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## Doing Theology through New Forms of Ministry: an Outline with Suggestions

“SOME of the most profound insights into the meaning of the Bible and the mysteries of the Christian faith have come not from the abstractions of the academicians but from the practical work and experience of the pastor, bishop and missionary.”<sup>1</sup> It may, therefore, be expected that experiments with new forms of ministry will lead to theological insight. People thus engaged are working at a kind of inductive theology. They are bound to have basic presuppositions, for practical theology cannot be divorced from biblical and dogmatic theology. On the other hand, their convictions have to be tested and if necessary modified as a result of experience gained in the encounters of daily life. “It is when experience ‘chimes in’ with some aspect of the rich treasures we have inherited from tradition, that the response of faith makes the dry bones live.”<sup>2</sup> A dialogue should constantly be going on between the church and the world, the community of believers and the wider community. Sometimes, however, it appears that each is hardly aware of the other’s existence, save perhaps on some special missionary occasion or when civic notables attend an annual service.

### Presuppositions

Some presuppositions about the world and the church may be briefly outlined at the risk of naïveté. We believe that “God gave a beginning to time, and to the world in time and to mankind in the world”. “The earth is the Lord’s and the fulness thereof, the world and they that dwell therein.” His purpose has to do with the whole universe—to reconcile all things, whether on earth or in heaven, through Christ. His purpose is creative and redemptive. What of the church? He called a “People” to the twofold responsibility of demonstrating his purpose through the quality of their community life and of witnessing to the nations among which they came to be dispersed. Though only a “remnant” remained faithful to this purpose, Jesus built on the rock of the faithful to form the nucleus of a potential “church”. After Resurrection and Pentecost he continued his work through the pioneer mission of the apostles who established the first Christian communities. However, the apostles never formed an exclusive hierarchy, and ministry in the name of Christ was exercised by the whole membership in a local setting and further afield as lines of communication developed. This new “Israel” inherited the task of witness through the quality of the fellowship created by the Spirit, and through preaching, teaching, healing and serving in Christ’s name.

Within the unity of the fellowship was a great variety of gifts, such as those listed in the key passage of Ephesians IV. There it is said that these gifts are bestowed to equip the whole membership for the work of ministry in the world. Writing to the Galatians, Paul says that special regard is to be had for the household of the faith, but every opportunity is to be taken of "doing good to all men". The new forms of ministry with which this paper is concerned are the gift of Christ; they arise within the unity of the fellowship but are carried on "in the world". The concern of Jesus with the Kingdom of God was illustrated by sayings and parables dealing with everyday life in the world—it was there that people were challenged to repent and accept the good news of the reign of God. God was active in the world bringing salvation to his people.

### **Reassessment of the Church's Ministry in the World**

The most common form of separated or ordained ministry has been that of the parish priest or congregational minister whose task of oversight is to maintain the preaching of the Gospel through word and sacrament, to promote the fellowship of the church, to see that the varied gifts of the members are deployed to the best advantage, and to sponsor missionary outreach beyond the congregation. In theory, by serving the fellowship of the church, the minister is to reach the world through the church—that is, through the dispersal of the members in the world. However, this sort of congregational oversight has changed in many respects. The centring of the fellowship, for instance, at particular times for regular assembly on church premises has been replaced by a programme of "activities" which often cater only for a minority of the membership. Sometimes, little happens from one Sunday to another. Some of the most gifted members are found on church premises only at one Sunday service. The fact is that other "more important" interests have usurped the place once occupied by church engagements—and they really do seem more important. These people have "worldly" responsibilities weighing heavily upon them and they do not see the church's programme meeting their need for guidance and support. If they have lost their desire for further education in the Christian faith and life it is because Bible teaching seems remote from working life. The dialogue which we said should be going on between church and world seems to have broken down.

So we face the need for radical reassessment of the church's "work" in the light of the work done in the world outside the church's life. Indeed, now is the time to remember that there must be "a breaking up and relativising of historical forms of the church throughout its mission".<sup>3</sup> As will appear from examples to be given, new forms of ministry are in fact emerging to meet a new situation.

