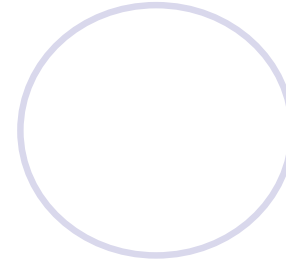
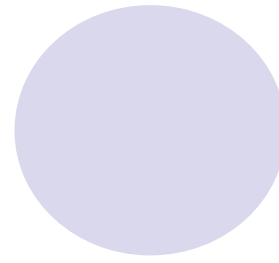
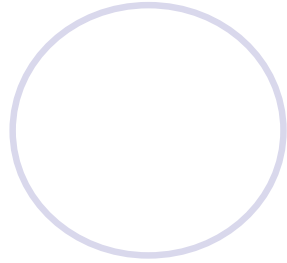
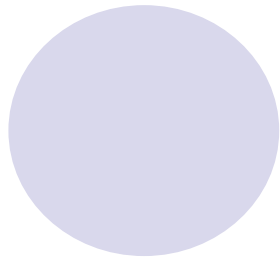


CHARLES STURT

U N I V E R S I T Y



Australian Centre for
Christianity and Culture



The Ferguson Lecture 2007

James Haire

Friday, 3 August 2007, 7.00 pm

St David's Presbyterian Church,

Khyber Pass, Auckland, New Zealand

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Should we do it in public? : Public Theology in the Asia-Pacific Region

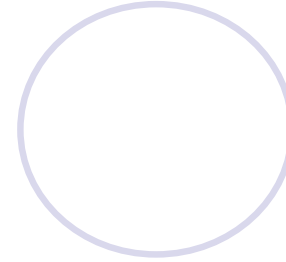
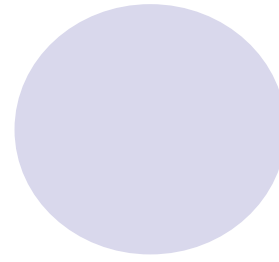
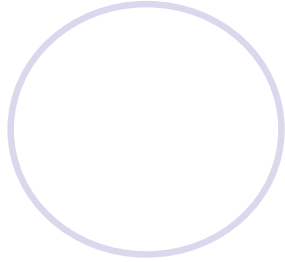
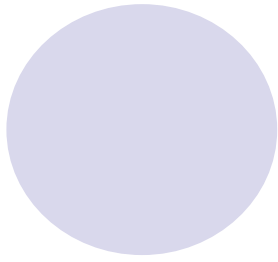
James Haire

Friday, 3 August 2007, 7.00 pm

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1.



The *first* issue that this lecture considers is the question of the privatisation of Christian faith in Western societies, in particular in Australasia. This partially relates to marginalisation, and yet is more complex, because of the vast amount of community service provided by the Christian Church and by para-church organisations. Thus, in our societies in Australasia, there is a de facto community public theology. Or is it a real public theology?



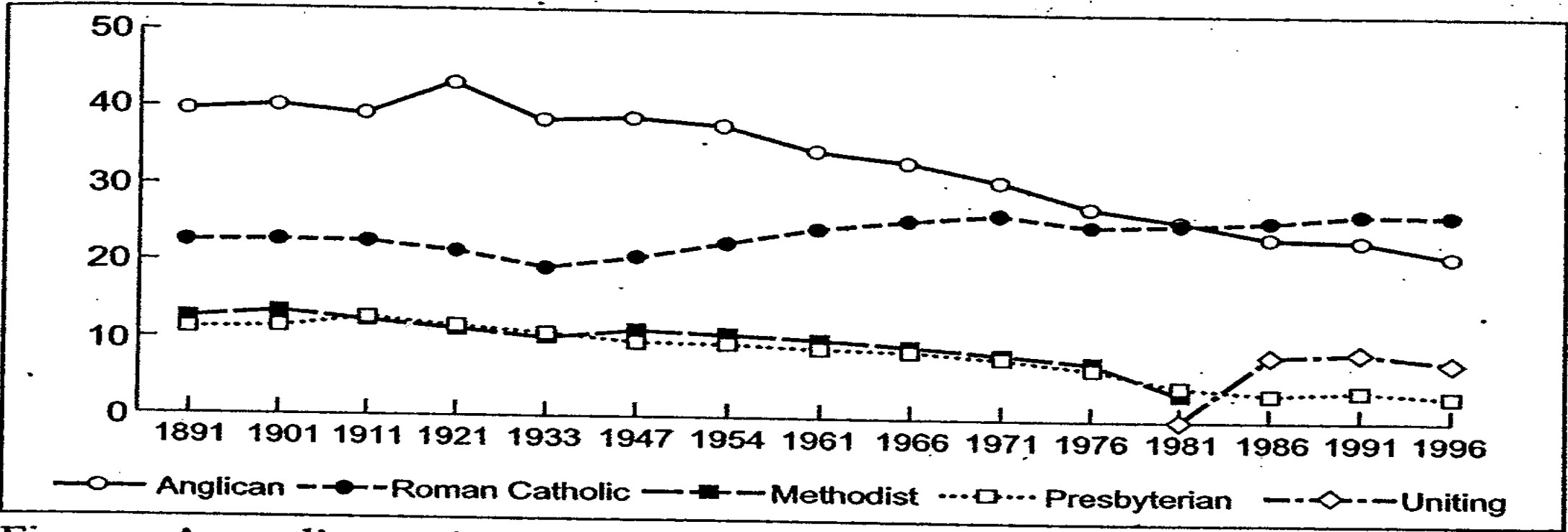
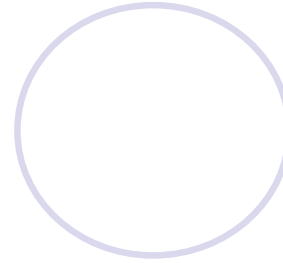
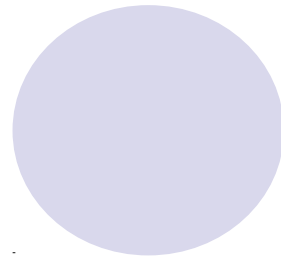
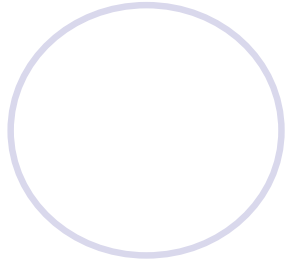
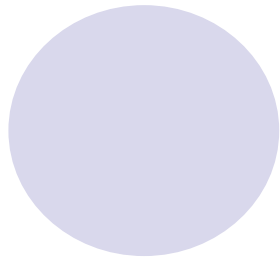


Fig. 3. Australia: major denominations as a percentage of all religious affiliates, 1891–1996. (Source: I. Breward, *A History of the Australian Churches*, Sydney, 1993, p. 235. With the permission of the author.)

