticism may be defined as the Spirit of Christ dwelling in the depths of a person’s being who is involved in deep fellowship with God and his people.¹⁹²⁵ This presence might mean that Christ relates to the human spirit from deep within - experienced as a sense of intuitions coming from beyond the self. The sense of intuition may come as flashes, creative insights or strings of thoughts that feel deeply significant and important to consider. These may predict the way God wishes to lead mission or to deepen a group’s life together. This proposed connection with Christ’s Spirit could be characterized, sometimes, as a dialogue of the human spirit with Christ’s Spirit. It could be claimed to facilitate some kind of relational intimacy.¹⁹²⁶ It might be suggested that this is the phenomenon which Paul related as in some deep sense having the “Mind of Christ.”¹⁹²⁷

This definition is claimed to be foundational to the church’s need to embrace such prophetic mystical (spiritual) life, in order to obtain participation in Missio Trinitatis. Part 1 of this study has largely demonstrated phenomenological bases for this definition. It is central to ecclesiology. It must be founded on the doctrine of a communicative servant hearted social Trinity that has eternally lived

¹⁹²⁴ John 4:29

¹⁹²⁵ 1 Corinthians 3:16

¹⁹²⁶ John 14:21

¹⁹²⁷ Consider the whole line of argument Paul iterates in 1 Corinthians 2

imminent perichoresis and gift-love as service to its proto-community and to all of its creation.

Conclusions

This chapter has covered a lot of ground suggesting that Spiritual theology cannot be separated from the mission of the Trinity. It has only touched a small part of the surface of the exposed iceberg let alone its hidden larger margin under the water's surface. My aim has been to texture some of the discussion that might be considered to formulate a future piece of post doctoral research. If I do not undertake it, it is hoped someone might in my stead.

I have sought to make some connections of Missio Trinitatis with my original dissertation's development of spiritual and missional philosophical theology. I would welcome research fellows to help develop these connections further. It is my conviction that in order for the Missio Dei to progress toward the eschaton it is important for multiple missional communities that hear God's voice, practice salutogenic discipleship and body-forth that life to be operationalised. Missio Trinitatis may not be actualized if it does not follow the Missio Pneuma by the leading of the prophetic inner voice. The next chapters will make some suggestions for how my provisional theses might shape the future of mission training and mission endeavour.

Chapter 8

Education and Training Toward Missional & Spiritual Formation

Introduction

Given that it has been to some important extent demonstrated that intuitive spiritual affects can be considered real, development of the prophetic voice needs consideration. The Christian community can be equipped to discover God's guidance toward his *Missio Trinitatis* (See on chapter 7). It does require well evidenced faith and critical reflectivity to guard against overly simplistic evaluations of the importance of the prophetic voice to any given ecclesial dogma.¹⁹²⁸ Moreover, Holme's views on salugenic discipleship utilised to make for holistic continuing shaping of missional leaders needs to be applied to formation processes. It is my suggestion that the measures highlighted in this chapter suggest these are best developed in learning communities and in placement communities for students training as missional leaders.

This chapter will critically consider how to go about developing salugenic discipleship (with the role of the inner voice being assumed to all processes) and educative processes that can catalyse this aspect. I take it that the case for the realism of the prophetic voice and its importance to discover the *Missio Trinitatis* has been substantially made. This includes my own cautious recommendation (See on General Introduction) of its proper application with careful mentoring. This must include Scriptural and rational qualification coming from mature leaders and community participants. The spiritual and missional philosophical theology of the theses becomes applied to education in this chapter. It is vital to moderate its contents by the philosophical theology that makes up the critical epistemology of my prolegomena (See on chapters 1, 2 and 7).

Discipleship & Spiritual Formation

Discipleship formation strategies have become a common part of how churches seek to shape new leaders and members that willingly

¹⁹²⁸ Grudem W., *The Gift of Prophecy in the New Testament and Today*, Eastbourne: Kingsway Publications, 1988, Chapter 13
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participate. Given Murray's insight that new believers coming from the un-churched/postmodern sector not having a history of Christendom's tradition, it would seem they will be even more open to new ways of being church/Christian community.¹⁹²⁹ To a large extent they tend to have participants from Fowler's stages 3 and 4 engaged.

Participation by those in stages 5 and 6 would probably engage them as shapers and mentors. People from stage 4 would make for less well developed coaches, as they are still engaged with integration and challenge in terms of their own coming of age. Having said this, organisations seek to employ stage 4 individuals arguing that closer age correspondences make for more engagement and opportunities, to offer meaningful life changing connections with less developed participants.¹⁹³⁰ This hypothesis seems to meet with some notional verification coming from my own work with young people, who relate best to slightly older peers that have been developed and promoted as role models.¹⁹³¹

Much of the work in this chapter comes from my experience in applied spiritual formation practice. I will also consider the literature to texture the approaches articulated. Given that my documented work within emerging church youth ministry provides evidence that intentional spiritual missional formation motivates young people, to seek God to spur on their own engagement in mission. It is warranted for inclusion in this study's updated version (See on Appendix 2 – I include an essay written for a later MA course in mission and leadership as evidence).

Boa makes the following shrewd observation about the development of a disciplined approach to spiritual practices:

“It is easy to slip into one of two extremes regarding the Christian life. The first extreme overemphasizes our role and minimizes God's role. This position is characterized by the mentality of striving for and living for Jesus. It emphasizes knowledge, rules, rededication efforts, and human activities and virtually ignores the ministry of the Holy Spirit. The second extreme overemphasizes God's

¹⁹²⁹ Murray S., Post-Christendom, Milton Keynes: Paternoster, 2005, pp. 295- 297

¹⁹³⁰ This has been my experience of working with several para-church organisations that younger people who have been on a training course run by an organisation or another similar in nature; make for a closer age and experiences fit than older more experienced people might.

¹⁹³¹ In two Missional communities I helped plant (NOYAM and SNP) young people moved on to work with slightly younger people aiding them on their spiritual journeys (See on Appendix 1).

role and minimizes our role. This position is characterized by a let-go-and-let-God passivity. It stresses experience, the supernatural, and the person of the Holy Spirit and downplays the human element.”¹⁹³²

His critical distinctions are vital to my thesis. They also demonstrate why the doctrine of social Trinity maintaining the, I-Thou tension dialectically is vital to grasp (See on chapter 2). An either or mentality is not to be the approach for the sort of spiritual formation promoted by this study. It is the balance of the both and inclusion of the factors above, that is avowed. Indeed they need to remain in constant paradox and tension to create the diversity and unity synthesis required, for communities shaped by Missio Trinitatis prolegomena. This thesis has demonstrated the critical need for a doctrine of God, as social Trinity, to underpin missional ecclesiology and formation approaches (See on chapters 2 and 7).

Moreover, discipleship programmes must take great care to operate on a flat mutual accountability leadership structure. There must not be a top down leadership imposition forcing change. The biblical concept of transformation iterates a reciprocal interaction, based on shared communion with a relational deity that incarnated through Christ speaking to its disciples as friends not servants or slaves.¹⁹³³ Hence development of the salugenically formed disciple’s needs to be based on respect of one another’s roles, those of leaders and the disciple. This means that a mentor needs to help shape a critically reflective disciple who understands the developments taking place in his or her journey. Self-awareness is therefore required. A good way to develop this is by a personal development plan.

These plans require participants, leaders and disciples, to keep a reflective journal and a portfolio. These need to be kept up to date with regular dated entries. The journal enables the participants to reflect and become self-aware about hindrances and allowances that are affecting their spiritual development. The portfolio can include pictures and commentary on related things happening in the ministry context of disciples. These can provide evidence of what forces are impacting their development. On Springdale College’s BTh degree in Mission, students write a 4,000 word reflective report of their whole year’s learning, in the light of five pillars (See on chapter 7). I would add to discussion regarding spiritual formation, the importance for

¹⁹³² Boa K., Conformed to His Image Biblical and Practical Approaches to Spiritual Formation, Grand Rapids; Zondervan, 2001, p. 75

¹⁹³³ John 15:15

mentors and leaders to develop a good library with resources to inform this process. The bibliography will suggest some. I would recommend Boa's book on the subject as well, as it is broad in its discussion of the field.¹⁹³⁴

Prophetic Disciples

If the church is to take the provision of Apostles, Prophets, Evangelists, Pastors and Teachers¹⁹³⁵ seriously, to operationalize the necessary gifts for Missio Trinitatis, then it needs experienced people from each category to shape those with the basic gifts.¹⁹³⁶ Experienced stable leaders need to take on students to do some of the leg work required for this.¹⁹³⁷ Mentoring and Coaching are important ways to proceed. My proposal is that in order for those with the gift of prophecy to develop their God-given ability, they need to be shaped by experienced prophets. Each tradition will have its own view of the prophetic gift.