New ventures are demanded where movements of population have resulted in the creation of new communities. In the case of "new towns" we have to be mindful of the whole area in which the development of industry, housing and community is taking place. This has been called the "human zone". The minister has no church to fall

back upon, at least in the beginning, and has to start "from scratch". He discovers that God is at work through the network of relationships which is being constructed. There are signs of God's presence. The minister's task is to serve, but also to understand what is happening, and to interpret theologically. In this process, he gathers Christians together and gets to know many who are uncommitted to any faith, all the time looking for guidance in quite new and often unforeseen circumstances. He finds a more intimate, open and sharing fellowship when the bread and wine are brought from the kitchen to the front room for the house communion, but he also discovers God at work in the world outside. This deepening realisation is possibly the factor most common to all types of specialised ministry. The desire to bridge the gulf between those within the Christian fellowship and those "outside" is greatly helped yet sometimes thwarted by an awareness of God already active in the secular sphere. It is a point not always easily grasped by those brought up in a settled Christian community. But "talk of God's activity is a way of speaking about those events within the natural order or within human history in which God's purpose finds clear expression or special opportunity".<sup>4</sup>

According to the Church of England working party set up to deal with specialised ministry, the minister working "in the world" will need a balanced theology which "sees man, society and nature as interdependent in God's creation . . . On the one hand man is important as an individual because he has a unique relationship to God . . . on the other, the world and its structures have a significance of their own as part of God's creation".<sup>5</sup> Concern with new town environment—the physical configuration, industry, transport facilities, amenities, etc.—illustrates on a small scale the immense environmental challenge pressing on the whole world. Conservation of the physical environment is a moral issue which takes precedence over technological decisions, or should do so. Immense resources of power have to be harnessed to purposes which safeguard future generations and preserve animal and plant life. This critical question is beginning to exercise the conscience of all mankind. Bible faith is that "the God who formed the mountains and created the wind also declares to man what is his thought". There is a shaking of the foundations of human society so that what cannot be shaken shall remain. What has this to do with specialised ministry? Ezekiel's conception of the watchman suggests a role of importance today. The prophet who warns of possible disaster may well be a scientist, but there is a need for interpreters to spell out the meaning in many areas of human life. The ministers and laymen set apart to serve the churches in this task of interpretation and to draw attention to social and international issues are "doing theology" as they try to discern God's will for the church. This is not the "social gospel" as once understood (though itself often misrepresented) so much as a searching for signs of God's purpose for this earth. In the search, they find comrades in all walks of life, but especially among politicians with a concern for world peace who aim to secure a healthy environ-

ment for future generations. Those seconded for this task of interpretation are not lost to the ministry as is sometimes alleged but are practising a new form of ministry.

It is common to speak of "world" also in a figurative way, as the world of industry, of education, of entertainment, and so forth. Such worlds are the object of God's concern, and signs of his presence are to be found there, with evidence of man's co-operation or disobedience. Christians are to be found serving in a great variety of ways, but these spheres are also the scene of new forms of ministry by those with theological training. An account of various experiments in all the continents and in different situations can be found in Stephen Mackie's book *Patterns of Ministry* (Collins 1967) which should be widely read. Here we sketch some of the opportunities in one or two key areas of concern.

### **Industry**

The world of industry "has a primary importance in relation to society in spite of the continuing retreat by society and church into serious but peripheral concerns".<sup>6</sup> What can a minister contribute here? Industrial mission has been described as "essentially a lay movement . . . and the chaplain is there in support, or as a resource man whose resources include not only his theological expertise but his freedom of movement".<sup>7</sup> A minister has freedom to move alongside without hindering people at their work and in a whole variety of ways can interpret the faith. Pastoral work reflects the concern of the ministry for personal values. However, doing theology means testing out doctrinal teaching in a secular environment and looking for evidence of God's presence there. The noise of machinery, the repetitive assembly line, the watching brief at a nuclear processing plant raise questions which at first sight seem unanswerable about the relation of Christ's atoning work to manual work, whether skilled or unskilled.

Bible teaching on corporate solidarity takes on new significance in the context of a large factory or a trade union. To set the freedom of the individual over against corporate loyalty is an over-simplification, since in a work situation the effectiveness of the group and the liberty of the individual are intertwined. Current discussions on worker participation or "industrial democracy" are relevant here. If structures are not framed in such a way as to allow for responsible participation by all concerned, persons employed may lose their sense of human worth and dignity. The approach to industrial democracy recognises areas of potential conflict but assumes there is a common purpose sufficient to make possible experiments in employee participation. Participation in this sense has been defined as any or all of the processes by which employees other than managers contribute positively towards the reaching of managerial decisions which affect their work. Two approaches to this subject may be regarded as complementary or as alternatives. The one concentrates on the importance of power sharing and talks of worker representation at board room level. The other begins "at the bottom" with the working group, and sees that decisions