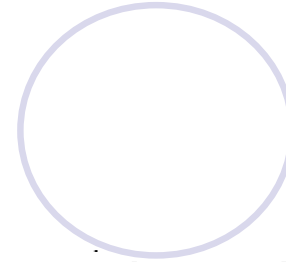
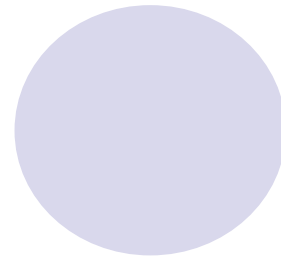
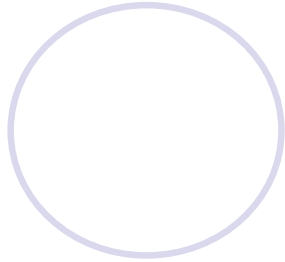
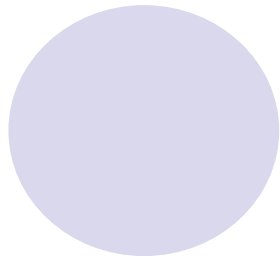


Table 3. Australian weekly attendance at church compared to religious identification

	No. of people (Census)	Attendance in an average week (NCLS/CCLS)	Per cent attending of people identifying (%)
Anglican	3,909,324	181,500	5
Baptist	295,178	103,800	35
Brethren	22,063	12,000	54
Catholic	4,798,950	875,000	18
Congregational	6,186	1,700	27
Church of the Nazarene	1,619	1,200	74
Churches of Christ	75,023	42,000	56
Lutheran	249,989	44,100	18
Pentecostal	174,720	183,000	105
Presbyterian & Reformed	675,534	43,200	6
Salvation Army	74,145	30,100	41
Seventh-day Adventist	52,655	35,500	67
Uniting	1,334,917	142,900	11
Wesleyan Methodist	3,700	4,100	111

Source: 1996 National Church Life Survey, 1996 Catholic Church Life Survey, and 1996 Census of Population and Housing.

Note: 'Pentecostal' includes estimates for non-participating Pentecostal denominations.



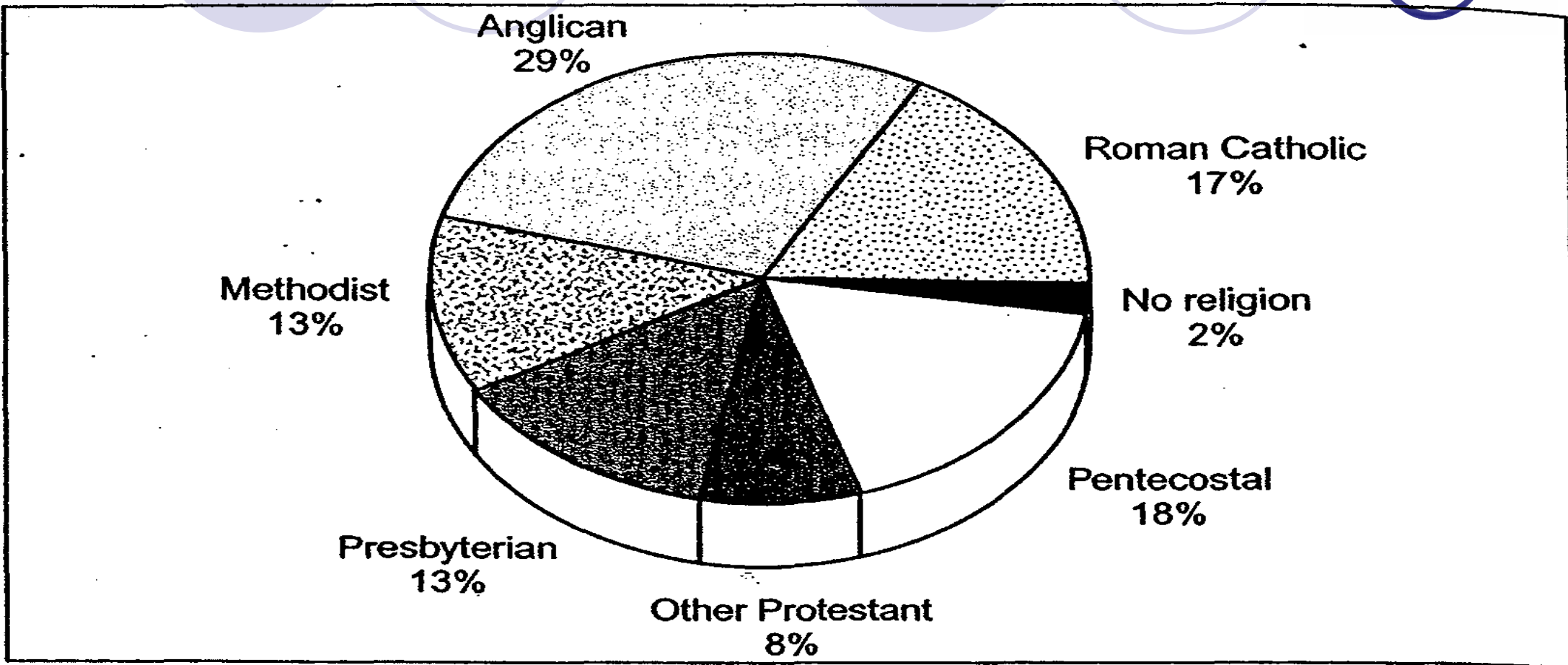
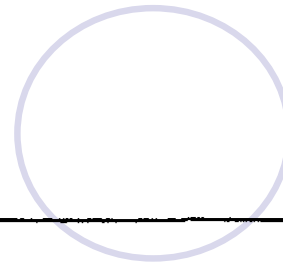
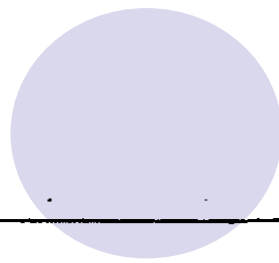
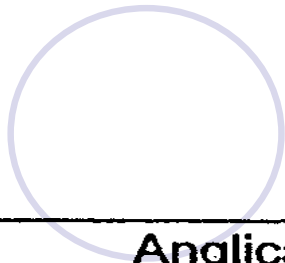
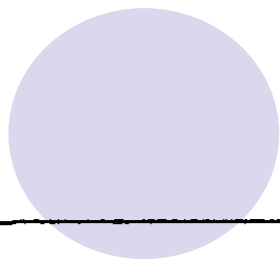


Fig. 1. Australia: origins of Pentecostal affiliates. (Source: T. Blombery and P. Hughes, *Faith Without the Church*, Melbourne, 1993, p. 40. With the permission of P. Hughes.)



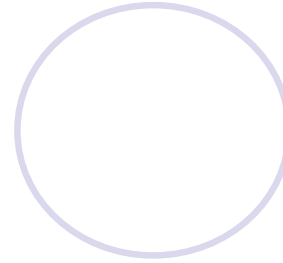
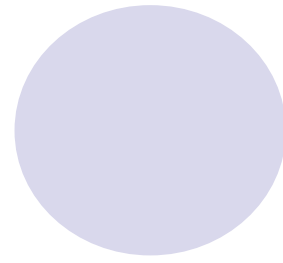
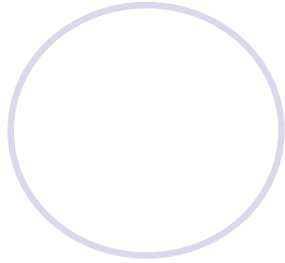
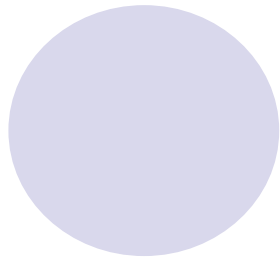
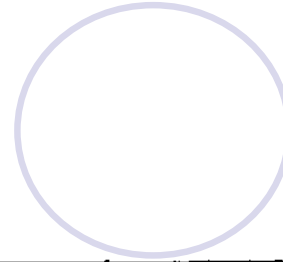
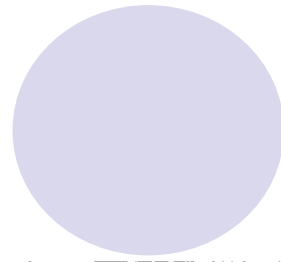
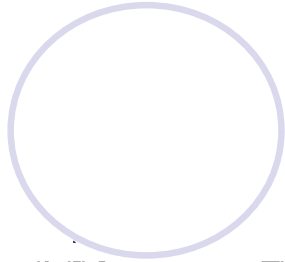
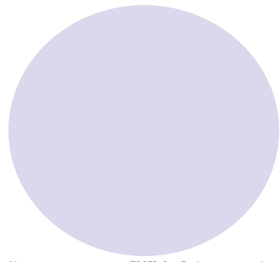


