Title Page

An investigation of contrasting approaches to worship within Australian Baptist churches to explore the role Apollonian and Dionysian concepts of art play in understanding the differences. A Case Study approach.

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Signed:

Matthew Field
Special thanks to Dr Philip Matthias, my principal supervisor throughout this study. Thanks also to Dr Timothy Stanley, Prof Terry Lovat, Prof Michael Ewans, Prof Richard Vella and Dr Rosalind Halton who supervised at times throughout this study and Dr Kim Colyvas who assisted with statistical support.
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Abstract

This thesis explores the ongoing and deeply felt tensions between churches that use contemporary music-styles for worship, complete with charismatic influence (hand-clapping, hand-raising, tongues speaking, overt emotional displays, etc.), and those that reject contemporary music and remain rooted in traditional music forms such as hymn singing with restrained physical expression.

This study seeks to identify what role the under-considered issue of Apollonian and Dionysian concepts of art has on the stylistic choices of the various churches. It will then consider, with reference to the work of Bourdieu, whether the collective, “quasi-subconscious” adherence to one of these concepts acts as an automatic filtering process for new attendees at a church, thereby working as a self-validating, self-selecting and self-replicating system.

Forming the core of this thesis is a Case Study involving four Australian Baptist churches. Two of these churches are intentionally contemporary in their service style, including their use of music and two are deliberately conservative or traditional in their style. The Case Study involves three parts including a Questionnaire, a Service Observation and an Interview.

Analysis of the subject groups and of the Case Study data reveals that the subject churches share very similar histories, statements of faith, make virtually identical truth claims, all hold the Bible to be the ‘actual’ word of God and all desire to live ‘appropriate’ Christian lives. The Questionnaire analysis further reveals that the individuals from the churches view themselves in a very similar way and hold to virtually identical theology on key matters. Statistical analysis also removes gender, age and education level as explaining variables.

This research reveals that the most significant factor separating the churches, and the one that most consistently and clearly explains the differences between their worship approaches, is their underlying philosophical disposition towards Apollonian and Dionysian concepts of art.
My interest in this research topic was sparked many years ago after extended visits from my homeland of Australia to the United States and New Zealand. Ours was a Christian family and as such my parents would look for churches to attend most Sundays, resulting in a variety of church denominations and worship-styles being encountered. As I grew and had chances to travel alone, I was further drawn to this diversity and came to realise the deep and passionately held differences between churches that hold even the same name, for instance, Baptist.

This thesis then is an exploration of why this might be the case. It is the culmination of several years of focussed work preceded by many years of interest, observation and enquiry. The lengthy journey to this point has led me on many unexpected paths and revealed much greater detail, inter-relationship and complexity than I could have expected.

A study like this one collects new data, but also seeks new understanding on its main topic by exploring new relationships within established areas of study. It seems evident that in order to conduct a study of this breadth it is unlikely the author alone will be an expert on all matters covered. The introduction by Bertrand Russell, in his History Of Western Philosophy is, I believe, a suitable, if not overly contrite, reminder of the strengths and limitations of any cross-disciplinary study like this one:

A few words of apology and explanation are called for if this book is to escape even more severe censure than it doubtless deserves.

Apology is due to the specialists on various schools and individual philosophers. With the possible exception of Leibnitz, every philosopher of whom I treat is better known to some others than to me. If however books covering a wide field are to be written at all, it is inevitable, since we are not immortal, that those who write such books should spend less time on any one part than can be spent by a man who concentrates on a single author or a brief period. (Russell 2004, Preface)

Explaining the value, despite the above limitation, in having a single author wrestle with a broad body of knowledge he continues:

If there is any unity in the movement of history, if there is any intimate relation between what goes before and what comes later, it is necessary, for setting this forth, that earlier and later periods should be synthesised in a single mind. (Russell 2004, Preface)
This concept holds true for the current study now being undertaken. In this case, the author is very well acquainted with the Australian Baptist Movement and its diversity of worship styles and music. This combines with the philosophical concepts of Apollonian and Dionysian art and the sociology of Pierre Bourdieu to form the core of this study. Other matters are enquired of when necessary to bring further understanding to parts of this thesis. It is for reasons of practical necessity then that the author defers in these other matters to experts on those fields and hopes to express the key components of those disciplines with enough detail to be accurate, enough clarity to be useful and enough brevity to support rather than confuse the area of investigation.

I hope that this work stimulates discussion and change, not just within specific relation to the subject groups, but also by helping to shed light more broadly on contrasting approaches to music and art within our society.
Introduction

Rev Dr Ken Manley, Australia’s pre-eminent Baptist historian, notes that despite nothing being ‘more basic to corporate Christian life than worship…few aspects are as difficult to describe as Australian Baptist worship.’ (Manley & Petras 1988, p. 60) Developing this idea, in his study considering worship practices in Australian Baptist churches, Nettleton (2001) highlights again the enormous diversity of approaches or ‘forms’ of worship employed and the extreme difficulty in defining Australian Baptist worship. Noting that the Baptists are not unified in their practices or approaches, he instead identifies fourteen Baptist convictions that are important to Australian Baptists and influence their worship. However, Nettleton’s valuable contribution to understanding Australian Baptist worship is ultimately limited in its capacity to inform this study in that its primary focus is on considering a ‘very minority’ practice within the Australian Baptist context, namely its liturgical practice.¹ Other studies considering worship in churches like the Baptists, for instance, Hustad (1981, 1998), tend to relate to Australian Baptists in their generalities but, as they approach specifics, end up describing practices that are foreign to Australian Baptists. For instance, virtually no Australian Baptist churches follow the church calendar, have robes or vestments, maintain choirs, use pipe organs, or have set prayers, readings or themes.² It is difficult therefore to define the approach or structure of Australian Baptist services in relation to these commonly understood formal practices.

The services are however inherently structured. Hustad describes several orders of service common to churches in the Evangelical tradition. His ‘Revivalist’ format (Hustad 1981, p. 158) can be modified slightly to fit with the dominant Australian Baptist order of service. This would generally be:

- Welcome and prayer
- Singing
- Announcements
- One off items (like baby dedication or a commissioning of someone for ministry)

¹ Nettleton (2001, p. 12) acknowledges that at best ‘Liturgical’ approaches represent only 1.5% of Baptist Union of Victoria Churches.

² Probably the most prominent exception to this is the Collins Street Baptist Church in Melbourne that maintains most of these features. Discussions between the leadership of that church and the researcher indicate they are considering the possibility of modifying some of their practices to more effectively ‘reach out’ to their target community.
More singing
The pastoral prayer
Sermon
Song
Dismissal (usually with a prayer)

There is obviously flexibility to this format however the balance of Baptist services in Australia, over a given period of time, will consistently demonstrate this general format.

By investigating further, it is realised that the songs are usually selected without reference to the sermon or a theme of the day and that any prayers used throughout the service are generally the result of ‘ad-libbing’. The main exception to this however might be the Pastoral prayer. This apparent lack of planning or even thematic continuity to a service is reflective of the ‘freedom from imposed forms’ that characterises the historic Baptist movement.

In approaching Australian Baptist worship therefore it is noted that there is no intentional unity between the parts of most services; additionally there is no hierarchy or governing body to oversee developments or even a body to which individual churches must give account. There are no set prayers, there are no prescribed readings and there is no pre-determined theme as might be provided by, for instance, the following of the church calendar. Instead, each service acts as a self-contained unit with its own ‘logic of practice’ existing within a continuity of practice but not unified by any deliberate planning or structure. The forces at work on a ‘field’ (see Chapter 3) are therefore able to freely operate in reflexively guiding the development of each church and their various worship practices.

This study therefore, in using the terms ‘worship’ is acknowledging much more than the general Baptist ‘order of service’ as detailed above, as all churches involved in this study generally follow the same order. Rather it relates to the unifying manner (‘style’ or ‘affinity of habitus’) in which this is carried out and therefore the underlying ‘doxa’ that legitimises certain practices in the hopes of achieving certain ends. (See Chapter 3)

The most prominent feature of this style relevant to this study is the adoption or rejection of contemporary practices in the main Sunday service, including modern music styles and aspects

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3 This was evidenced in the Case Study churches. Of the four churches three of them said the songs were chosen without reference to the sermon or a theme for the day.
of charismatic influence. This issue has divided churches and denominations like no other issue in recent times with the term ‘worship wars’ (Long 2001) (Towns 1996) a popular way of describing the tensions between those wanting older-styled (conservative / traditional) music and those wanting the latest contemporary-styled music. Discussions on the matter most often relate to surface elements of taste in music or relevance to the surrounding culture, however the external differences, as evidenced by the contrasting worship styles, are likely indicative of underlying differences in belief.

The terms conservative and contemporary are therefore critical in the categorising of the churches involved in the Case Study. There is a variety of ways in which these terms could be considered, however the main consideration for this study relates to how each church projects itself stylistically. This may in fact relate to theological or other issues, however, as the key distinction in this study pertains to varying styles as projected through the main Sunday service, and particularly the music or ‘worship’ times, it is appropriate that this is the central matter to which other matters must defer. To this end, the style of the worship times, as can be identified through simple observation, is the basis for the distinction in this thesis between the conservative and contemporary.

In the context of Australian Baptist churches, the term ‘conservative’ generally relates to forms and practices, including music-worship styles, that were dominant ‘historically’, in the context of their movement. This would generally include hymn singing, a declamatory style, a restrained physical expression, conservative clothing, elevation of the primacy of the ‘word’ and engagement through the intellect rather than overt emotional displays. These churches would further tend to place little emphasis on technological elements like projectors, sounds systems and lighting. In short, these churches do not try and keep up with the changing culture around them, or at least are happy to lag several decades behind.

Contemporary churches are somewhat easier to categorise as they are generally seeking to identify with, and keep up with, the culture around them. As part of this, they adopt modern ‘commercial’ musical-styles complete with drums, electric guitars, synthesisers and, at the
extreme end, an overall pop-concert feel. They also place much greater emphasis on technology and see this as a vital way to appeal and reach out to the culture around them.4

The use of the terms conservative and contemporary is validated for use in this research by the subject churches themselves. The Interview phase of the Case Study reveals that the subject churches embrace the notion of Conservative or Contemporary with reference to themselves as expressed above, with each of the groups seeing it as a validation of the appropriateness of their worship practice.

This study is exploring the role that Apollonian and Dionysian concepts of art play in helping to understand the conservative / contemporary division between the participating churches, and how this contributes to the reproduction of the various practices. In order to achieve this aim several matters must be explored. Chapter 1 provides a context for understanding the Australian Baptist Movement. It explores some of its history and the complexities of belief that make room for enormous diversity in practice despite virtually identical truth claims. Chapter 2 introduces Apollonian and Dionysian concepts of art to provide a platform for distinguishing contrasting approaches in the subject churches. Chapter 3 outlines the sociology of Pierre Bourdieu so as to allow it to be used as the theoretical foundation for this thesis. Chapter 4 details the methodology of the case study. Chapter 5 analyses the case study data in relation to the research questions. Chapter 6 provides conclusions and considers the implications for these findings on Baptist belief and the future of worship within Australian Baptist Churches. Various appendices follow, including a copy of the research documents, a detailed ‘question by question’ consideration of the questionnaire responses, and further consideration of similarities and differences between the case study churches.

As a final point, and to provide a ‘fence’, it is recognised that in parts of this thesis, contrasting views are expressed by various Baptist churches and study participants, and various contrasting

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4 The entirety of this contemporary vision is encapsulated in White’s book ‘Opening the Front Door: Worship and Church Growth’. (1992) This book acts as a pivot point around which the movement can be understood. Forwards to the book were written by Bill Hybels, the founder of the Seeker Sensitive movement and Pastor Rick Warren, a champion of the Church Growth movement, author of ‘40 Days of Purpose’ and officiating minister at President Obama’s inauguration. Both Hybels and Warren were guest speakers at the massive Hillsong Worship Conference in 2005. The confluence of Hillsong, who are far and away the most influential source of Contemporary worship music in the world, with Hybels and Warren highlights the importance of the contemporisation of worship in these movements’ strategies. The book by White ultimately acts as a quasi manifesto for these movements.
worship expressions are identified. It is not the purpose of this study to evaluate the inherent worth or validity of these various positions or to critique the accuracy of certain claims but rather to recognise that they ‘actually’ exist in the world of ‘practice’ and to consider how they relate to the research questions. This study therefore will remain focussed primarily on the sociological implications of these concepts rather than, for instance, their theological implications. If these concepts are indeed shown to play a role in influencing the worship practice of Baptists, and even their fundamental assumptions and interpretations of the Bible, then this would likely have significant theological implications. It is beyond the scope of this study to consider what those might be, however, the author believes it would be a worthwhile topic for a future researcher.
Chapter One

The Baptist Movement

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Introduction

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Introduction
The Australian Baptists owe their birth and first 100 years to various British Baptists. As such, this chapter will consider the development of the Australian Baptist movement in the context of the English Reformation and the British Baptists. This will lead into considering characteristics of these movements that carry over into the current Australian Baptists and are directly relevant to this study.

1 The English Reformation
Dickens, in his detailed account of the English Reformation, stresses that a proper understanding of the movement must start many years before the ‘trigger’ events most often discussed and that it must maintain an international perspective. (Dickens 1991, p. 21)

The groundwork for the English Reformation can be seen being prepared from at least the time of Wycliffe some 250 years before the reformation. Wycliffe was not only an important translator of the Bible into English but he ‘accepted the Bible as the one sure basis of belief and demanded that it should freely be placed in lay hands.’ (Dickens 1991, p. 46) Wycliffe’s doctrinal views can be seen to foreshadow those of the sixteenth-century reformers and were able to be disseminated through the work of his followers, the Lollards, thereby providing a basis for future change. (Dickens 1991, pg. 46) Gasquet however repudiates any direct connection between Lollardy and the English Reformation (Gasquet 1900, pp. 209-210), suggesting that the direct influence of the Lollards had dissipated well before the English Reformation and that they were now, as Gee calls them, ‘scattered talkers’. (Gee 1909, p. 126) The example of Wycliffe therefore serves to highlight an historical interest in the Reformation

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5 Gasquet (1900, p. 208) notes the view for instance ‘that the religious changes in England, although for convenience sake dated from the rejection of Papal supremacy, were in reality the outcome of long-continued and ever-increasing dissatisfaction with the then existing ecclesiastical system.’

6 Such as the events around Henry VIII’s desire for his marriage to be annulled, culminating around 1529-1531 and consequent separation from Rome, or even Luther’s 95 thesis of 1517.

7 Dickens claims that ‘perhaps the only major doctrine of the sixteenth-century Reformers which Wycliffe cannot be said to have anticipated was that of Justification by Faith Alone.’ (Dickens 1991, p. 46)

8 ‘The similarity of the doctrines held by the English Reformers of the sixteenth century with many of those taught by the followers of Wycliffe has, indeed, led some writers to assume a direct connection between them which certainly did not exist in fact.’ (Gasquet 1900, pp. 209-210) ‘Wycliffe’s real influence did not long survive his own day, and so far from Lollardy having taken any deep root among the English people, the traces of it had wholly disappeared long before the great revolution of which it is thought to be the forerunner.’ (Gasquet 1900, pp. 210-211)
ideas as well as the centrality that “the right to translation and interpretation of the Bible” would play in the later dissenting and separatist movements.

Impulse for reformation came not only from without the Catholic church but also from parts within it. Gasquet tells us that long before the Council of Trent (1545-1563), there was an acknowledged need for reform within the church. At the time of the Council of Trent, he claims that a careful measure of the language from the Council provides:

sufficient proof that by the highest authorities it was acknowledged that every effort must be made to purify the Church from abuses, superstitions and scandals which, in the course of the long ages of its existence, had sprung from its contact with the world and through the human weakness of its rulers and ministers. (Gasquet 1900, pp. 5-6)

Even Luther, whose 95 Theses against indulgences ultimately provided the basis around which reformation and generally anti-Catholic forces could rally, set out initially to reform the church rather than revolt against it. It was only later that he ‘declared war between bible-Christianity and churchly, scholastic Christianity’, (Dickens 1991, p. 21) to which the Council of Trent was in part a response.

Regarding the international influence for the English Reformation, Dickens highlights the role of Erasmus, a Catholic who, in 1503, demanded ‘rigorously biblical Christianity’ (Dickens 1991, p. 21) and made a new Latin translation of the Bible from the Greek thereby challenging the ‘revered Latin Vulgate of St Jerome’. (Dickens 1991, p. 21) During this time (1497-1506), Erasmus was continually moving between learning centres in England, France and Holland, allowing an easier spread of his ideas. (Gasquet 1900, pp. 159-160) After this time, he spent 3 years at Cambridge and travelled further throughout Europe. Erasmus has been variously considered ‘a secret rebel against received authority’ by his Catholic contemporaries; a ‘coward’ by the more radical Protestant Reformers for not having the ‘courage of his convictions’; but ultimately as the ‘real intellectual force on the whole Lutheran movement’, and that ‘his was the egg which Luther hatched’. (Gasquet 1900, p. 156) The preparedness for change was deeply embedded therefore into elements of the Catholic church as well as dissenters who, as history shows, were waiting for a trigger event to precipitate ‘sudden’ change. (Gee 1909, p. 35)

9 See Gasquet 1900, pp. 155-207 for a detailed treatment of the importance of Erasmus.
The German impulse for Reformation found its way to England only after the 1517 treatise of Luther. In his work, Luther had a ‘new theology’, not foreshadowed by Wycliffe (Dickens 1991, p. 46), that emphasised man’s relationship with God. (Gee 1909, p. 46) ‘Luther asserted, as his fundamental point, the doctrine of justification by faith, whereby the Church receded into the background and the relation of man to God became a personal transaction with the Saviour.’ (Gee 1909, p. 48) These new ideas found their way to London and ‘in the May of 1520, Erasmus told a correspondent that Luther’s books were near being burnt in England.’ (Gee 1909, p. 48) His works had found their way to influential centres and by ‘March of 1521 Archbishop Warham heard that the University of Oxford was infected with Lutheranism, and that many books forbidden by Wolsey had obtained circulation there.’ (Gee 1909, p. 48) The 1520s in England were a time which saw a slow decline in Papal influence as well as a rise in Lutheran and generally Reformation thought. (Gee 1909, p. 64)

The works of Luther, and no doubt the sweeping winds of change precipitated by his writings, were influential in propelling England towards its own reformation however it is possible that the most significant writing from the early 1500s was the Greek New Testament by Erasmus. This work, with an appended translation into Latin, was published in 1516 and was being read by scholars around Europe and England. (Gee 1909, p. 49)

This translation by Erasmus from the Greek is significant in many ways. It is not just the fact of its translation but the confluence of factors which made such a translation possible. The fall of Constantinople to the Turks in 1453 resulted in Christians fleeing from this important centre complete with treasured Greek writings as well as an ability in Greek language. (Gee 1909, p. 35) This sparked an interest and new respect for ‘early and original sources’ (Dickens 1991, p. 15) which, combined with an increasing suspicion of ecclesiastical claims meant that, for dissenters, the only ‘reliable’ remaining authority for Christian faith and practice was the New Testament. (Dickens 1991, p. 15) These radical ideas challenged ecclesiastical ‘monopoly’ over interpretation (Dickens 1991, p. 15) (Bourdieu 1991, pp. 26, 28) and gave shape to social developments that influenced the formation of the modern Western world. The widespread availability of Greek writings, Greek scholars, and the testament of Erasmus combined to provide European scholars with the means of seeing the ‘source’ documents of the New Testament for themselves and to propose their own translations and interpretations of them without the endorsement of the official Church. Eventually the interaction of these developments with Enlightenment ideals gave rise to more detailed textual criticism, a
systematisation of theology, the suspicion of images and rituals and speak in some ways to a humanistic approach to Christian faith.10

The right to translate and interpret the Bible was a central symbol over which centuries of Christians fought, over which hundreds of people were executed (Edwards 1984, p. 17) (Foxe 2004) and, ultimately, that on which the entire dissenting traditions were based. Gasquet provides evidence for the, at least tacit, acceptance of English Bible translations by the Church in the 1400s. He also points out ‘the fact that texts from the then known English Scriptures were painted on the walls of churches, and portions of the various books were used in authorised manuals of prayer.’ (Gasquet 1900, p. 237) Based on this he claims ‘it is impossible to doubt that the hostility of the English Church to the vernacular Bible has been greatly exaggerated, if indeed its attitude has not altogether been misunderstood.’ (Gasquet 1900, p. 237)

Quoting then from the writings of Sir Thomas More, he claims the ‘whole Bible was long before his [Wycliffe the arch heretic’s] day by virtuous and well-learned men translated into the English tongue, and by good and godly people and with devotion and soberness well and reverently read…’. (Gasquet 1900, pp. 237 - 238) He further contends that the testimony of More proves there was no hostility to an English Bible (Gasquet 1900, pp. 246-247) and that the oppositions that did exist were owing to the ‘fact’ that ‘In this translation he purposely corrupted the holy text, maliciously planting in it such words as might in the reader’s ears serve to prove such heresies as he ‘went about’ to sow.’ (Gasquet 1900, p. 238) To ‘protect’ the population from such corrupt translations, like Wycliffe’s and later Tyndale’s, it was deemed necessary to order:

under great penalties that no one might thenceforth translate (the scripture) into English, or any other language, on his own authority, in a book, booklet, or tract, and that no one might read openly or secretly any such book, booklet, or treatise newly made in the time of the said John Wycliffe, or since, or should be made any time after, till the same translation had been approved by the diocesan, or, if need should require, by a Provincial Council. (Gasquet 1900, p. 238)

Regardless of whether there was an ‘official’ prohibition on an English bible and despite examples of its use from the 1400s, the Church in England wanted to maintain a complete monopoly over production, and therefore the ‘message’ of the bible as well as a monopoly over

10 Gasquet, in considering the impact of the Renaissance on England believes that, although it resulted in a ‘the revival of letters in England’ it did not ‘obliterate Christian sentiment and Christian ideals’. In this regards he suggests ‘the renaissance was unknown in England.’ (Gasquet 1900, p. 14)
its ‘interpretation’. If ‘private’ translations and private interpretations were permitted, it would serve to greatly weaken the power of the church’s monopoly on salvation and raise questions about its reason for existing. (Bourdieu 1991, pp. 26, 28) The combination of factors outlined above served to apply great pressure to this position and make its continuance untenable. Other crucial developments like the invention of the printing press and later Henry VIII’s consent for the circulation of the printed English Bible proved to be ones that could not be defeated and ensured the ongoing free availability of the Bible from that time. (Gasquet 1900, p. 273)

It was therefore over several hundred years, with the rise in Greek scholarship, the increasing availability of the English bible and the conditions which made it possible for ideas to travel between England and the continent that the intellectual and consensual ground was laid for the English Reformation.¹¹

By the time King Henry VIII was challenging Papal authority, there were already strong moves of dissent within the broader English society. The Protestant winds of change were further enlivened by the death of Henry VIII and continued increasing to the end of the 1540s and early 1550s.¹² (Edwards 1984, pp. 35-57) These developments were aided by the struggles of the Reformation on the continent which was suffering some defeats at this time and, with the more friendly conditions in England, resulted in numerous Protestant theologians arriving to take up ecclesiastical or university posts. The strengthening of the movement was further enhanced through increased correspondence between England and the Swiss Reformers. (Edwards 1984, p. 39)

During the reign of King Edward VI many Protestant reforms were introduced by Thomas Cranmer and other leaders in the Church of England (Hughes 1996, p. 1) however the untimely death of the young King caused a crisis in English Protestantism that threatened the progress of

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¹¹ Or as Dickens suggests ‘Reformations’. He considers that ‘The growth of Presbyterianism and of the Congregationalists, Baptist, Quaker and other denominations during the central decades of that [17th] century could well be regarded as a second English Reformation - and the advent of Methodism in the eighteenth century as a third.’ (Dickens 1991, p. 392)

¹² The ‘Protestant wind of change increased in force. In February 1548 the council ordered the removal of all ‘images’ from the churches and chapels of the whole realm.’ (Edwards 1984, p. 38)
the previous 16 years.\footnote{Northumberland was executed as a traitor one month after the proclamation of Queen Mary. The day before his death he took part in the Mass in the chapel tower of London. As part of his address he mentioned \textit{the plague that is upon the realm and upon us now is that we have erred from the faith these sixteen years.} In this he is referring to Protestantism. (Edwards 1984, p. 57)} (Edwards 1984, pp. 54 - 57) The subsequent reign of Mary proved to be a troubled one\footnote{Edwards records that almost 300 people were executed as Protestants during her reign. (Edwards 1984, p. 17)} (1553 - 1558), with many of the trials of this period recorded in Foxe’s Book of Martyrs (Foxe 2004) whose first English edition appeared in 1563 with an expanded edition in 1570.\footnote{John Foxe was however also appalled by execution of Papists in the reign of Elizabeth.} (Edwards 1984, p. 72) Many of the bloody disputes of this time related to the authority of the Bible, and the commensurate authority of the church, and therefore the Monarch as head of the church, to ‘guard’ its meaning. One of the people executed during this time was John Rogers, \textit{‘one of the translators of the English Bible’}. (Edwards 1984, p. 17) The account of his trial, found by his widow when she went to clear his belongings, showed \textit{‘there had been an argument about the authority of the Bible’} with the prosecutor Stephen Gardiner, Lord Chancellor of England and Bishop of Winchester declaring that \textit{‘Scripture is dead; it must have a lively exposition’}, and John Rogers replying \textit{‘the scripture is alive’}. (Edwards 1984, p. 17) On this matter of the life and authority of scripture, and who had the right to read and interpret it, many martyrs died. (See Edwards 1984, pp. 17-23 for more accounts.)

The subsequent reign of Elizabeth I, from 1558 to 1603, returned the political climate to being more favourable to the Protestant cause but did not maintain \textit{‘some of the reforms to the extent that many wished.’} (Hughes 1996, p. 1) From this time, through the reign of James I up until the start of the reign of Charles II, there was a time of growth for non-conformist churches including the newly formed Baptists. (White 1983, p. 9) Persecution was persistent throughout much of this time which served to ensure the zeal and focus of Separatists in maintaining their cause. A crucial influence during this time was Cromwell who gave leadership to nonconforming voices and provided them with a political presence, although often precariously so. (Firth 1961) The most enduring act of this period, and one that is still felt strongly by many Baptists today, was the authorisation by King James of an official translation of the English Bible. This Bible, known variously as the King James Bible or the Authorised Version was completed in 1611 and still has a dominant place in many Baptist churches around the world.
A final era of severe persecution (White 1983, pp. 93-138) was to take place during the reign of Charles II who made non-conformist churches, including the Baptists, illegal. In 1664, a law was passed allowing for all people aged 16 and over to be *punished for attending a nonconformist service of worship and for not attending an Anglican service based on the Book of Common prayer.* (Hughes 1996, p. 4) These penalties, as well as exclusion on nonconformist from public life, remained largely in place until 1687. It was not until William of Orange proclaimed an Act of Toleration in 1689 that the requirement for compulsory attendance at services of the Church of England was removed and finally nonconformists were allowed freedom of worship. (Hughes 1996, p. 4) The fruit of this was seen in the 1851 Religious Census in England which found, according to a study carried out by William Pickering, *that some 7 million persons attended church on the chosen day. This was about 36% of the total population and can be divided almost equally between Anglicans and Nonconformists with the Roman Catholics accounting for a mere 4% of worshippers.* (Martin 1974, p. 19)

The English Reformation therefore, although not birthing the Free Church movement, provided the grounding on which the pre-existing dissenting traditions could take more formal shape and forge their own durable identities. It is beyond the scope of this study to consider the complexities and conflicts surrounding the changes of this time however it is important to understand that the Baptist movement found its birth during this time. This was a time when basic religious freedoms were still being contested and when possession of a bible in a language other than Latin, or attendance at a non-official religious gathering could result in severe punishment. (Gee 1909, p. 45) It was a time when individual identity was still subsumed into the State’s will and state sanctioned religious views prevailed over private belief.

John Smyth and Thomas Helwys, who were later to birth the Baptist movement while in exile in Holland, were two of many dissenting voices during the early 1600s in England. (White 1983, p. 7) An increase in persecution led them to flee to the safety of Holland which resulted in them encountering other dissenting voices but in an environment where dissenting ideas could be freely discussed. The ability of passage to the continent and freedom from persecution allowed the fledgling movement sufficient time to form its own identity and develop means of perpetuating its culture. In 1611 Helwys, along with others, formulated the first Baptist confession of faith which was printed as *A Declaration of Faith of English People Remaining at*

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16 See Foxe's *Book of Martyrs.* (Foxe 2004) Gee (1909, p. 64) mentions Foxe's book as preserving *a good many names of those who were brought to renounce their opinions.* (Gee 1909, p. 64)
Amsterdam in Holland. Not long afterwards, Helwys returned to England and formed the first Baptist congregation at Spitalfields in London.

The growth of the Baptist movement was assisted by there being no ‘authorising’ body to curate entrance but rather focussed around a core set of beliefs (see Section 3 below) upon which substantial diversity was allowed. The label ‘Baptist’ could be self-applied by groups and as such, by the start of the 1700s, fellowships identifying as Baptist had spread to several countries and formed diverse, and even contradictory identities with some holding strongly to Calvinistic theology (Particular Baptists) while others held to Arminian theology (General Baptists) as well as various views on, particularly, open or closed communion and membership. (White 1983, pp. 7-92)

Despite these differences in theology, the groups by and large shared very similar positions ‘on many aspects of the doctrine of the Church’ (White 1983, p. 7) and particularly their view that the church was to be composed of ‘conscious’ believers and that the ‘visible church of Christ was composed of the gathered congregations of believing men and women.’ (White 1983, p. 7)

The visible church, so gathered, did not need any outside authority to direct its faith or practice and, from at least 1642, both groups practised believers baptism as a symbol of entry into this visible church. The high view of the Bible as the very word of God and the right to self interpretation were also fundamental to these, and subsequent Baptists. (White 1983, p. 10)

Highlighting the far reaching scope of this belief, White explains that the Bible was ‘not only the final authority on earth for matters such as Christology and the Atonement’ (White 1983, p. 10) but that it gave enough detail about the nature and constitution of the true church to allow it to be reconstructed in later ages ‘by any later generation of Christians even in a situation of total apostasy.’ [Emphasis original] (White 1983, p. 10) One ongoing consequence from this, and one that is evidenced by the Baptist churches in this case study, is that ‘in so many Baptist documents, the argument was not considered complete without Scripture references.’ (White 1983, p. 11) The high view of the inspiration and literality of the Bible provided a commonality of Belief around which Baptists could gather.

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17 Ellis highlights two ‘concerns’ that stand in ‘polar relationship to one another’ that ‘have been held together since the beginning of the Baptist and Free Church life’. He lists them as ‘attention to Scripture and the concern for a devotional openness to the Spirit’ with the first being an ‘outward obedience’ and the second an ‘inward’. (Ellis 2004, p. 88)
The end of official persecution through the Act of Toleration in 1689 resulted in a slow decline such that at the start of the 1730s there was ‘a proliferation of writings on the ‘decay of the Dissenting interest’’. (Bebbington 1989, p. 21)\textsuperscript{18} (Hughes 1996, p. 4) The Free Church movement however was about to receive new energy and an explosive period of growth starting from 1734 in a decade considered by Bebbington (1989, p. 20) to contain the most important development for Protestant Christianity in the English-speaking world. This decade saw the ‘conversion’ experience of such influential figures as George Whitfield, Charles and John Wesley, the growth of the Methodist (Hughes 1996, p. 5) movement and the revival preaching of the aforementioned as well as Jonathan Edwards in the United States. This explosion of Evangelicalism ‘transformed the situation’ (Bebbington 1989, p. 21) and resulted, in time, in a growth in Baptist and Independent congregations and, according to Dickens, may be considered as a third English Reformation. (Dickens 1991, p. 392) It was at the tail end of these developments, but still very much enlivened by them, that the new settlements in Australia were being populated and the Free Church movement started its lonely journey to those distant shores.

2 The Australian Baptist Movement

The first recognised Baptist meeting in Australia took place on the 24\textsuperscript{th} April 1831 at the Rose and Crown Inn in Castlereagh Street Sydney. (Manley & Petras 1993, p. 24) (Hughes 1996, p. 9) This was followed by the first distinctively Baptist act, being a public baptismal service at Wooloomooloo in Sydney. (Manely 2006, Vol. 1, p. 17) These services were conducted by John McKaeg who proved to be a troubled person and ultimately fell into disgrace causing much trouble for the fledgling Baptist movement. His personal failings along with the ‘strange’ practices of the Baptists also made for sport in the local media, adding further pressure to the young movement. The first stable and respected Baptist leader in Australia was John Saunders who arrived in 1834 and set to work on completing the first Baptist chapel that had stalled under McKaeg. (Manley & Petras 1993, p. 12) Saunders grew to be a loved and respected leader who helped the Baptists establish a solid base for future growth.

The small beginnings of the Australian Baptists are evidenced from the 1828 Census which shows only 1 person in a population of over 36,000 claiming to be Baptist. A meeting held on 28\textsuperscript{th} September 1832 to acknowledge a grant of land for a Baptist chapel from Governor Sir Richard Bourke is reported to have had nearly 300 ‘persons of respectability’ present (Manley & Petras 1993, p. 28), however many of those were members of other denominations.

\textsuperscript{18} As an example Bebbington mentions the Western Association of Particular Baptist who urged a ‘four day fast to repent of spiritual declension’. (Bebbington 1989, p. 21)
The over-riding theme for the early Australian Baptists, affecting their dealings with England and with each other in Australia, was the ‘tyranny of distance’. (Petras 1988, pp. 26-27) The Australian Baptists, because they were English speaking, did not fit under the mandate of the Baptist Missionary Society formed in 1792 under the vision of William Carey (Hughes 1996, p. 6) and, as such, found it difficult to gain funds or personnel from that body. One obviously notable exception to this was the sending of Saunders from England after a request was sent to the Baptist Missionary Society. (Hughes 1996, p. 10) Frequently, throughout their early years, the Australian Baptists were frustrated by an inability to gain meaningful support from churches in England. As the movement grew, the enormous distances separating various new churches were such that communication between them and support one to the other was difficult. By the mid 1840s, Baptist churches had become well established in Sydney, Melbourne, Hobart and various regional areas however the travel time between most of these churches, and even ones that were ‘close’ to each other, could amount to a day or several days even. These distances added to the sense of isolation and led to the necessity for Australian Baptists to mix with Christians from other denominations. It is noted that in the lack of a Baptist chapel, Baptists would freely mix with other denominations. Many Baptist fellowships therefore first met in buildings belonging to other confessions. (Petras 1988, p. 3) (Hughes 1996, p. 12)

Another burden for the early Baptists was the implementation of their historic notion of Independence. (Petras 1988, pp. 26-27) (Hughes 1996, p. 15) This resulted in large part from the diversity of Baptist influences that ended up on Australian shores. These churches brought with them ‘as unseen baggage their differing beliefs and biases and individual conceptions of the church’s relationship to the community…’. (Petras 1988, p. 2) The various factions had largely enjoyed a strong support base in their former homelands, however for the fledgling Australian movement, the resultant conflict between differing views consumed valuable time and energy and slowed moves towards forming a coherent movement.20 It was clear to most Baptists, with the exception of particularly the Hyper-Calvinists and fiercest separatists, that

19 Petras mentions as examples ‘Strict or Particular Baptists, General Baptists, Scottish Baptists and Independent Baptists, with High Calivinists and Fullerites’. (Petras 1988, p. 3)

20 “Independency”, claimed Rev. Silas Mead, the architect of church extension in 19th century South Australia, “… we have ridden it to death”. “Our cherished independence has been a source of weakness”, echoed his near-contemporary, Waldock, in New South Wales. And Victoria’s church historian, W. T. Whitley, could look at it from an historical perspective and declare (in an age when some Australian Baptists seemed to think they were descended from John the Baptist) that even the apostolic churches were not independent.” (Petras 1988, p. 27)
conditions in Australia required Baptists to work closely with Baptists of different opinions as well as like-minded Christians of other confessions. This resulted in many ‘issues’ being ‘swept under the carpet’ or de-emphasised in order to bring a level of unity and coherence to the group.

For many Baptists, this development was not a difficult one because, even from their earliest days in Australia, the Baptists have held loosely to denominationalism, have had a very open approach to other churches, particularly within the Free Church tradition, and have been willing to make certain compromises in order to enact fellowship with and reach out to other people. For instance, John Saunders, although a Particular Baptist, said of his role in Australia:

> Obliged to take a denominational badge in an age of so many divisions, ours is indeed a Baptist communion, but we consider ourselves entitled to a higher distinction; we pursue a nobler aim than the extension and perpetuation of sectarian differences; we assure, and desire to maintain, the style and dignity of a Christian Church; we claim fellowship with the Church universal and we are willing that any member of that spiritual body shall claim fellowship with us. (Petras 1988, p. 11)

The de-emphasis of Baptist identity is a frequent theme throughout the birth and growth of the Australian Baptist movement. The immediate effect of all this sociologically was that the Baptists, in order to ensure their survival, had to lower barriers of entry thereby increasing the amount of people with a legitimate voice in it, and had to have close involvement with surrounding and encompassing groups. Ultimately, this served to reinforce the generally ‘vulgarising’ force of the populist and evangelistic Baptist movement and has continued to have profound impact on diversity within the Australian Baptist movement up to the modern day.

By the 1860s, and through practical necessity, many Australian Baptist churches were seriously considering forming state Unions. The Baptist Union of Victoria (BUV) was the first state union formed in Australia and dates back to 1862. The Union was formed at this time due to the huge influx of people to the state as a result of the Gold Rush. In 1930, despite their apparent determination for independence and separation from the state, the Baptist Union allowed themselves to be formerly incorporated by an act of the Parliament of Victoria in the act known
By the end of the 1800s, the Baptists were still a fledgling and disparate group separated into isolated state unions. It was not until the interwar years, with the aid of the motor vehicle and communication technology, that the tyranny of distance started to be conquered and the Baptists could consider for themselves a national identity. The Australian Baptists received their greatest boost from the enormous success of the huge Billy Graham crusades during the 1950s-70s. Billy Graham was a Baptist, and although he travelled as a non-denominational evangelist, there was still disproportionate benefit to the Baptists as a result of his work. (Hughes 1996, p. 17) The number of Australian Baptists peaked in the decade following his crusades and has since declined to its current level of approximately 1.6% of the Australian population. (Where We’ve Come From, viewed 29 April 2010) The success of these crusades and the influx of new and very popular ‘American Gospel Hymns’ shifted the focus for Australian Baptists from the British, who were limited in their financial support, to the Americans who were much more generous in their support financially, and in regard to providing personnel.

Independent Baptist churches are outside of this umbrella group and as such do maintain greater separation from the state. A study conducted in 1995 identified four groups of Australian Baptists as not being involved with state unions. The largest of these were the Independent Baptists totalling over 4,000. Next were the Baptist Reformed Churches at around 400 members, then the Seventh Day Baptists with a membership of about 100 and finally the Strict and Particular Baptist Church with membership of less than 50. (Humphrey’s & Ward 1995)

Despite their small numbers the Baptists can claim amongst their ranks some influential Australians. An early Australian Cricket captain Joseph Darling (1870-1946) was a Baptist, James Alexander Holden (1834-87), who founded a saddlery and leathergoods business that developed to become the Holden Car Company, was a Baptist. The most prominent Baptist in modern Australia is the Rev Tim Costello. He wrote the forward to Ken Manley’s history of Australian Baptists and is brother of former federal treasurer Peter Costello. Other organisations such as World Vision, which has Tim Costello as its head, and even the accounting software firm MYOB have strong links to the Baptists. (Manley 2000) (Holden History n.d.) The national office of World Vision, the Head office of MYOB and Melbourne’s largest Baptist Church, Crossway, are all built in a row in the same business park on Melbourne’s busy Springvale Road.
The following table shows recent figures for the Baptist movement in Australia:

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>Fellowships</th>
<th>Members</th>
<th>Attendance</th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>841</td>
<td>94</td>
<td>62,908</td>
<td>100,298</td>
<td>309,174</td>
</tr>
<tr>
<td>2010</td>
<td>868</td>
<td>77</td>
<td>61,409</td>
<td>115,720</td>
<td>316,733</td>
</tr>
</tbody>
</table>

The figures above show a slight decrease in ‘members’ between 2005 and 2010 but a strong increase in attendance figures likely due to attracting younger people to the churches. The Baptist movement has historically been very strong in encouraging formal memberships, as only formal members could participate in the voting of the church. The above table clearly shows a large numerical difference between formal members of the Baptist church (61,409) and those who attended on the day the count was taken (115,702). It could further be assumed that not all formal members were in attendance on the day the count was taken, lowering the formal membership percentage in the attendance count. This is likely due to the ageing nature of the Baptist member population from its heights shortly after the Billy Graham crusades but could also indicate that the commitment level of the new attenders is not yet ensured.

The Census figures show a reasonable jump in people calling themselves Baptist, such that the Baptist Union Of Australia is now saying that Baptists make up 1.6% of the population at the 2006 Census compared with 1.5% of the population at the 2001 Census. (Where We’ve Come From, viewed 29 April 2010)

3 Baptists Today

The worldwide Baptist movement is large and very diverse, making any generalisations about it challenging. The Baptist World Alliance claims over 41 million members (Frasse & Frost n.d.) and vastly more attenders. This number does not take into account the large ‘Independent’ Baptist movement which shuns alliances through formal Unions. Despite the diversity within

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23 This first set of figures are accurate as at 30th June 2005, with the census data from the 2005 line coming from the ABS census of 2001. The 2010 figures were published on the Baptist Union Of Australia website. They contain updated church numbers and more recent census figures. (Where We’ve Come From, viewed 29 April 2010) The member and attendance figures for 2010 are from the 2007 Church Life Survey. The 2010 Census figure is from the 2006 national Census.

24 These numbers place the Baptists as the 3rd largest Protestant denomination in the world after Anglicans and Presbyterians / Reformed / Congregational. (Cline n.d.) Ellis places an estimate of the ‘assessed community roll’ for Baptist at over 100 million based on 2003 figures. (Ellis 2004, p. 7)
Baptist faith and practice, Rev Dr Ken Manley, Australian Baptist historian and former Principal of Whitley College, University Of Melbourne, distilled five distinctive features of the early Baptists which still form, although in varying degrees, the basis for broad Baptist belief today:

1 - They believed that the Bible gave clear guidance about the true church and as the Christian’s supreme authority its teaching should be obeyed whatever the cost.

2 - The Church should consist only of conscious disciples, not simply all who had been baptised as babies, or who had lived in a particular country or region.

3 - Disciples were not only committed to the Lord but also to other disciples in a covenant relationship. The local church so formed did not need any outside church authority for its life and work.

4 - Baptism was only for committed disciples and was the expression of entrance into this covenant relationship. It was an act of loving obedience to the Lord’s command.

5 - Where the State opposed their beliefs and practices they had to oppose the State. They taught religious freedom and the separation of church and State. (Manley n.d., p. 4)

The enormous diversity within the modern Baptist movement is partly because any group can choose to call themselves Baptist as there is no ‘authorising’ body, but also because diversity and the right to self-determination are enshrined into Baptist belief as shall be explored below.

4 Australian Baptists in their Own Words

This section will consider the ongoing influence of the above characteristics in current Australian Baptist life. This will help reveal, amongst other things, how these characteristics combine to allow such enormous diversity in belief and practice and ultimately the contrasting worship styles that are the focus of this thesis.

4.1 The Bible

The most critical Baptist belief, and the one that most sets the subject churches at odds with the dominant Australian culture, is their insistence on the accuracy, general literality and primacy of the plain text of the Bible. The Baptists, as a whole, view the Bible as ‘the very Word of God’

\[\text{25} \text{ The 1689 Baptist Confession of Faith at Chapter 1 Point 7 expresses that: ‘… those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.’}\]
and consider it the final authority on all matters it addresses. The concept of the supreme authority of the Bible is alive and well in Australian Baptist churches today with many churches bold in their proclamation of it. For instance, the Independent Bethany Baptist Church place on their website under the section ‘The Scriptures’:

We believe that the Holy Bible was written by men divinely inspired, and has God as its author, salvation for its end, and is the absolute truth without any error. It is comprised of sixty-six books, the Old and New Testaments, of which every word is pure, and is the final authority for faith and practice… (Statement Of Faith [BBC])

Of note from this statement is the belief that the Bible was authored by God which, by implication, means that it is ‘without any error’, and can therefore act as ‘the final authority for faith and practice’.

Most strident about this point are the Independent Baptist churches. The Golden City Baptist Church in Bendigo, country Victoria, is very specific about its beliefs. In their statement of faith, they write:

We believe that the Holy Bible was written by men controlled by the Holy Spirit; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true centre of Christian union

26 Author and Baptist Pastor Dr Landrum P Leavell asserts: ‘Baptists have always been those who had no ecclesiastical head but Christ, no creed but the Bible…’. (Odle 1972, p. 30)

27 The 1689 Baptist Confession, in Chapter 1, Point 9 states: ‘The infallible rule for the interpretation of Scripture is the Scripture itself, and therefore whenever there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched by other passages which speak more clearly.’

28 The combined views of the Australian Baptists regarding this matter, and particularly the Independent Baptist Churches, seem virtually identical to the 1689 Baptist Confession of Faith, Chapter 1 ‘Of The Holy Scriptures’. This shows the continuity of these thoughts and reinforces the importance of the plain text of the bible to Baptist believers.

29 The 1689 Baptist Confession of Faith specifically lists the 66 books that make up the modern Protestant Bible and then immediately state that these are ‘given by inspiration of God to be the rule of faith and life’. It is worth noting that by stating ‘sixty-six books’ they were specifically excluding the Apocryphal books adopted by the Catholic church. The 1689 Baptist Confession of Faith, at Chapter 1, point 3 states of that: ‘The books commonly called the Apocrypha were not given by divine inspiration and are not part of the canon or rule of Scripture. Therefore they do not possess any authority in the church of God, and are to be regarded and used in the same way as other writings of men.’
and the supreme standard by which all human conduct, creeds and opinions shall be tried. (Statement Of Faith [GCBC], viewed 11 December 2009)

To ensure there is no confusion or ambiguity over their statement they continue:

By the Holy Bible we mean the collection of sixty-six books, from Genesis to Revelation, which as originally written does not only contain and convey the Word of God, but IS the very Word of God. By inspiration, we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were plenary, supernatural and verbally inspired and free from error, as no other writings have ever been or ever will be inspired. (Statement Of Faith [GCBC], viewed 11 December 2009)

Several Independent Baptist churches further assert that the only authoritative Bible for use today is the King James Version and that modern translations are inferior, and in some cases intentionally corrupted. The Northside Baptist Church introduces this concept: ‘We believe that the Masoretic Hebrew text and the Textus Receptus Greek text are the nearest to the original manuscripts; therefore we use only the King James Version of the Bible in our services.’ (Our Beliefs [NBC], viewed 12 December 2009) The Golden City Baptist Church asserts the same belief. Speaking of the ‘preservation’ of scripture, they clarify by saying: ‘By preservation we mean the written Word of God has been Divinely preserved in the Masoretic Hebrew Text for the Old Testament and the Textus Receptus Greek Text of the New Testament, leaving us today with God’s own Authoritative Word.’ (Statement Of Faith [GCBC], viewed 11 December 2009)

The examples so far have been from Independent Baptist churches. Baptist Union churches tend to be softer in how they communicate the idea of the authority of scripture. An example of this softer approach is immediately evidenced by reviewing various churches’ statements of belief. The Diamond Valley Baptist Church simply says: ‘1. The Bible is God’s word to us and it is the ultimate authority by which we live (2 Tim 3:16-17; 2 Pet 1:21).’ (Beliefs [DVBC], viewed 29 April 2010) This concept is not expounded on as it tended to be in Independent Baptist Church statements of faith. Many Baptist Union churches omit any mention of the Bible on their websites and many do not place a statement of faith on it.

Due to this high view of the Bible, the ‘preaching of the word’ has always had a central role in Baptist services. Evidencing this, The Ariah Park Baptist Church states: ‘The focus of our gathering is the preaching of the Bible, as we believe this is the only way to know God, through his word.’ (Our Sunday Service, viewed 14 December 2009) Highlighting also the supreme authority of the Bible, regardless of even their own thoughts about it, the Lighthouse Baptist
Church in Sydney prominently place this disclaimer with their statement of faith: ‘This statement of faith represent no real authority, as the Word of God is the final authority in all matters of faith and practice.’ (About Us [LBC], viewed 11 December 2009)

It is clearly evident that acknowledgement of the divine inspiration and supreme authority of the Bible is not just an historical relic but maintains a prominent place in ongoing Australian Baptist identity. How this notion interacts with the practical reality of the groups or, as Bourdieu expressed it, in a ‘universe of practice (rather than a universe of discourse)’ (Bourdieu 1980, p. 87) is potentially quite a different matter. It is of note that the Baptist Union churches, the ones that on the whole are more contemporary in outlook and deliberately attempt to attract the surrounding culture by imitating it, place a lot less emphasis on the supremacy of the Bible than do the Independent churches. (Bourdieu 1991, pg. 18)

4.2 Independence

Despite co-operation between Baptist churches as evidenced by Unions, the independence of individual churches to choose their method of worship as they see fit and to determine their beliefs and practices without interference from outside bodies, either ecclesiastical or secular, remains strong. The theme of congregational independence has remained throughout the history of the Baptist movement and is still highly relevant in the current day, particularly for the Independent churches. The Lighthouse Independent Baptist Church in Sydney echoes some of the fierceness for absolute independence that epitomises the historical Baptist movement. It unambiguously states its position by saying: ‘We believe that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organisations.’ (About Us [LBC], viewed 11 December 2009) Another Independent Baptist Church, the Northside Baptist Church, strongly states the same sentiment: ‘Every local church is to be AUTONOMOUS (self-governing and self-propagating). Christ alone is the head of

30 Pastor and author John R Bisagno, speaking on why he is a Baptist, says: ‘I am a Baptist because Baptists are controlled by the grass roots of the Bible. No hierarchy dictates church views on doctrines. Any Baptist church is free to do anything it votes to do any time it wants to do so.’ (Odle 1972, p. 34)

31 Baptist Pastor Dr Landrum P Leavell asserts: ‘Baptists have always been those who had no ecclesiastical head but Christ, no creed but the Bible, no way of salvation but by personal faith in the Lord Jesus Christ, and no Baptism but believer’s Baptism…’. (Odle 1972, p. 30)

32 Point 3 from Manley above highlighted this saying ‘… the local church so formed [in a covenant relationship] did not need any outside church authority for its life and work.’ Point 5 by Manley highlights another aspect of Independence this time from the state: ‘They taught religious freedom and the separation of church and state.’
every local church (Ephesians 1:22; 5:23). No human authority has the right to control the belief and preaching of a local church.’ (What Is A Baptist Church?, viewed 29 April 2010)

The sociological effect of this is to limit the amount of people who have a legitimate voice in that church, thereby protecting its autonomy. This further results in keeping each church quite small, thereby empowering the agents within it and giving each of them a greater reason to engage in the life of the church.

It has been noted however that, despite valuing independence, many Australian churches voluntarily choose to take part in Baptist Unions. The Camberwell Baptist Church explains why they do this and explains how they maintain their independence through it:

Each local church is autonomous (self-governed) but we voluntarily link together with other churches to form a Baptist Union in each state, who together form the Baptist Union of Australia (which enables efficiencies in some areas like community service, advocacy, education, theological education, overseas aid and inter-church communication, etc.).

By joining the Union, each church acknowledges a commonality of belief, pays certain fees and allows itself to be represented through the Union on certain issues, yet it maintains the ability to determine its own faith and practice in accordance with the democratic nature of the Union. Other developments, however, like the Union’s ability to ordain pastors, does create several shifts in the balance of power for involved churches, as will be discussed in Chapter 3, Section 4.

The independence of Baptist churches means they are governed through the notion of ‘congregational governance’ of each individual church. This democracy within the Baptist movement is highlighted in a number of areas. First is the belief in the priesthood of all believers, as opposed to having a class of people known as priests who have special access to the graces of the church. Second is the lack of regard for hierarchies. Third and of utmost importance is the belief that discernment of the will of God for the church, and the correct interpretation of the Scriptures, are found not through pronouncement from a human power (hierarchy), but rather through meetings in which members are encouraged to seek the will of

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33 Numerous other Baptist Union churches have similar position statements to this one from the Camberwell Baptist Church. The wording is most often very similar indicating that, like other parts of their statement of faith, they have adopted the version suggested by the state union.

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God. It is likely due to this dual belief that God’s will can be discerned at a meeting of the gathered church (believers) and that this is expressed through a majority vote, that the incorporation documents for the Baptist Union of Victoria specify that only present members are allowed to vote. To this day, proxy voting is not used by Baptist churches.

These ideas also reveal the importance of points two and four by Manley above. Because a member of a church has the right to cast a vote, which is considered part of the leading of God, it is understandable why ‘The church should consist only of conscious disciples, not simply all who had been baptised as babies…’ and that baptism as ‘the expression of entrance into this covenant relationship’ was therefore to be ‘only for committed disciples’. (Manley n.d., p. 4)

The combination of Independence and congregational governance results in the Baptist movement uniting around a fundamental but loosely defined set of principles that, conceptually at least, holds the Bible as the final authority on doctrine and practice, that sees all believers as ministers and equal in the sight of God, and that requires that all people are answerable directly to God for acting under the leading of the Holy Spirit and according to their own consciences. (Frasse & Frost n.d.) It is easy to understand how such a general, ill-defined, set of beliefs continues to allow enormous diversity within the Baptist movement.

One of the huge benefits for the Baptist movement to be derived from these beliefs is that it allows each individual church to respond very quickly to the changing society around it. So long as there is consensus within that specific body of believers and they adhere to the general statement of faith, then they are free to choose whatever they want and still be considered Baptist. For Bourdieu, this would indicate that the Baptists as a movement are highly susceptible to the ‘vulgarising’ influence of the surrounding culture. It is evident then that a large part of the reason for the diversity of the Baptist movement around the world, including in

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34 This ‘will’ is considered to be found through a majority vote or, as Dr Landrum expressed it previously, these things are ‘interpreted by the Holy Spirit within the community of faith’. (Odle 1972, p. 29). We have already seen further evidence of the role of the vote within Baptist churches when, previously, John R. Bisagno stated ‘Any Baptist church is free to do anything it votes to do any time it wants to do so’. (Odle 1972, p. 34)

35 ‘6. Members voting at church meetings. Only such of the members present at any church meeting referred to in this Act as have attained the age of twenty-one years and who would be entitled to vote at a special church meeting convened and held under the provisions of clause 10 of Schedule “B” hereto for any of the purposes therein mentioned shall be allowed to vote upon any resolution hereinbefore referred to.’ (Church Administration – Constitutions – BUV Incorporation Act 1930)
Australia, stems from the enormous diversity within the cultures of the world, the ‘universe of practice’, (Bourdieu 1980, p. 87) as well as the lack of a central hierarchy to dictate how worship should be carried out.36

4.3 Separatism

Although the Baptist movement was born out of the Reformation, some view it not so much as a Protestant church, but rather as a Separatist church. The Northside Independent Baptist Church in Sydney articulates this distinction in their statement of faith:

During the Reformation Luther and others protested against the Catholic church. They wanted to reform it to bring it back closer to the Bible’s teaching in doctrine and practice. Thus they became known as Protestants. Baptist did not protest against Catholic church error, they separated from it. Thus, Baptists are not Protestants but Separatists. Baptists did not begin in the Reformation but descended from persecuted churches dating back to the first Century…37 (What Is A Baptist Church?, viewed 29 April 2010)

The notion that the Baptists descended from the first Century church, despite a gap of some 1,500 years, fulfils the role as identified by Bourdieu of providing a ‘legitimate history’ upon which a new movement can be built as well as explaining their troubled place in the world as being the descendants of the persecuted church.

Explaining what separation means for it today, the Northside Baptist Church initially states the concept of the separation of church and state:

The New Testament church must practise both ecclesiastical and personal SEPARATION. Ecclesiastical separation is the separation of church and state. In other words, the church cannot receive power or authority from the government. Likewise, the government does not have the right to control the beliefs and practices of the local church (Matthew 22:21; Romans 13:3-4). (What Is A Baptist Church?, viewed 29 April 2010)

36 This also helps explain how a huge influx of new converts, like after the Billy Graham crusades, can have an immediate and dramatic effect on the stylistic choices of individual Baptist churches.

37 Despite these claims it is evident that the five points listed above by Rev Dr Ken Manley can be understood as a counterpoint to Catholicism of the day. 1. The Bible, not the Pope, is the supreme authority. 2. Conscious choice not infant baptism. 3. No need for outside authority. 4. Baptism was for believers not infants. 5. Separation of Church and state, as opposed to the union of the two through Catholicism. The claim to being a ‘first Century’, or ‘book of Acts’ church was echoed at the birth of the Pentecostal movement and is still heard frequently in Charismatic circles. (Bartleman 1980, p.61)
Of great importance for this study, the Northside Baptist Church draws a line of distinction which has profound implications for its interaction with other churches, and the surrounding world:

Ecclesiastical separation also forbids the local church to cooperate in any way with churches, who condone, endorse, or tolerate sinful practices, or doctrines contrary to the clear teaching of Scripture. This includes ecumenical
d38 meetings and the modern charismatic activities (Romans 16:17; 2 Corinthians 6:14-18; 2 Thessalonians 3:6, 13-14). (What Is A Baptist Church?, viewed 29 April 2010)

The mention of ‘modern charismatic activities’ is central to this thesis as they assert that, because their church holds to true, historical and Biblically based Christianity, they are forbidden from co-operating with any church that endorses such charismatic practices.

