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NON - STIPENDIARY ORDAINED MINISTRY IN THE CHURCH OF ENGLAND

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by

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Benefice of Langtoft

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SUMMARY

Summary of Thesis submitted for M. A. degree by Raymond Eveleigh on Non-Stipendiary Ordained Ministry in the Church of England.

There are in existence at least three models of Non-Stipendiary Ministry (N.S.M.) in the Church of England at present.

a) There are retired clergy who have continued to exercise an active ministry which is normally focused in the life of the Parish Church.

b) There are clergy who are engaged in 'work-centred' ministry in which the minister exercises his vocation in the context of the 'world of work'. Such a minister normally associates with the Parish Church on Sundays and Holy Days, but interprets his ministry in a 'work-focused' manner.

c) The introduction of Auxiliary Pastoral Ministry in the Church of England in 1970 gave rise to a development of 'Parish-focused' N.S.M., in which the minister is engaged in secular employment.

It is with this third category that this dissertation is mainly concerned.

My thesis is that The Ministry of the Church must be Indigenous. In particular, I feel that a Strategy for the deployment of Local Ordained Non-Stipendiary Ministry in the Anglican Church is essential to the mission of the Church of England.

It is not my intention to address the theological issues of priesthood and ministry generally, but rather to demonstrate the theological justification for local non-stipendiary ministry as it is presently constituted in the Church of England. The apologetic intent of this work is therefore essentially practical and particular and of a very specific nature.

I propose the development of locally ordained, non-stipendiary ministry as an integral part of the ministry of the One, Holy, Catholic and Apostolic Church in contemporary society and claim that it is in accord with the principles of Christian Ministry as described in the New Testament and practised in the Anglican Tradition.

The logical steps which form the argument of this work are as follows:-

a) The ordained ministers are equal members of the people of God, coterminous with the laity, and not distinct from them.

b) There is a need to provide ministry in a form which is appropriate in contemporary society, a ministry which is contextualised.

c) The local church should aim to be self-sufficient in ministry and not dependent upon a 'foreign' professional. Ministry should be indigenous.

d) The pressure for the maintenance of existing ecclesiastical structures and the status of the ordained ministry as a profession must be recognised and respected. The urgent need for reform, however, must also be seen as a prerequisite for the mission of the church.

e) The psychosocial dynamics of L.N.S.M. must be understood and recognised, so that practitioners may be enabled to cope with the related stress.

These steps will form the five chapter headings of the dissertation. The concluding section is an appendix which describes a current scheme for the development of Local Non-Stipendiary Ministry in the Diocese of Norwich.

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INTRODUCTION

To convert the church to the importance of recognising the leadership gifts of local people by ordination could be an important sign of the churches commitment to promoting a truly local church. By this I mean an indigenous church, open to God, to each other, to the neighbourhood, to the world, with an understanding of the present and potential spirituality of the local community.

The desirability of the local church to be indigenous is something which several post-Vatican Roman Catholic scholars have propounded. Among these are Edward Schillebeeckx, Hans Kung and Ives Congar, to whom reference will be made in Chapter one. Anglican writers who also have supported this view include Roland Allen¹, John Tiller² and Patrick Vaughan³. Further results of Anglican scholarship are to be found in the reports 'Faith in the City'⁴ and 'Faith in the Countryside'⁵.

Since the 2nd Vatican Council there has been a widespread recovery of the 'people of God' ecclesiology, which sees the Church as the community of the baptised.⁶ In this community each member is gifted with graces (Eph.4) for the ministry of the church. Those who are called to pastoral and liturgical leadership are called from among the community in which they will serve. Historical research of scholars such as Edward Schillebeeckx (The Church with a Human Face) has emphasised the communal rootedness of the priesthood and the stifling

¹Roland Allen, The case for Voluntary Clergy. (London: Eyre & Spottiswoode, 1930).

²John Tiller, A Strategy for the Church's Ministry, (London: CIO Puplishing, 1983).

³Patrick Vaughan, Non-Stipendiary Ministry in the Church of England, (San Fransisco: Mellen Research Univ. Press, 1990).

⁴ ACUPA, Faith in the City, (London: Church House Publishing, 1985).

⁵ ACORA, Faith in the Countryside, (London: Church House Publishing, 1990).

⁶ Dogmatic Constitution on The Church (DE ECCLESIA), (London: Catholic Truth Society, 1965).

clericalism which descended upon the church a millennium ago, when that rootedness was largely lost. The present writer feels that the development of L.N.S.M. would help recover that rootedness.

A proper understanding of the relationship which should exist between the clergy and the remainder of the laity would also give rise to a liberation of the laity from clerical bondage, which has in the past seriously inhibited lay ministry. The Lambeth Conference of 1988 stressed this principle in its final report:

"This means that lay people must take hold of their ministerial responsibility for doing their Christian living out in the world. And only when their Church requires of them that they see their sharing of the life of the streets and shops, of wrestling with the land, of feeding, housing and transportation, of business and unemployment, as their Christian vocation of ministry, will they begin to be effective. For then through the Holy Spirit they will bring blessing, forgiveness and the sacrifice of the Lord Jesus for the world."⁷

If the church is failing to do this, then we must face the question "what new forms of ministry and what changes in structure and ecclesiology need to take place?" Christians have a sense of unease about worldly matters, which has been brought about by a process of separation between the sacred and the secular which has left the church in a situation of remoteness and irrelevance which runs counter to the basic incarnational themes of the Christian faith. The ordination of ministers in secular employment is a powerful statement of this theology of Incarnation.

The evidence of the research carried out by the authors of the Faith in the City Report strongly suggests that the church in Urban

⁷ "The Truth Shall Make You Free", Report of the Lambeth Conference (London: Church House, 1988, p52).