Table 2. *Australia: the religious 'nones'. Non-church categories in Australian Census 1911–86*

Year	No Religion		Not Stated		Population
	Persons	%	Persons	%	
1911	16,668	0.4	119,117	2.67	4,455,005
1921	28,932	0.5	92,258	1.70	5,435,734
1933	15,417	0.2	848,948	12.80	6,629,839
1947	26,328	0.4	824,824	10.88	7,579,358
1954	23,684	0.2	855,819	9.52	8,986,530
1961	37,550	0.4	1,102,929	10.50	10,508,186
1966	96,104	0.8	1,159,474	10.00	11,550,462
1971	855,676	6.7	781,247	6.10	12,755,639
1976	1,130,330	8.3	1,593,959	11.80	13,548,440
1981	1,576,718	10.8	1,595,195	10.90	14,576,330
1986	1,977,464	12.7	1,863,642	11.90	16,602,156

Source: Australian Bureau of Statistics. In T. Blomberg and P. Hughes, *Faith without the Church*, Melbourne, 1993, p. 45.





Gross figures from the NZ Census for the 5 largest Christian denominations

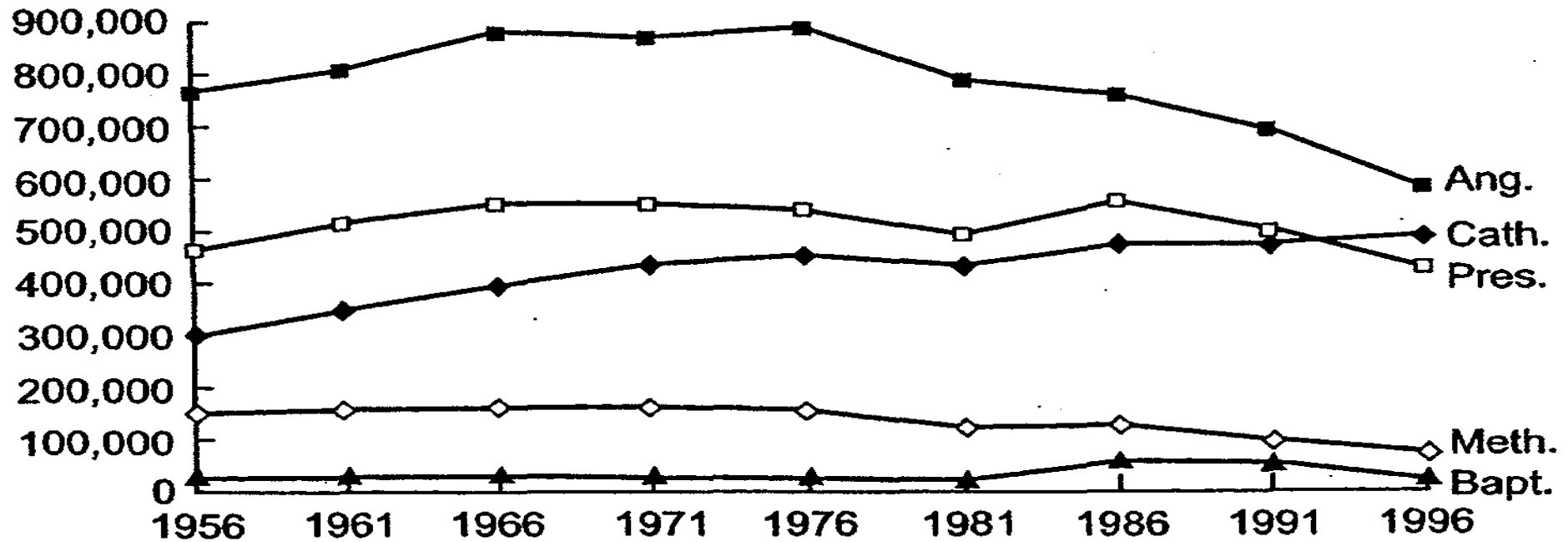


Fig. 4. New Zealand: major denominations' changing affiliation, 1956-96. (Source: B. Patrick (ed.), *New Vision, New Zealand*, Auckland, 1993, p. 98. With the permission of Vision New Zealand.)



Table 4. *New Zealand: Who goes where*

	1991 Census	1991/2 attendance	Attend/ Census	Attend/ NZ popl'n
GROUP A: mainline				
Anglican	732,000	44,500	6%	1.4%
Methodist	138,700	16,000	12%	0.5%
Presbyterian	540,700	54,300	10%	1.7%
Other	19,800	6,000	30%	0.2%
Sub-totals	1,431,200	120,800	8%	0.2%

Table 4. (cont.):

	1991 Census	1991/2 attendance	Attend/ Census	Attend/ NZ popl'n
GROUP B: baptistic				
Baptist Union	70,200	31,000	44%	0.9%
Churches of Christ	4,900	2,800	57%	0.1%
Seventh day Adventist	13,000	7,000	54%	0.2%
Salvation Army	16,800	7,500	45%	0.2%
Brethren	20,000	15,000	75%	0.5%
Other	400	3,200	800%	0.1%
Sub-totals	125,300	66,500	53%	2%
GROUP C: pentecostal				
Assemblies of God	17,200	22,000	128%	0.7%
Apostolic	6,800	9,700	143%	0.3%
Elim	2,400	5,800	242%	0.2%
Other	21,500	20,800	97%	0.6%
Sub-totals	47,900	58,300	122%	2%
GROUP D: catholic				
Roman Catholic	497,700	124,500	25%	4%
Other	4,300			
Sub-total	502,000			
Totals A-D	2,106,400	371,600	18%	11%
GROUP E: other				
Ratana and Ringatu	56,000			
Other 'christian'	105,200			
Other religion	122,400			
No religion or object	979,000			
Sub-total	1,267,500 plus A-D above = 3,373,900			

Source: B. Patrick (ed.), *New Vision, New Zealand* (Auckland, 1993) 123.



