

exhibition evangelism & the local church:

Reaching people in festivals and markets

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One of the emerging challenges for Australian Christians and their local congregations is finding effective ways to make contact with non-Christians who are deeply interested in spirituality. The last two decades of the twentieth century witnessed a massive shift in Australia away from indifference or reticence about spiritual matters towards open and overt discussion. The signposts for this can be seen in books, magazines, talkback radio, TV lifestyle shows, movies and at alternative spiritual festivals. This spiritual phenomenon used to be known as the “new age” movement. It initially seemed an offbeat fringe movement but by the late 1980’s its influence had spilled over into business, counselling, education and medicine. By century’s end, it had saturated western culture.¹

In some respects the new age movement is now passé. Jay Kinney, the editor of *Gnosis* magazine, pointed out that by the late 1990’s the new age as a cultural movement had levelled out. He compared it to the civil rights and women’s movements of the 1960’s and 1970’s. Both these movements had gone from being avant-garde concerns to becoming part of mainstream social discourse. Kinney found likewise that new age jargon and ideas had become interwoven into the fabric of mainstream society. He argued that the issues and agenda of new age spirituality have stimulated a much more widespread spiritual surge.²

The term new age was discarded several years ago as hackneyed, and both devotees and scholars alike now talk more about a ‘do-it-yourself spirituality’, a ‘new spirituality’ or ‘self spirituality’.³ In secular bookstores this literature is now designated as ‘lifestyle improvement’, ‘mind, body, spirit’ or ‘new spirituality’. Oddly enough Christians persist in using the expression ‘new age’ long after everyone else has desisted. As Francis Schaeffer was fond of saying, the church specialises in being behind.⁴

do-it-yourself spirituality

The past few decades has seen a do-it-yourself mindset emerging in Australia, Britain, Canada, Europe, New Zealand and the United States of America.⁵ This reflects both the modern consumer mindset and a widespread antipathy towards rationalist-materialist visions of reality. It also dovetails with a growing disenchantment with established political, religious and social institutions. Many commentators refer to this phenomenon as postmodernity.⁶ It basically represents a decided shift in western society with a growing emphasis on individuals determining their own values, creating their own sense of community and culture, as well as discovering their own spiritual beliefs. This broad cultural change has led to a long-range, collaborative global research project among sociologists known as the ‘World Values Survey’. However, space limitations preclude us from delving into these fascinating sociological analyses.⁷

What concerns us here is the manifestation of a do-it-yourself spirituality and how Christians, both corporately and individually, can present the Gospel to its seekers and practitioners. As the expression implies, a do-it-yourself spirituality involves a spiritual quest which is conducted outside the boundaries of organised, conventional religion.



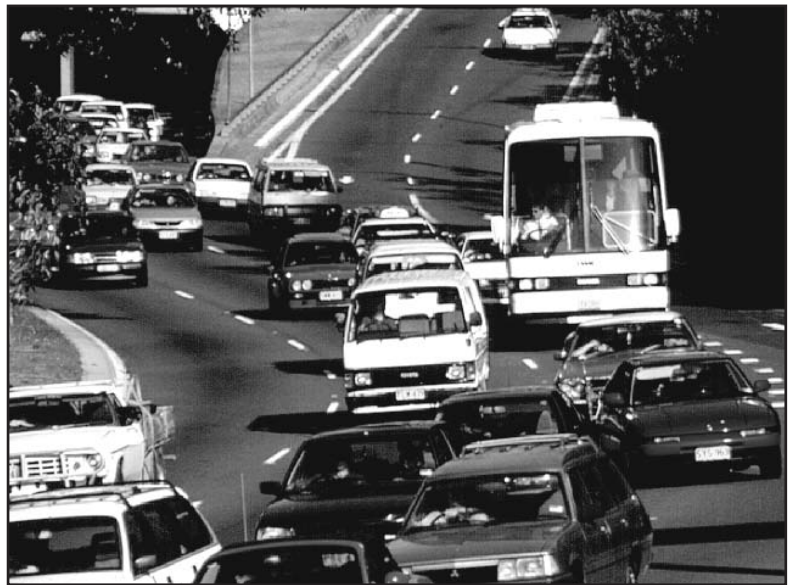
Broadly speaking huge numbers of people are exploring spiritual meaning through a mix-and-match amalgamation of seemingly disparate practices like alchemy, astrology, Celtic paganism, clairvoyance, eco-spirituality, gnosticism, hermeticism, meditation, mind powers, spirit guides, tarot, Wicca and yoga. Like a wine taster, the seeker samples from a wide menu taking on board whatever is deemed helpful and personally meaningful. The do-it-yourself seeker is pro-active, preferring direct personal participation in a workshop, seminar, festival, retreat or spiritual exercise.