Reformed traditions tend to adhere to a cessationist prolegomena.¹⁹³⁸ They have a definite critical note to their views of this gift as it manifests in the present world cultures.¹⁹³⁹ I would appeal to this category to consider the possibility of the Spirit leading mission by Roxburgh's avowed divine detection. In which the Spirit's activity may be identified to be operative in communities known to such a tradition.¹⁹⁴⁰ Moreover, his suggestion that it is possible to actively listen to church members, and hear what is being inspired as ideas,

¹⁹³⁴ Boa K., Conformed to His Image Biblical and Practical Approaches to Spiritual Formation, Grand Rapids; Zondervan, 2001

¹⁹³⁵ Ephesians 4:11, 12

¹⁹³⁶ Kissel B., Ministry Guides The Prophets Notebook, Eastbourne: Kingsway Publications, 2002; Stibbe M., Ministry Guides the Teacher's Notebook, Eastbourne: Kingsway Publications, 2003; Hughes J., Ministry Guides the Pastor's Notebook, Eastbourne: Kingsway Publications, 2003; Peters J., Ministry Guides the Evangelist's Notebook, Eastbourne: Kingsway Publications, 2002; Coombs B., Christ's Love-Gift to the Church Apostles Today, Tonbridge: Sovereign World, 1996

¹⁹³⁷ Kay W. K., Studies in Evangelical History and Thought Apostolic Networks in Britain New Ways of Being Church, Milton Keynes: Paternoster, 2007, Chapters 13 and 17 – Section 7

¹⁹³⁸ White R. F., "Richard Gaffin and Wayne Grudem: A Comparison of Cessationist and Noncessationist Argumentation." Journal of the Evangelical Theological Society 35, no. 2 June 1992 pp. 173-81

¹⁹³⁹ White R. F., "Richard Gaffin and Wayne Grudem: A Comparison of Cessationist and Noncessationist Argumentation." Journal of the Evangelical Theological Society 35, no. 2 June 1992 pp. 173-81

¹⁹⁴⁰ Roxburgh A. J. and Romanuk F., The Missional Leader equipping your church to reach a changing World, San Francisco: Jossey Bass, 2006, Chapters 2 and 4

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for mission may also be helpful.¹⁹⁴¹ This is a low view of prophetic insight that is normally accepted by such traditions. I hope these suggestions would not disrespect reformed theology and pneumatology. In these terms it might be possible to shape new imagination in some sort of discipleship programme.

Church traditions that tend to be more liberal in their theology can also avow more anti-supernatural episteme.¹⁹⁴² For example, I know some leaders of PCCs that take a low view of the Alpha Course. It is because it seems unwarrantedly fundamentalist to them. The main reason would seem to be concerns about its promotion of the sign gifts such as speaking in tongues. I would suggest that they too could apply an approach similar to that suggested for Reformed traditions. It seems that difference in this case has similar sensitivities that could imply an analogous approach toward discerning *Missio Trinitatis*.

Some of the main stream denominations outside the established church in the UK, such as the Baptist traditions and the Methodist church et al., probably take a cautious view of the more overt types of phenomenon of the prophetic voice as well. Given the possibility of the wider appeal of Roxburgh's and Romanuk's MCM (Missional Change Management) model,¹⁹⁴³ it could find useful application among these categories. I think it is a useful approach, but it is contextualised toward the church culture in the USA and would need to be adapted to suite differing cultures in the UK and on the Continent. My suggestion would be that its seeming Rogerian¹⁹⁴⁴ foundation, focussing on the members of churches that leaders seek to actively listen God's vision for mission from, is appropriately client centred.¹⁹⁴⁵

¹⁹⁴¹ Roxburgh A. J. and Romanuk F., *The Missional Leader equipping your church to reach a changing World*, San Francisco: Jossey Bass, 2006, Chapters 2 and 4

¹⁹⁴² White R. F., "Richard Gaffin and Wayne Grudem: A Comparison of Cessationist and Noncessationist Argumentation." *Journal of the Evangelical Theological Society* 35, no. 2 June 1992 pp. 173-81

¹⁹⁴³ Roxburgh A. J. and Romanuk F., *The Missional Leader equipping your church to reach a changing World*, San Francisco: Jossey Bass, 2006, Chapter 3

¹⁹⁴⁴ Roxburgh and Romanak speak of listening what God is saying about mission to the church from the people in it. This fits with Rogerian theory. See on Rogers C. R., *A therapist's View of Psychotherapy on Becoming a Person*, London: Constable, 1991

¹⁹⁴⁵ Mearns D. and Thorne B., *Person-Centred Counselling in Action*, London: Sage Publications, 1990

A looser organismic¹⁹⁴⁶ person centred¹⁹⁴⁷ approach, that fosters the process of letting people speak out God's inspired imaginations, would be the best strategy to contextualise MCM.

Charismatic Free Church sector community churches are probably more open to the overt phenomena discussed in this study. Discipleship courses probably are common enough and people are already being shaped for prophetic leadership or praxis. The same could also apply to Ethnic churches and Pentecostal churches. I would recommend, therefore, a more direct approach which learns from MCM, but also seeks the prophetic voice to open up the way for the non-domesticated Spirit to lead mission to every sphere it would have such groups engage.

The Four Steps may be a useful basic tool to include in a prophetic discipleship programme. The largest challenge for the Free Church tradition, of this kind is to make sure that experienced stable leaders protect the process by mentoring novitiates. Extremes can easily lead to fanaticism which most balanced leaders in this tradition, that I know, want to guard against as far as is possible.

Discipleship Analysed

Salugenic discipleship practiced by Christ might be in some respects considered a sort of spiritual apprenticeship¹⁹⁴⁸ for missional leadership. However, it is likely that the disciples who were closest to him considered themselves to be in the position of students sitting at the feet of the Rabbi.¹⁹⁴⁹ Moreover, the healing of rifts in the personalities of disciples like Peter nuances the salugenic aspect of Christ's discipleship ethos. MtR's presentation of Jesus has him engaging a broader audience in the Sermon on the Mount.¹⁹⁵⁰ It is interesting to reflect on how the Jewish-Christian community he was writing for might have viewed this occasion. Jesus delivered the new covenant ethics of the Kingdom of Heaven. His closest followers

¹⁹⁴⁶ Mearns D. and Thorne B., Person-Centred Counselling in Action, London: Sage Publications, 1990, pp. 8-10, 11-12, 13; Egan G., The Skilled Helper a Systematic Approach to Effective Helping, Pacific Grove: Brooks/Cole Publishing Company, 1986

¹⁹⁴⁷ Mearns D. and Thorne B., Person-Centred Counselling in Action, London: Sage Publications, 1990, pp. 8 – 10, 11 – 12, 13

¹⁹⁴⁸ Willard D., The Great Omission Reclaiming Jesus's Essential Teachings on Discipleship, Oxford: Monarch Books, 2007

¹⁹⁴⁹ Boa K., Conformed to His Image Biblical and Practical Approaches to Spiritual Formation, pp. 371 – 376, 378 – 379, 386, 380 - 381

¹⁹⁵⁰ Matthew 5:1 - 4

seated themselves to be the most readily able to hear his valued declarations.¹⁹⁵¹ Then a broader section of people that were interested in his teaching gathered to listen.¹⁹⁵²

The MtR tradition has the most to communicate concerning Jesus' teaching ministry with regard to sensitive portrayal of its Jewish antecedent practices.¹⁹⁵³ The Sermon on the Mount makes use of the imperative voice iterated proclaiming the kingdom ethos.¹⁹⁵⁴ Christ utters authoritative statements regarding certain lifestyle issues and in particular the steps that lead to a blessed life in the kingdom community.¹⁹⁵⁵

MtR probably needs to be interpreted in the light of the conclusion to the gospel in which he has Christ declare, "All authority in heaven and earth have been delivered to me."¹⁹⁵⁶ Hurtado avers the thesis that Jesus declared the יהוה יום (Maranatha – Aramaic) from the beginning of his ministry, with the earliest tradition deriving from the probable Aramaic Judean community of Apostles and believers.¹⁹⁵⁷ The Aramaic term Maranatha is part of the basis for this claim.¹⁹⁵⁸ Taken in the context of the expectation of the coming יהוה יום it almost certainly speaks to the growing regard that the Messiah Jesus was, in a very special sense, related to the divine nature of יהוה.¹⁹⁵⁹ Dunn would deny this thesis and aver that the earliest community never considered Christ to be divine.¹⁹⁶⁰ Does either option regarding this status significantly change Jesus' right to make authoritative declarations?

It is all a matter of perspective probably. Where I am standing relative to the discussion, the apocalyptic overture to MtR with the Kingdom of Heaven being bodied-forth in Christ, would give special

¹⁹⁵¹ Matthew 5:1

¹⁹⁵² Matthew 4:25

¹⁹⁵³ Carson D. A., France R. T., Moyter J. A. and Wenham G. J., New Bible Commentary, Leicester: IVP, 2004, pp. 904 - 905

¹⁹⁵⁴ For instance consider Matthew 7:1: "Μη κρινατε, ινα μη κριθητε"

¹⁹⁵⁵ Consider

"Μικαριοι οι πωχοι τω πνευματι, οτι αυτων εστιν η βασιλεια των ουρανων"

Matthew 5:3

¹⁹⁵⁶ Matthew 28:19

¹⁹⁵⁷ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in Earliest Christianity, Grand Rapids: Eerdmans, 2003, p. 179

¹⁹⁵⁸ 1 Corinthians 16:22, Maranatha, either מרנא תא *maranâ' thâ'* or מרן אתא מרן *maran 'athâ'* – Means "Our Lord Come"

¹⁹⁵⁹ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in Earliest Christianity, Grand Rapids: Eerdmans, 2003, p. 179 - 181

¹⁹⁶⁰ Dunn J. D. G., Unity and diversity in the New Testament an Enquiry into the Character of Earliest Christianity, London: SCM Press, 2006, Chapter 3

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significance to expectations by Jewish participants in their preparation for its arrival.¹⁹⁶¹

Hence I would argue that this would have been excuse enough for the recipients to have considered any iterated authoritative prophetic voice announcing God's imminent arrival, and the requirements for preparation. Having noted this I tend to follow Hurtado in agreement concerning the early Maranatha tradition. Therefore, this adds to the potential authority MtR's Jesus announced concerning his cosmic authority.¹⁹⁶²

Moreover, the promise that he would always be with his disciples to the close of the "age"¹⁹⁶³ speaks to divine longevity of life. Furthermore, as Hurtado nuances it, the idea that Christ devotion was expressed by promises in MtR, regarding Jesus being present in worship as the recipient of devotion, surely has to propound a high Christology.¹⁹⁶⁴ Therefore, LkR's Peter declared to the 3,000 at Pentecost that Jesus is Lord.¹⁹⁶⁵ To call on his name was to call on the "name" of the "LORD" to be saved.¹⁹⁶⁶ He also declared forgiveness, repentance and baptism to only be on offer by his name for all generations alike.¹⁹⁶⁷ His was the only "name by which men might be saved."¹⁹⁶⁸

The latter coming from Joel related this "LORD" to יהוה. Hence LkR has a high Christological devotional content.¹⁹⁶⁹ Such a high Christology is broadly attested in the New Testament literature in a manner which I think subverts Dunn's negative conclusions. How does this affect approaches to discipleship and responses to listening to the prophetic voice?