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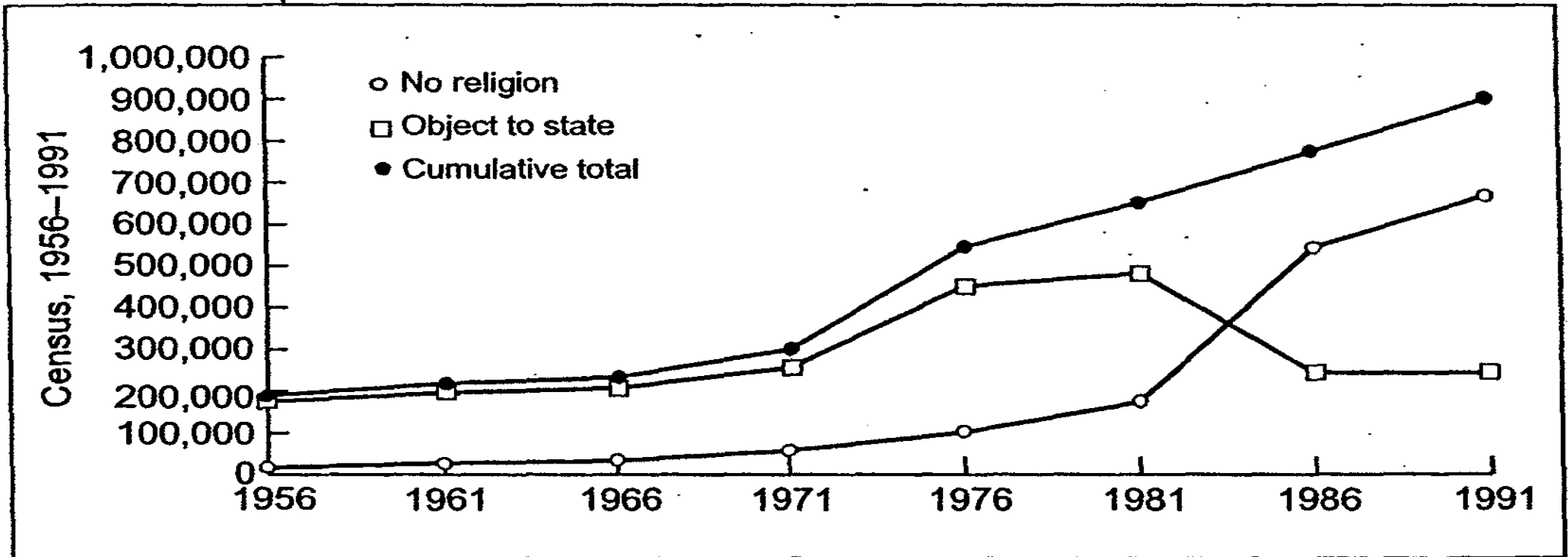
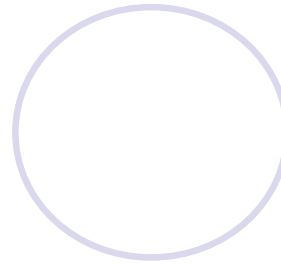
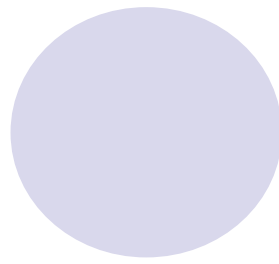
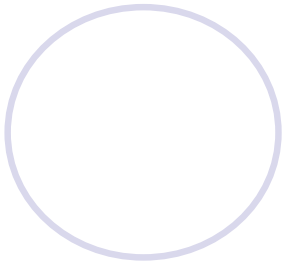
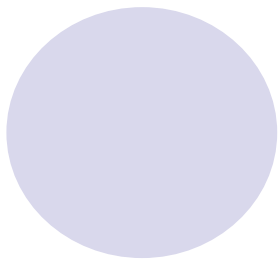
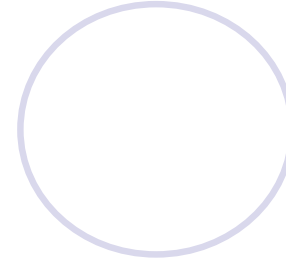
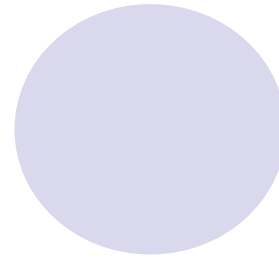
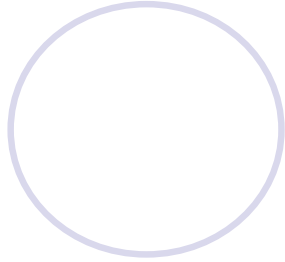
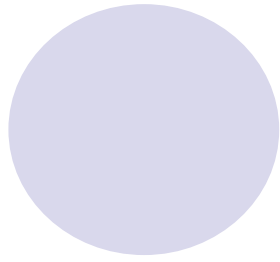


Fig. 2. New Zealand: no religion/not stated 1956–91. (Source: B. Patrick (ed.), *New Vision, New Zealand*, Auckland, 1993, p. 99. With the permission of Vision New Zealand.)





Doing Theology within the Public Arena

- **Secularisation/”Marginalisation of Faith”.**
- **Contrast between religious affiliation and religious involvement.**
- **Dependence upon Churches for educational and welfare provision.**
- **Growth in demand for public service and professional ethics.**

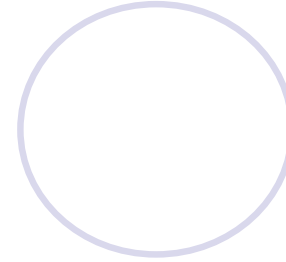
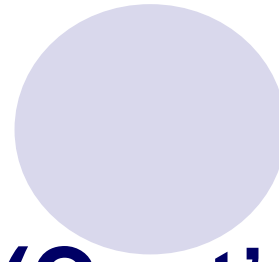
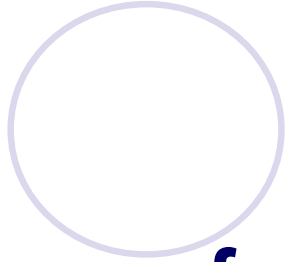
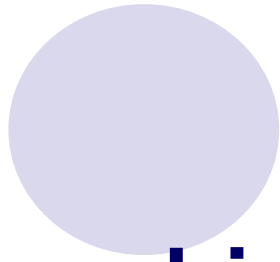




Some drivers of change towards Public Theology

- **Interest in the place of religion/faith in modern democratic inclusive societies including recognition of need to promote engagement with such societies from within religious traditions.**
- **Multifaith societies ask for a Christian view.
Religion problematised in new ways.**

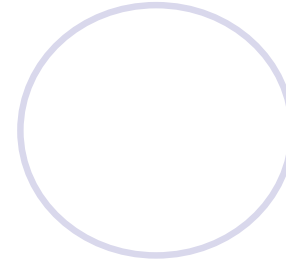
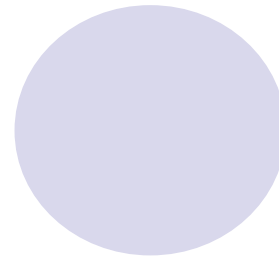
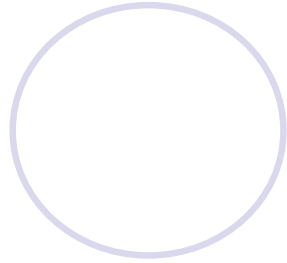
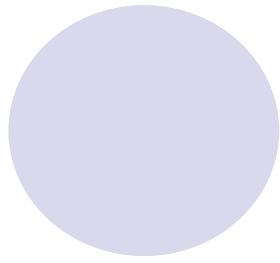




Some drivers of change (Cont'd)

- **reconciliation.**
- **the role of churches in Australia as major providers of human services (eg education; health; welfare; aged care; employment).**

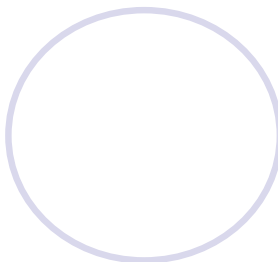




However, that de facto public theology has tended to be sectarian. Iconic Public Theology in Australia and its Influence