5 Development and Diversity in Baptist Worship Styles

The range of factors influencing the historic and current day Baptist movement have resulted in enormous diversity within the movement regarding both belief and practice. It is this diversity regarding worship styles that this study is exploring. Defending the matter of diversity, Pastor Larry G Rohrman proclaims: ‘The doctrine of the priesthood of the believer simply means every believer in Jesus Christ who has had a regeneration experience is qualified to interpret the Scripture for himself while being led by the Holy Spirit.’ (Odle 1972, p. 54) Explaining the consequence of this he continues:

Thus there are Baptists who disagree doctrinally with other Baptists. This is one of the strongest points for the Baptist faith. It permits an open-minded search of the Scripture by every person. It is an encouragement to every person to develop his own faith by the constant study of the Bible. It allows room for growth. (Odle 1972, p. 54)

Bourdieu explains this possibility for substantial, even seemingly contradictory, variation within a movement particularly as the parts of the movement become more geographically disparate and influenced by local customs and cultures. He notes that:

38 A hardline anti-ecumenical spirit was evidenced in response to the Billy Graham crusades. The deacons from the Kerang Baptist Church wrote to Graham in March 1968 saying: ‘From time to time we have been distressed by the presence on your platform of men who deny the fundamentals… are you not in danger of violating New Testament principles for the sake of maximum support and outreach?… We… wonder if the time has come for you to choose between the slippery road of gracious diplomacy and the painful path of Scriptural separation.’ (Manley 2006, Vol. 2, p. 516)
since it is very unlikely that two contradictory applications of the same schemes will be brought face to face in what we must call a universe of practice (rather than a universe of discourse), the same thing may, in different universes of practice, have different things as its complementary term and may therefore receive different, even opposed, properties depending on the universe of practice.39 (Bourdieu 1980, p. 87)

In more recent times, probably nothing has been more divisive within congregations and across the whole movement than the ‘style’ of worship music being used. The issue can become quite heated with: ‘those that prefer to remain rooted in traditional musical materials being accused of ‘cultural irrelevancy’ and those that employ pop music styles in their efforts to win converts being charged with ‘cultural accommodationism.’’ (Music n.d.) The notions of ‘irrelevancy’ and ‘accommodationism’ relate directly to the relationship of the Baptists to the surrounding culture, drawing attention to this sociological consideration as vital for the movement. It further highlights the significance of the ‘worship wars’ or the ‘traditional/contemporary’ divide, not just for stylistic reasons but for the whole relevance and place of the Christian church in the 21st Century. The matter is not just being felt in the Baptist movement. Dr Daniel Preus from the Lutheran church claimed at a conference in February 2006:

> The debate raging in the church today over whether we should use traditional, historic liturgy or contemporary worship is not simply an argument over style or as some might suggest, a differing opinion as to whether we should focus more on style or substance. The issue really goes much deeper. It actually goes to the heart of our faith and our understanding of the Gospel. (Preus 2006)

Preus here is stating that a change in style either reflects, or ultimately directs, a change in underlying belief. The idea that a change in one part of a social structure results in change throughout is consistent with the work of Bourdieu.40

The Baptists, due to their independence, congregational polity, and lack of creeds or hierarchical structures, prove to be an ideal case for considering the effect of cultural changes on the church. ‘Throughout their history, Baptists have been a populist denomination with a zeal for numerical growth and no authoritative hierarchy to set standards, and they have often relied upon

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39 ‘religious representations and behaviours that refer to one and the same original message owe their diffusion in social space to the fact that they receive radically different meanings and functions in various groups and classes.’ (Bourdieu 1991 p. 18)

40 ‘The fact remains that every new position, in asserting itself as such, determines a displacement of the whole structure and that, by the logic of action and reaction, it leads to all sorts of changes in the position-takings of the occupants of the other positions.’ (Bourdieu 1993, p. 58)
unsophisticated cultural materials (e.g. the gospel song) to carry their evangelistic message.’ (Music n.d.) Balancing the impulse for change however he further notes that: ‘On the other hand, they have also been a largely conservative group – both theologically and in other ways – that typically places little value on change… Many Baptist churches attempt to reconcile this difficulty by blending the traditional and contemporary, with varying degrees of balance and success.’ (Music n.d.) The vast array of approaches to musical worship today leads Manley to note that although ‘nothing is more basic to corporate Christian life than worship… few aspects are as difficult to describe as Australian Baptist worship… this is one area where our previously virtual uniformity is now completely gone.’ (Manley & Petras 1988, p. 60)

6 Conclusion
This brief outline of the history and beliefs of the Baptists illustrates why certain matters have gained such importance for them and also demonstrates how the movement can develop enormous diversity and yet still be unified as a movement.

One question it cannot answer, however, and one that is central to this study is ‘how a group with so much in common and all claiming to look to the same source of truth for their faith and practice, can end up with not only different, but ‘opposed’ views on a matter so basic as worship?’ For instance, the previous quote from the Northside Baptist Church claims that ‘modern charismatic activities’ are based on ‘doctrines contrary to the clear teachings of Scripture’ and yet many other Baptist churches, using the same Bible for their justification, embrace charismatic expression into their worship. If the Bible alone is the starting point for faith and practice, then how is the conflict to be accounted for? If in fact the Bible is not the starting point for faith and practice, then what might be? While a discussion of hermeneutic approaches is beyond the scope of this study, the self-understanding of the case study congregations that what they do and what they believe is ‘biblical’ will be explored. This will be done by considering the concepts of Apollonian and Dionysian art along with the sociology of Bourdieu to try and explain the observed contrasting Contemporary and Conservative approaches to worship between Australian Baptist Churches.

In trying to understand these differences, a ‘liturgical’ approach that starts with ‘practice’ and works back to belief will be used. This approach starts with the practices (dispositions) of the churches which have come about through the operation of group consensus (affinity of habitus) and reflect, in the purest sense, the underlying beliefs (doxa) of the group. The practices of a group, as will be discussed in Chapter 3, act as a better gauge of underlying belief for a group
than the words the group uses to describe themselves. This is the case because the words are processed through a ‘rational filter’ to conform them to the conceptual ideals of the group. It is the practices however that contain within themselves the underlying beliefs of the society, beliefs that transcend what the group may say about itself and touch instead on the functional reality of the group.41

It is with this understanding that we can explore some key material related to this study, consider in more detail its methodology and then engage with the Case Study.

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41 Kevin Irwin, as quoted in Ellis (2004, p. 21), validates this approach for exploring Baptist worship explaining that: ‘In essence liturgy is an act of theology, an act whereby the believing Church addresses God, enters into a dialogue with God, makes statements about its belief in God and symbolizes this belief through a variety of means…’. (Irwin 1994, p. 44) In this regard the dispositions identified during the worship are an embodiment of each church’s theology. Also supporting this view is Webber, ‘show me how you worship and I’ll show you what you believe’, (Webber 2004, p. 48) and Smith ‘latent, implicit theological and philosophical intuitions are embedded within and enacted by, pentecostal rituals and practices.’ (Smith 2010, p. xix)
Chapter Two
Apollonian and Dionysian Concepts of Art

Index

1 Apollonian and Dionysian Concepts

2 The Effects of Apollonian and Dionysian Music
1 Apollonian and Dionysian Concepts

The distinction between Apollonian and Dionysian concepts of art and their influence on society is expressed in Classical Greek writings, however the current awareness of a formal distinction between them and the exposition of their role as artistic forces is a relatively new development in the history of Western thought. Nietzsche, working from Classical Greek material, attributes to himself the particular innovation of defining the concepts of Apollonian and Dionysian as they apply to art. However, believing these concepts to be absolute, timeless and universal, he reveals in *The Birth Of Tragedy* how they were repeatedly expressed throughout Classical Greek thought by the playwrights and philosophers and expresses his

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42 Plato, in his ‘Republic’ (iii, 399d-400c) writes about the vital role of music in developing noble character in individuals for the benefit of the ideal state. Recognising the power music has over the mind and body he writes ‘We are not innovating, my friend, in preferring Apollo and the instruments of Apollo to Marsyas and his instruments.’ (Strunk 1950, p. 6) Marsyas was a Phrygian who challenged Apollo to a musical contest. He played the flute, an instrument associated with Dionysus, whereas Plato played the lyre. (Plato 2007, p. 390 (note 68))

43 In 1888 Nietzsche wrote some notes on *The Birth Of Tragedy* which were printed in his sister’s biography (Das Leben Friedrich Nietzsches) and were also placed as an Appendix in the edition translated into English by Haussmann, first published 1909. In reflecting back he states: ‘Prior to myself there is no such translation of the Dionysian into the Philosophic pathos… I have sought in vain for an indication thereof even among the great Greeks of philosophy…’ (Nietzsche 1872, p. 193) ‘I had just thereby been the first to grasp the wonderful phenomenon of the Dionysian.’ (Nietzsche 1872, p. 191)

44 ‘...the Apollonian and his antithesis, the Dionysian, as artistic powers, which burst forth from nature herself...’. (Nietzsche 1872, p. 28) ‘...the eternal truths of the Apollonian and Dionysian.’ (Nietzsche 1872, p. 142 and p. 149) Referring specifically of the Dionysian he calls it ‘the eternal and original artistic force...’. (Nietzsche 1872, p. 186)

45 Immediately following its release in 1872 *The Birth Of Tragedy* evoked strong reactions from within academia. In 1886 Nietzsche wrote himself of the serious misgivings he had towards some of this work in his ‘Attempt At Self-Criticism’. In it he reflects ‘To say it once again: today I find it an impossible book - badly written, clumsy and embarrassing, its images frenzied and confused, sentimental, in some places saccharine-sweet to the point of effeminacy; uneven in pace, lacking any desire for logical purity, so sure of its conviction that it is above any need for proof...’. (Nietzsche 2003, p. 5) Reflecting also on the power of the work and reinforcing the underlying concepts he says that ‘What found expression here... was a strange voice, the disciple of a still ‘unknown god’, disguised beneath the scholar’s hood... to which the name of Dionysus was appended...’. (Nietzsche 2003, pp. 5-6)

46 The principle proofs expressed throughout *The Birth Of Tragedy* relate to examples from Greek theatre. See particularly Nietzsche 1872, from Section 3, p. 33.

47 As an example see Footnote 42 above.
view that they hold true not only up until his age, but will continue for the future of art and culture as well.48

These concepts therefore tie back into a continuous body of thought developed from the ancient Greek philosophers. They are defined by Nietzsche and expounded upon by subsequent writers49 such that the concepts are thoroughly and clearly established so as to allow them to be used as a key analytical tool in evaluating cultural phenomena.

Apollo was a son of Zeus and is generally considered the ‘Greek and Roman god of sunlight,50 prophecy, music, and poetry’. (Apollo (b) n.d.) Apollo, like other Greek deities, had a number of epithets applied to him, reflecting the variety of roles, duties, and aspects ascribed to the god. He was also commonly called Phoebus, Nomios, Lyceius, Lykeios. (Apollo n.d.) Dionysus was also a son of Zeus. While he was yet unborn his mother Semele was killed by Hera. His foetus was taken and lodged in the thigh of his father Zeus. Dionysus is generally considered ‘a nature god of fruitfulness and vegetation, especially known as a god of wine and ecstasy’. (Dionysus n.d.) Like other gods, he had several names, a common one being Bacchus.

The terms Apollonian and Dionysian (Dionysiac) are used to describe characteristics derived from the worship of the gods Apollo and Dionysus. We see from the earliest writings that Apollo is a god of structure, order, restraint and moderation whose musical influence, according

48 The ‘eternal and original artistic force…’: (Nietzsche 1872, p. 186) ‘...these two art-impulses [Apollonian and Dionysian] are constrained to develop their powers in strictly mutual proportion, according to the law of eternal justice.’ (Nietzsche 1872, p. 186)

49 See for instance History Of Western Philosophy (Russell 2004, pp. 24-30), From Achilles To Christ (Markos 2007, pp. 179-190), Sexual Personae (Paglia 1991, the whole work but particularly pp. 72-98), (Thro 1996). Drummond (1980) is directly inspired by The Birth Of Tragedy, and extends the key distinction therein in his work Opera In Perspective. To see the directness of the link see not only Drummond 1980, pp. 29-30 but also Nietzsche 1872, p. 142. In the pop culture sphere we also note that the Canadian rock band ‘Rush’ recorded an 18 minute rock medley called Hemispheres (Rush 1978) with lyrics clearly and explicitly detailing the interaction between Apollonian and Dionysian concepts of art and their effect on culture. The recent scientific work The Master And His Emissary by Iain McGilchrist (2010) exploring the latest research into brain function, shows how these concepts are informing disciplines beyond the arts and are widely embraced as a means of exploring the human condition. In it he outlines parallels to this idea throughout Western thought including Goethe, Schopenhauer, Bergson, Scheler and Kant. (McGilchrist 2010, pp. 461-462)

50 ‘He, who (as the etymology of the name indicates) is the “shining one,” the “deity of light”, also rules over the fair appearance of the inner world of fantasies.’ (Nietzsche 1872 p. 24)
to Plato,\textsuperscript{51} is one of building and strengthening ordered society through learning, knowledge and self-control.\textsuperscript{52} The individual is actualised and distinct but limited by restraint for the good of the society. The notion of the Apollonian is therefore one of voluntary restraint for the greater good and a yearning for the actions of today to contribute to building an ever well structured future. Drummond summarises the views on Apollo by expressing ‘Apollo was the god of civilisation, social order, and of musical structure, and encouraged the populace through his oracle at Delphi to practise moderation in all things and to acquire self-knowledge.’ (Drummond 1980, p. 29) The ‘self-knowledge’ spoken of at this time is not to be confused with the apparently deeper ‘self-knowing’ that some consider comes with the Dionysian ‘oneness’ with nature and the experiential ‘deep fulfilment of primordial yearnings’,\textsuperscript{53} but is rather a ‘knowing’ that comes from the acquiring of structured, scientific knowledge and an awareness\textsuperscript{54} of one’s self and actions. Nietzsche summarises this view by saying: ‘it believes in amending the world by knowledge, in guiding life by science, and that it

\textsuperscript{51} Lydia Goehr (n.d.) expressed six views of music held by the Greeks. One of these is the Platonic / Moralist view which she claims was adapted from Pythagorean ideas. In this view it is believed that music has moral implications and that ‘national music expressed national character and ethos’. This ‘national character’ was expressed principally through ‘scale systems, whose intervals are generated by ratios characteristic of the personality types and behaviour patters of their users, Dorians, Phrygians and the like’. An influential thinker in forming this view was Damon of Athens (Republic, iii. 400b), who saw music as ‘primarily a means of moral indoctrination’. Plato had a preference for ‘the instruments of Apollo’ (Republic, iii.399e1-3) because he held the belief they were best for building a stable society. (Anderson n.d.)

\textsuperscript{52} ‘...Apollo: that measured limitation, that freedom from the wilder emotions, that philosophical calmness of the sculptor-god. His eye must be “sunlike,” according to his origin…’ (Nietzsche 1872, pp. 24-25)

\textsuperscript{53} Nietzsche speaks frequently about the Dionysian music as being birthed from nature itself (Nietzsche 1872, p. 28) and regards the Dionysian artist as becoming ‘altogether one with the Primordial Unity…’ (Nietzsche 1872, p. 46) When cross-referencing this to his view of the Dionysian as ‘the eternal and original artistic force...’ (Nietzsche 1872, p. 186) it can be understood how this could combine to provide perceived deeper ‘self-knowledge’ to the adherent.

\textsuperscript{54} ‘Apollo, as ethical deity, demands due proportion of his disciples, and, that this may be observed, he demands self-knowledge. And they, parallel to the aesthetic necessity for beauty, there run the demands “know thyself” and “not too much,” while presumption and undue ness are regarded as the truly hostile demons of the non-Apollonian sphere...’ (Nietzsche 1872, p. 40)
can really confine the individual within a narrow sphere of solvable problems...’

(Nietzsche 1872, p. 136) The result for music, according to Nietzsche, is that it is stripped of its true place and power and made instead subservient to other phenomena. It is a shadow of the thing and not the thing itself. He claims that if the ‘mythopoeic’ (Dionysian) spirit of music is taken out we are left with ‘either excitatory music or souvenir music, that is, either a stimulant for dull and used-up nerves, or tone-painting.’ (Nietzsche 1872, p. 134) In all of this, it is seen that Apollonian music appeals to the mind first. It is pleasing for what it represents rather than for what it evokes. The beauty is in its form, or compositional technique, its adherence to socially validated norms, or in what it represents by the painting of a sound picture.

The Dionysian on the other hand appeals first and foremost to the instincts and rhythms of nature. It is the unrestrained, passionate, evocative and actual (rather than representative) art. To be immersed in Dionysian art is to ‘live’ that which is real rather than to observe it. In Dionysian art, the individual is subsumed into the ‘primal oneness’ that resonates with the most basic of life instincts, namely, the ‘immortal’, the ‘original’, the ‘primal’ life forces. ‘Man is no longer an artist, he has become a work of art: the artistic power of all nature here reveals itself in the tremors of drunkenness to the highest gratification of the Primordial Unity.’ (Nietzsche 1872, p. 27) One of the words most readily associated with Dionysian worship is ‘enthousiasmos’ from which, in English, we get our word enthusiasm, meaning literally ‘having the god within you’. The validity of this ‘god-filled’ experience is not in the ‘knowing’ but in the ‘experiencing’, and in the immediacy of that experience by ‘being’; for surely if the ‘god is in you’, then this should be evidenced by the ‘god bursting out of you

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55 Nietzsche (1872, p.135) is disdainful of the naiveté and optimism in this view and views it as being an illusion. Kant is one of the philosophers credited with introducing Modernism. Kant was highly influential on the thinking of Schopenhauer (1818, p. x-xii), who in turn was highly influential on Nietzsche. (1872, p. xvii, ) Here we see Nietzsche rejecting the optimistic notions of Modernism and even referring to himself in 1888 as ‘the first tragic philosopher’. (Nietzsche 1872, p. 193) Relating Modernism with Apollonianism Paglia claims that ‘Western Science is a product of Apollonian mind: its hope is that by naming and classification, by the cold light of intellect, archaic night can be pushed back and defeated.’ (Paglia 1991, p. 5)

56 ‘If music, as it would seem, was previously known as an Apollonian art, it was, strictly speaking, only as a wave-beat of rhythm, the formative power of which was developed to the representation of Apollonian conditions.’ (Nietzsche 1872, pp. 31-32)

57 Paglia refers to Dionysian nature as being ‘the chthonian realities which Apollo evades… it is the dehumanizing brutality of biology and geology, the Darwinian waste and bloodshed, the squalor and rot we must block from consciousness to retain our Apollonian integrity as persons. Western science and aesthetics are attempts to revise this horror into imaginatively palatable forms.’ (Paglia 1991, pp. 5-6)

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bringing you into a new state of being?’ In this ecstasy and energy, the barriers that separate people are dissolved so that ‘all become one’ in experience. The hierarchies of society: education, wealth, position, age, gender, etc. are counted as meaningless when contrasted with this god-filled ecstasy. 58 ‘Each one feels himself not only united, reconciled, blended with his neighbour, but as one with him, as if the veil of Maya 59 had been torn and were now merely fluttering in tatters before the mysterious Primordial Unity. In song and dance man exhibits himself as a member of a higher community…’. (Nietzsche 1872, p. 27) In Dionysian ‘enthusiasm’, there is no place for eloquent speech, no dignified restraint, no value in observation but only participation and a complete surrendering of one’s self to the ‘life force’.

The recent work by McGilchrist (2010) considering hemispheric brain function and the development of culture relates to many concepts expressed by Nietzsche and derives its name The Master and His Emissary from a story told by Nietzsche. (McGilchrist 2010, p. 14. See also p. 219) A key notion carried throughout the work is that each hemisphere of the brain has a ‘disposition’ with which it approaches the world. 60 Even though McGilchrist specifically plays down a direct relation between Apollonian and Dionysian concepts with left and right hemisphere function 61, he keeps returning to the idea and ultimately draws such parallels to indicate he is at least intrigued and enticed by the similarities, even if desiring to keep a respectable distance from them. McGilchrist recognises of his writing that it ‘may seem that [he

58 It is significant in light of this to note that the primary adherents of the cult of Dionysus were female. It is also relevant to this study to note that the modern Pentecostal movement, which adopts many Dionysian practices, was given birth from African Americans and that its first adherents to speak in tongues were female. (Bartleman 1980, pp. xiv, 47) (Cartledge 2006, p. 54) Both of these groups were relegated by their respective societies to low positions however the ‘worship of Dionysus’ removed these artificial barriers.

59 ‘...the ancient wisdom of the Indian philosophers declares, “It is Maya, the veil of deception, which blinds the eyes of mortals, and makes them behold a world of which they cannot say either that it is or that it is not: for it is like a dream; it is like the sunshine on the sand which the traveller takes from afar for water, or the stray piece of rope he mistakes for a snake”.’ (Schopenhauer 1818, p. 9) Referring to the Veil of Maya Schopenhauer claims ‘Plato often says that men live only in a dream; the philosopher alone strives to awake himself’. (Schopenhauer 1818, p. 21)


61 After quoting from Nietzsche regarding Apollonian and Dionysian contrasts he says: ‘It will be appreciated that this contrast does not correspond neatly to the left hemisphere versus the right hemisphere… but since, as I have emphasised, such distinctions carry with them implications for the division of the hemispheres (in that the right hemisphere is more in touch with these ancient and ‘primitive’ forces, though modulating them importantly in many respects), they have a relevance to the subject of this book.’ (McGilchrist 2010, p. 199)
is] suggesting that there is some cosmic struggle going on behind the scenes here, with the left and right hemispheres slugging it out on a grand scale.’ (McGilchrist 2010, pp. 242-243) Rather than shying away from the notion of a grand dualistic conflict throughout history, one which he most closely parallels with Nietzsche’s two ‘eternal’ and ‘original’ ‘artistic forces’, he instead states that ‘metaphorically speaking that is true.’ (McGilchrist 2010, p. 243) It is not the purpose of this thesis to critique this idea directly and neither does McGilchrist form a direct part of the Methodology for this thesis, however it is relevant for this study that the most recent research into brain function suggests that the ‘dispositions’ under consideration may in fact derive directly from the structure of the brain itself.

2 The Effects of Apollonian and Dionysian Music

The effect of Dionysian music is antithetical to that of Apollonian. In summarising these effects, and compiling them in such a way as to be more obviously meaningful to this thesis, Drummond lists the differences between the concepts of Apollonian and Dionysiac art as a sequence of opposites: (Drummond 1980, p. 30)

<table>
<thead>
<tr>
<th>Apollonian art is concerned with:</th>
<th>Dionysiac art is concerned with:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concepts</td>
<td>Feelings</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Wisdom</td>
</tr>
<tr>
<td>Cause and effect</td>
<td>Coincidence</td>
</tr>
<tr>
<td>Plans</td>
<td>Impulses</td>
</tr>
<tr>
<td>Moderation in behaviour</td>
<td>Extreme behaviour</td>
</tr>
<tr>
<td>Self-control</td>
<td>Self-liberation</td>
</tr>
<tr>
<td>Pattern and shape</td>
<td>Effect and impact</td>
</tr>
<tr>
<td>The explicit</td>
<td>The implicit</td>
</tr>
<tr>
<td>The specific</td>
<td>The universally applicable</td>
</tr>
<tr>
<td>The explicable</td>
<td>The inexplicable</td>
</tr>
<tr>
<td>Beauty</td>
<td>Ecstasy</td>
</tr>
</tbody>
</table>

Explaining then what he believes peoples’ responses\(^{62}\) to Apollonian and Dionysiac art, he continues:

<table>
<thead>
<tr>
<th>Our response to Apollonian art is:</th>
<th>Our response to Dionysiac art is:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rational</td>
<td>Emotional, irrational</td>
</tr>
<tr>
<td>Mental</td>
<td>Physical</td>
</tr>
<tr>
<td>Objective</td>
<td>Subjective</td>
</tr>
</tbody>
</table>

\(^{62}\) Nietzsche expressed concepts related to these terms throughout The Birth Of Tragedy. Reflecting later upon this work, he notes ‘The antagonism of these two attitudes and the desires that underlie them. The first-named [Apollonian] would have the vision it conjures up eternal: in its light man must be quiescent, apathetic, peaceful, healed, and on friendly terms with himself and all existence; the second [Dionysian] strives after creation, after the voluptuousness of wilful creation…’. (Nietzsche 1872 p. xxvi.)
Observing
Self-aware
Conscious

Involved
Unaware of self
Subconscious

Michael Thro\textsuperscript{63} also lists ‘antitheses that may apply’ in regards to Apollonian and Dionysian thought: (Thro 1996, p. 13)

<table>
<thead>
<tr>
<th>Apollo</th>
<th>Dionysus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Earth</td>
</tr>
<tr>
<td>Ego</td>
<td>Id</td>
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<tr>
<td>Psyche</td>
<td>Eros</td>
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<td>Stoic</td>
<td>Epicurean</td>
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<td>Mind</td>
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<td>Reason</td>
<td>Emotion</td>
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<tr>
<td>Thinking</td>
<td>Feeling</td>
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<tr>
<td>Order</td>
<td>Chaos</td>
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<tr>
<td>Restraint</td>
<td>Excess</td>
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<tr>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Hierarchy</td>
<td>Equality</td>
</tr>
<tr>
<td>Science</td>
<td>Art</td>
</tr>
<tr>
<td>System</td>
<td>Spontaneity</td>
</tr>
<tr>
<td>Compulsiveness</td>
<td>Impulsiveness</td>
</tr>
<tr>
<td>City</td>
<td>Country</td>
</tr>
<tr>
<td>Classicism</td>
<td>Romanticism</td>
</tr>
<tr>
<td>Civilisation</td>
<td>Nature</td>
</tr>
</tbody>
</table>

Thro qualifies his list by stating, ‘The words in the two columns are not ‘good’ or ‘bad’. Rather, they represent poles at the ends of a continuum of behaviour toward which most people most of the time display a tendency.’ (Thro 1996, p. 13) Despite any neutrality about the concepts shown above, Nietzsche leaves the reader in no doubt about the diametrically opposed effect of Apollonian and Dionysian music, and his view that true music and art is Dionysian in nature.\textsuperscript{64}

To see how the Apollonian and Dionysian qualities listed above can be identified in general society in relation to music, Drummond clarifies his thoughts on this matter by articulating the

\textsuperscript{63} Thro (1996) considers the Apollonian / Dionysian distinction to be so important that he titled his article ‘Apollo vs Dionysus: The Only Theme Your Students Will Ever Need in Writing about Literature’.

\textsuperscript{64} ‘If music, as it would seem, was previously known as an Apollonian art, it was, strictly speaking, only as a wave-beat of rhythm, the formative power of which was developed to the representation of Apollonian conditions… The very element which forms the essence of Dionysian music (and hence of music in general) is carefully excluded as un-Apollonian; namely, the thrilling power of the tone, the uniform stream of the melos, and the thoroughly incomparable world of harmony… Oneness as genius of the race, ay, of nature.’ (Nietzsche 1872 pp. 31-32)
responses people may have to Dionysiac or Apollonian music. Regarding Dionysiac music, he says:

We tap our feet, or a shiver runs up our spines, or our pulse-rate and breathing-rate quickens or slows. It can arouse our emotions, making us want to weep in grief or joy. It can make us forget who we are, metaphorically sweeping us off our feet. These effects are familiar ones, particularly to anyone who listens to contemporary pop music or observes how its devotees react to it.65 (Drummond 1980, p. 29)

Contrasting this with Apollonian responses, he says:

We perceive and appreciate the beautiful shape of a melody, or the well-planned structure of a movement. Often, we can ‘follow’ a piece of music, remaining disengaged from it. Music can be analysed, or at least a goodly part of it can be. Some pieces of music (one thinks of passages by Bach and others by Stravinsky) deliberately set out to appeal to our appreciation of sound-patterns; others (one thinks of passages by Beethoven and Wagner and Debussy) deliberately set out to involve us in sound-effects.66 (Drummond 1980, p. 30)

The responses, as outlined, highlight the general division between ‘enthusiasm’ seen at pop or rock concerts and the respectable ‘sitting’ at the concert hall listening to an orchestra.

As this study progresses, it will be considered whether there is a relationship between Apollonian and Dionysian concepts of art and contrasting contemporary and conservative approaches to musical worship within current Australian Baptist churches. These concepts will be applied to see whether this distinction is the best explanation for the observed variation between their various approaches to worship and consider the role these play in the cultural reproduction of Australian Baptist churches.

65 These characteristics will prove to be directly applicable to some of the Case Study churches.

66 ‘The man incapable of art creates for himself a species of art precisely because he is the inartistic man as such. Because he does not divine the Dionysian depth of music, he changes his musical taste into appreciation of the understandable word-and-tone-rhetoric …’. (Nietzsche 1872 p. 146)
Chapter Three

The Sociology of Pierre Bourdieu

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Introduction

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Introduction

This thesis is exploring the philosophical issues of Apollonian and Dionysian concepts of art in relation to worship and the sociological consideration of how contrasting Baptist worship practices gain their symbolic significance and are transmitted through social reproduction. The crux of this study is therefore the sociological consideration of transmission and how this is realised in Australian Baptist churches. The method for considering this lies firstly in exploring the relationship between contrasting conservative and contemporary worship practices with the notions of Apollonian and Dionysian concepts of art, and then exploring Bourdieu’s concept of *habitus* to see what this reveals about cultural reproduction in these settings. The notions of Apollonian and Dionysian art have been outlined in Chapter 2 so this chapter will consider the sociology of Pierre Bourdieu\(^{67}\) and attempt to ascertain how it has been applied in relation to religion.

The concepts expressed by Bourdieu developed from a diverse range of influences\(^{68}\) and were ultimately formulated and refined through his years of observation and empirical research. Bourdieu highlights this from some of his early research in war-torn Algeria, stating that to ‘*conduct sociological fieldwork in a situation of war compels one to reflect on everything, to monitor everything, and in particular all that is taken for granted in the ordinary…*’\(^{69}\) (Bourdieu 2007, p. 50) Of all his influences, Bourdieu spent the most time (Bourdieu 2007, pp. 26-31) outlining the role of Georges Canguilhem, acknowledging ‘*he had laid out for me an academic and scientific career modelled on his own*’ (Bourdieu 2007, p. 27) and believing that he helped him ‘*a great deal to conceive the realistic possibility of living the intellectual life differently.*’ (Bourdieu 2007, p. 26) This notion of living his intellectual life differently is likely

\(^{67}\) Bourdieu was one of the most significant social theorists of the second half of the 20\(^{th}\) Century, such that the ‘*Times Higher Education Guide*’ lists him as the second most-cited author in the humanities. (Most Cited Authors Of Books In The Humanities – 2007, 2009) One of his books, *Distinctions: A Social Critique of the Judgement of Taste* (1984), ‘*is considered to be the sixth most important twentieth-century social scientific work*’. (Engelstad et al. 2008)

\(^{68}\) He claimed for his influences ‘*You get what you can where you can*’. (Bourdieu 1990 [1987], p. 29) In his *Sketch for a Self-Analysis* he specifically lists ‘*Cicourel, Labov, Darnton or Tilly, and many other historians, ethnologists or sociologists…*’ (Bourdieu 2007, p. 3) Schirato and Webb consider in some detail the influence of various writers and concepts on the development of Bourdieu. (Schirato et al. 2002, pp. 1-20)

\(^{69}\) Reflecting on his life he attributes his modest origins for giving him ‘*virtues that are not taught in manuals of methodology, such as the lack of any disdain for patient, painstaking empirical work; attention to commonplace objects…*’ (Bourdieu 2007, p. 103)
what led him to develop and espouse theories that challenged the legitimacy of cultural domination by groups like the aristocracy and even the academia of which he was a part.70

Bourdieu’s central contribution to social theory was his ‘attempt to find a middle road that transcends the classic idealism/materialism bipolarity by proposing a materialist yet non-reductive account of cultural life.’71 (Swartz 1996, p. 72) Bourdieu viewed habitus as a return to a subjectivist sociology, rather than objectivist. Bourdieu viewed his own work as a ‘regression from the objectivist vision that he [Levi-Strauss] had imposed in ethnology, this is, a return to subjectivism, to the subject and his or her lived experience, which he had sought to expel from ethnology, and which I was revoking just a radically as he, with the notion of habitus.’ (Bourdieu 2007, p. 45) Expounding further his dissatisfaction with the objectivist view he claimed ‘Objectivism constitutes the social world as a spectacle offered to an observer who takes up a ‘point of view’ on the action and who, putting into the object the principles of his relation to the object, proceeds as if it were intended solely for knowledge and as if all the interactions within it were purely symbolic exchanges.’ (Bourdieu 1980, p. 52) In line with this subjectivist view, and highlighting the power of reflexive agency across all levels and spheres of society, he extended the ‘economic logic of Marx’s concept of ruling class domination into the fields of culture.’ (Threadgold 2009, p. 27) ‘In combining elements of class theory from both Marx and Weber, and developing the concepts further through his own work, Bourdieu adds a cultural and symbolic dimension to class struggle and domination “that is not confined to the narrow sphere of economy”.’ (Threadgold 2009, p. 28) (Joppke 1986, p. 54) Bourdieu viewed instead that symbolic items like position, status, contacts etc. have their own ‘capital’ value in cultures and that the contention over the value of these symbols constantly defines and redefines the subject cultures.

Brubaker viewed Weber as being ‘the most important influence from the classical sociological tradition on Bourdieu’s work’ (Swartz 1996, p. 72) and particularly his ‘conceptual resources for a theory of the social functions of symbolic goods and symbolic practices.’ (Brubaker 1985, Chapter Three - p. 49

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70 See for example Bourdieu 2007, p. 25 ‘The myth of the intellectual… is one of the ruses of historical reason…’, in which he highlights the reflexive and highly ‘interested’ nature of the apparently ‘disinterested’ universal quest for knowledge. Reinforcing the point he also said: ‘I have often had occasion to describe myself, with some irony, as the leader of a liberation movement of the social sciences against the imperialism of philosophy.’ (Bourdieu 2007, p. 72)

71 ‘According to Harvard’s Dennis Shirley, Bourdieu’s central contribution to sociological theory is his attempt to find a middle ground between individual agency and structural determinacy.’ (Scahill 1993, p. 3)
p. 747) (Threadgold 2009, p. 26) (Swartz 1996, p. 72) Despite Bourdieu’s regard for Weber\textsuperscript{72} and the influence on his work, as evidenced by the fact that he took one of the terms he is most famous for, ‘
habitus’, from Weber,\textsuperscript{73} he de-emphasised the importance of Weber in the development of his own thoughts on \textit{habitus}.\textsuperscript{74} (Bourdieu 2000, pp. 118-119) Weber also wrote important works on the sociology of religion that influenced Bourdieu\textsuperscript{75} and is generally acknowledged to have been seminally influential in Bourdieu’s theoretical development. (Verter 2003, p. 151) Bourdieu viewed his own intellectual development, and the development of his social theories, as a reflexive response to the dominant streams of discourse in his native France. This was aided by his time in Algeria which exposed him to vastly different cultural expressions and allowed him to identify systems of social domination and reproduction that he believed were as applicable in that setting to that of the French aristocracy, the intellectual domination of philosophical discourse, the enculturation of academic dominance and the cultural domination of certain art forms.\textsuperscript{76}

\section*{1 Overview - Terms and concepts}

The theories as outlined by Bourdieu provide a framework from which to consider a combination of social factors: how societies and structures reproduce themselves; how this is the result of interactions and constant adjustments between social agents; how this can be based on reflexivity and subjectivism and not pre-determined; how agents can contend for the valuable symbols of a society and thereby constantly re-define them; and how this allows for both continuity and constant variation within societies.

It is important to understand several key terms and concepts that relate to the work of Bourdieu in order to consider their relationship to the study at hand. When these concepts are combined,

\begin{itemize}

\item \textsuperscript{72} Speaking of the need for American sociology to be ‘freed’ he said this could be achieved ‘in particular by a return to the texts of Durkheim and Max Weber…’ (Bourdieu 2007, p. 72)

\item \textsuperscript{73} Weber (1986, p. 536) used the term interchangeably with \textit{Lebensführung} (life conduct). According to Hennis ‘identifying the dynamics of the Lebensführung was Weber’s “central question”.’ (Verter 2003, p. 151)

\item \textsuperscript{74} Schirato and Webb don’t even mention Weber in their detailed consideration of the influences on Bourdieu. (Schirato et.al. 2002, pp. 1-20)

\item \textsuperscript{75} See particularly Weber [1930] 1992 \textit{The Protestant Ethic and the Spirit of Capitalism}, but also 1978. See also Bourdieu 1990a, p. 107.

\item \textsuperscript{76} See particularly Bourdieu 2007 \textit{Sketch for a Self-Analysis} to hear Bourdieu express his own influences as well as 1994 \textit{Academic Discourse - Linguistic Misunderstanding and Professorial Power}, 1993 \textit{The Field Of Cultural Production} and 1991a \textit{Language and Symbolic Power}.

\end{itemize}
they provide a powerful foundation from which a study of the social sciences can be attempted. One challenge in doing this is that the meaning of the various terms is closely related to the others such that ‘each theoretical concept relies on its relationship with other concepts in his work.’ (Threadgold 2009, p. 26) This results in as-yet-undefined terms being used in order to define other terms.

Most of the terms and concepts relating to Bourdieu’s work fit within the broad framework of Class Replication Theory. The theory asserts that classes of people reproduce the values and structures that make up their part of society. The mechanism of this is through the *habitus*, being the entire system of dispositions and attribution of value that is subconsciously inculcated into the new generation through engagement with that society.77 Bourdieu viewed that symbols within a culture carried their own ‘capital’ within that culture, and that the ‘capital’ value was subjective to the ‘arbitrarily’ objective structures of each particular culture. Peoples’ social decisions relating to the acquisition and valuation of various capital were quasi-subconsciously taught to them by their observations and participation in their part of society as they grew up. These culturally accepted symbols would then be adopted by the subject and reproduced by him or her in order for them to fit well into that society and to maintain their position within it. From this quasi-subconscious social agreement entire systems and structures would arise, like educational, legal and political systems, which would reinforce and perpetuate power relationships within the culture and ensure that systems are reproduced to the benefit of possessors of high cultural capital. These possessors could then convert cultural capital into economic capital (Bourdieu 1980, p. 119) through, for instance, the imposition of taxes, high wages, the control of public money etc. which could then reinforce their position as holders of high cultural capital by their ability to influence culture.

1.1 *Habitus*

The concept of ‘*habitus*’ is used to attempt to explain objectivism and subjectivism in social agents. Bourdieu says of it that it is ‘a lasting, generalized and transposable disposition to act in conformity with a (quasi-) systematic view of the world and human existence.’ (Bourdieu 1991a, p. 5) Highlighting the fundamental nature of the *habitus*, he explains ‘the *habitus* contains the solution to the paradoxes of objective meaning without subjective intention. It is

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77 ‘The members of a same group or class, being products of the same objective conditions, share a *habitus* and the practices of these members are better harmonized than the agents know or wish.’ (Bourdieu 1980, p. 59)
the source of these strings of ‘moves’ which are objectively organized as strategies without being the product of a genuine strategic intention…’. (Bourdieu 1980, p. 62)

The *habitus* therefore explains how ‘subjective’ social structures can appear to those immersed in them as if they were ‘objective’ due to the regularities they manifest and the fact they reproduce a ‘common sense’ world that they were largely responsible for bringing about in the first place. This seeming objectivity results in a general social consensus of their validity and therefore arbitrarily legitimises the power relations within those subjective social structures. The deference to established power relations and social structures then results in those social conditions being reproduced which then further reinforces the notion of their objectivity. The deference to the social structures brings about the conditions which actually reproduce them without any conscious aiming towards those ends and without being ‘determined’ by them.78

The notion of *habitus* has a broad ranging history, making Bourdieu’s use of the term difficult to concisely define. In a general sense, it has been defined as the ‘*posture or position of the body*’. (Resource Library – Habitus 2007) Weber used the term *Lebensführung* (life conduct) interchangeably with *habitus*. (Verter 2003, p. 151) Shirley explained that ‘*The Latin, habitus, means condition (of the body); character, quality: style of dress, attire, disposition, state of feeling; habit.*’ (Shirley 1986 cited in Scahill 1993, p. 3) These types of definitions have many shortcomings, particular of which is that they can too easily be understood as an external imposition onto a person rather than actually representing the totality of the embodied belief of not just a person but an entire culture. For instance, in the *habitus*, the notion of ‘posture’ is not just the physical expression of how a person stands but rather represents a subconscious projection by the individual of their embodied belief based upon enculturated learning.79

Scahill, trying to express the depth of meaning and the shortcomings of translation explained that ‘For Bourdieu, *habitus refers to socially acquired, embodied systems of dispositions and/or predisposition*. (Richard Nice, a principal translator, points out that the semantic cluster of “dispositions” is wider in French than in English, equivalent to predisposition, tendency,

78 In summary the ‘*Habitus is the thing that explains how “types of behaviour can be directed towards certain ends without being consciously directed to these ends, or determined by them”.’* (Shusterman 2005, p. 52)

79 In addressing this ‘embodied’ notion Bourdieu expressed that the body ‘*enacts the past, bringing it back to life. What is “learned by body” is not something that one has, like knowledge that can be brandished, but something that one is.*’ (Bourdieu 1980, p. 73)
propensity, or inclination.)’ (Scahill 1993, p. 3) Explaining the all-encompassing nature of habitus in the original French he sums up: ‘Hence it refers not to character, morality, or socialization per se, but to “deep structural” classificatory and assessment propensities, socially acquired, and manifested in outlooks, opinions, and embodied phenomena such as deportment, posture, ways of walking, sitting, spitting, blowing the nose, and so forth. (Scahill 1993, p. 3) These bodily propensities or ‘dispositions’ derive from cultural conditioning and are second nature to the holder of them. (Scahill 1993, p. 3)

1.1.1 Dispositions

The word ‘dispositions’ is crucial to an understanding of habitus as Bourdieu himself referred to the ‘habitus, as systems of dispositions’. (Bourdieu 1993, p. 71) The ‘dispositions’ are the mechanics of the habitus.80 They are the learned behaviours, developed and refined through experience, that help individuals to live in their community. In the course of time, these dispositions become so natural that they may seem to be a ‘rule’81 (in the sense of governing the

80 ‘This system of dispositions - a present past that tends to perpetuate itself into the future by reactivation in similarly structured practices, an internal law through which the law of external necessities, irreducible to immediate constraints, is constantly exerted - is the principle of the continuity and regularity which objectivism sees in social practices without being able to account for it…’. (Bourdieu 1980, p. 54)

81 The concept of a ‘rule’ tends to have two very different applications. The first is ‘rule as an explanatory hypothesis formulated by the theorist in order to explain what he sees’, and the second is ‘rule as the principle which really governs the practice of the agents concerned’. (Shusterman 2005, p. 46) Bourdieu explained that confusion over this issue leads to us ‘giving as the source of agents’ practice the theory that [has] to be constructed in order to explain it’. (Bourdieu 1987 cited in Shusterman 2005 p. 46) For instance: ‘One can say that gymnastics is geometry so long as this is not taken to mean that the gymnast is a geometer. There would be less temptation to treat agents implicitly or explicitly as logicians if one went back from the mythic logos to the ritual praxis which enacts, in the form of real actions, that is, body movement, the operations that theoretical analysis discovers in mythic discourse…’. (Bourdieu 1980, p. 93) Bourdieu made a ‘break with the structuralist paradigm, through the shift from rule to strategy, from structure to habitus, and from the system to the socialized agent, himself inhabited by the structure of the social relations of which he is the product…’. (Bourdieu 2007, pp. 63-64) Highlighting further his dislike for the term ‘rule’ he stated ‘Perhaps the subtlest pitfall lies in the fact that agents readily resort to the ambiguous vocabulary of the rule…’. (Bourdieu 1980, p. 102)
actions\textsuperscript{82}, however they are subjective to the individual, to the society and to the setting. According to Jaques Bouveresse, dispositions ‘are acquired through experience, thus variable according from place to place and time to time.’ (Shusterman 2005, p. 53) The ‘dispositions’ of the habitus therefore contain within themselves the underlying beliefs of the society, beliefs transcending the rational, or what the group may think or say about itself, and touch instead on the functional reality of the group. Regarding how this results in cultural reproduction Bourdieu explains that:

the habitus, a product of history, produces individual and collective practices - more history - in accordance with the schemes generated by history. It ensures the active presence of past experiences, which, deposited in each organism in the form of schemes of perception, thought and action, tend to guarantee the ‘correctness’ of practices and their constancy over time, more reliably than all formal rules and explicit norms. (Bourdieu 1980, p. 54)

It is this reproduction of history, and consequent legitimization of the arbitrariness\textsuperscript{83} of cultural practices that results in subjective cultural structures and practices seeming objective.\textsuperscript{84} It is also because habitus is the result of accumulated cultural learning that Bourdieu believes that ‘the anticipations of the habitus, practical hypotheses based on past experience, give disproportionate weight to early experiences.’ (Bourdieu 1980, p. 54) Relating this to the notion of ‘feel for the game’ Bourdieu explains:

The earlier a player enters the game and the less he is aware of the associated learning… the greater is his ignorance of all that is tacitly granted through perpetuation and in everything that is played for in it and his unawareness of the unthought presuppositions that the game produces and endlessly

\textsuperscript{82} In sublimating the notion of a rule below reflexive subjectivism Bourdieu explains: ‘The conditions associated with a particular class of conditions or existence produce habitus, systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them. Objectively ‘regulated’ and ‘regular’ without being in any way the product of obedience to rules, they can be collectively orchestrated without being the product of the organizing action of a conductor.’ (Bourdieu 1980, p. 53)

\textsuperscript{83} Bourdieu speaks frequently of ‘the absolutization of the relative and the legitimation of the arbitrary…’ (Bourdieu 1991, p. 32) and the effect of the habitus that makes cultural practices ‘at once arbitrary and systematic…’. (Bourdieu 1991, p. 3)

\textsuperscript{84} ‘The regularities inherent in an arbitrary condition… tend to appear as necessary, even natural, since they are the basis of the schemes of perception and appreciation through which they are apprehended.’ (Bourdieu 1980, pp. 53-54)
reproduces, thereby reproducing the conditions of its own perpetuation.  
(Bourdieu 1980, p. 67)

The ‘embodied’ learning that ‘objectifies’ subjective cultural elements, inculcating them into the new generation and thereby reinforcing and reproducing itself is clearly relevant to the current question of cultural reproduction. The mechanism of habitus (working through dispositions) is generally invisible as it is so deeply embedded within a culture meaning it is very unlikely the subject ‘culture’ of this study, or any culture, could explain it in words. Bourdieu expressed that ‘we don’t directly feel the influence of these past selves precisely because they are so deeply rooted within us. They constitute the unconscious part of ourselves. Consequently we have a strong tendency not to recognize their existence and to ignore their legitimate demands.’ (Bourdieu 1980, p. 56) Instead, the practices of the group are the working out of the unspoken truths that are embodied within the group and are considered self-evident. These practices act as a better gauge of underlying belief for a group than the words the group uses to describe themselves as the words are processed through a ‘rational filter’ to conform them to the conceptual ideals of each of the groups.

The discussion thus far could lead one to view the habitus as a mono-influence on a person or culture. On the face of it, this view finds some sympathy with Bourdieu as he does view the habitus as a homogenizing force ensuring conformity to past norms. The key problem with this view however is that each person participates in numerous overlapping instances of habitus (Bourdieu 2007, p. 22) due to their participation in competing fields. As will be explained in the next section, this means that they must constantly adjust their dispositions between the competing fields in order to maintain as high a capital value as possible in each of them so as to firstly not lose any accumulated value in a particular field, and secondly, to ensure they maintain enough capital value to consider it worth continuing to participate in a field.

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85 ‘The habitus - embodied history, internalized as a second nature and so forgotten as history - is the active presence of the whole past of which it is the product… functioning as accumulated capital, produces history on the basis of history and so ensures the permanence in change that makes the individual agent a world within the world. The habitus is a spontaneity without consciousness or will…’. (Bourdieu 1980, p. 56)

86 ‘The objective homogenizing of group or class habitus that results from homogeneity of conditions of existence is what enables practices to be objectively harmonized without any calculation or conscious reference to a norm and mutually adjusted in the absence of any direct interaction…’. (Bourdieu 1980, p. 56)
1.2 Field of Cultural Production

The ‘field’ is a social area in which people seek to position themselves and acquire the resources to advance them further in that field. It is the place, whether physical or conceptual, where people ‘take part in a struggle for the monopoly of legitimate discourse…’ (Bourdieu 1993a, p. 36) and where participants struggle ‘for the conservation or subversion of the symbolic order.’ (Bourdieu 1991a, p. 31) Each field is delineated by boundaries of belief which unify its participants and which will most likely have been inculcated into them through the *habitus* as previously discussed. The field then is constituted by ‘a system of undiscussed questions setting the boundaries of the field of what merits discussion as opposed to what is outside of discussion, therefore admitted without discussion.’ (Bourdieu 1991a, pp. 13-14) Because the field is a place of contention, it immediately confers the idea that the beliefs that can or can’t go without discussion are, at least in some way, always up for discussion. If participants can change definitions or re-balance the importance of certain ideas or symbols within that field, then they can increase their own capital value and influence in that field. Bourdieu categorically stated ‘there is no other criterion of membership of a field than the objective fact of producing effects within it.’ (Bourdieu 1993a, p. 42) This leads naturally to the idea that all fields will either change over time, or else they will need to invest a great deal of energy into resisting change, and thereby likely change by the fact they have had to focus on certain oppositions as opposed to others. With each change in a field, the underlying ‘doxa’ will have been modified, albeit often minutely.

1.2.1 Doxa

The ‘doxa’ consist of the deep-rooted beliefs that underpin a field, which are subconsciously learned by growing up and participating in that field. Bourdieu expressed the ‘doxa’ as the experiences by which ‘*the natural and social world appears as self-evident.*’ (Bourdieu 1977, 189)

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87 For instance in relation to the literary and artistic fields Bourdieu notes: ‘The literary or artistic field is a *field of forces*, but it is also a *field of struggles* tending to transform or conserve this field of forces. The network of objective relations between positions subtends and orients the strategies which the occupants of the different positions implement in their struggles to defend or improve their positions (i.e. their *position-takings*), strategies which depend for their force on the position each agent occupies in the power relations.’ (Bourdieu 1993a, p. 30)

88 ‘The *boundary* of the field is a stake of struggles…’ (Bourdieu 1993a, p. 42)

89 ‘Belief is thus an inherent part of belonging to a field.’ (Bourdieu 1980, p. 67)

90 ‘Doxa and opinion denote, respectively, a society's taken-for-granted, non-questioned truths, and the sphere of that which may be openly contested and discussed.’ (Bourdieu, Pierre n.d.)
The ‘doxa’ gives an unspoken, and often unshakeable, framework for the dispositions of the habitus that form the field. This common belief forms a ‘practical faith’ which:

is the condition of entry that every field tacitly imposes, not only by sanctioning and debarring those who would destroy the game, but by so arranging things, in practice, that the operations of selecting and shaping new entrants (rites of passage, examinations, etc.) are such as to obtain from them that undisputed, pre-reflexive, naive, native compliance with the fundamental presuppositions of the field which is the very definition of doxa. (Bourdieu 1980, p. 68)

The doxa therefore function as a ‘barrier to entry’ ensuring that only those who defer to the assumptions of the field can gain entry. This deference to the assumptions however is not a matter of mental ascent but is much more fundamental and deeply rooted than that. Bourdieu explains:

practical belief is not a ‘state of mind’, still less a kind of arbitrary adherence to a set of instituted dogmas and doctrines (‘beliefs’), but rather a state of the body. Doxa is the relationship of immediate adherence that is established in practice between a habitus and the field to which it is attuned, the pre-verbal taking-for-granted of the world that flows from practical sense. (Bourdieu 1980, p. 68)

So deep-rooted are these beliefs that they will seem self-evident and universal in nature, while actually being subjective to that particular field.

Developing these ideas further and relating them to the previous game analogy, Bourdieu relates that practical sense ‘orients ‘choices’ which, though not deliberate, are no less systematic… a particularly clear example of practical sense as a proleptic adjustment to the demands of a field is what is called, in the language of sport, a ‘feel for the game’.’ (Bourdieu 1980, p. 66) This ‘“feel for the game”… is what enables an infinite number of moves to be made, adapted to the infinite number of possible situations which no rule, however complex, can foresee.’ (Shusterman 2005, p. 53) This ‘feel for the game’ analogy is frequently invoked by Bourdieu and is helpful as it highlights the constantly vulnerable and reflexive nature of all the decision making involved in a field. Success in ‘fields’ is not governed by fixed rules but rather ‘like competitive athletes, players in a field must have a sense of what is at stake, an investment in the outcome, a mastery of the strategies required for success and above all “a feel for the game”’. (Verter 2003, p. 153) (Bourdieu 1980, p. 66) Relating how this could seem more objective than it actually is Bourdieu notes that:
doxa… gives the game an objective sense, because the sense of the probable outcome that is given by practical mastery of the specific regularities that constitute the economy of a field is the basis of ‘sensible’ practices, linked intelligibly to the conditions of their enactment, and also among themselves, and therefore immediately filled with sense and rationality for every individual who has a feel for the game (hence the effect of consensual validation which is the basis of collective belief in the game and its fetishes. (Bourdieu 1980, p. 66)

The doxa infuse arbitrary and subjective practices with a sense of objective legitimacy which allows structures to be structured to reproduce similar outcomes further reinforcing the legitimacy of the doxa and the resultant dispositions of the *habitus*.91 The ‘feel for the game’ analogy is also crucial to this understanding as it reminds us that agents act in an anticipatory fashion. ‘A player who is involved and caught up in the game adjusts not to what he sees but to what he for-sees…’. (Bourdieu 1980, p. 81) The entire embodied learning of the habitus (the past) combines with an individuals position and capital within a field to give them a ‘capacity for practical anticipation of the upcoming future contained in the present…’. (Bourdieu 1980, p. 66) The degree of success with which they implement this reveals how good a ‘feel for the game’ they have and is critical to their future success in a field.

1.2.2 Space Of Possibles

In light of this analogy of the game, Bourdieu develops the notion of a “space of possibles”. (Bourdieu 2007, p. 4) At any given point of time during a game, the next move is not certain, which confirms for us that there is more than one possible move. The totality of available possibilities is based on the structure of the field with each move becoming part of history that forms the *habitus* which reflects the doxa and thereby shapes the field. Regarding the process of change Bourdieu explains:

> The existence, form and direction of change depend not only on the ‘state of the system’, i.e. the ‘repertoire’ of possibilities which it offers, but also on the balance of forces between social agents who have entirely real interests in the different possibilities available to them as stakes and who deploy every sort of strategy to make one set or the other prevail. (Bourdieu 1993a, p. 34)

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91 ‘Produced by the practice of the successive generations, in a particular type of conditions of existence, these schemes of perception, appreciation and action, which are acquired through practice and implemented in the practical state without attaining explicit representation, function as practical operators through which the objective structures of which they are the product tend to be reproduced in practice.’ (Bourdieu 1980, p. 95)
The space of possibles is therefore defined by the interaction between the history of the field (habitus), the assumptions of the field (doxa), the strategies that can be employed within the field and the power relations between the ‘legitimate’ agents within the field. Relating how these forces combine to actually bring about change Bourdieu continues:

When we speak of a field of position-takings, we are insisting that what can be constituted as a system for the sake of analysis is not the product of a coherence-seeking intention or an objective consensus (even if it presupposes unconscious agreement on common principles) but the product and prize of a permanent conflict; or, to put it another way, that the generative, unifying principle of this ‘system’ is the struggle… (Bourdieu 1993a, p. 34)

Showing how the constant struggle that defines a field constantly redefines it he says: ‘The fact remains that every new position, in asserting itself as such, determines a displacement of the whole structure and that, by the logic of action and reaction, it leads to all sorts of changes in the position-takings of the occupants of the other positions.’ (Bourdieu 1993a, p. 58) We see from this then that a field analysed and understood at a point in time immediately ceases to be accurate, as not only are fields naturally constantly evolving but the very act of articulating an analysis for a field will reveal definitions and symbols that are highlighted as valuable in the field and therefore worth struggling over causing it to change.