Priority Areas must avoid reflecting an inherited middle class culture and must draw upon the gifts of ministry which are to be found in the local community. The alienation between the Church of England and the majority of working-class people has been a cause of deep concern to Anglicans for many generations. The leaders of the Oxford Movement in the latter part of the 19th century and the birth of the Industrial Mission under Ted Wickham are powerful witnesses of this concern.⁸

The companion report Faith in the Countryside also calls for a radical re-appraisal of ministry. In his book The Country Parson, Anthony Russell writes:-

"The development of non-stipendiary ministry was initially regarded as a new form of ministry which would lead to a radical reshaping of the Church and to its indigenisation in working class areas and its penetration of areas of society, particularly those associated with work, from which the Church increasingly realised itself to be alienated. However, in the main, as their original name, auxiliary pastoral ministry, implies, most non-stipendiary ministers have provided much needed assistance to hard-pressed clergy both in urban and rural areas. Whilst this has been welcomed, the clergy, like other professional groups, have been concerned about the possibility of the development of a sub-professional group which would encroach on and take over their role. Like other professions, the clergy have insisted on the highest standards of qualification, but, at the same time, have limited those areas in which the sub-professional can work. Like other professions, the clergy have been sensitive to the implication that their role can be performed adequately by those working in their leisure time without remuneration. The fact that an increasing number of

⁸ E.R. Wickham, Church and people in an Industrial Society, (London: Lutterworth, 1957).

parishes, particularly in rural areas, indicate that they would be happy to be served by a non-stipendiary clergyman, has obvious implications both for the status and the future of the role of the country clergyman."⁹

This dissertation also endorses the vision of J.Moltmann which inspired John Tiller's "Strategy for the Church's Mission":

"The Church always belongs within the context of the world, whether it likes it or not. Even if the clergy and the laity are only concerned with themselves and their own internal problems in the church, the world still has its word to say. If some people don't notice this, it is only because they represent the world's interests themselves, in pious guise. The Church is sure to be most misused politically at the very moment when it wants to be totally "non-political". This means that it is quite simply essential for the church, every minister and every congregation to see themselves as far as possible in context, and to become involved, with all their minds and capacities, in the conditions, powers and potentialities of the society they are living in. But the context is not the text, and we must never allow it to become so. The church's context is society. But its text is the Gospel of Jesus Christ as this is witnessed to in Holy Scripture."¹⁰

These concepts are the axioms on which this dissertation is based.

⁹Anthony Russell, The Country Parson,(London: SPCK, 1993, p12).

¹⁰Jürgen Moltmann,"The Ministry of the whole Church to the World",('Christian', vol.6 no.5 Epiphany 1982) p8.

CHAPTER 1

THE ORDAINED MINISTERS ARE EQUAL MEMBERS OF THE PEOPLE OF GOD, COTERMINOUS WITH THE LAITY AND NOT DISTINCT FROM THEM.

The foundation stones upon which this dissertation is built are the three sources which are characteristic of Anglican theology, namely:- Scripture, Tradition, and Reason.¹¹

The appeal to scripture has always been an Anglican characteristic. Whilst refraining from using the scriptures in a fundamentalist, literalist way, Anglicans generally regard them as the testimony of the primitive Church.

Tradition is seen as the living stream of divine truth of which scripture is itself the most pure and authoritative part. It includes also the Councils of the early Church as well as the 2nd. Vatican Council. Other 'tradition' sources include the creeds, the 39 articles, the book of Common Prayer, the ordinal, the canons, Lambeth Conferences and the General Synod.

The appeal to Reason implies a readiness to listen to the 'spirit of the Age' whilst not being led by it; to be 'in the world but not of it'. The doctrine of the Incarnation is central to this and demands that we interpret and proclaim Christ in the context of contemporary society. We begin then, with Scripture.

According to New Testament documents, Jesus chose twelve apostles (Mark 3:13-19), and attracted to himself a band of followers, male and female (Mark 15:40,41). This community constituted the continuity between disciples of the days of the ministry of Jesus in Galilee and Jerusalem and the church of the earliest days of Christianity. When in the closing verses of Matthew's Gospel, Jesus gives his parting

¹¹ John Macquarrie, Theology, Church and Ministry (London: SCM Press Ltd., 1986) p102.

blessing and commission, he is not conferring these upon the church's clergy but upon the 'People of God'. When Jesus breathes upon the disciples and confers on them the power of forgiving or retaining sins (John 20:22,23), this power is conferred upon the whole church, not upon an elite group. In the early days of Christianity, Christians acted as if all members possessed authority (1 Cor.12:12,13). The modern tendency, formed by many centuries of the existence of an ordained ministry, is to assume that on such occasions, Jesus is represented as commissioning a distinct cult. There is no biblical basis for such an assumption. According to Richard Hanson, the tendency "to read back into the primitive period the existence of ministerial offices and to identify the apostles with Bishops and Priests is to commit grave historical error."¹²

What then are the basic principles of 'ministry' which are necessary in our own time, to justify using the term in a Christian sense?

In France in 1951, the distinguished theologian Yves Congar produced a major work entitled 'Lay People in the Church', in which he devoted special attention to the making of a theology of the laity, who must "mediate between the church and the world". He insisted that the laity are not simply the objects of the ministrations of the hierarchy, but are, on the basis of their baptism and confirmation, acting subjects in their own right of the threefold office of Christ as Priest, Prophet and King. The laity, then, are to be fully recognised in the dignity of their responsibility to be active in the world. It was this new spirit which would inspire the calling of the Second Vatican Council in 1962 in which Congar was to be a particularly strong influence. Nevertheless Congar, along with the Council seemed to preserve the traditional separation between clergy and lay people.

¹²Richard Hanson, Christian Priesthood Examined,(London: Lutterworth Press, 1979.)

Congar is well aware of this. "Many people do not realise sufficiently that a big space is left empty between, on the one hand, a rigid canonical attitude in sacred things, wherein all the emphasis is on the receptive attitude of the faithful and their subordination to the clergy and, on the other hand, the field of social and international secular activity".¹³ For a definition of 'lay person' Congar goes to the Bible. In the Old Testament, he says, our traditional distinction between clerical and lay is never to be found. Lay actually relates to the 'Laos', who are the people of God. The function of priests is within the whole. In the New Testament priestly themes take over from the Old, but again no distinction is made between clerical and lay, the term again being applied to the whole. This is a startling fact, Congar acknowledges, which needs accounting for.

Congar accounts for the startling evidence from the Bible in much the same way as others who in the past have searched for justification of a pipeline concept of 'apostolic succession'. By A.D.96, he argues, in a letter from Clement to the church in Corinth, there is evidence of the use of the words 'layman' and 'priest' in distinction from each other, and from the beginning of the third century this distinction abounds in the church though the inclusive use of 'Laos', people, is still known. This evidence from Clement is thin enough as it is, to serve as support for the traditional view. The evidence Congar presents subsequently, could itself argue for the opposite view. If the use of 'Laos' for the people as a whole was still widespread, just how should 'distinction' be interpreted? Modern biblical scholarship shows that the justification for the emergence of a 'sacred ministry' is tendentious. Though his aim is to create a radical theology of the laity so that they can be active in the world, Congar

¹³ Yves Congar, Lay People in the Church, (London: Newman Press 1965)

does not escape from the presuppositions of traditional Roman Catholicism, which are:-

- a) that the Bishops are the successors of the Apostles,
- b) that 'sacred Primacy' belongs to the Roman Pontiff, and
- c) the division between the laity and clergy which places the latter on a higher level of being.