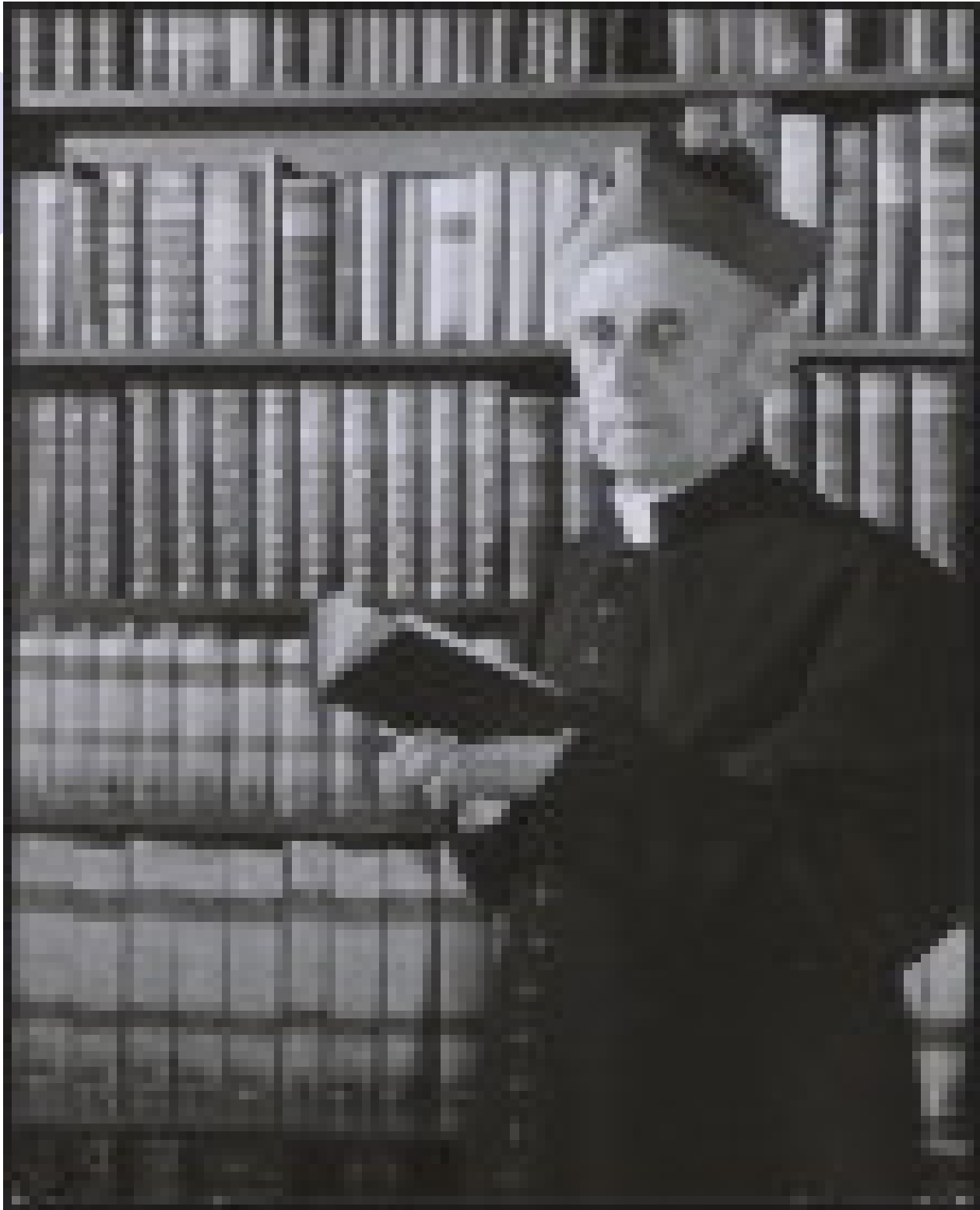
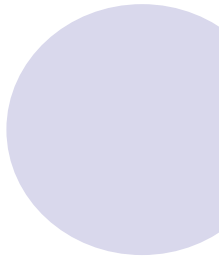
- **John Dunmore Lang**
- **Daniel Mannix**
- **Mary Mackillop**
- **John Flynn**





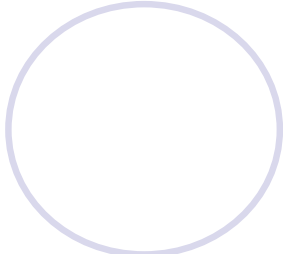
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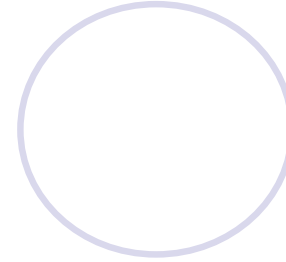
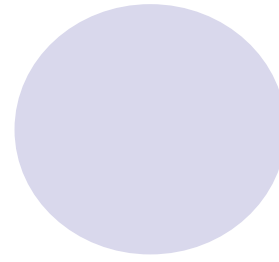
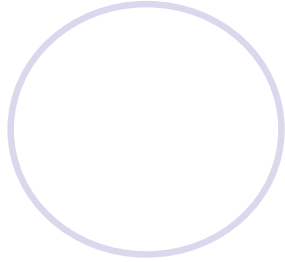
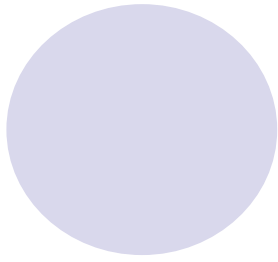




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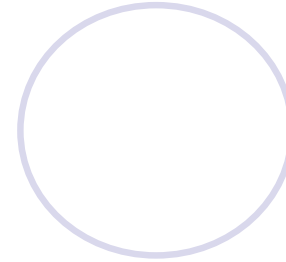
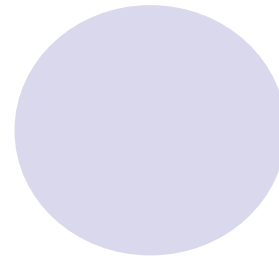
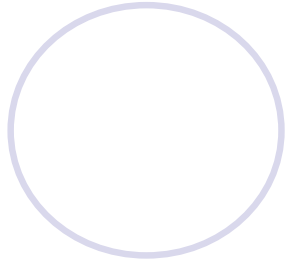
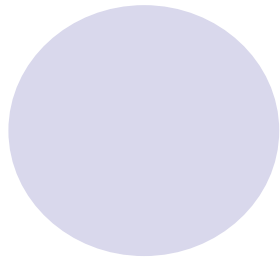


2.



The *second* issue that this lecture considers is the new situation in which we in Australasia find ourselves in the midst of the Asia – Pacific Region. We live in a region of strong public religiosity, both Christian and non-Christian. Where Christianity is a minority faith, what is the contribution of a public Christian theology to the debates of civil society?