as to layout and methods of working are delegated to those on the job. Behind these experiments is a truth which is surely central to Christianity. Man must never be a means to someone else's end, or be treated as an object rather than a subject.<sup>8</sup> Acts of decision and judgment are essential to a maturing person and part of his freedom as a human being. The substitution of joint for unilateral decisions will prove part of the answer to industrial conflict which makes "the whole head sick and the whole heart faint". A deeper level of human solidarity and common purpose can be realised, and mutual trust can replace the suspicion which leads to bitterness and conflict.

Many other questions arise which have a bearing on theology, and sometimes these can be asked, if not answered, where trade unionists, directors and managers can meet away from the pressures of work. On the other hand, any "solution" propounded may come up against the intransigence of human nature. We believe human nature can be changed; experience of individual conversion is evidence of this. It might appear therefore that since "to evangelise in the New Testament . . . has nothing to do with the delivery of sermons to the converted . . . but always concerns the proclamation of the good tidings of God to the non-Christian world",<sup>9</sup> the strategy of Christians in a secular setting should be directed towards the conversion of individuals. Opportunities do of course occur during conversation or debate for reasoned testimony to the faith. But witness is not chiefly by the spoken word. A narrow approach to evangelism, which concentrates on a mere moment and on an individual isolated from his environment, has to be overcome. The need is rather to build evangelism into a life style, as some American Baptists have discovered. People are not confronted by the Gospel in some kind of vacuum, but in the context of their society, culture, politics, relationships.<sup>10</sup> Situations arise at work when the challenge of Christ is met by struggling to find a way out of an impasse. It is realised that reconciliation of diverse or contradictory points of view may require a prior change in personal relationships. In group discussion, the relevance of Christian ethics to industrial relations may come out. In all this, it is the Holy Spirit himself who awakens a desire for radical change, and "the wind blows wherever it wishes; you hear the sound it makes but you do not know where it comes from or where it is going".

We have to face the fact that there is a wide gulf between life in a church setting and life, for instance, in a factory. Since commitment to Christian discipleship is usually made in a church context, it is absolutely necessary that the implications of such commitment for daily life and work should be understood. This calls for further education. The command to preach the Gospel to every creature is followed by the injunction to baptise, but that in turn is followed by the call to "teach them to obey everything I have commanded you". Often the young disciple is left floundering, or is given teaching on doctrine or personal ethics which hardly relates to the work situation.

Conversely, the person whose interest is awakened in the Christian

faith may feel out of place in a church setting, and may even be repelled rather than attracted by the prospect of a lifelong commitment to membership of the Christian society. Would a new form of ministry be the bringing together of those whose Christian life has begun in a church context and those whose interest has been awakened but whose background is entirely different? Such an encounter might provide a refreshing opportunity for practical theology. The ordained minister would be a learner as well as a teacher. The whole exercise might provide an introduction to Christian education.

### **The World of Education**

For most people, education means school and university. In the world of school, there is debate as to how far "Religious Education" should be incorporated in the curriculum of state schools and, if included, how far it should be taught exclusively from a Christian standpoint. There is a dearth of R.E. specialists and an increasing number of ministers have become religious education teachers in recent years. "Educationally qualified clergy and ministers can make a valuable, even if not a numerically significant, contribution to religious education, especially when they are accepted as members of the school staff and not as authoritarian intruders."<sup>11</sup> Some perform a counselling service within the school community, with the full support of the head and staff. It seems clear that since such "specialists" must be educationally qualified this demanding work cannot easily be undertaken on a part-time basis. "Religious education cannot however . . . be assigned merely to one teacher or one lesson; it permeates and is expressed in the quality of the school community." The minister therefore can be no more than an auxiliary who shares with others in thinking out and working out aims and methods over the whole range of school activities.

A number of university "chaplains" have been appointed, but while "chaplain" is defined in the dictionary as "one connected with a chapel . . . who may conduct religious services for a society", the practitioners certainly have a much wider view of their ministry than that. It implies a deeper commitment to the university and its aims, and not just to Christians or individuals within it. The Christian community within the university will be very diversified, for besides students in various faculties and from different backgrounds it may well include the porter at the gate as well as a professor.<sup>12</sup> It seems therefore that the chaplain does have a particular responsibility to the Christians in the university—a teaching and pastoral ministry. In school and university, encounter with other disciplines and with staff who are agnostic can lead to theological discussion.