If discipleship is taken to be the humble willingness to learn from a master coming from the 1st century Palestine context, then it must be considered to texture a response. The simplest suggestion is that the type of L_{ord} that Christ devotion seems to request is one that recognises he has the whole of God's authority, "in the name of the

¹⁹⁶¹ Matthew 13:31

¹⁹⁶² Matthew 28:19

¹⁹⁶³ Matthew 28:20

¹⁹⁶⁴ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in Earliest Christianity, Grand Rapids: Eerdmans, 2003, Chapters 3 and 4

¹⁹⁶⁵ Acts 2:36

¹⁹⁶⁶ Acts 2:21

¹⁹⁶⁷ Acts 2:38 and 39

¹⁹⁶⁸ Acts 1:11

¹⁹⁶⁹ Hurtado L. W., Lord Jesus Christ Devotion to Jesus in Earliest Christianity, Grand Rapids: Eerdmans, 2003, Chapters 3 and 4

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Father and of the Son and of the Holy Spirit,”¹⁹⁷⁰ to recommend careful attention to his prophetic voice catalysed. in terms of a JhR redaction to theologically have the Spirit continue to remind the church of what Christ taught¹⁹⁷¹ and what he wanted to continue to reveal.¹⁹⁷² It related to the sending forth of the Christian community on the Missio Trinitatis.

By implication disciples will need to have humility¹⁹⁷³ faced with the prophetic voice to be shaped by it in the first instance. Jesus the prophet like Moses is a resonant theme to MtR. Hence the example of Jesus the prophet arguably needs to be followed based on his continuing presence in the Kingdom community. This implies that Christ devotion, with him being with believers to the “close of the age,”¹⁹⁷⁴ as well as being in gatherings of 2 or 3 “in their midst,”¹⁹⁷⁵ suggests that the presence of Christ is to be operative for the whole community to abide by, on the basis of Christ’s presence. This guarantees the level of authority of the Messianic Spirit’s presence to be behind a prophet’s intuitions. This latter point would require churches to seriously consider how they mentor disciples with evidence of this gift. It is important for the training communities that seek to equip missional leaders for the Missio Trinitatis to embrace as well.

Critical Reflections

The apprenticeship model that seeks to develop mentoring and coaching relationships to train and educate disciples would seem, to be a useful system to apply toward developing missional prophetic leaders. Stibbe has done some useful reflection on how prophecy can actually be more directly an evangelistic tool. Mostly discussion has nuanced it as a means of discovery and propulsion toward Missio Trinitatis. The evangelistic dimension merits a little discussion. He outlines a number of different approaches to evangelism and then comments on prophecies place in its outworking. He comments:

¹⁹⁷⁰ Matthew 28:18 - 20

¹⁹⁷¹ John 16:12 - 16

¹⁹⁷² John 16:12 - 16

¹⁹⁷³ Kostenberger A. J., The Mission of Jesus and the Disciples, Grand Rapids: Eerdmans, 1998, Excursus #3

¹⁹⁷⁴ Matthew 28:20

¹⁹⁷⁵ Matthew 18:20

“This . . . is how prophetic evangelism works. The most typical expression is . . . [a] believer receives a strong impression, a sensation, a picture or even a vision concerning someone who doesn’t know God. When revelation like this comes, the one receiving it just knows that they have to share it. The key is to do that sensitively and clearly. Once that has happened, then most often the person just has to trust the Lord that the word will bear fruit. It is not always the case that you find out just how life-changing the word actually was.”¹⁹⁷⁶

This simple description would seem to merit there being some favourable use to the role of “impressions” or words of knowledge, being included in the evangelistic gift set as well. It is a well-accepted aspect of charismatic churches experience that apostolic teams have member’s operative in more than one of the gifts. Taken from this point of view prophecy and evangelism seem like a useful combination.¹⁹⁷⁷ Stibbe has categorized two main ways prophecy can be used in evangelism. The first is type “A”:

“While prophetic evangelism has not commonly been in evidence during church history, it is certainly appearing more and more today.

Type A is definitely more in evidence. There are a significant number of Christian leaders who are using prophecy in evangelism, and teaching others to do the same.”¹⁹⁷⁸

Hence “Type A” is prophecy that propels evangelism from the believer’s perspective to find a non-believer to be converted. What this means is that existing active Christians are being guided by the Spirit, often precognitive-ly, to in some manner engage with non-believers leading to conversions.

The other category starts on the other side of the coin with non-believers being interfaced with by the prophetic voice coming directly to them personally. This is “Type B” prophetic evangelism. Stibbe comments:

“More and more unbelievers are perceiving revelation from the Holy Spirit about Jesus. While some might argue that this does not qualify as prophecy, I disagree. In such

¹⁹⁷⁶ Stibbe M., Prophetic Evangelism When God Speaks to those who don’t know him, London: Authentic, 2007, p. 39

¹⁹⁷⁷ The Book of Acts is not only an exemplar of Missio Trinitatis but also of the work of the Spirit in guiding evangelism

¹⁹⁷⁸ Stibbe, 2007, pp. 13, 14

instances, God is speaking! One of my favourite verses in the Bible at the moment is Isaiah 65:1:

The LORD says, ' People who never before inquired about me are now asking about me. I am being found by people who were not looking for me. To them I have said, "I am here!"'

A thorough survey has been conducted of over six hundred ex-Muslims who now follow Jesus. The survey revealed that over a quarter of those interviewed confirmed that dreams and visions played a vital role in their conversions to Christianity.¹⁹⁷⁹

Stibbe usefully gives some referenced evidence towards his suggestions. If nothing else these aid some potential weight to my thesis that precognition plays a part in mission. Of course my broader thesis would have it being important just because it fosters intimacy with social Trinity, and rightly applied, can help churches become more bonded in their fellowship.

Moreover, I consider that Stibbe's evangelistic application is also intrinsically missional in its locus, as it has God leading the church to engage with other spaces to be reclaimed as much as the prophetic aspect drawing people to faith communities. An apprenticeship approach could be applied at all kinds of levels:

- **A general seminar** discussing the prophetic and mission with no pressure to explore it could be a good place to begin.
- **Identifying what spiritual gifts make up** a congregation is often explored by utilising spiritual gifts tests. The problem is that things stop here and nothing else is done with it often.
- **Encouraging exploration** of new worship styles that allow for greater creativity and spontaneity can help some silent prophetic types to be more open to expressing what God might be inspiring in them.
- **A workshop approach** where people who are seemingly open to more intuitive creative states spiritually can offer opportunities to explore these dimensions.
- **Some approaches like teaching the 4 steps** can encourage experimentation with Christian meditation and

¹⁹⁷⁹ Stibbe, 2007, p. 17

spiritual disciplines from church history. This has also often proved to be valuable.

- **More deliberate schemes** where experienced prophetic practitioners take on someone to coach them can also be useful.

The suggestions are not exhaustive. Critical evaluation is important when formulating any approach to disciple or educate less experienced people in any way. This is especially vital when considering the prophetic. One reason is that those who manifest these gifts are normally highly creative and sensitive. Exposure of them to the broader community too early could be devastating to their development. Moreover, it seems to be a recognised phenomenon that creative sensitive types find it very hard to deal with rejection, unless they have intentionally been aided to approach it with care and self-aware training to obtain insights for why people can react negatively. Hence someone who is seemingly insecure, or who gives evidence that they do not cope with criticism, will probably not be good candidates for a mentoring program.

Training and Education

What I have been arguing for is the allowance of applied spiritual and missional theology into the forum of developing missional leaders. Everyone can benefit from spiritual formation. This means that even if some do not resonate with the prophetic voice, because it is not a particular gift, it is still important to encourage spiritual growth. Spiritual theologians may consider the energy for *Missio Trinitatis* derives from the undomesticated Spirit. It would seem to be a positive consideration for churches to explore and seminaries and training schools to engage in experiments with.

Indeed why not be extremely daring and suggest it for University theology departments as well. In the latter case in the UK system this would have to include all religious persuasions. However, it would make it possible to also allow the Christian disciplines into this field too. To some extent this is allowed for as a critical discipline to be researched into among the sectors academic faculties.¹⁹⁸⁰ Until more appreciation of other values for education, beyond critical research is obtained, it will remain hard to witness Otto's suggested non-rational

¹⁹⁸⁰ Holder A. (Ed), *The Blackwell Companion to Christian Spirituality*, Oxford: Blackwell Wiley, 2011, Chapter 1
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aspect obtain a proper hearing. If it were really taken seriously, then it would need to find a new language to describe the world it was encountering.

Conclusions

The purpose of this chapter was not to offer a training or educational program for spiritual formation toward the prophetic aspect. It was rather to raise some developments that could be suggestive of its direction or praxis. The real arena for it to be most affective would be the church, as it is here that *Missio Trinitatis* needs to proceed from. However, the educational forums of colleges, organisations that offer unaccredited one year experiences, or even universities could include intentional input.

The opportunity to explore what non-Christians might be experiencing of the prophetic voice, as Stibbe attests it, would seem like an interesting entry point. Given that postmodern people are exploring the mystical and spiritual realm for experiences it is not an unwarranted proposition that Christ's Spirit is one voice they are encountering, whilst the people of the church remain largely ignorant of it. It is interesting that Muslims reported prophetic interface with the Spirit of Christ' before some of them converted to the Christian faith. It could arguably be claimed to be expected given they already are part of one of the great world monotheistic faiths.