For the do-it-yourself seeker the word 'spirituality' is often used in contrast to 'religion'. Spirituality is a very elastic term that can be used to refer to healing, inner growth, intuition, metaphysical reflection, mystical experience, self-exploration and the use of spiritual tools (like astrology, meditation, shamanism and tarot cards). It can also simply refer to 'the valuing of the non-material aspects of life, and intimations of an enduring reality.'⁸ 'Religion' tends to connote for these seekers formal and sometimes foreboding things like church, creeds, dogma, fundamentalism, mosque and synagogue.

Back in 1993 Robert Ellwood wrote a history of alternate spirituality in New Zealand and at that time characterised new age seekers in these terms:

New Age people by and large give the impression of being 1960s people, now well into middle age and looking for reaccess to the wonders of their youth. But now under new terms: being putatively well established in families and careers, not to mention susceptible to the lassitude of noonday and the skepticism born of a little experience, they are much less likely than they once were to drop out, to commit themselves entirely to a guru or a gospel, to trip out to Katmandu or the antipodes of the mind. On the other hand, they are affluent enough to be able to put down cash in spiritual salesrooms, and self-assured enough to want to put together their own redemption kits, with gemstones, tapes, teachers, doctrines now from this tradition, now from another. The New Age seems to represent a virtually unprecedented level of spiritual independence and commercialism together. People get fragments of Tibet or Chaldea in an enlightenment emporium and practice it on their own at home, apart from any living priest or temple, with a confidence both wonderful and appalling, with an attitude less of credence than of, Let's check it out, and I'll take from it what I can use.⁹

Today's do-it-yourself seeker can be found throughout both urban and rural areas of Australia. We actually rub shoulders with them every day on the bus, ferry and train, at the cinema, fast-food restaurants, the gymnasium, Internet chat-rooms, school, supermarket, university and work place. They are numbered among our relatives, friends, neighbours and work colleagues. Do-it-yourself seekers cannot be readily classified by age or socio-economic demographics, nor will they be identified in the National Census' data on religious beliefs under the rubric 'do-it-yourself'. There are indeed many Baby Boomers who are into do-it-yourself spirituality, but Ellwood's comments must now be amended to encompass Generation X, Generation Y and even



some from the pre-World War Two era. In effect a significant number of people, across most age brackets, can now be found making a journey of spiritual exploration.

Nevill Drury captures the current mood of the new spirituality:

The key message now is that we should all seek to be visionaries ourselves, to explore every possible way of expanding our spiritual horizons. Each of us will embrace the infinite through some form of guru or spiritual teacher. Some will reach spiritual realms through meditation, shamanic journeying or devotional prayer, and others by wandering in wilderness regions, mountains or rainforests – opening their hearts and minds to the rhythms and harmonies of Nature.¹⁰

a churchless faith

Today's seekers do not normally include the church on their 'shopping list' of places to investigate because there is a widespread perception that the church is devoid of true spirituality. We may feel this is an unjust stereotype, but our angst over this does not alter such negative impressions. Moreover it coincides with a significant decline in church commitment throughout the western world.¹¹ Australian journalist Ali Gripper observed in the mid-1990s:

*Australians buy more self-development and spiritual books per head than the US and Britain ... It seems that when Australians are searching for meaning these days, they walk straight past the church and into their nearest bookshop, the shelves of which are starting to sag with how-to-change-your-life tomes.*¹²

John Drane has underscored the fact that large segments of the British populace have discovered how they can dispense with the church. He illustrates this by the public response to cultural tragedies such as the Hillsborough sports stadium, the Dunblane school massacre, and the death of Princess Diana. He notes how people have found ways of creating their own ceremonies for grieving, erecting their own shrines, telling their own spiritual stories and so forth.¹³ The implications being that many people no longer respond to being told what to believe and how to practise their faith. What Drane has found in Britain, Ellwood has likewise found in New Zealand, and it all rings true for Australia.