### **Theological Education**

New paths of ministry are being explored in theological colleges. Biblical and doctrinal studies are still basic, of course, while the aim of tutorial method is to help a student to "seize on the vital issues of a theme and to form a balanced judgment". Such a student will have

“an openness and an integrity to revise a prior assessment in the light of new evidence and will go on throughout life in the quest for the truth”.<sup>13</sup> But this quest must be practical as well as theoretical. “Mind and faith need to be applied to the problems on the world’s agenda.” But to do theology means personal involvement in actual situations. For this, some theological students are expected to share in a service project of some kind in the “world”, to do a spell of work in a factory, or to participate in the life of a local Christian congregation. This last in particular enables the intending minister to relate the insights he is gaining from biblical study to the actual challenge of a local church. One syllabus states: “The central element in the training will be a weekly workshop to evaluate and reflect on the experience . . . (and) to make the links between theology and the issues confronted in the practice of ministry”.<sup>14</sup> The presence in the college of students from other faculties, some of whom may be uncommitted as Christians, also brings an element of “worldly” reality into the period of preparation for ministry.

If the main purpose of such training is the education of the whole people of God, an encouraging experiment is to “extend the resources of theological education to the present and future leaders of the congregation”.<sup>15</sup> Weekend courses, sometimes linked by a common theme, are intended to interest laymen and women in doing theology, since a major concern is the formation of leaders who can interpret and guide the churches’ involvement in the modern world. “Laymen not clergy are the ones who are involved in the social, economic and political structures and who can and must lead the churches in their missionary task.”

### **Education in the Community**

Until recently, education within the church sphere has been mainly concerned with children’s and “young people’s” work. Unfortunately, the pioneer work begun by Westhill Training College in the twenties has still not percolated to many Sunday schools, though the development of schemes like “Partners in Learning” has been encouraging. This type of programme is intended to involve adults as well as children. Speaking generally, adult education has enormously expanded in the last fifty years and nearly two million students enrol annually for courses in technical or further education colleges or evening institutes. However, formal education of this kind is being supplemented to an increasing extent by less formal methods of group practice. This paper does not deal with conditions elsewhere than in Britain, but it is no doubt partly due to the problems faced in the Third World by educators, agricultural missionaries, engineers and others that new methods of learning on the job and mutual help are emerging. This kind of self help, with the expert in the background to suggest and encourage, is increasingly familiar. This is a new form of ministry in which all belonging to the group participate, and in which truth emerging from discussion is related to a life situation. It is sometimes described as learning in community, learning to live as persons, or



“making the truth happen”. Rosemary Haughton describes this approach as difficult and exciting and as “Christian education in the form that makes best sense in our present predicament”.<sup>16</sup> The results of not “doing the truth” are now obvious. The ideals of simplicity of life, brotherhood, sharing, reverence for God’s gifts and concern for justice have always been officially promoted by Christian churches, though frequently disregarded by their members. Mrs. Haughton suggests that “the best possible kind of Christian education is to be involved in the hard, non-stop, totally demanding effort of creating a future for humans to live in. It means letting the truth happen, not only in face-to-face personal relationships, but in work relationships, in the organisation of responsibilities and duties, in the food we eat and how it is produced, in the use of money, and in the evaluation of roles . . . It means restrictions of many kinds (both material and emotional), accepted willingly in order to shape a life which can be human and meaningful when the time comes when many restrictions will be imposed by circumstances. It means discovering a spirituality, a hope, a love which makes sense of all this, and an assurance that reaches further still.”

These community experiments in a new life style, a frank sharing of experiences, a greater openness to one another could be one method of the church’s pioneering in modern society. For, as is well known, the voluntary services of a former generation are in many cases now carried on with greater resources and greater efficiency by the welfare state. However, these groups cannot in the nature of the case be organised or directed from a central “headquarters”. Nor need they be initiated by any specialised ministry. They “happen” in a variety of ways. With mutual aid and support, in solidarity and fellowship, people find such groups a testing ground for traditional beliefs. These may well “come alive”. On the other hand, living, learning and loving together may suggest new ways of expressing the common faith and may be “doing theology” in a new setting. The community experiments which are to be found in many places can be regarded as signs of the Lord’s Presence in our midst, where two or three are gathered together in His name.