Broadly it would seem warranted to encourage development of spiritual applied theology that has among its arsenal of practices those of the prophetic gift category. What I am not arguing for is a one size fits all quick fix solution that makes everyone explore its topoi. However, being part of the applied theological territory, and praxis on courses that particularly but not exclusively, use placements to form future leaders, would seem like a great opportunity for reflective practice. Encounters with church traditions that deliberately form the prophetic gift would offer much needed practical expert input often lacking in educational institutions.

Finally I would suggest recommendation of developing training materials (and relevant placements) that both lay theoretical and theological ground work, case studies and mentoring opportunities, to formulate nascent gifts to be of paramount importance to invest in the development of.

Chapter 9

Manifesto for the Prophetic Voice & Missions Futures

1.0 Précis

The creative contribution of this thesis is hopefully to have made the case for a renewed appreciation of the prophetic voice to discern *Missio Trinitatis*. I have sought to sound cautious welcome to such a development toward renewal. However, to just make the case is not to have created anything more than a debate. In order for the prophetic voice to be catalysed it would seem that some sort of manifesto for action is needed.

Toward this end it is my intention in this chapter to make an attempt to offer a provisional manifesto. Making it available for discussion dialectical debate may hopefully lead to some experiments toward contextualised application. In order to achieve this it means I will firstly, set out the basic terms of my provisional manifesto. Next discussion of implementation strategies will be nuanced. Finally critical conclusions will be drawn concerning steps that can be taken to operationalize this proposal.

2.0 Manifesto

The under-pinning for my research has been avowedly Newbiginian (See on chapter 1 et al.). His suggestion that:

- 1. God needed to be returned to** in order for intellectual powers to be restored has textured conversation (See on chapter 1)
- 2. That *Missio Dei* needs to be Trinitarian** in its founding conception has been developed in the light of *Missio Trinitatis* (See on chapter 6)
- 3. That a useful way for *Missio Trinitatis* to be rightly discerned** is for it to be derived from the appreciation of the prophetic voice to lead God's Mission (See on chapters 2, 5, 6, 7)

4. That Ecclesiology needs to be founded on the doctrine of social Trinity (See on chapters 1, 2, 7 and 8)

This leads to the primary proposition for my manifesto that:

“The church needs to renew its missional communities based on the fundamental insight of social Trinity to discover God’s mission by listening to the prophetic voice (See on chapters 2 and 6). In order for this voice to be heard and applied aright, it needs to take the insight that God communicates with his church today concerning his mission for each community seriously (See on chapters 5 and 7). In order for the church to fully apply what this voice communicates it must seek to incarnate amongst divinely identified lost communities, to body-forth kingdom-life based on grace and communal reconciliation that is acted out as welcome (See on chapter 2 and 6). The fivefold ministry styles iterated by Paul will be needed in order to catalyse such mission with the whole body of Christ,¹⁹⁸¹ using member’s diverse gifts to serve the world as the vehicle of Christ with the appeal to be, “reconciled to God” (See on chapters 2, 6, 7).

This proposal is sufficiently detailed to found a basic manifest toward action. The next step is to deconstruct it in order to understand what the manifesto requires, in order for it to be properly understood and applied.

2.1 Listening

The community that shares in the life cycle of social Trinity also needs to hear the sending voice of God’s Spirit, in order to discover others that God wishes to welcome to his family. This requires more than members with the gift of prophecy to learn how to hear the mystical voice. It also suggests that the whole community needs to be a listening spiritually aware receptive fellowship, in order to act on what has been revealed for the next missional movements. This means the community needs to be continually spiritually formed and stimulated to exist and live as a real fellowship, based on God’s

¹⁹⁸¹ Schnabel E. J., Paul the Missionary Realities, Strategies and Methods, Downers Grove: IVP Academic, 2008
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forgiveness and serving nature. Such a nature will hopefully be maintained by small groups that share life together.

2.2 Training & Worship that Welcomes the Voice

The prophetic voice is a real phenomenal affect measured by SPECT, PSI, Godhelmet, Sleep and Dream Studies and Precognitive Measures, to be included in the literature for consideration (See on chapter 3). At the most basic level the prophetic voice is demonstrated by precognition results as seemingly real to the base-line sensorium (See on chapters 5 and 6). Hence for those who seek qualification for allowance into the critical field of academic studies I have provided data with qualification and caution (See on chapters 5 and 6).

Hence further experimentation would seem warranted for results in seeking God's mission, for those who are willing consenting believers, toward such allowance. The ethos that underpins this thesis is very cautious about a forced inclusion into churches that would find the experience damaging, simply because it would lead to serious conflict with their theological ideologies. Hence I counsel extreme caution in using anything I have recorded as allowance for a heavy handed and draconian approach. A policy that seeks to spiritually form people in any way without their full informed consent is surely unethical.

Moreover, chapter 7 outlined the need for spiritual formation training and education. The importance of helping participants to intelligently, critically and reflectively engage is fundamental. In the light of my observations I recommend a cautious and sensitive exploration of catalization of the prophetic voice to grasp *Missio Trinitatis*.

Moreover, it is vital that experiments be introduced in smaller spiritual formation groups before more overt charismatic styles of worship become introduced to a larger worshipping community. However, it is plain from my research that the early church in Corinth welcomed missional spirituality as the appreciation of the prophetic voice into its worship services.¹⁹⁸² I propose that churches sensitively and cautiously experiment with a conversation with the prophetic voice, to discern God's mission and to increase intimate connection with social

¹⁹⁸² 1 Corinthians 14

Trinity for congregations. I would avow that this approach will aid fellowship and unity, whilst diversity and creativity are furthered.

2.3 Going-forth with Support

A community which models itself on social Trinity is the most likely to be open and vulnerable as a fellowship. Moreover, it will exhibit the fruit of gift love (AGAPE) and service in the way it behaves, to insiders and outsiders, to its Christian community. Forgiveness and reconciliation with God, among members and toward non-believers, will narrate the grace of God as its central hermeneutical behaviour pattern. It could offer plausible evidence of God's presence in the cosmos to hungry postmodern's.

Such communities will inevitably be better equipped to support and care for new converts and to nurture and feed those who are on the coal face, of reaching into new communities, identified by the prophetic voice. Hence when it seems that new mission has been revealed it is important to offer all the resources needed to support those who go out to establish new ventures. Hence the missional community needs to go-forth and support missional leaders that are seeking to lead new people to Christ. It will also need to support endeavours that seek to conceive of larger mission needs with social gospel and community engagement projects in politics, education, medicine etc.

2.4 Fivefold Leadership & Missional Gifts that Serve

The importance of the fivefold ministries' Apostle, Prophet, Evangelist, Pastor and Teacher have already been discussed. Each has its own insights and myopias. Frost and Hirsch have gone some way toward developing this thesis.¹⁹⁸³ However, I would criticise their ideas to some extent for limiting these ministries to a rather sociological outlook.¹⁹⁸⁴ However, notwithstanding this weakness I believe that it may be proposed that churches need:

¹⁹⁸³ Frost M. and Hirsch A., The Shape of Things to Come innovation and mission for the 21st-century church, Australia: Hendrickson Publishers, 2003

¹⁹⁸⁴ Their tendency to break the fivefold ministries' down into the sociological categories of Entrepreneur, Questioner, Recruiter, Humanizer and Systematizer seem to do some level of hermeneutical violence to the biblical text.

Apostolic planters: who keep on extending the Missio Trinitatis in founding new kinds of communities and churches that model social Trinity. This category also acts as a good gift-set to oversee churches and communities that have been or are being planted, offering oversight and insight to further growth and to maintain communities in unity and diversity.

Prophetic visionaries: that provide for the voice of God for mission and vision to keep the church on the cutting edge of Missio Trinitatis. Moreover, the cautious note of correction to protect the purity of the community's spiritual state needs to be carefully considered by community members.

Evangelistic activists: need to be allowed to use their gifts to mentor and equip whole communities to share faith at home and through the community. They need to be allowed to challenge the church to go out and share Christ looking for decisions to follow him. They will need to be a new breed of evangelist for postmodernity that recognises the need for pre-evangelism as well as more direct recruiting methods.

Pastoral carers: are vital to make sure that people are not treated like commodities or objects to be used by the more entrepreneurial leadership styles. Pastors foster and sensitize communities to become willing to serve others in love, and to forgive and forget differences that can cause conflict. They are also needed to remind the church that being a community means it is a place that accepts weakness and offers a safe place to care for, and develop, those who are vulnerable and in need of careful attention. If apostles plant new churches and oversee how this is undertaken, then pastors are waterers who seek to nourish and oversee communities so that they keep on growing in relationship to each other and the Godhead.

Teachers: will need to be far more than Cartesian rationalists that seek to systematize knowledge and beliefs. They will need to be spiritual theologians who know from personal experience how to develop people's spiritual theologies that can appreciate the God who speaks.

All of the above are vital to my provisional manifesto. Those who formally lead communities with a developed recognised gift will need to be able to know how to mentor and develop people in the

community, to use their gifts to forward the Missio Trinitatis. It will need promoting in their own mission contexts at work, home etc. This means that no part of the Christian community should reckon that it does not have its own active part to play in appreciating the prophetic voice, and following it for their own acts of service on behalf of Christ.

3.0 Implementation Strategies

There are many suggestions and averred strategies to launch new initiatives.¹⁹⁸⁵ In a very important way I would argue that I am not seeking to propose a new manifesto but a renewed emphasis on the importance of appreciating the prophetic voice, in order to discern Missio Trinitatis. Hence it is not as such an initiative as if it were, just another programme to be tested and later discarded, with then yet another following on ad infinitum. Rather I have argued for the phenomenological allowance of the prophetic voice back into the church now living in a post-Christian and postmodern context.