Parallel to this non-Christian approach is a burgeoning Christian subculture of 'church exiles'. It comprises those who have exited from evangelical, charismatic and Pentecostal congregations and yet have not abandoned their vital commitment to Christ as saviour. Church exiles are disenchanted with the routines of the local church, and feel alienated particularly by the 'worship wars'. Many feel an acute need to deepen their faith, pursue unanswered theological and apologetic questions, and seek opportunities to utilize their ministry gifts and engage in vital personal witness with their neighbours. In some respects this Christian subculture mirrors the non-Christian do-it-yourself approach to faith.¹⁴

alternate spiritual festivals

Since it is almost a certainty that do-it-yourself seekers are disinterested in church, Christians must necessarily go to the marketplaces where they gather. One way effective contact can be made is at alternate spiritual festivals. There are many urban and rural festivals and markets where spiritual practitioners gather. Often a high percentage of women, anywhere from 70% - 80%, participate.¹⁵

Now alternate spirituality in Australia is not a recent phenomenon as non-Christian faiths and alternate spiritual groups have been present in Australia since the nineteenth century.¹⁶ Major alternate spiritual festivals in Australia began in the 1970s. The first, which was instigated by the National Union of Students, was the 'Aquarius Festival' in May 1973 at Nimbin in northeast NSW. It attracted around 5,000 youth and heralded the beginning of an alternate community at Nimbin based around new age and neo-pagan spirituality.¹⁷ Both the tenth (1983) and twentieth (1993) anniversaries of the 'Aquarius Festival' were commemorated there and Nimbin now hosts the annual 'Mardi Grass Fiesta'. This celebrates alternative lifestyles, marijuana and neo-pagan spirituality. So Nimbin is popularly regarded as the alternate capital of Australia.¹⁸

Some others include the Down to Earth's ConFest (1976-), the Ananda Marga movement's Ananda Mela (Festival of Bliss) near Stanthorpe, Qld (1980s), the Homeland Festival of Peace and Healing at Bellingen, NSW (1985-), the Wild and Wise Women's Festival in East Gippsland, the annual Witches Parade at Katoomba, and the Woodford/Maleny Folk Festival (1985-).¹⁹ In the state capital cities and major urban areas we find a plethora of free markets, neo-pagan festivals, psychic fairs and spiritual exhibitions. 'Magick Happens' is a recent neo-pagan/Wiccan festival designed to demystify the Craft to the general public (Sydney/ Melbourne, 2000-; Brisbane, 2001-).²⁰



Mind*Body*Spirit festivals

However, the most prominent and largest patronised gathering has been the International Festival for Mind*Body*Spirit. English entrepreneur Graham Wilson in London created it in 1977. Unlike the free markets, this is a commercial exhibition where spiritual entrepreneurs and spiritual groups exhibit their goods, services and beliefs to the public. The festival has been held in London every year since 1977.²¹ In 1989 Wilson brought the festival to Sydney's Darling Harbour Exhibition Centre, and then franchised it to Melbourne (1991-) and Brisbane (1999-). The Sydney festival convened on a once-a-year basis from 1989 to 1995, and since 1996 has been a twice-a-year event (May and November).

Wilson explains his rationale for creating the festival:

I am often asked, 'why did you start the Festival?' The answer is that it was an opportunity for me to move away from straight business into an area in which I had enormous interest for some time but, like others, had found it hard to find information. I thought the time had come for a public gathering for everyone involved in mind/body/spirit activities. This was also a way for me to express my knowledge in marketing, finance and organising and my abilities in art, sport and psychic awareness. Through sport I had an out-of-body experience during my athletic career which led me to search deeper into the realms beyond the body. So it was in 1977 I brought together all the major esoteric organisations and leading experts in a public exhibition for the first time.²²

By 1996 Wilson was claiming:

It has the highest attendance of any exhibition of this kind in the world and remains at the forefront as the major meeting place for everyone concerned with personal growth, natural living and planetary awareness.²³

Attendance figures for the Sydney festival are available for the years 1989-1996 and are tabulated as follows:

1989	17,500
1990	23,500
1991	34,000
1992	42,000
1993	56,000
1994	60,000
1995	62,500
1996	40,000 (May)
1996	46,000 (November)²⁴



In more recent times the attendance levels in Sydney have levelled out. In the absence of official figures, a fair estimate would be that around 25,000 people now attend each festival. This levelling out reflects two factors. One is the general saturation of Australian society to the point where do-it-yourself spirituality is 'normal'. The other factor is that many smaller festivals and exhibitions now dot the landscape, and so the uniqueness and novelty of Mind*Body*Spirit has long since passed. However we should not interpret this as signifying that spiritual exhibitions are a dying fad. Rather there are now multiple alternate spiritual exhibitions that gather regularly in urban and rural areas offering us the opportunity for dialogue and witness.

Christian mindset

Since the 1980s evangelicals, charismatics and Pentecostals have been prolific in publishing polemics against the do-it-yourself approach to spirituality. Much of it tends to be descriptive and analytical, which ironically instils a mindset that is antithetical to authentic evangelism. Douglas Cowan has suggested in his thesis that many Christian writers, whether intentionally or not, have actually become propagandists to the church by manipulating and misquoting non-Christians. He concludes that many authors act as gate-wardens fending off alien teachings whenever they impinge on the church.²⁵ John Saliba suggests that the polemics simply constitute a soliloquy or monologue inside the church and concludes:

It cannot engage New Agers in a fruitful exchange of ideas or in a constructive discussion on ideological standpoints, spiritual goals, and practical agendas ... [it] fails

to give real witness to the Christian message of the Good News, because its methods and message are more attuned to elicit fear and anxiety and to dwell on foreboding and pessimistic outlooks for the future. Moreover it unintentionally confirms negative impressions of, and elicits antagonistic feelings towards, Christianity.²⁶

One peculiarity is that very few books offer any practical advice on how to reach these seekers. Although there has been some critical and reflective discussion about the effectiveness of this material, mission to them is clearly not on the official agenda of any denomination.²⁷ This is bizarre because even the Lausanne Committee for World Evangelization's 1980 Thailand Conference validated the new religions and new mystics as a worthy mission field.²⁸

Another drawback is the excessive use of military metaphors. Some of this arises from the novels of Frank Peretti. Robert Guelich has pointed out that Peretti's novels seriously deviate from Biblical teaching on spiritual warfare. Guelich reminds us that spiritual warfare is only one of many different metaphors used to depict the Christian's life and that the combat tactics of the novels have no basis whatsoever in the Gospels and Pauline epistles.²⁹

incarnational mission

The way forward is to reconsider the application of basic principles of cross-cultural mission.³⁰ Using mission models local congregations can network together in outreach and become active participants in nearby festivals and markets. Now a field-tested model for booth ministry already exists. Since 1991 a Christian exhibitor's booth, known as The Community of Hope™, has been present in every Sydney Mind*Body*Spirit festival, and since 1996 in the Melbourne festival.³¹ The approach of The Community of Hope™ is what we call 'incarnational mission and apologetics'. The Biblical rationale for this rests on Jesus' kingdom commissions (Matt. 28:18-20; John 20:21; Acts 1:8) and the apostolic command for apologetics – giving reasons for faith (1 Pet. 3:15; Jude 3). Furthermore this has been the most effective missiological stance taken throughout church history, from St. Patrick with the Irish up to Phil Parshall with the Muslims.³²

Incarnational mission is grounded in the very notion of God becoming incarnate in Jesus. Jesus commissioned his disciples saying, 'As the Father has sent me, so I am sending you' (John 20:21). Just as God became flesh – incarnated as a human and taught within a particular culture – so too we must incarnate the gospel by living and sharing inside other cultures. An incarnational approach does two main things. First, the message of the gospel is translated into words and symbols that the receptor culture will best understand. Second, the messengers of the gospel join that culture and live out the Christian faith in that context. One of the best illustrations of this is Paul's ministry in Athens as he shared about the 'unknown god' (Acts 17:16-34).³³