1.2.3 Species Of Capital

The struggle within a field is over the ‘capital’ of that field. Bourdieu identifies three main types of capital being economic, cultural (or social) and symbolic. (Bourdieu 1983, p. 249) The purpose of all forms of capital is ultimately economic, but ‘even ‘economic’ capital cannot act unless it succeeds in being recognized through a conversion [to other forms of capital] that can render unrecognizable the true principle of its efficacy.’ (Bourdieu 1980, p. 118) Showing the interrelatedness of the various species of capital Bourdieu elsewhere explains that ‘Symbolic capital’ is to be understood as economic or political capital that is ‘credit’ which, under certain conditions, and always in the long run, guarantees ‘economic’ profits.’ (Bourdieu 1993a, p. 7) Symbolic capital, as credit, achieves its translation to real benefits through a ‘group’s beliefs’ (Bourdieu 1980, p. 120) which gives ‘credence’ to that symbolism for use within that field. ‘The exhibition of symbolic capital (which is always very expensive in material terms)’ [like buying works of art, driving expensive cars, wearing certain fashions, etc.] ‘is one of the mechanisms which (no doubt universally) make capital go to capital.’ (Bourdieu, 1980, p. 120) Linking symbolic capital to religious capital Bourdieu relates that ‘Symbolic capital is this denied capital, recognized as legitimate, that is, misrecognized as capital... which, along
with religious capital, is perhaps the only possible form of accumulation when economic capital is not recognized.’ (Bourdieu 1980, p. 118)

Cultural capital derives from the social relations and various networks, professional or personal, that a person can harness to protect and improve their position within a field. It is ‘the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition.’ (Bourdieu & Wacquant 1992, p. 119) Both cultural and symbolic capital are able to be reconverted into economic capital which, as expressed previously, succeeds by being reconverted back into symbolic capital which again reinforces the value of struggling over the definitions of the valuable symbols.

If a field is defined by its internal struggle, which Bourdieu asserts it is, and if this struggle is over the important definitions and valuable symbols of the field, which again is asserted, it stands to reason that every field, to be a field, must at all times have members who defend, and presumably profit from, the maintenance of the field in its current form and those seek to subvert the current definitions and symbols and appropriate them for their own advantage. The success with which one can do this depends on the weight of influence they have in the field. Regarding this, Bourdieu notes:

The field effect is partly exerted through the confrontation with the position-takings of all or some of those who are also engaged in the field (and who are themselves so many different, and antagonistic, embodiments of the relationship between a habitus and a field): The space of possibles is realized in individuals exercising an ‘attraction’ or ‘repulsion’ that depends on their ‘weight’ in the field, in other words their visibility, and also on the more of less great affinity of habitus, which leads one to find their thought and action ‘sympathetic’ or ‘antipathetic’. (Bourdieu 2007, p. 22)

The dominant people in a field are therefore the ones who can harness the presuppositions of the doxa into compelling dispositions of the historical habitus to garner the recognition and support of sufficient numbers of adherents of that field, and therefore gain recognition of their ‘legitimacy through misrecognition of arbitrariness’ (Bourdieu 1977, p. 168) and, likely, the commensurate positions and possessions [capital] that are the legitimate spoils of their domination. It is these qualities that combine to grant the holders high ‘cultural capital’, being in essence, the symbols within any field that give someone status within that field.
1.2.4 Orthodox and Heterodox

Once in a dominant position the views of these holders of high ‘cultural capital’, gained and maintained through the greatest ‘affinity of *habitus*’ become known as ‘orthodox’ with all opposing positions known as ‘heterodox’. The ‘orthodox’ can only possibly exist through the presence of the ‘heterodox’ and as such each field is dependent at all times on both orthodox and heterodox views - “the struggle”.92

Orthodox, straight, or rather straightened, opinion, which aims, without ever entirely succeeding, at restoring the primal state of innocence of doxa, exists only in the objective relationship which opposes it to heterodoxy, that is, by reference to the choice - ‘hairesis’, heresy - made possible by the existence of competing possibles and to the explicit critique of the sum total of the alternatives not chosen that the established order implies. It is defined as a system of euphemisms, of acceptable ways of thinking and speaking the natural and social world, which rejects heretical remarks as blasphemies. (Bourdieu 1977, p. 169)

In summing up the possibility of orthodox and heterodox positions Bourdieu, referring to Mauss said - society ‘alone can organize the false circulation of counterfeit money that, by granting the illusion of objectivity, distinguishes between madness as private belief and faith as recognized belief, that is, as orthodoxy, right opinion and belief (doxa)…’. (Bourdieu 1991a, p. 21) The ‘orthodox’ view (the ‘right’ view), maintained through a misrecognition of its ‘arbitrariness’, is the view that will have the greatest affinity of *habitus*. This gives it an objective sense which can then easily lead to another misrecognition that holders of high cultural capital have achieved this position through natural endowment. The ability for these people to claim objective legitimacy for their position and their ability to conceal their ‘interested’ relationship to the social structures they dominate allows them to exercise ‘symbolic violence’ in order to maintain their dominant position. They are, after all, in this misrecognised situation, simply trying to protect the objective, self-evident, logical structures of the field;93 to maintain orthodoxy.

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92 ‘every position, even the dominant one, depends for its very existence, and for the determinations it imposes on its occupants, on the other positions constituting the field; and that the structure of the field, i.e. of the space of positions, is nothing other than the structure of the distribution of the capital of specific properties which governs success in the field and the winning of the external or specific profits (such as literary prestige) which are at stake in the field.’ (Bourdieu 1993a, p. 30)

93 ‘Symbolic violence, gentle, invisible violence, unrecognized as such, chosen as much as undergone, that of trust, obligation, personal loyalty, hospitality, gifts, debts, piety, in a word, of all the virtues honoured by the ethic of honour, presents itself as the most economical mode of domination because it best corresponds to the economy of the system.’ (Bourdieu 1980, p. 127)
1.2.5 Overlapping Fields

All agents within fields occupy many fields and must constantly work to find a balance between the competing interests of the various fields. This in part is what compels the agents to attempt to redefine the valuable symbols of certain fields in order to gain a more homologous experience across their various fields. This overlapping of fields results in some complex interactions. The view of this from a field specific perspective is, as we have noted, one of constant struggle and impulse to change. However from the agents’ perspective, occupying multiple fields, their perspective is one of trying to unify the competing fields with which they interact so as to be able to freely transfer capital between them and ensure that participation in one field does not harm them in another. The amount and diversity of ‘fields’ is virtually limitless and this, combined with the vast amount of information\(^94\) required to participate successfully in a field results in constant and complex (quasi-subconscious) calculations on the part of agents in order to navigate future success. Some fields are small, limited as some are through rigorous and curated selected entry procedures, whereas others, like the broad society are tacitly granted to all people, or membership of a football club which may be restricted through an application and fee process yet is still open to all comers. Each of these competing fields seek to reproduce the importance of their own culture and vie for a dominant position in the overall scheme of the overriding fields.\(^95\)

We note, for instance, that the broad society can be considered its own field as all the social agents contend for their place within it and struggle over the possession and definition of valuable resources. However each of these contending groups breaks down into ever smaller fields with ever more closely interrelated parties. Individuals must navigate the competing pressures from the various fields they are involved in through ‘a feel for the game’ in order to decide which of the resources from the competing fields are the most important. ‘Overlapping membership is doubtless what accounts for the homologous structures of capital that exist between different fields, and for the possibility of exchange between different species of capital.’ (Verter 2003, p. 163) Because of this overlapping and interrelation of fields when there is a change in value ideals in one it can effect many others revealing ‘structural relations - invisible, or visible only through their effect.’ (Bourdieu 1993a, p. 29). These effects will reveal

\(^94\) ‘It is difficult to conceive of the vast amount of information which is linked to membership of a field and which all contemporaries immediately invest in their reading of works.’ (Bourdieu 1993a, pp. 30-31)

\(^95\) ‘whatever its degree of independence, it continues to be affected by the laws of the field which encompasses it...’ (Bourdieu 1993a, p. 39)
the interrelatedness of various fields and may also highlight which fields are autonomous sub-field’s (Bourdieu 1993a, p. 46) to others and therefore less affected by changes in the other.

1.2.6 Summary

In summary, ‘the field of cultural production is the site of struggles in which what is at stake is the power to impose the dominant definition… and therefore to delimit the population of those entitled to take part in the struggle to define the [field].’ (Bourdieu 1993a, p. 42) This is a struggle over the cultural and symbolic capital of the field. The limiting of ‘legitimate’ agents is necessary as ‘the established definition… may be radically transformed by an enlargement of the set of people who have a legitimate voice’. (Bourdieu 1993a, p. 42) The overarching concept that expresses how this can be, and allows for enormous diversity and reflexivity within boundaries, a “space of possibilities”, is the habitus which ‘like every ‘art of inventing’, is what makes it possible to produce an infinite number of practices that are relatively unpredictable (like the corresponding situations) but also limited in their diversity.’ (Bourdieu 1980, p. 55) The power of habitus as a reproductive social force also stems from its ability to make arbitrary and subjective social situations seem objective. Bourdieu expresses that it so effectively achieves this because:

being the product of a particular class of objective regularities, the habitus tends to generate all the ‘reasonable’, ‘common-sense’, behaviours (and only these) which are possible within the limits of these regularities, and which are likely to be sanctioned because they are objectively adjusted to the logic characteristic of a particular field, whose objective future they anticipate. (Bourdieu 1980, pp. 55-56)

These ‘regularities’, along with providing an objective sense for subjective social situations simultaneously, and ‘without violence, art or argument’ (Bourdieu 1980, p. 56) provides protection for the field as ‘it tends to exclude all ‘extravagances’ (‘not for the likes of us’), that is, all the behaviours that would be negatively sanctioned because they are incompatible with the objective conditions.’ (Bourdieu 1980, pp. 55-56) The habitus then is seen to act as a conservative force providing ‘a matrix generating responses adapted in advance to all objective conditions identical to or homologous with the (past) conditions of its production’. (Bourdieu 1980, p. 64) At the same time it is also a (reflexively) directive force as ‘it adjusts itself to a probable future which it anticipates and helps to bring about because it reads it directly in the present of the presumed world, the only one it can ever know.’ (Bourdieu 1980, p. 64) It is these principles which, when factoring in the space of possibles and constant struggle, allow for the reproduction of the culture as well as constant social development and change.
2 Habitus and Religion

For Bourdieu, religion is a ‘symbolic system’ and one that naturally generates its own antagonism through a system of inclusion and exclusion. This symbolic system gives birth to a powerful hierarchical system that is well suited to reproducing itself through a ‘monopolization of the administration of the goods of salvation by a body or religious specialists, socially recognized as the exclusive holders of the specific competence necessary for the production or reproduction of a deliberately organized corpus of secret (and therefore rare) knowledge.’ (Bourdieu 1991, p. 9) The symbolic system, being a habitus, and therefore built on history producing more history maintains its symbolic efficacy not only by being ‘the anonymous and collective labor of successive generations’ (Bourdieu 1991, p. 3) where ‘what is essential goes without saying because it comes without saying’ (Bourdieu 1977, p. 167; 1980, p. 71) but also through the misrecognition of the arbitrariness of the symbolic system and the belief in the disinterested nature of the people that benefit from their place in the religious hierarchy. Bourdieu states that ‘religious capital (as accumulated symbolic labour)’ (Bourdieu 1991, p. 9) gains its effectiveness specifically through the denial of its capital value and the belief in the disinterestedness of the participants: ‘Symbolic capital is this denied capital recognized as legitimate, that is, misrecognized as capital…which, along with religious capital, is perhaps the only possible form of accumulation when economic capital is not recognized.’ (Bourdieu 1980, p. 118)

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96 ‘Because symbolic systems derive their structure, as the case of religion shows, from the systematic application of one and the same principle of division, and because they can organize the natural and social world only by carving out antagonistic classes (owing to the fact that they give birth to meaning and consensus on meaning by the logic of inclusion and exclusion), they are predisposed by their very structure simultaneously to serve the functions of inclusion and exclusion, of association and dissociation, of integration and distinction…’ (Bourdieu 1991, p. 3)

97 ‘The ways of thinking and perception that constitute the religious problematic can only produce the objectivity they produce by producing misrecognition of the limits of the knowledge that they make possible… and the arbitrariness of the problematic, a system of questions that is not questioned.’ (Bourdieu 1991, pp. 14-15)
Far from being ‘non-economic’ however Bourdieu views that the religious field creates its own entire economy in which it creates both the producer and the consumer of the religious goods.98 This economy allows the holders of religious capital, be they institutions or individuals, to convert that symbolic capital into material capital through the dispensation of religious goods, salvation, etc., to religious consumers who believe in the legitimacy of the claims of the claimant, and in so doing confirm the ‘interested’ nature of religious capital and prove there is material benefit to be gained by contending for the definitions and symbols of the religious field, and by this existence of struggle confirm the religious field as a field in its own right.

Bourdieu maintained a cynical view of religion generally and although he viewed theology as ‘an imaginary anthropology’ (Bourdieu 1980, p. 134) he still sought to ‘discover the immanent logic of myth and ritual.’ (Bourdieu 1991, p. 2) This logic, from a sociological perspective, was not just that laypeople seek ‘justifications for existence capable of freeing them from the existential anguish of contingency and dereliction of even biological misery, sickness, suffering, or death’ (Bourdieu 1991, p. 14) but that through it they find ‘above all justifications for existing in a determinate social position and existing as they exist, that is, with all the properties that are socially attached to them.’99 (Bourdieu 1991, p. 16) In this paradigm their comfort in their social position and existence stems from the place they maintain in the religious system, the seemingly objective system which consecrates certain ‘arbitrary’ actions and legitimizes them (Bourdieu 1991, p. 14) (through misrecognition) allowing adherents to be comforted by the blessing of the religion, and trust the ‘church’ to administer the religious goods (salvation) on their behalf. All the adherent must do to attain the religious goods is to be faithful to the ‘legitimate’ demands of the administrator.

98 ‘religious or sacred capital, which is the product of accumulated religious labor and the religious labor necessary to ensure the perpetuation of this capital by ensuring the conservation or restoration of the symbolic market on which it is legal tender, can only be guaranteed by a bureaucratic apparatus, capable, like the church, of enduringly carrying on continuous action, that is, the custom or ordinary routine necessary to guarantee its own reproduction by reproducing the producers of the goods of salvation and religious services (i.e., the body of priests) and the market offered for these goods, that is, the laity…’ (Bourdieu 1991, p. 23)

99 Bourdieu regarded religion of having a strong practical logic and that sociologically ‘religious actions are fundamentally ‘this-worldly’ (diesseitig)… being entirely dominated by the concern to ensure the success of production and reproduction, in a word, survival, they are oriented towards the most dramatically practical, vital and urgent ends.’ (Bourdieu 1980, p. 95)
It is evident that, in this model, the need to maintain orthodoxy is extreme as banishment from the religious administrators can have devastating, ‘eternal’ consequences. In this regard, the layperson would be well advised to take at face value the claims of the hierarchy and to misrecognise religious capital as being a natural endowment on the part of the possessor. It is due to this that Bourdieu considers that the very ‘constitution of a religious field’ goes hand in hand with the objective dispossession of those who are excluded from it and who thereby find themselves constituted as the laity.’ (Bourdieu 1991, p. 9) The result of this is a relatively passive adherent (non-specialist) base that does not overtly seek to challenge the legitimacy of discourse of the specialists within the field reducing one possible angle of contestation to the high capital holders in the field.

Another way a religious field can insulate itself from the ‘vulgarising’ force of an encompassing field is through the notion of being an autonomous sub-field existing aloof from its influence. It achieves this through ‘the tendency of specialists to lock themselves up in autarchic reference to already accumulated religious knowledge and in the esotericism of a quasi-cumulative production, destined first of all for its producers…’. (Bourdieu 1991, p. 9) This gives the administrators of the religious field the ability to deflect criticism without addressing it by simply professing the profane nature of those outside the field and therefore the illegitimacy of their discourse.101

Despite this, the large laity sector of any organised religion is involved in a complex interaction of fields of which the religious field is only a single player. The desire for the resources of the religious field, salvation, keep their interest and investment in the field however the competing demands of the other fields moderates their actions and constantly calls into question the legitimacy of the religious field. In response to the challenges posed by overlapping fields religious specialists can garner devotion to the field through either imposing greater demands

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100 In this case referring to the field of religious specialists rather than all the people and positions that are required to make up a church. Bourdieu, quoting from Durkheim noted; ‘A Church is not a fraternity of priests; it is a moral community formed by all the believers in a single faith, laymen as well as the priests.’ (Bourdieu 1991, p. 11) (Durkheim 1965, pp. 61-62)

101 This is not heterodox discourse as that would position it as legitimate within the struggle of that field.
and stricter adherence on its members (symbolic violence), or else by exercising their right to modify the accepted definitions of the field to make it better able to interact with surrounding fields. This ability for the laity, despite their disempowered status regarding religious capital, to struggle, albeit indirectly, with the clergy and consequently influence change on a powerful, deeply entrenched, objectified hierarchy raises the question as to what degree the laity can influence change in more ‘democratic’ churches like the Baptists.

3 Sociology and the Baptist Movement

Such a radically new church movement like the Free Church Movement and specifically the Baptists of the 1600s cannot come into existence through submission to an established habitus, or even from the modification of a field through internal struggle. The emergence of the Baptist concept was for its day a radical, and heretical break from the established religious habitus of the dominant church and the entire symbolic and political system of Europe which was heavily influenced and even dominated by the church. Bourdieu notes that struggle within the religious field takes ‘the form of a heresy when, in a crisis situation, contestation of the ecclesiastical monopoly by a fraction of the clergy encounters the anticlerical interests of a fraction of the laity and leads to contestation of ecclesiastical monopoly as such.’ (Bourdieu 1991, p. 26) By this means contestation within a field can result in schism and give birth to another sub-field, still contesting in the same broad religious field, in this case ‘Christian’, but free of the previous habitus.

102 The logic for this being that the higher the cost to enter and remain in a field then the more likely participants will remain committed to that field. Verter notes that ‘Groups that demand a serious commitment (financial, familial, emotional, etc.) require a substantially greater investment of capital. Disassociation from such a group represents a substantial sacrifice of accumulated spiritual capital.’ (Verter 2003, p. 167)

103 ‘the circulation of the religious message necessarily involves a reinterpretation that can be consciously performed by specialists (e.g., religious vulgarisation with a view toward evangelisation) or unconsciously effected by the laws of cultural diffusion alone (e.g., the “vulgarisation” resulting from their divulging)...’. (Bourdieu 1991, pg. 18)

104 Outlining the socio-religious environment around the time the Baptists were born Bourdieu notes: ‘The concentration of religious capital was never more complete than in Medieval Europe. The Church, organised according to a complex hierarchy, utilised a language almost unknown to the people and held a monopoly over access to the tools of worship, sacred texts, and, above all, sacraments... making salvation depend more on the receipt of the sacraments and on the profession of faith than on obedience to moral codes...’. (Bourdieu 1991, p. 26)
The Baptists, to achieve their successful birth, needed not only to find spiritual, political and economic liberation from the Catholic doxa that legitimated that \textit{habitus}, but simultaneously needed to substitute an alternate doxa complete with legitimate history, answers to existential questions and, sociologically speaking, provide explanations and justifications for the reality of their social position. To achieve this, the Baptists turned, or as they considered it ‘re-turned’, to the Bible as the basis for faith and practice. This achieved for them a doxa, being the text of the Bible, a legitimate history, as they saw themselves as an extension of the New Testament church, answered existential questions by detailing sin and salvation and explained their troubled place in the world as the elect living in a hostile fallen world. Bourdieu, in detailing the development of the ‘heretical’ and ‘extremist’ position, details characteristics which can be applied to understanding the development of the Baptists and the broader Free Church movement. He starts by expressing that:

It is an easy step from denouncing the worldly church and the corrupted ways of the clergy and above all the high dignitaries of the church to contestation of the priest as appointed dispenser of sacramental grace and to extremist claims for a total democracy of the “gift of grace” suppression of intermediaries, with the substitution of voluntary expiation for confession and the compensations that the church alone, holder of the monopoly of the sacrament of penitence, had the right to impose on the sinner; (Bourdieu 1991, p. 28)

Explaining then how this leads to the elevation of the text of the Bible as well as empowering the laity he continues:

moreover, with the denial of the commentators and the commentaries, of the “obligatory ecclesiastical symbols, understood as sources of interpretation,” and the will to come back to the very letter of the sacred source and to recognise no other authority than the preceptum evangelicum; denunciation of the priestly monopoly and denial of the institution’s grace in the name of the equal distribution of the gift of grace that asserts itself as much in the quest for a direct experience of God as in the exultation of the divine inspiration capable of permitting innocence, indeed the stultitia of the humble and of the “poor Christians,” to profess the secrets of the faith better than the corrupt ecclesiastics. (Bourdieu 1991, p. 28)

Truth, in this paradigm, is not found by religious specialists or through institutional grace but it is available to ‘all’ people through the plain text of the Bible and is confirmed through conscience.

The Baptists’ elimination of the hierarchical priesthood and the replacement of the ‘\textit{commentators and the commentaries, of the “obligatory ecclesiastical symbols, understood as}'}
sources or interpretation’ (Bourdieu 1991, p. 28) with self-interpretation of the plain reading of the Bible allows for the ‘refusal of institutional grace, preaching by laypeople and universal priesthood, self-administration of the work of salvation… “freedom of conscience”.’ (Bourdieu 1991, p. 27) This ‘heretical’ move of refusing institutional grace ‘threatens the very existence of the ecclesiastical institution’ (Bourdieu 1991, p. 25) and removes the division between clergy and laity ultimately questioning ‘the raison d’être of the priesthood (in the name of the principle of “universal priesthood”).’ (Bourdieu 1991, p. 25)

4 Applying Bourdieu to Modern Baptists

Bourdieu’s sociology of religion, and particularly his seminal work on religion The Genesis and Structure of the Religious Field, focusses on cultural reproduction in relation to formal, hierarchical church structures, like the Catholics, where the power distribution, reproduction and the relationship between spiritual (symbolic) capital and economic capital is clear. At first glance these issues may seem to be less relevant for the field of modern Australian Baptists due to their non-hierarchical, democratic, congregational nature however the concepts expressed by Bourdieu are vitally important for understanding cultural reproduction and generational succession in Australian Baptist church worship patterns, with implications for congregations that attempt to continue older practices (dispositions making up the habitus which reflect the doxa) and those that intentionally seek to leave behind the old practices and develop new ones. The struggle within this religious field over the ‘valuable symbols’ (truth claims, hermeneutic approaches, views of God, suitable music etc.) between contemporary and conservative Baptist churches as well as the struggle within Baptist congregations between older/younger or even Apollonian/Dionysian are all important in this regard.

Bourdieu made a close connection between ‘symbolic’ and ‘religious’ capital and it is possibly as a result of this that Diantelli suggests that the entirety of his work can be understood as a generalised sociology of religion.105 (Diantelli 2003, pp. 529-549) Verter, in his essay Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu,106 develops this idea and questions Bourdieu’s use of certain ‘religious sounding’ terms in his The Field Of Cultural

105 In 1974 Bourdieu expressed ‘The sociology of culture is the sociology of the religion of our day.’ (Bourdieu 1993, p. 132) (Verter 2003, p. 151)

106 This title is possibly a play on Bourdieu’s (2000) article “Mit Weber gegen Weber: Pierre Bourdieu in Gespräch” [“With Weber against Weber: Pierre Bourdieu in Conversation”]

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Production: Essays on Art and Literature.\textsuperscript{107} (Verter 2003, p. 151) (Bourdieu 1993a, pp. 74-111) Verter believes however that in order to understand Bourdieu’s relevance to the field of the sociology of religion that ‘one must - quite paradoxically - turn away from his writings on religion’. This he claims is because ‘Bourdieu’s vision of religion is unidimensional, characterised by none of the complexity and subtlety with which he depicts other social arenas.’ (Verter 2003, p. 151) This he states is because ‘Bourdieu perceives religion almost exclusively in organisational terms, exemplified particularly by a rather Voltairean image of the Roman Catholic church as an instrument of oppression and exploitation.’ (Verter 2003, p. 151) The result of this is that it ‘leaves little room for imagining lay-people as social actors capable, for example, of manipulating religious symbols on their own behalf.’\textsuperscript{108} (Verter 2003, p. 151) In considering these claims in relation to Australian Baptists a case can be made that challenges the notions put forward by Bourdieu but that also confirm them in unexpected ways.\textsuperscript{109}

To firstly challenge Bourdieu, some ideas were noted previously that support the general notion of Verter by showing that even the seemingly disempowered lay person, because of their interaction with multiple fields, still exerts a level of influence on hierarchical religion.\textsuperscript{110} It would seem to be much more so then for the Baptist lay person due to the circular power relations in Baptist churches. For the Baptists, the pastor is the figurehead for the congregation and wields significant symbolic power however they are subject to the vote of the people giving both congregation and pastor reason to contend for the symbols of capital within the worship context and seemingly, in relation to the Baptists, indicating that Bourdieu’s theories regarding

\textsuperscript{107} Verter claims: ‘His essays on the symbolic economy of aesthetic perception identify positions of “orthodoxy” and “heterodoxy”, and speak of a work of art as a “fetish object”, art appreciation as a matter of “faith”, cultural mediators as “agents of consecration”, avant-garde blagues as acts of “ritual sacrilege”, the cult of individual genius as a “charismatic ideology”, and so on.’ Verter further points out that ‘Bourdieu makes an analogous claim for Weber noting that his work approaches “a materialistic theory of the symbolic” in which religion “plays a very crucial role… as the symbolic par excellence”’. (Verter 2003, p. 151 quoting from Bourdieu 2000, p. 117)

\textsuperscript{108} This is possibly due to his reliance on Weber’s religious model of ‘hierocracy, legitimation, and charisma. Centered on the dynamics between religious specialists (priests, prophets, magicians), this model treats religion as an institution but not as a disposition, as an intricate system of coercion but not as a liquid species of capital.’ (Verter 2003, p.151)

\textsuperscript{109} Bourdieu was cynical about people proving or disproving things at will saying ‘So it can be seen that it is possible to produce at will the appearances of either continuity or rupture…’. (Bourdieu 2007, p. 12)

\textsuperscript{110} ‘The value of spiritual capital is determined not just by professionals but also by the laity, and this fact undermines the autonomy of the religious field.’ (Verter 2003, p. 164)
religion don’t really apply. On the other hand, it is noted that the entire notion of a communal, congregational Baptist church seems to have shifted over the centuries with the move from ‘country’ to ‘city’ (Bourdieu 1991, pp. 8-10) and into the modern age such that many attenders of Baptist churches seem unaware of Baptist heritage and attend their particular church for pragmatic reasons, proximity, friends, style, etc., rather than ‘because’ it is Baptist. In light of this the ideas expressed by Bourdieu in his *Academic Discourse - Linguistic Misunderstanding and Professorial Power* (1994), seem to apply aptly to cultural reproduction in the modern Australian Baptist setting.

Of particular note is his concept of the Professorial Chair. This chair, on which the professor sits as they lecture is, like the pulpit from which the pastor preaches, separated from the listeners. This ‘Space is a source of pedagogical distance…’, (Bourdieu 1994, p. 10) the implications for the relationship being that:

Physically elevated and enclosed within the magistral chair [pulpit] which consecrates him, he is separated from his audience by a few empty rows. These physically mark off the distance which the profane crowd, silent before the mana of the word, timorously respects and abandons to the most well-trained zealots, pious lesser priests of the professorial word. (Bourdieu 1994, p. 11)

The symbolic domination of Baptist pastors is further reinforced as they are awarded ‘all the signs of professorial [pastoral] status, beginning with the privilege of speaking and the implied privilege of controlling the speech of others.’ (Bourdieu 1994, p. 15) This is yet further reinforced as the pulpit is placed ‘at the point where all attention converges…’!111 (Bourdieu 1994, p. 11) Once in this powerfully symbolic position of elevation, separation and convergence they are free to speak to the gathered congregants with the added power of the microphone thereby disempowering anyone else to challenge them while they speak.

So rigorously does the physical situation govern the behaviour of both students [congregants] and lecturers [pastors] that attempts to establish dialogue between them quickly degenerate into fiction or farce. Questions to the audience are often mere rhetorical gestures, belonging to the exposition, rather than interrupting it… The lecturer can call on students to get involved or voice objection, but there is really no risk of this ever happening…

111 The central placement of the pulpit has been a feature in Free Churches over the centuries and symbolises the importance of preaching the word in these traditions. (Ellis 2004, p. 135) See Ellis (2004, pp. 133-136) for a more detailed consideration of the dominance of preaching in Baptist churches including the ‘authority accorded the sermon’, ‘guarding of the pulpit’ and preaching’s ‘identification with the calling to ministry’.  

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Destined above all to play the part of the faithful at a church service, students must answer with ritual responses. (Bourdieu 1994, p. 11)

The entire symbolic and physical setting of most modern Baptist churches not only makes input from the congregation impractical but it also de-legitimises contestation of the words spoken from the pulpit.

Noting a limitation to the protection given to the lecturer, or in this application pastor, through physical space Bourdieu says ‘The magistral chair [pulpit], physically separate from the person, can offer only rudimentary protection. Language,112 on the other hand, appears as the action and emanation of the person himself.’ (Bourdieu 1994, p. 19) Facilitating this development of linguistic separation in Baptist churches is the various Baptist Unions’ ‘endorsement’ and ‘ordination’ of pastors. To achieve ordination the candidate must undergo a rigorous selection process including, often, several years of formal theological training, substantial essay writing, sermon giving, possible internships and present before numerous interview and selection panels. To be accepted into the process the candidate must have already exhibited ‘a particular degree of success in order to claim entry into the stream which the system reserves for its elite. And indeed, it is also to this stream that those teachers gravitate who are most apt at turning good pupils into the best pupils.’ (Bourdieu 1994, p. 52) The reflexive nature of the cultural reproduction which comes from ‘choosing’ the best people, as evidenced by their deference to the symbols of the system ensures the reinforcement and reproduction of that culture. Once this process is complete the candidate is ordained and their name is circulated to Baptist Union churches as a pastoral candidate.

The implications of this for the Baptist church are several fold. First, it disempowers any ‘un-ordained’ congregants from being seen as worthy to pastor a congregation113; Second, the emergence of an ordained and professionally trained ‘pastor’ class provides them with a ‘durable network of more or less institutionalized relationships of mutual acquaintance and

112 Studies carried out by Bourdieu and others concluded that ‘most students are unable to define terms which appear with high frequency in the language of lectures and essays.’ (Bourdieu 1994, p. 15) In line with this it is the anticipation of this researcher that most attenders at churches would also be unable to define many of the theological terms heard in sermons resulting in sermons containing ‘semantic fog’: (Bourdieu 1994, p. 10)

113 One of the recognised weaknesses of the early Baptist movement in Australia was the over-reliance on ‘ordained’ ministry. Petras notes that the dis-inclination to use lay preachers ‘really was another fault of ours: an over-reliance on the professional ministry.’ (Petras 1988, p. 28)

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recognition’ (Bourdieu, Wacquant 1992, p. 119) which is further disempowering of the lay-priests reducing them to lay-persons thereby legitimising ‘institutionally objective’ hierarchical power relations within the Baptist movement. It provides a professional pathway into the Baptist ‘pastor-hood’ making it a vocation in its own right and importantly it forges a linguistic separation between the ‘clergy’ and the ‘laity’ by ensuring that people who are ‘suitable’ for ordination attain the ‘professional’ language of ministry.

Linguistic separation serves not only to elevate the orator\textsuperscript{114} through a mis-recognition that linguistic abilities ‘are second nature to intelligent and gifted individuals’, (Bourdieu 1994, p. 8) or in this case ‘spiritually attuned’ people, but also serves to protect the listeners in their multi-field habitation by allowing them to ‘maintain a distance which guarantees their independence.’ (Bourdieu 1994, p. 11) Perpetuating these linguistic relationships Bourdieu notes firstly that ‘the student who delivers a paper in place of his professor inherits the rhetorical manners that go with the chair’ (Bourdieu 1994, p. 11) and further that, in order to maintain their place in the field and the comfort in anonymity ‘The serial group of co-disciples [congregants] acts as a censor which obliges each of them to withhold his questions out of fear of appearing naïve or ridiculous. Imitating the good pupil…’. (Bourdieu 1994, p. 18)

By definition, the professor [pastor] teaches [preaches] as he ought to teach, and the meagre results with which he is rewarded can only reinforce his certainty that the great majority of his students are unworthy of the efforts he bestows upon them… Attempts to combat linguistic misunderstanding are widely absent among academics because, for one thing, teaching ‘naturally’ implies poor reception of the best messages by the worst receivers. (Bourdieu 1994, p. 7)

We note then that this spatial and linguistic separation in churches, the need for participants to navigate the demands of several fields, and the desire to avoid embarrassment or ridicule by hiding ignorance and not challenging the authority of the professorial chair combine to weaken traditional notions of congregational governances, elevate the influence of the pastor and ultimately engender passivity on the part of the congregants.

In a directly economic sense, the pastor has the most at stake in the struggle of the field as they derive their income from it, whereas the congregants gain no income and can readily stop their giving thus removing their direct economic involvement. Of the pastor, it is said:

\textsuperscript{114} ‘Of all the professorial [pastoral] duties, transmission by speech is the only one which is felt to be an unconditional imperative.’ (Bourdieu 1994, p. 21) See also Ellis 2004, pp. 133-136.
Since the very basis of the effect of consecration resides in the fact that religious ideology and practice fulfil a function of recognition-misrecognition, religious specialists must necessarily conceal that their struggles have political interests at stake. This is because the symbolic efficacy that they can wield in these struggles depends on it and therefore they have a political interest to conceal and have to hide from themselves their political interests (or “worldly” [temporal] interests, in “indigenous” idiom). (Bourdieu 1991, p. 20)

The misrecognition of disinterestedness further strengthens the pastor’s symbolic position and allows them to ‘guide’ the cultural production of the church to their benefit through their ability to make other appointments and to write the job descriptions for interns and worship leaders, etc., thereby controlling selected entry to positions of influence and thereby perpetuating the culture to their advantage further disempowering the congregants.

We see then that the ‘field’ of the Baptists, already deep and complex, has been undergoing subtle changes in line firstly with broad societal influences but also in line with a move from ‘country (Dionysian)’ to ‘city (Apollonian)’ and the commensurate distribution of labour. If these trends continue, and currently there is no reason to think they won’t, then the sociology of religion as expressed in detail by Bourdieu in his The Genesis and Structure of the Religious Field and exemplified by the Medieval church, may yet prove to be much more relevant to modern Australian Baptists than Verter, and most Baptists, would likely think.
Chapter Four

Methodological Considerations

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1 Research Questions

This research seeks to provide an explanation for contrasting approaches to worship within Australian Baptist Churches. The researcher’s interest in this topic arose after observing not only the dramatic differences in musical worship approaches across various Baptist churches in Australia, New Zealand and the USA, but particularly the passion with which the contrasting parties defended their positions and often attacked the other positions. The question arose for him as to how such dramatic and deeply entrenched differences could arise and be perpetuated in a group of people that, on the surface at least, have so much in common. Baptists in Australia are a small group and share a relatively common history, virtually identical statements of faith and virtually all claim to hold to the literal interpretation of the Bible as their starting point for faith and practice. Despite these similarities, the differences over acceptable worship styles are so deep that they can instantly inflame passions, lead to very harsh rhetoric and have frequently divided churches. This strength of feeling suggests that this is not merely a surface issue but rather that contrasting musical worship styles are an expression of ingrained doxa.

In the Australian context, it is widely recognised that these ‘Worship Wars’, as they are often referred, can be divided broadly into two camps. The Conservative or Traditional camp that maintains a hymn singing tradition with restrained physical expression, a focus on text and a deliberate rejection of contemporary music, drum kits and charismatic expression; and, the Contemporary camp that deliberately embraces contemporary music and a liberality of Charismatic expressions. The core ‘external’ expressions that are evidenced through observation, as well as from the exhortations from church leaders, seem to parallel contrasting Apollonian and Dionysian concepts of art and thus pose the research question regarding whether the division in worship styles could be understood in relation to these concepts; furthermore if it can be, then do they in fact form a doxic basis from which the Bible is approached? If this is the case, then the Bible would not be the starting point for Baptist faith and practice, as is constantly stated. Rather, the reading and interpretation of scripture would be influenced by cultural and philosophical perspectives which are often not recognised. Consequently, the Bible

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115 Rev Dr James Hammett in his work Biblical Foundations for Baptist Churches highlights the view that the Bible is the starting point for faith and practice for Baptist churches by representing ‘Begin With Scripture’ as the base of the theology pyramid. He says ‘The process of theology can thus be pictured as a pyramid, in which theology is built on Scripture, is informed by history, and serves as a platform for ministry.’ (Hammett 2005, pp. 15-16)

116 If these are considered as two poles in the space of possibles regarding Baptist worship then there would be many churches occupying the broad middle ground.
itself would have less influence on the perpetuation of the culture of the subject churches than they would think and their pre-existing disposition towards Apollonian or Dionysian concepts would instead play a crucial role in guiding their interpretation of the Bible and their determining of appropriate belief and practice.

As the primary consideration of this study has (as far as we can tell) never been explicitly considered in relation to Christian worship, this research is firstly exploratory as it is seeking out new explanations for existing phenomena and then considering how those concepts are influential in cultural production.

The research questions then are:

Is the distinction between Apollonian and Dionysian concepts of art relevant for understanding contrasting musical worship approaches in Australian Baptist Churches?

If they are, then how are these concepts represented in practice through the affinity of \textit{habitus} at each church thereby influencing cultural production?

\textbf{2 The Research - Case Study}

A challenge posed by this research was the fact that it is exploring a novel approach to understanding worship in Baptist Churches, and one for which there seemed to be no existing metrics. This being the case, a means was required to be able to accurately determine whether Apollonian and Dionysian concepts were relevant to the subject churches. In order to achieve this, a Case Study approach was settled upon as it would allow an in depth consideration of a few cases or ‘fields’. (Denscombe 2007, p. 36) This approach would also allow selection of cases that were known to be contrasting in order to be able to more accurately gauge the differences between them with a high level of certainty that a difference could be identified.\footnote{117 In a Case Study the ‘cases are not randomly selected; they are selected on the basis of known attributes… instances selected for a case study are chosen on the basis of their distinctive features.’ (Denscombe 2007, p. 39)}

One of the strengths of the Case Study approach is that it allows for an in depth consideration of multiple influences on a field, providing an opportunity for complex relationships to be identified. This will give the opportunity to explore ‘why’\footnote{118 ‘The real value of a case study is that it offers the opportunity to explain why certain outcomes might happen – more than just find out what those outcomes are.’ (Denscombe 2007, p. 36)} an outcome occurred, like why...
certain worship styles were used, as well as explore the relationship between belief (doxa) and practice (worship style). (Denscombe 2007, p. 36) (Yin 2003, p. 12)

The various challenges of using the Case Study approach were addressed to remove as much of the likely negative influence of them as possible. Professional statistical help was obtained to ensure as rigorous a data set as reasonable (considering the constraints on time and money). The boundaries of the Cases were easy to identify in this study, being the pre-existing church communities. The relevance of the agents to the case churches was deemed to be very high through their own self-selection into them. The risk of the presence of the researcher causing the ‘observer effect’ (Denscombe 2007, p. 53) and tainting the ‘natural state’ of the cases was addressed and will be expressed in the relevant sections below and the challenge of the legitimacy of generalising the data to other Baptist churches, and Low Church Evangelical Protestantism in general is addressed in the closing remarks of this chapter and the conclusion of the thesis. (Denscombe 2007, p. 46) (O'Leary 2005, p. 47)

2.1 Mixed Method
To ensure the greatest likelihood of identifying Apollonian and Dionysian influence, a Mixed Method approach was considered best as it would allow the core issues to be addressed from several different angles providing a more complete picture of the research area (Denscombe 2007, p. 110) and improved accuracy of the conclusion based on triangulation of the parts of the study. (Denscombe 2007, pp. 109-110) (Stangor 2007, p. 15) The Methods employed included questionnaire, interviews and observations.

Considering the dual desire to explore the influence of Apollonian and Dionysian concepts on modern Baptist worship, and then to see how this could inform understandings of cultural reproduction in these settings several aims needed to be achieved. It was firstly necessary to quantify any broad, or specific, tendencies through a questionnaire, then to support these findings through observations of the church communities and also to allow participants from each community to expand on these trends and express in their own words their motivations for certain actions. The triangulation of data from these elements could then be combined to provide a sure foundation for the consideration of cultural production, based on the work of Bourdieu. (Denscombe 2007, pp. 108, 114)
2.2 The Cases

To reduce the likelihood of having an abnormally ‘extreme’ case influence on the study outcomes, it was decided that four churches should be sought for participation in the case study. Two of these churches were to be stylistically Conservative with the other two being stylistically Contemporary. A Sampling Frame (Denscombe 2007, p. 19) was devised based on the full list of Baptist Union Victoria Churches (buv.com.au) and various searches for databases of Independent Baptist Churches. After consideration of the available options, a number of churches were approached, initially through phone contact and then follow up letters, and the final four were settled on after communication with the leadership of the various churches. In the Victorian Baptist framework, the case churches are considered ‘typical’ examples of ‘extreme’ cases within a largely moderate framework. They clearly represent the generally recognised poles of Victorian Baptist worship expression. (Denscombe 2007, p. 40) The selection of the churches therefore was based on purposive non-probability sampling, whereby certain churches with known characteristics were ‘hand picked’ because they represented ‘extreme cases’ to give the greatest chance of identifying the key distinctions between the groups. (Denscombe 2007, p. 17) The ‘known characteristics’ of these churches were identified through information provided by the churches themselves in their public materials, primarily websites, as well as through discussion with the church leadership, discussions with people in the broad Baptist community and general observation. Most Victorian Baptist churches are quite open about their stylistic intention on their websites and, as such, these matters were relatively easy to determine.

The first two churches, A and B, form the Contemporary group. They were selected due to their intentional embracing of contemporary music practices into their worship services complete with the adoption of Charismatic-styled expressions in worship like hand-raising, clapping and speaking in tongues. The Conservative group was formed by churches C and D which were selected due to their intentionally Conservative approach to worship and their intentional rejection of Charismatic worship practices. It so happened that the two Contemporary styled churches are part of the Baptist Union Of Victoria (BUV) whereas the two Conservative churches are Independent Baptist churches. Churches that choose to be part of the BUV or choose to remain Independent are free to adopt Contemporary or Conservative worship style, so the labels BUV or Independent in themselves do not confirm which style the various churches have adopted although on balance the Independent churches are more conservative. Throughout this study the terms Contemporary (indicating up-to-date music choices and charismatic
influence) and Conservative (indicating use of historic music and restrained physical expression) will be used in grouping the churches.\(^{119}\)

All of the churches are part of the broad field ‘Baptist’ in which they have taken opposing positions on some fundamental matters. The similarities joining the two Contemporary churches, and likewise the Conservative churches are such that, for the purpose of this study, they can be identify as two distinct ‘affinities of *habitus*’. This being the case we would anticipate seeing a strong similarity between the Church A and B responses, likewise C and D.

The self-selection of the agents within each field (Church) indicates general agreement with the affinity of *habitus* in that field. With this consideration, the totality of questionnaire responses from each individual church is treated as a unity representing a like *habitus*. A weakness of this approach is that it ultimately denies the role of the individuals that form the group and therefore cannot take account of differences within the group or contrasting motivations for being involved in that field. It also treats the field at a point in time and therefore cannot reveal the contestation within the group over the valuable symbols of the field and therefore cannot indicate a direction of travel for the group. This is possibly most relevant for Church A as they had just undergone several large changes regarding their services and at the time of the research the resultant consequences were yet to be seen.

Another result of this is that even though gender, age and education levels are treated at a cursory level, and a few simple observations are made regarding these, this study is not able to make meaningful statements about these issues within the subject groups. Again, it is the unity of the *habitus*, into which these other issues are subsumed, that this study is primarily considering.

The intention, assuming statistical evidence of a like *habitus* between Churches A and B, and Churches C and D proves true, is to join them further to form one Contemporary group and one Conservative group. This would provide one unified group at each end of the polarity in question, formed from a diverse enough set of agents to reduce the likelihood of isolated, abnormally extreme cases and therefore provide a true comparison of the differences between the groups.

\(^{119}\) It is seen in the later sections of the Case Study, particularly in the Interview phase, that these terms are used and embraced by the various churches themselves.
2.3 Ethics, Consent and Confidentiality

Request for Ethics approval for the research project was received by the University of Newcastle Human Research Ethics Committee on 14th July 2009 and approval H-2009-0222, was granted on 4th November 2009.

Of particular concern throughout this process was ensuring that participants were fully aware of the research taking place, that they were able to give informed consent, they were aware they did not have to take part and that there were no penalties for not taking part, and that at any time during the study they could choose to take no further part and not need to give a reason why. The confidentiality of the participants was also of paramount importance with the primary steps taken to ensure their anonymity being the separation between distribution of the questionnaires and posted receipt of them. The questionnaires were distributed by the churches however the participants returned them by means of the stamped, self addressed envelope that they came in. The envelope also contained an information sheet about the study. In no place did the participants write their name on the forms making any link to a specific participant effectively impossible. The act of completing the questionnaire and returning it acted as implied consent.

The confidentiality of the Interview respondents was more difficult to ensure as firstly the interview recording had the participants names, secondly listening to the voice inflection and use of language would reveal the respondents identity if someone was familiar with them, and finally there was more than one respondent involved in two of the interviews. To combat these challenges, the recording of the interviews was closely guarded in accordance with Ethics requirements, was not distributed and the participants were asked to maintain the confidentiality of the discussion. The respondents for the interviews signed a consent form at the commencement of the interview and were directly informed that the interview was being recorded.

The information sheet that all questionnaire participants received provided an email address directly to the University where they could raise concerns about the research or the conduct of the researcher. There were no complaints or concerns raised about the research.

3 The Methods

Three primary research methods were used: Questionnaire, Interview and Observation. (Denscombe 2007, p. 133) This mixed approach would allow for Methodological triangulation between methods and ‘provide a check to the accuracy of findings’ (Denscombe 2007, p. 135)
by allowing each data set to be ‘corroborated or questioned by comparing the data produced by different methods.’ (Denscombe 2007, p. 135)

3.1 Questionnaire

The questionnaire method for data collection was used as it allowed for a large number of responses from people in different locations for the purpose of gaining ‘standardised data from identical questions’. (Denscombe 2007, p. 154) The questionnaire method was considered suitable as the information sought was deemed to be straightforward enough to be gained through a questionnaire and there was a very high expectation that people would answer openly and honestly. It was expected the respondents would be able to ‘read and understand’ the questions, however issues of different understandings of certain key words had to be addressed. The funds for the printing and postage were available, provided through the University of Newcastle, and there was also time to allow for the postal return of forms. (Denscombe 2007, p. 154) An information sheet was added to the front of all the questionnaires explaining the research. Consent was implied from the participants by the fact that they filled out and returned the questionnaire.

Thirty questionnaires were delivered to each participating church. They were each inserted with an information sheet into large, stamped and addressed envelopes. Upon completion of the survey, the participant simply needed to return it to the envelope, seal it and put it in the post.

The researcher gave a guideline to the churches that people involved in the music and leadership of the church should be favoured for the questionnaire, however the decision as to who would participate in the questionnaire was made by the church leadership as they were the ones who distributed them to the participants. A strength of this approach is that the researcher could not influence the results based on a conscious or sub-conscious selection of certain ‘suitable’ participants, however a weakness is that the researcher can also not know whether the leadership of the various churches ‘selected’ participants based on certain characteristics.

It was anticipated the likely response rate to the questionnaire would be quite high. This was due primarily to the engagement between the researcher and the churches before the study took place including discussions with church leadership, and in three of the cases personal meetings with them to discuss the research. Once they had agreed to participate and it was certain they would engage with the research, the questionnaires were sent to them. It cannot be known if all of them were distributed and it is certain that in at least one case, Church D, they were not.
Discussions with this church later indicated that they had been selective in who received the questionnaire limiting it to people involved in the music or general church leadership. This approach, while limiting the input from lay congregants would not adversely influence this study as it still represented many of the people critical in maintaining the culture of the church, and presumably those with high cultural capital. The views of these people could be taken to be representative of that church as the lay congregants have self-selected themselves into this field dominated by these people indicating their agreement.

The total responses to the questionnaire was 68 which is less than hoped but still a suitable size for small scale research. (Denscombe 2007, p. 28) The questionnaire focussed on one principle polarity but addressed it from numerous angles. The limited sample size is not intended to provide ‘proof’ (May 1997, p. 84) that can be broadly applied to all Baptist churches, as amongst other things there is enormous independence and diversity between Baptist churches, but rather the strength of statistical variables is hoped to show a relationship between worship styles and Apollonian and Dionysian concepts of art. Considering the relative ‘simplicity’ of the desired data the sample size was suitable. (Denscombe 2007, pp. 27-28) As a matter of coincidence, the responses from the churches formed a perfect mirroring. Exactly half the responses, 34, were from the Contemporary and half from the Conservative groups. In each group the larger church returned 23 questionnaires and the smaller church 11. The church congregation sizes being generally quite small resulted in the total responses representing a reasonable percentage of each group indicating a solid sample size and a truly representative outcome.

3.1.1 Formulating the Questionnaire
A crucial consideration in forming the questionnaire was how the participant would interact with it. Early drafts from 2007 proved to be too long and cumbersome to provide certainty that people would be willing to complete it. Over the next two years, the questionnaire was re-written several times to its final version of 48 simple answer questions and one optional open ended question at the end.

The decision was made to use pre-coded or closed questions, primarily 5 Point Likert Scales (but also some 7 point as well as yes / no responses) because:

- they are easier and quicker to answer; they are easier to compare; answers are easier to code and statistically analyse; the coded responses can clarify the question; respondents are more likely to respond to sensitive topics using
closed questions; there are fewer irrelevant and confusing answers to deal with; less articulate or literate respondents are not as much of a disadvantage; and the future replication of the study is easier. (Threadgold 2009, p. 95) (Neuman 2003, p. 278).

A further reason for preferring closed questions relates to the fundamental consideration of this thesis. If indeed Apollonian and Dionysian concepts are crucial in understanding the differences between the participating groups, then open questions would tend to strongly favour the Apollonian groups as they would tend by nature to be more inclined to that type of response. This would have led to bias in the non-responses. (Denscombe 2007, p. 23) The closed approach would allow certain questions to be put that would shed light on the dichotomy in question and yet would still be quick and simple enough to answer for as broad a group of people as possible to participate. A more open questionnaire, one that impelled participants to much writing and expression of complex views, was considered to run the serious risk of self-selecting out an entire critical section of the case study. In line with this, Threadgold, in his study, notes: ‘It was found that the open ended questions were not answered as reliably as the closed questions’ (Threadgold 2009, p. 96) and that ‘the pre-coded questions were answered more regularly than the questions that required the respondent to write responses of their own.’ (Threadgold 2009, p. 97) These thoughts combined to indicate pre-coded questions were most suitable for this part of the study.

There are several disadvantages of closed or pre-coded questions including the fact the possible answers are directed by the researcher thereby limiting responses, they can impel a respondent to give an answer they would not have thought of, people may ‘guess’ at a response, errors through marking the wrong option are possible, it is impossible to verify errors or to gain depth beyond the options given and a respondent may quickly and carelessly answer questions to finish the task. (Neuman 2003, p. 278) (Threadgold 2009, p. 96) Another crucial consideration is that pre-coded questions can also bias the findings towards the researcher’s, rather than the respondent’s, way of seeing things. (Threadgold 2009, p. 97) (Denscombe 2007, pp. 169-171)

To provide some balance to these disadvantages, the researcher took great care in constructing the questions to make them as simple and understandable as possible, and also approached the key issues with more than one question, using different language and often reversed responses in order to gain as much clarity as possible. As another point of balance, the question at the end of the Questionnaire was open ended and invited participants to share any other thoughts they had on worship or any observations or criticisms of the questionnaire. This option was taken up
primarily by respondents from the Conservative churches suggesting that if the questionnaire had included many open ended questions many respondents from the Contemporary churches may have opted to not take part, or else they would not have given detailed responses. As a final balance to the closed nature of the questionnaire, the other sections of the research, Interviews and Observations, were open ended allowing much open discussion and expression of ideas and providing balance and verification of the Questionnaire data.

Substantial thought was given to the wording of the various questions to ensure as much as possible that they did not prejudice the answers. This was particularly difficult in this instance as so many of the issues under consideration mark the dividing line of the various fields and can therefore contain strong pre-conceptions and can engender quite a bit of feeling. For instance the word ‘Charismatic’ is immediately heard as expressing ‘liberation’ and ‘genuineness’ of worship for the Contemporary respondents whereas the same word largely means ‘emotional’ and ‘lacking in discernment’ for the Conservative respondents. Another challenge regarding wording is the likelihood that respondents might try to work out where a question is coming from and therefore think about the ‘implications of their answer’ rather than just ‘their answer’. (Waterton & Wynne 1999, p. 132) To combat this issue questions were worded as simply as possible and used words that were considered to have a meaning that would be similarly known by all participants. A weakness with this is therefore that the questions must be quite simple and cannot deal with complex issues or explore reasons behind the responses. The balance to this possible weakness was again the Observation and Interview phases that allowed for much greater complexity of interaction and also allowed the respondents to express themselves in their ‘native’ situation.

3.1.2 Analysing the Survey Data
The statistical analysis of the survey data was conducted through the use of the SPSS software under the guidance of Dr Kim Colyvas from the University of Newcastle Mathematics discipline. This role was funded by the University of Newcastle.

3.1.3 Summary
Overall, the consistency of responses and their relationship to the Interview and Observation phases of the study indicate that the questionnaire worked well. It seems that there were a few ‘errors’ in answers, due to the opposite nature of some responses to all the rest from that church, 

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120 These points, although presumed through general stereotypes, were articulated by each of the churches during the interview phase of the study.
however it is impossible for this to be verified and as such all the answers are included as given. It is believed that the responses provide a solid statistical basis for the theoretical innovations of this thesis.

3.2 Interviews

The Interview was a vital part of the research and provided the best platform for complex issues and motivations behind actions to be discussed in depth. (Denscombe 2007, p. 175) Participants were able to nominate to be involved in the interview and particularly those involved in the church leadership or worship were encouraged to participate. In three of the four instances, the interview was conducted on the same day as the service observations and in the church building. In the final case the interview happened in the weeks after the observation and in a place familiar to the respondent. The interviews allowed several issues explored through the questionnaire as qualitative data to be explored in much more complexity and gave opportunity for the researcher to consider the role of *habitus* within the subject groups through several means including the interaction between respondents, the use of language (e.g. the passion used in expressing certain views), which subjects the respondents had most to say about, how they dressed and presented themselves, etc.

Consent to participate in the interview was provided at the start of the interview with the participants reading a consent form and then signing it. (Denscombe 2007, p. 173) A laptop computer then started audio recording at which point it was explained to the participants that the recording was taking place so that they were all aware of it. The laptop was in plain view and it was abundantly clear to all involved that the conversation was being recorded.

The Interview format was ‘semi-structured’ (Denscombe 2007, p. 176) and used a base set of questions from which the researcher followed up with further questions and allowed digressions from the respondents. In both of the Conservative churches there was more than one respondent, three and two, and a mix of genders. In each case there was only one male and in both cases the male was the dominant respondent, although graciously so. The female respondents deliberately directed certain questions to the male respondent that related to doctrine. In both of the Contemporary churches there was only one respondent and in both cases it was the male music director. (Denscombe 2007, p. 177-178) In three of the cases the respondents were very happy to keep talking such that interviewer had to take steps to end the interview in a timely manner. (The respondent from church B, although seeming very happy to participate, gave short answers and did not seem as verbally capable as the others. This could
be a reflection of that church being in the lowest socio-economic area of all participating churches and could be reflexively related to the overtly Dionysian, less intellectual worship approach espoused by that church.) In these three instances, there was a sense of great freedom and openness in communication and the interviewer allowed respondents to fully express their ideas. Where appropriate, the interviewer would ask follow up questions or put a contrary view and ask for the respondents comments. (Bourdieu et. al. 1999, p. 621) In this manner, the semi-structured interviews all developed in very different ways and allowed a full and detailed exploration of issues critical to the contrasting habitus’s of the various groups. The lengthy responses and subsequent discussions also allowed the interviewer to consider how reflexive causality effects the cultural production of the churches.

One of the great strengths of the Interview is that it allows issues to be explored in great depth. Another advantage, if the Interview is carried out in a familiar setting for the respondents, is that it engenders a relaxed atmosphere and free expression. This free expression tends to leave the participants feeling empowered and therefore more likely to express their true thoughts. (Neuman 2003, p. 396) Interaction within groups can also be an advantage as participants may discuss their responses and ‘explain their answers to each other’, (Neuman 2003, p. 396) opening up possible aspects of the topic that the researcher did not consider. This ‘group effect’ or ‘synergy’ highlights again the benefit of group interviews for ‘providing insights into the sources of complex behaviours and motivations’. (Morgan 1996, p. 139) (Threadgold 2009, pp. 99-100) All in all, the Interview is a very productive tool for the exploration of underlying motivations to actions and revealing the doxa that drives the habitus.