For this reason the word “Process” is far more advisable. I suggest that the prophetic voice is a fundamental doctrine of the Missio Trinitatis. It is therefore imperative for the missional church in order for it to remain engaged in the Missio Trinitatis. Hence I would like to consider some ranked ideas that might formulate an implementation strategy for communities seeking to renew their appreciation of the prophetic voice:

- **Conception** – in order for the prophetic voice to be appreciated, heard and listened to, the seeds need planting and nurturing to viable embryos by a training programme. The best way to do this may be to use some of the ideas in this study (the 4 steps for example) to help mentor people to hear the prophetic voice for themselves. The conception stage of such a process seeks to actively and sensitively engage with people in conversations, encouraging them to experiment with hearing God for themselves more intuitively. The ethos issues relating to careful application approaches to protect participants are taken for granted to be used at this stage.

¹⁹⁸⁵ The Cell church movement, the house church movement, explosion evangelism, DAWN etc.

- **Implantation** – just as the viable embryo needs to implant into the wall of the uterus, it is vital that the group experimenting are not exposed to negative experiences which could harm their journey. Hence the right type of people, as part of small experimental groups, needs careful measuring. If this measure is achieved then it will be possible for people that consist then, to be open about their own experiences, not being criticised and attacked because they are perceived to be a challenge. Hence such groups need to also maintain group confidentiality so as not to attract unwarranted criticism.

- **Uterine Development** – It is important to let those who are sharing this uterine journey to develop and grow. This means that growing confidence in learning to hear the prophetic voice positively and to obtain evidence that it has revealed God's plans for individuals in the group, including some suggestions for mission will be important to measure. Once group confidence seems to have reached a high level of interpersonal bonding, including a track record of trusting each other and the experiences God is giving to them, then it is a sign that the time to birth the missional prophetic voice is approaching to a broader forum.

- **Birth** – This is the phase when the community can plan to share some of its learning outside the group, possibly helping to form new small groups that might want to experiment as well. When this stage is reached it is important for those with the appropriate facilitator gifts, to pass on the DNA of this experience, to others it has identified as competent. They will normally be members who have seemed to most readily have listened to group members in the founding community. Evidence that others have been helped to naturally move on by their help will be a key sign to look for to appoint a facilitator to start another formation group of this style. At this stage the founding group may disassemble and form participants in other new groups seeking to spiritually form others.

- **Recycling** – this conceiving, implanting, uterine developing and birthing cycle needs to be repeated again

and again, as a process I would suggest. Many new spiritual formation groups may then learn to appreciate the prophetic voice as it points toward divine detection of the Missio Trinitatis.

Because process is the key facet of what has been briefly outlined above, it allows for an organic pregnancy metaphor to describe some of its compass. It seems obvious that small groups which appreciate and cultivate growth and experimentation are in view. Social Trinity can also work best in this service based organismic category. The idea that Missional Trinity, like expectant parents, share in the pregnant life of such developing foetal like communities, would seem like a wonderful parenting analogy to adopt.

4.0 Critical Conclusions

The future of mission in the west, or indeed in the rest of the world, is only going to meet the cosmic and eschatological telos of reunification of the whole of creation with social Trinity, if it appreciates the prophetic voice and acts on its motivation. In appendix 2 I offer an essay that illustrates something of the importance of this motivational evidence.

Mission futures are multi-nuanced by the complexity of the anthroposphere. Indeed God's manifest unification agenda, recorded in Ephesians 1:10, has the whole of creation in his design to reclaim. Hence I would assert that my provisional manifesto for change will create complex interactions with an infinitely complex social Trinity. The types of mission experiments and conversations could become immense. There will not be a one size fits all programme. Rather there needs to be communities that share in Missio Trinitatis's sending forth, to multiple segments of its creation to reclaim it for intimacy in the Trinitarian community. Hence the process of appreciating the prophetic voice remains fundamental to the Missio Trinitatis as much today, as it always has in order to discover the missionary God's mission. God has always been a missional deity acting in terms of economic Trinity. Hence gift-love and service need to define the types of fruit that each missional community bodies-forth.

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Appendices

Appendix 1.0

Sleep to Catalyse Prophetic/Intuitive Dreams/Visions

1.1

Thank You for Participating

Thank you for taking part in this research project. As you already know you have been instructed to have a spiritual advisor who is a mature Christian known to be balanced and a respected member of the Christian community you belong to. You have also received training concerning how to use the 4 steps in detail and to safeguard yourself by the critical realistic input of those who know you best.

Preamble

As suggested in the research literature concerning sleep and meditative states there is an exact correlation between Alpha Wave brain activity and REM sleep which is the same as that catalysed during meditation:

“Alpha ‘Almost Lulled; Present, Happy, Aware’ brainwaves most commonly occur when we are calm and relaxed, yet mentally alert. These brainwaves are also present during meditation, some forms of energy healing, and daydreaming.”

For the purposes of this exercise there will be a simple aim. That the subject who has undergone some extensive training in dream analysis, including some counselling, particularly focusses on dream states which struck the conscious waking self as potentially coming from beyond the self as a possible message from God. Training has been offered in the course on dream analysis but the simple suggestions that follow will aid you to remember the simplest approach to interpret what has been seen and heard in the dream state.

Dream Journal

The most important principle to the whole study for your own edification and for the purposes of keeping an empirical record keep at dated entry dream journal that describes the exact details, images, events and messages (verbalised) from the dream data. Do this as soon as you awake. When at a later point any

of the dream contents find some level of significant fulfilment in the waking world record the date of these in the journal and the exact circumstances and happenings – including what you think this meant for you.

Basic Suggestions for Dream Records & Interpretation

Recording Dreams

Do the following in your dream journal;

- Record the date
- Describe every detail and image in the order they appeared in the dream
- Take note of your feelings at each stage in the dream
- Take note exactly of anything said to you in the dream

Interpretation of Dreams

Here are a few reminders from what you learnt on the course:

- All interpretation belongs to God – so ask him to give you the interpretation including an evaluation of dream contents against Scripture to test their resonance with biblical revelation. If they seem out of resonance then take great care to not listen to all the contents
- Dreams are mostly symbolic rather than literal. I have found both to be true in my life actually, but I would agree the symbolic ones are more frequent. So interpreting dreams to me would be to listen to the Holy Spirit's voice over the images to see whether they are literal or symbolic – using the 4 steps
- Symbols come out of the life of the dreamer rather than out of a book on dream symbols. Interpretation of the symbol to the dreamer is easily addressed by asking "What does this symbol mean to me?" Is a vital question in order to get the meaning. For me to see a picture of my daughter in my dreams most certainly would have a different meaning for me than what someone else might try to impose on her meaning for them.
- The meaning of the dream is mostly speaking about current issues I am facing in my life. Dreams can be a means by which God helps issues he wants to resolve in a person's life.
- Dreams are diagnostic and positive when they come from the Lord. They are not to be taken as negative and destructive. Rather like a doctor diagnosing a condition of poor health the dream can do the same so that the Spirit's power might transform the dreamer into the likeness of Jesus, more fully.

- Identifying the key feelings, actions and then interpretations which a dream has revealed is a primary method to understand what the Holy Spirit might be revealing. It is the “Ah Hah” feeling that often makes sense of the meaning of a dream. The dreamer’s inner being needs to agree that it makes sense. The Christian’s new heart is joined to the Holy Spirit. It means that when the dreamer’s heart leaps and accepts an interpretation that this is the one it is likely to be right. This can be termed the Spirit agreeing with the Christian’s spirit that it is right.
- For the purposes of this study into revelatory personal dreams the most important data is the record of some fulfilment to a dream in the waking world of something previously unknown to the dreamer which then comes to reality as a fulfilment. Although other fulfilments may be suggested by the principles above it is this latter type of precognition with waking verification this study wants the participant to record.

4 Steps to Catalyse the Prophetic/Intuitive – 1.2

Thank You for Participating

Thank you for taking part in this research project. As you already know you have been instructed to have a spiritual advisor who is a mature Christian known to be balanced and a respected member of the Christian community you belong to. You have also received training concerning how to use the 4 steps in detail and to safeguard yourself by the critical realistic input of those who know you best.

Preamble

In order to engage with the 4 steps proposed as catalysts to appreciate the prophetic voice or intuitive spontaneous thoughts simply follow the simple guidelines that you have received training for:

Stillness/Meditation

Try some of the following steps to bring yourself to stillness and a meditative receptive state:

- Deep slow, diaphragmatic breathing is the key to all meditation. You will know when you are doing it properly by putting your hand on your stomach – if it rises slowing up and down then you are breathing in this way. Begin your session with prayer in a relaxed posture sitting down asking God to presence himself with you. Do this for a while until you feel yourself relax and your mind come to still not feeling obsessed with any thought. Rather just let yourself go into a relaxed state of mind.
- It can be useful with every outward breath to imagine any stress just flowing out with it. Saying words like peace, or Lord or Jesus with the outward breath can also bring the frontal lobes of the brain to decreased rational control.
- Listening to quiet and relaxing music can have the same affect, or looking at a picture or object that you find restful can do the same. So can recalling a peaceful nature scene you found relaxing.
- If you have anxieties or pressing tasks come to mind jot them down on a list and then tell yourself you have dealt with their memory for now and will give yourself permission to deal with them later.

- Another technique is to let troubling thoughts just blow by as if in a breeze without engaging them as you continue diaphragmatic breathing.
- Also relaxing each part of your body beginning at your toes and moving slowly to your neck and head, tensing and then releasing tension from your body can bring people to a relaxed still meditative state.
- Keep with these kinds of exercise and see which work best for you. Continue until you feel completely still in thought, emotional peace and a waiting readiness.

Look to Jesus

Scripture calls the Christian to look to Jesus as the primary pioneer of his or her faith and life. Just as Habakkuk and the biblical prophets looked to God for guidance and vision it is important for prayer and meditation to have this waiting posture. It makes it important not to come with a personal agenda to get God to act as you want him to, or to say what you want to hear. Rather look to Jesus in trust that he is more willing to give you his Spirit's revelation than a good earthly parent would do any more than seek the best gifts for their offspring. This step and the precious ones really need to be allowed to flow into each other in the process of meditative preparation.