### **Social Work**

There are, however, areas in society where voluntary service is still urgently needed, and where a specialised ministry is possible. Four appointments made by the Bishop of Southwark are designed to help the “disadvantaged” in such areas; one is a ministry to single homeless people, one relates to neighbourhood concerns, and two concentrate on race relations. The Samaritan service to people contemplating suicide also comes to mind. Other people with special needs include the unemployed, drug addicts and alcoholics. To specify such disparate groups in the community is to emphasise the need for a whole variety of specialised skills, though these may be used in a general context. For instance, a club whose members have become involved in the prevention and treatment of drug abuse among young people has a “walk

in surgery" where doctor and nurse are available, but the aim of the club is to provide a meeting place where young people can carry on the same kind of conversations that students enjoy at the university, or men and women in the Forces. While skilled medical and psychological help is welcomed, the club is based on the belief that many young people experience great difficulty in relationships with the rest of the community, and its ministry aims to create an atmosphere where social "misfits" will not feel aliens and strangers. A particular project is a new style hostel where residential care can be given to some homeless young people. Generously grant-aided by the Department of the Environment, this whole development has occurred as part of the work and witness of the church. As a result, there has been a working out of theology, and a thoughtful attempt to relate the policy of caring to the worship and work of the church. The minister writes: "We felt that the sense of fellowship created in the club was sometimes like that at Holy Communion. Violence and degradation which were sometimes experienced seemed to require of us compassion and the readiness to suffer rather than condemnation. We thought of the Kingdom of God as being the kind of community we were seeking to discover and bring about. We realised this required a high degree of personal commitment and a vital relationship to God the creator and redeemer".<sup>17</sup>

The church's relationship with the hospital has gone on for centuries, and the hospital chaplaincy can hardly be described as a new form of ministry. Here too, however, there is a new emphasis. Clearly the minister when doing pastoral work among patients comes to grips with the awesome dimension of life and death and specific issues like euthanasia require theological discussion. But many feel they are concerned with the hospital as a society within society, and have a rôle to play with the staff—doctors and nurses, administrators and trade unionists—in thinking out how best to further the aims of the hospital. The minister can sometimes act as a "bridge" between the hospital and the community, along with the social worker and others. Perhaps this applies in particular to patients in mental hospitals who need rehabilitation in the community after leaving hospital and to those elderly and lonely folk who are in and out of geriatric wards. In recent times, there has been a deepening concern to foster health education and alert people to the prevention rather than the cure of disease. The creation of a healing community whose members are seeking wholeness of body and mind would surely be a facet of the church's life in line with Christ's healing ministry, and a purpose in which every member can share. But it appears that some qualified ministers who are specialising in this field are able to co-operate effectively with the medical profession.

The ordained minister who specialises in the field of social work will obviously need to co-operate with professional social workers and others.<sup>18</sup> The respective rôles of the trained worker, the volunteer and the minister require much thought and can only be touched upon here.

The social worker deals with people at crucial times, as when there is family break-up, mental illness or neglect of children. But they also deal with emotional problems where medical and psychiatric help is needed. Such are guilt problems, sex questions, adjustment to serious accident, and so on. Professionals look on volunteer visitors and helpers with some degree of natural suspicion and rightly insist on preliminary consultation and consistent time-keeping. On the other hand, they have not the time to deal with persons whose need is typified by the lonely aged or the parents of handicapped children. The minister can act as a go-between here in organising a volunteer service, but he is thinking out and working out with others how to meet the deeper needs of the human spirit. Questions such as "Why has this happened to me and mine?", "What possible purpose can it serve?" and whether terminal care is the end of personal life, are bound to be discussed from a point of view which may or may not be shared by the social worker. In any case, the latter cannot intrude his personal convictions regarding matters of faith without considerable reservation, while the minister is expected to do so. This expectation also has its dangers since people will "know what he is going to say". This is where pastoral skill will enable people to think matters out for themselves and come to their own decisions.