There are however several critical weaknesses that must be addressed. The first of these is the interviewer effect. ‘Research on interviewing has demonstrated fairly conclusively that people respond differently depending on how they perceive the person asking the questions… The data, in other words, are affected by the personal identity of the researcher.’ (Denscombe 2007, p. 184) The principle means of addressing this possible problem from the interviewer’s perspective is to present ‘himself or herself in a light which is designed not to antagonize or upset the interviewee (conventional clothes, courtesy, etc.); [and that he] remains neutral and non-committal on the statements made during the interview by the interviewee.’ (Denscombe 2007, p. 185) The researcher was particularly well suited to attempt this due to his broad experience in many contrasting church settings, particularly Baptist, and therefore being ‘objectively attuned’ to them. (Bourdieu et.al. 1999, p. 611) With this experience he adopted a ‘situational identity’ (Angrosino & Perez 2003, p. 115) by seeking to dress and behave in a
manner suitable to the *habitus* of each church. (Denscombe 2007, p. 22) This lowered barriers of exclusion between himself and the interview respondents and seemed in each case to rapidly gain affinity with each of the churches. This resulted in numerous participants, after the church service, freely talking with him and also allowed the interview settings to be relaxed as the interviewer showed empathy with the church’s position and awareness of contrasting views. This created a better atmosphere for the participants to display their own reflexive *habitus*, rather than trying to provide what they thought the ‘formal researcher’ might have wanted them to display. These techniques aim to ensure that the data is as reliable as possible because the restraints on free social interaction have been minimised. (Angrosino & Perez 2003, p. 128) This approach also gives greater validity to the qualitative data as reliably addressing the research questions.

To combat another possible weakness, of having the respondents’ answers guided by the nature of the questioning or even by the follow up questions asked by the interviewer, the interviewer strove to maintain as neutral a position as possible, (Denscombe 2007, p. 22) and also sought to show empathy with each church’s position and demonstrate an awareness of contrary views without prejudicing any as being ‘better’. (Neuman 2003, p. 396) This, it was hoped, would provide a non-threatening environment freeing people to talk. The interviewer would also approach an issue from various perspectives and ask the respondents for their thoughts. He would then allow them to speak freely and would most often try not to interrupt until either the discussion was moving too far off topic or a particularly salient point was raised that deserved further attention.

Even in the interview with Church A, which contained only one respondent, the flow of ideas was unrestrained as the respondent had clear, thought-through views and was able to express them with clarity and ease. The only interview where this seemed not to be as fruitful was interview B where the respondent did not demonstrate as capable skills in verbal communication as the others. (Silva & Write 2005, p. 14) This resulted in the necessity for the interviewer to play a more active role in guiding the discussion and to prompt for responses. It is possible this would have in some way prejudiced the answers given in this interview however the respondent seemed confident in the answers he gave, was consistent in his responses and demonstrated through some of his responses that he had given a great deal of thought to his position. This combines to suggest to the researcher that this did not effect the quality of the answers given but did however possibly limited the scope of answers. Whereas the other three
interviews contained free flowing and free ranging discussions this fourth interview did not as much.

Having more than one respondent in the interviews for Churches C and D did not seem to impede responses given. This is likely because the respondents in the groups knew each other well and were already joined by a largely unified *habitus*. Rather than limiting the depth of discussion the interaction between participants seemed to enhance it. (Neuman 2003, p. 396)

This further served to reinforce the importance of certain issues for those churches as all the participants felt the need to say something about them, (Madriz 2003, pp. 365-366) and allowed participants to affirm and add to thoughts from the other respondents. (Neuman 2003, p. 396)

The interview responses fitted well with the questionnaire responses and service observations from the churches which, combined with the open and forthright manner of the responses, makes the researcher believe that the responses were honest and accurate. (Denscombe 2007, pp. 201-202) In each case, one of the respondents was the ‘music director’ for the church (all the music directors were male) and all of the other participants were involved in the music leadership in some way (in each case they were pianists and they were all female). All of the respondents were actively involved in guiding the worship in their various churches and their testimony therefore carried a *high degree of credibility*. (Denscombe 2007, p. 201)

The researcher further believes that the views expressed in the Conservative church interviews represents the view of the group as a whole much more clearly than the interviews from the contemporary churches. This is for several reasons. Firstly the interviews from the Conservative churches each contained more than one person. These churches demonstrated a clear unity of their core beliefs and, through observation, seemed to share a distinct and unified *habitus*. The responses from the interviews also matched very closely to thoughts derived from observing the services suggesting again that the views expressed by the individuals in the interviews represented the views of the groups as a whole. In contrast to this in the case of both the Contemporary churches the interviews contained a more idealistic view of worship which did not seem to be matched by actions during the services. The respondent from Church A went so far as to say things weren’t as ‘they’, being the church leadership, wanted them. They wanted to see ‘more’ charismatic styled expression during their services. The virtual dearth of these expressions noticed during the observed services suggests that these churches have contestation over views of worship in their *habitus* and that the views expressed during the interview cannot be applied broadly to the group. The pattern of responses from the
questionnaire however indicate that the notions expressed by the Interview respondent from church A are certainly generally desired and aspirational throughout the congregation, however they seem, from the researcher’s observations, not to be matched by actions.

All in all, the interviews proved to be very productive for this study. They allowed the respondents to use their own words and ideas to speak about the issues that were important to them in their way (as much as the contrived interview format can allow). This places significant weight on their words for an ethnographic understanding of their culture as it reveals and expresses individual and corporate yearnings that likely cannot be identified through simple observation of the group. It also provides a valuable angle for considering cultural production in each church by revealing areas of unity and contestation within the churches.

3.2.1 Transcription
The transcription of the interviews posed some serious challenges in relation to faithfully expressing the intention of the respondents while at the same time ensuring the transcription makes sense to an outside reader. Throughout the interviews many of the sentences were free flowing expressing half thoughts before starting another. At times this resulted in one sentence containing three or more unfinished ideas meaning the researcher had to place punctuation to make the sentence understandable. (Denscombe 2007, p. 198) Considering that ‘the simplest punctuation, the placing of a comma, for example, can determine the whole sense of a phrase’ (Bourdieu et. al. 1999, p. 621) a slight error or a differing transcription decision made through necessity could change the sense of what is being said. Another challenge is that the transcriptions can not indicate the speed of dialogue, emphasis placed, pauses, pitch, irony, sarcasm or accompanying body movements (dis-ease, role of the eyes), etc. and therefore cannot portray so many aspects that are critical to decoding normal conversation. (Bourdieu et.al. 1999, p. 622) ‘We resign ourselves then to the fact that a transcribed interview cannot even closely portray the full depth of communication encountered by the interviewer in the room.’ (Threadgold 2009, p. 110) We further note from Bourdieu that ‘the transition from the oral to the written, with the changes in medium, imposes infidelities’. (Bourdieu et. al. 1999, p. 622)

In transcribing the interviews, the researcher strove to maintain as much fidelity to the actual utterances as possible with the occasional liberty to ‘clean up’ things like stammers and the excessive use of vocalisations like ‘um’. Decisions regarding the use of punctuation were at times challenging, however the researcher believes fidelity to the intentions of the respondents has been maintained. As it was the same researcher who conducted, transcribed and analysed
the interviews, some of the challenges posed by transcription did not eventuate. The researcher was able, by reading the transcription back, to most often ‘hear’ the voices from the interview. His deep engagement with every part of the interview process allowed his analysis to be based on a broad understanding of the interviews and not just the transcriptions.

3.2.2 Analysis of the Interviews
Analysis of the interviews was carried out with the two research questions in mind. This was firstly to consider the relationship of each church’s practices to Apollonian and Dionysian concepts of art and secondly to understand how these factors work within the churches to drive the reproduction of their culture. The means for achieving this came primarily through considering the contrasting responses between the churches on several key issues. For instance, regarding the issue of using drums, each church was able to clearly express their acceptance or rejection of their use and then, crucially, followed this up with contrasting thoughts. In this case, the Conservative churches followed up by discussing Apollonian ideals and the need for ‘purity’ in worship, whereas the Contemporary churches discussed Dionysian ideals and the ‘need’ for cultural ‘relevance’. These responses could then be considered in light of the ‘stated aims’ for worship, the desired physical expressions of worship, the Observations and the Questionnaire responses to firmly locate the participating churches through a means of ‘triangulation’.

The interviews provided such a depth of responses that it is not possible to exhaustively analyse them all. Rather, several key issues that symbolise each church’s position and represent the most significant differences between the groups will be focussed on.

3.3 Observations
The observation phase of the research allowed the researcher to draw direct evidence from the subject groups. These observations touched on the functional reality of the groups rather than being based on what the groups say, or would like to think, about themselves. (Denscombe 2007, p. 206) The observations took place in the natural setting of the group and demonstrated the full embodiment of their habitus.

The researcher gave forewarning to each church that he would attend on a certain day. The congregants were informed of his presence and the fact that he was conducting research. The presence of the researcher did not seem to impede the natural functioning of the group at all for the following reasons: first, there were 50 or more people in attendance in every case, meaning
his presence went virtually unnoticed: second, the churches are accustomed to having visitors at
many of their services: and, third, the researcher, being familiar with the contrasting habitus’s of
the participating churches, sought to present himself and participate in a manner as is natural in
those settings.

The Observations were highly instructive for this study as, through them, the researcher could
consider the relationship of the Interview and Questionnaire data to the actual lived experience
of the groups. The interactions between various stakeholders in each of the churches, the paid
pastoral staff, the volunteer musicians, worship leaders, and the lay congregants could be
observed for evidence of Apollonian and Dionysian influence as well as factors critical to the
reinforcement and re-production of each churches’ culture.

3.4 Documents

The participating churches had very few formal documents that could be considered in relation
to the study. The primary document of relevance was their website which, in every case,
contained a statement of faith and a mission statement. These documents are not being
explicitly considered in this part of the research because the relevant information has been
gathered through other parts of the research and, importantly, directly referencing the websites
would make it very simple to identify the churches in question. For the purpose of anonymity, a
key requirement of Ethics approval, this has not been done.

4 Combining Methods

The use of combined methods attempts to provide an in-depth understanding of the Cases at
hand for the purpose of answering the research questions. (Denzin and Lincoln 2003, p. 8)
Whilst social research cannot ever truly capture the objective reality of a Case (Threadgold
2009, p. 108), the Mixed Method approach ‘adds rigor, breadth, complexity, richness and
depth’ to the data sets. (Denzin and Lincoln 2003, p. 8) The combination of methods also
provides balances to the weaknesses of each approach whilst still maintaining the strengths of
each. (Neuman 2003, p. 16) (Threadgold 2009, p. 108)

The quantitative questionnaire was able to engage as large a number of agents as possible for
the purpose of gaining a standardised data set for statistical analysis. This acted as a ‘data
condenser’ allowing the big picture to be seen, albeit in a simplified form. (Ragin 1994, p. 92)
This also provided a statistical reference point to act as a balance to the qualitative evaluations
of the Interviews and Observations. (Neuman 2003, p. 16)
The qualitative interview, by necessity much more limited in the scope of participants and constrained by the contrived nature of its imposition, was able to explore in depth issues that a questionnaire simply could not. Examples of this are the cultural ‘meaning’ of certain actions and the complex reasons behind inclusion and exclusion of items or practices. It also allowed themes to emerge in an organic manner and revealed the most important issues for each respondent by allowing them to direct the conversation in that direction, seeing how long they stayed on certain points and gauging the passion with which certain issues were addressed. (Neuman 2003, p. 16) (Threadgold 2009, p. 108)

A key weakness of both of the above methods for considering the doxa of the participating groups is that doxa are by nature pre-reflexive and subconscious however the data collected from these methods is ‘rationally’ considered by the respondents meaning they can consider the implications of their responses to conform them to the conceptual ideals of the groups. Despite the researcher believing this was not a major factor in this study, the Observations provided a balance to this concern. The Observations allowed the researcher to consider the lived expression of the habitus of each group in its natural setting. This setting is the very place in which the habitus of each church gains its fullest expression and one in which the actions, regardless how incongruous they may seem from the outside, have logical place in the context of that habitus.

The triangulation of these mixed methods (Neuman 2003, p. 139) provides greater rigour and validity to the findings of the study than any one method could, and allows a detailed and complex understanding of the role Apollonian and Dionysian concepts play in the subject churches, and how this finds embodiment in systems and practices that ensure the cultural reproduction of the various churches.

5 Concluding Remarks
The contention over appropriate worship styles is not only affecting the Baptists but virtually all denominations in Australia and many parts of the world. This is certainly true of the Free Church movement of which the Baptists are a part. The enormous diversity, just within Baptists in Victoria, let alone around the world, raises the issue of whether the findings of this study could be applied more broadly to other churches. (May 1997, p. 88) The extent to which cross application can be generalised depends largely on how similar the other churches are to the Cases in this study. (Denscombe 2007, p. 43)
The very aim of a case study, ‘to illuminate the general by looking at the particular’, (Denscombe 2007, p. 36) suggests a desire to be able to more broadly apply the findings through the belief that the Case in question is ‘also a single example of a broader class of things’. (Denscombe 2007, p. 43) The instinct of this researcher is that the polarities identified in this study, and the strength of relationship between Apollonian / Dionysian concepts of art and contrasting Conservative / Contemporary approaches to worship, do apply quite broadly to ‘like’ churches. It is however also certain that, particularly the further one moves from the initial study group, there will be other factors influencing diversity in stylistic expressions of worship practice (Bourdieu 1980, p. 87), such that evidence of similarity should be confirmed before applying these findings too broadly.
Chapter Five

Analysis

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Introduction

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Introduction

This chapter will analyse the Case Study data in order to address the research questions. As previously discussed, the great strength of the Case Study approach is that it allows for the triangulation of different data sets, and even different types of data sets, to gain as clear a picture as possible of the Case in question. The nature of this triangulation, or interweaving, of data sets requires that decisions must be made about how to approach the presentation of them.

One obvious approach would be to deal with the sections of the case study separately, meaning, for instance, that data from the questionnaire could be dealt with first, then observations and then interviews. This approach, although providing clarity through delineation, would implicitly treat the data as separate points which could be re-constructed to understand the Cases. The great weakness of this however is that data sets are not in fact ‘separate’ but reveal instead different facets of the same reality, much like looking at the different sides of a building may reveal very different views. The data sets reveal ‘one’ picture rather than multiple ones. If the subject groups are to be engaged in their ‘lived’ experience in order to understand the interactions of their stated beliefs with their observed practices, then an analytic approach needs to be used that will allow this to occur.

In approaching the analysis of the data, this study will consider it ‘thematistically’ based around the research questions, which makes sense considering this entire thesis is ‘about’ the research questions, rather than systematically based around data sets. Some strengths of this approach include that it will allow the depth of the data to be rapidly explored as well as acknowledging the vital inter-relationship between the various data sets. An obvious disadvantage is that the data in this chapter will be less clearly delineated than otherwise.

In order to counter this weakness, detailed Appendices have been included that deal in an explanatory manner with every single question of the questionnaire. These explanations use multiple graphs for most questions as well as make comments about the relevance of each data point for the study. Further to this, other Appendices provide comparative analysis by topic of responses from the interviews as well as detailed ‘factual’ consideration of parts of the musical times for each church. The analysis in this chapter will refer to the Appendices.

1 Research Question 1 - Apollonian and Dionysian

The first research question was: Is the distinction between Apollonian and Dionysian concepts of art relevant for understanding contrasting musical worship approaches in Australian Baptist Churches?
The decision to explore the relationship between Apollonian and Dionysian concepts of art and contrasting Conservative and Contemporary approaches to musical worship was based initially on the apparent similarities between the various concepts. Contemporary worship practice, with its charismatic influence seemed to parallel Dionysian ideals, as did Conservative Baptist worship practice parallel Apollonian ideals. For the purpose of this analysis, the starting point will be the service observations, as this is the data point that initially provoked the research question in the first place and the one which the researcher believes to be most representative of the embodied belief of the congregations. The other data sets, questionnaires and interviews, that required ‘rational engagement’ for the responses will be considered in the course of this to either validate or challenge the observations.

The service observations allowed Apollonian and Dionysian issues to be detailed in specific relation to the subject churches and served to highlight the significance of these notions through two key means. The first of these was the contrast between churches regarding physical ‘dispositions’ and the other being ‘exhortations’. Most dramatic were the dispositions of the Contemporary churches. In both churches, during the music times, congregants variously raised their hands, clapped, closed their eyes, swayed back and forth and Church B also had people ‘spontaneously’ kneel at various times. In contrast to this, neither of the Conservative churches showed any of these dispositions and, instead, all of the singing was carried out in a declamatory fashion. No one raised a hand, clapped, swayed or kneeled. This lack of physical action was aided by the fact that neither Conservative church made use of overhead projection and, instead, all of the congregants held a hymn book while singing. The use of a hymn book not only defines an accepted body of works but also automatically makes farcical the notion of clapping or hand-raising while singing. It also reinforces the conservative notion of adherence to historical writings, whereas the overhead projection of words in the Contemporary churches acts for them as a sign of spiritual ‘life’ as it allows them to ‘progress’ quickly into new worship music.

The differences in physical involvement were not however an incidental consequence of where the song words were placed but, in the case of the Contemporary churches, were guided by open dispositions of the congregation. The role of the hymn book in the Conservative churches could be likened to Bourdieu’s view of other liturgical books. ‘The breviary, the sermonnaire (book of sermons), or the catechism play both the role of pense-bête (memory jogger) and garde-fou (guard rail), intended to guarantee the economy of improvisation at the same time that they prohibit it.’ (Bourdieu 1991, p. 31)
and deliberate ‘exhortations’ from the leaders. At the start of the service, the leader from Church A exhorted the congregation saying:

I just want to encourage you all that if there’s a bit of a musical interlude, this is your time, this is your time to engage with God. You’re singing to the King of Heaven, and if you feel that you want to cry out to him your own words, feel free, you’re in a safe place. This is the place to do it and it just encourages the other believers to worship more deeply and more fully.

Most notable in this regard was the pastor from Church B. After finishing his sermon about the need to ‘let go’ and ‘press in’ during worship, he invited the ‘worship leader’ to lead a lengthy bracket of ‘worship’ songs. As part of this he encouraged the congregation with:

Let’s lift our voice, let’s open our hearts, let’s lift our hands, kneel, lay on the floor, however you want to worship him this morning (pause) but I think he’s worthy to be worshipped. (Pause) Let’s stand together. And can I invite you this morning to forget about those that are next to you, close your eyes, if you don’t want to sit, if you want to [sic.]; but let’s just open our hearts up to him and let’s give him the praise and the glory that’s due unto his name.

These ideas were reinforced during the Interview phase. The respondent from Church A directly stated that church’s desire for more external expressions as evidence of worship saying:

‘We would like to see a full expression, a full range, or gamut, of expressions of worship being used, not just the musical but the physical in terms of hands being raised and people surrendering towards God…’. Throughout the course of various explanations, he mentioned ‘clapping, hand-raising, dancing, crying, tongues, prophecy, tongues with interpretation’ and reinforced their desire for these things saying they ‘are not un-common, probably not as common as we may like…’. The respondent from Church B also indicated that, during their musical worship times, they ‘have an expectancy that something would happen, be it healing, for someone’s healing, or they just feel the Holy Spirit move during that time.’ This use of physical expression as a sign of spiritual engagement was evidenced in its negative relation by the song leader at the start of the service for Church B. After singing through the first song once, the leader, having noticed the virtually complete lack of engagement from the congregation, continued strumming his guitar while encouraging:

Now church we look very tired this morning. I’ve had a very big weekend too, but um, I don’t know about you guys but I know our God is faithful, and this is a song about how we’re always gonna praise him because of how faithful he is. So I’d just like to invite you one more time to really, shout out some praise to our God. Let’s try that again.
It is seen then that the musical worship time in the Contemporary churches was a time for the individual to: ‘forget about those that are next to you’, ‘close your eyes’, ‘open our hearts’, (Pastor B), ‘this is your time to engage with God’, ‘cry out in your own words’, do what you ‘feel’ (song leader Church A), and ‘what you want to’ and worship God ‘however you want to’. (Pastor B) In essence, it is the place for an individual to seek a private encounter with God that happens to be in a group setting, which is based very much on each individual’s expression and desire and validated by the ‘feel’. The idea of musical worship times being a place for people to ‘encounter God’ is seen in the various quotes above and particularly reinforced by the Interview respondents for Church B with them saying they ‘have an expectancy that something would happen, be it healing, for someone’s healing, or they just feel the Holy Spirit move during that time’. When really pressed by the interviewer, about how the worship leader would know what God’s leading for the service was, the respondent acknowledged that it was ultimately a ‘feel’, but then went further to confirm the vital role physical expression plays in validating the leading of the Holy Spirit. He indicated the leader would have to look around and observe what was happening because ‘I could feel that God is in control and everyone else could be half asleep.’ The pastor from Church B, responding to ‘how’ this happens used the words ‘feel’ and ‘prompted’, ‘if we feel led by a particular thing, prompted by the Spirit to…’. The interview respondent from the same church expressed an expectation that God would reveal his will for a certain part of a church service. When asked how the leader would know what this was, he answered: ‘you can tell when he’s not. If it’s not happening you go ‘nope, this is because I’m doing it’, or, ‘it’s just not happening, God’s not here’, and so, when you don’t feel like that…’. Later, speaking of times when he is leading the service and wants to take it in a certain direction he said: ‘and then I’ll look around as I say, and no-one’s feeling it, then God’s not moving’. These answers were vague and again focussed on a feeling. The proposition was then put to him: ‘it sounds like it is a sense or feeling’, to which he answered simply ‘yes’.

In complete contrast to this, the entire notion of the singing for the Conservative groups was to raise their voice as one gathered body of believers and allow the mind to focus on the words. The full extent of exhortations during the Conservative churches was to stand, turn to the hymn and sing. Importantly, the leader from Church D did give an exhortation to the congregants before singing which firstly rebutted the idea of using musical worship to ‘encounter’ God by saying ‘The place where we meet with the Lord is in His word’ (Leader Church D) and then reinforced the role of the ‘professorial chair’ in worship practices by encouraging ‘So as we sing this this morning ‘Back To Bethel’, and we close, think about the words of this hymn and what pastor has preached and how we need to come back to the Lord’. (Leader Church D)
Conservative churches used the music times as another avenue for focussing the mind on the Bible, or teachings from the Bible like the sermon, or the text of the hymns.

We note then the vastly different dispositions within the various churches and the fact that they are supported by the exhortations given during the services as well as the interview responses. We see in summary that the conservative musical worship times attempt to be restrained, anchored in fixed writing, beneficial for the mind and edifying for the whole ‘body’ (the gathered congregants). The Contemporary churches, although in practice quite restrained, desire the music time to be personal, experiential, impulsive, ecstatic, non-anchored in a fixed writing and not ‘limited’ by the mind. These differences clearly and explicitly parallel Apollonian and Dionysian concepts, providing at this point a strong indication of their relevance in understanding contrasting worship practices.

The differences in approach, as expressed above, were visually reinforced by the physical setting of the musicians involved. The Contemporary churches both made use of a leader and several ‘backup’ singers, each with their own handheld microphones and, in the case of Church A, they were spaced across the wide platform such that they were each effectively standing alone. The leaders in these churches made use of a personal, almost intimate style as they exhorted the congregations, which was aided by their close use of the microphone allowing hushed tones to be amplified and other mouth and breathing noises to be heard further amplifying a sense of intimacy. The singers on the platform variously showed great enthusiasm as a means of encouraging the congregation (an enthusiasm that did not seem to be matched by the congregants) and, at other times, particularly during the slower more ‘worshipful’ songs, a detachment from the congregation. The setting of the Conservative churches was completely different. Although a microphone was used, it was not hand held but instead fixed onto the pulpit. The pulpit in both cases was central in the church and this requirement to approach the pulpit to be able to speak into the microphone drew attention to this as the central point of the church. The song leader in both cases stood behind the pulpit, obscured from view except for their chest and above, and led the singing with a conducting motion. The distance between their mouth and the microphone was about one metre and their voice was not distinct above the

122 The Interview respondent from Church B, who was also the song leader for the Observed Service, in describing the difference between Praise and Worship songs said ‘The ‘worship’ songs, as in the slow songs.’

123 The conducting motion seemed unnecessary as the songs were well known and simple, the musicians were very skilled and the conducting seemed not to be very skilled. The purpose of the conducting motion was less musical than it was semiotic, delineating them as the leader.
voices of the gathered congregants. The distance between the mouth and the microphone required the leader to speak and sing with projection, making the style quite declamatory and also meant no breathing or mouth noises were amplified, further removing any sense of personal intimacy.

We see from this combination of factors that the Contemporary churches are actively seeking an ‘experience’ and ‘response’, expressed through actions and validated by feelings, as evidence of proper worship, and largely viewed musical worship as a time to liberate themselves from the limitations of life and directly touch, and be empowered by God. This quest for immediacy of experience, personal liberation, etc. parallels Dionysian ideals. The Conservative churches on the other hand viewed that the full and complete revelation of God is given in the Bible and that there is no room for further ‘messages’ from God outside of his word. This does not mean, according to the Interview respondents, that musical worship needs to be dry but that the life and truth of an experience will be based on its relationship to the Bible. All else should be viewed with great suspicion. The physical restraint and moderation, the pursuit of truth through the mind and the elevation of a fixed writing are all Apollonian.

The qualitative approach thus far has strongly suggested a divergence between the churches based on Apollonian and Dionysian concepts, and leaves plenty of room for considering these issues as doxic. Supporting these notions the quantitative responses to the Questionnaire reinforced this divergence and provided some dramatic examples of differences between the groups of Churches. We note from responses throughout the Questionnaire (Q1-8) that there are

124 An interview respondent, when asked if there was ongoing prophecy simply said ‘No, no. The scriptures are a ‘more sure word’. (Interview Church C) A respondent from Church D gave a more comprehensive answer. Highlighting the importance of the Bible and its role as the full and complete ‘word of God’ he said: ‘God speaks through the scriptures, there is not any extra revelation that we’ve been given outside of the scriptures. God has completed his revelation through the scriptures and yes, as we read the scriptures the Holy Spirit can speak to us, you know, impressing things upon us through the scriptures, but we don’t look outside the Word Of God because the Word Of God is complete.’

125 Most mentions of emotion from the Conservative churches was in a negative context however it was still viewed as being an important part of faith provided it was kept under control. A music leader from Church C asked: ‘Is being a Christian, is singing emotional? Absolutely. You can’t sing and not be emotional… if you’re thinking about the words. But the emotion is to be directed internally.’

126 Elevating the mind over the emotions an Interview respondent from Church D said: ‘the word of God is something that we study with our minds.’ See also responses to Q22, Appendix B.

127 A full representation of the Questionnaire responses is given in Appendix B.
substantial similarities between the churches regarding age, gender and how the people view
themselves personally in relation to several Apollonian and Dionysian polarities. When
addressing questions specifically to the most overtly Dionysian practices the difference in
responses showed a marked divergence. Of the eight questions addressing these issues
(Q16-23), six of them supported the differences with a powerful statistical validation while the
remaining two showed very strong validation although remaining outside of the target <.05
range. Of these, Q16 showed that the Conservative groups placed a much higher value on self-
control (Apollonian) than the Contemporary groups, with them instead strongly favouring the
notion of freedom of expression (Dionysian). Q17 demonstrated a key difference between the
subject groups’ intentions for musical worship with the Contemporary groups viewing it as a
time for the heart to express itself without the mind getting in the way (Dionysian), whereas the
Conservative groups strongly reject this notion and believe that the mind should be in control at
all times (Apollonian).

Q22 revealed a crucial difference between the groups. It showed that the Contemporary
churches believe intentions are more important than actions whereas the Conservative groups
view the opposite. This allows the Contemporary churches to express their ‘worship’ with great
liberality (Dionysian) whereas the Conservative churches must pay much greater attention to
accepted forms and guiding rules (Apollonian). These differences are stark, strongly affirmed
statistically and reinforced in all of the Interviews. The Church A respondent explained his
view saying:

God is far less concerned about the music than he is about our hearts. That’s
the ultimate worship. God really doesn’t care very much for any of our
music, to be perfectly honest. God is a being so much [more] perfect and so
much higher than us, for us to think that we can somehow make music that
would please God is to be so presumptuous as to be ridiculous. However to
think that God accepts the gift that we give him, in the same way that a child
will draw a picture, or play a piano, and the picture will be terrible, or the
sound from the piano would be horrible to any normal person. But to their
parent it’s a beautiful picture, or a beautiful sound. In the same way God
looks at us, and, and the worship that we give him, he sees that as being
beautiful because we are his children and he sees the heart and intent of what
is delivered to him. (Interview A)

Specifically addressing the notion of morality he continued:

I think morality is found in intent. If I take this back to Genesis, God created
the world and everything in it, and says after each phrase ‘and it was good’. God
created a good world and he gave us as beings to be creative and I believe he enjoys the things we create. Now like all creation we can use
them for good means, we can use them for bad means. Is the item itself
good or bad? No, it’s the intent to what it’s used. Can you use music and
drums for evil? Probably. Can you use them for worship? Yes. (Interview A)

It is clearly seen that this respondent strongly and repeatedly affirms that intentions are more
important than actions in worship.

The Conservative churches rejected these notions and expressed very strong views regarding the
morality of music. When asked about the matter, the respondents from Church C answered: ‘It’s
definitely moral… I mean, we know that God is a musical God. As well, God created music and
God is a musical God, and God designed it, there’s a way that he designed it, appropriately, and
it can obviously be corrupted.’ (Interview C) A respondent from Church D similarly stated:
‘Definitely in the music. There’s morality in the music. I know there’s an argument that says
music is amoral but we don’t agree with that argument and I think you only have to look at, in
the case of things like the film soundtracks that they use and the emotions that are portrayed
through that…’. (Interview D)

To demonstrate their points from the Bible, both of the Conservative churches, without any
prompting from the interviewer, invoked the example of Uzza from the Old Testament to prove
that God is less interested in heart motivation than he is in obedience to him. As an example of
this, one of the respondents from Church D stated:

I was thinking that a lot of people have as [name omitted] mentioned earlier,
the genuine and sincere motives to want to do the right thing and I thought of
the story in the Old Testament where Uzza put his hand out to settle the Ark
so that it wouldn’t fall and God struck him dead because God had said in his
word that it’s not to be touched, so, sometimes you can do everything with
the best of intentions but if it’s not true to God’s character and true to his
word then in God’s eyes what is it? You know, you just look in the
scriptures at what happened to him and there’s other examples too of people
who did things with the best of intentions and with the genuine heart to do
things for the Lord, but, you know. ‘to obey is better than sacrifice’128 as God
said to Saul. There’s no point offering to God something that is in contrast
to what his word says he wants. (Interview D)

This story was taken by both Conservative churches to prove the vital importance of ‘right’
action rather than just good intention.

128 1 Samuel 15:22

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We see from this that the Contemporary respondents have a relaxed view of worship. They see it as something they bring to God, and that God will be pleased with as a parent is pleased with the efforts of a child. The Conservative respondents, on the other hand, view that God is particular about how he wants to be worshipped and therefore they should be very careful in how they worship him. These broad differences in approach are crucial in understanding the differences between the subject churches as the first approach makes room for all the characteristics outlined in Chapter 1 as being Dionysian: ‘feelings, impulses, self-liberation, ecstasy, emotional, subjective, subconscious, etc.’, whereas the second approach guides ‘worship’ into characteristics outlined as Apollonian: ‘rational, objective, observing, moderate, self-controlled, self-aware, etc.’

Another key indicator from the Questionnaire stems from considering which of the questions in the entire Questionnaire had the largest and strongest differences between the groups. Many of the responses showed overall agreement on most issues or only slight divergence. Three particular questions however showed dramatic divergence strongly supported by statistical analysis. These questions related to the place of glossolalia (speaking in tongues) and ongoing personal prophecy in modern Christian expression. Glossolalia is recognised as an expression of historical Dionysus worship and prophecy is viewed as a direct, immediate and ecstatic communication with God. The fact that different views on these, most Dionysian, matters form the most dramatic differences between the groups in the entire study is highly instructive and acts as a strong indication that contrasting Apollonian and Dionysian views form a crucial part of the doxa of the subject churches.

Question 18 related to whether ‘speaking in tongues’ was a legitimate part of Christian expression with ‘1’ being ‘Strongly Agree’ and ‘5’ being ‘Strongly Disagree’. The chart demonstrates the dramatic differences between the groups with 82% of Contemporary respondents agreeing in some way whereas 82% of Conservative respondents strongly disagreed. These dramatic differences were reinforced when respondents were questioned about this issue during the Interviews. The Church A respondent expressed that: ‘There is an expectation that there will be words in tongues followed by prophecy during the services.’ (Interview A) At another place in the interview he expressed a desire for ‘more of these things’ including...
speaking in tongues. The respondent from Church B expressed an open but cautious view on tongues, and also revealed that he does not ‘have that gift’ saying: ‘It’s valid but not necessary. I know that more Pentecostal churches place a lot of emphasis on it. I went to a Pentecostal Bible college and they just said, ‘all right, let’s go speak in tongues’, and I went, ‘well I don’t’, so, I kind of was expected to.’

Revealing that the practice does occur during services and explaining how that should happen he continues: ‘Someone will bring an interpretation. Hopefully. Otherwise it’s un-Biblical… One of the things we see is what we would call singing in the Spirit, or being led by the Spirit in that time.’ (Interview B) In expressing their opposition to the practices both of the Conservative churches adopted a generally cessationist view. The respondent from Church D gave a comprehensive response stating:

Basically our church’s understanding is that the gift of tongues and speaking in tongues is something that was given for the New Testament Church. It had a specific purpose. The tongues that you hear today often is, what we would consider babble, is not scriptural as far as the New Testament Church goes. The tongues that were given in those times were actual languages that were interpreted and the people could understand, and it tells us that tongues will cease and they have. And so the fact is that was part of the establishing of the early church. Tongues today, and again I’ve come from a charismatic background, I’ve participated in that, again I believe much of that is emotionally driven.

[Interviewer - And you now believe for yourself, would you be so strong as to use that word that you were deluded? Or how would you describe your position?]

As I read and study that now I would say, yeah, I was, well either deluded or emotionally caught up. (Interview D)

The generally mild-mannered responses to this issue belie the strength of the underlying differences between the groups and the eagerness of the respondents to have their say. This was clearly a very important issues for both groups and one that strongly divided them.

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129 This highlights a key differences between historical mainstream Pentecostalism and the Charismatic movement. See Batleman 1980 and Cartledge 2006.

130 A commonly used term for singing in tongues.
The two questions that showed the most dramatic differences in the entire study both related to the issue of ‘ongoing prophecy’. The first of these (Q19) related to whether God still speaks through personal prophecy. 91% of Contemporary respondents agreed, with most of them strongly agreeing, whereas 91% of Conservative respondents disagreed, with the majority of them strongly disagreeing.

The second question (Q20) reversed the response and related to whether God ‘only’ speaks today through the Bible and not through ‘so-called’ words of knowledge or prophecy. Responses to this particular question showed the highest Mean Difference (3.21) of any question in the Case Study indicating that this issue forms the single most crucial difference between the groups.

Recognising the fundamental nature of this issue, it is not surprising that each of the Interview respondents had quite a bit to say on this topic. The respondent for Church A outlined their position saying:

Yes. As a church we feel that you can have God speaking to you, even if it’s an impression. I’m not talking about a Pentecostal-styled church where they would expect to hear the voice of God and move in those sort of gifts, but, certainly a worship leader or a preacher would feel that they’ve heard God speak to them in some way about some message. We would expect our worship leader to at least be open to any prompting by the Holy Spirit, or by God, and then believe that God does speak to us imminently, not just through the written word but into our spirits and our hearts as well. (Interview A)

In highlighting a crucial distinction between his and the Conservative position, he articulated that God’s speaking can happen ‘not just through the written word…’. As to how this informs their worship he goes on to say: ‘the role of the Holy Spirit as a comforter and counsellor, is to give us, if you like, some feedback, at times in our lives correction, direction, what we should be
doing. And we believe very much that happens in our services as well.’ (Interview A) When pressed to explain in more detail what he meant when he previously used the terms ‘tongues and interpretation’ the interviewer queried:

[Interviewer - So this is, I would say, God giving an imminent word, beyond the Bible to the people through the means of tongues, which obviously is not intelligible to human ears.]
Yes.
[Interviewer - Can you talk about that?] Yes. It’s referred to as the ‘rhema’ word as opposed to the ‘logos’ word. The ‘logos’ being the Greek word for the written word, ‘rhema’ also being the Greek word for word, but more the spoken word. Often, particularly traditional churches would take the view-point that the Bible is a written, closed book, and that is the way God has spoken to us and the only way God speaks. We feel very much that Jesus, that God is alive and the Holy Spirit is here with us now and just as on the day of Pentecost, in the book of Acts, it talks about the people in the upper room, the Holy Spirit came upon them and spoke in words, in tongues that they, because they’d never learnt the languages they did not understand, yet were intelligible languages, we believe that still happens today.¹³¹ (Interview A)

In giving this explanation, the respondent seeks to validate and justify their practice by claiming it to be a continuation of ‘Book of Acts’ christianity. He claims that their church continues the practices of the original New Testament church thereby, in their mind, legitimising them.

The Observed service for Church B was the only one to exhibit the use of prophecy during the service. In discussing this matter during the Interview the following exchange took place:

[Interviewer - The two people that gave words, I wasn’t able to transcribe it, I don’t think they were recorded… but they’re saying, you know, basically speaking on behalf of the Lord?] Yes
[Interviewer - And therefore they would believe that God has spoken to them?]
Yes
[Interviewer - For them to speak to the church?]
Yes
[Interviewer - So I’ll put this proposition again, this is, you know, imminently communicating with God…]
Yes
[Interviewer - ...and then, I guess, God to you, you to God and then out to the people…]
Yes. (Interview B)

¹³¹ It seems from this that a role of Contemporary worship is to create ‘moments where anything can be said because anything can happen’ in order to receive ‘Revelation, that is, to state that which is going to be or to state that which was unthinkable because inexpressible.’ (Bourdieu 1991, p. 35)
The respondent went further to clearly state: ‘I think there is continued revelation, it doesn’t end at Revelation… There is more, well, from my own experience I think God definitely speaks into situations.’ (Interview B) We see from the various responses from the Contemporary churches that they believe God will give specific ‘words’, separate to the Bible, to people as explicit prophecies, and that God will also ‘lead’ in situations often through impression and feelings. This second approach finds general agreement throughout much of Baptist Christianity, an example of which is the next quote from Church D, however, the first approach, that adds ‘new’ words of God as ‘extra’ revelation is strongly contested.

It is again the respondent from Church D who gives the most comprehensive response for the Conservative position. He states:

God speaks through the scriptures, there is not any extra revelation that we’ve been given outside of the scriptures. God has completed his revelation through the scriptures and yes, as we read the scriptures the Holy Spirit can speak to us, you know, impressing things upon us through the scriptures, but we don’t look outside the Word of God because the Word of God is complete…

Linking the idea of God speaking to ‘extra’ revelation, he continues:

We note that the Word Of God is complete and there is no extra revelation. And so when you were saying that they say that God speaks to them, as to how to do that, and, as part of their worship? Often what you see is that when people claim, and I know from my own experience when God speaks to them you have to look and say that ‘is what they’re doing in line with scripture?’ And very often it’s not. But it comes back to the point that I trust the Word Of God when it says it’s complete…

This respondent had come from a Charismatic background and used to participate in these practices. As for his view now, and its implications for Christian belief, he says:

I personally believe it’s a delusion. I believe the fact is that we have the word of God complete. Scripture tells us that we have the word of God complete, and that we don’t need anything more than God’s word simply because God hasn’t given us anything more… Yes people are deluded from that because basically they’re trusting in something that really, we can’t, you know, when they’re talking about their own revelation of God, well how can you test that? How can you actually take that and say, ‘God spoke to me about this’? And well that’s your truth that God spoke to you, but we have no standard source of truth, and I said God has given us that, he has given it to us in his word. So my belief is, yeah, they are deluded. (Interview D)
Most striking about his response is his continued insistence on the Bible being ‘complete’ and it operating as the source for all revelation of God and from God. When asked about ongoing prophecy, the Interview respondent from Church C simply responded with ‘No, no. The scriptures are a ‘more sure word’, which is a scriptural reference to 2 Peter 1:19 and also echoes some of the concluding thoughts from Respondent D above about how it is impossible that this ‘extra’ revelation can be verified. The closed, as in finished, nature of revelation from God, and its being deposited in its entirety in the Bible firstly removes any need to seek for truth outside of the Bible and secondly makes a knowledge and understanding of the Bible crucial to faith and practice. It is these notions that guide the Conservative nature of their worship and the shunning of experientialism as a means of truth gathering.

The contrast between the two groups over this matter is unmistakably Apollonian and Dionysian in nature. The expected immediacy of communication with God and special revelation as evidenced through feelings and impressions is clearly Dionysian whereas the unemotional exploration of a fixed truth revealed through study of an historical writing is clearly Apollonian in nature. The most striking and statistically validated differences between the subject churches, and reiterated and defended in the interviews, relates to the practices most clearly Dionysian in nature providing the strongest indication yet that Apollonian and Dionysian concepts are vital in understanding the doxa of the subject churches.

Several factors combine to show a reflexive relationship between Apollonian / Dionysian disposition with notation styles, instrument selection, placement of words, age of songs and duration of songs. We see for instance that 100% of Contemporary, Dionysian, respondents said they could read chord charts well enough to play new songs from them whereas only 40% of Conservative, Apollonian, respondents thought they could. In substantial contrast to this 94% of Conservative respondents claimed they could read traditional music notation well enough to fluently play new songs from it whereas only 46% of contemporary respondents thought they could. Chord charts are vastly easier to learn than traditional notation, and are very limited in number throughout a song. This allows for relatively ‘unskilled’ musicians being able to play

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132 We noted previously the Respondent from Church A responding to this position when he said: ‘Often, particularly traditional churches would take the view-point that the Bible is a written, closed book, and that is the way God has spoken to us and the only way God speaks. We feel very much that Jesus, that God is alive and the Holy Spirit is here with us now and just as, on the day of Pentecost, in the book of Acts...’

133 Analysis of songs used during the observed services indicates only 5 chord symbols used on average in any given song. See Appendix C, Section 5.
new songs in a band setting by simply rhythmically playing the written chord. This is a simple task compared to having to read traditional notation in four parts without the aid of chord symbols. The Contemporary churches made exclusive use of music with chord symbols whereas the Conservative churches made exclusive use of traditional music notation without chord symbols.134

The contemporary churches made primary use of the guitar, bass guitar, drums and voice whereas the Conservative churches made primary use of the piano, and also used an organ, violins, clarinet, flute and recorder. The first simple observation is that the instrument selection from the Contemporary churches parallels that of a pop or rock band whereas the instrument selection from the Conservative churches shares much more in common with classical music. Another observation is that the instruments most popular in the Contemporary churches make up the bottom of the ‘formal training’ list (Q12), whereas the pianists, dominant in the Conservative churches, have undertaken formal training on their instrument the longest. This is then reflected in their greater ability to read traditional notation.

Both Conservative churches made exclusive use of projected words allowing for great fluidity in adding new songs whereas both conservative churches made exclusive use of hymn books providing a fixed canon of songs. This varied presentation of song words is reflected in the age of the songs used. The average age of songs in the Contemporary churches was 37135 and 10 years respectively whereas the average age of songs in the Conservative churches was 148 and 117 years respectively. The modern songs in the Contemporary churches have in turn been written to accommodate the modern ‘worship band’, and written with chord notation further perpetuating the reflexive relationship between age of songs, skill level of musicians, and contemporary styles of music.136

The projection of words frees the hands to clap or be raised; the pop style with drums and the generally rhythmic nature of the music with repetitive chords serves to engage the body; the constant searching for a new experience as evidenced by the stated aim of using musical worship times to have an ‘encounter’ with God, combined with the young age of songs is then

134 For a detailed analysis of this, consideration of its implication, and examples of three types of chord chart and traditional notation used during the observed services see Appendix C, Section 5.

135 The average age of songs for Church A was greatly influenced, and made to look older, through the use of 1 hymn from the 1700s. The median age of songs for this church was only 10 years old.

136 For a detailed consideration of song ages see Appendix C, Section 3.
reflected in the duration of songs. The average duration for the songs in the Conservative churches was 2'13” and 2'59” respectively whereas the average duration of songs in the Contemporary churches was 3’27” and 6’33” respectively. The longer duration of simpler songs provided more time for people to have an ‘experience’ of worship.

One final indication we will consider from the Questionnaire that reinforces the general findings of this section relates to the overall pattern of responses. Quite simply, in every single case, where there was a difference between the churches that could indicate a leaning towards Apollonian or Dionysian disposition, it always leaned in the same direction. Some, as we have already noted, were dramatic and stark and yet many others were so close as to have no meaning in themselves. When, however, these apparently meaningless responses are considered in the broader scheme of responses, it is noticed that they form a meaningful relationship by always indicating that the Contemporary churches are Dionysian in disposition and the Conservative churches Apollonian.

The triangulation of the various data sets shows a clear relationship between contrasting worship practices and Apollonian or Dionysian concepts of art. The relationship is strong enough and consistent enough that they can be viewed as forming part of the doxa, the unspoken assumptions, of the various churches and therefore help in explaining why they can lead churches with very similar histories and statements of faith to such different conclusions on matters of expression through Christian worship. In regard to the research question of whether the distinction between Apollonian and Dionysian concepts of art is relevant for understanding contrasting musical worship approaches in Australian Baptist Churches, the combined force of the triangulated data leads the researcher to believe ‘yes’.

2 Research Question 2 - Cultural Production
It has been shown that Apollonian and Dionysian concepts of art are relevant for understanding contrasting musical worship approaches in Australian Baptist churches. The second research question then is: How are these concepts represented in practice through the \textit{habitus} of each church thereby influencing cultural production? Consideration of this matter will be approached from an initially broader perspective and then focussing in on the subject churches.

It is understood through the work of Bourdieu that each Case church acts as a sub-field within their Contemporary or Conservative sub-fields, which are part of the broader field of Australian

\footnote{For a detailed consideration of song lengths see Appendix C, Section 3.}
Baptists, which are in turn part of numerous other fields some of which are Australian Christians, World Baptists and World Christians. The formation of each church congregation or ‘field’ takes place through social consensus of those who choose to participate in that field. This initial ‘cultural production’ is based on a doxa evidenced through a \textit{habitus}, which then forms the basis for ongoing cultural reproduction.

The initial gathering of congregants in Australian Baptist churches arose through three primary means: 1) The fact that at the settlement of Australia there were no churches in place and therefore in every new settlement or subdivision, if Christians wanted to gather for worship, they had to form into groups. Since most of the first settlers were from the British Isles, they brought with them their former denominational affiliations and therefore sought to re-establish them in the new land. The Baptists, however, being very small in number, were greatly influenced by the ‘tyranny of distance’ and the isolation of many new settlements, forcing them to mix with whichever Christians they could find. These resultant new fields needed to define their doxa and build their own affinity of \textit{habitus} as the congregants would come with any number of \textit{habitus}'s and overriding fields. The groundwork for contestation within the field, as well as the seeds of ecumenicalism and post-denominationalism, can be clearly seen in these developments.

2) A means more common in recent times is as the result of a church plant, whereby a ‘feeder’ church commissions a group of people to open a church in a particular area. This is a common practice and provides the new church with doxa and \textit{habitus} from day one as they are an extension of, and likely in agreement with, an already established \textit{habitus}. 3) The other common means is through a heretical split from another church, whereby the new church would have clear doxa and a \textit{habitus} from day one ‘\textit{determined by the negative relation which unites them.}’ (Bourdieu 1993, p. 46) Regardless of how the new church field forms the survival of the field and the ongoing production of the culture stems from an ‘\textit{affinity of habitus}’ (Bourdieu 2007, p. 22) amongst its members.

Once initial cultural production has taken place and the new church field is established other, likeminded, members are attracted as they identify ‘\textit{the harmony between practical sense and objectified meaning}’ (Bourdieu 1980, p. 58) resulting in the identification ‘\textit{of a common-sense world, whose immediate self-evidence is accompanied by the objectivity provided by consensus}'

\footnote{An alternate route taken by a small number of Baptist churches was to maintain their separation from the surrounding churches. The tyranny of distance in these cases led to greater isolation.}
on the meaning of practices and the world, in other words the harmonisation of the agents’ experiences and the constant reinforcement each of them receives from expression…’.

(Bourdieu 1980, p. 58) This reflexive arrangement for the agent provides what Bourdieu refers to as a ‘real logic of action, which brings together two objectifications of history, objectification in bodies and objectification in institutions or, which amounts to the same thing, two states of capital, objectified and incorporated…’.

(Bourdieu 1980, p. 57) This harmony of habitus reinforces belief in the objective nature of the resultant social structures further reinforcing them and attracting other people with like habitus. This self validating selection and cultural production cycle is able to operate so efficiently due to the fact that:

Habitus are spontaneously inclined to recognise all the expressions in which they recognise themselves, because they are spontaneously inclined to produce them - in particular all the exemplary products of the most conforming habitus which have been selected and preserved by the habitus of successive generations and which are invested with the intrinsic force of objectification and with the authority attached to every publicly authorised realisation of the habitus. (Bourdieu 1980, p. 108)

The four churches in the Case Study then already have a long habitus and effective cultural production mechanisms, based upon doxa, that have allowed them to exist through time and perpetuate their culture. In considering the ongoing cultural production of these churches and their relationship to Apollonian and Dionysian concepts of art, three key areas shall be considered: physical symbols, dispositions of attenders and the professorial chair analogy.

2.1 Physical Symbols - Drum Kit

Being able to attract and retain new members is vital to the ongoing cultural production of any church. The physical symbols of the church are a foundational point of reference for a new attender at a church and therefore the messages received through observation of these are crucial to them finding ‘affinity of habitus’. If affinity of habitus can be established from the time a new person first interacts with a church, then it stands to reason that they are more likely to join that field. The various physical symbols within a church building then are crucial to understanding the numerical growth of a field and the reinforcement of the valuable symbols of a field resulting in cultural production.

The most contentious of the various symbols, and the one that had the most doxic significance for both Contemporary and Conservative churches, was the drum kit. Both of the Contemporary churches made use of a drum kit which, in both cases, was prominently placed on the stage. In the case of Church B, it was central on the stage and dominated the visual...
presence of the building from the main entry point at the rear of the church. The use of drums signalled a difference in intention for their musical worship between the groups of churches. Further to the previous comments on intentions for worship (see Research Question 1 above as well as Appendix E, Section 2.4), the drums served as a visible sign to the regular attenders that they were trying to connect with the surrounding culture and therefore fulfilling the great commission. This was intended as a sign to non-churched visitors that this church was relevant to them and their culture and was taking steps to welcome them in. The Interview respondent from Church A firstly acknowledged the contention over the symbolism of drums and then dismissed it by likening it to other previously ‘banned’ instruments saying:

Music, and particularly the choice of instruments, has been a contentious issue in the church for centuries in fact. The use of drums is often demoted that God couldn’t possibly like that, or it’s even of the Devil. Prior to drums it was guitar, guitars were not acceptable… before that it was pianos. Prior to that the organ was deemed of the Devil and not at all appropriate in any church service, and yet no one today would question the use of an organ in a church service…

Then, validating their practices by relation to the Bible and also providing a doxic view that is favourable to Charismatic expression he continues:

To take music back to its origins, if you look at the music of the Bible, the Psalms, the music was very much accompanied with percussion and with dancing, and it was Hebrew in nature which was a very percussive, very lively form of music… Many times people take their own bias and musical style that they enjoy and say, “this must be what God likes”, and “this is the way God enjoys music”, well, that’s certainly not Biblical. To look at the Psalms, which is the hymn book of the Bible, the music that would have accompanied those was with great cymbals and with clashing with percussion is mentioned in the earlier books, in Kings and Samuel in the Bible. So, I think the idea that drums are not appropriate is to say that neither then were the Psalms in the Bible appropriate either.

In concluding his thoughts on the matter, he stated a previously noted crucial distinction between the Contemporary and Conservative churches saying: ‘The way I view that is much more around, ‘God is far less concerned about the music than he is about our hearts’.’

Relating the importance of drums for evangelisation and outreach the respondent stated:

139 The purpose during this section is not to critique the various claims of the respondents but to recognise that despite any perceived or actual errors they still form the basis for belief upon which actions are based. They are all ‘real’ and ‘true’ in the sense that they are believed to be true and therefore inform practice.
If you look at the drums and the other musical instruments today, that’s very much the culture of younger people, and, so why shouldn’t they use their culture to worship God? I believe God is honoured by that.

[Interviewer - So, in a sense, you would anticipate that the churches’ musical worship will continually adapt with the culture.]

In fact I would say it would have to. If it doesn’t then we actually become irrelevant to the culture we’re doing, and worship then is no longer true worship, in one sense, because people aren’t worshipping from their heart they are worshipping to a formula of the past which may not be true for them, may not be their expression of worship.

We see from this, a legitimisation for the culture of the church to be influenced by the surrounding culture (encompassing field) with the drums being a symbol of this influence and integration. The drums also reflect the ‘authenticity’ of the worship as the people are being ‘true to themselves’ and, apparently, ‘not worshipping to a formula’. This further reinforces the notions of personal liberation, expression, immediacy, individuation and freedom explored previously and focuses the drums as an important symbol to represent this.

The respondent from Church B validates the thoughts above and highlights the role ‘worship’ music plays in outreach and the role it played in bringing him to the Christian faith:

For the church to be effective it has to meet people where they’re at… I understand where people say [of drums] “oh, it’s a corruption and this is what church should be, and it should be set up a Holy place”, but people aren’t going to necessarily be attracted to that in 2010. You’ve got to meet them where they’re at, so for me, I personally came in, I became a Christian because they had a Christian conference at the theatre where I worked and I loved the music… you’ve got to attract them somehow to the kingdom, so popular culture is going to be a way. People like music, movies…

The respondent bases his beliefs from in own experience, further highlighting the experiential nature of truth in the Contemporary / Dionysian churches, and is willing to elevate the stated need to ‘attract’ people as a central factor in decision making for the church. This again highlights the role of worship music as an outreach tool for ‘attracting’ people and legitimises the drums as an important symbol in demonstrating this.

The overwhelming symbolic significance of the drums was reinforced by responses from the Conservative churches. The respondents from Church C had a great deal to say on the matter but importantly tried to relate their opposition to the drums on Biblical grounds saying:

\[\text{See Appendix E, Sections 2.7, 2.8, 2.10 and 2.11 for a more detailed account.}\]
I think a number one thing to think about is in 1 Thessalonians, and that is to abstain from all appearance of evil, and people will make a lot of judgements based on just initial observations. So if they walk into our church and they saw a set of drums up there, and we may have the world’s greatest drummer here and they may play them perfectly, but there is that instant association, “oh ok, these people play contemporary Christian music, they are going to be playing Christian rock…” 141 it’s that association.

This response immediately exposes as fallacious the ‘pure gaze’ notion expressed at other places by this church which claims that their belief and practice are based on the Bible alone and that their interpretation of the Bible stems from the Bible. We see in fact that their choices are not based solely on Biblical injunction but actually on a cultural interpretation based upon, not even their own views but upon ‘what others might think’. Extending his arguments further, he uses another biblical reference and exposes a dualistic approach saying:

Then secondly is, and as I said before, “what concord has Christ with Beliel” principle? What concord, or what agreement is there between the world and the Christian Church? So when we start bringing in those instruments in a sense we are crossing that line, we are bringing part of those instrumentations that belong to the world and heavily used, and bring them into here. So based on those two principles we would not have those instruments here in the church.

The separation of the Church as a Holy Place is foremost in this view as is the inherent ‘debaseness’ of ‘worldly things’, to use indigenous vernacular, of which the drums are a primary symbol. Touching on the doxic significance of this, one of the respondents rhetorically asked:

in rock concerts and things what do drums do? They provide the beat to provide the dancing, all those things. Now when it comes to worshipping God are those the things that we want to be prominent? Things that are pertaining to the body and to the flesh? Moving? Where does that fit in with worshipping God? We are told to sing and make melody in our hearts to the Lord.

The exclusion of ‘dancing’ and ‘things pertaining to the body and to the flesh, moving…’ is a clear exclusion of Dionysian expression, with worship expression instead being turned to the calm internalisation of ‘making melody in our hearts to the Lord’.

The respondents from Church D largely echoed the main points from Church C focussing particularly on its association to ‘worldly’ practices. ‘It’s very world focused. I mean as soon as you see drums and guitars you think rock band, and that’s not really, the whole lifestyle that goes with that is not what we want to promote here.’ A little later, after expressing ‘the drums

141 ‘What is rock music? It’s about being rebellious, about wild, having all those things.’ (Interview C)
are not ‘evil’ or anything like that’ they restate the polluting effect of ‘bringing of worldly methods into the church’ and that they would not add anything of value:

I cannot see how in anyway a drum kit could contribute any more to the service. I mean, we have strong song-leaders and we have, you know, piano players that are perfectly capable of keeping a beat, which is what people argue the drum kit is for, so, I don’t… to me it’s redundant and it seems like if it’s not going to contribute anything positive then you’re better off to leave it out, because of the negative association with it.