To reconsider do-it-yourself seekers – and indeed our homeland – as contexts for cross-cultural mission sounds odd because we have become accustomed to more formulaic methods of evangelism (Evangelism Explosion, Christianity Explained, Life Works, Alpha and The Y Course). These techniques have been surely blessed of God, but realistically they are now only effective with the 'God-fearers' who inhabit the fringes of the congregation. Today's do-it-yourself seekers are not even asking the sorts of questions that are programmatically answered in these discipleship courses.³⁴

Most discipleship courses are very cognitive, centring on questions like: Who is Jesus? Why did Jesus die? What is the evidence for the resurrection? These are all vital questions, but they are not the initial or paramount questions seekers are posing. If we do not understand their questions, then how can we point them in the direction of useful answers? Today's seekers are more likely to respond to something that is highly participatory, encouraging much dialogue and questioning. Some of the immediate questions they will want to address include: who am I and who might I become? Does any of it make sense and who cares about me? How can I be useful to others? What is my place in the cosmos? Why is it that the cosmos appears to have design and purpose but is so messed up?

Isn't it surprising to see them posing the same questions which are addressed in the opening passages of the Bible? It's amazing since most seekers are Biblically illiterate. They are trying to discover how they can be fully human, how to find their place in the cosmos and how they can be reconnected to the Creator. So any congregation which contemplates entering the markets and festivals will need to be flexible about evangelistic methodologies.



how to start a booth ministry

A booth ministry requires the same meticulous planning and preparation that goes into a NASA space shot. We stress this at the outset so that zealous enthusiasm is matched by sober reflection. The first step for the local congregation is to investigate the alternate spiritual festivals that gather in the area. Explore with the minister's fraternal the issue of a co-operative venture and send a small delegation to the festival to establish how a Christian booth would fit in. The fraternal should already be willing to apply incarnational mission principles.

As first-time visitors your delegates may find themselves saying, 'this is weird' or 'how could anyone believe in this stuff?' The festival's ambience might also make them feel uncomfortable. Such feelings and impressions have little to do with spiritual oppression. What they are experiencing is a form of culture shock, because what they see and hear is beyond the boundaries of their usual experience. The impingement of these 'alien' activities and beliefs will evoke all kinds of questions.

In addition to these feelings, your delegates need to be observant. What sorts of people are attending? What age groups are represented here? Are there more women than men attending? How are they dressed? What do they seem to find appealing here? Is there a predominant theme to the festival (e.g. personal development, eco-spirituality etc)? You should observe how the festival booths are decorated and consider which ones seem to attract the most patrons. Talk to some of the exhibitors to get a sense of why they are there and how they believe they are helping to be of service to the community.

Afterwards, the delegates need to debrief about their personal impressions and to work through the points mentioned here. Along with the formal debriefing session the delegates should spend the next twelve months in preparation for outreach. Enquiries should be made with the festival organizers about joining in and submitting the necessary application form. The smaller markets, particularly those in rural areas, usually raise a very small levy of a few hundred dollars to operate a booth. Much more substantial levies are payable for booths in major urban festivals like the International Festival for Mind*Body*Spirit.



A steering committee should be appointed to oversee the raising of financial and spiritual support, the booth's artistic design and display, training of booth volunteers and a post-festival follow-up programme. The committee should canvass for expressions of interest for booth volunteers using a written application form to ascertain the skills, experience and mindset of those who want to participate. A culling process is essential, as some Christians do have entrenched views about non-Christian spiritualities that are counter-productive to dialogue and sensitive witness. Those applicants who are accepted must then be willing to undertake some study, accompanied by a formal training programme. After the inaugural festival, a team debrief will be both necessary and beneficial for all concerned.