It has been suggested that pastoral theology has too often consisted in "hints and tips" for young ministers from those of greater experience. If ministers are to be competent to co-operate with trained social workers, their preparation should be more rigorous and draw upon counselling methods which have proved themselves in other "caring professions". To study the rôle of theology in society in depth ("the way in which theology both influences and in turn is influenced by society") means encounter between theologians and students of social science and social ethics. Such consultations have implications for practical theology and hence for new forms of ministry.<sup>19</sup>

#### **Guide Lines**

To sum up this brief sketch, it seems a change of emphasis both in thought and action is needed. Churches as well as individuals tend to be introverted, thinking chiefly of their own condition. An outward look and concern for "the world" makes for better health in the Christian community. Theologically, while the method of beginning with the Bible and Christian tradition and relating this to contemporary society is good, to begin at the other end sometimes, that is, with the secular order, is a necessary corrective. It is not simply that the former approach requires great skill in translating terms and ideas which are unfamiliar to most people. It is that searching for clues in the course of daily life and work throws fresh light on Christian teaching.

The church's most urgent task may be the training of men and women to fulfil their Christian vocation in the world. This vocation has to be followed in a great variety of contexts. It means finding a word of God which speaks to the everyday situation, and then acting

“so as to change something in the substance of the world”.<sup>20</sup> Our discussion has assumed that doing theology requires the expertise of both minister and layman. We suggested earlier that this co-operation in Bible study could awaken new interest in those who hardly ever attend the formal meetings for instruction and prayer. But is there a sound case for setting apart ordained ministers for specialised work in the field? Will this not further reduce the already attenuated resources of the local church? Besides, there has been no space here to mention other fields of service such as the prison chaplaincy and the armed forces.

Any study of specialised ministry must be against the background of the mission committed by Christ through the apostles to the whole church. The Montreal World Conference on Faith and Order confessed difficulties in defining “the ministry”. To quote—“we all acknowledge that the church has had and (as far as we know) always must have what we may call a ‘special’ ministry, but there is no universally agreed language by which to describe this special ministry in distinction from the church as a whole”.<sup>21</sup> If this is so, it would cause even greater confusion to set apart an elite group after the analogy of consultants in the medical profession. We are rather thinking of new forms of ministry which are undertaken by some men on behalf of the whole church. “The task of the minister is not to undertake some special activity from which the rest of the faithful are excluded, but to pioneer in doing what the whole church must do.”<sup>22</sup> Pioneer is the most appropriate word. Since the biblical shepherd was not simply rounding up the sheep but leading in difficult and even dangerous situations, both the pioneer minister and the pioneer layman need “the courage deliberately and at certain points to step out into a new public sphere beyond their profession”.<sup>23</sup>

Most ministers will need to rely on their previous experience in, say, a business sphere, on what they learn from reading and study, on what they are taught by their own lay members. But there are surely good reasons for setting apart certain men and women, full time or part time, to work outside the life of the church and in a “secular” setting. Four may be mentioned. Recent experience has confirmed that a good way to learn is to get involved on the spot and spend time and energy in finding out what life is really like in factory or office. This “extra-mural” work will help to explain why so many thousands feel that their working day has no relevance to the purpose of the church. Secondly, a minister is often given a freedom of movement which is denied in the nature of the case to employers and employees, university professors and students and hospital staff. Thirdly, he may be the acknowledged representative of the whole Christian Community in certain circumstances, trusted as such by his colleagues in the ministry and by those to whom he ministers in their name. We note that, in this area, denominational divisions are largely irrelevant. But fourthly, as is suggested by the title of this paper, it is essential for some men to be set apart to develop a reflective awareness of the

“worldly” situation. They will then be better able to advise on relating Christian teaching to things as they are. It is even possible that fresh theological insights may be gained in this way. Such insights will usually spring from encounters and conversations with those earning their livelihood or professionally engaged. In so far as he is doing theology, the minister’s task will be to “think things together”.

Administrative problems arise for the church. If it is held that “for practical reasons the combination of parish responsibilities and what is in reality a specialised post is undesirable”,<sup>24</sup> it will nevertheless be essential to keep the closest contact between the full time “extra-mural” minister, the minister of a congregation, and those who undertake extra church responsibilities on a part-time basis. What is wanted is a team ministry, indeed a total strategy of manpower within the church. There must be flexibility and willingness to experiment, but this need not imply the kind of haphazard attitude which often prevails. Without proper oversight and the guarantee of some continuity, a pioneer work may easily peter out. The situation seems to require someone with delegated authority (the bishop—overseer—superintendent?) to work out this team strategy with those on the spot. To have a deepening concern, to want to make the love of God real to the world, to be perhaps even an embodiment, however faulty, of that concern—this is the motive. To have liberty to venture and experiment with new forms of ministry follows from the concern. The deeper the concern, the greater sense of urgency there will be in dealing with administrative problems.