We see then that a drum kit is a highly symbolic element of a modern church, on the one hand representing ‘relevance’ and ‘life’ to the Contemporary churches and, on the other hand, ‘pollution’ and ‘lack of control’ to the Conservative churches. The symbolic efficacy for the Contemporary churches relates to their view that musical worship is part of their outreach strategy to try and draw people into the church. To achieve this, they need to be appealing to the surrounding culture (field) and therefore they show themselves to be highly influenced by their encompassing field, it representing the dominant culture. The necessity to appear fresh, vibrant, lively and contemporary is likely what leads to the necessity for constant ‘new music’, facilitated by the use of the overhead projection. This music is created by cultural producers (Bourdieu 1993a, p. 45) for the cultural consumers and the ongoing commercial nature of this arrangement suggests that contemporary worship and music are highly ‘interested’ through, not only the need to purchase the latest CDs to keep up with the latest music, but also the legal requirement to report song usage and pay royalties. The specific requirement and efforts to draw new people through contemporary music also suggests that numerical response is important in the Contemporary field providing, to borrow a term from Bourdieu: ‘value of the recognition implied in the act of consumption’. (Bourdieu 1993a, pp. 51)

The interested nature of numerical growth is evident not only through production of more religious consumers but the specific aim of drawing more people into the church results in new attenders who would then be asked, or even directed, to contribute through the giving of tithes and offerings as well as attendance at various conferences. In this paradigm, practices that draw new people gain high symbolic value and validate the practice as being self-evidently spiritual causing them to be reproduced and even emulated by other churches, thereby spreading that culture. Pastors or churches that have not met with success will likely be compelled to follow this successful model as they are ‘other things being equal, proportionately more responsive to the seduction of the powers that be, the less well endowed they are with specific capital.’ (Bourdieu 1993a, p. 41) By aligning themselves with the successful attraction model,
be it through music styles, the use of drums, etc., they hope to elevate the perception of themselves and elevate their capital within that culture. Regardless of whether the practices work as hoped, the act of emulation serves to reinforce the elevated position of the emulated, reinforcing their high capital position and ensuring their dominant role in cultural production.

In complete contrast to this, the symbolic efficacy of not using drums in the Conservative churches relates to demonstrating a distinction between themselves and the ‘world’. The use of Biblical arguments justifies to them their position, however, as noted, both churches ultimately based their rejection of drums on the ‘negative associations’ and what others might think about it and not through any unambiguous teaching from the Bible. This reveals the fact that their choices are not based on ‘the clear teachings of the Bible’, as they believe, but are rather prompted from a doxic repulsion that seems to be identifiable on Apollonian and Dionysian lines.

The use of printed hymn books and their caution towards dominant cultural elements, in fact the symbolic value in rejecting the dominant culture, results in very little commercial involvement regarding the constant purchasing of new musical materials or the need to modernise the church with high technology and contemporary styling. Conservative music as ‘art’ is ‘disinterested’ as there is no financial profit to be gained through either sales of CDs, books and merchandise, or though the explicit aim of drawing more people into the church and thereby hopefully receiving higher tithes and offerings. Part of the legitimation of this system is the ‘specific principle of legitimacy’ (Bourdieu 1993a, p. 53) where recognition is shared between likeminded producers and consumers of certain cultural products. The notion of ‘discredit’ (Bourdieu 1993a, p. 48) whereby the value of an act decreases the more people that partake in it seems also to play a part in the Conservative, separatist mindset. These distinctions allow conservative churches to attribute to their worship the emulation of the notion of the ‘pure gaze’, which thereby elevates the high capital value of their chosen symbols (being particularly the ‘Word Of God’).

The resulting musical expressions, as we have seen, deliberately shun any appeal to the body and avoid items they view as debased symbols through association with ‘the world’ (the drum kit, guitars, dancing, etc.). The texts of the songs are elevated as they can express the desired spiritual concepts, and physical involvement is seriously frowned upon as indicating the person is somehow unable to control themselves. This field differs significantly enough from the broader field of society that it inhibits entry due to the high capital costs required to be invested and the likely loss of capital in other overlapping fields. The resultant smaller crowd and likely small financial return through the offering acts to reinforce the notion of being the chosen few.
and causes members to look to the ‘next world’ for their consolation and possibly view ‘failure in this world as election hereafter.’ Bourdieu 1993a, p. 50) This then causes them to re-double their focus onto otherworldly matters, elevating these as valuable symbols, drawing like-minded people together and perpetuating their culture.

We see then that the acceptance or rejection of the drum kit forms a focal point for entire systems of cultural production in Baptist churches and that the presence of a drum kit holds powerful symbolic significance for people based on their affinity of \textit{habitus} and that resonance with, or repulsion to, this symbolism plays a significant role in whether people continue attending a certain church.

2.2 Dispositions

After the physical setting, the next most evident factor to a new attender will likely be the dispositions of the people running and attending the service. The ‘dispositions’ and ‘exhortations’ previously considered under Research Question 1 above are all relevant to this. In considering how this relates to cultural reproduction, it can be seen firstly that initial self-selection into the field has already ensured some level of affinity with the \textit{habitus} of that culture, which can be presumed to be based on a like doxa. The regular attenders at any given church then have tacitly acknowledged the value of participating in and struggling over the valuable symbols of that field. The new attender, by observing the resultant dispositions, will respond with repulsion or attraction based on their affinity of \textit{habitus}, and will be able to gauge, albeit possibly subconsciously, the doxa of that church. The agents within that field (the congregants and leaders in the service) act and react to various developments through their feel for the game. Bourdieu exposes this contestation over dispositions as being a constantly vulnerable exercise where certainty of success looking forward is not as certain as it might seem in hindsight. This feel for the game, which presumably some agents have more than others, is what allows them to make unconscious calculations to advance themselves in that field. Bourdieu tells us that ‘this is not because agents consciously adjust their aspirations to an exact evaluation of their chances of success, like a gambler organising his stakes on the basis of perfect information about his chances of winning’ (Bourdieu 1980, p. 54) but that their self-selection into that field contributes to their ‘pre-adaption’ to understanding the space of possibilities within it.

\begin{quote}
142 Bourdieu suggests that those ‘who are least endowed with specific capital’, in this case particularly relating to the overlapping field, ‘tend to identify with degree or independence from the economy seeing temporal failure as a sign of election and success as a sign of compromise.’ (Bourdieu 1993a, p. 40) The general idea can be applied to the Conservative churches in the Case Study.
\end{quote}
An example of this vulnerable nature of position taking within the space of possibilities was seen in the case of Church B. During their service, at a lull in the singing, two people called out and gave ‘prophecies’. The willingness to interject into the situation without an explicit invitation, to speak publicly (which many people fear) and to do so from the symbolically weak position of the congregation indicates a great boldness. The authority for their action came partly from the silence of the leaders in the service as well as their invocation of ‘thus says the Lord…’ by which they were claiming to be speaking words that God had spoken to, or at least impressed, upon them. The primary capital benefit of this action arises in two means the first of which results from not being challenged or ‘corrected’ by the symbolically higher position of the pastor or worship leader and secondly by taking an action that many others in the congregation would be fearful to do and thereby setting themselves apart from the regular attender. In this case the actions and words were not challenged and the interview respondent from that church freely acknowledged the view that those people were speaking on the behalf of God.\footnote{143} This combination of factors serves to elevate the successful prophet’s capital position within that field and give them greater sway in matters of cultural production through the culturally accepted notion that they communicate with God and the deference others may give them as a result. A new attender, by observing the capital relation within the group will be able to consider their likelihood of gaining capital value in it and therefore their desire to compete in it, or else they may take the other position of seeking comfort through deference and anonymity.

Most of the dispositional observations to be made from attending a service are not as bold as the prophecy example, with many of the cultural production elements of the habitus confined to much more mundane things.\footnote{144} For instance, upon entering the Conservative churches, an usher greeted the person and handed them a hymn book. This simple act reinforced the role of the hymn book in the service and, as we have seen, shapes the worship of that church by providing a fixed canon of approved songs and also limits physical movement through the necessity to hold a book while singing. The Conservative character of Churches C and D was again reinforced by the fact that all the leaders wore ties, making tie wearing a desirable symbol for aspiring leaders. All the grown men carried their own Bible, in part symbolising their familiarity with it and again making carrying your own Bible a valuable symbol. Gender roles

\footnote{143}{The researcher has seen other examples, not related to this specific study, where a leader has taken steps to address a prophecy or actions of an attender thereby exerting their dominant position and de-legitimising the words or actions.}

\footnote{144}{Bourdieu expressed the importance of mundane things in cultural studies and to ‘reflect on everything, to monitor everything, and in particular all that is taken for granted in the ordinary…’. (Bourdieu 2007, p. 50)}
were reinforced as all the leaders relating to doctrine, the pastor and worship leader, were men whereas many in the support roles, for instance pianists, were women. Furthermore many of the married women had their heads covered, possibly reinforcing a subservient position but, even if not, then still providing a visual identifier for younger girls of maturity and distinction from the ‘world’, thereby making it a valuable symbol in this context.

When questioned during the interview as to whether the lack of physical expressions during the Conservative services was a deliberate choice, the respondents, although claiming that the practices were not forbidden, revealed that in fact they are so contrary to the doxa of the group that the weight of *habitus* effectively forbids them. The brief exchange is enlightening as it clearly demonstrates the force of *habitus* in ‘guiding’ appropriate practices and also highlights the disjunction between stated belief and embodied belief as evidenced through *habitus*. The main respondent started by saying:

...we’re not going to rap them on the knuckles with a cane if they put their hands up or if they tap their foot or something like that, that certainly is not going to be the case, people do have some freedom in the way that they worship. Those things that you mentioned are in and of themselves not a problem. We can worship the Lord without all of that and often, particularly if you had a situation where, say someone, one or two people did decide to raise their hands, the attention then becomes on that person.

Throughout this response, the second respondent was nodding and saying ‘yep’. She then added: ‘And it detracts from the attention of God, and so people [would think] “we want our attention, our focus to be on God not to be on the person that’s doing that”.’ The interviewer then asked: ‘Couldn’t it then be argued that if everybody raised their hands the attention wouldn’t be on the people raising their hands?’ The first respondent explains: ‘Well it could be argued that, but we don’t do that, so, you know…’. The second respondent cut over the top of him and said: ‘But then you’d have to argue that there were some people who are raising their hands that weren’t doing it for the right reason, that were doing it just because everybody else did, and then you’re back to the man-pleasing business again, not the God-pleasing.’ We see

145 When questioned about this anachronism during the interview the respondent claimed: ‘Basically we go back to scripture and we look at the areas of ministry, and we look at the areas of ministry of teaching and preaching. We find in scripture that they are roles that are outlined in scripture as for men, and in the area of song-leading, because we are leading over the group even in music, that we believe that scripture would put the same requirements there for, as it would for preaching and teaching, so that’s why we have men basically song leading.’ (Interview D) There were two females taking part in the interview and both of them made gestures indicating agreement.
then that the respondents assert that simple physical expressions are not forbidden however that there will not be a situation during the service where they should be expressed. They then state that anyone who did raise their hands would be drawing attention to themselves and detracting from the worship of God, something which is deeply frowned upon and would indicate that they were not in control of themselves. The main respondent further repeatedly emphasised the importance of self control for his musicians and pointedly asked ‘if you can’t control how you play that instrument, you can’t control your hands or you can’t control your clapping, you know, then who number one is controlling you? That’s a question that I don’t know the answer to, I have my suspicions…’. It is evident that this enormous social pressure within this group to conform to the external ideal of restrained physical expression as a sign of spiritual maturity is a critical driver in the perpetuation of this restraint in this field.

The symbolic value of physical expression, and therefore its efficacy in cultural production, in the Contemporary churches is virtually the opposite to this. The members, for the most part, maintained a relaxed and almost carefree manner, which was reflected in their casual approach to God as being a friend who does not mind what is brought to him in worship. This more casual approach to church was further reflected in general dress sense with untucked shirts, virtually no ties, stylish hairdos and ‘immodest’ clothing. As previously detailed (see Research Question 1 above as well as Appendix E), the leaders of these churches actively encouraged physical and emotional engagement during the musical worship times reinforcing their notion as having high symbolic value in those fields. In those settings, the general dispositions relating to physical engagement and heightened emotions were viewed as confirmation of spiritual engagement, validating the importance of these external forms in guiding the *habitus* of the church. The symbolic capital that can be gained by engaging in certain physical practices includes the possibility of reflexively causing people to engage in those activities regardless of any actual or presumed spiritual compulsion. The reasons for this may be to try and engender the desired spiritual response by taking the ‘appropriate’ physical actions or indeed it may be to conceal the fact that the person is not getting a ‘spiritual’ response. Regardless of the reason why a person engages in such activities, the fact that it is encouraged by the leadership and engaged in by some of the congregants validates their capital value and therefore makes them desirable symbols.

Evidencing this, the worship leader for Church A even stated from the platform that the musical worship time is ‘*your time to engage with God. You’re singing to the King of Heaven, and if you feel that you want to cry out to him your own words, feel free, you’re in a safe place. This is*’
She then outlined that one of the reasons people should do this is that ‘it just encourages the other believers to worship more deeply and more fully.’ The reflexive relationship, based initially on the ‘appearance of worship’ being valuable, causes people to want to appear to worship, which ‘encourages the other believers to worship more deeply and fully’, which encourages the leadership of the church that God is in fact ‘engaging with his people’, which draws people who want to have an encounter with God to ‘engage’ with the worship by appearing to worship.

This, however, raises the question as to why, despite the encouragements from the platform, the tacit acknowledgement of their value by self-selection into that field, and the actual belief in the desirability of these practices, so many from both of the Contemporary churches failed to engage with the musical worship times and even seemed disinterested throughout. The song leader from Church B went so far as to interrupt a song to encourage the people to engage with the music saying:

Now church we look very tired this morning. I’ve had a very big weekend too, but um, I don’t know about you guys but I know our God is faithful, and this is a song about how we’re always gonna praise him because of how faithful he is. So I’d just like to invite you one more time to really, shout out some praise to our God. Let’s try that again.

Despite this encouragement, and several more throughout the service, many or even most of the congregants did not seem to engage physically or emotionally with the worship. The same was true for the service at Church A. Of the approximately 240 adults in attendance, only around 15 appeared to engage physically or emotionally with the song times. Many of the congregants seemed to hardly even sing, preferring instead to stand during the song times in a disengaged manner and mumble a few words of songs from time to time. The stark contrast between exhortations from the platform and engagement from the congregation possibly highlights the role of overlapping fields in influencing this particular field. It is possible that the easy entry into this field results in less engagement with it. It is possible then that these church fields are being heavily influenced by the ‘world’, as indeed the interview responses suggested they should be, and yet are not translating that back into impact on the world.

Bourdieu suggested another way of addressing the issue of passivity despite the high capital value of certain actions by considering the issue of students at a university who, when confronted with language they could not understand, found security in anonymity. (Bourdieu 1994, p. 18) In effect, they become a spectator, or passive participant, in the setting, ultimately
becoming a disempowered, low capital member of that field. This notion may be able to help explain the observed passivity in Contemporary churches. The passive congregant may well intellectually ascent to the validity of these practices, and therefore find comfort in being in that environment and observing other people who have ‘attained’ unto them for ‘the reassurance that it offers’ (Bourdieu 1994, p. 4), but may feel that the emotional, spiritual and linguistic languages are too foreign to them to be able to engage with. Their presence there supports the practice through silent agreement and possibly financial giving, however, their lack of engagement can easily be misrecognised as a lack of spirituality thereby excluding them from progress in the systems, worship leading, etc., that the system reserves for its best. (Bourdieu 1994, p. 52)

2.3 Professorial Chair

The sermon, or the preaching of the word as it is often referred, has for many years been the focal point of Baptist services and therefore the role of the ‘professorial chair’ as a driver of cultural production in the subject churches needs to be considered. The sermon by the pastor formed a central part in all of the observed services giving the pastor the ability, amongst other things, to use the ‘sayings of the tribe’ to ‘appropriate the power to act on the group by appropriating the power the group exerts over itself through its official language.’ (Bourdieu 1980, p. 110) The duration of the sermons varied substantially with the shortest being from Church B at 30 minutes and the longest Church D at 63 minutes. Church A was 41 minutes and Church C 34 minutes. (See Appendix C, Section 2) These figures in themselves do not indicate a great deal, however, when considered as a percentage of the total service length, we note that in both of the Conservative churches the sermon lasted over half the length of the service, and in the case of Church D it lasted 64% of the entire service. The more ‘experiential’ the service, the shorter the sermon length, with Church A being 48% and Church B only 33%. Not only were the sermons at Conservative churches longer by percentage but the symbolic efficacy of the professorial setting was further enhanced as it was also the primary place where the formal activities of the church took place, including the song leading and scripture readings. This served to greatly strengthen its symbolism and reduce the likelihood and ability for people to contest the authority of the setting.

The symbolic place of the professorial chair, although still very powerful in the Contemporary churches, was the weakest in the case of Church B, caused in part by the very casual style of the

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146 Bourdieu notes that: ‘In the traditional pedagogical relationship, the measure of output of information is in itself a measure of the effectiveness of teaching.’ (Bourdieu 1994, p. 20)
service. The lectern was not a dedicated pulpit, as in the other three churches, instead being a music stand and the casual demeanour of the preacher further reduced the efficacy of its symbolism. It is worth noting that this is also the only church that had interjections from the floor during the service in the form of the two prophecies mentioned earlier. In this context, the reduced symbolism of the professorial chair allowed greater scope for ‘contestation’ through prophetic utterances from the congregation.

Despite this seeming reduction in authority for the physical setting of the professorial chair, it can be considered that the senior pastor is a type of embodiment of the professorial authority. This authority is ensured by the fact that all voting members have self-selected themselves into a field of which the pastor is the senior figure, therefore acknowledging the pastor’s position; the pastor is there by the fact of a majority vote, showing that a majority in the field support the pastor. They have the greatest ability to speak to the entire field, thereby directing its agenda and, as a recognised spiritual head in the church, they maintain the ability to exercise symbolic violence by ‘correcting’ prophecies and generally de-legitimising dissent. It is vital for the pastor to control the narrative of the field as they are a paid member of the church and, in some cases, the only paid member, and their entire livelihood depends on the maintenance of their high capital position within the field. (Bourdieu 1991, p. 20: 1993a, p. 40: 2007, p. 25) The reproduction of the culture and the evidence of symbols of success which, as noted, differ between the Contemporary and Conservative churches, are crucial to the pastor’s maintenance of position and livelihood.

Another way the pastor can ensure cultural production to their benefit is through the ability to guide the appointment of other positions, like the worship leaders. This enshrines these positions, including the worship leader, under the symbolic authority of the professorial chair and delegates to ‘the functionaries of worship… the monopoly on instructional or sacramental distribution, and simultaneously an authority (or a grace) of office (or of institution)…’. (Bourdieu 1991, p. 23) This then inclines the worship leader to pursue the outcomes desired by the senior pastor, outcomes which as we have seen vary enormously between Contemporary and Conservative churches, for their own capital position and promotion within the field, which is further enhanced by their ability to deliver the desired symbols of success. The symbolic position of the pastor and worship leader is further enhanced through the ability to direct the agenda of the service and achieve action from the congregants. It is the pastor, or a person approved by them, who asks the congregants to bow their heads in prayer, or to turn and greet someone or indeed requires them to sit passively and listen to them. It is the worship leader
who directs congregants to stand or sit, encourages them towards accepted physical expressions and controls the song times through choice of songs and amount of repetitions. It is ultimately the pastor who decides when the service starts and when it ends. The congregants, for the most part, although theoretically able to influence and participate in the service find that the actual and embodied power of the professorial chair is so great that they resign themselves to passive obedience to that authority.

This congregational passivity, whether the result of a ‘defensive game’, submission to the ‘professorial chair’ or other factors, serves to lower the effectiveness of historical Baptist notions of congregational governance and vest much more ‘real’ power into the hands of the pastor. The pastor therefore as the symbolic head of the church and the one wielding the most influence over all parts of the life of the church, including the selection and placement of physical symbols, the guiding of suitable dispositions, the elevation of people to various roles and their embodiment of the professorial authority, is seminally important to the system of signs and symbols within the church and therefore is central to the reproduction of that culture.

The use of symbols and dispositions that demonstrate Apollonian or Dionysian inclination prove to be vital to the entire ‘capital’ systems employed by churches, under the guidance of the pastors, to achieve their desired ends. The doxic attraction to either Apollonian or Dionysian concepts and their embodiment into the valuable symbols and dispositions of each church is therefore crucial to the reproduction of that culture.
Chapter Six

Conclusions

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1 Main Finding

The most immediate and striking finding from this study is the evidence of a significant link between Apollonian and Dionysian concepts of art with the contrasting Conservative and Contemporary approaches to Baptist worship.

We saw that the Baptists claim that adherence to the plain text of the Bible is the starting point for faith and practice and that this idea is fundamental to historic and current day Baptist notions of truth. Despite this, we were confronted with the fact that Australian Baptist churches have some very strong and passionately held differences regarding how their worship should take place. This issue was further compounded when we realise that all of the churches studied here make similar statements of faith, all have a sincere desire to live ‘appropriate’ Christian lives and all showed substantial similarities in several sections of the Case Study.

The results from the Questionnaire showed a striking divergence on the matters most crucially related to the distinction under question and this was overwhelmingly reinforced by the dispositional practices and directly stated desires of the different churches. Of all the other matters considered in trying to explain the observed variation, including age, gender, education levels and how the people viewed themselves, none of them showed any strength of correlation to the matter at hand. The only explanation that showed any relationship, and consistently showed it, was a fundamental doxic position related to Apollonian and Dionysian concepts of art. This research therefore concludes that the starting point for worship in Australian Baptist churches, that most difficult to define element (Manley & Petras 1988, p. 60) is not, as Hammett (2005, pp. 15-16) claims, the Bible but rather a pre-existing inclination to Apollonian or Dionysian concepts of art.

This Case Study is therefore highly significant in its implications for an under-explored area of practical theology. It has shown that a disposition towards Apollonian or Dionysian concepts precedes one’s coming to the bible and informs the interpretations that are made. It is not to say that a sound theological response to these issues cannot or will not be found, and it is not the purpose of this current study to look for one, however, it does indicate the need for a fundamental re-think, or at least broadening, of underlying Baptist assumptions.

1.1 Misrecognition

There might be several reasons that this fact is misrecognised in the subject churches. A first reason may simply be that no-one has raised the issue and therefore the prevailing assumptions
are not questioned. A second reason, that may result in the first, is that the conceptual ideals of each church hold that the Bible ‘is’ the basis for faith and practice. Each church therefore has constructed its dispositions and entire social structures around this ideal. The resultant affinity of *habitus* (history forming more history) then serves to objectify these ‘arbitrary’ structures reinforced by the belief that they are built on the foundation of the Bible. In this regard, the high view of the Bible, as discussed in Chapter 1, acts as a barrier to criticism as any attack on the dispositions of the church can be fashioned as an attack on the Bible.

Another reason that misrecognition may work so effectively is that the dispositions of worship derive from doxa and thereby create a common-sense-world that naturally filters out all things that do not fit and are ‘not for the likes of us’. For instance, the second part of the analysis showed how the physical symbols and dispositions in each church acted as an automatic filter for new attenders. A person is likely to continue attending a church if the symbols and dispositions instinctively make sense to them on a doxic level. The existence of this common sense world is validated by group consensus (affinity of *habitus*), making any one person’s opposition to it out of step with the weight of that affinity and thereby have it dismissed as being in error. This would in turn either cause that person to leave for another group where they find affinity of *habitus* or else find comfort in that setting through passivity and anonymity.

If the thoughts of McGilchrist, briefly outlined in Chapter 2, prove to be validated over time, then the differences in doxic approaches by the churches (Apollonian and Dionysian) could in fact relate to fundamental hemispheric brain function and therefore be hard-wired into peoples’ way of approaching the world. This would then form an even greater likelihood of misrecognition as it is the actual dispositions of the brain itself that both create and interpret the world, ensuring above all else that what is created makes sense.

2 Theoretical Implications

2.1 Apollonian and Dionysian Concepts

The strength of the findings of this study, and the unambiguously central role that the Apollonian / Dionysian distinction played in understanding the observed differences between the churches validates their use for considering cultural phenomena.

2.1.1 Dionysian Ideals

There are several studies considering Dionysian expression in relation to Christian worship with one such article being by Poloma (n.d.) on the ‘Toronto Blessing’ movement titled *By Their
Fruits: A Sociological Assessment of the “Toronto Blessing”. This study considers over 850 responses to a survey regarding the self-reported ongoing effects of attending the ‘revival’ meetings at the Toronto Airport Church. In it, Poloma makes numerous observations that indicate a similarity between the worship expressions during the Toronto Blessing and the worship expressions of the contemporary churches in this study. Most notable of these are their desire for immediacy in experiencing the ‘love of God’, (Paloma n.d., p. 16) openness to emotional release, (Paloma n.d., pp. 11-14) ‘charismatic activities’ (including speaking in tongues, resting in the spirit, experiencing divine healing, etc.)’ (Paloma n.d., pp. 14-15), and various physical expressions as sign of expectancy (hands raised, kneeling etc.). (Paloma n.d., p. 6)

Although not addressing numerous methodological difficulties, particularly relating to the self-selection of respondents into the survey as well as possible bias through non-responses, Paloma concludes that the ‘fruit’ of the ministry is so overwhelmingly positive as to validate it as a worthwhile experience and justify it in terms of her approach to scripture.\[147\] She views the ‘ultimate’ value of Charismatic / Pentecostal expression as being a form of ‘resistance or liberation discourse’ to break the limiting shackles of society; an outcome which is attributed to historic Dionysian expression. The primary power of the movement, however, and one that she sees has ‘implications for the very survival of Christianity in the western world’ (Paloma n.d., pg. 20), is that it paves a road through the challenges of ‘rational thought’ and the conflicting paths of conservative fundamentalism on the one hand and theological liberalism on the other. Quoting from Cox, she suggests that:

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\text{the pentecostals, almost by accident it sometimes seems, found a third way. They rebelled against creeds but retained mystery. They abolished hierarchies but kept ecstasy. They rejected both scientism and traditionalism. They returned to the raw inner core of human spirituality and thus provided just the new kind of “religious space” many people needed.} \\
\text{(Paloma n.d., p. 20) [Emphasis original]\[147\]}
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The work of Percy (1997) Sweet Rapture: Subliminal Eroticism in Contemporary Charismatic Worship builds on the observations and empirical data provided from this study, amongst others, and considers the role of contemporary worship as a sacralized form of eroticism (Percy 1997, pp. 77, 104), albeit subliminally so. (Percy 1997, p. 74) In his article, Percy does directly mention the matters of Apollonian and Dionysian expression (Percy 1997, pp. 75, 79, 102) and

\[147\] Her article derives its name from the Bible verse she references on page 2 of her article being Matthew 7:16-18 “By their fruit you will recognize them...” This also seems to be the underlying methodology she employs in evaluating this movement - ‘what is the fruit?’
freely draws parallels between them and various observed dispositions. In giving his own brief delineation between Apollonian and Dionysian expression, he relates the former as being ‘balanced, rational’, and the latter ‘intoxicated, irrational’. (Percy 1997, p. 75) The primary thesis of his article is that, in this intoxicated, irrational expression is an inherent eroticism which is overt in historical Dionysian worship but subliminal in modern Charismatic / Pentecostal expression.

The techniques for inducing this, as suggested by Alain Danielou, were evidenced in the contemporary churches in this study and include ‘certain rhythms and beats, a high level of (bass) sound, drums’, (Percy 1997, p. 76) as well as ‘an emphasis on immediacy and ecstasy’, ‘an interest in the erotic’, which Percy claims is sublimated into the worship languages of ‘love’, ‘intimacy’, ‘heat’, ‘water’ and ‘fire’ etc., (Percy 1997, pp. 83-85) ‘erotic’ noises like sighings and groanings, (Percy 1997, p. 83) ‘and the creation of a sacred space in which the worshippers were immunized from the ‘ordinary’, namely the rational, mundane world.’ (Percy 1997, p. 76)

These devices were indeed observed in the Contemporary churches. For instance, near the start of their service, the song leader from Church A said: ‘You’re singing to the King of Heaven, and if you feel that you want to cry out to him your own words, feel free, you’re in a safe place. This is the place to do it…’. [Emphasis added] This indicates the creation of a ‘safe place’ and the immunization from the reality of the ordinary. The music was rhythmic with quite a high level of base sound; there were exhortations to intimacy; some congregants evidenced a deeply intimate approach to their worship; there was some evidence of sighings and groanings; and there were song lyrics relating to heat and water, with a primary example being from Church B. The leader from this church, during the interview, highlighted one spot. He said: ‘...today they had that song... “We wait on you for fire”, and that was where I’d be expecting; have an expectancy that something would happen…’ A little later speaking again of the same song he said: ‘...that song, that line, when they did get to the ‘wait for fire’ part, the chords in it are obviously set in a certain way, the lyrics are very powerful, and its done like that, and that song it’s almost a fail safe in terms of; you know that you can encourage people to allow God to move in that time in that song, if you do it right…’. (Interview B) Both contemporary services therefore (but particularly Church B) showed evidence of a ‘deep longing’ and ‘desire for intimacy’ with the key means of inducing it, as expressed by Danielou above, being evidenced.
Is this proof then of the sublimated eroticism of which Percy speaks? Based on the evidence presented through the case study, I would not be willing to commit either way. A main reason for this hesitancy relates to the disjunction between the ideals and endorsements evidenced during the services with the observed reality of most of the participants. It is true that there was a small core from both services ‘engaging’ with the worship in an intimate manner, however, it seemed that most in attendance remained disengaged throughout. Another reason relates to other possible ways that these actions or words could be interpreted. Percy, for instance, never attempts alternate explanations to his findings however words like ‘fire’ and ‘water’, rather than implying eroticism could also relate to other Christian imagery of purification and refinement or else to washing and cleansing. These interpretations would seem to fit comfortably into the observed contexts of their use as well as into a broader Christian narrative. A more detailed linguistic account is beyond the scope of this study.

It seems there is eroticism sublimated into various ideas and expressions of the contemporary worship, however, the disjuncture between many in attendance and these matters means that, for them, the event is not erotic at all. Any occurrence of this would therefore seem to be a minority instance. This does not at all challenge the notions of Percy as it must be remembered that the contemporary churches in this study are still quite conservative in the broader scope of worship possibilities. They are an ‘extreme’ case of a ‘moderate’ and conservative movement. Percy’s study on the other hand related to an ‘extreme’ case of an ‘extreme’ movement and one which drew people from all around the world for the specific purpose of ‘encountering’ God on a deeply intimate and personal level.

2.1.2 Apollonian Ideals

Apollonian expression in worship is less ‘distinctive’ than Dionysian in that an outsider attending one of the Conservative churches in the case study would have seen no physical expressions that were ‘odd’ in the context of the broader society. There was no hand-raising, swaying, kneeling, clapping, speaking in tongues, prophesying, exhortations to intimacy, etc., but rather the appearance of an orderly group singing some songs and listening to various

148 Shortly after the ‘fire’ fell at Azusa Street in 1906 (Bartleman 1980, p. 47) Bartleman, an eye witness of the events, noted a song written by Evan Roberts as a “Message to the Churches” (Bartleman 1980, p. 70) making frequent reference to ‘fire’, ‘burning’ and particularly ‘flame’. Bartleman also wrote an article himself relating that ‘the tide is sweeping by’ and that people should ‘plunge’ in. (Bartleman 1980, p. 70) His usage seems to refer to ‘fire’ for cleansing and refinement, and ‘water’ carrying people to blessing much like a river current would carry people, rather than to subliminal sexuality. This does not in itself challenge Percy’s thesis as his primary consideration is the use of these terms in modern times.
presenters. It seems, to this researcher at least, that in many writings the Apollonian ideal is treated as a ‘normal’ base upon which Dionysian expression is viewed as a variation (or perhaps an aberration). As such, the Apollonian ideals do not receive as explicit a treatment as the Dionysian as there is no compulsion to give a defense of them but rather simply to show that the Dionysian is in error.

Numerous works espousing Apollonian ideals as suitable for worship do so in their negative relation to Dionysian ideals. Many of these books inform the popular debate on the issue such as the iconic Pop Goes The Gospel (Blanchard et.al. 1984), through to more recent books like Music In The Balance (Garlock & Woetzel 1998), Why I Left The Contemporary Christian Music Movement (Lucarini 2002) and the Christian ‘self-help’ guide How To Conquer the Addiction of Rock Music (IBLP 1993). Each of these books share in common an opposition to modern/rock/contemporary music based on its appeal to the body and the ‘destructive’ fruit of the music. These oppositions can be distilled to an opposition of Dionysian expression.

Other more scholarly works, like several by Preus (1982) Tongues: An Evaluation from a Scientific Perspective, (1987) Contemporary Christian Music: An Evaluation, and contributions to compilations such as Exploring The Worship Spectrum: Six Views (ed. Engle 2004) demonstrate the range of oppositions and depth of feeling against various Dionysian practices. One of the contributors to this work hints at a benefit of hymn based worship as providing an anchor point to unify worshippers in an otherwise increasingly fragmented and subdivided worship culture. (Best 2004, pp. 60, 69) Zahl, espousing a liturgical approach, seeks to ground his position in scripture claiming worship should be ‘dignified’ (Zahl 2004, p. 23) and decries the ‘theatre and theatricality’ (Zahl 2004, p. 28) that follow other approaches. These oppositions can be understood in the context of Apollonian disposition.

It is evidenced from these works, as well as the examples from the Interviews in this case study, that there is a strong repulsion within sections of Baptist Christianity to physical expressions and overt emotional displays during worship with, in every case, the text of the Bible being used to prove the point. This study has raised questions about the way in which the Bible has been claimed as authoritative for churches which have held differing positions with regard to worship. It has provided evidence to suggest that Dionysian and Apollonian dispositions are symptomatic of some of the cultural presuppositions which have influenced worship attitudes and the way in which scripture is interpreted in support of the respective worship practices.

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2.2 The Sociology of Bourdieu

The application of Bourdieu’s social theories regarding cultural reproduction provided a methodologically suitable basis for considering these matters in the subject churches. This study also shows that his work on the *Genesis and Structure of the Religious Field* is relevant not just to formal, hierarchical churches but even to democratised, modern Protestant churches like the Baptists.

In applying Bourdieu’s ideas to the subject churches, it was seen that the doxa of each church were embodied in various physical symbols and dispositions that, it seems, they took for granted. The examples of the symbolism of the drum kit, as well as the implications of handing out a hymn book as someone enters the church, were two examples explored. These matters, although in themselves seemingly not significant, embody the beliefs of each group and have far reaching implications as they are ‘worked out’ in practice.

Adding weight to this were several studies into tongues speech, a critical dividing point between the Case Churches, that highlighted the vital role of *habitus* in the formation and maintenance of tongues speech and other Charismatic worship expressions. They are significant as they show acceptance, even from scholars within those traditions, that their practices are formed and maintained through sociological means rather than as an involuntary ecstatic or charismatic ‘response’ separate to the will of the agent. The writers of these studies therefore, often without actually using the terms, reinforce the value of Bourdieu’s social theories and tie them in with a practice that is relevant to this study.

Smith, in his article *Tongues as “Resistance Discourse” - A Philosophical Perspective*, notes that ‘we engage the world from a set of presuppositions that orient us to the world in a certain way.’ (Smith 2006, p. 95) Noting therefore that for tongues-speakers ‘rather than being a-historical, disembodied egos’ (Smith 2006, p. 95) they instead engage with the world based on ‘certain habits of construal’. (Smith 2006, p. 95) Relating some ideas in such a way that could be relevant to the contemporary groups in this study he notes that ‘even those communities who eschew tradition (such as ‘primitivist’ Pentecostal / charismatic communities) have a tradition of rejecting tradition.’ (Smith 2006, p. 95)

Rev Dr David Hilborn, in his article *Glossolalia as Communication - A Linguistic-Pragmatic Perspective*, considers the greatest group benefit in tongues ‘discourse’ as the ‘strengthening of old assumptions’. (Hilborn 2006, p. 142) He explains that:

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Although ecclesial tongues-speech may appear extemporary and spontaneous, its acceptance, validation and organisation within a church congregation characteristically depend on long-standing ‘shared assumptions’ about its propriety, frequency and divine origin. (Hilborn 2006, p. 142)

These assumptions ‘extend deeply into the corporate identity, behaviour and communicative competence of participants.’ (Hilborn 2006, p. 140) Hilborn’s frequent referral to tongues-speech’s value as a reinforcement of mutual assumptions (Hilborn 2006, pp. 134, 141, 142, 144) resonates not only with Bourdieu’s doxa but also again suggests benefits for contestation over the symbols and signs inherent in the assumptions and associated charismatic expressions.

Mark Cartledge, in his article The Practice of Tongues-Speech as a Case Study - A Practical-Theological Perspective, actually uses the term habitus (Cartledge 2006, p. 214) in his consideration of how an understanding of tongues speaking should be approached. In summing up various studies, he highlights the ‘social consensus’ required for attributing meaning to public tongues-speaking as well as its role in reinforcing shared assumptions.

As a final point in this section, it is noted that the application of the professorial chair as an analogy for the pulpit is an innovation of this thesis. The parallels between Bourdieu’s exposition of the professorial chair and this researcher’s observations of the pulpit were striking and a strong conceptual link was proposed. The application of this idea and a realisation of its enormous ability to influence, and even control the development of the various churches’ cultures puts strain on historic notions of congregational governance by highlighting the substantial symbolic power the pastor can wield over a congregation.

### 2.3 Resistance / Liberation Discourse

Several recent studies also explore aspects of tongues speech as resistance or liberation discourse against the dominant society. Smith claims that:

> the role of tongues-speech within a community would seem to be necessarily linked to a ‘worldview’ which would eschew reductionistic naturalism and would encounter the world as a kind of ‘open-system’ - as a site for the in-breaking of the divine. (Smith 2006, p. 98)

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149 ‘...speaking in tongues is linked to a worldview that is open to the possibilities of direct encounter with the triune God.’ (Cartledge 2006, p. 214)
He further suggests that ‘tongues-speech is the language of the dispossessed’ (Smith 2006, p. 109) and that what tongues-speech ‘does’ is:

to effect a kind of social resistance to the powers-that-be. Or perhaps we should say that tongues-speech is the language of faith communities which are marginalised by the powers-that-be, and such speech is indicative of a kind of eschatological resistance to the powers. (Smith 2006, p. 107)

Cartledge, in concluding his article mentioned previously, also spends some time considering the value of tongues-speech as a form of resistance or liberation discourse against anti-supernaturalism. (Cartledge 2006, pp. 215, 219-223, 232-234)

Adding credence to the view of charismatic expression as a resistance or liberation discourse is the preponderance of women and blacks in the birth of the modern Pentecostal movement (Bartleman 1980, pp. xiv-xxvii, 199), with women being the first people recorded to have spoken in tongues in both the USA and England (Cartledge 2006, p. 54) and African-American men the dominant leadership figures in the movements early days. (Bartleman pp. xiv-xv) This all serves to highlight the Dionysian tendency to break down social barriers and make all ‘one’ in the worship of the deity. Hudson, in his article Strange Words and Their Impact on Early Pentecostals: A Historical Perspective, notes this saying the:

communal implications of the Pentecost event; namely a church that would not be divided on the grounds of race, wealth or gender but which could demonstrate the transforming power of the Spirit on social customs and traditions. (Hudson 2006, p. 54)

Indeed eyewitness accounts of the early years of Pentecostalism indicate that all people were welcome regardless of race, gender, education, wealth etc. (Bartleman 1980, pp. 48-64) and that this continued at least up to the formation of ‘formal’ Pentecostal denominations in the years that followed. (Hudson 2006, pp. 73-80) (Bartleman 1980, p. xxvii) Percy, quoting from Rubin, notes in the modern day the tendency of ‘revivalist’ and charismatic churches towards removing social barriers suggesting that they:

in a strange way can evoke ‘a state of pre-political, undifferentiated human affinity, which dissolves tensions and [binds] people together despite the differences between them in the non-ritual space and time’. (Percy 1997, p. 73) (From Rubin 1991, p. 2)
The ideas of Pentecostal / charismatic expression being a resistance or liberation discourse are persistent in that they are identified at the birth of the modern Pentecostal and Charismatic movements and still have currency in contemporary churches today.

2.3.1 The Contemporary Churches

Considering the relationship of these issues to the Case Study churches, it is my view that there is an anti-intellectual element at play in the Contemporary churches suggested by the constant desire firstly for ‘experiences’, and then for validation of these experiences through ‘feelings’ rather than thoughts. Even the often stated aim of ‘being led by the Spirit’ ultimately rested on a ‘sense or a feeling’. Furthermore, the notion of tongues speech, the utterance of non-sensical syllables without syntactic meaning (Hilborn 2006, pp. 111-117), contradicts intellectualism and yet is practised as a means of ‘communication’ both to God and from God to his people (through interpretation). This leads then into the notion of ‘ongoing prophecy’ whereby God communicates with his people through a ‘word’ which, at the time of the giving of the prophecy has no way to be validated separately to the belief of the people involved. The use of musical worship times to ‘meet’ with God and for God to ‘do something’ further reinforce this anti-intellectual notion.

In expressing and defending these ideas, the Interview respondent from Church A gave a structured consideration of the matters, and sought to place the ecstatic practices in a logical, coherent, historical and above all Biblical context. (Appendix C Section 4. Appendix E Sections 2.4 - 2.11) Despite these efforts, his approach ultimately requires deference to various assumptions (a ‘like doxa’) in order to be agreed with. As has been stressed at times throughout this thesis, the ultimate objective, factual truth of the various claims is not particularly relevant as it is the ‘belief in their truthfulness’ that forms the doxic basis for their translation into dispositions. This belief is not an intellectual agreement that can be turned on and off but rather comes about through embodied learning reinforced over many years by participation in a religious field of cultural production.

The expressions of ecstasy, desire for encounter, tongues speech and prophecy, as evidenced in the Contemporary churches, do not require permission or approval and do not need to make rational sense. Their value is in the communal sense of their meaning through expression, not in their syntactic meaning. (Hilborn 2006, p. 122) It seems therefore that the role of these expressions sociologically, within the broader scope of society, is to provide an ‘extreme’ case which ensures liberation of thought and expression between it and the other extreme of
intellectual domination. If this is the case, then the existence of Dionysian expression, regardless of how displeasing or even repulsive it is to an Apollonian ideal, is vital to the very survival of freedom of thought in that society.

2.3.2 The Conservative Churches
It is however not just the Contemporary churches that evidence ‘resistance’ through their practices. In the broader scope of overlapping fields, it seems that the Conservative Baptist churches in the study also maintain a form of resistance and liberation discourse against the dominant society. This idea is not surprising as it was seen in Chapter 1 that the birth of the Baptist movement acted, in a sense, as an embodied liberation discourse against the dominant forces of its day. In the modern day, the strongest way this is expressed is through their bold assertion of the primacy of the Bible. This assertion seems to encapsulate their ‘eschewing of reductionistic naturalism’ forming ‘a kind of eschatological resistance to the powers that be’. (Smith 2006, pp. 98, 107)

The Conservative churches were much bolder in their proclamation of this belief and embodied it into more of their practices than the Contemporary churches, suggesting this is how they exert their resistance to the dominant culture. Although this study has shown that the adherence to the Bible may not in practice be as strong or clear cut as claimed, it is nonetheless certain that the Baptist assertion that the Bible is the ‘very word of God’ and is ‘truth without admixture of error’, is an affront to the thought leaders and dominant discourse of the encompassing fields and therefore acts as a resistance against their influence.

It seems accurate to express then that the very existence of a movement like the Baptists (both Conservative and Contemporary) which ultimately seeks liberation from hierarchies and imposed beliefs, is by its very nature an embodiment of resistance and liberation discourse in society and, it could be argued that it is a not insignificant element in the ongoing survival of freedom within it.

3 Implications for Baptist Churches
3.1 Starting Point of Faith and Practice
This study identifies several key areas for the Baptist movement to consider. The first of these is the realisation that the Bible is not the ‘starting’ point for Baptist faith and practice but is rather one of the steps along the way. In light of this, the Baptists should consider their approach to scripture with the knowledge that it is heavily pre-informed by Apollonian and
Dionysian concepts, and that these concepts have been ‘objectified’ into religious structures that have reflexively formed to validate certain ways of viewing the bible.

Diversity of scriptural interpretation and mutual respect are consistent with historical Baptist distinctives. The ongoing veracity of this was evidenced in the case study churches. The respondent from Church C, after expressing his view that: ‘I think everything, everything we decide must go back and say, ok, what does the Bible say about it?’, demonstrated a graciousness to the Contemporary churches, acknowledging: ‘you know, they are going to do exactly what I am doing with you right now. They’re going to say, “well in the Bible we find this, this, this, this, this…”’. This was certainly the case as, particularly Church A, invoked the Bible on several occasions to demonstrate the use of instruments, percussion, dancing, rejoicing, hand-raising, speaking in tongues, desiring ongoing direct communication with God, etc.

Tying the differences back to one of the fundamental notions of the Baptist faith, personal conviction, the Church C Respondent continued:

but for me and for the people that attend this church that goes against our convictions. And because our convictions state that we believe [word not distinguishable] should be like this, then, then, therefore we; that’s why we have this type of church, we don’t have that type of church. And they would do the same to us.

His desire for the Contemporary churches was that they ‘hopefully, have searched the Bible and come up with their own convictions.’ When pressed further about whether he recognised that the Contemporary churches see a Biblical basis for what they do he freely acknowledged: ‘Absolutely.’ [Interviewer – You just believe that, in this case, they would be in error?] ‘Yeah. And they would do the same to us.’ Rounding out his thoughts on this matter and showing that this crucial concept from the early Baptist movement remains, he effused:

that’s the beauty of being in the body of Christ, is that, you know, we’re going to look at that and go “we believe that’s wrong”, and, and we’re going to have very good grounds, Biblical grounds, to say that is wrong. They’re gonna do the same to us. But am I going to go to them and shoot them down in the street and say “well, look at the evils of that?” No, because, my job as a Christian, at the end of the day, the very last, when it comes right down to it, is to glorify God and to tell others about Jesus Christ, and that doesn’t include shooting down other people that love the Lord but have different views on some things.
Despite the strength of opinion frequently shown by the conservative churches, this quote demonstrates a graciousness and commitment to individual freedom that is in keeping with Baptist ideals.

3.2 Interaction with the Surrounding Culture

This study further highlighted the profound role that the surrounding culture plays in shaping both the Conservative and Contemporary churches. In the case of the Contemporary churches, they deliberately embraced cultural elements, thereby allowing the culture to direct their practice in an active manner (Appendix E Section 2.10), whereas the Conservative churches were ‘passively’ directed by the surrounding culture through the notion of ‘perceived’ implications. The use of the drum kit was highlighted as a central symbol in identifying this. (Chapter 5 Section 2.1)

This notion indicates that ‘culture’ is yet another filter through which Baptists interpret the Bible. The Contemporary churches, desiring to ‘reach out’ through imitation of cultural elements by necessity, interpret the Bible with this ‘end’ already in sight and embody this belief into their *habitus*. The Conservative churches gain much of their identity through a distinction achieved by contrast with the surrounding culture. To this end, they also approach the Bible with this end in sight and embody this belief into their *habitus*.

This study has shown that all of the Churches are influenced by the surrounding culture, whether actively or passively. Each of the churches therefore needs to consider the implications of this in relation to their truth claims and how they might interact with an ever changing culture.

4 Broader Application

The ability to apply findings to other groups is one of the purposes of a Case Study approach and, as such, it is appropriate then that we consider how broadly these findings can be applied. Application of the findings to ‘like’ groups can be carried out with a relative confidence based on shared characteristics of the groups. The more similarities that are shared between the groups, the greater likelihood of cross-applicability. As such, it is the view of this researcher that the findings of this study are able to be applied relatively broadly, yet still cautiously, to Western churches in the Free Church tradition that are evidencing conflict regarding the introduction of contemporary music.
5 Further study

The strength of findings in this study, and the centrality of the findings to basic Baptist belief, encourages the researcher to believe that further research into this area would be of benefit.

A first avenue for further study might be to conduct a similar study on ‘like’ churches to gauge the broader applicability of these findings to such groups. This could range from Baptist churches in other parts of the world to other churches in the Free Church tradition. Furthermore, a study could also consider these matters in relation to Catholic or Anglican worship with, for instance, a Case Study between conservative Catholics and those in more progressive streams, or even the Catholic Charismatic Renewal. If similar findings were revealed, then it would assist in the strengthening of the findings and also aid the broader application of them to Christian belief and practice.

Another avenue that could be pursued would be to undertake a similar study but this time with greater focus on the influence of other factors such as gender, age and education. It would seem however that the agents’ self-selection into their group would require such a study to have a much larger sample size to prove statistically significant.

Another possible study would be to consider the differences between groups that are geographically and culturally disparate. These groups would exist in a different ‘universe of practice’ to each other and, as such, would apply similar concepts differently. On a small scale, this could be as simple as a comparison between the attitudes of ‘country’ and ‘city’ churches to gauge to what degree this difference in ‘community’ has on Apollonian and Dionysian concepts as well as historic Baptist notions. On a large scale, this could relate to ‘like’ churches on different continents, different creeds or of different cultural heritage.

A final avenue suggested at this time would be to conduct a similar study around other cultural polarities within the same society. An obvious example might be between devotees of ‘rock’ music and ‘classical’ music. Such a study would help identify the validity of applying these principles to other segments of society and may go some way to helping society understand and embrace its diversity, whilst maintaining its unity.

6 Closing Comments

It is the expectation of this researcher that, regardless of the passing of time or any other social or cultural changes, Baptist worship will always exhibit divergence based on the Apollonian and
Dionysian dichotomy. This is firstly because this distinction is so central in explaining the observed variation in the case churches but also because any field, by its very nature, will always maintain orthodox and heterodox positions, meaning that, regardless of which disposition achieves dominance at any point, there will always be people resisting that position.

The imperative then, it would seem, is not to have either position ‘defeat’ the other but rather to have both concepts work together in a mutual relationship by which to challenge and inspire the other and to make up for their various weaknesses. If either disposition operated without the other, then abuses would be likely in both cases, one to a rigidly structured formalism and the other to experiential chaos.

Nietzsche, highlighting the value of achieving union, expressed that ‘in the fraternal union of Apollo and Dionysus’ is achieved ‘the climax of the Apollonian as well as of the Dionysian artistic aims’. (Nietzsche 1872, p. 180) The result therefore would be the pinnacle of both. At such time as the ‘Dionysian substratum’ and the ‘Apollonian transfiguring power’ could work together, then ‘these two art-impulses’ would be ‘constrained to develop their powers in strictly mutual proportion, according to the law of eternal justice’. (Nietzsche 1872, p. 186) If these two forces could therefore cease struggling against each other and find a way to work together, the results would be far beyond that which could be achieved by either of them alone.

The coexistence of these ideals fits comfortably with Baptist notions of diversity. However, could it be that there is a place for moving beyond ‘coexistence’ and actually achieving a balanced union of the two poles? What would the result of this be for the Baptists? What would the theology look like? How will the worship take place? Will it, to borrow from Nietzsche, result in a ‘climax’ of Christian worship as these two forces ‘develop their powers in strictly mutual proportion, according to the laws of eternal justice?’

The challenges for achieving this and overcoming deeply entrenched, objectified differences and shaping a balanced future free of past prejudices seem almost too great to consider possible. If the Baptists are able to find a way of achieving this, then it would surely enliven their community and worship and ensure that the Baptist movement, for some time to come, continued to act as an embodied liberation / resistance discourse, and present a genuine doxic alternative to the dominant society.
Appendix A

Case Study Questionnaire Document

The following four pages contain the survey questionnaire that was given to the churches for distribution to participants. The pages were placed in a large, stamped and self-addressed envelope for ease and anonymity of return.
The Use Of Music In Christian Worship
Survey Cover Sheet

Please read this cover sheet before looking at the survey!

Thankyou for choosing to participate in this case study. The survey is designed to take around 10 minutes to complete.

Following are a few guidelines to ensure the best results:

• Please ensure you have read, and understand, the Information Statement attached to this survey.

• Please only look at the survey when you are starting to do it.

• Once you have commenced the survey please, if possible, complete it without interruption.

• Do not consult with anyone during the survey.

• Once you have completed the survey do not go back and change any answers.

• Upon completion immediately place the survey forms into the return envelope provided and seal the envelope.

• Please post the envelope as soon as practical after completion.

Please keep this cover sheet.

If you would like to find out more about the research, or if you would like to be informed of the results then please contact Matthew Field on Matthew.field@studentmail.newcastle.edu.au or 0416 190 539.

Complaints about this research
This project has been approved by the University’s Human Research Ethics Committee, Approval No. H- 2009-0222.

Should you have concerns about your rights as a participant in this research, or you have a complaint about the manner in which the research is conducted, it may be given to the researcher, or, if an independent person is preferred, to the Human Research Ethics Officer, Research Office, The Chancellery, The University of Newcastle, University Drive, Callaghan NSW 2308, Australia, telephone (02) 49216333, email Human-Ethics@newcastle.edu.au.
Personal Information

How old are you?
18-25, 26-35, 36-45, 46-55, 56-70, 71+

Are you male / female?

How long have you been a Christian?
Not Christian <1 year, 1-5 yrs, 6-10 yrs, 11-20 yrs, 21+ yrs

Which of the following represents the highest education level you have completed?
High School, Tafe course, Trade qualifications, Diploma,
Bachelor Degree, Masters Degree, Doctorate, Other (Please list)

On this scale of 1-7 mark the point between the two contrasting words that you think best describes you.

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<td>Excessive</td>
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</tbody>
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If you are a musician involved in your church’s musical worship please answer the following questions. [If you are not a musician then please skip this section.]

What is your primary instrument for use at Church?

Approximately how long have you played for?
Less than 3 years, 3-5 years, 5-10 years, 11-20 years, 20+ years.

Have you undertaken formal training on this instrument? Y/N

If yes for how long? Less than 1 year, 1-3 years, 4-5 years, 6-10 years, 11+ years.

If you have a secondary instrument that you use for church what is it? (This could include vocals.)

Can you read chord charts well enough to fluently play new songs from them? Y / N

Can you read musical notation well enough to fluently play new songs from it? Y / N
Please circle the option that best indicates what you feel of the entire statement.
1 Strongly Agree / 2 Agree / 3 Neutral / 4 Disagree / 5 Strongly Disagree

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<th>Statement</th>
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<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-control is more important in the Christian life than individual freedom of expression.</td>
<td></td>
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<tr>
<td>We should use musical worship as a chance for the heart to express itself without the mind getting in the way.</td>
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<tr>
<td>‘Speaking in tongues’ is a legitimate part of Christian expression.</td>
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<tr>
<td>God still speaks through personal prophecy.</td>
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<tr>
<td>God only speaks with us today through the Bible and not through, so called, words of knowledge or prophecy.</td>
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<tr>
<td>Directly experiencing God through our feelings and emotions is proof we are worshipping well.</td>
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<tr>
<td>God doesn’t mind what music we use, or how we worship, he only cares about our heart and intentions behind what we do.</td>
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<tr>
<td>Programs and order are good for worship even if they restrain people’s spontaneity.</td>
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<tr>
<td>Jesus died for all people.</td>
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<tr>
<td>Jesus died only for a limited number of people known as the ‘elect’.</td>
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<tr>
<td>Despite ‘original sin’ anyone can still seek after God through his or her own desire.</td>
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<tr>
<td>People can only seek after God if the Holy Spirit specifically prompts them.</td>
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<tr>
<td>People can reject God’s saving grace.</td>
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<tr>
<td>If God wants someone to be saved they cannot reject it.</td>
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<tr>
<td>People can lose their salvation.</td>
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<tr>
<td>God only chooses a limited number of people who will be saved.</td>
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<tr>
<td>Anyone can through their own desire choose God and receive ‘salvation’.</td>
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</tr>
</tbody>
</table>

Appendix A - Case Study Questionnaire Document - p. 146
Regarding musical worship, use this scale of 1-7 to indicate which of these you think is more important?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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</thead>
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<tr>
<td>Freedom of expression</td>
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<tr>
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<td>Emotions</td>
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<td>Predictability</td>
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<tr>
<td>Spontaneity</td>
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<tr>
<td>Mind</td>
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<tr>
<td>Theology</td>
<td></td>
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</tr>
<tr>
<td>Self control</td>
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<td>Feelings</td>
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<td>Reason</td>
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<tr>
<td>Unpredictability</td>
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<tr>
<td>Planning</td>
<td></td>
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<tr>
<td>Heart</td>
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</tr>
<tr>
<td>Experience</td>
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</tr>
</tbody>
</table>

Which books of the Bible do the following passages relate to?