Spontaneity

As spontaneous thoughts, ideas, flashes, pictures and feelings come intuitively to the mind at rest keep on going with the relaxation techniques. You may wish to record what comes in the journaling phase mentioned below. You may want to ask a question and await a reply in whatever way it comes. Go with this experience without trying to analyse it in any way for its duration. Once it has ended you can review what came. Just go with the flow. Practice makes perfect and those who have been engaged with this process for some time find it easier to reach their meditative ground level of AUB far quicker than novices – so to speak.

Journaling

You may find that engaging your analytical mind with the simple task of recording what comes actually shuts down its critical capacity for as long as you keep on using your meditation catalysts. You can make drawings of pictures. You can describe a scene as it unfolds. You can imagine yourself to be in a biblical scene with Jesus and seek to converse with him whilst resting in that

place. You may wish to even attempt a conversation and see what spontaneously comes. These are tried and tested approaches that many prophetically gifted people utilise and obtain results which at times give direct evidence that the God who knows the future can reveal something in advance which builds confidence that he is really one who is exterior to your conscious mind. Of course the aim is not to see the future per se, but these things can build confidence.

Make dated entries in your journal, and when things God has promised will come to pass regarding his will for your life, or at times for others (happens less often) then record the circumstances and exact details of what happened. Then you will have an empirical record of the phenomenology

Tongues to Catalyse Prophetic/Intuitive States – 1.3

Thank You for Participating

Thank you for taking part in this research project. As you already know you have been instructed to have a spiritual advisor who is a mature Christian known to be balanced and a respected member of the Christian community you belong to. You have also received training concerning how to use the 4 steps in detail and to safeguard yourself by the critical realistic input of those who know you best.

Preamble

This study is simple for the tongues practitioner to engage with. The participant is asked to speak or pray in tongues until they start to receive prophetic interpretation. It is preferred that the interpretation comes from the practitioner – hence they need to have both gifts.

Process and Recording of Findings

Keep a journal of any words of prophecy which tongues brings to you. Make sure you record dated entries with specific descriptions of what was revealed, including pictures, the process and order of what came to you etc.

This study is the most interested in you recording any fulfilments that came later after the revelation. Hence please make precise accurate dated records of what came as the fulfilment.

Appendix 2.0

Later MA Work on Spiritual Formation

Original Essay Question & Essay

“Critically evaluate those spiritual practices that are promoted within your own church or denomination. How far do these practices succeed in supporting and encouraging the missional imagination of both leaders and church members?”

Introduction

This essay will critically evaluate spiritual practices that are promoted within a Church that I minister to young people among, and also in my emerging youth and family ministry - NOYAM. It will also include a brief discussion of the practices of a mission youth project called the SNP. These “Spiritual practices” will be considered relating to their success in supporting and encouraging the missional imagination of leaders and church members; including mission team members. In order to facilitate this process the Baptist church will be considered first. Next, NOYAM’s mission will be discussed. Finally SNP’s practices will be reviewed. In each instance the central criteria for critically evaluating the success of the spiritual practices will be set against the degree to which they seem to have led to missional imagination among members, and team members; including actual mission ventures which have been launched as a result.

The Evangelical Church

My engagement in youth mission, and ministry, at the Evangelica Church (WBC) has been for about three years. During this time opportunities have arisen to directly input ideas to help members, and leaders, to explore some new spiritual practices. Among these was a spiritual formation course that aimed to combine insights from the Benedictine Lectio Divina (c. 5th Century CE)¹⁹⁸⁶ and a course entitled, “How to Hear God’s Voice.”¹⁹⁸⁷ In terms of Lectio Divina the process of slower contemplative reading of Scripture was emphasized in tandem with an emphasis on hearing God’s voice through Scripture, as well as on a more spontaneous and intuitive level.¹⁹⁸⁸

Lectio Divina¹⁹⁸⁹ was a good medium to help individuals to become centred on more deeply engaging their whole selves in the process of listening to Scripture, on a more personal level, in relation to the compass of their lives. The Latin terms Lectio, meditatio, oratio and contemplatio were not used, but the essential concepts were practiced. Particularly at the point of contemplatio the participants were encouraged to let go of their own thought processes and, to

¹⁹⁸⁶ Polan, 2003, pp. 198-206

¹⁹⁸⁷ Virkler, 2005, Chapter 2

¹⁹⁸⁸ Wagner, 2006, p.21

¹⁹⁸⁹ Polan, 2003, pp. 198-206

rather, let God speak to them on a deeper level; appropriated as spontaneous intuitions.¹⁹⁹⁰

Jersak,¹⁹⁹¹ Nelstrop et al,¹⁹⁹² De Waal,¹⁹⁹³ Virkler,¹⁹⁹⁴ Huggett,¹⁹⁹⁵ Payne,¹⁹⁹⁶ Johnson¹⁹⁹⁷ and Foster,¹⁹⁹⁸ critically comment on the importance of seeking to hear God through spontaneous intuitions and inner sensations of this type. Participants were encouraged to journal the results of what came to them in order to weigh things up later. Most participants felt that God had spoken to them very directly and personally as the course progressed. Given that all of the participants were on the church leadership team it was an important step forward to help them lead the church to a potentially deeper connection with the God who speaks.¹⁹⁹⁹ They were encouraged to put these practices into effect over the next months as the course continued.

The missional results seemed very interesting given that the course had focussed on the Spirit's inner presence (in the subject), and on his role to facilitate missional imagination, in order to discover Christ's continuing mission. Davis Hugh's comments on the importance of the Spirit's mission:

¹⁹⁹⁰ Simpson, 2009, pp. 100, 101

¹⁹⁹¹ Jersak, 2006, p.61

¹⁹⁹² Nelstrop, 2009, p. 102

¹⁹⁹³ De Waal, 1996, Chapter 5

¹⁹⁹⁴ Virkler, 2005, Chapter 2

¹⁹⁹⁵ Huggett, 1986, Chapter 1

¹⁹⁹⁶ Payne, 1996, Chapter 5

¹⁹⁹⁷ Johnson, 1995, pp. 316-320

¹⁹⁹⁸ Foster Charles, Chapter 2

¹⁹⁹⁹ Bockmuehl, 1990, pp.1-10

“The Spirit’s work is never apart from the mystery of Christ, but has its own content and integrity. Without some attention to the Spirit’s mission, indeed, we cripple the climax of the missio Christi by ignoring the ascended and glorified Christ as the Spirit-sender, and by reducing the second coming to merely mythical status, with little or no connection to the Spirit-guided history lying between the Ascension and the Parousia.”²⁰⁰⁰

Participants seemed to understand the vital role of sensing the Spirit in order to continue the Missio Christi. One direct idea which seemed to spring from this course was the sense that in order to do mission it was important to grasp what God’s mission for the church was. Given that Missio Dei (God’s mission) needs to be the central focus of Christian mission, according to Newbigin, it seemed like a vital insight for a church to grasp in order to engage in mission.²⁰⁰¹ Arguably the church of Modernism has been too engrossed in creating its own strategies for mission rather than seeking the Mission of the Godhead;²⁰⁰² this is essentially at the heart of Newbigin’s and Davis Hugh’s theses.²⁰⁰³ Springing from this insight some new missional ideas have been explored and several have been successfully implemented at the church.

Two examples are, firstly, the church opened its doors on a Saturday afternoon, during the market times, offering craft activities for children whilst families shopped. Quite a few families utilised this service and some have been coming regularly since; whenever this is

²⁰⁰⁰ Holder, 2011, p. 212

²⁰⁰¹ Newbigin, 1995, Chapters 4-6

²⁰⁰² Newbigin, 1995, Chapters 4-6

²⁰⁰³ Holder, 2011, p. 212

offered. Parents have been staying with their children in the church for the hour rather than shopping, as well. Some of these parents have also started to come to the Missional Toddler's Group which began around the same time. Secondly, a food bank was launched in partnership with other churches to meet the needs of poorer families in the Kidlington district.²⁰⁰⁴ A number of families have been enjoying the services of this missional venture because of the stresses caused on their finances by the current recession.

Moreover, another crucial factor toward mission impetus seems to be related to the senior Minister of the church. He seeks to equip members to do ministry by encouraging new spiritual practices exemplified by the course he asked me to teach (mentioned above), as well as encouraging members, and leaders on the church team, to try out new ventures. It may be argued that this is in itself a spiritual practice, based on exercising the spiritual propensities of the fivefold ministries discussed by Frost and Hirsch,²⁰⁰⁵ and highlighted in Ephesians.²⁰⁰⁶

Furthermore, comparing this idea with ancient Monastic practices, the activities of monks were just as much part of the round of sacramental life as their devotions were.²⁰⁰⁷ Spiritual devotion came to be viewed, as all of life could, being an act of worship and spiritual dialogue with God; as he could be said to work through his

²⁰⁰⁴ The Kidlington Food bank is run from Kidlington Baptist Church

²⁰⁰⁵ Frost & Hirsch, 2003, pp. 174, 175

²⁰⁰⁶ Ephesians 4:1-12

²⁰⁰⁷ Shelly, 2008, pp. 119-123; Chadwick, 1985, pp. 179, 182, 252-253, 273;

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missional people.²⁰⁰⁸ The Celtic saints are a significant testament to the combination of spiritual practices leading to missional imagination and praxis.²⁰⁰⁹ The church minister's spiritual gift as an equipper and encourager, for works of service, may be considered a spiritual practice in these terms.²⁰¹⁰ One good reason for stating this is because he engages in retreats at which he seeks to engage with God to find new direction for ministry and impetus toward mission. These retreats have been hosted by a Benedictine styled Monastic community.