This ontological distinction between layfolk and the sacred ministers prevails even in the documents of the 2nd. Vatican council

The laity, as indeed all of Christ's faithful, should be prompt to welcome in a spirit of Christian obedience the decisions the sacred Pastors make as leaders and directors of the Church, for they are the representatives of Christ.¹⁴

David Ford comments: "Congar left himself open to the charge that none save the ordained ministry are truly active in the church all else being a reflection, as in many mirrors, of an image projected by the successors of the apostles".¹⁵

Edward Schillebeeckx was born in 1914 into a Belgian Catholic family, and from the age of nineteen had been a Dominican, like Yves Congar. He has a considerable reputation as a gifted, creative theologian who did important work on an unofficial basis during the Second Vatican Council. His work on ministry grows out of a concern created by the shortage of priests; a shortage which is depriving communities of the Eucharist. Schillebeeckx's basic argument is that Christian communities have a right to the Eucharist, and if present ordination requirements deprive believers of realising that right, then that right has priority over these requirements.

¹⁴ Dogmatic Constitution on the Church, The Second Vatican Ecumenical Council(London: Catholic Truth Society,1966)p.55.

¹⁵ David F.Ford,(ed), The Modern Theologians, vol.1, ch.11, by Aidan Nichols OP,(Oxford: Blackwell, 1989).

Behind these aims Schillebeeckx has in mind the grass roots communities of the Catholic Church, which have not been given full recognition by the Vatican; particularly those many 'basis' Third World groups which have been struggling against injustice and oppression. These groups often are the seeds for the regeneration of the indigenous church among the poor areas of South America and other third world countries. In such churches 'transcendence' is no longer located in an 'otherness' from above, focused in the institutional church. God is to be discovered in the world and is experienced in his self-emptying. Hence the spirituality of the emerging 'grass-roots' churches is basically world-centred and in opposition to a traditional spirituality of a monastic type. Schillebeeckx claims that this kenotic spirituality was supremely realised in Jesus though obscured in the traditional forms of the triumphalist church. Jesus, he claims, came to us as a man who 'emptied of divinity' was in the form of a servant of God and mankind, finally to become the archetypal 'suffering servant' of Isaiah 53.¹⁶ Consequently the early communities of Christian believers evolved through two identifiable stages. These are described as:-

- a) the first generation, and
- b) the post-apostolic period.

In the former the Christian communities did not receive any kind of church order from the teaching of Jesus. Furthermore, the twelve were the symbol of the approaching eschatological community of God, which was not yet organised for a long-term earthly history.¹⁷ There was simply a consciousness of being 'sent'. 'Order' was a spirit which would subsequently inform all that would have to happen. So, since according to the self-understanding of the first Christians the

¹⁶ Edward Schillebeeckx, Jesus: An Experiment in Christology, (London: Collins and Crossroad; , 1979).

¹⁷ Schillebeeckx, Church with a Human Face (London: SCM. 1985)._

Christian community is a community of God, a community of Christ and a Temple of the Holy Spirit, it is obvious that what developed spontaneously from the community of faith was rightly and spontaneously experienced by the communities as a 'gift of the Lord'. The New Testament, bubbling over with praise for 'blessings from above', does not know the later contrast between what comes 'from below' and what comes 'from above'. (p.74).

Schillebeeckx also points out that while the Twelve undoubtedly form a nucleus, apostleship clearly extends beyond them and is very fluid at the periphery. St. Paul himself refers to apostles who experienced the risen Christ other than Peter, the Twelve and James. (Rom.16:7). There were also many called apostles and prophets, who were constantly on the move; later said to be the foundation of the first communities. These communities received the faith from these apostles on the basis of the personal experiences that most of them had had of Jesus, but it is a significant feature of the concept of apostleship that such experiences were not thought to have been transmissible.

For Schillebeeckx, concern is for a vital, fully-incarnated experience rather than a transmitted teaching in company with a transmitted ontological order, this latter point is crucial.

So, in this first phase, apostleship was to do with the church, the communities as a whole. Where the spreading gospel was found to intersect with the world and build up communities from the grass-roots, those communities were themselves apostolic, since they were founded upon the apostolic gospel.

In the second phase, between roughly A.D.80 and A.D.100 and after the first generation had died, above all including the original apostles and prophets (and with them the expectation of an imminent parousia had died), ministry began to take on specific forms, though

these continued to change. Even so, Schillebeeckx remarks. 'people were less interested in actual structures of ministry or in uniform titles for ministers'.(p.81). Now the ministry of the church is charismatic in nature and is the activity of everyone who is 'baptised in the Spirit'.(p.83). This is expressed in the rite of laying on of hands. Here however, there is no question of the transference of ministerial authority, but of the charisma of the Holy Spirit, 'which will help the minister to hand down and preserve in a living way the pledge entrusted to him and to make him able to proclaim the apostolic tradition intact'.(p.101).

Moreover, throughout both these phases of the early church:

one striking fact is that the ministry did not develop from and around the eucharist or the liturgy, but from the apostolic building up of the community through preaching, admonition and leadership. No matter what different forms it takes, ministry is concerned with the leadership of the community: ministers are pioneers, those who inspire the community and serve as models by which the whole community can identify the gospel(p.119).

In Ministry¹⁸, Schillebeeckx states that the Eucharist is "Jesus' parting gift to the whole community", which therefore has a right to it regardless of complicated problems over ordained ministry (p.30). He concluded that the community has a fundamental right to the Eucharist. This apostolic right has priority over criteria for administration which the church may impose upon its ministers (p.37). The understanding of apostolicity on which this claim is based could not be more radically challenging for the whole church.

¹⁸ Edward Schillebeeckx, Ministry (London & New York: SCM, 1979).

Ministry based upon Schillebeeckx's vision is seen to be far wider than the traditional Anglican model of a professional priesthood. On this fundamentally different understanding, lay people have a status and value denied to them for many centuries.