The booth needs to have an eye-catching interactive display that touches on themes they are familiar with. This could involve displays using the gemstones found in the Bible, with the spiritual meaning of each stone. Another display could be centred on global justice and the new heaven and new earth. A booth dedicated to aromatherapy could easily be developed around the spiritual significance of anointing with oil in Scripture. Using a sofa for healing prayer or counselling about relationships are also effective ways of establishing contact and a rapport. One of the most effective techniques is sharing the Gospel through tarot cards, and those who want to know how that is both Biblically possible and how it can be done should read the new book *Beyond Prediction*.³⁵ Yet another avenue, but one which requires skill, is through the ministry of a clown.³⁶ Those who live in communities where alternate lifestyles predominate (like Nimbin) will find that tent-maker ministries offer the best sort of opportunities for making long-term contact and building relationships with those beyond the church.³⁷

At the festival the volunteers will discover that contact with seekers varies from cursory enquiries and comments through to deep and sometimes lengthy conversations about the gospel. Those seekers who express an interest in pursuing further contact should initially be approached for further one-to-one dialogue. Apart from this, it would also be prudent to offer workshops held on non-church properties that address the issues the seekers are interested in. The purpose of these workshops is to maintain friendships, offering a safe environment in which seekers can spend quality time exploring

their questions, with a gradual build up to the gospel and the call to discipleship.

The sorts of workshops that seekers will be inclined to join in are generally not the typical programmes that churches run. Courses that employ Biblical principles to explore life skills like personality development (e.g. Myers-Briggs), relationships and divorce recovery, can be very effective. Discussion groups on topics like angels and near-death experiences will spark interest from seekers. Again those who understand incarnational mission and apologetics will know that we need to think laterally about how to devise such programmes. For example, a discussion group on the topic of UFOs and extra-terrestrials might initially seem remote from the Bible. Serious devotees about alien-contact are actually looking for answers to life's questions believing that humanity needs guidance from beyond. Here the incarnational missionary intuitively knows that this is a marvellous topic to introduce Jesus Christ as one who was an 'alien' - from another realm - who came to earth with insights and teachings that supply us with those ultimate answers.

conclusion

Exhibition evangelism is not a panacea for church growth problems, but it does open up one of many different and fresh avenues for local congregations and individual believers to fruitfully engage in. As John Drane observes:

Identifying 'the unknown god' in today's burgeoning spiritual market place will be challenging for many Christians, and probably threatening, because it requires a confidence to move well beyond the safe boundaries of current church perceptions, which in turn is likely to open those who do it to criticism from others within the Christian community.³⁸

Today's do-it-yourself seekers will not be reached through traditional outreach activities. Instead we must go to them, just as Jesus and the apostles did. For those willing to be flexible and open to new experiences of evangelism, the festivals and markets offer a rewarding challenge. The time is ripe, so how about joining in?