Australasia / Asia - Pacific Context

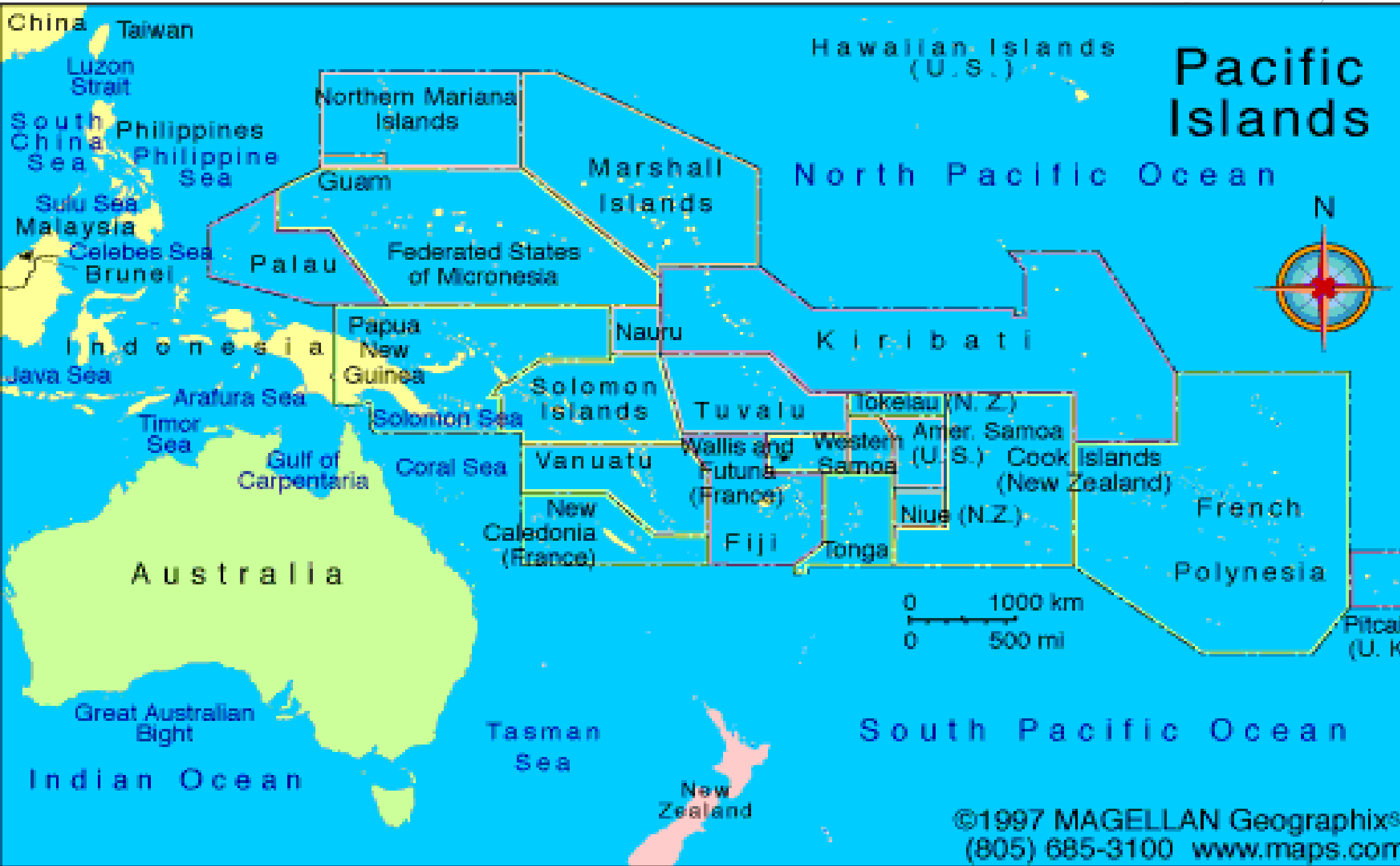
- **“Privatisation of Faith” in the midst of the religiosity of South – East Asia and the South Pacific.**
- **Non-Christian Religiosity in South – East Asia, and Christian Religiosity in the South Pacific.**
- **Non-Christian Public Theology in South – East Asia, and Christian Public Theology in the South Pacific.**
- **Migration to Australasia from South – East Asia and the South Pacific/”Double-Belonging”.**







Pacific Islands



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Muslims of the World

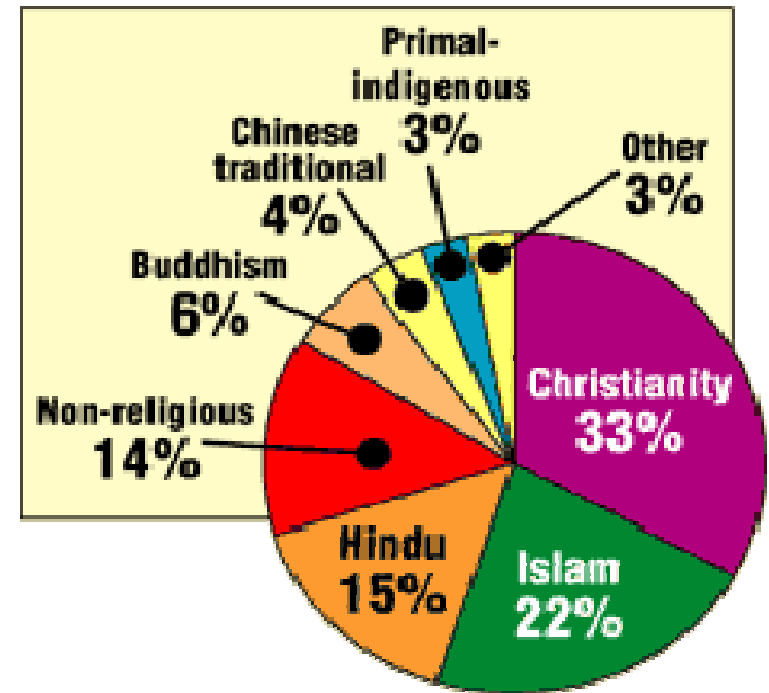
Islam is considered the fastest growing religion the world. There are approx 1.3 billion (~20% of world population), most are under 25.

TOTAL WORLD POPULATION
6.1 billion
MAJOR RELIGIONS
Christianity 2 billion
Islam 1.3 billion
Hinduism 900 million
Buddhism 360 million

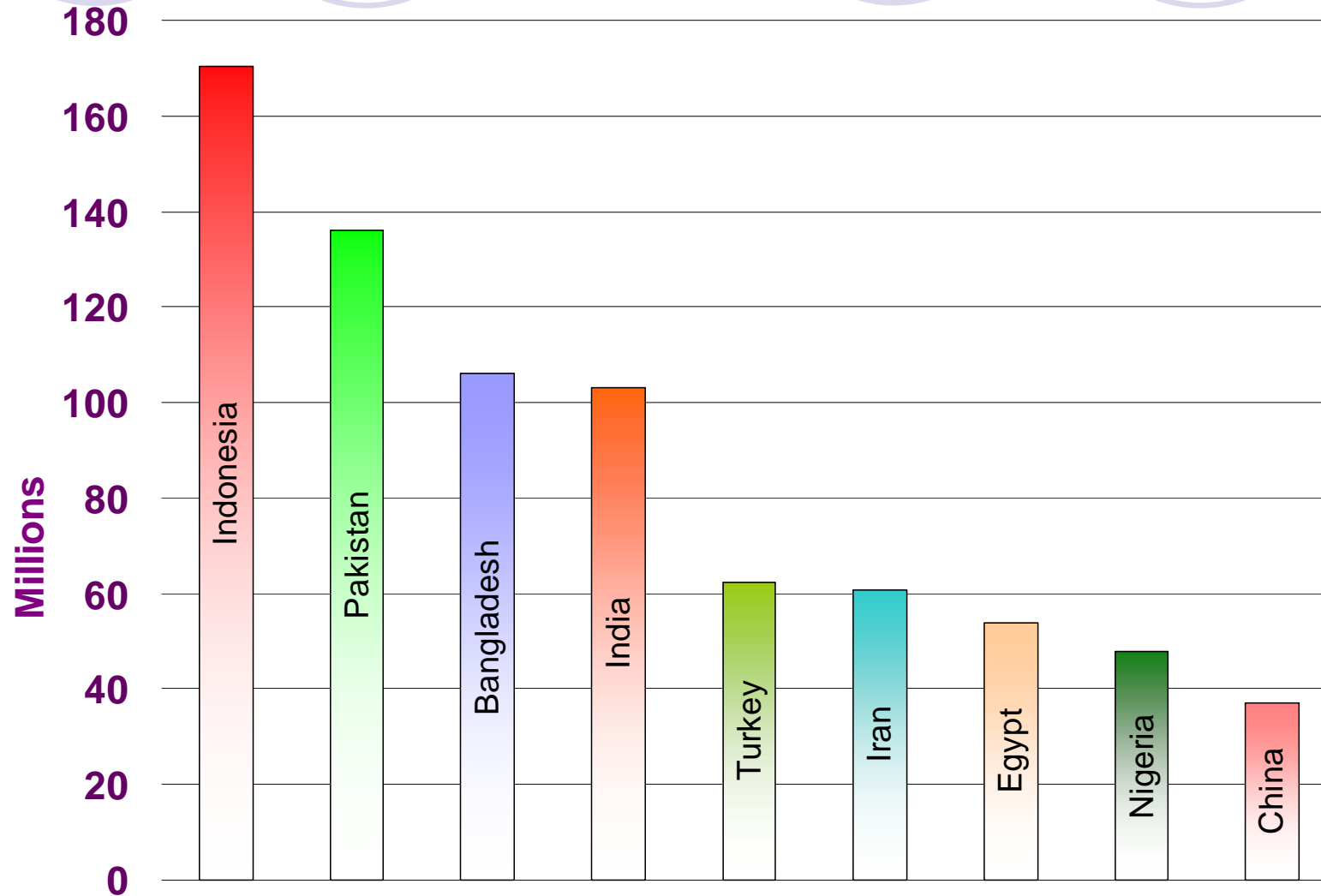
Around 83% of Muslims belong to the Sunni sect