The 10 Commandments –

The Sermon on the Mount –

Creation –

The story of the dry bones –

The apocalypse –

The prophecy of the 70 weeks –

David and Goliath –

The outpouring of the Holy Spirit –

Which is the only book in the Bible that does not directly mention God –

Do you have any other comments or thoughts you would like to share either regarding this survey or anything else related to the use of music in church? Use the back of this page if necessary.
Appendix B

Case Study Questionnaire Results

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7.6 Q36 Predictability / Unpredictability
7.7 Q37 Spontaneity / Planning
7.8 Q38 Mind / Heart
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8.7 Q44 The Apocalypse
8.8 Q45 The Prophecy Of The 70 Weeks
8.9 Q46 David And Goliath
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9.2 Questions Showing The Largest Variation
9.3 Questions Showing The Greatest Diversity In Responses
9.4 Concluding Statement
1 Introduction

This section presents the data collected from the Case Study Questionnaire. The first aim of this is to understand the differences and similarities between the four participating churches regarding the key polarity of Apollonian and Dionysian concepts of art. Since the similarities between the two Contemporary churches, and also the two Conservative churches indicate a like ‘affinity of habitus’ these churches have been joined into their Contemporary and Conservative groups thereby presenting a unified group at both ends of the worship spectrum under consideration. In this regard Churches A and B form the Contemporary group while Churches C and D form the Conservative group.

1.1 Explanation Of Charts

In order to present the data as clearly as possible a few arrangements of charts are used.

For many of the questions, 1 - 8 and 16 - 39, the data is displayed in 5 charts. Four of the charts represent one for each of the churches and the fifth is a ‘Percentage Comparison’ chart in which the two Contemporary and the two Conservative churches are grouped together to allow quick identification of differences between the groups.

The charts have been laid out to make visual comparisons as easy as possible. It is as a matter of coincidence that the number of respondents from the various churches forms a helpful symmetry. Total respondents to the Case Study Questionnaire were 68, of which exactly half were from the Conservative and half the Contemporary groups. Further to this each group contains one church with a large number of responses and one with a small number. In both cases the large number is identical at 23 and, thus, the small number is also identical at 11.

The charts have been laid out in order to represent this visually and make cross-comparisons as easy as possible. The Contemporary churches form the left side of the page while the Conservative churches form the right side of the page. The churches with 23 respondents are placed at the top with the churches with 11 respondents at the bottom. The bars for the Conservative churches are represented with black whereas the bars for the Contemporary churches are represented with grey.

This is represented on the following page:
The top two charts represent the churches that had 23 responses each.

The two right side charts represent the Conservative churches.

The two left side charts represent the Contemporary churches.

The bottom two charts represent the churches that had 11 responses each.

The scale used for the two upper churches with 23 responses is often different to that used for the two lower churches with 11 responses. In the above case the scale for the upper churches is from 0 - 16, whereas the lower churches are 0 - 12. Below is a simple box summary of the churches represented by the four charts.

<table>
<thead>
<tr>
<th>Church A</th>
<th>Church C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contemporary BUV</td>
<td>Conservative Independent</td>
</tr>
<tr>
<td>23 respondents</td>
<td>23 respondents</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Church B</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contemporary BUV</td>
<td>Conservative Independent</td>
</tr>
<tr>
<td>11 respondents</td>
<td>11 respondents</td>
</tr>
</tbody>
</table>
The other main chart used is the percentage comparison chart. This is usually placed at the bottom of the page and represents the Conservative and Contemporary groupings in a side by side comparison.

The questions from 9 - 15 relate only to the musicians from the various churches. The data from those questions is represented in a manner most suitable for each question.

The final nine questions in the case study, 40 - 48, are represented simply by a percentage comparison chart. In this format the responses are Yes ‘Y’ or No ‘N’. These charts have been represented as below for easy comparison. The church groupings are represented by different coloured bars.
1.2 Statistical Analysis Explanation

Analysis of the data is provided firstly by general observations and comments and then, where appropriate, validated by statistical analysis. The SPSS software was used for the statistical analysis of data. The lower right section of each page is generally given to representing the statistical data. In each case a brief summary of its significance is given for those not familiar with the presentation of statistical data. Two main statistical test were used depending on the context. The first was the Pearson Chi Squared test and the second was the Independent t test. An example of how the results are represented is given below. The first example is the Pearson Chi Squared test:

**Validity**: Analysis of this data strongly shows that the differences in age responses between churches is normal variation within this sample size.

\[ \chi^2 = (1, N = 68) = .24, p = .63 \]

Notice the brief description beside the word validity. This is to summarise the findings and state in plain language the statistical significance of the findings. The accepted statistical representation of the data is then provided beneath that. The most important number for this study is the number at the end. This final number is the \( p \) factor, in this case .63, and represents the probability that a difference as has been observed could have come about by chance if there was no difference between the groups. The closer the number to 1 then the less significant the findings become. A sum of <.05 is sought. The \( p \) factor is most often rounded to 2 decimal places.

This next example shows statistical presentation of the Independent \( t \) test data.

**Validity**: The variation between the two groups is strongly affirmed statistically.

Mean Difference 1.62

\[ t (66) = 6.65, p = <.001 \]

In this case the variation is strongly affirmed through statistical analysis. The Mean Difference between the groups is given for some of the questions. In this case there was a maximum variation in responses of 5 and a Mean Difference, being the difference between the middle points of the groups, of 1.62. As in the first example the most important figure for this study is the \( p \) factor. In this case the \( p \) factor is less than .001, meaning it is extremely unlikely these results would have been arrived at through random variation between the groups.
2 The Respondents: Questions 1 - 4

2.1 Research Question 1 - \textit{How old are you?}

\begin{itemize}
  \item 1 = 18 - 25.
  \item 2 = 26 - 35.
  \item 3 = 36 - 45.
  \item 4 = 46 - 55.
  \item 5 = 56 - 70.
  \item 6 = 71+
\end{itemize}

\begin{center}
\begin{tabular}{|c|c|c|c|c|c|c|}
\hline
 & Church A & & Church C & & Church B & & Church D & \\
\hline
1 & 2 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
2 & 4 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
3 & 4 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
4 & 4 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
5 & 4 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
6 & 4 & 4 & 2 & 4 & 2 & 4 & 2 & 4 \\
\hline
\end{tabular}
\end{center}

It is interesting to notice that there is a very strong representation of younger respondents in the churches that are more conservative. One of the constantly stated driving factors for churches to adopt contemporary music is that it will draw younger people into the church. The simple numerical indication from the Case Study churches is that this is not the case. As further evidence of the above point, the chart below shows the percentages of respondents from each age group broken into Contemporary and Conservative groups. The Conservative churches had a much stronger response from the 18 - 25 age bracket than the Contemporary churches. This seems counter-intuitive from the arguments put by the Contemporary churches. There are numerous reasons why this might be the case however it is beyond the scope of this study to explore further at this time.

\textbf{Validity:} Analysis of this data indicates the differences in age responses between churches is likely as a normal variation in this sample size.

\begin{center}
\begin{tabular}{|c|c|}
\hline
\% responses to options. & \\
\hline
\end{tabular}
\end{center}

\begin{center}
\begin{tabular}{|c|c|c|c|c|c|}
\hline
 & Contemporary & & Conservative & & \\
\hline
1 & 40 & & 16 & & \\
\hline
2 & 24 & & 16 & & \\
\hline
3 & 16 & & 16 & & \\
\hline
4 & 8 & & 16 & & \\
\hline
5 & 8 & & 16 & & \\
\hline
6 & 8 & & 16 & & \\
\hline
\end{tabular}
\end{center}

\[ \chi^2 = (5, N = 68) = 6.33, p = .27 \]
The gender data shows that an almost equal amount and male and female respondents chose to take part however a slightly greater percentage of females participated from the Conservative churches. This is noteworthy because Church D, one of the Conservative churches, made it very clear during the interview phase that women were not to take part in leadership that involved doctrine, which included the song leading. This they recognized was at odds with the broader Australian culture but was how they believed things should be done. Women were free to participate in many other ways, like playing musical instruments (see analysis of Question 9). As an example of this the pianists in both Conservative churches were female, whereas the song leaders were male. The chart below shows the comparative percentages of genders for respondents from both groups. There is no meaningful observation to be made from this data alone.

**Validity:** Analysis of this data strongly shows that the differences in gender responses between churches is normal variation within this sample size.

\[ \chi^2 = (1, N = 68) = .24, \ p = .63 \]
2.3 Research Question 3 - *How Long Have You Been A Christian?*

1 = Not Christian.  2 = <1 year.  3 = 1-5yrs.  4 = 6-10yrs.  5 = 11-20yrs.  6 = 21+yrs.

The data on this page shows a strong weighting to participants being Christians for 11 or more years. No respondents indicated that they have been a Christian for less than one year and only 9% indicated they have been a Christian for less than 5 years. Considering that 41% of respondents were aged 18 - 25 this indicates that many of these people have been raised in homes with Christian parents. This parental, social input over many years may help to explain some of the strong differences seen in belief later in the survey. Social conditioning as expressed through the concept of *habitus* seems to be highly relevant to people’s belief outcomes in this Case Study.

**Validity:** There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.23

\[ t (66) = 1.11, p = .27 \]
2.4 Research Question 4 - Which Of These Represents The Highest Level Of Education You Have Completed?

1 = High School.  2 = TAFE Course.  3 = Trade Qualifications.  4 = Diploma.  5 = Bachelor Degree.  6 = Masters Degree.  7 = Doctorate.  8 = Other (Please List)

The highest education level achieved by respondents shows a heavy weighting towards completion of High School or a Bachelor Degree. Only one respondent out of the 68 indicated they had completed a Masters Degree or Doctorate. The fact that only 1 respondent, or 1.5% of respondents has completed postgraduate education indicates that the subject groups place less emphasis on this than other sections of society. The percentage response chart shows quite a similar pattern of education for both the Contemporary and Conservative churches with the standout in both cases being High School and Bachelor Degree. There is no meaningful statistical variation within the data. Considering that 46% of respondents are aged 46 or older, it is unlikely they will go back to study. There is a reasonable likelihood that the 35% of respondents under the age of 30 may yet complete further education.

Validity: There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.15

\[ t(63) = .34, p = .73 \]
3 How The Respondents View Themselves

3.1 Explanation Of Questions 5-8

The questions 5 - 8 were some of the most difficult to construct. In them we were asking respondents to indicate where they believed they were between two contrasting points. The section was presented as follows:

<table>
<thead>
<tr>
<th>On this scale of 1 - 7 mark the point between the two contrasting words that you think best describes you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thoughtful</td>
</tr>
<tr>
<td>Careful</td>
</tr>
<tr>
<td>Spontaneous</td>
</tr>
<tr>
<td>Restrained</td>
</tr>
</tbody>
</table>

Many formats and options were trialled and the above approach was decided upon. The contrasting points are constructed upon Apollonian and Dionysian concepts with the scale of 1 - 7 hopefully providing simplicity and clarity for the respondents while at the same time providing ease of analysis.

3.2 Statistical Test

An ‘Independent Samples \(t\) Test’ was applied to this data to see if there was any valid statistical variation between the two groups regarding responses to these questions.

The analysis clearly shows no meaningful variation in response between how the two groups view themselves. This is particularly interesting when compared with later questions, see especially from question 16 - 23 and 33 - 39, that relate some of these issues to the respondents view of musical worship. In those later questions stark and dramatic contrast is seen in the various groups’ responses to these same issues in relation to musical worship.

The data shows that in all cases the \(p\) factor is well above the .05 level. In one case, the ‘Q6 Careful - Impulsive’ comparison, it is vastly greater. A quick view of the comparison graphs (on the subsequent pages) for these questions shows visually that the ‘Q6 Careful - Impulsive’ comparison chart shows the most uniformity in response, accounting for the lowest statistical strength for that response.
At first glance it is clear that around 70% of respondents placed themselves near the middle of the chart (options 3 - 5) however 64% of respondents from Conservative churches placed themselves on the ‘Thoughtful’ side of the scale (options 1 - 3), with only 12% placing themselves on the ‘Emotional’ side, whereas 50% of respondents from Contemporary churches placed themselves on the ‘Thoughtful’ side of the scale and 32% placed themselves on the ‘Emotional’ side. These differences, although in themselves not conclusive, reveal the start of a subtle but persistent bias for respondents from the Conservative churches to place themselves slightly to the side of the scale that focusses more on controlled thought, whereas respondents from the Contemporary churches lean towards the more Dionysian, expressive side of the scale.

This difference becomes clearer and larger throughout the study.

Validity: There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.42

\[
t (66) = 1.45, p = .15
\]
3.4 Research Question 6 - On This Scale Of 1 - 7 Mark The Point Between The Two Contrasting Words That You Think Best Describes You

Careful 1 2 3 4 5 6 7 Impulsive

The overall responses to this question show a clear leaning to the ‘Careful’ side of the scale. The only church that shows an increase towards the ‘Impulsive’ end is Church B, one of the Contemporary churches. The percentage response chart below shows a remarkably balanced response between the Conservative and Contemporary groups with no meaningful difference between them. On the ‘Impulsive’ side of the scale (options 5 - 6), the responses are 24% and 21% respectively with the Contemporary churches slightly higher. On the ‘Careful’ end of the scale, (options 2 - 3), the responses are 57% and 58% respectively with the Conservative churches higher. No respondent for this, or the previous question, responded at either extreme of the chart. One respondent from Church B omitted to answer this question.

Validity: There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.1

\[ t(65) = .31, p = .75 \]
3.5 Research Question 7 - On This Scale Of 1 - 7 Mark The Point Between The Two Contrasting Words That You Think Best Describes You

Spontaneous 1 2 3 4 5 6 7 Systematic

The responses to this question show a general leaning for all respondents to the ‘systematic’ side of the scale. Both the Conservative and Contemporary groups have a greater spread of responses for this question than any others in this section. As with the previous two questions the groups are quite similar, with 80% of respondents from both groups answering from 4 - 6. One respondent from Church B omitted to answer this question.

Validity: There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.35

\[ t(65) = 1.2, p = .23 \]
Responses to this question again show a general leaning from all respondents towards the more Apollonian ‘Restrained’ side of the scale. This continues the trends seen throughout this section. The percentage responses between the groups is again relatively similar, with a greater weighting of responses from the Conservative groups towards the ‘Restrained’ side of the scale whereas the Contemporary group is more spread-out and has a slightly greater representation towards the ‘Excessive’ side of the scale. These responses again are not significant in isolation but contribute to reinforcing the findings of the total Case Study. One respondent from Church B omitted to answer this question.

**Validity:** There is no statistically significant variation in the responses from the two groups. The Mean response difference is 0.41

\[ t (65) = 1.68, p = .10 \]
4 The Musicians

4.1 Experience and Training of Musicians

This next section of the case study related only to those respondents who were involved as musicians in their church. The other respondents were directed to skip this section. A total of 24 people responded to this section. The breakdown by church is as follows:


Responses are analysed with Churches A & B joined as the ‘Contemporary’ group and Churches C & D joined as the ‘Conservative’ group.

Contemporary (A & B) = 14  Conservative (C & D) = 10

4.2 Research Question 9 - What Is Your Primary Instrument For Use At Church?

<table>
<thead>
<tr>
<th>Instrument</th>
<th>Contemporary</th>
<th>Conservative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bass Guitar</td>
<td>(3)</td>
<td>(1)</td>
</tr>
<tr>
<td>Drums</td>
<td>(1)</td>
<td>(4)</td>
</tr>
<tr>
<td>Guitar</td>
<td>(3)</td>
<td>(1)</td>
</tr>
<tr>
<td>Keyboard</td>
<td>(5)</td>
<td>(1)</td>
</tr>
<tr>
<td>Piano</td>
<td>(2)</td>
<td>(1)</td>
</tr>
<tr>
<td>Organ</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Piano</td>
<td></td>
<td>(4)</td>
</tr>
<tr>
<td>Voice</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Clarinet</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Recorder</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Saxophone</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Flute</td>
<td></td>
<td>(1)</td>
</tr>
</tbody>
</table>

The above lists are very instructive for distinguishing the nature of music used by the various churches. The first four instruments listed under Contemporary form the basis of a ‘Hillsong-styled’ modern worship band and are at home in many rock and pop bands. The Conservative side mentions the organ, as well as instruments more often associated with classical music. These broad Rock / Classical distinctions relate in the modern Western context to the distinctions of Apollonian and Dionysian concepts of art and are therefore instructive for this current research.

As a first note the Contemporary churches have fewer instruments listed than the Conservative churches. These lists are obviously not exhaustive and it is known as a fact from observing the services that several instruments in use are not listed here. The observed service for Church A, one of the Contemporary churches, made use of a trumpet and a saxophone while the observed service for Church C, a Conservative church, made use of several violins. It is evident that the people who played these instruments did not respond to the Case Study.

The varying use of the terms ‘keyboard’ and ‘piano’ are important too. Church A has both a keyboard and a piano. 5 respondents from that church listed ‘keyboard’ whereas 2 listed ‘piano’.

Appendix B - Case Study Questionnaire Results - p. 164
No-one from the Conservative churches in this primary list, or the list of secondary instruments to follow, uses the term keyboard. This term is a contemporary term. A keyboard is most often used as part of a band ensemble whereas a piano is most often used as a lead instrument.

It is further of some interest to note that in Church A, that has a total of six people stating they play either the keyboard or the piano, two of the keyboard players are in the age category 26 - 35, one is 36 - 45 and another 46 - 55. Of the two piano players the first is age group 56 - 70 and the last is 70+.

It is firstly evident that the keyboard is a comparatively new instrument when compared to the piano. The older respondents would likely have spent many years of their life playing a piano in church settings until the slow introduction of Charismatic-styled worship from around the 1980’s. As the influence of the Charismatic movement spread, and more churches installed ‘sound systems’, the use of keyboards increased enormously. The cost and convenience differences have ultimately resulted in very few Contemporary-styled churches maintaining an acoustic piano. Church A, during the interview, said that they have just moved from two morning services to the current one that was observed. The interviewee stated that the other morning service, that has been discontinued, was their ‘Traditional’ service. The researcher has explored this further and found that, although the acoustic piano is still used in the current more contemporary morning service, it was a fixture of the older-styled service. The discontinued service made use of hymns, gospel songs and older choruses, to which the piano would have been well suited.

The four other respondents that listed the piano as their main instrument were from Conservative churches. One of these respondents listed their age as 46 - 55 while the final three listed as 18 - 25. The piano featured as the lead instrument for both of the Observed Services from these churches, and in fact Church D made use of this instrument alone in supporting the singing.

The gender influence in the choice of instruments is also instructive. It is of note that all of the respondents who play the guitar, bass guitar and drums are male. It is further of note that of the 14 respondents from Contemporary churches who are musicians, only four are female. This is in stark contrast to 7 out of 10 musicians from the Conservative churches being female.
The chart to the left shows the percentage gender comparison between the church groups. This chart clearly shows the virtually opposite percentage of gender representation between the respondents from the Contemporary and Conservative churches. 71% of respondent musicians in the Contemporary churches were male, whereas 70% of the respondent musicians in the Conservative churches were female. This seems then to be reflected in the choice of instruments and in the style of music used.

The main unknown from this gender data results from the fact that only one person who listed their primary instrument as singing responded to the Case Study. It is known through observation and interview that, for instance, Church A uses female song or ‘worship’ leaders, whereas Church D will only allow men to fill that role. Due to the fact that so few singers or ‘worship leaders’ responded it is difficult to know what influence this may have on gender ratios.

The very small sample size, and the obviously incomplete nature of the data when compared with the Observed Services means that no meaningful statistical claims can be made about the gender data, or the age data following. They are therefore here as points of interest from the sample group.

A final observation from this data relates to the age of the musicians. It was clearly stated during the Interview phase, by the respondents for Churches A & B, the Contemporary churches, that one of the reasons for using contemporary music was to draw younger people to the church. However, of the 7 musician respondents that stated their age as 18 - 25, only 2 were from Contemporary churches while 5 were from Conservative churches. The general age spreads of the congregations during the observed services did not give any indication that a contemporary service drew a greater ratio of younger people than the traditional services. The church with the greatest ratio of young people to older people was Conservative Church C which had approximately 48 adults and 30 children attend the observed service. This was also the church that made the most use of orchestral instruments.
4.3 Research Question 10: *Approximately How Long Have You Played For?*

1 = Less than 3 years.  2 = 3-5 years.  3 = 5-10 years.  4 = 11-20 years.  5 = 20+ years.

The most notable feature from these results is that 30% of respondent musicians in the Conservative churches have played their instrument for less than 3 years, whereas all musician respondents from Contemporary churches have been playing for at least 5 years. Oddly enough it is not the younger age of the musicians that accounts for the difference as, of the 5 musicians aged 18-25 from the Conservative churches, 3 of them have been playing for 11-20 years, another has been playing for 3-5 years, and only one of them has played for less than three years. 64% of respondent musicians from the Contemporary churches have played their instrument for over 20 years compared with only 10% for Conservative churches. There is no immediate explanation for the variation observed in this question as none of the other data collected in the Case Study sheds meaningful light on the matter.

![Years Playing Instrument](chart.png)

**Validity:** The variation between the two groups is strongly affirmed statistically.

Mean Difference 1.60

$t (22) = 3.40, p = .003$

4.4 Research Question 11: *Have You Undertaken Formal Training On This Instrument?*

Yes / No

Six musician respondents claimed to have not undertaken formal training on their instrument. Two of these were from Contemporary churches and four were from Conservative churches. It is of note that two of these people have been playing their instrument for over 20 years. One of these two is the organist for their church and the other is a guitarist. There seems to be no relationship between undertaking formal training and the type of instrument played, or the longevity of the musical involvement.
4.5 Research Question 12: If Yes For How Long?

1 = Less than 1 year. 2 = 1-3 years. 3 = 4-5 years. 4 = 6-10 years. 5 = 11+ years.

This chart shows two notable features. Firstly that only respondents from the Contemporary churches said they had learned their instruments for more than 10 years, and secondly that half of the musician respondents from Conservative churches had learnt their instrument for 6-10 years.

We have previously noted that the Conservative church musicians in the youngest age category had played their instruments for many years. It is possible that the generally longer learning periods for orchestral instruments, as found in the Conservative churches, may account for the differences at point 4. It is also of note that all of the musicians from Contemporary churches that have learnt for more than 10 years placed either keyboard or piano as their main instrument. The piano is known to have a generally long learning curve.

The data, when broken down into instruments, shows that far and away the longest trained of all the musicians are the pianists followed by the keyboard players. Of the 8 musician respondents that have learnt for 6 or more years, only one of them played an instrument different to the piano or keyboard. 7 out of 8 of the longest trained musicians were pianists / keyboardists.

Of the instruments showing the least training the drums, followed by bass guitar, voice and then guitar form the bottom of the list. It is very relevant to this study that these are the instruments that form the basis of most rock and pop bands, with contemporary worship bands being no exception.

This data is relevant in light of concerns some, mostly Conservative, Christians have with the movement towards more contemporary forms of worship music. To summarise their position it is that with the introduction of contemporary forms of music the leadership of the music or

Validity: There is no difference in the Mean response from the two groups. The variation observed is not statistically significant.

Mean Difference 0.00

$t (16) = 0.00, p = 1.00$
‘worship’ component of the church service was shifting from mature older Christians often with theological training, to younger members with less developed Christian character and less training in theology. The parallel concern to this is that the writing of songs for worship had also shifted from skilled, trained musicians and theologians to a young person knocking out a guitar riff, with catchy lyrics, on the side of their bed.

The responses to question 11 would not allay the general concerns some people have about these issues. Church A made use of 4 singers, 3 guitarists and 1 drummer each of which is in the lowest trained group, and only 1 pianist. Church B made use of 1 guitarist song leader, 3 backup singers, 1 bass guitarist and a drummer. Each of these are in the lowest trained category.

Both Churches C & D, the Conservative churches, featured the use of the piano as their main instrument, and in the case of Church D, the only instrument. The piano is in the highest trained category. These two churches also differed from the Contemporary churches in that they made a point of choosing their song or ‘worship’ leader based upon Christian character and maturity, and not on their singing ability.

The parallels between these findings and Apollonian and Dionysian concepts is striking indeed. The Contemporary churches which, it is very clear from the interviews, desire an immediate experience of God through their worship, make use of the instruments that require less training and the songs written by younger, less theologically trained writers. The Conservative churches on the other hand focus on hymns that have stood the test of time, often written by theologians and preserved for their lyrical content and not necessarily their musical merit, and make use of instruments that require years of training to play suitably well for use in public.

Further to this the Conservative churches made exclusive use of traditional music notation whereas the Conservative churches made exclusive use of music with chord symbols, either in the form of chord charts, lead sheets or notated music with chords. The different approaches to musical notation used by the various churches further highlights the ‘training’ element revealed by the instrument choice. This matter is explored in some detail in Appendix C, ‘Service Comparisons and Observations’, Section 5 ‘Musical Notation’. Questions 4.6 and 4.7 in this current section relate to the reading of chord charts and musical notation.
4.6 Research Question 13: If You Have A Secondary Instrument That You Use For Church
What Is It? (This Could Include Vocals.)

17 musician respondents listed a second instrument. The basic breakdown is:

<table>
<thead>
<tr>
<th>Instrument</th>
<th>Contemporary</th>
<th>Conservative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bass Guitar</td>
<td>(1)</td>
<td>Violin</td>
</tr>
<tr>
<td>Guitar</td>
<td>(1)</td>
<td>Piano</td>
</tr>
<tr>
<td>Vocals</td>
<td>(6)</td>
<td>Vocals</td>
</tr>
<tr>
<td>Piano</td>
<td>(1)</td>
<td>Flute</td>
</tr>
<tr>
<td>Violin</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Piano</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Vocals</td>
<td></td>
<td>(5)</td>
</tr>
<tr>
<td>Flute</td>
<td></td>
<td>(1)</td>
</tr>
</tbody>
</table>

It should be no surprise that the secondary instruments are predominantly those that require less training. There are 10 singers and 2 guitarists, with the remainder being 2 pianists and 2 orchestral instrumentalists.

One small difference of interest is not reflected in the above lists, and that relates to how the individuals referred to their second instrument, particularly voice. On the Contemporary side all of the singers listed their instrument as ‘vocals’ as suggested in the question. The term ‘vocals’ is most often associated with contemporary music styles and would likely have been quite familiar to them. On the conservative side the 5 responses listed as ‘vocals’ above were written differently. One of the respondents listed ‘vocals’ as suggested by the question, however two listed as ‘vocal’, one as ‘voice’ and the final one as ‘choir’.

The difference in the use of terms reflects a different use of the voice between the Contemporary and the Conservative churches. In the Observed services at the Contemporary churches the voice was most often used in quite a featured role as each singer would hold their own vocal microphone. This in turn allowed freedom of movement for the singer and gave the feel of a concert performance. This was in substantial contrast to the Observed Conservative services. In both of these there was only one singer used. This singer’s role was to lead the congregation in singing which they did primarily through conducting hand movements. The microphone for these singers was placed about 1 metre in front of them and fixed on a stand.

The difference in social and musical outcomes for these various approaches cannot be overstated. The entire concept of the voice in the Conservative churches was of ‘singing together’, and inclusion. This is reflected not only through the use of the microphones and the terms used to describe the voice, but also in the substantial singing volume generated by the congregations in the Observed Services.
The result for the Contemporary churches in having individual microphones and large sound systems is that the perception is more of a concert than of inclusive participation. This is reflected in the generally lower volumes of congregational singing, the less predictable rhythmic placement of lyrics in the songs making it difficult for much of the congregation to participate and the very personal nature of the contemporary worship experience during which people are often encouraged to ‘press in and ignore’ the people around them.

4.7 Research Question 14: Can You Read Chord Charts Well Enough To Fluently Play New Songs From Them? Y / N

A form of notation, in this case chord charts or standard notation, is a coded language that requires learning and interpreting. The type of notation the musicians of the various churches interact with can give insights not only into the nature of music they can play, but also into the song writing and music learning habits of those involved.

A ‘Chord Chart’ comes in three common forms. The first is simply a page containing the words of the song, with chord symbols written above the appropriate words. The second is commonly known as a ‘lead sheet’. Further to this chord symbols may be placed above standard musical notation. Examples and explanations of these are given in Appendix C, ‘Service Comparisons And Observations’, Section 5.

Chord charts are generally very easy to learn. The musician needs to interpret the chord symbols and translate them onto their instrument, a mostly very easy task. The musician can then freely play that chord in a manner that suits their technique and the style of the song. This task is easier when considering that most contemporary Christian worship songs make use of only 5 or 6 chords, and a limited number of ‘easier to play keys’ that generally fit with the open strings of the guitar or can be easily achieved with the help of a capo. It is possible therefore to know only 15 to 20 chords and yet still be a very capable church guitarist or keyboardist.
The responses to this question are overwhelming with 100% of musician respondents from Contemporary churches claiming to be able to read chord charts well enough to play new songs from them. The drummer has been omitted from this selection as they are not required to be able to read chord charts. In the Conservative churches only 40% believed they could read chord charts well enough to fluently play new songs from them.

![Can You Read Chord Charts?](image)

**Validity:** The variation between the groups is highly statistically significant.\[ \chi^2 = (1, N = 23) = 10.55, p = .001 \]

### 4.8 Research Question 15: Can You Read Musical Notation Well Enough To Fluently Play New Songs From Them? Y / N

This question is an extension of the previous question and continues exploring how the musicians interact with their written music.

The two Conservative churches both used the hymn book *Great Hymns Of The Faith*. This hymn book, as with most, presents the notated music in four part vocal style arranged for SATB choir. The books do not have chord symbols written anywhere, rather, the four part vocal writing contains the notes of a chord which a trained musician can easily and freely recognise and interpret. For most people the skills to do this takes a great deal of time to develop and requires a thorough understanding of music theory. An example and explanation of this form of notation can be found in Appendix C, Section 5.

One benefit of notated music is that a trained musician can, even for a song they have never heard before, see the melody, harmony and rhythm of the song. The skilled musicians should then be able to interpret this information and reproduce it on their instrument in an accurate, interesting and stylistically appropriate manner.
After observing the service at Church C, the researcher asked the musicians who it was that wrote out the parts that the orchestral instruments were playing for the music during the offering. They stated that they were simply playing the parts as presented in the hymn book. In order to do this it is obvious that the musicians are able to read notated music.

The responses to this question are virtually opposite to the previous question. In this case 90% of respondents from the Conservative churches believe they can read musical notation well enough to play new songs from them. In the case of the Contemporary churches only 46% thought they could, as opposed to 100% for chord charts. These contrasting results are stark and compelling and help to explain not only why churches choose the music-styles they do, but why they might have to.

![Can You Read Musical Notation?](image)

**Validity:** The variation between the groups is statistically significant.

\[ \chi^2 = (1, N = 23) = 4.79, p = .03 \]

The two questions just looked at relating to chord charts and musical notation indicate that the Contemporary churches in the Case Study have a less “trained” group of musicians than the Conservative churches. It is unclear from this data whether the style of music results in the lack of training, or if the lack of training results in the style of music. Despite either of these outcomes this is another example of Dionysian tendencies within the contemporary Christian movement.
5 Ecstasy And Worship

5.1 Explanation Of Questions 16 - 23

The next 8 questions from 16 - 23, relate to ecstatic and emotional practices for use in musical worship services.

The format of this section is as a series of statements that the respondents could respond to with one of five options:

1 = Strongly Agree. 2 = Agree. 3 = Neutral. 4 = Disagree. 5 = Strongly Disagree.

Ecstatic expressions in modern Baptist worship are most often associated with the adoption of Charismatic influence into the church. To this end several questions explore the importance of freedom of expression, self control, emotions and feelings; while three other questions relate specifically to speaking in tongues and whether God still communicates directly to people today through personal prophecy. These questions will clearly identify the participating churches’ adoption or rejection of Charismatic practices.

Charismatic expressions of worship most often involve an abandonment of oneself to God, and the expectation of immediate interaction with the Spirit of God. Modern day speaking in tongues, for instance, is considered by proponents to be the person’s spirit praying in a language unknown to them or anybody else. The interpreter of such a prayer is presumed to be God alone, unless God gives the interpretation to another person through the ‘gift’ referred to as ‘interpretation of tongues’. Supporters of modern day speaking in tongues view it as the result of being ‘filled with the Spirit’. The parallels between the Christian concept of being filled with the Spirit and the Greek concept of enthouiasmos are evident.

The notion of ‘personal prophecy’ is when God speaks to a person about their own or someone else’s situation. This is considered to usually happens through an impression, a dream, or a ‘sense’, and has also been said to happen through an audible voice, a quickened or rhema word from reading the Bible and from time to time by other means. This ‘word’ is then taken as direct communication from God and if the word is for someone else it is often communicated with the preface of ‘thus says the Lord…’, or ‘the Lord says…’. There is of course no way at the giving of the word that the existence of the ‘word’ or the validity of the word can be verified separately to the claims of the individuals involved.
The issues of self-abandonment, emotion and the direct ecstatic communication with God, as evidenced through tongues speaking and prophecy, all directly parallel Dionysian concepts. It will therefore be possible, based on the responses to these questions, to determine whether the participating churches embrace Dionysian or Apollonian concepts.

5.2 Initial Statistical Group Analysis Q16 - 23

Initial statistical analysis shows that variation in the responses to these questions are very highly statistically significant. The analysis confirms the compelling nature of responses to this section showing firstly the unified nature of responses, indicating only one principal component, or explainer, for the observed variance and secondly the overwhelming strength of responses in this section.

Responses to these 8 questions in-fact provide amongst the most conclusive and unified responses for any of the sections in the Case Study and therefore prove to be vitally important in understanding the differences between the subject churches.

These findings are yet even more compelling as further analysis by gender, age and education levels removes them as explaining variables. It seems then that the observed variation in this section relates genuinely to underlying dispositional issues.
5.3 Research Question 16 - Self Control Is More Important In The Christian Life Than Individual Freedom Of Expression

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

Responses to this question are quite spread out across several of the churches showing a general uncertainty about how to respond. Churches A, C and D all show a leaning to the Self Control side with Church C showing the strongest bias in that direction. It is worth noting that Church B, the only one of the churches that encourages ecstatic practices on their website, has the highest percentage of respondents suggesting Individual Freedom Of Expression is more important than Self Control. The comparison of percentage differences between the Conservative and Contemporary churches reveals a clear difference in the overall balance. 85% of respondents from the Conservative churches agreed that self-control was more important than individual freedom while only 56% of Contemporary church respondents did. There is no relationship between younger age and desire for greater freedom as 6 of the 9 respondents favouring individual freedom over self control were over 46 years old.

Validity: The variation between the two groups is strongly affirmed statistically despite the Mean Difference between the groups being only .83

\[ t (66) = 3.57, p = .001 \]
5.4 Research Question 17 - We Should Use Musical Worship As A Chance For The Heart To Express Itself Without The Mind Getting In The Way

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question, in a sense, rewords the previous question and reverses the response. The issue of the ‘heart expressing itself’ without ‘the mind getting in the way’ is Dionysian in concept. Church A had a spread of responses across all options while the other churches were limited to three options. The researcher believes Church D has an apparent blip, or error, with one respondent answering opposite to all the other Conservative respondents, however there is no way to verify this. The percentage comparison shows a greater divergence than the previous question with 94% percent of Conservative respondents disagreeing with the statement while 53% of Contemporary respondents agree with it. It is worth noting again that the church most in favour of Dionysian concepts is again the church that mentions them most on their website. Throughout this section it is noted that, without exception, Church B is the most Dionysian.

Validity: The variation between the two groups is strongly affirmed statistically. Mean Difference 1.62

\[ t (66) = 6.65, p = <.001 \]
5.5 Research Question 18 - ‘Speaking In Tongues’ Is A Legitimate Part Of Christian Expression

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

Speaking in tongues is possibly the worship expression that most closely parallels Dionysian ideals. Responses to this question then will give the clearest indication of which churches tend to those ideals. We see that Contemporary churches generally accept these practices while the Conservative churches strongly reject them. One respondent from Church C answered that they Strongly Agree tongues are legitimate. This is so out of character with the strength of response from the other respondents from Conservative churches that the researcher believes this may be an error. The researcher further believes that the two respondents from Church B that did not believe tongues were legitimate is so out of character that again they may be in error. Despite this the Percentage comparison shows overwhelmingly that the Conservative and Contemporary churches differ extremely on this issue. A full 98% of Conservative respondents disagree with tongues while 82% of Contemporary respondent agree with the practice.

Validity: The variation between the two groups is strongly affirmed statistically.

Mean Difference 2.85

\[ t (66) = 13.23, p = <.001 \]
5.6 Research Question 19 - *God Still Speaks Through Personal Prophecy*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question is vital in the Case Study for identifying Dionysian tendencies. The responses strongly reinforce the findings of the previous question that ecstatic expressions of worship, evidenced through the desire and expectation of direct and immediate communication with God, is strongly endorsed within the Contemporary churches and strongly rejected by the Conservative churches. 91% of Conservative respondents reject the statement while 91% of Contemporary respondents accept it. One respondent from Church C did not answer this question and added the comment ‘not sure what is meant’. The statistics show a huge Mean Difference of 3.08 between group responses with a $p$ factor of <.001 proving a powerful statistical difference between the two groups.

**Validity:** The variation between the two groups is strongly affirmed statistically.

Mean Difference 3.08

$$t(65) = 15.30, p = <.001$$
5.7 Research Question 20 - God Only Speaks To Us Today Through The Bible And Not Through, So Called, Words Of Knowledge Or Prophecy

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the same issues as the previous question but uses the Bible as a reference point and reverses the response. All participating churches claim to use the Bible as the basis for their doctrine and practice, however Conservative churches tend to hold this to the exclusion of other input including traditions and prophecy. Responses to this question indicate whether respondents believe there is a fixed and closed, and therefore a complete revelation from God, or whether God is still directly communicating with people today. Those that believe there is a single fixed revelation, the Bible, by implication further believe that any claimed extra revelation is in error or even delusion, while those that do believe God is still giving revelation today will obviously want to tap into this as a form of power. 93% of Conservative respondents disagree with the statement while 98% of Contemporary respondents agree with it. These results are overwhelmingly conclusive that adopters of Contemporary worship music tend to Dionysian practices. This question has the highest Mean Difference of any question in the Case Study and when combined with the $p$ factor of $<.001$ indicates this could be the most crucial issue dividing the two study groups.

Validity: The variation between the two groups is strongly affirmed statistically.

Mean Difference 3.21

\[
t (66) = 17.86, p = <.001
\]
5.8 Research Question 21 - *Directly Experiencing God Through Our Feelings And Emotions Is Proof We Are Worshipping Well*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question is more general than the previous three questions. One evidence of this is in the responses received from Church D. This church has consistently given the most uniform answers of any of the churches however with this question respondents from this church gave every possible option. Churches A and B also have a spread of responses. Despite all of this the percentage responses are again in line with the pattern that has developed, that the Contemporary churches favour emotion more than the Conservative churches. It is worth noting however that all the churches tended to respond that emotion was not a good indicator of the quality of worship. It is worth remembering that for questions 5 - 8, that asked respondents where they thought they were regarding balance between several points, the two church groups responded in a very similar manner. This question again relates to emotions and feelings, and again the responses are very similar. The mean difference between the groups is only .44, which is the equal closest of any question in this section, while the $p$ factor is the weakest, showing that these results are not in themselves statistically significant.

**Validity:** The variation between the two groups is not statistically significant.

Mean Difference .44

$t (66) = 1.70, p = .09$
This question cuts to the core of intentions behind worship. The Interview phase of the Case Study explored this area further and revealed a stark difference between the groups of churches. Both Contemporary churches viewed music as amoral, whereas both Conservative churches view music as definitely moral. Both Contemporary churches believe God cares more about intentions than actions while both Conservative churches believe God cares very greatly about actions despite intentions. (See Appendix E, Section 2.8) The percentage responses confirm the interview responses and show overwhelmingly the opposing views on this matter. 97% of Conservative respondents disagree with the statement while 85% of Contemporary respondents agree with it. The Mean Difference in responses is large at 2.78 and the \( p \) factor is strong at \(<.001\) showing that these results are very statistically significant.

**Validity:** The variation between the two groups is strongly affirmed statistically.

Mean Difference 2.78

\[ t(65) = 13.42, \ p = <.001 \]
5.10 Research Question 23 - *Programs And Order Are Good For Worship Even If They Restrain People’s Spontaneity*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question takes another look at the issue of Apollonian restraint and Dionysian enthusiasm. We see generally quite a moderate response from all churches with around 90% of all respondents being in the middle three options with only around 10% taking a strong view on the matter. The percentage responses below indicate a quite uniform response between the Conservative and Contemporary groups with a slight leaning in opposite directions. Unsurprisingly the Conservative group tends to favour programs and order over individual spontaneity while the Contemporary churches, although overall leaning to restraint, still tend to favour spontaneity more than the Conservative churches do.

This question shares the equal smallest Mean Different of .44 in this section. The $p$ factor of .06 shows that these results are in themselves not statistically significant.

**Validity:** The variation between the two groups is not statistically significant.

Mean Difference .44

$$t (66) = 1.91, p = .06$$

This is the final of 8 questions in this section which combined show that the Contemporary churches favour Dionysian tendencies while the Conservative churches favour Apollonian tendencies. These results are overall statistically significant and very compelling.
6 Theology Of Salvation

6.1 Explanation Of Questions 24 - 32

The next 9 questions, from 24 - 32, relate to some theology regarding the concept of Christian Salvation. The format of this section is as a series of statements that the respondents could respond to with one of five options:

1 = Strongly Agree. 2 = Agree. 3 = Neutral. 4 = Disagree. 5 = Strongly Disagree.

The purpose of this section is to explore whether there is a parallel between the adoption or rejection of contemporary music and the conflicting theologies of Calvinism and Arminianism.

Evidence from reading suggests that most adopters of contemporary music for worship hold to a form of Arminian theology. This certainly does not exclude holders of Calvinistic theology from adopting contemporary music or holders of Arminian theology favouring Apollonian styled conservatism, however much of the strongest opposition to contemporary music in worship services that the researcher encountered has maintained a strong Calvinistic theology as the basis for this opposition. Questions in this section were constructed with reference to the concepts of Calvinism as expressed in the acronym TULIP.

6.2 Initial Statistical Group Analysis Q24 - 32

Initial statistical analysis revealed that, for the most part, the responses between the two church groups are very similar and show no statistically significant difference. Two questions are an exception to this. Q26 has a strong \( p \) factor of .03 and Q30 has a very strong \( p \) factor of <.001. (See Sections 6.5 and 6.9 below.)

A notable observation about this section is that it consistently results in the greatest variety of responses across all the churches. Q27 has three of the churches responding across all options while the fourth church represents all but one option. This is the only time in the Case Study where this happens. Two other questions have all but two options represented while other questions also have a large selection of responses.

Of particular interest is Church D that, as previously noted, consistently has the most uniform response of all the churches. The uniformity of response is likely assisted by the small sample size from that church. This small sample size and previous uniformity makes the fact that for three of the questions in this section (Q26, Q27, Q32) they represent all possible responses more
striking. Four of the other questions in this section (Q24, Q25, Q30, Q31) have the same church giving a unified response. The variations in uniformity of response for this section are dramatic. This church, Church D, had the longest sermon of any church by some distance and constantly affirms the importance of the Bible not only in its Statement of Faith, during the service, and the preaching of the Word but also in responses given during the Interview phase and the Case Study Questionnaire. The reason for this sudden diversity in answers is unknown but may relate to a lack of teaching on those matters in that church.

Regarding the core exploratory issue of Calvinistic or Arminian influence on theology both groups of churches maintain a strongly Arminian theology while demonstrating significant diversity on some of the specific matters. The question that does stand out in this section due of the highly significant variation between the groups is Q30 regarding whether people can lose their salvation.

The issue of diversity in theological belief affecting musical worship is less relevant to this study than reading indicated it could have been. This may be due to the small sample size and limited number of churches involved or it may confirm the predominantly Arminian nature of the Australian Baptist movement. Regardless of these, or any other possible explanations, it is clear that this theological belief is not a contributing factor to the subject churches’ differing approaches to traditional and contemporary music.

Further analysis by gender, age and education levels revealed that, on the whole, there is no statistically significant difference between the groups except for Q27 and ‘age’. The Correlation Coefficient indicates a weak to medium relationship while the p factor is .04, and as such there is grounds to suggest that there is a genuine relationship in this case. There is no statistical age relevance for the other questions although Q28 and Q30 had p factors close to the .05 threshold.
6.3 Research Question 24 - *Jesus Died For All People*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the concept of ‘Limited Atonement’. Agreement with this statement indicates Arminian Theology. It is evident that ‘Strongly Agree’ is far and away the most common response to this question. It is interesting to note that Church C had two people respond on the ‘Disagree’ side. These may be errors, however based upon the responses to the questions that follow the researcher suspects they are not. Both Churches B and D unanimously strongly agreed with the statement while Church A only had one person taking a different, non-committal position of ‘Neutral’. The percentage responses reinforce the strength of this showing that 97% of Contemporary church respondents strongly agree with the statement while 94% of Conservative respondents agree in some form with 82% strongly agreeing. The responses, in isolation, would seem to indicate an overwhelming adoption of Arminian theology in all of the participating churches.

**Validity:** The variation between the two groups is not statistically significant.

Mean Difference .26

\[ t (66) = 1.64, p = .11 \]
6.4 Research Question 25 - *Jesus Died Only For A Limited Number Of People Known As The ‘Elect’*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question is exploring the same issue as the previous question but is based around the term ‘elect’ and is framed from a Calvinistic perspective. Agreement with the statement will indicate a Calvinistic theology. The responses confirm almost exactly the responses to the previous question and are overwhelmingly on the ‘Strongly Disagree’ side of the ledger. 94% of respondents from Contemporary churches disagree with the statement, 79% of them strongly, while 94% of Conservative respondents disagree with the statement, 76% of them strongly. Responses to this questions further reinforce the Arminian position on salvation held by the participating churches.

Validity: The variation between the two groups is not statistically significant.

Mean Difference .03

\[ t (66) = .14, p = .89 \]
6.5 Research Question 26 - Despite ‘Original Sin’ Anyone Can Still Seek After God Through His Or Her Own Desire

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the concept of ‘Total Depravity’. This is the first of several questions in this section where we see an enormous variety of answers indicating a lack of clarity on the issues compared with other questions. This question is coupled with the following one and relates to whether humans, in their ‘fallen’ state, have the capacity to desire God without direct prompting from God. Agreement with this first statement would indicate Arminian theology. This question is the first one where three of the churches, including both conservative churches, have responses spread over all five options. The percentage responses indicate that the Contemporary churches strongly lean to supporting the statement whereas the Conservative churches are more evenly spread over responses. Despite this they still lean slightly to agreeing with the statement. These responses reinforce an Arminian position for the Contemporary churches and, although not further reinforcing it certainly does not challenge an Arminian position for the Conservative churches.

Validity: The variation between the two groups is affirmed statistically.

Mean Difference .71

\[ t \left(66\right) = 2.18, p = .03 \]
6.6 Research Question 27 - People Can Only Seek After God If The Holy Spirit Specifically Prompts Them

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question again explores the concept of ‘Total Depravity’. Strong agreement with this statement would indicate the holding of Calvinistic theology. The moderate answers are well represented in this question compared with the other questions about theology. This is also the only question in the body of the study that has all possible responses covered except for one. In short these responses represent the most diversity in the entire Case Study. Only around 25% of total respondents took a strong view when answering this question. of those the slight majority, about 15% of total respondents, favoured the strongly disagree side. As with the previous question the responses to this question neither support or challenge the previous findings on theology, but rather indicate a lack of clarity on the issue in the various churches, as evidenced by the variety of responses.

Validity: The variation between the two groups is not statistically significant.

Mean Difference \( .21 \)

\( t (66) = .657, p = .51 \)
6.7 Research Question 28 - People Can Reject God’s Saving Grace

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the Calvinistic concept of ‘Irresistible Grace’. Agreement with this question would indicate the holding of Arminian theology. The researcher believes the responses spread across four options from Churches A and C are accurate based on the consistent spread of responses throughout this section. The responses to this question clearly parallel those seen in the first two questions of this section and strongly indicate the adoption of Arminian-styled theology in the participating churches. The percentage responses show that 94% of Contemporary respondents agree with the statement, 56% strongly, while 94% of Conservative respondents agree with the statement, 68% of them strongly.

Validity: The variation between the two groups is not statistically significant.
Mean Difference .18

\[ t (66) = .91, p = .37 \]
6.8 Research Question 29 - *If God Wants Someone To Be Saved They Cannot Reject It*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the same issue as the previous question and there is a generally similar pattern of response, however with greater diversity. Both Churches A and C have responses across all five options. This only happened on one other occasion (Question 26). This again indicates less clarity on this issue for the participating churches than other questions. The most unified response is again from Church D, which has consistently given the most unified responses possibly indicating a stronger focus on doctrinal teaching at this church than the others. It is this church that had not only the greatest percentage of their service taken up with preaching but also the greatest total duration of 63 minutes for the sermon. This was more than double the sermon length for two of the other participating churches. Despite this diversity in responses the percentage chart shows overwhelmingly a unified response on the disagree side of the scale. This would again indicate Arminian theology. One respondent from Church A omitted to answer this question.

**Validity:** The variation between the two groups is not statistically significant.

Mean Difference .06

\[ t (65) = .19, p = .85 \]
This question explores the concept of ‘Preservation’, in which people, once saved, cannot lose their salvation. Agreement with this question indicates Arminian theology. The responses to this question show the most polarity between the Contemporary and Conservative groups of any of the questions in this section. Although Conservative Church C has four options represented, most responses are ‘strongly disagree’. Church D continues its unified responses resulting in 88% of respondents from Conservative churches strongly disagreeing with the statement. The Contemporary churches have less clarity on the issue and have all five options represented with most respondents opting for the non-committal ‘neutral’ option. The Conservative responses run contrary to the pattern of responses for this section. In the context of the other responses this seems to indicate a specific theological view within an Arminian framework, rather than indicating the adoption of Calvinistic theology.

**Validity:** The variation between the two groups is strongly affirmed statistically.

Mean Difference 2.06

\[
t (66) = 9.94, p = .001
\]
6.10 Research Question 31 - *God Only Chooses A Limited Number Of People Who Will Be Saved*

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the idea of ‘Limited Atonement’. Agreement with this question would indicate Calvinistic theology. Church C continues its diversity of responses indicating that, although overwhelmingly Arminian in theological approach, there is a small but clear Calvinistic element within the church. None of the Contemporary respondents agreed with the question, indicating greater uniformity towards an Arminian theological position. The percentage responses show an overwhelming response for both groups in the ‘Strongly Disagree’ position. This again reinforces the balance of findings from this section indicating the adoption of Arminian theology from both groups.

Validity: The variation between the two groups is not statistically significant.

Mean Difference .50

\[ t (65) = 1.76, p = .08 \]
6.11 Research Question 32 - Anyone Can Through Their Own Desire Choose God And Receive ‘Salvation’

1 = Strongly Agree.  2 = Agree.  3 = Neutral.  4 = Disagree.  5 = Strongly Disagree.

This question explores the concept of ‘Total Depravity’. Agreement with this question indicates Arminian theology. This question shows some of the greatest diversity of responses for any question in the study and is also one of only two questions in which both Conservative churches have responses on all five options (the other is Question 26). Most notable is the complete lack of the usual unity for Church D. This indicates either contention on this issue, or a lack of teaching on it. The Contemporary churches show an overall agreement with the statement, however without the clarity seen in previous answers. The Conservative churches also generally agree with the concept, however there is a clear Calvinistic element that disagrees with the statement. This continues the pattern seen throughout this section.

Validity: The variation between the two groups is not statistically significant.

Mean Difference .53

\[ t(66) = 1.73, p = .09 \]
7 Balance

7.1 Explanation Of Questions 33 - 39

This section looks in a different way at the issues of Apollonian and Dionysian disposition in specific relationship to musical worship. The questions were presented as follows:

<table>
<thead>
<tr>
<th>Regarding Musical Worship, Use This Scale Of 1 - 7 To Indicate Which Of These You Think Is More Important?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freedom Of Expression</td>
</tr>
<tr>
<td>Thoughts</td>
</tr>
<tr>
<td>Emotions</td>
</tr>
<tr>
<td>Predictability</td>
</tr>
<tr>
<td>Spontaneity</td>
</tr>
<tr>
<td>Mind</td>
</tr>
<tr>
<td>Theology</td>
</tr>
</tbody>
</table>

The questions in this section were constructed with reference to John Drummond’s book ‘Opera In Perspective’. (See Chapter 1)

Responses to Section 5 previously showed that the Contemporary churches had a clear leaning towards Dionysian disposition, whereas the Conservative churches had a clear leaning towards Apollonian tendencies. This current section was added to act as a check, or confirmation of the findings from that section.

One respondent from Church A failed to fill out this entire section. One respondent from each of Churches C & D failed to answer question 39.
7.2 Initial Statistical Group Analysis Q33 - 39

Initial statistical analysis reveals that in every case there is a very large Mean difference between the two groups of churches. The difference is always over 1 and in five cases over 1.5. The significance of these results is shown to be very powerful with all but one of the responses returning a sum of <.001 with the remaining case returning .001. This indicates that these results are over 99% likely to be the result of genuine differences between the groups rather than random variation between the individuals.

These questions, along with the previous questions 16 - 23, are shown to be the most significant in the entire Case Study and are therefore vital for understanding the subject churches. These two sections are the ones that most clearly explore Apollonian and Dionysian approaches to art.

Further analysis was conducted to examine whether some of the variation in this section can be explained by gender, age or education levels. There is no statistically significant relationship between gender and responses to these questions. The furthest distance between the Mean of genders for any questions is .58 while in four of the seven cases it is much closer within <.2. The p factors are all above the .05 mark with five of them being above .5 indicating extremely low statistical significance regarding gender relationships. Question 34 however, relating to thoughts and feelings, stands out in this group as being the most likely to be affected by gender. In this case it has the largest Mean difference of .58 and the most significant p factor of .09. A much larger sample size would likely be needed in order to determine whether this is a significant finding or whether it is and aberration resulting from the individuals involved in this small sample size.

Regarding ‘age’ variation it is possibly noteworthy that the question relating to thoughts and feelings again is the most likely to have a significant relationship with age, however this is not able to be determined sufficiently from the small sample size of this study. There is no statistical significance between education levels and responses to these questions.
7.3 Research Question 33 - Regarding Musical Worship, Use This Scale Of 1 - 7 To Indicate Which Of These You Think Is More Important

Freedom Of Expression 1 2 3 4 5 6 7 Self Control

A favouring of ‘Freedom Of Expression’ over ‘Self Control’ indicates Dionysian tendency. The percentage response chart below shows that the Contemporary churches have a greater variety of responses than the Conservative churches. 85% of Conservative respondents responded on the ‘Self Control’ side while only 3% responded on the ‘Freedom Of Expression’ side. Responses from the Contemporary churches favoured the middle options but show, in contrast to the Conservative churches, a greater favouring of ‘Freedom Of Expression’ over ‘Self Control’ with 45% of respondents on the Freedom side and only 24% on the Self Control side. These findings strengthen the previous findings that Contemporary churches tend to Dionysian disposition whereas Conservative churches tend to Apollonian disposition. We also see a continuation of the trend for Church B to most clearly favour Dionysian tendencies.

Validity: The variation between the two groups is very statistically significant.

Mean Difference 2.37

$t (65) = 8.336, p = <.001$
7.4 Research Question 34 - *Regarding Musical Worship, Use This Scale Of 1 - 7 To Indicate Which Of These You Think Is More Important*

Thoughts 1 2 3 4 5 6 7 Feelings

These charts show that the Conservative churches lean more strongly to the Apollonian side of the scale than the Conservative churches do. It is again seen that the majority of Contemporary church responses sit in the middle of the scale indicating that a balance between the two points is considered desirable. In contrast to this the Conservative churches show a strong bias towards ‘Thoughts’ over ‘Feelings’. The percentage response chart below shows that 88% of Conservative respondents favoured the ‘Thoughts’ side of the scale with the balance choosing the middle position. None of them favoured the ‘Feelings’ side of the scale. The Conservative churches on the other hand had 42% of responses in the middle option with 30% favouring thoughts and the balance of 28% favouring feelings.

**Validity**: The variation between the two groups is very statistically significant.

Mean Difference 1.82

\[ t (65) = 6.88, p = <.001 \]
This chart continues the trend of Contemporary church responses favouring the middle of the chart. The percentage response chart below shows that 79% of Conservative respondents favoured the ‘Reason’ side of the scale with the balance choosing the middle option and none favouring ‘Emotions’. In contrast to this 33% of Contemporary respondents chose the middle option, with 30% favouring the ‘Emotions’ side and the balance of 37% favouring the ‘Reason’ side. As a contrast to previous responses we notice that 6 of 11 respondents from Church D responded in the middle of the scale. This seems to be at odds with the recurring responses from that church which consistently clearly favour Apollonian tendencies.

