REALITY CHECK AHEAD

Marketplace
Theology
In Post-Christendom

BWA Webinar
The “nones”

Pew Forum on public life- fastest growing and now second largest religious group in U.S.

1 in every 5

(When asked religious preference and affiliation)
Who are they?

1. He’s a he
2. He’s young.
3. He’s white.
4. He’s not necessarily an atheist.
5. He’s not very religious
6. He’s a Democrat.
7. He thinks abortion and same-gender marriage should be legal
8. He’s liberal or moderate.
9. He’s not necessarily hostile toward religious institutions. He just doesn’t want to belong to one.
10. He’s more likely a Westerner.

Dr James Emery White, ‘Meet the Nones’ Aug 2013
Includes:

* SPIRITUAL BUT NOT RELIGIOUS

* ECLECTIC

* SELF-SPirituality
Europe

“The idea that Europe is in some important sense a ‘post-Christian’ continent is widely accepted as an accurate description of the position... The church still has some influence. But the Christian faith and its values no longer dominate the public life of our continent.”
Census figures

- Identified themselves as Christians

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>2011</td>
<td>61%</td>
</tr>
<tr>
<td>1976</td>
<td>89%</td>
</tr>
<tr>
<td>1911</td>
<td>96%</td>
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</tbody>
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Australians and Religion

McCrindle Research October 2011

- None: 30%
- Spiritual but no main religion: 19%
- Buddhism: 3%
- Islam: 1%
- Hinduism: 1%
- Christianity (Protestant/ Evangelical): 18%
- Christianity (Catholic/ Orthodox): 22%
- Other: 5%
- Judaism: 1%
<table>
<thead>
<tr>
<th>Number</th>
<th>Facility Description</th>
<th>My Needs</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Parkland with walking tracks</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Free carpark for public transport</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Community Centre</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Youth Centre</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Food &amp; cafe precinct</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Park with play equipment</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>A library</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>New local shopping village</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Indoor sports facility</td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td>Leash free dog park</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td>Local childcare centre</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>Outdoor sports facility</td>
<td>10</td>
</tr>
<tr>
<td>13</td>
<td>Local church</td>
<td>13</td>
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Lifeway suggests that 72% of Americans between the ages of 18-29 claim to be ‘more spiritual than religious’

- 65% rarely or never pray
- 65% rarely or never attend worship services
- 67% don’t read the Bible or sacred texts

“I already had the sense that I was someone who was more spiritual than specifically religious... I’m really interested in those things that are more far-reaching than culture, nationality, race, religion.”

-Emma Watson
“The culture is very different… with the lingering effects of its Judeo-Christian heritage. Concerns over past interpretations of secularization theory don't seem to be coming to pass in the States. Rather than a radical secularization there seems to be a shift in how spirituality is sought. So I don't know that the US will reach the numbers in Oz.”

J.W. Moorehead, author *Sacred Tribes* and Director of *Western Institute for Intercultural Studies*
U.S.A.

- Oprah.
- Eat.Pray.Love (Gilbert)
- Beating the Drums (Ashville)
**ECLECTIC, SELF SPIRITUALITY**

John Drane’s Fourfold Focus

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<table>
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<tbody>
<tr>
<td><strong>Non-western worldviews</strong></td>
<td>Emphasis on Eastern spirituality</td>
</tr>
<tr>
<td><strong>First-nation beliefs</strong></td>
<td>Emphasis on indigenous cultures (Aborigine, Maori)</td>
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<tr>
<td><strong>Nature-focused spirituality</strong></td>
<td>Connection with creation/neo-pagan paths</td>
</tr>
<tr>
<td><strong>Person-centred spirituality</strong></td>
<td>Looks within to find answers not external saviour</td>
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</table>
“The result is not, as we once imagined, a secular society. It is a pagan society, and its paganism, having been born out of the rejection of Christianity, is far more resistant to the gospel than the pre-Christian paganisms with which cross-cultural missions have been familiar. Here, surely, is the most challenging missionary frontier of our time.”
### Models of faith sharing/conversations

<table>
<thead>
<tr>
<th>Heresy/Rationalist</th>
<th>Spiritual Warfare</th>
<th>End-Times Conspiracies</th>
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<tbody>
<tr>
<td>Refutes New Age as a heresy and debunks it as irrational</td>
<td>Attacks New Age as a Satanic deception that must be opposed by prayer</td>
<td>Speculates that New Age is preparing the way for the Antichrist</td>
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<tr>
<td>Discerns errors BUT not proactive in evangelism</td>
<td>Stresses demonic BUT creates unnecessary fears about New Age as something Satanic. Prayer becomes a form of Magic</td>
<td>Focuses on Prophecy BUT offers no remedy and does not stimulate any good witness</td>
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Apostate Testimonies

Denounces New Age as a false faith

 Warns of Dangers BUT fails to see that Christ is at work

Incarnational Mission

Establishes bridges between the seeker’s quest and the Gospel

Welcomes the opportunity to share. This model is being neglected by the Church to its peril
We Must Model!

We need to go – Incarnational

Acts 17: 16-32

➤ Be distressed
➤ Go to the marketplace
➤ Know the culture
➤ Be contextual
➤ Present Christ
Biblical Case

Two fold testimony: context, truth

1 Corinthians 15: 3-6
Acts 2: 29-32
Acts 17: 16-32
Different Biblical Models of Argument


B. Gentiles / pagans – Acts 17: 16-33

C. Roman authorities – Acts 24-26

D. Key text – 1 Corinthians 9: 20-23
A Biblical Message

Holy Spirit/
Risen Christ ministry
(New Day)
The Centrality of the Resurrection in Acts

100% resurrection 88% death/suffering 88% OT fulfilment 63% Christ/Lord 63% forgiveness 50% repentance 50% witness 38% judgment

Figure 1.1 is reproduced by permission from Mark Barry, “The Centrality of the Resurrection in Acts,” SALT magazine (Autumn 2009): 10.

Salt (Autumn 2009), 11
Understand Self

‘Self-spirituality’

- ‘bestowed self’
- ‘rational self’
- ‘boundless self’
- ‘effective self’

‘Boundless self’ – an expressive strand, as one in ‘search for connections, linkages, harmonies and creative unities’.

‘Bestowed self’ is the authorative strand of much of evangelism.

Woodhead in *International Journal of Systematic Theology* (Mar. 1999), 53-72
Models:

THE PLAY OF LIFE –
DR CARLOS RAIMUNDO

[Image of Playmobil figures]
HARRY POTTER OFF TO THE MOVIES

The paradigm of the subjective evidential apologetic. It is an argument relying on common myths, folklore and archetypes. Empirical arguments can be subjective in nature if conformity with internal, psychological experience is stressed.

‘The cinema storytellers have become the new priests. They’re doing a lot of the work of our religious institutions, which have so concretized the metaphors in their stories, taken so much of the poetry, mystery and mysticism out of religious belief, that people look for other places to question their spirituality.’
“FORMS” LIKE TAROT

An apologetic that interconnects the pastoral and the subjective apologetic
JUDGEMENT.

DEATH.
PREACHING/SPEAKING

- The role of Scripture, Preaching and Psychological Types.

- ‘Feeling’ rather than a ‘Thinking’ exposition.

- Marketplace venues, e.g. Friday Forum, restaurants, debates
PASTORAL CARE

The multi-faceted discipline of pastoral care can also offer us missional models for post-christendom.

Pastoral Care interacts with Luther’s ‘duties of humanity’: caring for the ill; dying; and those grieving.
Taboo or to do?

Mindfulness/Yoga

Case Studies:
- Oxford/London Cafes
- Trunk or Treat