#### NOTES

<sup>1</sup> Jaroslav Pelikan, article “Theology”, in *Encyclopedia Britannica*.

<sup>2</sup> Frances Young, article in *Expository Times* (October 1977), p. 11.

<sup>3</sup> T. F. Torrance, *Royal Priesthood* (Edinburgh: Oliver & Boyd, 1955), p. 71. (The whole paragraph should be read.)

<sup>4</sup> M. Wiles, *The Remaking of Christian Doctrine* (London: SCM Press, 1974), p. 38.

<sup>5</sup> *Specialised Ministry* (London: Church Information Office, 1971), p. 96.

<sup>6</sup> J. Keiser, in *William Temple College Bulletin*.

<sup>7</sup> R. P. Taylor, “Industrial Mission”, *Baptist Quarterly*, XXXIII (1969), p. 12.

<sup>8</sup> See C. H. Cleal, *A Christian Approach to Industrial Democracy* (London: Baptist Union, 1975).

<sup>9</sup> A. Richardson, article “Preach”, in *Theological Word Book of the Bible* (London: SCM Press, 1950).

<sup>10</sup> Paul Löffler, “Evangelism”, *One World* (wcc, September 1977), p. 9.

<sup>11</sup> *Recruitment and Training of Teachers of Religious Education* (London: British Council of Churches, 1971), pp. 5, 11.

<sup>12</sup> See *University Chaplaincies* (London: Church Information Office, 1969), especially contributions by Coates and McCaughey.

<sup>13</sup> J. Morgan-Wynne, in *Regents then and now* (RPC Oxford Magazine, July 1977).

<sup>14</sup> Northern Baptist College, *Training for Ministry: an alternative programme* (1977).

<sup>15</sup> “Theological Training in the Market Place”, *One World* (July/August 1976).

<sup>16</sup> R. Haughton, "Living the Truth", *One World* (July/August 1975).

<sup>17</sup> E. Blakeborough, in *Fraternal* (October 1977), p. 25.

<sup>18</sup> See, for example, Jean Heywood, *Casework and Pastoral Care* (London: SPCK, 1967).

<sup>19</sup> See article by Robin Gill in *Contact* (St. Andrews) no. 56.

<sup>20</sup> A phrase of Alec Vidler in *Christian Belief and This World* (Nottingham University Firth Lectures, 1955).

<sup>21</sup> Report of Fourth Conference on Faith and Order, Sections 80, 82.

<sup>22</sup> A. T. Hanson, *Pioneer Ministry* (London: SCM Press, 1961), pp. 155-6.

<sup>23</sup> Justus Freytag, in *New Forms of Ministry*, ed. David Paton (London: Edinburgh House Press, 1965), p. 82. This research pamphlet is a rewarding study.

<sup>24</sup> *Specialised Ministry*, p. 21.

CLIFFORD H. CLEAL.

## Baptist Records

### OXFORDSHIRE AND EAST GLOUCESTERSHIRE BAPTIST ASSOCIATION

#### ABINGDON, Oxon.

Church meeting minutes 1862-1909, 1923- ; Deacons' meeting minutes 1839-1930, 1956- ; Trustees' meeting minutes 1907-56; Membership minutes 1800-37; British School Society minutes 1824-97.

#### ARLINGTON, Gos. (deposited in Gloucestershire Record Office)

Church meeting minutes 1840-1969; from 1969 (at the church); Deacons' meeting minutes from 1913 (at the church); Trustees' papers 1910-11; Church accounts 1834-67; Accounts and correspondence 1834-70; Receipt and payment books 1916-49; Burial certificates 1846-63; Communion roll 1915-56; Sunday School register 1841-4; Sunday School library accounts 1907-49; British School minutes 1844-69.

#### ASCOTT-UNDER-WYCHWOOD, Oxon.

Church meeting minutes from 1943; Sundry documents from 1816.

#### BANBURY, Oxon.

Church meeting minutes from 1840; Deacons' meeting minutes from 1947.

#### BLOCKLEY, Gos.

Church meeting minutes from 1820; Deacons' meeting minutes from 1903; Accounts with notes of meeting, mid-19th cent.

#### BLOXHAM, Oxon.

Deacons' and Church book 1895- ; Church meeting minutes from 1902; Deeds (at Baptist Church House).

#### BOURTON ON THE WATER, Gos.

Registers of births and burials 1811-1914; Church meeting minutes 1740-1920, 1951—.