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- 3 See Nevill Drury, *Exploring the Labyrinth: Making Sense of the New Spirituality*, Sydney: Allen & Unwin, 1999. Anneke H. van Otterloo, 'Self spirituality and the Body: New Age Centers in the Netherlands Since the 1960s' *Social Compass* 46/2 (1999) 191-202. John A. Saliba, *Christian Responses to the New Age Movement*, London: Geoffrey Chapman, 1999, viii.
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- 6 See Paul Heelas, with David Martin & Paul Morris (Eds) *Religion, Modernity and Postmodernity*, Oxford & Cambridge: Blackwell, 1998. Christian analyses include Stanley J. Grenz, *A Primer on Postmodernism*, Grand Rapids: Eerdmans, 1996. J. Richard Middleton & Brian J. Walsh, *Truth Is Stranger Than It Used To Be*, Downers Grove: InterVarsity Press, 1995. Thomas C. Oden, *After Modernity ... What? Agenda For Theology*, Grand Rapids: Zondervan, 1990.
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- 8 This is the definition given by the UK Government's Department for Education and Employment, see John Drane, *Cultural Change and Biblical Faith*, Carlisle: Paternoster, 2000, 81 (note 5).
- 9 Robert S. Ellwood, *Islands of the Dawn: The Story of Alternative Spirituality in New Zealand*, Honolulu: University of Hawaii Press, 1993, 245-246.
- 10 Drury, *Exploring the Labyrinth*, 177.
- 11 Cf. John Drane, *Faith in a Changing Culture*, London: Marshall Pickering, 1997. Idem, *Cultural Change and Biblical Faith*.
- 12 Ali Gripper, 'Get a Life! (Please)' *The Sydney Morning Herald*, 19 August, 1996, 11.
- 13 Drane, *Cultural Change and Biblical Faith*, 78-103.
- 14 Alan Jamieson, *A Churchless Faith*, Wellington: Philip Garside Publishing, 2000. Peter Brierley, *The Tide is Running Out*, London: Christian Research, 2000. John Drane, *The McDonaldization of the Church*, London: Darton, Longman & Todd, 2000. William D. Hendricks, *Exit Interviews*, Chicago: Moody, 1993.
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- 16 For general historical treatment see Hilary M. Carey, *Believing in Australia: A Cultural History of Religions*, Sydney: Allen & Unwin, 1996. Cf. Purusottama Bilimoria, *Hinduism in Australia*, Melbourne: Spectrum, 1989. Paul Croucher, *Buddhism in Australia 1848-1988*, Kensington: NSW University Press, 1989. Mary Lucille Jones, *An Australian Pilgrimage: Muslims in Australia from the Seventeenth Century to the Present*, Melbourne: Law Printer, 1993. Hilary L. Rubenstein, *The Jews in Australia: A Thematic History*, Melbourne: William Heinemann, 1991. On minority movements see Alan W. Black & Peter E. Glasner (Eds) *Practice and Belief: Studies in the Sociology of Australian Religion*, Sydney: Allen & Unwin, 1983. Nevill Drury & Gregory Tillet, *Other Temples, Other Gods: The Occult in Australia*, Sydney: Methuen Australia, 1980. Graham Hassall, 'Outpost of a World Religion: The Bahá'í Faith in Australia 1920-47' *Journal of Religious History* 16 (1991) 315-338. Lynne Hume, *Witchcraft and Paganism in Australia*, Carlton South: Melbourne University Press, 1997. Ian Hunter, 'Some small religious groups in Australia: Mormons, Moonies, Hare Krishnas, Scientologists' *Compass Theology Review* 18 (1984) 21-32. Marjorie B. Newton, *Southern Cross Saints: The Mormons in Australia*, Laie: The Institute for Polynesian Studies, 1991. Jill Roe, *Beyond Belief: Theosophy in Australia 1879-1939*, Kensington: NSW University Press, 1986. Dorothy Scott, *The Halfway House to Infidelity: A History of the Melbourne Unitarian Church, 1853-1973*, Melbourne: Unitarian Fellowship of Australia, 1980. F. B. Smith, 'Spiritualism in Victoria in the Nineteenth Century' *Journal of Religious History* 3 (1964) 246-260.
- 17 Jamie Brown, 'The Age of Aquarius' *Simply Living* 7/4 (1993) 48-57. Alan Dearling with Brendan Hanley (Mook Bahloo), *Alternative Australia – celebrating cultural diversity*, Lyme Regis: Enabler Publications, 2000. G. Hawkins, *From Nimbin to Mardi Gras: Constructing Community Arts*, Sydney: Allen & Unwin, 1993. Also see the video documentary 'Nearly Normal Nimbin' (1995), produced by Gaia Films RMB 116 Blue Knob Rd, Nimbin NSW 2480. Also of relevance is the video documentary