Both Congar and Schillebeeckx share a desire to broaden the concept of the Church to include a charismatic dimension. Congar introduced a distinction between 'structure' and 'life' whereby the institutional elements of the Church, given directly by Christ and sharing in his changeless holiness, provide her structure. The Church's members, on the other hand, determine her 'life' which is essentially dependent upon the Pentecostal charisms. Likewise Schillebeeckx's accentuation of the pneumatological tradition in the development of church ministry laid emphasis upon the importance of subjective experience in the Christian life. Critics from within the Roman Catholic church have warned of the danger of losing the universal authority of the institutional church and of the possibility of this leading to congregationalism, whereby individual Christian communities become autonomous. This clearly would threaten the unity of the Catholic Church. These criticisms are similar in many respects to those levelled against Roland Allen.

The recovery of a genuine theology of the laity is a keystone in the structure of ministry as the Anglican writer and missionary Roland Allen perceived it. It is difficult to exaggerate the influence of Roland Allen (1868-1947). Not only did he write extensively, but during the latter part of his life he campaigned persistently for the principle of the indigenous church. It is to his ministry and writing that we now turn our attention in the next chapter.

CHAPTER 2

THERE IS A NEED TO PROVIDE MINISTRY IN A FORM WHICH IS APPROPRIATE IN CONTEMPORARY SOCIETY, A MINISTRY WHICH IS CONTEXTUALISED.

We now turn to a consideration of Roland Allen's contribution to the development of the idea of Non-Stipendiary-Ministry in the Church of England; a development which has been carefully documented by Patrick Vaughan.¹⁹ There follows a survey of some of the more significant consequences of the resurgence of Allen's ideas which are to be found in the 'Tiller Report'²⁰ and in recent developments in the relation between the 'world of work' and the Ministry of the Church.

Accounts of Allen's life have appeared in two books containing collections of his writings.²¹ He was ordained as an Anglican priest in 1893. Two years later he went to China as an SPG missionary where his experience of mission convinced him that responsibility for leadership should be committed to the local church as soon as possible after its founding. This was radical thinking indeed.

Allen reported to mission headquarters in 1902:-

The continued presence of a foreigner seems to me to produce an evil effect. The native genius is cramped by his presence, and cannot work with him. The Christians tend to sit still and let him do

¹⁹ Patrick Vaughan, Non-Stipendiary Ministry in the Church of England (San Francisco: Mellen Univ. Press, 1990)

²⁰ John Tiller, A Strategy for the Church's Ministry, (London: CIO, 1983) Hereafter referred to as the Tiller Report.

²¹ David M Paton, The Ministry of the Spirit: Selected Writings of Roland Allen(London: World Dominion Press, 1960),9-16 and Reform of The Ministry: A Study in the Work of Roland Allen(London: Lutterworth).

everything for them, denying all responsibility...I should feel disposed to group all foreigners together in one place to avoid having them reside in more places than can be helped. A visit of two or three months stirs up the Church. Long continued residence stifles it.²²

Here was the germ of an idea - a Christian community set free from foreign leadership - free to be truly indigenous. This idea was to develop later into Allen's concept of 'Voluntary Clergy' as the only model by which the Sacrament might be regularly available to small, widely scattered groups of Christians - an idea which seems to be coming of age in the present time.²³

Allen returned home in 1903, and for the next few years was Rector of St. Peter's church in Chalfont, Buckinghamshire. After four years there he resigned over the issue of baptismal rigourism. He devoted the rest of his life to propagating his ideas on the mission and ministry of the church. Like many an Old Testament prophet, he not only preached his message but was himself a living example of it.

In 1912 Allen published one of his most influential works entitled Missionary Methods - St. Paul's or Ours?. This was a direct challenge to contemporary missionary strategy. He based his arguments upon the Acts of the Apostles and the Pauline epistles.

He makes the following claim about the appointment of elders in the early church:-

St. Paul ordained as elders, members of the church to which they belonged. He did not establish a provincial school to which all candidates for ordination must go, and from which they might be sent

²² 'USPG: Africa and Asia', Vol II, 1902.

²³ Roland Allen, Voluntary Clergy (London:SPCK, 1923)

to minister to congregations in any part of the province, at the bidding of a central committee or at his own. The elders were really of the church to which they ministered. They were at home. They were known to the members of their flock. If they received any pecuniary support, they received it from men who supported them because they felt the need of their undivided and uninterrupted care. Thus the bond between the elders and the church to which they ministered was extremely close.²⁴

Allen stated four further Pauline principles:-

- a) The elders so appointed were not young in age, but men of weight and reputation.
- b) They were not necessarily highly educated.
- c) They exercised sacramental functions.
- d) In each church Paul ordained several ministers (ibid., pp. 103-4).

As a result of this book, Allen became well known in Anglican circles as a radical critic of the establishment. A reviewer of the first edition accused Allen of 'almost dictatorial vigour' with which he challenged his contemporaries. 'The book is a challenge, a severely and strongly-worded criticism and we trust that its tone and the criticism which it will in many points naturally and rightly evoke may not hinder the fulfilment of the writer's desire'.²⁵

²⁴ Roland Allen, Missionary Methods; St. Paul's or Ours? (London: Robert Scott, 1912), p.100.

²⁵ see 'Church Quarterly Review', Vol. 75, pp. 216-20.

In his Thesis NON-STIPENDIARY MINISTRY IN THE CHURCH OF ENGLAND, Patrick Vaughan raises further criticism of Allen's position. "His simple appeal to scriptural principle" he says, "is open to question, for he failed to pay attention to the factors which may have assisted the expansion of the church in post-biblical history."²⁶ Vaughan cites two historians of mission who remain unconvinced by Allen. Max Warren declared:

I have never been able to join in the chorus of praise of Allen's writings. Much that he wrote out of such passionate conviction was a true analysis of a failure going back 1600 years. But he didn't give much help as to what to do about it!!²⁷

Further, Latourette argued that it was inadvisable

to draw lessons from any one period of the spread of the Faith and to apply them dogmatically to the current situation.²⁸

However, as history was subsequently to demonstrate, it was Allen who became the prophet of non-stipendiary ministry; as the discussions within the Church of England since 1970 bear witness. Above all, Allen's conviction that the mission of the church was inhibited by 'foreign' leadership has prompted the present writer to highlight the importance of 'Local Non-stipendiary Ministry' in the mission of the church of the Twenty-first century. Vaughan summarises some of the most significant factors which have prepared the way for a resurgence of Roland Allen's principles in the period 1935-70.

²⁶ Patrick Vaughan, Non-Stipendiary Ministry in the Church of England (San Francisco: Mellen Univ. Press, 1990) 73.

²⁷ Letter to D.M.Paton, dated 24 Sept 1968.

²⁸ Kenneth S. Latourette, 'The Light of History on Current_Missionary Methods' in International Review of Missions, Vol.42, pp. 137-43.