He also considers that life itself is really a kind of lived out prayer. Paul speaks of Christians as Ambassadors for Christ; through whom God is directly making his appeal, "Be Reconciled to God".²⁰¹¹ In order for God to make an appeal through his people it would seem that he would need to be perceived by the deeper inner selves of these people as a communicative deity.²⁰¹² Paul spoke of praying constantly,²⁰¹³ it would seem that life's activities find their energy source by the connections partly facilitated by spiritual practices in his epistemology,²⁰¹⁴ as a kind of prayer in action, the present writer takes this view of all of his activities.

²⁰⁰⁸ McGinn, Teresa of Avila, The Interior Castle, 2006, pp.451-459;

²⁰⁰⁹ Foster Richard, Celebration of Discipline, 1999, p. 43; St Anthony lived prayer as a complete way of life in every respect, Foster Richard, Streams of Living Water, 1999, pp. 25-31

²⁰¹⁰ Wagner, 1987, Chapter 7; Dunn, 1995, Chapter 4

²⁰¹¹ 2 Corinthians 5:16-22

²⁰¹² Johnson, 1995, pp. 316-320; Foster Charles, wired for God? 2010, Chapter 1; Barth, 2003, p. 11

²⁰¹³ 1 Thessalonians 5:17

²⁰¹⁴ Murray, 2002, pp. 36, 37

Indeed it has been mentioned more than once at church that the words ought to be written over the church doors, for people to see as they leave, “Now is the time to worship”. The concept iterated behind this saying is that all of life should be an act of worship, that it is all part of a set of Christian spiritual practices. This would seem to be a good example of how the church is being shaped by new ways of envisaging spiritual practices which encourage missional imagination.

It might be added that Evangelical history indicates an activist spiritual discipline in similar vein; as people have engaged in mission and social gospel over the years.²⁰¹⁵ Consider Hayden’s comments concerning Carey, and the missional impetus, that made spiritual life for Evangelicals transcend just what happened in the church building, or its more strictly defined spiritual life during the 19th century:

“There was a new engagement [in the 19th century] with the problems which faced communities around the world as well as at home. Carey appalled by the custom of widow burning in India; Grigg and Rodney unable to accept the conditions for black people in Sierra Leone; . . . [this demonstrated] the Baptist consciousness for liberty, physical and spiritual, personal and political, at home and abroad.”²⁰¹⁶

The well-known Evangelical values for social engagement seem to have always been far more than just sentimental. Indeed Hayden demonstrates the relationship of Carey’s et al, passionate engagement in mission; being conceived to be as much a part of

²⁰¹⁵ Parsons Gerald, 1997, pp. 69, 78, 216, 217

²⁰¹⁶ Hayden, 1990, pp. 107 - 109

Evangelical spiritual practice as their prayer lives, or devotional activities were.²⁰¹⁷ It would seem that Baptist history demonstrates spiritual practice as active engagement through social gospel as part of its spiritual practices for people to engage in.²⁰¹⁸

The church partakes richly in this heritage. What is interesting to speculate on concerns what traditional Baptist spiritual practices do to encourage missional imagination?

Traditional Evangelical Spiritual Practices and Missional Imagination

Traditional Evangelical spirituality has been very much tied to the reality that many of their churches are found in villages.²⁰¹⁹ This village incarnation is important to understand in terms of the Evangelical spiritual persona, and in terms of the church as it is in a village. This persona seems to be conditioned by a limiting parochialism. What is meant by this statement?

English village life has often been described as parochial in nature.²⁰²⁰ Village people can tend to limit the orbit of their sense of life to the parochial setting.²⁰²¹ Life can be very much just what

²⁰¹⁷ Hayden, 1990, pp. 107 - 109

²⁰¹⁸ Parsons Gerald, 1997, pp. 69, 78, 216, 217

²⁰¹⁹ Ditchfield P. H., English Villages, GB: EBook#9197, 2006, Introduction

²⁰²⁰ Ditchfield P. H., English Villages, GB: EBook#9197, 2006, Introduction

²⁰²¹ In my work with village church people on the East Coast of Britain, Wootton, it was evident that life was very much defined by church members by focussing on the life of
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happens in the village church or community; even in this television and internet age. This can make it difficult to embrace a more universal spiritual dimension to how mission is conceived as bigger than the village's life.²⁰²² It can be difficult for people who conceive of their church life, in the village landscape, to grasp the cosmic dimension of a Kingdom missional theology; described so majestically by Newbigin embracing the whole cosmos, and every part of secular society; as the scope of its reclamation agenda.

Hence the vision of the village church might be "How can we get involved in the village fete this year?" Rather than, "How can we make sure every person in the village has a chance to hear the gospel?" Sociological factors play a large part in this sub-cultural parochialism.²⁰²³ Spiritual practices at the church that encourage missional imagination have needed to be processed with a due recognition of factors that need to be taken into account in order to successfully influence Evangelical village churches.

One means of describing the Baptist village church is to view it as a family affair.²⁰²⁴ The Archbishop's Missioner, Steven Croft,

church members and village people. It was a well-known fact that new Ministers were not readily accepted for years in this village. This was part of our experience in ministry there.
37 Life in East Anglian villages was very much centred on inter-breeding among closer family members and cousins. Some notable genetic degenerative diseases are studied in this area as there is a high incidence for research purposes. There is an evident social inward focus that limits views to extended family concerns which do not seem to embrace a more global dimension outside village life. This is based on observations I made whilst in ministry in Norfolk and Suffolk 2002-2007.

38 This is a deduction based on Stratification theory, Haralambos & Holborn, 2008, Chapter 1

39 This observation seems to run true for WBC, as the key leaders are all longer standing family members

discusses this phenomenon in the light of the Minister acting as Chaplain to the local ruling family dynasties. Family churches consist mostly of 50 members or less and hence they tend to be dynastically controlled.²⁰²⁵

These families have normally sat on the church leadership team for years. It is them that act as “Gatekeepers” making sure that the church maintains the status quo.²⁰²⁶ New people, including new Ministers, are vetted very closely. The Minister as Chaplain to these families has to win their support by making sure that he or she meets their requirements for personal ministry; to suite them.

Hence little change seems to be allowed to happen. Mission, including new spiritual practices, is not normally welcomed. The Minister can quite literally lose his job if he does not tow-the-line; according to the ruling dynasties requirements. New people will soon be side lined, or screened out,²⁰²⁷ if they do not fit the profile that complies with the families’ desire to maintain the status quo.²⁰²⁸ 40% of churches in the villages around Britain have 50 members or less.²⁰²⁹ Hence sociologically they are family run affairs. They seem to fit the family dynasty profile very closely.²⁰³⁰ How can missional imagination be stimulated in such circumstances; given the tendency

²⁰²⁵ Croft, 2007, p. 52

²⁰²⁶ Croft, 2007, p. 50

²⁰²⁷ Croft, 2007, p. 50

²⁰²⁸ Croft, 2007, p. 50

²⁰²⁹ Croft, 2007, pp. 50-52

²⁰³⁰ Croft, 2007, pp.50-52

toward maintaining the spiritual status quo as much as the environmental status quo?

The church has needed careful handling by the relatively new minister, of four years, and by myself, as a new contributor to the mission of the church in a more limited fashion. I have been far less effective than the minister in negotiating this territory. It has been important to win the ruling dynasties support (sociologically speaking). Mostly this has been done quite successfully by the senior Minister (just mentioned). What spiritual practices have been utilised to do this?

It seems a common strategy for successful transitioning of established churches of this size to help the group touch base with its original roots and reason for being in terms of its vision.²⁰³¹ In the case of the church this has as much to do with the Evangelical spiritual heritage as it has to do with the churches presence in the town; as a non-conforming missional church from the 19th century.²⁰³² One of the strategies the Minister used, at my suggestion, was to seek missional impetus by reference to original spiritual passions that gave life to the church when it was planted originally; and in the years since. This strategy was engaged with one of the crucial insights

²⁰³¹ Croft, 2007, pp.167-170

²⁰³² <http://www.woodstockbaptistchurch.org.uk/?&font=>, 17:16, 16/03/2011

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being that the church had always had a strong children's ministry and love for young people.²⁰³³

The church had worked at spiritually shaping young lives through a missional Sunday school; with surrounding unchurched families in the past. Remembering this older spiritual practice has led to the maintenance of the existing Sunday school with new gusto. It has also produced a special youth bible study time that meets in the local coffee shop, by arrangement, over the road from the church. Moreover, young people have been encouraged to plan services for themselves once every eight weeks, including doing the worship, the sound system, prayers, offerings and preaching.

These changes demonstrate the power of good leadership which helps members and the ruling dynasty, to embrace former spiritual passions. In this case young people have been enabled by preaching, and leading services, to have a vision for broader mission service at other churches as well.

One example is a young man of eighteen years old who is currently doing a gap year as youth leader at another church working as their missional youth worker. He is due to go next to Lebanon to serve with a BMS²⁰³⁴ centre there. His passion may be said to have come from the spiritual practice of preparing sermons, leading

²⁰³³This was talked about more than once in Members meetings I was present at and it lead to some real enthusiasm to let young people lead some worship services themselves with adult supervision which I was given the job to do.

²⁰³⁴ Baptist Missionary Society

worships and engaging in other projects that have helped shape younger people spiritually; all of which have involved engaging in spiritual practices. He is among several younger and older members who have been spiritually engaged that have had their missional imaginations encouraged as a result.

Moreover, the preaching of the Bible has always been at the heart of the Baptist churches embrace of the Holiness tradition.²⁰³⁵ The quiet hour, that is idealized as the way to begin each day, has become part of some of the young people's lives who have been influenced by the church and NOYAM. It may be argued that this central practice has led to enhancing some of the young people's missional imaginations as well.

Another example is a young man who was initially encouraged by taking part in leading worship who has now moved on to teach the Bible at our NOYAM groups. He is also doing a gap year with a missional para-church ministry in Bicester. He seems to trace much of his growing confidence to being given opportunities to meaningfully engage in leading worship and preaching at the church. It would be accurate to comment that his missional imagination has been stimulated by engaging in leading spiritual practices in a way that has encouraged him to develop his teaching gift as he has been given opportunity to exercise it in NOYAM.