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 - 19 The ConFest has been examined in Graham St. John, 'Alternative Cultural Heterotopia: ConFest as Australia's Marginal Centre' PhD Thesis, La Trobe University, 2000. This is on-line at www.come.to/confest. On the Woodford/Maleny Folk Festival see J. Lowell Lewis & Paul Dowsey-Magog, 'The Maleny fire event: rehearsals toward neo-liminality' *Australian Journal of Anthropology* 4/3 (1993) 198-219. Cf. www.woodfordfolkfestival.com. On neo-pagan and Wiccan festivals see Hume, *Witchcraft and Paganism in Australia*, 37-39.
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 - 22 Graham Wilson, *Mind Body Spirit 7th Sydney Festival Official Program*, 5.
 - 23 *Mind Body Spirit Sydney Festivals 1996: Exhibitor's Information for May and November*.
 - 24 Figures supplied by the festival co-ordinator, Erika Elliott, in a letter dated December 17, 1997. No further figures have been disclosed since the May 1997 festival (42,500). This table stands as a correction to those previously cited in Johnson, 'Postmodernity, New Age & Christian Mission' 117.
 - 25 Douglas E. Cowan, 'Bearing False Witness: Propaganda, Reality-Maintenance, and Christian Anticult Apologetics', PhD Thesis, University of Calgary, 1999. See Bell & Howell Information & Learning at www.bellhowell.inforlearning.com
 - 26 Saliba, *Christian Responses to the New Age Movement*, 77-78.
 - 27 See Ross Clifford & Philip Johnson, *Jesus & The Gods of the New Age: Communicating Christ in Today's Spiritual Supermarket*, Oxford: Lion, 2001. John Drane, 'Methods and Perspectives in Understanding the New Age' *Themelios* 23/2 (1998) 22-34. Idem, *What is the New Age Still Saying to the Church?* London: Marshall Pickering, 1999. Irving Hexham, 'The Evangelical Response to the New Age' in James R. Lewis & J. Gordon Melton (Eds) *Perspectives on the New Age*, Albany: State University of New York Press, 1992, 152-163. Philip Johnson, 'The Aquarian Age & Apologetics' *Lutheran Theological Journal* 34/2 (2000) 51-60.
 - 28 See *Lausanne Occasional Papers: The Thailand Report on New Religious Movements* at www.gospel.com.net/lcwe/LOP/lop11.htm
 - 29 Robert A. Guelich, 'Spiritual Warfare: Jesus, Paul and Peretti' *PNEUMA: The Journal of the Society for Pentecostal Studies* 13/1 (1991) 33-64. Cf. Mike Wakely, 'A critical look at a new "key" to evangelization' *Evangelical Missions Quarterly* 31/2 (1995) 152-162.
 - 30 A basic primer is David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. Grand Rapids: Zondervan, 1991. Cf. Ross Clifford, *The Mission of the Church and The New Age Movement*, Lilydale: Bible College of Victoria, 1995.
 - 31 The Community of Hope™ booth was the joint creation of Rev. Ross Clifford and Philip Johnson. Both the Sydney and Melbourne booths now come under the administrative auspices of Global Apologetics & Mission Ltd. For the full story see Clifford & Johnson, *Jesus & The Gods of the New Age*. A non-incarnational model of booth ministry is presented in Gene Wilson, 'Reaching New Agers on their own turf' *Evangelical Missions Quarterly* 31 (1995) 174-180.
 - 32 Cf. A. Scott Moreau (Ed) *Evangelical Dictionary of World Missions*, Grand Rapids: Baker, 2000.
 - 33 On the effectiveness of Paul in Athens see E. M. Blaiklock, 'The Areopagus Address' *Faith and Thought* 93/3 (1964) 1751-91. F. F. Bruce, *Paul: Apostle of the Free Spirit*, Rev. Ed. Exeter: Paternoster, 1980, 235-247. J. Daryl Charles, 'Engaging the (Neo) Pagan Mind: Paul's Encounter with Athenian Culture As A Model for Cultural Apologetics' *Trinity Journal* 16NS (1995) 47-62. Alister McGrath, *Bridge Building*, Leicester: InterVarsity Press, 1992, 231-233. Ned Stonehouse, *Paul Before the Areopagus and other New Testament Addresses*, London: Tyndale, 1957, 1-40.
 - 34 Readers familiar with James Engel's scale of conversion, the God-fearers would be at the minus four stage while do-it-yourself seekers would be at either minus six or minus five. On this tool see James F. Engel, *Contemporary Christian Communications: Its Theory and Practice*, Nashville: Thomas Nelson, 1979.
 - 35 John Drane, Ross Clifford & Philip Johnson, *Beyond Prediction: The Tarot & Your Spirituality*, Oxford: Lion, 2001.
 - 36 See Olive M. Fleming Drane, *Clowns, Storytellers and Disciples*, Oxford: Bible Reading Fellowship, 2001.
 - 37 On tent-maker ministries and other models for festivals see Clifford & Johnson, *Jesus & The Gods of the New Age*.
 - 38 Drane, *Cultural Change and Biblical Faith*, 34-35.