The first of these factors was the revision of Canon Law. The Archbishop's Commission on Canon Law in 1939 introduced a draft Canon entitled 'Of the Manner of Life of Ministers' - Canon 83. This forbade clergy 'to engage in or carry on any trade or dealing for gain or profit.... except on such terms and conditions as are permitted by the statute law'(Archbishop's Commission 1947).

However , by the time Canon 83 came up for discussion in Convocation, five years had passed during which time much radical thinking had taken place with regard to the French worker-priest movement. Consequently Convocation set up a Joint Committee to examine 'what changes are desirable and practicable in the law relating to the pursuit by a clergyman of a gainful secular occupation' (CCC, 1952, p. 26). A Committee was duly appointed and three years later its report was published (Convocation of Canterbury 1955). This was the first official document of the Church of England to discuss NSM in depth. There are several characteristics of the report's thinking which merit attention here.

First there was a positive recommendation to change Canon law. Some clergy were already supplementing their incomes with part-time employment, and this was an opportunity to regularise this practice.

Secondly, there was a clear recommendation that ordination should be seen in inclusive terms - pastoral, evangelistic, sacramental and teaching functions being seen as inseparable. This has remained as a normative principle in most subsequent discussion of NSM.

Thirdly, it was recommended that although expenses of a non-stipendiary minister should be reimbursed, no remuneration should be given for services rendered.

Fourthly, there was a recognition of the need to provide local training schemes on a Diocesan basis rather than the traditional theological college pattern of training.

However, the parochial model of ministry remained the dominant model in most of the discussion. There was no suggestion of ministry to the structures of society, and no suggestion that the ordained man's daily work might itself be his ministry. Also, regrettably, there was no discussion of taking action on the basis of theological conviction, as Roland Allen might have demanded. All action was pragmatic, and there was a marked silence about local ministry as it was perceived by Allen.

The debate concerning Non-stipendiary Ministry was given a fresh impetus by the Lambeth Conference of 1958. There was at this time mounting interest in NSM as a result of the writings of David Paton, himself an ex-China missionary who had been expelled from China after the communist revolution in 1950. Paton quoted extensively in his work from Allen, commenting:

To Allen's case we can add little save more recent examples of the diseases he diagnosed, at a later date of their progress.²⁹

Thanks to Paton's publicity Roland Allen's ideas gained increasing currency and a considerable amount of attention was being given to potential new patterns of ministry. This was to bear fruit in the Lambeth Conference of 1958 where the resolution was taken to further the development of NSM. The text of the resolution is as follows:-

The Conference considers that, while the fully trained and full time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing his lay occupation. While calling attention to Resolution 65 of the Lambeth Conference of 1930, the Conference now wishes to go further and to encourage provinces to

²⁹ David M.Paton, Christian Missions and the Judgment of God.(London: SCM, 1953),p.37.

make provision on these lines in cases where conditions make it desirable. Such provision is not to be regarded as a substitute for the full time ministry of the Church, but as an addition to it.³⁰

The tone of the resolution clearly betrays an anxiety to maintain the existing Professional Ministry. However the resolution is in principle a positive step forward.

The subsequent history of the development of the idea of NSM is well documented in Patrick Vaughan's Thesis. The passing of the Pastoral Measure in 1968 opened the way for new patterns of ministry without challenging that bastion of professional privilege, the parsons freehold, and it was a small step to acknowledge that 'auxiliary pastoral ministry' might have a role within a clergy team, helping to bear some of the weight of the liturgical demands upon an over-stretched parochial clergy. We now take up the story in 1983 with the publication of the 'Tiller Report'.³¹

In the Church of England General Synod of 1984, the 'Tiller Report' was debated. The Report was a brave attempt to face some of the major challenges to the 'Church in Britain Today'. It raised many important questions which on the whole have remained unanswered. One question asked was whether 'shared ministry', embracing laity as well as clergy, should be developed involving corporate leadership 'at every level', and recognising the gifts of every baptised member, but it really begged the question of the extent and kind of sharing that was possible, particularly with its talk of 'levels'. Another question was whether further development of the non-stipendiary ministry should now be welcomed. This question focused more sharply than any of the other issues, the confusion which was present in all matters concerning

³⁰ Report of Lambeth Conference, (London: Church House, 1958), p.51

³¹ John Tiller, A Strategy for the Church's Ministry (London: CIO, 1983).

ministry. Should the non-stipendiary minister be seen as a holy presence 'sent' into the secular world of work, and so be merely an extension of traditional ordained ministry? Or should he/she be seen as someone who seeks to 'body out' the gospel afresh within specific, concrete and new contexts, bringing his/her praxis to bear on the theological tradition of the church? It was in connection with questions of this kind that massive unrecognised and unexamined presuppositions were revealed in the membership of Synod. Consequently radical changes were avoided. However, as John Tiller himself stressed, "Real reform can only come through a full acceptance that church does not mean clergy, priests do not have to be stipendiary, and ministry is essentially collaborative."³² This assertion resonates well with the Roland Allen's convictions:-

Our conception of the relationship between the clergy and those to whom they minister is one sided. We always look at the matter from this point of view: Here are so many parishes, here are so many clergy; if there are no enough clergy for the parishes then there are still only so many clergy, and they must be sent to the parishes which for one reason or another, seem to be the most important. But surely that is not the true way of looking at the matter; surely we ought to say: Here is a group of Christian people: this group of Christians must be properly organised with its own clergy; the only question before us is , Who ought to serve this group? If a suitable man is willing to go there and they are willing to receive his ministrations, well and good; but, if not, they must still have clergy, and the only question is, Who are the men who ought to serve them?.....When we put the Church first and see that the clergy come out of the church (and I am speaking of the church in that local

³² John Tiller, Tiller Ten Years On (Nottingham: Grove Books Ltd., 1993), p.22.

sense), then at once we recover the family aspect of the church. The church is at once a local entity as certain and clear and distinct as the village or the group, and we escape at once from that imperfect loose relationship of cleric and people which finds expression in such terms as 'We will starve him out' and 'He does not belong to us', for those expressions are a sore weakness.³³

The questions however, remained. In spite of the apparent inability of the Institutional Churches to respond to change, there is a consensus of opinion among leading theologians that an idea has 'come of age' in the Church; namely the need for the liberation of the laity. Modern Biblical scholarship as well as the insights of sociology tend towards a pluriform and democratised concept of the church. Accordingly the Church may be now defined as the community of those who have chosen to follow Christ. This community is not founded by Jesus but emerged after his death in his name as crucified and living. A congregation, a People of God, come into existence after Easter, not as a separate cult with a constitution of its own, but simply a company of people who had come to acknowledge Jesus as Messiah.