²⁰³⁵ Hayden, 1990, Chapter 5
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In terms of critical evaluation of the role of spiritual practices, and their place in stimulating the missional imagination of the church members, it would seem that winning the ruling dynasty to rediscover some of its original spiritual passions has led to some new missional impetus. The next steps might be to put some other newer members, who are spiritually engaged with some of the spiritual disciplines, into leadership positions; to facilitate longer term changes.

There is some evidence that this is happening already as one new family have taken on leadership roles at the church. They seem to be very much engaged in traditional Evangelical practices like preaching and teaching. They also were shaped to some extent by the course the writer delivered (discussed above). They seem very passionate with a sense of Missio Dei; driven to a large extent with a vision of Missio Christi and Missio Pneuma; which is related to a Trinitarian view of God's mission; evidenced by comments they have made.

(NOYAM)

NOYAM's present group of young people are being served to some extent by its previous group who have moved on to embrace a passion for Missio Dei. One of the former group's members now leads the present group by teaching them and offering pastoral support. He was shaped to a large extent by a similar longer term set of courses conceived in similar fashion to the Lectio Divina approach utilised at the church (See above). A significant turning point in his life

was when he attended Soul Survivor “Week B” in 2007.²⁰³⁶ The combination of preached narrative style sermons, contemporary music and times of ministry, that encouraged young people to open their hearts to the presence of the Holy Spirit brought significant change into his life as well. He has related well to what NOYAM taught about needing to find God on a more contemplative intuitive level in his inner being. The changes in his life have been very marked and he is a good example of what happens when a person seeks to be shaped by the holiness of God.²⁰³⁷

At Present NOYAM has been completing Francis’s version²⁰³⁸ of Personality Profiling, helping present leaders and attendees to understand how their personality types might shape their behaviour and expectations, and how they can equip them to understand their relationships with each other. Alongside this approach a character development course has been running. It is structured around participants developing the so called “Fruit of the Spirit”²⁰³⁹ spoken of by Paul.

They are being encouraged to examine their lives seeking the Spirit’s ability for them to develop new ways of responding to life’s challenges. The inspiration for this has come to some degree from

²⁰³⁶ Soul Survivor has three major youth events each year with about 30,000 young people attending.

²⁰³⁷ See on foster’s discussion of the value of the Holiness tradition, Foster Richard, Streams of Living Water, 1999, Chapter 3

²⁰³⁸ Francis, 2005, Introduction; See also Myers, 1995, Introduction

²⁰³⁹ Galatians 5:22-24

the Ignatian Examen.²⁰⁴⁰ Participants are encouraged to keep a journal of the things that they want to improve on. For instance, one of them wants to become more patient with her younger brother. The combination of becoming more self-aware of her need to become more patient, including awareness of some of the reasons why she finds it difficult to be so, are combined with a prayerful attitude seeking the Spirit's ability to help her grow in patience. Perhaps this is one way that young people are seeking the "Still small voice" described by Jacobs.²⁰⁴¹ Missional imagination has been stimulated in this case by seeking to model Christ to the younger brother mentioned above.

Moreover, the group's current attendees have two very gifted worship leaders. They are brother and sister. They have been encouraged to lead NOYAM participants in a more in depth style of worship, employing contemporary worship music which is particularly focussed on expressing emotions toward God; expressing desires for a more intimate relationship with him. This spiritual practice has led to some real evidence of a deeper desire for an intimate relationship with God. One of the group member's has been asking others to pray for her older brother who is going through some difficulties. She is seeking to offer sensitive ministry to him at home, which is in itself evidence of taking her faith seriously in her home environment.

²⁰⁴⁰ McGinn, 2006, pp.353-356

²⁰⁴¹ Jacobs, 2001, p. 7

Missional imagination has also been stimulated for one of the NOYAM worship leaders to the extent that he has launched a Christian Union at his “A” level college. It is a Union with a difference. Rather than seeking to just get Christians to attend he has already got at least ten non-Christian young people attending; with the aim to help them embrace faith in Christ. The book of Acts demonstrates that “boldness” to continue in mission came out of times of worship.²⁰⁴² It is contended that this has been demonstrated by the present case with the Christian Union. Worship practices have stimulated a deeper connection with the Missio Pnuma leading to this young man’s “bold” endeavour. Young people who attend this Union regularly are asking questions pertinent to exploring faith issues. Evidence for this has been obtained by the present writer attending the Union.

NOYAM has also utilised the approach of praying using the Scriptures. This is another ancient practice.²⁰⁴³ Westermann comments how the psalms have been used because of their ability to transcend historical circumstances expressing the deeper needs true to every age:

“. . . the psalms transcend the differences, because they retain those fundamental aspects of man’s appeal to God which remain constant over all boundaries and through all changes in patterns of prayer.”²⁰⁴⁴

²⁰⁴² Acts 4:23-31

²⁰⁴³ Essentially this is what the Benedictines launched out by doing which led to *Lectio Divina*, Shelly, 2008, pp. 119-123; Chadwick, 1985, pp. 179, 182, 252-253, 273;

²⁰⁴⁴ Westerman, 1989, p. 1

During times of worship, particularly Psalms, and other meditative Scripture is read being prayed through. This has proved very helpful to participants as it has aided them to hear God's voice, as it were, in the context of a more musical emotional expression of devotion to him. This, too, seems to have stimulated a greater understanding of the message Scripture presents, not just as an intellectual exercise but as more deeply related to the inner self.

One example of how this has stimulated imagination is that group members have introduced non-Christian friends to worship music based around Scripture themes. A key expression of this has been that they have invited their friends to a Missional Music Ministry called "Life Songs" which seeks to share Christ through contemporary Christian Rock music, and other genres. It has upwards of 50 young people attending this event, some of which are not Christians.

NOYAM and SNP

NOYAM has led to another interesting development which has grown to some extent out of its spiritual practices. At the heart of NOYAM's ethos is the concept of "Soul Friendship."²⁰⁴⁵ The leaders and attendees do not really see themselves as different to each other. A family atmosphere is at the heart of the community. To a

²⁰⁴⁵ Leech Kenneth, Soul Friendship, Harrisburg: Morehouse Publishing, 2001, Introduction; For comments on a more Johannine sense of the soul, Sanford, 1993, p. 391
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large extent the view is promoted that God is best described as a Trinitarian Family²⁰⁴⁶; that welcomes all into its loving embrace. Hence members are encouraged to treat each other as brothers and sisters.

In itself, this is part of the concept of “Soul Friendship”, as group members have cared for each other in some very sensitive ways that show they are more than acquaintances. Missional imagination has been stimulated as a result with the idea to launch a more socially related mission called SNP.

SNP has been running for two years now. It was begun by NOYAM’s former group members who moved on to formulate this as their own mission expression. Now in its second year SNP has some of the present NOYAM attendees going to it inviting their friends, into what they can see as a kind of missional social evangelism. Hence two of the young people who became Christians through NOYAM in 2010 invited their siblings to SNP. At least one of them sees this as a means of introducing her sibling to the Christian faith. “Soul Friendship” is something which NOYAM and SNP model, rather than define as a spiritual practice, but it is a well understood value which group members cherish. Missional imagination has been stimulated by this most basic of spiritual practices.

²⁰⁴⁶ Holmes Peter R., Trinity in Human Community, London: Paternoster, 2006; Moltmann, 2001, pp. 276-303; Fiddes, 2000, Introduction

NOYAM and SNP have only partially reached all of the youth in its target category, by the ways it has sought to stimulate missional imagination through its spiritual practices. In order to reach a larger constituency of postmodern young people it will probably need the existing youth in the group to practice “Soul friendship” to their broader secular peer groups. This still proves hard for most of them as they fear some level of persecution if they are too forthright about their faith. It is not clear how to overcome this hurdle at the moment. The practice of offering a deeper level of friendship to some receptive peers may be part of the answer.

Conclusions

This essay has sought to demonstrate the importance of some Spiritual practices which have led to stimulating missional imagination at WBC, NOYAM and SNP. It has demonstrated that concepts deriving from the ancient practices of the Ignatian Examen, Lectio Divina and some level of Christian Mystical intuitions do have a vital role to play in encouraging missional imagination.

Praying through Scripture, worship music aimed at developing intimacy with God and “Soul Friendship”, have also been part of the process which has stimulated this imagination. Primary to this process has been the importance of discovering the God who may be said to speak on a deeper more intuitive level; to the inner person. It has been recognised by the church, NOYAM and SNP participant’s that in order to engage in Missio Dei, it is vital to perceive the

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communicated revelations that come from Christ by the Missio Pneuma.

It is the contention of this paper that Missio Dei cannot be realised in its cosmic compass to reclaim every place and space for God's Kingdom unless the Spirit of Jesus²⁰⁴⁷ is allowed to speak to the deeper reaches of the human psyche. Mission imagined in any other way seen as people creating strategies to win people to Christ, as a rational or humanistic endeavour, must surely be out of keeping with the missiology conceived by Newbigin.²⁰⁴⁸

It appears that there is still a lot of new learning to be engaged in, so that the groups mentioned in this study, might be encouraged to go deeper in their relationship with God through their practices. It seems that some of them are on the edge of something more significant given that this paper has highlighted evidence that this is indeed happening. Missional imagination seems to be evident in the process of stimulation of more intuitive connections with the Holy Spirit among those discussed. There seems to be a significant relationship between the depth of a person's relationship with God and their missional engagement in everyday life with lost communities as the evidence has sought to highlight.

²⁰⁴⁷ The book of Acts demonstrates that it was the Spirit of Jesus' that led the mission of the nascent community, See on Acts 16:6-10

²⁰⁴⁸ Newbigin, 1995, Chapters 4-6

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