The minority Shi'a are concentrated in Iran and Iraq

About half of the world's Muslims live in South and SE-Asia. <20% are Arabs



9 Largest National Muslim Populations

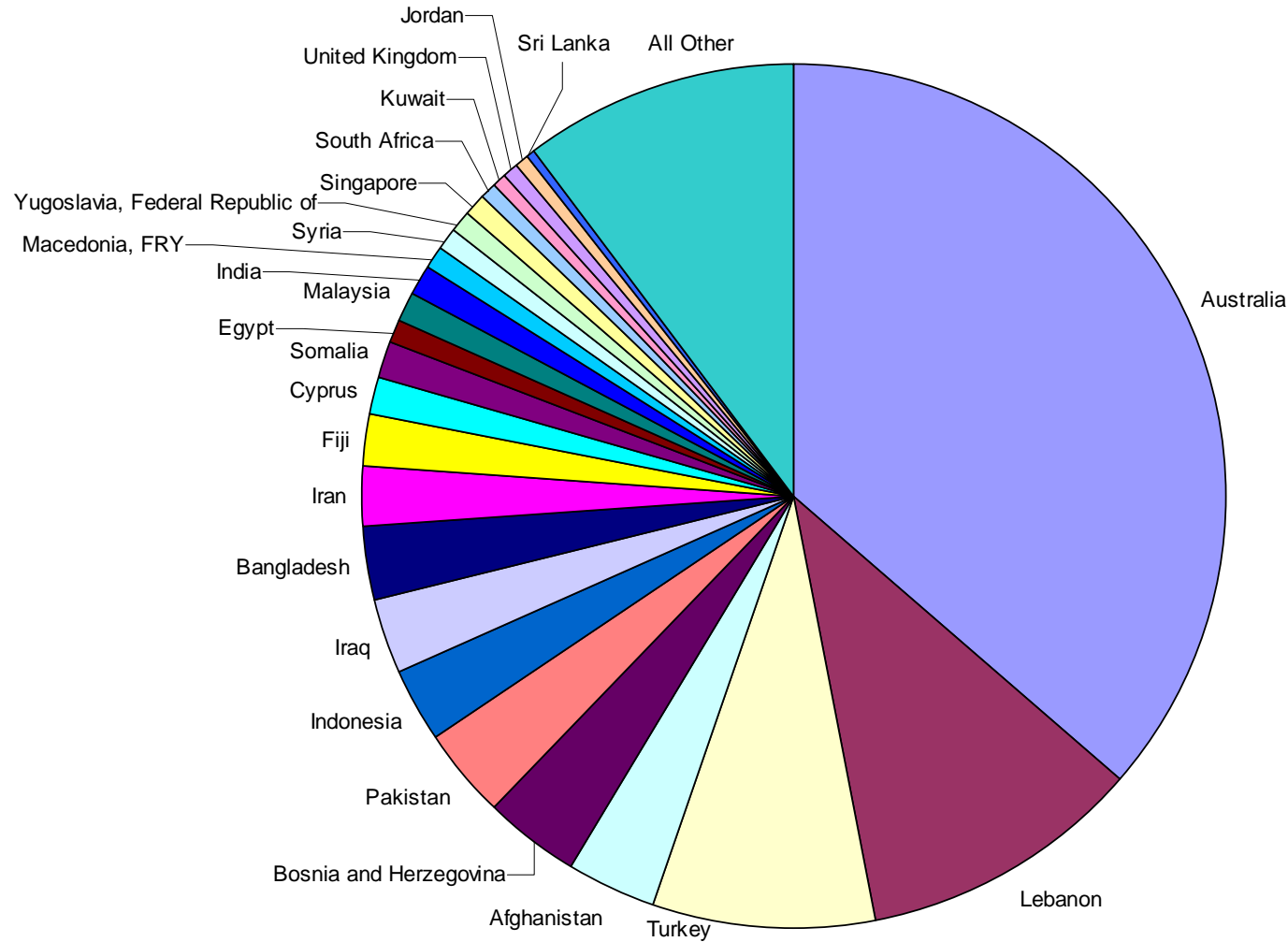


Source: National Geographic, January 2002

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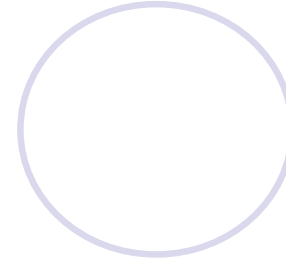
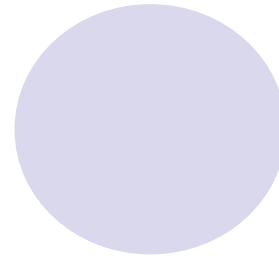
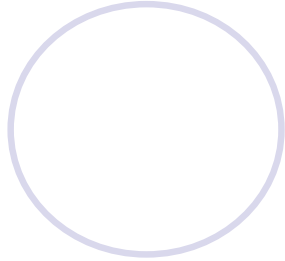
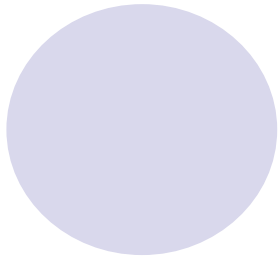


Australian Muslims by country of birth



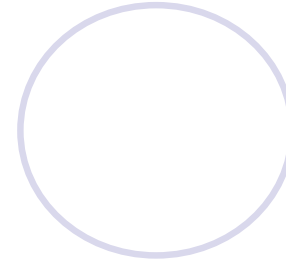
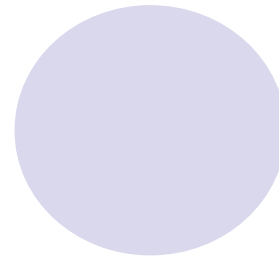
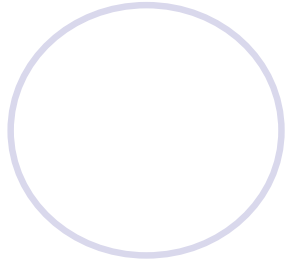
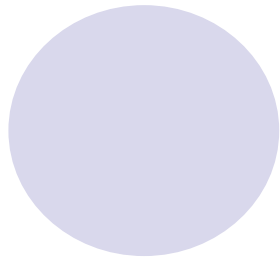
Source: ABS 2001, Census of Population and Housing: Muslim Community Profile: Birthplace of individual: Top 25 (based on total Muslim Population). © Commonwealth of Australia 2002

3.