The Church's main task today then is to serve the cause of Jesus Christ in its contemporary context. The question which immediately springs to mind at this point is: is this what the Church is doing? If the answer is not a bold affirmative, then what new forms of ministry, what changes in structure and in theology or ecclesiology need to take place?

In the first place there appears to be an urgent need to affirm the Biblical and Theological insights about the role of the laity within

³³ David Paton & Charles H. Long (eds.), The Compulsion of the Spirit (Michigan: William B. Eerdmans, 1983), pp.98-99.

the whole church to which reference was made in Chapter I. Because all people are created in the image of God, they are called to become People of God, servants and ministers and citizens of the Kingdom, a new humanity in Jesus Christ. Women are called, and men are called. The poor are called, the sick, healthy, beautiful and unlovely people are called.

We are all called no matter what our occupations might be. There is no special status in the Kingdom for some in 'senior posts' to 'exercise lordship' over others. (Mark 10:42). Cleaners and car dealers, shop stewards and directors, unemployed people, brown, yellow, black and white people are called. For everybody, bishops, priests and laity together, the great sacrament of our common calling is our baptism, which signifies our glorious new life in Christ. For the great majority of Christian people (whether they are in paid work or not) their ministry will be exercised within the structures of the secular world. The world of politics, economics, industry, education and commerce, where the very fabric of life has its being. We all have gifts to be developed and used in God's service, and this includes taking our share of responsibility for the society in which we live. We are called to be servants in God's world. Such is the magnificent diversity of the People of God. For all this we are promised God's grace and spiritual strength (Eph.4: 4-7).

This is at the heart of the gospel and is the most refreshing news that human beings can hear: the proclamation of our common Christian calling and our common Christian servant Lord. Bishop Geoffrey Paul, in his last pastoral address, stressed 'The world, the world, the world must be persuaded that it has been redeemed. God actually created all the world of secular activity and has a design for it, intends it to reflect his glory. The task of the Church is to persuade the world that it is, that it has already been, the object of his love, redeemed

by the power of Christ's cross. The People of God is the People of God in the midst of a world-redeemed'.³⁴

Sadly the churches and the secular society occupy separate worlds. Furthermore, to a large extent 'Church' and 'World' are happy that their worlds are separate. Christians have an awkwardness about worldly matters - about wealth creation and industrial disputes. Through the centuries has grown the idea that this world of hard competition and compromise is a dirty world and one in which Christians find it hard to work with an easy conscience. Equally, the world of industry and commerce has developed its own business practices and mission strategies, on an international scale. It does not welcome interference from outside agencies, least of all churches which dare to challenge their methods of operation and the effects of their actions on a wider society. Each is content to keep the other well at arms length.

Such a separation cannot produce an integrated and participative society. Christians should not rest content with the situation wherein the major portion of God's creation is regarded as beyond redemption.

In recent times there have been brave attempts to bridge the gap between the so-called 'sacred' and 'secular' worlds. The Navy Mission, 1840, the Christian Social Union, 1889, the Industrial Christian Fellowship, 1919, and the Industrial Mission, have all made their inroads. In France at the end of the 2nd. World War, the worker-priest movement was probably the largest single contribution of the Church to the concern with industrial society and the 'industrial man'. But theirs is not a story of lasting achievements but of frustration and a sense of failure. One reason for this lack of influence has been the bias of the churches against anything other than

³⁴ Ruth Etchells, Towards a Theology of Laos, (London: General Synod Board of Education, C.I.O., 1985).

the parochial, pastoral idea of ministry. This feeds the idea in industry that Christianity is only concerned about individual, moral problems, about 'welfare', and not about structures and working practices which may well contribute to those problems. These caricatures of Christianity which are drawn inside the Church, as well as in the world of Modern Industrial Society, have led Malcolm Grundy to coin the phrase 'An Unholy Conspiracy'. This, he claims is not a deliberate and planned conspiracy, but a conspiracy of convenience. The consequence of the conspiracy, he says, is that 'if people are engaged in a productive, wealth creating industry, if they deal in money or if they have senior jobs in 'big business' or in the Trades Unions, very often they are made to feel guilty by their churches, through sermons and in much literature, for doing their jobs at all. It may be true that some jobs are an offence to the Christian conscience. In that case, believers do need to be challenged about what they are doing. For most working people this is not the case. Christians do not need to be made guilty about what they do and to feel they are only of real value for what they contribute to the church in their family, and in their social lives. Something has gone terribly wrong if Christians cannot offer up to God what they do in one of the main areas of their lives.³⁵

This 'Unholy Conspiracy' says Grundy, has its origin in the breakdown of European society in the sixteenth and seventeenth centuries. There grew up a new kind of trading with wider markets. Banking grew in prominence. There was a newly-emerging middle-class of merchants in the towns. Renaissance princes wanted their nation-states. Central control of morality as well as economics, from Rome or anywhere else was resented, and in Northern Europe, overthrown.

³⁵ Malcolm Grundy, An Unholy Conspiracy, (Norwich: The Canterbury Press, 1992).

Fuelled by this great burst of economic, political and religious activity, feudal society collapsed under the pressure, as rapidly as Victorian society crumbled after the first world war. These changes in society were described by Max Weber in The Protestant Ethic and the Spirit of Capitalism.³⁶

Weber observed that certain fundamental changes were taking place in the underlying ethical behaviour of the new traders, bankers and business men. He saw that the business leaders and others in highly trained skills were predominantly Protestant. He concluded that their underlying attitude to work was distinctive. He saw the idea of 'vocation' as a product of the Reformation and thus the fulfilment of duty in worldly affairs as the highest form of moral activity. For Luther, 'to labour in a calling, appears as the outward expression of brotherly love' in contrast with monasticism's selfish renunciation of temporal obligations. Weber said that the Protestant identifies true faith by objective results, by conduct which serves to increase the Glory of God. Conviction of a person's own salvation cannot, as in Catholicism, consist in a gradual accumulation of good works to one's credit but rather in a systematic self-control. The Christian social moralist, R.H.Tawney, who died in 1962, looked more closely into the concept of 'vocation' in Calvinism and talks of a Puritan spirit of morality. The labour of a Puritan moralist, he says, is not merely an economic means to be laid aside when physical needs have been satisfied. It is a spiritual end and must be continued as an ethical duty long after it has ceased to be a material necessity.