Validity: The variation between the two groups is very statistically significant.
Mean Difference 1.64
\[ t (65) = 6.21, p = .001 \]
7.6 Research Question 36 - Regarding Musical Worship, Use This Scale Of 1 - 7 To Indicate Which Of These You Think Is More Important

Predictability 1 2 3 4 5 6 7 Unpredictability

This question is one of two in this section in which a church includes all responses. This question also equally shares the greatest total number of different responses, 20, with two other questions. The percentage response chart below continues the pattern seen in the previous question with the Contemporary churches favouring the middle of the scale. In this case the Conservative churches have 79% of responses favouring the ‘Predictability’ side of the scale with the balance of 21% choosing the middle option and none choosing the ‘Unpredictability’ side. In contrast to this 36% of Contemporary respondents chose the middle option with 18% favouring the ‘Predictability’ side and the balance of 46% favouring the ‘Unpredictability’ side of the scale. This further confirms the previous findings.

Validity: The variation between the two groups is very statistically significant.
Mean Difference 1.92
\[ t (65) = 6.75, p = <.001 \]
7.7 Research Question 37 - Regarding Musical Worship, Use This Scale Of 1 - 7 To Indicate Which Of These You Think Is More Important

Spontaneity 1 2 3 4 5 6 7 Planning

This is the first question in this section where the middle option for the Contemporary churches has not had the most, or equal most, responses. Despite this the general pattern as seen in the previous questions continues. In this case 77% of Conservative respondents favour the ‘Planning’ side of the scale, while 18% chose the middle option and 6% slightly favoured the ‘Spontaneity’ side of the scale. For the Contemporary churches we see only 21% choosing the middle option, with 51% favouring the ‘Planning’ side and the balance of 28% favouring the ‘Spontaneity’ side. This further reinforces the trend seen throughout this study of contrasting dispositional leaning between the Conservative and Contemporary groups in the study.

% responses to options.

Validity: The variation between the two groups is very statistically significant.
Mean Difference 1.11
\[ t (65) = 3.69, p = <.001 \]
The responses to this question are notable in that they are virtually the opposite of what has been seen in the previous questions. In this case it is the Conservative churches that dominate the middle option with a full 59% of them choosing it. The remaining responses for the Conservative churches are spread on both sides with 24% favouring the ‘Mind’ and the balance of 17% favouring the ‘Heart’. The Contemporary churches continue their pattern of having most responses on the middle option but even then it is only 36%. The majority of respondents, 61% favoured the ‘Heart’ side while the balance of 3% slightly favoured the ‘Mind’ side.

Validity: The variation between the two groups is very statistically significant. Mean Difference 1.64

\[ t(65) = 3.60, p = .001 \]
This question is the second question in this section where a church has responded with all options. It also shares the equal highest total number of responses at 20. Despite this variety the responses clearly continue the pattern we have seen for the rest of this section with most Contemporary respondents choosing the middle options. In this case 45% of Contemporary respondents chose the middle option with 24% favouring ‘Experience’ and the balance of 31% favouring ‘Theology’. In contrast to this we see 50% of Conservative respondents very strongly favouring ‘Theology’ while a total of 84% favoured it to some degree with the balance choosing the middle option. No Conservative respondents favoured ‘Experience’. The strength of these findings reinforce the strength of responses in relation to experiential aspects of worship like ‘speaking in tongues’ and ‘prophecy’.

Validity: The variation between the two groups is very statistically significant. Mean Difference 1.91

\[ t(63) = 5.97, p < .001 \]
8 Bible Knowledge

8.1 Explanation Of Questions 40 - 48

In this section respondents are asked to write, without prompting, which book of the Bible a certain story is from. This final section is very different to the preceding sections in that it is based on fixed knowledge rather than on the respondent’s opinion.

It is considered that most of the question in this section are very basic. In it the respondents are asked to write which books of the Bible contain the following passages: The 10 Commandments, The Sermon On The Mount, Creation, The Story Of The Dry Bones, The Apocalypse, The Prophecy Of The 70 Weeks, David and Goliath, The Outpouring Of The Holy Spirit, and which is the only book in the Bible that does not directly mention God. The only two of these questions that could reasonably cause a problem are the final one and the Prophecy of the 70 weeks.

The rationale for this section is that it is virtually impossible to get these questions right unless the respondent does actually know the answer. In the previous sections a respondent may be able to work out where they ‘should’ respond based on broad groupings they may have picked up through habitus, for instance they might have a general sense from social input that ‘emotions are bad’, which could affect how they respond to a certain question. This section however can only be answered correctly if the respondent knows the answers.

8.2 Statistical Analysis By Church Groupings

Statistical analysis of responses to these questions by church groupings shows that two of the nine questions have a strongly significant result of .001 or lower, whereas the other seven show very weak significance. These two questions showing the highest significance, Q45 and Q48, are the ones referred to previously as being the most difficult. In both of these cases the Conservative respondents were significantly more accurate in their responses than the Contemporary respondents.

All respondents from both church groups correctly answered Q42 about Creation. It is worth noting however that in every case where there was a difference in the responses, it always
favoured the Conservative churches having better Bible knowledge than the Contemporary churches, even if only slightly.

As noted throughout this Case Study all four participating churches claim to base their belief and practice on the Bible. It seems however, based on this limited selection of questions, that there is a measurably different level of Biblical knowledge between the various church groups. It is also noteworthy that the churches that most value Dionysian-styled practices like ecstasy, speaking in tongues and ongoing prophecy are the ones with the worse Bible knowledge.
8.3 Research Question 40 - Which Books Of The Bible Do The Following Passages Relate To?

The 10 Commandments

[Graph showing percentage of Contemporary and Conservative churches correctly identifying the 10 Commandments]

This question is very simple. We see an identical response from both groups of churches with 96% getting the question correct in both cases.

**Validity**: There is no statistical variation between the two groups of churches.

\[ \chi^2 = (2, N = 68) = 1.02, p = .60 \]

8.4 Research Question 41 - Which Books Of The Bible Do The Following Passages Relate To?

The Sermon On The Mount

[Graph showing percentage of Contemporary and Conservative churches correctly identifying the Sermon On The Mount]

This question is very simple. In this case we see a similar response between the churches with the Conservative churches having a higher accuracy than the Contemporary churches. 94% of Conservative respondents answered correctly as opposed to 85% of Contemporary respondents.

**Validity**: The variation between the two groups is statistically insignificant.

\[ \chi^2 = (2, N = 68) = 2.55, p = .28 \]
8.5 Research Question 42 - Which Books Of The Bible Do The Following Passages Relate To?

**Creation**

This is probably the easiest question in this section. We see that in both cases 100% of respondents answered correctly.

**Validity:** There is no statistical variation between the church groups.

\[ \chi^2 = (1, N = 68) = 1.02, \ p = .31 \]

8.6 Research Question 43 - Which Books Of The Bible Do The Following Passages Relate To?

**The Story Of The Dry Bones**

This is probably the third most difficult question in this section. In this case both groups performed almost equally as well with 74% of Conservative respondents answering correctly and 71% of Contemporary respondents answering correctly.

**Validity:** The variation between the two groups is statistically insignificant.

\[ \chi^2 = (2, N = 68) = 1.37, \ p = .57 \]
8.7 Research Question 44 - Which Books Of The Bible Do The Following Passages Relate To?

The Apocalypse

We see an identical response from both groups with 91% of respondents from each answering correctly. One respondent from the Conservative churches made a note that they didn’t understand the term ‘Apocalypse’.

Validity: There is no variation between the church groups.

\[ \chi^2 = (2, N = 68) = 1.02, p = .60 \]

8.8 Research Question 45 - Which Books Of The Bible Do The Following Passages Relate To?

The Prophecy Of The 70 Weeks

The researcher considers this one of the two hardest questions in this section. We see for the first time a very large variation between the two groups of churches. 94% of Conservative respondents answered correctly whereas only 39% of Contemporary respondents answered correctly. If this is taken to indicate greater familiarity with the bible then it would complement the previous findings regarding the nature of the two groups and would also reinforce the Apollonian nature of the Conservative group when compared with the Contemporary group. These variations are even more compelling considering the validity of the variation is strongly affirmed statistically.

Validity: The variation between the two groups is very statistically significant.

\[ \chi^2 = (2, N = 68) = 23.75, p = <.001 \]
8.9 Research Question 46 - Which Books Of The Bible Do The Following Passages Relate To?

David And Goliath

This is quite a simple question. We see a slight favouring of the Conservative group however the overall responses are quite similar. 88% of Conservative respondents answered correctly compared with 76% of Contemporary respondents.

Validity: The variation between the two groups is statistically insignificant.

\[ \chi^2 = (2, N = 68) = 2.79, p = .25 \]

8.10 Research Question 47 - Which Books Of The Bible Do The Following Passages Relate To?

The Outpouring Of The Holy Spirit

This passage is a favourite of Charismatic churches and is also very prominent in the New Testament account of the birth of the church. It is no surprise then that respondents have a very high familiarity with it. We see again a slight favouring of the Conservative churches, with 94% answering correctly, over the Contemporary churches with 88% answering correctly. This is the only question in this section where there is a statistically significant variation based on gender. This is due to the fact that every female respondent answered correctly.

Validity: The variation between the two groups is statistically insignificant.

\[ \chi^2 = (2, N = 68) = 1.81, p = .40 \]
8.11 Research Question 48 - Which Books Of The Bible Do The Following Passages Relate To?

Which Is The Only Book In The Bible That Does Not Directly Mention God?

This is probably the most difficult question in this section as the answer cannot be readily deduced from a casual reading of the Bible. It is most likely someone will know the answer to this by being told it rather than working it out for themselves. It is furthermore most likely that someone will be told this during a Bible study of some sort, as the matter relates to the study of the Bible. If this is true then variation on this matter could indicate the attention given to Bible study between the two groups. We see the lowest amount of correct responses from both groups of churches for any question in this section. Conservative churches had a correct response rate at 71% and the Contemporary churches at 27%. We see, as with Question 45, a huge gap between the Conservative and Contemporary groups. This variation is strongly affirmed statistically.

Validity: The variation between the two groups is very statistically significant.

\[ \chi^2 = (2, N = 68) = 13.58, p = .001 \]
9 Summary

9.1 General Comments
The results throughout the questionnaire proved to be very revealing. We firstly noted the sample sizes were identical between the Conservative and Contemporary groups and that statistical variation by gender, age and education levels was minimal. Of next note was the fact that both the Conservative and Contemporary groups viewed themselves in a similar way in the context of Questions 5 - 8. It is evident then that any differences observed throughout the study would not be highly skewed by any of the above reasons.

Of particular interest for this study is not just which questions showed a very strongly significant variation, but that in every single case where there was any variation it always reinforced the general thought that the Conservative churches lean towards Apollonian tendencies whereas the Contemporary churches lean towards Dionysian tendencies. In many cases the differences were very small, however in every case they leaned in the same direction. This suggests that if the study were conducted again with a much larger sample size the significance of these differences would likely grow greater reinforcing the findings of this study.

9.2 Questions Showing The Largest Variation
It is worth also noting that the answers that showed the strongest differences between the groups were the ones that most obviously and directly paralleled Apollonian and Dionysian concepts. Of particular note are the five questions Q14, Q18, Q19, Q20 and Q22.

Q14 was about the reading of Chord Charts. 100% of Contemporary Musician Respondents said they could read them whereas only 40% of Conservative Musician Respondents thought they could. The virtual opposite was true regarding the ability to read standard musical notation. The significance of this was explored at those questions as well as in Appendix C ‘Service Comparisons and Observations’, Section 5. These results were reflected in the Observed services where the Contemporary churches made exclusive use of music with chord symbols whereas the Conservative churches made exclusive use of traditional notation without chord symbols.

Q18 asked if speaking in tongues was still for today. The differences between the Conservative and Contemporary churches on this matter were stark and dramatic with the Conservative churches rejecting the idea and the Contemporary churches accepting the idea. The Interview Phase of the Case Study reinforced these findings and allowed the Conservative church respondents to expound on their belief that speaking in tongues is not for today, and further that
people who think it is are likely deluded and probably controlled by emotions rather than the Word of God. The strength of feeling on this matter was palpable. It also became clear during the Interview Phase that both Conservative churches held to a generally Cessationist view that believes the sign gifts, including tongues and prophecy, ceased with the Apostles. To see what the church Respondents had to say about speaking in tongues refer to Appendix E, ‘Comparative Analysis Of Interview Responses’, Section 2.5 ‘Is Speaking In Tongues For Today?’

Q19 regarded whether God still communicates today through personal prophecy. The same dramatic differences as in the previous question are seen here. Prophecy is another of the things that a Cessationist believes ceased with the Apostolic age. This is in stark contrast to both of the Contemporary churches which both actively desire ongoing prophecy as part of their regular worship experience. The observed service for Church B even had two examples of prophecy during the service. When asked about this later during the Interview phase the respondent acknowledged that these people are considered to be speaking on behalf of God in those times. To see the interview respondents thoughts regarding ongoing prophecy refer to Appendix E, ‘Comparative Analysis Of Interview Responses’, Section 2.6.

Q20 was a different way of asking Q19 but this time using the Bible as a reference point. Again the differences were stark and dramatic.

Q22 related to whether God minded how people worship him and what music they use, or whether he doesn’t mind and looks instead at their heart motivation. Both Contemporary churches, during the Observation and Interview phases, made it clear that they believed God was pleased with their worship, much like a parent is pleased with the dancing or the painting of a child. The dance or painting is likely to be very ordinary however the parent is still excited. The Conservative church respondents hold a very different view. In both interviews the story of Uzza from the Old Testament was invoked to prove the point. The respondents use this to point out that intentions do not matter but obedience to God does. See Appendix E, Section 2.8 ‘What About Heart Motivation?’

9.3 Questions Showing The Greatest Diversity In Responses
A brief look at the survey response graphs reveals some interesting points regarding frequency and consistency of responses. One of these is that Church D consistently has the most uniform responses. This is assisted, in their case, by having a very small sample size of only 11
respondents. It is instructive then to consider the questions where this church, and the others, have enormous diversity in responses.

To be considered in this section a question needed to relate to an area of belief, rather than one’s view on oneself, and the responses from all participating churches needed to cover over 75% of the available options. The questions that fit these categories are Q16, Q21, Q23, Q26, Q27, Q29 and Q32.

Q16 put forward the statement: Self Control Is More Important In The Christian Life Than Individual Freedom Of Expression. For this question there was actually a greater diversity of answers from the churches with the fewer respondents. Church B had people respond on all five options while Church D had four, all but the strongly agree option. In all 16 of 20 possible options were used by respondents.

Q21 put forward the statement: Directly Experiencing God Through Our Emotions Is Proof We Are Worshipping Well. This question is noteworthy as it is one of only four in the entire study where Church D responds with all available options. This likely indicates a lack of clarity or teaching on the issue at that church. Church A also had all five options covered, however they had over twice as many respondents making the coverage of all options more likely. Church B had four which is again enormous diversity for a church with only 11 responses. In all 16 of 20 possible options were used by respondents.

Q23 put forward the statement: Programs And Order Are Good Even If They Restrain People’s Spontaneity. For this question there was a strong weighting to the agree option, however Church C had responses on all five options and Church D had three. In all 16 of 20 possible options were used by respondents.

Q26 was in the section on Theology and put forward the statement: Despite ‘Original Sin’ Anyone Can Still Seek After God Through His Or Her Own Desire. Three of the Churches, A, C and D, had responses on all five options and had a relatively even spread of numbers with a weighting to the ‘strongly agree’ side of the scale. This certainly indicates a lack of clarity on this theological issue. In this case 18 of 20 possible responses were given by respondents making it the second most diverse group of responses in the entire Case Study.
Q27 asked a very similar question to the previous one although with reversed responses. It put forward the statement: People Can Only Seek After God If The Holy Spirit Specifically Prompts Them. This question has the greatest diversity of all questions in the Case Study. In this case three of the Churches A, B and D have responses across all five options, while Church C has four. It is interesting to note that despite Church C having 23 respondents none of them chose the neutral position. They all took a position of agreeing or disagreeing with the statement and were only separated in their division by one respondent. The overall spread of respondents from both groups of churches is very evenly spread to both agree and disagree, indicating a lack of clarity on this important theological issue. In all 19 of 20 possible responses were used.

Q29 put forward the statement: If God Wants Someone To Be Saved They Cannot Reject It. There was overwhelming disagreement with this statement, however despite this there was still a sufficient spread of responses to have over 75% of choices used. In all 16 of 20 possible responses were used.

Q32 put forward the statement: Anyone Can Through Their Own Desire Choose God And Receive ‘Salvation’. For this question both Conservative churches responded with all five options. In all 17 of 20 possible responses were used.

It is very interesting that the questions that consistently had the greatest diversity of responses in both the Conservative and Contemporary churches were issues related to a most foundational of Christian beliefs, ‘salvation’. Of the seven questions which had responses in 75% or more of the options four were from this section. Q26, Q27, Q29 and Q32 all relate to critical theology regarding salvation. The reasons why such a vital issue has such contrasting diversity within the study groups are beyond the scope of this study.

9.4 Concluding Statement
The data from the Case Study Questionnaire shows the powerful Apollonian tendencies present in Conservative churches and the powerful Dionysian tendencies present in Contemporary churches. This is evidenced by two principal proofs, firstly, the evidence presented in section 9.2 above highlighting the questions that showed the greatest variation between the Contemporary and Conservative groups and, secondly, the fact that in every single case where there was any variation between the groups, no matter how small or statistically insignificant, it always reinforced the pattern seen by the responses in section 9.2.
Appendix C

Service Comparisons and Observations

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6 Conclusion
1 Introduction
This section compares and contrasts various aspects of the musical component of the Observed services. This will assist in understanding the relationship between the lived experience (habitus) of the groups and their doxa (Apollonian and Dionysian disposition).

1.1 Explanation Of Charts
In order to better understand the available data charts containing five bars are used.

As in the previous chapters Churches A and B are the Contemporary churches while C and D are the Conservative churches. Bars A and A2 relate to the same church with ‘A’ representing their morning service and ‘A2’ representing their evening service.

The reason both services are included at this time is because the Interview respondent from that church strongly indicated they want the Observed morning service to become more like the evening service. The morning service at that church had recently been formed by joining a traditional service with the family service. The style is contemporary but deliberately includes some elements of older music. Service A2 on the other hand is a deliberately very contemporary service and has clear Dionysian expressions throughout it. It will be noticed that in all salient matters the service ‘A’ always takes middle ground between the two overtly Contemporary Services A2 and B, and the two deliberately Conservative Services C and D.

In these first charts a shading has been added to Conservative Churches C and D to help the eye easily distinguish them as a distinct group.
2 Duration Of Parts Of The Service

2.1 Total Length Of Service

The total service length does not in itself provide any meaningful data for this study. It is evident that the three Contemporary services ran for similar durations of approximately 85-90 minutes whereas the two Conservative services ran for very different lengths of time with the shorter being only 65 minutes and the longer being 99 minutes.

2.2 Duration Of Sermon

The total duration of sermon length clearly shows that Church D gives the greatest time by far to their sermon compared with the other churches. These figures are more meaningful when considered as a percentage of service length in the chart below.

2.3 Percentage Of Service Given To Sermon

This chart places the sermon lengths into context with the overall service lengths. In it we see that a much greater percentage of the service is given to preaching from the Conservative churches that give less time to music (see charts below). This may seem obvious however the implications are important. It is clear that the Conservative churches in this study believe that God only
communicates to people through his Word, the Bible, and thus preaching is a vitally important part of this. The two Contemporary churches on the other hand both believe that God still communicates directly to people today with, but also separately to, the Bible and that musical worship is a time for this to happen. We again see that service A, the recently formed mixed service, sits between the Contemporary services and the Conservative services.

The symbolic value of the lengthy sermon is extremely important to the Conservative churches. It not only places them favourably within the habitus of the historical Baptist movement but is also their way of showing that they are connected directly to ‘the life force’ being direct communication from God through ‘his word’ the Bible, the ‘more sure word of prophecy’. (Interview Church C) The pre-Modern notion of adherence to a fixed writing, rather than indicating to them a ‘closed mindedness’ instead shows that they are ‘building their house on the rock’ and not on the shifting sands of ever-changing human thoughts and beliefs. This same notion carries through to the Conservative churches selection of songs whereby they are chosen largely because of their lyrical content and have already, to some degree, stood the test of time.

2.4 Total Length Of Musical Involvement

This chart differs substantially from the sermon charts and shows that the Contemporary churches universally dedicate a greater duration of time to music than the Conservative churches suggesting a greater emphasis on it. These figures are more meaningful when seen in context of the following chart considering percentage of service length given to music. Notice again that service A sits between the overtly Contemporary services A2 and B, and the deliberately Conservative services C and D.
noting again that the closest of the Contemporary services to the Conservative services was the morning service of Church A. This data indicates that a key distinguishing feature between the Contemporary and Conservative Baptist services is the amount of time given to music during the service. The more Contemporary the service, as in A2 and B, the greater overall duration as well as percentage of time given to music. Both Conservative churches gave the least percentage of time to music, followed by the ‘mixed’ service labelled as A.

3 The Songs
3.1 Length Of Songs
This greater duration is achieved by having more songs and having longer songs. The length of time spent on each song, especially when compared to the amount of fresh lyrical material in each song (see below) further highlights differences between the two church groups regarding Apollonian and Dionysian concepts. The following chart shows the song lengths:

<table>
<thead>
<tr>
<th>Church A</th>
<th>Church A2</th>
<th>Church B</th>
<th>Church C</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>4’10”</td>
<td>0’42”</td>
<td>6’48”</td>
<td>2’48”</td>
<td>2’56”</td>
</tr>
<tr>
<td>2’47”</td>
<td>3’04”</td>
<td>2’40”</td>
<td>3’00”</td>
<td>3’00”</td>
</tr>
<tr>
<td>4’48”</td>
<td>3’15”</td>
<td>5’16”</td>
<td>0’53”</td>
<td>2’46”</td>
</tr>
<tr>
<td>3’19”</td>
<td>7’00”</td>
<td>5’54”</td>
<td>1’30”</td>
<td>2’44”</td>
</tr>
<tr>
<td>2’50”</td>
<td>3’50”</td>
<td>12’07”</td>
<td>2’55”</td>
<td>3’31”</td>
</tr>
<tr>
<td>2’47”</td>
<td>5’12”</td>
<td>6’35”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4’38”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Average and Median song lengths are shown in the chart below.

<table>
<thead>
<tr>
<th></th>
<th>Church A</th>
<th>Church A2</th>
<th>Church B</th>
<th>Church C</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>3’27”</td>
<td>3’56”</td>
<td>6’33”</td>
<td>2’13”</td>
<td>2’59”</td>
</tr>
<tr>
<td>Median</td>
<td>3’05”</td>
<td>3’50”</td>
<td>6’20”</td>
<td>2’48”</td>
<td>2’56”</td>
</tr>
</tbody>
</table>

The average and median song lengths continue the pattern observed earlier in this section with the two Conservative churches showing the lowest duration in both cases, the two Contemporary churches showing the longest, and Church A sitting in the middle.

Church B had the longest Average and Median song lengths by a considerable margin. This was largely due to the extended nature of their songs and their expressed purpose of ‘letting God move’ during these times. As an example of this the interview respondent for Church B said: ‘today they had that song ‘All Honour’ [duration 12’07”] … and that is where I’d have an expectancy that something would happen, be it for someone’s healing, or they just feel the Holy Spirit move during that time and in those songs…’. This expectancy was matched by having two people call our ‘prophecies’ during the ‘free worship’ time in the middle of this song.

The leader from Church B also indicated the need for a long song time to bring the people to a place where they will worship. He noted the role of starting with the praise songs, ‘fast songs’, as part of this journey to ‘get people’s minds on the right path’, and then moving into ‘worship’ where there is an ‘expectancy that something would happen’ and time is given for God to move, ‘and at the end of that I would bring a song that was just to say ‘thankyou’, so for example ‘You Are So Beautiful’ would be the last song after something’s happened, or, we’ve hoped that something has happened’.

It is seen then that a purpose of the longer song time is to assist people to bypass the rational part of their mind and experience the ‘life force’, being God, at a more primal level. There is unquestionably a desire from within the leadership and the congregants of these churches to connect directly with the ultimate ‘life force’ and they see the lengthy music time as a vital part of achieving this. A long song time in this regard has a symbolic value firstly to the congregants that the gathered group is wanting, and making room for ‘something to happen’ and secondly as a sign to God that the people are expecting him to do something.
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3.1.1 Word Counts

Is a longer song time reflective of more textual content? The following chart shows a basic word count indicating the number of original and repeated words from each church.

<table>
<thead>
<tr>
<th></th>
<th>Church A</th>
<th>Church A2</th>
<th>Church B</th>
<th>Church C</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>1,084</td>
<td>1,238</td>
<td>1,387</td>
<td>694</td>
<td>1,208</td>
</tr>
<tr>
<td>Original</td>
<td>569</td>
<td>601</td>
<td>480</td>
<td>406</td>
<td>805</td>
</tr>
<tr>
<td>Repeated</td>
<td>515</td>
<td>637</td>
<td>907</td>
<td>288</td>
<td>403</td>
</tr>
</tbody>
</table>

The graph to the left provides a simple visual representation of the total words used during the song times (the bar on the left) compared to the amount of those words that were original. By comparing this data with the length of song times we note that the church with the substantially longest song-time, Church B, had the second lowest amount of original words. This is in stark contrast to Church D which had the second shortest song-time yet the highest number of original words. This reinforces the difference between these churches’ approach to music. Church B has constantly had the most overt focus on Dionysian expressions for any of the participating churches, whereas Church D has constantly focussed on doctrine and Apollonian conservatism to the exclusion of all else. These patterns are confirmed by this data.

3.1.2 Percentage Of Lyrics Repeated

This graph shows the percentage of words used during the song-times that were repetitions of previous words. Based on the evidence of the last few pages it is no surprise that Church B has the highest percentage at 65% followed by both the services from Church A. Again we see the Conservative Churches, C & D, having the lowest rate of repetition.
3.1.3 Words Per Minute

As a continuation of the above analysis this chart shows the amount of words, the length of song-times in minutes and the words per minute (WPM) count. The ‘minutes’ and ‘WPM’ figures have been rounded to the nearest whole number.

<table>
<thead>
<tr>
<th></th>
<th>Church A</th>
<th>Church A2</th>
<th>Church B</th>
<th>Church C</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Words</td>
<td>1,084</td>
<td>1,238</td>
<td>1,387</td>
<td>694</td>
<td>1,208</td>
</tr>
<tr>
<td>Minutes</td>
<td>23</td>
<td>31</td>
<td>42</td>
<td>14</td>
<td>20</td>
</tr>
<tr>
<td>WPM</td>
<td>47</td>
<td>40</td>
<td>33</td>
<td>50</td>
<td>60</td>
</tr>
</tbody>
</table>

The above chart reinforces the idea put forward by the Conservative churches, C & D, that they place a greater emphasis on words and the Bible than they do on feelings. The most Contemporary of the churches, A2 & B, have the lowest per minute word count by some distance while the Conservative churches, C & D, have the highest. We see again that the middle ground service, Church A, fits between the two other groups.

The graph on the left presents the information from the above chart in a visual form. It is immediately obvious that the longer the song-time (the bar on the left of each pair) the fewer words per minute (the bar on the right of each pair). The amount of words per minute is inversely proportional to the length of the song-time. Having observed the services it seems this is as a result of allowing more time for musical introductions and interludes as well as having times of ‘free worship’ and allowing ‘the spirit to move’. As an example Church B had as part of their music a time where two people called out and gave prophesies during a song. This church also had a lengthy period of unstructured ‘free worship’. Churches A & A2 allowed some time for this, however not as much. This fits with the Dionysian tendency of wanting an immediate experience, and having an expectancy that God will speak to them during the song-time. The Conservative churches have no such expectancy and made it clear that they believe God only speaks today through his word, the Bible. It was clear from the Interview phase that their focus is on the doctrinal integrity of the lyrics rather than any experience or emotional response that may be achieved.
3.2 Age Of Songs

The age of the songs used by the various churches gives an insight into not only the musical, but also the cultural approaches of the churches. Churches A and B are intentionally Contemporary in their approach and we noted in the previous section that they dedicate more overall time, and a greater percentage of their service to music than the Conservative churches do. The Interview phase highlighted their view that music is an important outreach tool and should be used to appeal to the culture around them and draw people in. To this end the music needs to be able to appeal to the prevailing culture. These factors lead us to reasonably anticipate they will use quite recent contemporary music. The respondent from Church B, their music leader, made an interesting comment regarding this. Firstly explaining why they use modern songs he said: ‘we try to keep our list fairly fresh because songs just after six months lose their meaning…’. Shortly after this he refers to a song that was used during the Observed service, ‘Heart Of Worship’, as: ‘a really old song’. This song was only written in 1990. The notion of a 20 year old song being ‘really old’ is a very modern phenomenon in Christian circles. The Interview respondent from Church A, also their music leader, when explaining what Contemporary meant to them responded: ‘songs from the last probably 10 years’. Explaining then what a traditional song is, he said they range from the old hymns ‘up until about 20 years ago’.

Churches C and D on the other hand are deliberately Conservative in their approach and give more focus to preaching than they do to singing. As part of their conservatism they prefer singing hymns that have stood the test of time, which means they were written long enough ago to have been able to last through time. During the Interview phase of the Case Study both of these churches clearly embraced the term and concept of Conservative and indicated that the term was a validation of their approach to Christianity. During the Interview phase the respondents from both churches expressed that they believe their music should be distinctly different from the culture around them. A key reason for this was the ‘fleshy’ appeal of ‘worldly’ music, that aimed to elicit a physical response and appeal to the body. They do not feel any need to adopt contemporary cultural practices.
3.2.1 Song Age Charts

The following chart provides ages for songs used in the various services. Some of the dates are shaded and joined by a bracket. This represents, in the case of Church A, that an old hymn has been modernised with an updated style and a new section. The two dates represent when the first part was written and when the addition was made. In the case of Church C it indicates that parts of the songs, either verses and choruses, or else lyrics and melody, were written at different times. In the first instance the verses and the chorus were written at different times by different people. In the other three instances it is because the words were written, and some time later music was added to them.

<table>
<thead>
<tr>
<th>Church A</th>
<th>Church A2</th>
<th>Church B</th>
<th>Church C</th>
<th>Church D</th>
</tr>
</thead>
<tbody>
<tr>
<td>1739</td>
<td>1998</td>
<td>2003</td>
<td>(1707)</td>
<td>1886</td>
</tr>
<tr>
<td>2007</td>
<td>2006</td>
<td>2004</td>
<td>1885</td>
<td>1891</td>
</tr>
<tr>
<td>2008</td>
<td>2008</td>
<td>2004</td>
<td>(1858)</td>
<td>1875</td>
</tr>
<tr>
<td>1997</td>
<td>1999</td>
<td>2003</td>
<td>1901</td>
<td>1884</td>
</tr>
<tr>
<td>1990</td>
<td>1995</td>
<td>1990</td>
<td>1873</td>
<td>1931</td>
</tr>
<tr>
<td>2000</td>
<td>2005</td>
<td>1997</td>
<td>(1917)</td>
<td></td>
</tr>
<tr>
<td>2001</td>
<td>2006</td>
<td></td>
<td>(1930)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(1827)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(1861)</td>
</tr>
</tbody>
</table>

Of the three Contemporary services Church A is the only one to use either lyrics or melody predating 1990. During the Interview phase the respondent from that church said they add a hymn each service for the older members of the congregation. The hymn was included as a ‘token’ to the older members of the congregation and was played in a very contemporary style with the added ‘modern’ section.

Twelve of the songs used by the Contemporary churches were written in the previous ten years with seven of the remaining eight written in the ten years previously to that. This compares with the most recent song from the Conservative churches being written in 1931, 79 years previously. Therefore the average and median ages of the components of the songs used by the various churches are:
This table highlights again the enormous differences in song-age as used by the Contemporary and the Conservative churches. Of the three Contemporary services only one of the average or median dates is before 2000 and in that case it is due to one song, the 1739 hymn ‘O For A Thousand Tongues To Sing’, which had been modernised, added to and played in a very contemporary style. For the two services at Conservative churches all of the median and average dates preceded 1900.

The chart to the left represents the data in a different form. The table starts at the date 1840 at the low end and continues to 2010 at the top end. The black bar to the left of each pair represents the average song-age for each church while the grey bar represents the median song-age for each church.
3.2 Source Of Songs

Both of the Conservative churches used the hymnbook *Great Hymns Of The Faith*. This hymnbook was compiled in 1968 and has gone through several printings. The use of a hymnbook establishes a canon of songs that are considered suitable for use. Due to the huge effort required to compile a hymnbook and the expensive nature of purchasing sets of books it is likely a church will not change hymnbooks frequently. The use of hymnbooks also makes it a lot more difficult to add new songs. In order to accommodate hymns not in that particular hymnbook Church D had attached a Supplement of 26 songs at the back of their hymnbook. The last song used in the Observed service was from the Supplement. There is no evidence that Church C had any Supplement or any means of sharing new songs, however they might have.

Both the Contemporary churches made use of projected song words rather than hymnbooks. Due to the electronic nature of the word presentation it is easy for these churches to add new songs, or to modify old hymns allowing them to quickly draw on a diverse and ‘new’ range of musical sources for songs. Furthermore not needing to hold a hymn book also frees the hands of the participants to be clapped or raised.

Despite this apparent freedom of choice it is interesting to see that the most influential single source for songs is the Hillsong Church in Sydney, Australia. The Hillsong Church is in fact the most influential church for producing contemporary worship music in the whole world. It is worth noting that of the 19 songs used in the Observed Contemporary services, 9 of them were Hillsong songs. This is 47.3% which is the almost identical figure achieved by analysing the CCLI (Christian Copyright License International) data for 2005, covering all reported uses of songs in over 180,000 Western churches. Bourdieu’s explanation of specific Capital, whereby people are ‘other things being equal, proportionately more responsive to the seduction of the powers that be, the less well endowed they are with specific capital’, (Bourdieu 1993a, p. 41) may be relevant in this regard as Pastors or churches that have not met with success will likely want to emulate a successful model. By aligning themselves with a successful model, in this case the highly influential, prominent and affluent Hillsong, it is possible they hope to elevate the perception of themselves through association and elevate their capital within their cultural context. This act of emulation serves to reinforce the elevated position of the emulated, reinforcing their high capital position and ensuring their dominant role in cultural production.
4 The Song Times

4.1 Conceptual and Social Behaviour

Another crucial area of distinction between the Contemporary and Conservative churches was the use of encouragement from the worship leader. An outline of the encouragement given during the various services is given below.

The leader from Church A gave an exhortation at the start of the second music bracket known as the ‘worship’ bracket saying: ‘Ah, it’s time for worship… my favourite time of the day. I just want to encourage you all that if there’s a bit of a musical interlude, this is your time, this is your time to engage with God. You’re singing to the King of Heaven, and if you feel that you want to cry out to him your own words, feel free, you’re in a safe place. This is the place to do it and it just encourages the other believers to worship more deeply and more fully. So would you stand with me, we’re going to sing ‘Jesus You Gave It All’.’ Her exhortation for the final song after the sermon was simply: ‘Would you please stand one more time as we sing ‘Ancient Words’. These words that we need to speak, that are in our Bible, they’re the truth and they are powerful. Holy words…’ This combination of encouragements straddles the contemporary and conservative positions as has been consistently seen for this service. The first encouragement is for freedom of expression whereas the second encourages people to focus on the words of the Bible.

Church B had the longest song-time and the most amount and variety of exhortations from the ‘worship’ leader. Early in the service it is evident that the congregation is not responding to the music. After singing through the first song once, and while still strumming his guitar, the leader exhorts: ‘Now church we look very tired this morning. I’ve had a very big weekend too, but um, I don’t know about you guys but I know our God is faithful, and this is a song about how we’re always gonna praise him because of how faithful he is. So I’d just like to invite you one more time to really, shout out some praise to our God. Let’s try that again.’ This exhortation seemed to meet with limited response.

As the song time progressed the leader frequently exhorted between lines of songs: ‘C’mon church we sing it out’; and ‘we’re singing that again’ and similar lines. Late in the service the worship bracket moved to a time of ‘free worship’ where several people called out and gave prophecies. Just before this time the leader exhorted: ‘C’mon church, why don’t you cry out to him. Sing out his praise. Sing out his praise. Sing out his praise. Because he is worthy. We wait on you Lord. We wait on you Lord. Jesus.’
The Pastor of this church also gave an exhortation to worship God. In this case the sermon was given halfway through the service rather than at the end as usual. In closing his sermon, and moving into a lengthy song-time, the pastor exhorted: ‘Let’s lift our voice, let’s open our hearts, let’s lift our hands, kneel, lay on the floor, however you want to worship him this morning (pause) but I think he’s worthy to be worshipped… Let’s stand together. And can I invite you this morning to forget about those that are next to you, close your eyes, if you don’t want to sit, if you want to; but let’s just open our hearts up to him and let’s give him the praise and the glory that’s due unto his name.’ All of the exhortations from this church related to Dionysian ideals.

Church C had a very different type of exhortation than the two Contemporary churches above. The leader simply directed people to which hymn they should turn and then, when appropriate, asked them to stand. At no stage were people encouraged to ‘enter in’ or to participate in any physical expressions of worship beyond singing, standing and thinking about the words.

Church D is virtually identical to Church C in its approach to exhortations from the leader. In this case the leader again directed people which hymn to turn to and asked them to stand. As with Church C there is no encouragement to ‘enter in’ or to participate in any physical expressions of worship beyond singing, standing and thinking about the words. After the sermon, in introducing the final song ‘Back To Bethel’, the leader does give an introduction saying: ‘…now Bethel was the place where Jacob met with God, where God revealed himself to Jacob, and then Jacob went on and spent time away from the Lord and didn’t acknowledge him, but the Lord called him back to Bethel. The place where we meet with the Lord is in His word, and he’s revealed to us the Living Word Jesus Christ, as we see in this hymn. So as we sing this this morning, Back To Bethel, and we close, think about the words of this hymn and what Pastor has preached and how we need to come back to the Lord…’. It is important in the context of this study to see his claim that ‘the place where we meet with the Lord is in His word…’. This is in stark contrast to the Contemporary churches which, although affirming that God speaks today through his word, also believe they meet with and experience God through musical worship. The only exhortation from the leader of Church D is to ‘think about the words’, rather than to feel or experience anything. This again is in dramatic contrast to the two Contemporary churches in which people were encouraged to ‘engage with God’, ‘cry out’, ‘lift hands’, ‘kneel’, ‘lay on the floor’, etc.
4.2 Physical Expressions During Songs

The physical expressions of worship varied enormously between the Contemporary and Conservative churches. The observations of the services were very instructive as the exhortations of the leaders from the Contemporary churches did not seem to be matched by responses from the congregation. In the case of Church B the congregation was variously encouraged to: shout out praise, cry out to him, sing out his praise, lift up their voices, open their hearts, lift their hands, kneel, lay on the floor, do whatever they want to to worship him, stand together, forget about those next to them, close their eyes, sit if they want to, give God the praise and glory due his name; yet despite all this there was virtually no external expression of worship from the congregation apart from a few people raising hands, a couple kneeling and a number of people gently swaying from side to side. People in the congregation seemed willing to speak out in either testimony or prophecy during the service, however they seemed very reluctant, despite the large amount of exhortations, to make any physical actions. It cannot be known whether this is normal, however the lack of involvement seemed to be quickly accepted by the leadership and those in attendance, making it seem that what was observed was normal.

In the case of Church A a number of people were observed, particularly towards the front of the congregation, raising their hands. Apart from that there seemed to be little physical engagement by the congregation with the music. This is despite the fact that the Interview respondent for that church made it clear that they desire greater external expressions of ‘praise’ and ‘worship’ during song-times. At the start of the worship bracket the song leader made it clear that there would be a musical interlude during one of the songs and exhorted people to ‘cry out in their own words during this time’. Despite the forewarning and the encouragement it seems very few people did, or even attempted this. As with Church B there was a general sense of physical self-consciousness on the part of the congregation, and a gulf between the exhortations to worship and the outworking of that in the congregation. The leader and the backup singers on the stage did variously clap and raise their hands at the appropriate places, however without appearing to have much conviction or energy.

Both Conservative Churches C & D limited their physical expressions during the service to standing and singing. There were no examples of hand-raising and no evidence of eyes being closed or even people swaying. There were also no exhortations to do so, and therefore the exhortations and the observation were much more in accord than with the Contemporary churches.
4.3 Free Worship Times

Both Contemporary churches had, or attempted to have, a time referred to as ‘free worship’ during which each person is free to use their own words in their own personalised manner to worship God. The exhortation given by the pastor of Church B to ‘forget about the people next to you’ is important in these times as people are generally doing their own thing without reference to the people around them. The song leader from Church A, exhorting the congregation to a time of free worship, clarified this matter further when she encouraged: ‘if there’s a bit of a musical interlude, this is your time, this is your time to engage with God. You’re singing to the King of Heaven, and if you feel that you want to cry out to him your own words, feel free, you’re in a safe place. This is the place to do it…’. The personalised nature of free worship with the notion of this being ‘your time to engage with God’, and ‘cry out to him your own words’ reflects Dionysian ideals. The free worship time during the observed service for Church A was very short and did not seem to engage the congregation.

The free worship time during the observed service for Church B ran for several minutes and resulted in two people giving ‘prophecies’. The music leader from Church B stated in the Interview after the service that all the song-leaders from that church have received training on how to do free worship. Speaking of the regular weekly meetings for musicians he said that: ‘We did a term on different methods of free worship, or singing in the spirit…’. Throughout the Interview the leader from Church B repeatedly stated the importance of the leader being led by the spirit while they are leading. He also singled out the song from the service ‘All Honour’ as a great song for leading in to a time of free worship. Mentioning in passing the role the chordal structure of the music played in free worship, he states of the song ‘All Honour’: ‘the chords in it are obviously set in a certain way, the lyrics are very powerful…’. When asked how a leader would know God was leading in a certain direction he mentioned observing what was happening during the service, but when pressed he agreed that ultimately it was based on a feeling the leader had.

The Conservative churches are strongly opposed to feelings being used as any guide in their worship. They both repeatedly reject feelings in favour of the ‘more sure word of prophecy’, the Bible. To this end the Conservative Churches C & D have no place in their services for what the Contemporary churches call being Spirit-led, or free worship. The main Interview respondent from Church D had previous involvement with Charismatic-styled churches but now rejects those practices as being either emotional or delusional.
5 Musical Notation

5.1 Introduction

The Case Study Questionnaire asked whether the various musicians thought they could read chord charts and musical notation. The responses were highly statistically significant and showed that 100% of musician respondents from Contemporary churches said they could read chord charts while only 40% from the Conservative churches said they could read them. The responses were almost reversed when the question was asked whether respondents thought they could read musical notation well enough to play new songs from it. In this case only 46% of Contemporary respondents said they could while 90% of Conservative respondents said they could.

The parallels between Apollonian concepts with the discipline required to learn musical notation, and the comparative ease of learning and playing from chord charts with Dionysian concepts, has already been stated, however they are very important for this study and will be given more attention here.

5.1 Traditional Music Notation

Both of the Conservative churches, C & D, used the hymn book *Great Hymns Of The Faith*. Most of the hymns in this book are notated in four parts, (although sometime more) meaning there are four distinct parts, or musical lines, that can be followed by voices or instruments. They are most often laid out in the standard SATB format however sometimes also in piano style as the situation requires. The music also uses many standard musical symbols.

One benefit of consistently using the same standard hymnbook is that all age groups within the church are likely to become very familiar with many of the songs. One added benefit for the musicians is that it is likely that by the time they are skilled enough to play their instrument in a service they are at least familiar with all the songs they are going to play. This will likely not help them in regards to reading the notes (pitch), however it may help them in regards to playing difficult rhythmic passages as they would be playing the rhythms from memory.

A first example of songs used during the service is ‘Stand Up For Jesus’, on the next page. This song was used by Church C as their second song and is written in piano style. Following that is the hymn ‘I Will Sing The Wondrous Story’ which was used by Church D as their first song. It is voiced for SATB vocal style, although notated in a hybrid between that and piano style, and has a fifth part acting as a pedal point when in use.
5.2.1 Example 1 - Stand Up For Jesus

In order for this music to not only make sense, but for it to be played with sufficient fluency to make it suitable for church use would require a fair degree of skill on the part of the musicians. This would include the need to understand key signatures, the ability to read accidentals even when, as in the first full bar, the ‘c sharp’ and the ‘d flat’ are actually the same note. They would also need to be able to identify harmonic structures and chord changes based on the written notation and, if they are a pianist or organist, they would need to read both treble and bass clefs simultaneously. As extra challenges the first beat of full bar 2 has three different note-length values on it while the second line, in the bass, uses a shorthand notation for octave and in the third system, first bar beat one, the music is notated to have six notes played at the one time.

It is evident then that this style of musical notation requires trained and skilled musicians in order to be satisfactorily rendered. These skills are usually acquired over many years of lessons and practice.
This hymn is from the same hymnbook as the previous example and shares a similar notation style. The verse part of this hymn, the first two systems, is written in four parts whereas the chorus, the third system, is written in five parts.

Adding to the complexities of the previous song a musician playing this would need to be very comfortable with dotted rhythms as they feature strongly, as well as be familiar with ties. The first line of the chorus also poses two challenges to the novice musician. The first is a poorly marked triplet at the start of the chorus ‘yes I’ll sing’, and the second is the combination of an outlying bass note and a form of countermelody in the left hand of the next two bars. The harmonic structure of the song is simple and easy for a trained musician to immediately identify, however due to the lack of chord symbols this will be much harder for an untrained or hobby musician.

It is again evident that this style of musical notation requires trained and skilled musicians in order to be satisfactorily played. The time, attention to detail and discipline usually required to learn these skills are clearly Apollonian in nature.
5.3 Chord Charts

The two Contemporary churches in the Case Study made exclusive use of chord charts, most prominent of which is the lead sheet. A lead sheet, as seen below, provides the musical notation for the vocal line with chord symbols above it and the words beneath.

Although this notation appears complex with an intricate rhythm is must be realised that most songs like this are played in a band setting where a ‘groove’ or feel for the song is found. Further to this most of these songs were initially popularised by recordings, meaning that the musicians are likely to be familiar with the song even if they have never played it before. Thirdly and very importantly a musician, for instance a guitarist, does not need to be able to follow the notated rhythm or pitches, or even know the key signature, but they only need to strum along with the chord symbols in time with the groove. A quick count reveals there are only 4 different chord symbols in the example below, meaning that by knowing only 4 chords a guitarist, or keyboardist can play this song confidently and immediately fit in with a band. This example is from Church A, Song #2.

5.3.1 Example 3 - The Wonder Of Your Love

\[ j = 82 \]

\[
\begin{align*}
E/G\# & \quad A \quad B \\
\text{(1. You inhab it the prais es of Your peo ple)} & \quad \text{(2. To geth er we will lift the Name of Jesus)} \\
\text{(3. To geth er we will sing of Your great love)} & \quad \text{(4. To geth er we will sing of Your great love)} \\
\text{(5. In the join with the an gels to praise You)} & \quad \text{(5. In the join with the an gels to praise You)} \\
\text{(6. May our King dom of God we find our home)} & \quad \text{(6. May our King dom of God we find our home)} \\
\text{(7. wonder of Your love will break the chains that bind us)} & \quad \text{(7. wonder of Your love will break the chains that bind us)}
\end{align*}
\]
This second example is from Church B, Song #3. Notice that there are only three different chord symbols used on the entire page. Notice also how easy it is to transpose a song written in this form. The chorus part of this song uses the high note ‘E’ which is quite high for congregational singing. This church decided to transpose the song from the key of C to the lower key of A. All that had to be done to achieve that was to write the new chord symbols, of which there were only three anyway.

It is important to realise that the musical notation does not need transposing along with the chords as it is largely not read and is rather there to show the musicians where the chords fit in. This also explains how an apparently easier notation system can use such complex looking rhythms with large amounts of ties and syncopations. The answer is that nobody is reading the rhythm as notated; they are instead playing the song effectively from memory, with the chord symbols as a guide for their memory.

Lead sheets, and chord charts act as ‘aids to memory’ and are not anywhere near as detailed a notation system as that seen in the first two examples from the hymn book. It is this simplicity that makes them so effective for use with contemporary styles of worship music.
5.3.3 Example 5 - Ancient Words

The following song was used by Church A as their final song. This is a different approach to chord charts. It is an even more simplified form of the lead sheet and has done away completely with the musical notation. It is particularly evident that this style of music presentation is definitely only an aid to memory as it reveals nothing about the melody or the rhythm of the song.

The total number of chords symbols, including inversions, is only nine. This, if necessary, could be simplified to five as several of them are simply inversions of the same chord. In this case the publisher added the chord tablature beneath the song to assist even the least trained guitarists to be able to play it.

**Ancient Words**

*LYNN DESHAZO*

**INTRO**
C#m B/D# E A E/B B E A/E E

**VERSE 1**
E B E A B
Holy words long preserved for our walk in this world
C#m B/D# E
They resound with God's own heart
E/G# F#m/A E/B B E
O, let the ancient words impart
E B E
Words of life words of hope
A B
Give us strength help us cope
C#m B/D# E
In this world where we roam
E/G# F#m/A E/B B E
Ancient words will guide us home

**CHORUS**
E E/G# B
Ancient words ever true
F#m/A E/G# A
Changing me changing you
B C#m B/D# E
We have come with open hearts
F#m/A E/B B E
Oh let the ancient words impart

**INTERLUDE**
E B/D# E E/G# A E/B B E A/E E

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As a final example of musical notation styles we will explore this example from Church B, Song #5. This is taken from the Resource Chorus books, which were one of the first widely popular chorus collections from the 1980s.

Notice in this example the combined use of music properly and professionally arranged for piano with chord symbols added above. This example has 7 chords, or variations of chords, being used. This style of notation is suited for both trained and untrained musicians. It is quickly noted however that the bass notes simply follow that which is indicated from the chord symbols, making the entire bass clef effectively redundant.

Once the bass clef is removed it is then obvious that the extra notes in the treble clef basically just fill out the notes of the chord symbol, making them redundant also. It is easy to see why if people know a song, and they can read chords, they would move away from complex full notation to chord chart-styled (lead sheet) notation for their contemporary worship music.
6 Conclusion

The findings of this section, examining the music times during the Observed services, intersect with the findings of the Case Study Questionnaire Analysis to reinforce them. The Dionysian tendencies of the two Contemporary churches and the Apollonian tendencies of the two Conservative churches are repeatedly seen with a key example of this being the much greater length of time as well as the greater percentage of time given to music in the Contemporary churches.

There was an inverse relationship between length of song-time and length of sermon. The churches that had the longer song-time, the Contemporary, also expected much more to happen during them, including healings and prophecy. This expectation and desire was expressed in the various exhortations given during the various song-times.

The Contemporary churches also viewed music as a very important tool for reaching the community around them. To this end they specifically aimed to copy the music from the world around them in their services. This resulted in them having a much more recent median and average song age than the Conservative churches by around 100 years.

The Contemporary churches sang more songs, and generally spent longer on each song, than the Conservative churches. Their songs also tended to be quite a bit more repetitious and have a lower overall word density.

Contemporary churches encouraged physical expression during worship including hand clapping, hand raising, sitting, standing, lying on the floor, swaying etc. whereas the Conservative churches never gave any encouragement to any physical activity beyond standing.

The Contemporary churches both encouraged free worship times whereas the Conservative churches did not.

Finally we saw that the music notation favoured by Contemporary churches is very simple in nature and easy to learn and play from, whereas both Conservative churches used traditional music notation which is much more complex and requires a great deal more learning and skill to play from fluently. These findings support the findings of the rest of the Case Study.
Appendix D

Case Study Respondent Comments

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6 Concluding Comments
1 Introduction

As the questionnaire format consisted of closed questions it was decided to add a final ‘open ended’ question. This allowed respondents to express other matters they thought were important, or any comments relating to the survey. As the final question therefore the respondents were asked: ‘Do you have any other comments or thoughts you would like to share either regarding this survey or anything else related to the use of music in Church?’

Of the 68 respondents to the survey 22 chose to make further comments. These comments have been transcribed below in full and grouped by church. At the conclusion of each church section is a summary section to explore any patterns or other relationship that are relevant from the comments from that church.

The comments have been transcribed verbatim with some possible corrections or additions added in square parenthesis.

2 Church A

2.1 The Respondents

2.1.1 Respondent 3  Male aged 26 - 35

Interested also in use of music (generally) – over time it has been influenced & influencing culture. How much has the “worshipful” music influenced culture & how much has culture influenced “worship”?

2.1.2 Respondent 10  Female aged 56 - 70

Found it difficult to work out what you meant by the 1-7 markings. I didn’t know which one I was marking so I ticked the appropriate one.

I Believe there needs to be order in a church service, the Apostle Paul tells us that but there also needs to be a time to let the Spirit of God move, whether that is a time of quiet contemplation or through music.

‘Tongues’ is a gift given today but it is not the ‘be all and end all’ it is a minor gift. It should not be forced on a congregation but people should be free to use tongues in worship time if they feel compelled to praise God that way.
2.1.3 Respondent 13  Female aged 46 - 55

Whilst there is much that I like musically and theologically (generally, but certainly not always!) about the contemporary Christian music, eg Hillsong!, I feel that if we use it exclusively we lost something in our worship. I particularly refer to the loss of the flow / movement in worship:-

Call to worship, confession
Hear God’s word
Response to the word
Dismissal to be the ‘scattered Church’, on mission out in ‘the world’.

Some? Much? of the contemporary music in ‘praise and worship’ or [is] ‘I’ focused to the neglect of the other aspects of worship.

As a broad very general statement I feel too much of the contemporary Christian music is ‘light on’ theologically and not especially Trinitarian.

2.1.4 Respondent 14  Male aged 71+

Music is not and [an] end in itself. It should be used to inspire, calm the Spirit, engender [love?] – provoke our thinking & therefore the words of hymns, choruses & spiritual songs should be theologically sound, conveying thoughts of praise & awe. Not repetitious and [as a positive] having tunes which are readily learned & recalled – both words and music as such repeatedly return to our minds & memories – edifying – uplifting & inspiring us in our day to day lives. The mind should not be shut out of our worship experiences & feelings are often notoriously misleading. Balance should be an integral part of the composition of our worship – one with the other – not one without the other.

2.1.5 Respondent 19  Male aged 56 - 70

Last item on No. 2: I would like to have circled theology and experience. To me they are both highly desirable elements of musical worship. Similarly for mind/heart – both should be engaged.
2.1.6 Respondent 22  Male aged 46 - 55

I would be keen to see a ‘Spirit Lead’ church regarding service times allowing for program and order.

I believe [our church] allows spontaneity within the framework of ‘order of services’.

Some of the best worship I have seen was one man with a guitar begin leading 500+ people.

We are yet to experience the power of God amongst us in full force which would invoke repentance, faith & openness to spontaneous praise.

We need to learn to leave our baggage in the foyer before we enter his courts with praise.

Thank you for conducting this survey.

2.2 Summary Of Responses

The responses from this church are very diverse and broadly tend to support Contemporary expressions of worship, however virtually always couching the support with a cautious proviso of restraint. It is interesting that very few younger respondents from this church added comments with only one of them being below the age of 45. All the other respondents are over the age of 46, and one over 71. The first respondent makes a general comment about wondering if worship music has influenced the broader culture more than the culture has influenced worship music. All the other respondents gave some sort of note of caution to Contemporary worship practices.

3 Church B

3.1 The Respondents

3.1.1 Respondent 26  Female aged 46 - 55

I would like a better mix of old & new. Our church is mainly modern contemporary, singing the latest Hillsong etc. plus modern artists, which is all well and good, but I miss some of the Hymns & Choruses, as when done with the full instruments, or accompanied by a solo guitar or keyboard, are beautiful. There is wonderful scripture in the older style worship songs and I have learned a huge amount of scripture through these songs – unlike the contemporary songs that we sing. I would love a blend of, say, 60 – 40 (new & old). The younger members of the
church don’t often know the older songs and they risk being lost to posterity if not handed down. I’m [I] don’t enjoy the boring version of Hymns, sung along to an old piano, or church organ and sung like a dirge, but they can be done beautifully e.g. Amy Grant, and be presented with a modern and contemporary approach which can appeal to the masses.

There, I’ve said my piece. Sorry you asked?

3.1.2 Respondent 33 Male aged 56 - 70
If this research is about worship why is there no questions on
(a) Prayer
(b) Preaching
(c) Communion
(d) Fellowship
(e) Songs ie. Hymns, Choruses

3.2 Summary Of Responses
Only two respondents from this church made comments. The first expressed a desire for older songs to be used in worship. She makes the claim that the older songs use more scripture compared to the contemporary songs that they sing. Due to her age, and the fact she mentioned Amy Grant, who was a prominent Christian pop artist in the 1980’s, it is likely she is referring back to the Scripture In Song, and the Resource Chorus books which formed the basis of Australian Contemporary worship music before Hillsong.

The second respondent asked why certain questions were not asked. The answer relates firstly to the specific focus of this study, exploring reasons behind the broader stylistic tendencies in the worship service, and therefore the questions related to addressing that matter. Secondly most other matters she mentioned, like prayer, preaching, fellowship and songs, were able to be covered through observations of the services and also in the interview phase of the Case Study. Discussions regarding Communion were avoided during this study as firstly the various common positions regarding open and closed communion and membership are well known but particularly because it is tangential to this study.
4 Church C

4.1 The Respondents

4.1.1 Respondent 35  Female aged 18 - 25

I am neither Armenian or Calvinist. I am a Bible-believing Christian. I believe that the Bible teaches both the doctrines of election and free will, and that is the paradox that we must accept. The Bible says it, so I believe it, and that settles it for me. Who are we to argue with what God has decreed?