The *third* issue that this lecture considers is a concrete reality of Asia – Pacific society, that is violence, and how Christian public theology is developed in that context. In this third section, I look at theological methodologies, and then go on to reflect on the dynamics of a New Testament theology. In doing so, I seek to find a method for engaging theologically with the fact of violence.

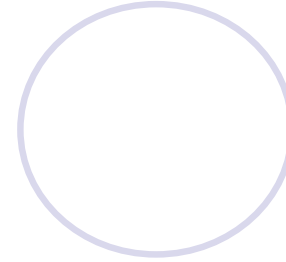
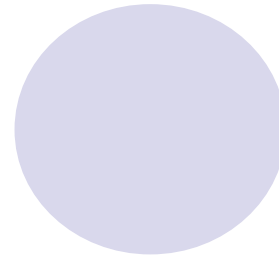
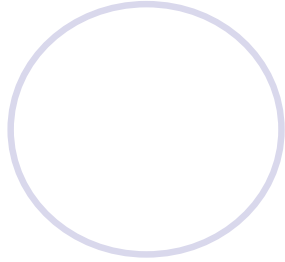
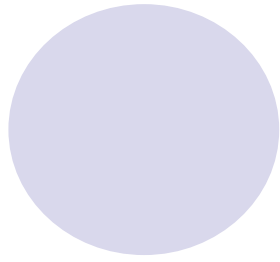




Public Theology in a Multi-Faith Setting

- **Public Theology nature of interfaith dialogue, especially with Islam, in the setting of Australasia / Asia – Pacific.**
- **Public Theology between Christianity and Islam in relation to public policy.**

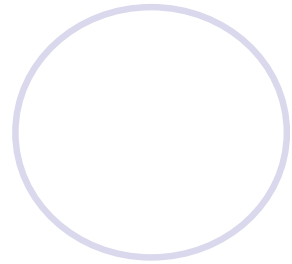
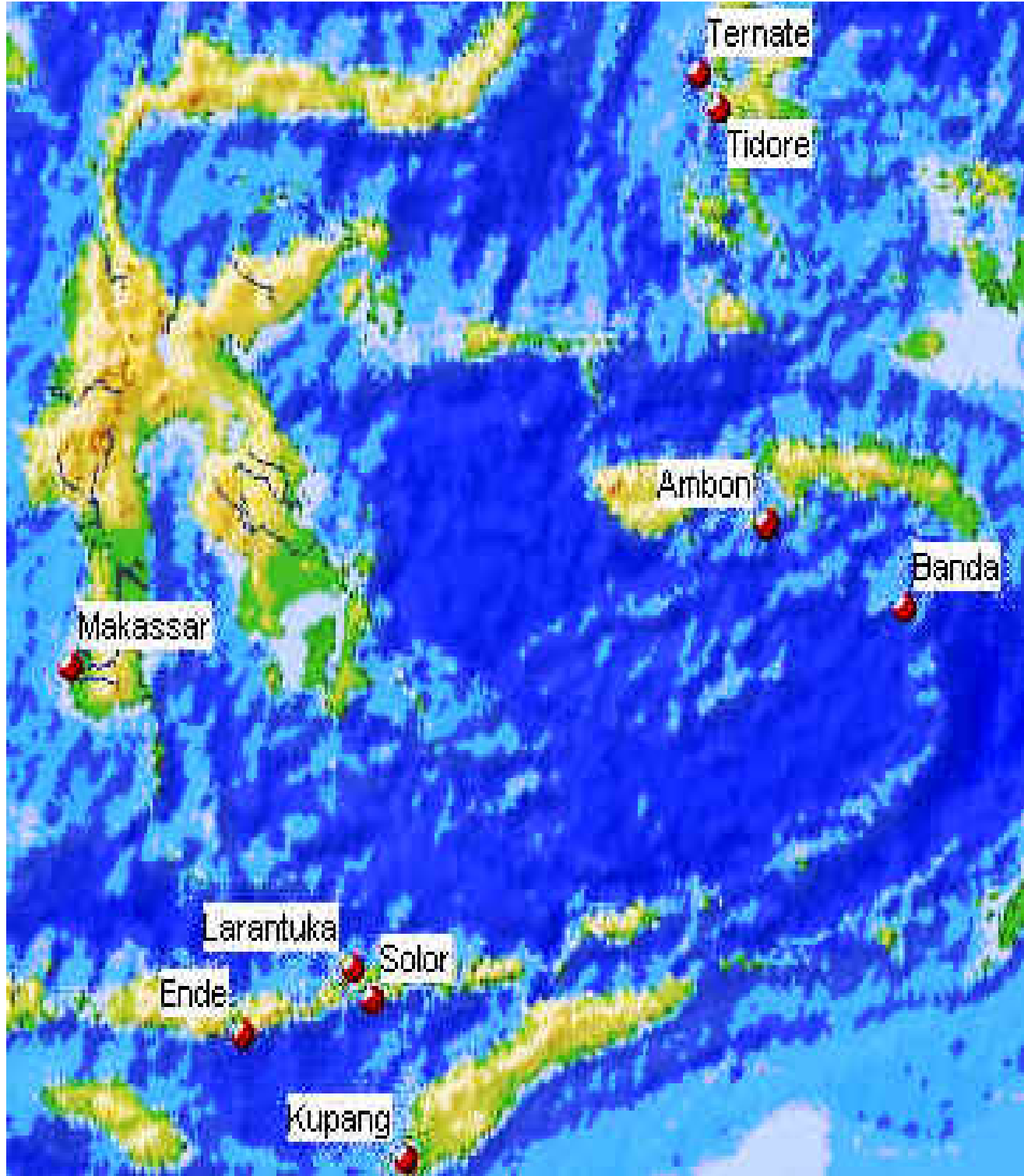




Public Theology as a Theme in Inter-Religious Violence and Reconciliation

- **Public Theology as the Initiator of Reconciliation.**
- **Public Theology as the Means of Reconciliation.**
- **Public Theology and Hermeneutics in relation to Sacred Texts.**
- **Public Theology and Community.**

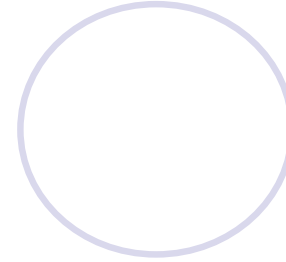
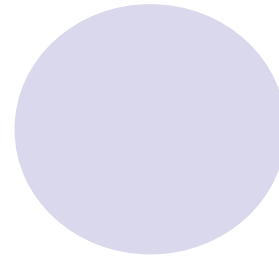
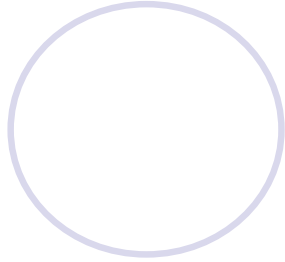
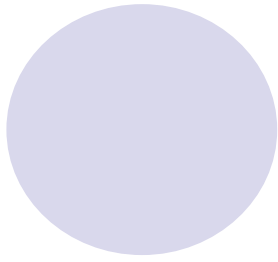




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4.



Fourth, and finally, this lecture seeks to answer the question as to what can we learn from this new agenda in Public Theology in Australasia.