By the early nineteenth century the dangers of such thinking were becoming apparent. The demand for success in business and for profit was becoming rapidly divorced from its religious and spiritual origins. Puritanism was replaced by Utilitarianism, a danger anticipated by John

³⁶ Max Weber, The Protestant Ethic and the Spirit of Capitalism, (London: Allen & Unwin, 1976).

Wesley himself. In a sermon on riches he says, 'Religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger and love for the world.'

There is little doubt that it was Nonconformity which gave a Christian ethic to shape lives in industrial Britain. It was in the Methodist, Congregational and Baptist chapels that working people found a home and a voice and an opportunity to become responsible for their own faith, and with it their own social and educational growth.

Ted Wickham in 'Church and People in an Industrial City' charts the valiant efforts of the churches from the eighteenth century through to the middle of the twentieth century in their attempts to attract, seat and evangelise working people. He describes the failure to bring lasting renewal and shows forcibly the lack of any discernible ecclesiastical strategy which would try to speak to and understand the values of industrial society. Why did the churches not grasp and keep those who shaped this new industrial culture?

One of the most significant organisations for industrial mission during the 1920's was the Industrial Christian Fellowship which was an amalgam of the Christian Social Union and the Navy Mission. Its membership included Geoffrey Studdert Kennedy, the Revd. Dick Sheppard and William Temple. Many theologians were critical of Studdert Kennedy's preaching which demolished the triumphalism of Victorian religion and went, so they would say, close to the heresy of implying that God suffered with his people. This was an important controversy which drew attention to the need for a theology which took seriously and grappled with, first of all a horrific war, and then mass unemployment and a General Strike. The I.C.F, addressed these issues and raised awareness about them.

In an article, 'Not Ceasing from Exploring',³⁷ Dr. Peter Sedgwick has suggested that the I.C.F. was either duped or was a willing partner in a conspiracy. He argues that by the middle of the first world war a group of intellectuals and politicians abandoned hope in a political democracy and saw the future for Britain in a more paternalistic form of government, with a new structure of relationships between the State and the Economic and Social order. The I.C.F and its supporters were, wittingly or unwittingly, recruited to this campaign, with the result that the I.C.F.'s distinctive role was undermined.

However, there were two national conferences in the heyday of the I.C.F. about Christianity and national, political and industrial questions. In 1925 a conference was held in Birmingham known as C.O.P.E.C. (Conference on Christian Politics, Economics and Citizenship). The Bishop of Manchester, Rt.Rev. William Temple was the chairman. The 1,500 delegates, eighty from abroad, were convinced that the way to combat economic and social problems was with corporate Christian action.

The Malvern Conference is the other great landmark in the Christian social policy making of the time. William Temple, then the Archbishop of York, was again the Chairman. This took place in 1941 and 400 businessmen, economists, theologians and sociologists, discussed economic and social reconstruction once the war was over.

The impression gained from the proceedings of C.O.P.E.C. and the Malvern Conference shows considerable analysis of economic questions, with some of the best minds of the day contributing. However, if the Church had attained such a high degree of awareness and influence, why and how did it slip away so rapidly? Malcolm Grundy concludes that it was simply a lack of systematic thinking by church people and an unhealthy interest in, and concern for internal order questions at the

³⁷ Peter Sedgwick, 'Not Ceasing from Exploring' (Church of England Board for Social Responsibility, 1987).

expense of a concern for the social and technical events which were reshaping our world. Recent discussions in General Synod regarding the compensation and welfare of clergy who cannot accept the Ordination of Women to the Priesthood, do not encourage us to believe that things have improved.

Grundy also suggests that the church has opted out of responsibility for industrial mission and the ministry 'in the world' by appointing 'specialist ministers', and in doing so have either imagined that the whole of this work was being done or have willingly acquiesced in continuing comfortable conspiracy. Because those involved in this work have been marginalised by the churches, their wider influence has been muted. The conspiracy is indeed to allow an unholy calm to continue which the decline of our industries continues. Those who could offer solutions remain unwilling to explore the fundamental causes of this decline. So the schisms persist. The first being the separation of clergy and laity and the second the gulf between the church and Modern Industrial Society. Yet the church remains committed in principle to unity within itself and to reconciliation to the world. (Colossians 1:15-20). Hence there is nothing new for Christians, in wanting to see all life integrated. The seventeenth century monk, Brother Lawrence explained in 'The Practice of the Presence of God', that at all times, in whatever tasks, he would try to hold the idea that God was present with him. He wrote 'The time of business does not differ with me from the time of prayer; and in the noise and clutter of my kitchen I possess God in as great tranquillity as if I were on my knees'. Bonhoeffer insisted that 'The Christian life must be a worldly life. Yet it must be a life of 'holy worldliness', of 'sacred secularity'.... 'Expect to meet God in the way, not to turn aside from the way'.

Lay people employed in the occupations of the world 'keep stable the fabric of the world, and their prayer is in the practice of their trade' (Ecclus.38:34 RSV.) An essential step in the recovery of an appropriate spirituality is to look around and recognise in each other and in every aspect of human activity the ways in which God is incarnate. Models of persons whom we identify as ministers and followers of Jesus can help us. As we focus on their ministry, as we emulate them, we are invited to recognise in our own lives the ways we too are following Christ and the ways we can live and minister in his name. The author of Ecclesiasticus suggests a centuries-old spirituality, one we might dust off and put to use in our own day. It is a spirituality that recognises and assigns work to maintaining the fabric - the rhythm and structure of the world; it recognises being and behaving and prayer, this is action through the People of God for the life of the world; prayer that is the practice of daily living in the world. 'Laborare est orare - orare est laborare!'

If the ministry of the Church in contemporary society is to be effective, it must take the context of its ministry seriously in order to engage the world in a meaningful dialogue. It follows that the form and structure of the institutional Church should also be such as to make this dialogue possible. It is this form and structure that we consider in the next chapter.

CHAPTER 3

THE LOCAL CHURCH SHOULD AIM TO BE SELF-SUFFICIENT IN MINISTRY AND NOT
DEPENDENT UPON A 'FOREIGN' PROFESSIONAL. MINISTRY SHOULD BE
INDIGENOUS.

It is our purpose in this chapter to trace the history of the development of the ministry of the Church up to the fourth Lateran Council of 1215; to identify the origins of some of the ways in which the Church has deviated from its foundation principles and to explore some possible reforms for future development.

Bernard Cooke has indicated three major movements which occurred in the first two centuries of Christianity.