Psalm 65:4
Romans 9:15, 18-19
Romans 8:28-30
1 Timothy 2:5-6
John 3:16
Philippians 7:6

4.1.2 Respondent 36  Male aged 56 - 70

It is very hard to give specific answers to some questions as some of the terms used are quite broad and may be seen from a different perspective if the meaning is more precise from your point of view. Hence my answers are given as I would perceive the terminology used.

However this survey would give a good indication of what music is favoured by various personalities & beliefs. Looking forward to seeing the outcomes.

Thanks for the opportunity.

4.1.3 Respondent 37  Female aged 56 - 70

The question asked concerning speaking in tongues, I may not rule out for an individual in private, but definitely not for a whole group of people with no interpreter.

4.1.4 Respondent 46  Female aged 46 - 55

[Beside question 37, regarding spontaneity and planning the respondent quotes from the Bible and says] “a man plans but God directs his steps.”

[Beside question 38, regarding mind and heart the respondent quotes from the Bible saying] “the heart is above all deceitful,” and desperately wicked.

4.1.5 Respondent 47  Male aged 46 - 55
God is Spirit, and those who worship Him must worship Him in Spirit and in truth. Worship involves the mind and the heart. Both are important. Heart is not the same as feelings. John 4:24.

4.1.6 Respondent 48  Male aged 36 - 45
Music is not natural [neutral]. Any unsaved Rock bands knows this. Christians try & deny this to justify their own desire for the flesh. – God doesn’t accept [just] any worship. He showed this at the beginning with Cain & Abel. Worship of God must be his way. God’s word makes it clear it is to be Holy not worldly, in Spirit not the flesh.

4.1.7 Respondent 50  Female aged 18 - 25
I found the questions regarding election and free will (Calvinism vs. Arminianism) quite interesting, in that I am neither. I only go by what the Word of God says; hence, if the Word says that God elects, that is the Truth…for God is truth. And the Bible also shows that we have the free will to respond to Christ’s call unto repentance and salvation. This is also true, then. It’s a beautiful paradox.

(But if I had to be “categorized”, I’d probably be labeled as “Calvinist.”) [Smiley face.]

I place more emphasis on the working of God in the heart of man, unto salvation, hence a man is saved. The wording of the following statement was interesting: “If God wants someone to be saved they cannot reject it.” It came across to me that, God’s wanting of a man to be saved is in a way that the man can’t resist or help or decide for himself, and so gets saved… When God calls a man unto salvation, the longing and hunger draws the man to desire God. And it becomes the man’s will to repent and be saved.

“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake” (Ps. 115:1).
4.1.8  Respondent 51  Female aged 18 - 25

Cool survey! Glad to know there’s something going on today about this whole church-and-
music thing.

Non-Christian musicians know better than most Christian musicians that music is not amoral.

4.1.9  Respondent 55  Female aged 26 - 35

I believe the sovereignty of God & free will of man are like parallel lines which will not meet
until eternity. – So some of my answers look contradictory.

4.1.10  Respondent 56  Male aged 71+

[This respondent had messy writing making it hard to work out what they had written.]

Definition in relation to Calvinism & Arminianism is tricky – Even though the answers given
may seem to contradict each other there is also a view in the balance that is careful to use
Biblical definitions.

4.2  Summary Of Responses

The comments given by respondents from this church show a different focus from the two
Contemporary churches previously. The first point of difference is the more weighty nature of
the comments relating often to important theological matters and the second is the frequent use
of scripture as a reference point. Only one of the Respondents from Contemporary churches,
Respondent 10, made a scriptural connection, and in that case it was a general one, whereas 6 of
the 10 respondents from Church C gave direct or general scripture references. This seems to
reinforce the constant claim from this church that they are Bible-focussed.

The three main themes in the comments were firstly the ‘paradox’ of both free will and God’s
sovereignty; secondly the Bible being the truth; and the inherent morality of music.
5 Church D

5.1 The Respondents

5.1.1 Respondent 61  Female aged 36 - 45

My feelings; emotions & condition of my heart can change on a daily basis. God is unchanging - James 1:17b. All areas of my worship (acknowledging His worth) need to be in line with His character, not mine. 1 Cor 14:40, 33a.

I need the Holy Spirit’s enabling to bring my heart & mind in line with His will to truly worship Him. Mark 7:6, Mark 12:30.

Salvation is a free gift offered to EVERYONE. 2 Peter 3:9. The word of God (Heb 4:12, Rom 10:17) and the Holy Spirit (Jn 16:8) have an important role. Everyone has own free will to accept or reject.

KJV references = don’t know if wording of other versions will line up with my choice of words in my comments. :)

5.1.2 Respondent 62  Female aged 26 - 35

The questions in this survey do not fully determine a person’s reasons behind why they choose a particular style of music/worship. These questions seem to be looking at a stereotype of people from different churches, but not getting to the heart of the doctrine. I do not think you will be answering the research question from the questions.

5.1.3 Respondent 66  Female aged 36 - 45

I believe that the issue of worship style or music in today’s churches is not a question of personal preference, but of obedience to God and His word.

The primary purpose of music according to scripture is to worship and glorify God. When we consider this we must ask:

A) Is there worship that is acceptable and unacceptable to God?
B) If so, how do we determine what is acceptable and pleasing to God?

In answer to A) we find samples of acceptable/unacceptable worship in scripture.
- Genesis 4 – Abel’s sacrifice vs Cain’s sacrifice.
- Exodus 28-30 & Leviticus – Specific guidelines for offerings, sacrifices & worship.
  Plans for the tabernacle.
- 1 Samuel 15 – Saul’s disobedience in sacrifice to God.
- Psalm 51 – Broken spirit / contrite heart.
- Isaiah 1 – Unacceptable sacrifices – action but not from heart.

In answer to B) we find principles in scripture to acceptable worship.
- Worship music be focused on God, not the worshipping.
- It must be excellent, of best quality.
- It must be consecrated, ie. Set aside for God, not like the world.
- It must be orderly.
- It must engage both our mind, our thoughts, and our heart (emotions) & will.

5.1.4 Respondent 68  Male aged 36 - 45

The worship of God, whether in music or any other way, should be carried out in accordance to
god’s will, not according to personal preference. God’s will is to be discerned through his Word
the Bible. Therefore all worship should be driven by what does the Bible say. This should
include scriptural examples, principles and direct statements.

Examples of God’s will from scriptural examples include 2 Samuel 16 and the incident of the
ark. It was to be transported by the Levites, but on this occasion it was carried on a cart (verse
3). Uzzah died primarily because they failed to heed God’s former command on the issue of
transportation of the ark. Precedent or tradition is not necessarily a valid reason for doing
something. Just because the Philistines transported the ark this way did not make it right (1
Samuel 6:7).

Examples of principles would include the Scriptural principle of not being worldly (eg. James
4:4, 1 John 2:15-17). Using worldly music – music associated with worldly ways of living –
contravenes this principle. The music that is popular in the world is associated with people
who do not honour God. The music is often structured to appeal to the “flesh” not the “spirit”,
ie. To elicit a purely emotional response. Often this music characterized by the world which is
used in the church is calculated at making us “feel good” – rather than focusing the mind and
heart on God’s character & what He has done for us. In other words it is “man-centered”
rather than “God-centered”. Examples of direct statements include John 4:24, worshipping
God in “Spirit and truth”.

Appendix D - Case Study Respondent Comments - p. 249
5.2 Summary Of Responses

Respondents from this church gave the most specifically detailed responses of any of the churches. 3 of the 4 respondents used direct scriptural references and laid out structured thought in relation to their matter for comment. The feature of responses from this church was the constant referral back to worshipping in accordance with ‘God’s will’. This theme was also carried strongly through the Interview phase as well as the sermon from the observed service.

The exception to this was respondent 62, who felt that the questions of the survey were based on stereotypes and would not fully answer the research question. Regarding the first part of her complaint she is likely correct in that the questions were based around obvious polarities and needed to be constructed in such a way as to be broadly understood and answerable. That is one of the weaknesses of a survey. However, regarding the second part of her complaint, one of the strengths of a survey is that it engages in the same manner with a large group of people and it is therefore the patterns of different responses that are revealing, not just any one set of responses. When considering this in light of the Observations and Interviews the Questionnaire responses do form a vital part in answering the research questions.

6 Concluding Comments

There is a clear distinction between the nature of comments given by the Contemporary and Conservative churches. As noted the Conservative churches’ Respondent Comments tended to be much weightier in content and over half of them had a direct tie back to a scripture or scriptural reference. This is in contrast to only 1 of the Contemporary church respondents making a scriptural reference, and in that case a general one.

There is a clear division between the age groups willing to respond with comments and those that are not. Despite the fact that 24 of the respondents for the Questionnaire were aged 35 or under, only 6 gave comments. The most proportionally represented respondents were the 46 - 55 age group and the 71+ age group which in both cases had 50% of respondents make comments.

Overall the comments from respondents were instructive as they enhance the findings of all the previous sections of the Case Study.
Appendix E

Comparative Analysis Of Interview Responses

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1 Introduction

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1 Introduction

This section compares and contrasts the responses given during the Semi-Structured Interview phase of the Case Study. Some of these matters have already been dealt with to some degree in the body of the thesis. The purpose of this chapter is primarily to group responses to various themes in such a way as to be easily referenced and compared.

The interviews followed a basic structure but ended up being quite free flowing with various digressions and different kinds of emphasis placed by the different respondents. Respondents were allowed to explore their digressions as they were a fascinating insight into what the respondents were passionate about. The respondents also had quite different talking styles, meaning some needed greater involvement from the interviewer than others. For these reasons the matters under investigation were covered in different orders and with greater or less emphasis placed on them.

Another challenge for this section was accurately representing the punctuation to convey how the respondents were communicating. This was quite difficult due to the conversational nature of the interviews, as well as the often interrupted sentence structure. Other rhetorical devices like voice inflection, pauses, tempo, etc., are also not evident in the transcriptions. The researcher has tried to make the meaning of the responses as clear as possible while at the same time making the reading of them easy. This means he has at times ‘smoothed’ the responses by removing ‘ums’, ‘ahs’ and false starts while being sure not to alter the respondents meaning.

2.1 Was This A Normal Service?

Church A - Yes, reasonably. That service has sort of become an amalgam of two previous services come together, so we are still trying to tail and fit that to decide what it is going to look like, but I think that was relatively close to what we are trying to achieve.

Church B - No. It wasn’t. We usually have, predominantly have all the music at the start and maybe one song at the end, and today we had only two songs at the start and then the sermon, and then all the worship at the end rather than at the start.

Church C - That’s right. Yes.

Church D - Absolutely.
Both Conservative Churches C and D gave simple straightforward answers. Church A is in a transition between different service formats and as such has not yet established what they think is normal for that service. Church B was the only church that said the service wasn’t usual. The difference with this service was that the sermon switched places with the ‘worship time’. Usually the worship time is followed by the sermon, however this Sunday the sermon preceded the worship time. Later in the interview we found out that this is the first time they have swapped the order or service around like that.

2.2 How Are Song / Worship Leaders Selected?

**Church A** - Our worship leaders are selected usually from our own team of people. We ask people to be a singer before they are a worship leader, but being a singer does not mean a rite of passage to become a worship leader. We choose people who we feel are leaders in their own right, that ability to lead. They’ve got to be able to have a rapport with the congregation… our worship leaders also need to be able to connect with God and have an understanding of the dynamics of a worship service… being able to sense the Holy Spirit and the inspiration of the Holy Spirit… being teachable… being in tune with the Holy Spirit and what might be happening in any given service and able to move in the flow with that.

**Church B** - ...they express an interest… we spend time with [them], give [them] opportunities to lead and see, and just encourage [them] as [they] go through… We look at people who can, obviously, sing, who can do it, who’ve got the talent and the people skills and that’s how it sort of goes.

**Church C** - They must have the ability to help people praise the Lord. To not draw attention to themselves and to maintain reverence for the Lord.

**Church D** - Well I guess firstly, we, in our church, a song leader has to be a member of the church, has to be male, that’s our belief of that… obviously have some musical skill or talent, but I think the emphasis is probably in our church placed more on Christian maturity than it is on musical skill and talent… the primary qualification for any area of service, music or anything else, is Christian conduct.

**Comments**

Both Contemporary churches highlighted singing ability as a key pre-requisite of worship leading, whereas both the Conservative churches focussed on Christian maturity. It is certainly
the case from observing the services that the song leaders at the Conservative churches did not seem musically skilled. Despite this they did a very suitable job for that environment as there was no theatricality or showmanship required.

Another crucial difference, highlighted by Church A, is the idea of connecting with God. They speak of being able to ‘sense the Holy Spirit and the inspiration of the Holy Spirit… being in tune with the Holy Spirit… and able to move in the flow with that’. These concepts are unmistakably Dionysian and are a major part of the worship expectation for the Contemporary churches in this study. It is evident from other material that Church B also holds this as important although the specific answer to this question did not highlight it.

2.3 Who Normally Chooses The Songs?

**Church A** - Currently it’s done by the worship leader for that particular service. [Interviewer - Do they do that in consultation with the preacher or any other aspect of the service?] Getting there. We’ve actually got a team of people now who look at, and examine the services a month ahead. So we are now asking worship leaders to submit their songs up to four weeks ahead of time and then go through and see if the songs fit the format and the theme of the service which is trying to be pulled together. But predominantly, still for the moment, predominantly the worship leader, but intended to be still the worship leader with input then by this team.

**Church B** - The individual leader for each week… Each leader is responsible for choosing his own…there’s guidelines that they get given… They’re encouraged to consult with the pastor.

**Church C** - The song leader chooses the hymns. They don’t really consult the pastor with that.

**Church D** - Choosing the hymns is usually the prerogative of the preacher. So a person who is preaching the message will have the opportunity to choose the hymns that he wants sung, because he’s preaching the message from the word of God and he wants, generally will pick hymns that will support the truths of that message, or identify the doctrinal truths of that. And so the hymns aren’t just picked on the basis of what will make people feel good or what the musicians think… but it’s usually selected by the person who is doing the preaching.

**Comments**

Both of the Contemporary and one of the Conservative churches leave the selection of songs to the song leader without reference to the pastor or other parts of the service. Church A says they
are trying to move to a situation where all the parts of their service are unified and approved by a committee in advance however it is not the case yet.

Church D is the only one where the song selection is not carried out by the musicians. In their case the purpose of the songs is to reinforce the doctrines that are being preached and to this end they leave the song selection mostly to the preacher. The respondent added some explanation, that was possibly meant as a jibe at the shallowness they consider to be in contemporary worship. They said ‘the hymns aren’t just picked on the basis of what will make people feel good or what the musicians think’. We see in response to later questions the Contemporary churches specifically use music as a means to try and draw people into the church. It is certainly possible that the above jibe might be relevant in that context. Church D was very clear that they do not see their role primarily as trying to appeal to the world and draw the world in, but rather to preach the word of God and uphold the truths contained therein. They said ‘we’re not really about drawing people on that basis. It’s all about the word of God and how people are going to respond to the gospel’.

2.4 What Do You Expect From Your Music Times?

Church A - We would like to see a full expression, a full range, or gamut, of expressions of worship being used, not just the musical but the physical in terms of hands being raised and people surrendering towards God, which is in line with, I suppose a very contemporary form of worship, although at the same time they are very ancient forms of worship, they actually pre-date most of the traditional services that we have. [Interviewer - Would this include clapping, hand raising? Would this be crying? Would this be dancing? What other expressions may that be?] Ah, yeah, even into forms of crying and to dancing, even a prophetic word or a message in tongues that is followed by an interpretation. Certainly those things are not un-common, probably not as common as we may like sometimes... we tend not to go quite as much in that direction of a Sunday morning but we're certainly not anti that either.

Church B - We’ve got what we call praise songs first that will just get people’s minds in the right path. Then we get into worship, worship, worship song time… where I’d be expecting, have an expectancy that something would happen, be it healing , for someone’s healing, or they just feel the Holy Spirit move during that time.

Church C - When it comes to church music, ok, and the whole purpose of that music, and there have been times I’ve had to speak with musicians and ask them to kind of calm down a little, or
change things a little, because the whole purpose of that is so that when people are singing they hear the music and want to praise the Lord. I think it’s important that even when you’re presented with a hymn that you play that hymn according to the words in the hymn… We don’t want some violinist, or a recorder player or whatever, pumping it up, you know, going all over the place, and all of a sudden people completely forget about the message of the song and they go ‘man that recorder player can really, really play’. We’re not here to entertain… I’m assisting the congregation in focusing their minds onto the music, so they can think about what they are reading.

Church D - We are after hymns that in their content contain a lot of doctrine, a lot of testimony from the writers as to what the Lord has done for them… Ones that contain concepts from scripture and have a lot of doctrine so that people can hear the hymns and understand from singing the hymns the truths of the Christian life, the truths of salvation… you know the word of God is something that we study with our minds… services that are driven by emotion, rather than an understanding and a knowledge of the doctrine of God, I don’t believe glorify God… I think a lot of the problem we see with music is that the emphasis has been totally switched around, it’s what will make me feel good, and what will heighten my emotions and people think that ‘Oh, this is drawing me close with God because of my emotions’.

Comments
The differences between the expectations for music times for the Contemporary and Conservative churches are stark and dramatic. The respondents felt strongly about the matter and the responses, as seen above, were often condensed from several lengthy answers given by the various respondents. It is also interesting to note that both the Conservative churches gave reference to practices they saw as inappropriate while explaining what they expected. This is most notable for Church D.

Most importantly for this study is the strong expectation from both the Contemporary churches that ‘things would happen’ during times of musical worship. Church B specifically lists ‘healing’ and ‘feeling the Holy Spirit move’, while Church A gives a more extensive list including ‘clapping, hand raising, dancing, crying, tongues, prophecy’. Church A reinforced their desire for these things by stating ‘those things are not un-common, probably not as common as we may like….’.
In contrast to this both Conservative churches indicated that the musical component of the service should be a time of moderation and thoughtfulness. The respondent from Church C asserts that they are not there to entertain but to help people focus their minds on God. The music should therefore be played in accordance with the words of the hymns and no musician, or by implication congregation member, should do anything that would draw attention to themselves or away from the words of the songs.

Church D asserts much the same thing although probably a little stronger. They use the term ‘doctrine’ several times and directly say: ‘the word of God is something that we study with our minds’. The elevation of the mind in worship ties in with their mistrust and even suppression of emotions. Later in the interview they asserted that they were not opposed to emotions and didn’t have a rule against, for instance, hand-raising, but used the issue of drawing attentions to oneself as a reason why they should not be expressed in church. This following exchange took place:

[Res 1] We can worship the Lord without all of that and often, particularly if you had a situation where, say someone, one or two people did decide to raise their hands, the attention then becomes on that person and detracts from the attention of God, and so people would say ‘we want our attention, our focus to be on God not to be on the person that’s doing that’.
[Interviewer - Couldn’t it be argued that if everybody raised their hands the attention wouldn’t be on the people raising their hands?] [Res 1] Well it could be argued but we don’t do that.
[Res 2] Then you’d have to argue that there were some people who are raising their hands that weren’t doing it for the right reasons, that were doing it just because everybody else did, and then you’re back to the man-pleasing business again not the God-pleasing.

2.5 Is Speaking In Tongues For Today?

Church A - Yes. There is an expectation that there will be words in tongues followed by prophecy during the services.

[Second Respondent] Yes, you can speak in tongues and I think it’s a gift that God gives you. You don’t have to speak in tongues to be a Christian, it doesn’t get you into heaven, it shouldn’t be the focus of the gospel.

Church B - It’s valid but not necessary. I know that more Pentecostal churches place a lot of emphasis on it. I went to a Pentecostal Bible college and they just said, ‘all right, let’s go speak in tongues’, and I went, ‘well I don’t’, so, I kind of was expected to.
[Speaking of when it happens during a service] Someone will bring an interpretation. Hopefully. Otherwise it’s un-Biblical… One of the things we see is what we would call singing in the Spirit, or being led by the Spirit in that time.

Church C - No. What is tongues? Languages.

Church D - Basically our church’s understanding is that the gift of tongues and speaking in tongues is something that was given for the New Testament Church. It had a specific purpose. The tongues that you hear today often is, what we would consider babble, is not scriptural as far as the New Testament Church goes. The tongues that were given in those times were actual languages that were interpreted and the people could understand, and it tells us that tongues will cease and they have. And so the fact is that was part of the establishing of the early church. Tongues today, and again I’ve come from a charismatic background, I’ve participated in that, again I believe much of that is emotionally driven... [Interviewer - And you now believe for yourself, would you be so strong as to use that word that you were deluded? Or how would you describe your position?]… As I read and study that now I would say, yeah, I was, well either deluded or emotionally caught up.

Comments
The Case Study Questionnaire Analysis revealed this issue of Speaking In Tongues is one where we see some of the most extreme differences between the Contemporary and Conservative groups. The Contemporary churches believe this practice is for today and see it as part of their regular worship experience, although not compulsory for all Christians. The main respondent from Church A strongly stated that they wanted to see ‘more of these things’, which included speaking in tongues, during their services. The second respondent from Church A, a lady in her sixties, affirmed the practice for the modern day but also articulated the optional nature of it. The respondent from Church B views it as valid but not necessary and compares this with a Pentecostal view of these things where speaking in tongues is considered an expectation for every believer. This viewing of tongues as valid but not for everyone is a key distinction between the Pentecostal movement and the Charismatic movement. The responses from Churches A and B place them as Charismatic and not Pentecostal.

The Conservative churches unanimously view that this practice has ceased. They recognise its historical place at the birth of the Christian church, particularly in the book of Acts, but consider it a ‘sign’ gift specifically given for that occasion and then removed.

Appendix E - Comparative Analysis Of Interview Responses - p. 258
2.6 Is Ongoing Prophecy Valid For Today?

**Church A** - Yes. As a church we feel that you can have God speaking to you, even if it’s an impression. I’m not talking about a Pentecostal-styled church where they would expect to hear the voice of God and move in those sort of gifts, but, certainly a worship leader or a preacher would feel that they’ve heard God speak to them in some way about some message. We would expect our worship leader to at least be open to any prompting by the Holy Spirit, or by God, and then believe that God does speak to us imminently, not just through the written word but into our spirits and our hearts as well.

[Interviewer - You mentioned earlier...tongues and interpretation... So this is, I would say, God giving an imminent word, beyond the Bible to the people through the means of tongues, which obviously is not intelligible to human ears.] Yes [Can you talk about that?] Yes. It’s referred to as the ‘rhema’ word as opposed to the ‘logos’ word. The ‘logos’ being the Greek word for the written word, ‘rhema’ also being the Greek word for word, but more the spoken word. Often, particularly traditional churches would take the view-point that the Bible is a written, closed book, and that is the way God has spoken to us and the only way God speaks. We feel very much that Jesus, that God is alive and the Holy Spirit is here with us now and just as on the day of Pentecost, in the book of Acts, it talks about the people in the upper room, the Holy Spirit came upon them and spoke in words, in tongues that they, because they’d never learnt the languages they did not understand, yet were intelligible languages, we believe that still happens today.

**Church B** - [During the observed service two people called out prophecies in English. Discussing this matter the following exchange took place.] [Interviewer - The two people that gave words, I wasn’t able to transcribe it, I don’t think they were recorded… but they’re saying, you know, basically speaking on behalf of the Lord?] Yes. [And therefore they would believe that God has spoken to them?] Yes. [For them to speak to the church?] Yes. [So I’ll put this proposition again, this is, you know, imminently communicating with God.] Yes. [And then, I guess, God to you, you to God and then out to the people...] Yes.

I think there is continued revelation, it doesn’t end at Revelation… There is more, well, from my own experience I think God definitely speaks into situations.

**Church C** - No, no. The scriptures are a ‘more sure word’.
Church D - God speaks through the scriptures, there is not any extra revelation that we've been given outside of the scriptures. God has completed his revelation through the scriptures and yes, as we read the scriptures the Holy Spirit can speak to us, you know, impressing things upon us through the scriptures, but we don't look outside the Word Of God because the Word Of God is complete… We note that the Word Of God is complete and there is no extra revelation. And so when you were saying that they say that God speaks to them, as to how to do that, and, as part of their worship. Often what you see is that when people claim, and I know from my own experience when God speaks to them you have to look and say that ‘is what they're doing in line with scripture?’ And very often it's not. But it comes back to the point that I trust the Word Of God when it says it's complete… I personally believe it's a delusion. I believe the fact is that we have the word of God complete. Scripture tells us that we have the word of God complete, and that we don't need anything more than God's word simply because God hasn't given us anything more… Yes people are deluded from that because basically they're trusting in something that really, we can't, you know, when they're talking about their own revelation of God, well how can you test that? How can you actually take that and say, ‘God spoke to me about this’? And well that's your truth that God spoke to you, but we have no standard source of truth, and I said God has given us that, he has given it to us in his word. So my belief is, yeah, they are deluded.

Comments
This issue of ongoing prophecy is the one that evidenced the most dramatically different views between the Contemporary and Conservative church groups. The two questions relating to this matter had the highest Mean Difference between the groups of any of the questions in the entire Questionnaire. (See Appendix B, Sections 5.6 and 5.7)

We see from the Questionnaire, and re-affirmed in the above quotes, that both Contemporary churches expect that God is still speaking to them today not only through the Bible but separately to the Bible. This is often validated by a ‘feeling’ or an ‘impression’.

The pastor from Church B, responding to ‘how’ this happens used the words ‘feel’ and ‘prompted’, ‘if we feel led by a particular thing, prompted by the Spirit to…’. The interview respondent from the same church expressed an expectation that God would reveal his will for a certain part of a church service. When asked how the leader would know what this was he answered: ‘you can tell when he's not. If it's not happening you go ‘nope, this is because I'm doing it’, or, ‘it’s just not happening, God's not here’, and so, when you don’t feel like that…’.
The answer was vague and again focussed on a feeling. The proposition was then put to him: ‘it sounds like it is a sense or feeling’, to which he answered simply ‘yes’.

The involvement of the congregation was also used as a sign of God’s leading. Speaking of when he’s leading the service and wants to take it in a certain direction he said: ‘and then I’ll look around as I say, and no-one’s feeling it, then God’s not moving’. Later this respondent explained his view that God’s speaking didn’t end at Revelation, the last book in the Bible. In validating this he again refers to his own experience: ‘from my own experience I think God definitely speaks into situations’.

Church A has repeatedly articulated an expectation that God will directly and imminently communicate with them during their worship and in their general Christian life. This was seen in the response to Section 2.4 previously in this chapter. As to how this affects their worship he goes on to say: ‘the role of the Holy Spirit as a comforter and counselor, is to give us, if you like, some feedback, at times in our lives correction, direction, what we should be doing. And we believe very much that happens in our services as well’. The interview respondent for this church raised the issue of the Greek words used to mean ‘word’. He articulated a distinction between the word logos to mean the written word, and rhema to mean spoken, quickened or inspired word. The implication in this distinction is that the logos word is the basis of belief however the rhema word is given by God to speak directly into their lives and situations.

A distinction like this seems to be strongly rejected by the Conservative churches. The respondent for Church C simply stated: ‘No. The Scriptures are a more sure word’. This idea is stated by the respondent for Church D in many more words. The essence of both of their responses is that the only word from God we can be sure of is the Bible. The Conservative churches further see the Bible as a closed book which contains the entire revelation of God to humanity.

The respondent for Church A preempts this response and says: ‘Often, particularly traditional churches would take the view-point that the Bible is a written, closed book, and that is the way God has spoken to us and the only way God speaks. We feel very much that Jesus, that God is alive and the Holy Spirit is here with us now and just as, on the day of Pentecost, in the book of Acts…’. In contrast to this the Conservative churches believe the Bible claims it is complete and therefore closed. This is seen repeatedly in the responses from Church D.
The Conservative churches, based on their belief that God is no longer speaking new revelation, consequently believe that anyone who claims they are hearing from God today is either emotionally caught up or deluded. The respondent for Church D used the word deluded or delusion five times in relation to ongoing prophecy. The concept of delusion was also used by the preacher during the Observed service for Church D.

2.7 Is Music Moral (Regardless Of The Words)?

**Church A** - *I think morality is found in intent. If I take this back to Genesis, God created the world and everything in it, and says after each phrase ‘and it was good’. God created a good world and he gave us as beings to be creative and I believe he enjoys the things we create. Now like all creation we can use them for good means, we can use them for bad means. Is the item itself good or bad? No, it’s the intent to what it’s used. Can you use music and drums for evil? Probably. Can you use them for worship? Yes.*

**Church B** - [This issue was not explicitly covered in this interview, however it is strongly evident that the respondent does not believe music is inherently moral.] *I think the church, for the church to be effective has to be, has to meet people where they’re at and not set a standard that people aren’t going to reach.*

**Church C** - *It’s definitely moral… I mean, we know that God is a musical God. As well, God created music and God is a musical God, and God designed it, there’s a way that he designed it, appropriately, and it can obviously be corrupted.*

**Church D** - *Definitely. Definitely in the music. There’s morality in the music. I know there’s an argument that says music is amoral but we don’t agree with that argument and I think you only have to look at, in the case of things like the film soundtracks that they use and the emotions that are portrayed through that. And that’s one of the, I guess one of the key things that we are very wary of with the music I think in our church, is the fact that, um, we need to worship the Lord yes with our heart and our mind and use every aspect of it, but, um, it should not be driven by our emotions.*

**Comments**

The Contemporary churches believe that morality is not in the music but rather in the motivation behind it. This is addressed in the next question. Both Conservative churches were very clear and direct that they saw music as inherently moral. It is interesting that Church D, in
explaining why it is moral, ties it several times with emotions and again expresses the view that emotion is negative and something to be avoided as an indicator of the reality of a Christian experience.

2.8 What About Heart Motivation?

Church A - The Bible says we can sing, or speak with tongues of angels and we can sing, but if we do not do it from our heart then it’s not worship and it’s a clanging of a gong.

God is far less concerned about the music than he is about our hearts.

God accepts the gift that we give him, in the same way that a child will draw a picture, or play a piano, and the picture will be terrible, or the sound from the piano would be horrible to any normal person. But to their parent it’s a beautiful picture, or a beautiful sound. In the same way God looks at us, and, and the worship that we give him, he sees that as being beautiful because we are his children and he sees the heart and intent of what is delivered to him.

I think morality is more found in intent…

Can you use music and drums for worship? Yes. By very much the same token it comes out of the heart expression of what people want to give to God.

Church B - …Well what do we want to happen in the music times? Well I’d like God to get to work, it might just be a heart issue that they need to address…

[Speaking about getting people into the church] You’ve got to attract them somehow to the kingdom, so popular culture is going to be the way. People like music, movies, whatever it is, the different extremes. [By implication the motivation of reaching out to people justifies the action.]

Church C - You’ve heard how well the congregation did sing, didn’t they, because it comes from the heart, it’s not coming from emotionalism, it’s not coming from hype…

Church D - We are here primarily to worship God, so did anyone bother to ask God what, how he wants to be worshipped? And if you read in his word and you see in the way that in the Old Testament and in the New Testament that people worshipped God, and you see the character of
God and the requirements that he laid down for people that were to serve him, it’s far different from what you see in a lot of the modern churches. And so we are thinking, ok, what does God want for a present from our heart to him? There’s no point giving him stuff that he doesn’t want…

Comments
This issue of heart motivation is clearly embraced by the Contemporary churches. It is clear throughout all parts of this study that these churches adopt the general view that the heart desire to reach out and connect with the culture around them justifies, within broad bounds, the actions taken to achieve that end. In the context of this Case Study this clearly relates to the adoption of contemporary music practices. (Section 2.10 below addresses the issue of adoption of cultural practices in more detail.)

The implication of the above belief is that, within broad bounds, there is virtually nothing regarding worship that is right or wrong but rather the morality of an action in worship is based on the intentions of the worshipper. The respondent for Church A implies that worship is what we want to give God, not something he demands from us in a certain way. He says: ‘it comes out of the heart expression of what people want to give to God’.

In obvious contrast to this the Conservative churches believe that God has given specific instruction on how he wants to be worshipped and that anything outside of that is unpleasing to him. This is expressed in the response from Church D. They speak of worshipping God in the way that he wants to be worshipped and claim there are requirements laid down by God as to how this should be achieved.

The key part to the responses from both Conservative churches on this issue related to a story in the Old Testament. One of the respondents from Church D expressed it this way: ‘Something came to mind last night when I was thinking about this, and I was thinking that a lot of people have as (name omitted) mentioned earlier, the genuine and sincere motives to want to do the right thing and I thought of the story in the Old Testament where Uzza put his hand out to settle the Ark so that it wouldn’t fall and God struck him dead because God had said in his word that it’s not to be touched. So, sometimes you can do everything with the best of intentions but if it’s not true to God’s character and true to his word then in God’s eyes what is it? You know, you just look in the scriptures at what happened to him and there’s other examples too of people who did things with the best of intentions and with the genuine heart to do things for the Lord, but,
you know, ‘to obey is better than sacrifice’ as God said to Saul. There’s no point offering to God something that is in contrast to what his word says he wants.

This Bible story is quite unambiguous about the fact that the actions were taken with the very best of intentions, ‘to stop the Ark Of The Lord from falling onto the ground’. Despite these intentions the individual was struck dead for disobedience. Regardless of whether this passage should be related to the modern worship context, this story still informs the decisions of these Conservative churches and gives them a powerful Biblical reference point for rejecting the notion of heart intentions over specific obedience.

2.9 What About Emotion?

**Church A** - God is not some austere, stand-offish person who frowns down on us, but is actually wanting relationship, and relationship involves emotion. So the fact we have emotion in our service, I think is crucial. To have a service without emotion I think is almost to say ‘well this isn’t worship’… In this day and age people would tend to raise their hands as, as they feel an emotional expression, ‘this is something I want to do’, ‘I want to express my love for my God and my worship more than just my voice, so I’ll enter in with my hands raised’, or eyes closed…

**Church B** - [This church widely embraced emotion during its service. There were many references during the interview to feeling, being prompted, being spirit-led.] Singing in the Spirit, being led by the Spirit in that time… allow it to happen if you feel like it should be happening… If you don’t feel like it don’t do it… What do we want to happen in the music time? Well I’d like God to get to work… I don’t mean God’s going to knock people over and have them shaking and laughing on the floor…

**Church C** - ...it’s not emotionalism. We can manipulate our emotions when we have the right music, the right sound… We think we’re holier because we feel like that, but that’s not based on anything substantial. It’s got to be based on the decision of the heart. Is being a Christian, is singing emotional? Absolutely. You can’t sing and not be emotional… if you’re thinking about the words. But the emotion is to be directed internally.

**Church D** - ...yes it is from the heart and it does have emotion involved in it but it’s something that’s orderly and it’s something that, again, when we’re singing hymns, when we’re reading the words and we’re thinking about the doctrinal truths of those words…
Comments
All of the participating churches acknowledge the place for emotion in their expression of worship, however it clearly means very different things to them. We have previously seen that for the Contemporary churches this results in external expressions including hand-raising, swaying, etc. and desire for others including ‘laughing’ and ‘crying’ etc.

In the above excerpts from the interviews both Conservative church respondents were quick to moderate their concept of emotion with self-control reinforcing again that the Conservative churches in this Case Study desire Apollonian concepts of restraint and moderation, whereas the Contemporary churches embrace Dionysian concepts of ecstasy and immediacy.

2.10 – Should The Church Adopt The Culture Around It In Order To Better Reach Out To It?
Church A - One of the things that’s been learnt in mission in more recent times is that, when you go into a different culture you need to embrace that culture and allow people to worship in their culture, rather than impose a Western culture on them and say, you must worship in this style. If you look at the drums and the other musical instruments today, that’s very much the culture of younger people, and, so why shouldn’t they use their culture to worship God? I believe God is honored by that. [Interviewer - So, in a sense, you would anticipate that the church’s musical worship will continually adapt with the culture.] In fact I would say it would have to. If it doesn’t then we actually become irrelevant to the culture we’re doing, and worship then is no longer true worship, in one sense, because people aren’t worshipping from their heart they are worshipping to a formula of the past which may not be true for them, may not be their expression of worship.

Church B - ...people aren’t going to necessarily be attracted to that in 2010. You’ve got to meet them where they’re at, so for me, I personally came in, I became a Christian because they had a Christian conference at the theatre where I worked and I loved the music, and that was what attracted me, ‘oh this music’s great’, and I met some people, Christians, and I came along to church. That’s how I connected through music, so, in terms of, having the drum kit there that’s how I was going to connect anyway. [Interviewer - Then you, then you used the word ‘attraction’, ‘if the church is going to attract people’, so you would see, it’s a, it’s a job is it of the church to reach out and actually find ways to be appealing to the culture? How would you describe that?] The church’s role is to bring people into God’s kingdom, it's not to build people into the church, as in this building, it's wider than that. But at the same time you’ve got to attract them somehow to the kingdom, so popular culture is going to be a way. People like music, movies, whatever it is, the
different extremes. They don’t like being talked at, or some people do. But most people don’t like just being talked at they don’t like the idea of being judged. My idea of how church would be effective is, yeah, meet people basically where they’re at, what they’re interested in, there’s the whole thing of, ‘you can’t speak to somebody unless they know you care’, or you… ah, forget that. There’s a whole thing about, you’ve got to, people have got to trust you first basically, and know what you are about.

**Church C** - I worry some times, you know, for example, Beach Boys. Ok I can remember my parents when the Beach Boys were at their peak, you know, they were talking about the evils of the Beach Boys, and how this Kokomo is such an evil song, you know, and Surfing USA and all these songs. You know when Little Deuce Coop came out, you know, that was preached about in the church, ok, and then we look back now and if the Beach Boys came on the radio, most people would say “that’s not rock”, we don’t even use the word ‘rock’, that’s 60’s stuff. And it worries me to no end that I think, if we don’t set a standard now, and we’ll go, we’ll say well, we’ll base our music standard on year levels, you know, what about when I’m a grandfather, will we look back at Kylie Minogue, will we look back at the Black Eyed Peas or Red Hot Chili Peppers or whatever and we’ll look back and say, oh that’s pretty mild stuff you know. You know, and that worries me because if you don’t set a standard then by default it continually expands, and expands, and expands and expands and next thing you’ll find yourself accepting anything.

**Church D** - Well it would depend on the culture, I mean, there’s a binge-drinking and a drug taking culture. Are you proposing that we adopt that into the church to bring people in? If it is an ungodly, sinful practice I don’t care what culture it belongs to you don’t bring it into the church.

...the culture is always shifting and if you’re going to determine the standards of your church, whether it’s dress standards or music standards or anything like that, if you’re going to determine those by what is happening in the broader community or what is happening in other churches or in culture you have no solid point of reference and it’s going to be changing all the time. So how do we know? How do we know what God wants? And how do we know what we are to do as his people? And the only thing we’ve got that’s solid and stable and has been that way, is God’s word. So if you don’t base it on that then in five years time you’ll be doing something entirely different and still trying to say that it’s, you know, that it’s worshipping God.
God is a Holy God and holiness means distinct. God is unlike anyone else or anything else in the fact that he's distinct and unique and he expects of his people, according to his word, holiness as well. So while we have to consider culture, I mean if you were in another country you would be trying to do everything in a certain style and obviously it would be foreign to that culture that you’d need to consider that. Our motive may be to reach people but what methods are we using? Now the methods are important and that's why we look at again the aspect of holiness, holiness is something that's distinct. So for Christians, if people are going to be drawn to us as Christians or to our church, it should be because we are distinct and different from the world rather than like the world. And I think that's the tragedy we see in so many churches around, even some more conservative churches have taken that route of saying, 'look, we want to appeal to the world so we need to be more like them'. Well the problem is the world shifts all the time and what the world was like 30 years ago, what the world was like 20 years ago and 10 years ago and 5 years ago, it's always changing. And what they fail to identify is the fact that they're chasing a shifting target, and the fact is, and I know that from my time when I was in those churches 10 years ago 'till now, and I even briefly listen to the music differences and said 'they have gone a whole lot further towards the world than they were 10 years ago', and yet they don't realize that is the fact, because they're saying 'we're focusing on this'. And as (name omitted) was saying 'God never changes'.

Comments
This is a matter that all of the participating churches felt very strongly about. We see again the division whereby the Contemporary churches seek to embrace the culture around them in order to reach out to it, whereas the Conservative churches believe generally that the culture around them is corrupted and that they need to focus on being distinct from the culture around them.

Church A specifically articulates the need to embrace the culture around them. In terms of music they note that drums are part of the culture of younger people and therefore should be used to reach them. The respondent from that church specifically says that the church should chase after the culture around them as it changes in order to remain relevant. He further claims that if this is not done then people will not be worshipping properly as they will not be worshipping from their heart.

Church B takes a very similar view to church A. This is expressed during the interview in the form of a brief testimony from the respondent during which he explains that it was
contemporary music that first attracted him to church. He goes on to explain the importance of finding ways to attract the culture around them in order to reach them for Christ.

Church C takes a completely different view to the above churches. The respondent from this church notes that things which at one point in time were rejected as scandalous are later accepted as benign. He uses the example of the Beach Boys and other music groups to illustrate his point. His underlying premise is that, unless they set a standard then in time they’ll end up accepting anything.

Church D continues in this vein but develops the idea a lot further. One of the respondents asks which culture around us we should adopt to, the binge-drinking or drug taking cultures? She finishes her point by stating categorically that ‘if it is an ungodly, sinful practice I don’t care what culture it belongs to you don’t bring it into the church’.

The respondent from Church D takes up the point of Church C that the culture around us is always shifting and that if we do not ground ourselves in something, then we will also always be shifting. Again we see that the Bible is used as the fixed point of reference on which to ground oneself. They do acknowledge the need to be aware of the culture around them but not to look to that for how to define their practice.

Another point that they make relates to the concept of holiness, which they relate to distinctiveness. One of the respondents states: ‘so for Christians, if people are going to be drawn to us as Christians or to our church, it should be because we are distinct and different from the world rather than like the world’.

This issue is clearly far-reaching and cuts to the heart of a church’s adoption or rejection of contemporary music practices. The depth of feeling, the importance the various churches place on this issue regarding their music selections and the emotional investment they make into the issue sets it as one of the key issues in this entire study, along with tongues speaking and ongoing prophecy.

2.11 What Is Your View On Drums?

Church A - Music, and particularly the choice of instruments, has been a contentious issue in the church for centuries in fact. The use of drums is often demoted that God couldn’t possibly like that, or it’s even of the Devil. Prior to drums it was guitar, guitars were not acceptable…
before that it was pianos. Prior to that the organ was deemed of the Devil and not at all appropriate in any church service, and yet no one today would question the use of an organ in a church service… To take music back to its origins, if you look at the music of the Bible, the Psalms, the music was very much accompanied with percussion and with dancing, and it was Hebrew in nature which was a very percussive, very lively form of music… Many times people take their own bias and musical style that they enjoy and say, ‘this must be what God likes’, and ‘this is the way God enjoys music’, well, that’s certainly not Biblical. To look at the Psalms, which is the hymn book of the Bible, the music that would have accompanied those was with great cymbals and with clashing with percussion is mentioned in the earlier books, in Kings and Samuel in the Bible. So, I think the idea that drums are not appropriate is to say that neither then were the Psalms in the Bible appropriate either. The way I view that is much more around, ‘God is far less concerned about the music than he is about our hearts’.

**Church B** - For the church to be effective it has to meet people where they’re at… I understand where people say [of drums] ‘oh, it’s a corruption and this is what church should be, and it should be set up a Holy place’, but people aren’t going to necessarily be attracted to that in 2010. You’ve got to meet them where they’re at, so for me, I personally came in, I became a Christian because they had a Christian conference at the theatre where I worked and I loved the music… you’ve got to attract them somehow to the kingdom, so popular culture is going to be a way. People like music, movies…

**Church C** - We wouldn’t adopt [the use of drums]. We believe that music, as we talked before, is not amoral. So the use of drums is something that we would feel brings us in line with worldly music, because it is very very difficult to play those instruments, I would broaden it and say its impossible, to play those instruments in a way that is fitting with what I believe, or what we believe, is church music. I think a number one thing to think about is in 1 Thessalonians, and that is to abstain from all appearance of evil, and people will make a lot of judgements based on just initial observations. So if they walk into our church and they saw a set of drums up there, and we may have the world’s greatest drummer here and they may play them perfectly, but there is that instant association, “oh ok, these people play contemporary Christian music, they are going to be playing Christian rock”…it’s that association.

Then secondly is, and as I said before, “what concord has Christ with Beliel” principle? What concord, or what agreement is there between the world and the Christian Church? So when we start bringing in those instruments in a sense we are crossing that line, we are bringing part of
those instrumentations that belong to the world and heavily used, and bring them into here. So based on those two principles we would not have those instruments here in the church.

...we need to do things according to how God would want them to be done, and that isn’t always our own reasoning and it’s not just always what we think feels good or is right. So we need to go back and ask “what glorifies God?”, and “what is the way that he would want us to do it?”, because we are a church that wants to glorify God, and... so we look at instruments like the drums, as we’ve talked about, what are drums there for? Ok, they’re in marching bands, they provide the beat, and the beat provides the movement. So like that’s why you have drums when you march, and in rock concerts and things what do drums do? They provide the beat to provide the dancing, all those things. Now when it comes to worshipping God are those the things that we want to be prominent? Things that are pertaining to the body and to the flesh, moving, where does that fit in with worshipping God? We are told to sing and make melody in our hearts to the Lord.

I think, one of the things I am also very particular about, and I’ve spoken to people about it before, is, often times we Baptists I suppose, and a number of conservative musicians think we have an agenda against drums, we have an agenda against electric guitars, or an agenda against a particular instrument. I would like to take it a little further and say it’s not an agenda at all. Because there are times you can have a trumpet player and a violin player, we can have people that, you know, they can play a 500-year old instrument and that can be just as bad as playing the drums.

...if we get asked why we don’t have drums, we don’t go, ‘well our church constitution…’ we don’t do that at all. We go to the Bible and say, look, because of these verses in [the Bible] we believe it is wrong for us to have drums.

[The following exchange took place between the interviewer and the two respondents.]

Int - You said that even old instruments could be inappropriate if played wrong ways (sic). Could therefore a drum kit, or electric guitar be appropriate?

Res 1 - Look. This is the million dollar question. This is a very good question. I would say ‘yes it can be’. Absolutely it can be played appropriately. But I think that that’s when you’d pull in the 1st Thessalonians principle… (interrupted by Res 2)

Res 2 – But also what’s a drum kit designed to do? It’s designed to be loud and overpowering.
Res 1 – Like I would have no problem having the big huge drums sitting there. The really big ones [momentary chat as we call them kettle drums and timpani]. You know.
Res 2 – I played timpani, I used to play percussion.
Res 1 – The first thing you’d consider is your audience ok. If you had those sitting, number one, no one is going to come in and say, ‘oh these people play drums’, they are huge and people associate that with an orchestra. But you have a set of snare drums sitting there, then straight away the temptation is there and I’m very guilty of this because I love music, and you are probably the same, when you’re playing a piece of music and you get into the emotion of the music, next thing you find yourself going, oh man, I can do this and, that sounded really good. The bloke on the drums, or the girl on the drums, they’re going to do the same thing guaranteed. You know you get that…
Res 2 – It’s not needed. It wouldn’t add anything.
Res 1 – Exactly. It’s not necessary. Can it be played appropriately? Absolutely it can be played appropriately, definitely. But then you’ve got two things. Number one, is it needed? Number two, the association. People are going to come in and make the assumption, oh, these people play contemporary, or you know, the drums...

What is rock music? It’s about being rebellious, about wild, having all those things.

It’s interesting though, I was talking to a chap who came to this church, and he found the fact that we have instruments here very offensive. Very offensive. He said he cannot believe that we would disrespect God with musical instruments. And in his view we should only be singing, and I had a look at his hymn book, and it was all monotone… now am I going to have a shot at him? No! That’s his conviction, what he believes is the right thing to do, and if that’s what he believes I’m not going to take him, pull the trigger and shoot him. But on the flip side of the coin I would hope that when people see our music standard, and say, look this is where we believe God wants us to be, that they would give us the same respect.

Church D - It’s very world focused. I mean as soon as you see drums and guitars you think rock band, and that’s not really, the whole lifestyle that goes with that is not what we want to promote here.

The traditional use of a drum kit, the way that it’s done, I mean, I wouldn’t have a problem with an orchestra, and a percussion instrument, and their selection of drums, that, there’s no problems with the drums themself. The drums are not ‘evil’ or anything like that. I mean, I
listen to symphony orchestras and things like that where they have a massive percussion section and use the drums and things like that, you hear concert bands and things that have drum kits. It is, it’s more the bringing of worldly methods into the church, and I cannot see how in anyway a drum kit could contribute any more to the service. I mean, we have strong song-leaders and we have, you know, piano players that are perfectly capable of keeping a beat, which is what people argue the drum kit is for, so, I don’t… to me it’s redundant and it seems like if it’s not going to contribute anything positive then you’re better off to leave it out, because of the negative association with it.

Comments

The division between the Contemporary and Conservative groups on this matter is again immediately apparent. The Contemporary churches generally assume that drums are appropriate and tie it in with being relevant to the culture and reaching out to people. The Conservative churches reject the use of drums for worship due primarily to their association with rock music and that lifestyle.

Church A recognises the contentious nature of the issue and ties it in with other historical cases where people have opposed other instruments. They also mention the use of percussion instruments throughout the Bible as validation for their ongoing use today. Their position is summed up in the statement that: ‘God is far less concerned about the music than he is about our heart’.

Church B also recognise that some believe bringing drums into church is a corruption of true worship, however they dismiss this concept and highlight the ability of contemporary music, with drums, to reach out to people. The respondent from this church came to Christian faith after being drawn to a meeting by contemporary music.

Church C had the most to say on this issue. To summarise their general position they reject the use of drums due to its association with ‘the world’, and the corrupt practices that accompany it. They invoke the biblical concept of having no appearance of evil to justify this and also raise the question ‘what concord has Christ with Beliel?’, or what joining should there be between Christ and sinful practices. The obvious answer is none. They do recognise that drums can be used appropriately but still reject them for the above reasons and because of the supposed temptation to play them in a manner which distracts from the primary purpose of worshipping God and focussing on Him. The respondents from this church also related a story of someone from an even more conservative church visiting and being offended by their use of instruments. At this point they express a graciousness as seen by the researcher throughout his time visiting the church, by expressing that all
people should be free to worship God according to the dictates of their consciences. This is one of the most fundamental of all historical Baptist principles and was faithfully adhered to in the context of this church. Despite their strength of conviction on this issue they still expressed a graciousness when speaking of other Christians with different convictions.

Church D gave a much more concise answer and related their non-use of drums particularly to their association with a lifestyle they do not want to promote at their church. Again the respondents do not see the drum itself as an evil thing, however due to its association and the belief it would add nothing to the service, it is not used.

2.12 - Sundry Observations
2.12.1 Technology - Church A
Church A had the most extensive technical setup of any participating church. When asked about the importance of this to what they are wanting to do with their worship services the respondent said:

*The technology is very important. The addition of the two screens is obviously for the people to be able to see our words. Not everybody knows our words particularly when we have a lot of, more, I use ‘contemporary’, saying song from the last 10 years… The PA [sound system] likewise, when you have a band scenario, with as many instruments as we have, you need something that can pull it together in a way that’s going to mix the sound evenly across the auditorium without making it harsh or brash, but give it a nice mix and that... The lights probably get more use in our evening service which we would consider a ‘contemporary’ service, much more youth-oriented, so with that the technology gets more of a workout… for the morning service we may not necessarily have flashing lights but the lights are there simply to light the auditorium, provide an atmosphere or a feel which is considered conducive to that service and important as part of the service.*

The respondent made several revealing comments in this answer. Firstly he classified ‘contemporary’ songs as being from the last 10 years. Secondly he highlighted the vital importance of technology to a contemporary service, the need for screens, the importance of the sound system and the use of lights to ‘provide an atmosphere or a feel’ suitable to that service. This highlights the desire for a worship experience that is all-encompassing and multi-sensory. It has already been well stated that the Conservative churches have very different aims from this for their worship and see no place for intentionally adding emotional or physical stimulation.
2.12.2 Ancient and Modern - Church A
On the matter of physical expressions during worship the respondent from Church A gives his thoughts that, rather than being modern expressions, they are actually ancient expressions:

...there is a full expression, a full range, or gamut, of expressions of worship being used, not just the musical but the physical in terms of hands being raised and people surrendering towards God, which is in line with, I suppose very contemporary forms of worship, although at the same time they are very ancient forms or worship, they actually pre-date most of the traditional services that we have which, dare I say it, are more contemporary than some of those forms of worship…

The notion of something being an ancient form of worship is often invoked to give it greater validity, the thought being that if it was used by the early church then it is valid for use today. The Conservative churches on the other hand have expressed their view of Cessationism, that many things seen in the New Testament ceased with the Apostolic age. It is clear through the above quote, and other parts of the study, that the Contemporary churches in our study do not hold to Cessationist theology. There were many ecstatic expressions recorded in the New Testament during the birth of the church including tongues, prophecies, miraculous healings and other signs, and it is clearly evident that the Contemporary churches in this study still expect these things to happen today whereas the Conservative churches, although acknowledging their historical place, reject their ongoing use as unscriptural and even delusional.

2.12.3 Fast and Slow Songs - Church B
In explaining that the observed service was not a normal service the respondent from Church B said: ‘...today we only had two songs at the start and then the sermon, and then all the worship at the end rather than at the start.’ Notice in this case that a distinction has been made between songs and worship. When asked what he meant by ‘worship at the end’ he went on to explain:

The ‘worship’ songs, as in the slow songs. Like you got, we categorise songs, probably mostly as ‘praise’ songs and ‘worship’ songs. So fast ones are praise, going by the lyrics, and the slow ones are worship, again going by the lyrics.

2.12.4 Fresh Songs - Church B
Explaining why his church uses new songs the respondent from Church B makes a few interesting and revealing claims. Firstly he says: ‘...we try to keep the song list fairly fresh
because songs just after six months lose meaning...'. He then explains that when a song is brought back after not being used for a while: ‘...it gives it a new freshness...’.

It must be questioned whether a song based on apparently timeless truth can lose its meaning, unless its initial adoption was not based on meaning but rather on some sort of response to the song. It is noted in Appendix C, Section 3.2, that the average age of songs used in the Observed Service from Church B was 10 years, whereas the average age of songs from the Conservative churches was around 120 - 150 years. It seems then that meaning, if it is there, can be maintained for a long period. The above responses indicate again a desire from Church B for an emotional response as validity of good worship. These concepts are again Dionysian in nature.

2.12.5 Respect - Church C

One aspect of the interview from Church C that has been mentioned in a few of the quotes in the previous sections, but is very hard to pick up without reading through the entire interview, is the constant graciousness towards Christians that hold different views to them. This was highlighted briefly in the section on the use of drums 2.11 above. Despite the constant strong assertions of truth there was never any sense of self-righteousness or superiority, but always a calm commitment of the need for all people to seek and hold to their own convictions. There was certainly no sense that they, or any group, should force their convictions on to other people.

2.12.6 Forbidden Practice - Church D

When the interview respondents from Church D were asked about whether the lack of physical expressions like swaying, foot-tapping, hand-raising and the like was a deliberate choice, the first respondent said: ‘...we're not going to rap them on the knuckles with a cane if they put their hands up or if they tap their foot or something like that, that certainly is not going to be the case, people do have some freedom in the way that they worship... Those things that you mentioned are in and of themselves not a problem... We can worship the Lord without all of that and often, particularly if you had a situation where, say someone, one or two people did decide to raise their hands, the attention then becomes on that person.’

Throughout this response the second respondent was nodding and saying ‘yep’. She then added: ‘And it detracts from the attention of God, and so people [would think] “we want our attention, our focus to be on God not to be on the person that's doing that”.’
The interviewer then asked: ‘Couldn’t it then be argued that if everybody raised their hands the attention wouldn’t be on the people raising their hands?’ The first respondent explains: ‘Well it could be argued that, but we don’t do that, so, you know…’. The second respondent cut over the top of him and said: ‘But then you’d have to argue that there were some people who are raising their hands that weren’t doing it for the right reason, that were doing it just because everybody else did, and then you’re back to the man-pleasing business again, not the God-pleasing.’ At this point the interviewer decided not to pursue this line of questioning any further.

The above exchange is very interesting. The respondents started out by asserting that these physical expressions, like hand-raising, were not forbidden and that people were free to engage in them if they desired. They then went on to effectively explain that there would never be a situation where they should be expressed and then implied that anyone who did raise their hands would be drawing attention to themselves and detracting from the worship of God. It is immediately obvious that there is enormous social pressure within this group to conform to the external ideal of restrained physical expression and it again highlights the role that Apollonian and Dionysian dispositions play in guiding ‘appropriate’ practices.
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