First, he pointed to the shift from itinerant ministry and leadership to resident (or local) ministry and leadership. Jesus was itinerant, and he demanded the same from his followers. In the early church, leadership ministries were also itinerant.

The second phase to which Bernard Cooke points is one from charismatic to official leadership. The early leadership patterns were based on spiritual gifts given to individuals and because of that they were called to carry out certain functions (1 Cor.12). The needs of the institution then began to shape these functions into offices. This shift, Cooke claims, was heightened by the second-century Gnostic crisis.

In the face of these two challenges, both the ministry of prophecy and the ministry of teaching have their autonomy diminished, almost eliminated.³⁸

The third shift, that from secular to sacred, is perhaps the most important because it deals not with the function of ministry but with the nature of ministry. Here are sown the seeds of what later developed into a view of actual superiority of the clergy by virtue of ordination. In contrast, Cooke points out, primitive Christianity:-

really saw its own existence with that of Jesus as secular. They believed that a radically new form of sacrality had entered the picture with the advent of Jesus, and above all with his death and resurrection. This new sacrality had nothing to do with some special realm of sacred religious activity. It dealt with the sanctifying presence of God's spirit in Jesus and thereafter in the church. It was the Holy Spirit that made Jesus the new and definite 'holy of holies' and the Christian community, the temple in which God dwelt; it was this creative spirit that came in fullness with Jesus' resurrection to transform the face of the earth; it was this spirit that was the life force animating the church as body of Christ, filling both vine and branches with new and unending life; and it was this spirit of sanctification that rooted all of the early manifestations of Christian ministry. The entire community was believed to be empowered by Christ's spirit, and empowered to share in the ongoing mission of the risen one.³⁹

By the end of the first century, all of this was beginning to change; from the third century onward we see the emergence of holy orders.

³⁸ Bernard Cooke, 'Early Christian Ministry', (unpublished), a paper presented at the Roland Allen Conference, June 1984, U.S.A.

³⁹ Cooke, Ibid.p.22.

Edward Schillebeeckx supports Cooke's thesis and in particular, the third shift.⁴⁰ He points out that the trends identified by Cooke reached new heights in the middle ages and remain in place today.

A fundamental change in attitude was sanctioned in principle by two Ecumenical Councils; the third and fourth Lateran Councils in 1179 and 1215 respectively. The 'titulus ecclesiae', on the basis of which men were ordained, according to Chalcedon, was radically re-interpreted in 1179. Formerly men could only be ordained if they had been put forward by a particular community as their minister, so that 'absolute ordinations' were invalid. Under Pope Alexander III the ecclesiological 'titulus ecclesiae' was interpreted to mean that no one could be ordained unless he had been assured of a proper living.⁴¹ Accordingly, ordination was seen from the financial perspective.

Given the economic and social conditions of those times, the provision of financial support for the clergy was certainly an acute problem. The fact is however, that the old 'titulus ecclesiae' was reduced to the purely feudal system of a 'beneficium'. The claim of the community, which was the essential element of 'ordinatio', disappeared at this time.

This 'shift' is further emphasised by the fourth Lateran Council, and specifically by its declaration that the Eucharist could be celebrated only by a 'Priest who has been validly and legitimately ordained'.⁴²

Here the ecclesial nature of the ministry and the needs of the community were threatened. This change came about not on the basis of theological conviction but for pragmatic reasons. This in itself is a good enough reason why the earlier view of ordination should have

⁴⁰ Edward Schillebeeckx, *Ministry* (New York: Crossroad, 1981).

⁴¹ *Concilium Lateran III* (1179), ch. 5 : Mansi, Conc. XXII, 220.

⁴² *Lateran IV*, 1215, Denzinger-Schonmetzer 802.

priority over the later view which has been accepted as official ever since then.

The most significant outcome of these early developments was that the ordained offices were uprooted from the community. They were privatised and clericalised. Equally importantly, sacramental power developed into leadership, rather than leadership being expressed in sacramental ministry. In the early church tradition, a leader was identified, called, and then given sacramental responsibility. Now, someone offers himself to the church and, if affirmed, is trained. Then, through ordination, sacramental authority is given; the priest is then appointed to a living. The primary criteria are leadership potential and intellectual ability, rather than an already established leadership in the community.

If we are ever going to liberate the people of God from these clerical and sacramental captivities we must reform the system in order that every community of laity may have a full ecclesial life. Only then will the church be fully empowered for her mission.

Many of the problems which face the Church of England in the late 20th Century have their origins in an assumption that the ecclesiastical order must of necessity take the following form:-

"Building"+"Professional expert"+"Enough Money"="Church".

It would appear that we do not know how to conduct a Christian Church in any other form than that of a sufficient number of people paying sufficient money to maintain a building and pay for a professional leader. The present parochial system which has become dependent upon this model has a long and distinguished history. Anthony Russell in his recent book entitled 'The Country Parson'⁴³ states:-

⁴³Anthony Russell, The Country Parson (London: SPCK, 1993) p 161.

In every generation the pastoral strategy of the rural church has been founded on the consecrated building and the ordained clergyman; on the holy place and the sacred person.

According to Russell it was Archbishop Theodore (668-90) who was responsible for creating the parochial system which, he claims, has remained basically unchanged to this day.

In the same volume Russell traces the historical development of the clerical profession:-

Thus, in the nineteenth century, the clergy became in many ways similar to other professional men, providing services for people, who in some respects could be regarded as their clients. Though the historic idea of parish ministry remained, the notion that the church and its life were the exclusive responsibility of the clergyman became deeply embedded in English rural society at this time. It led to the development of attitudes of deference and dependence upon the clergyman which had not been present in the rural church of the eighteenth century and which have persisted.⁴⁴

The parochial system, dominated by the clerical profession worked, up to a point, in village communities of an agricultural society and in ancient towns and cities, but has proved to be increasingly inadequate since the Industrial Revolution.⁴⁵ Population distribution changed radically during this period as did the life styles and thought forms of the people.⁴⁶ The growing awareness of the decline of the church's resources both in money and ministerial manpower; a reluctance to accept the clergyman's domination of all aspects of church life and a new understanding of the theology of the

⁴⁴Russell, *ibid.*, p.121.

⁴⁵E.R.Wickham, *Church and People in an Industrial City* (London, Lutterworth, 1957).

⁴⁶David Martin, *A Sociology of English Religion* (London, Heinemann Educational Books 1967).

church resulting in a new emphasis upon the liberation of the laity; have led to a radical re-appraisal of the traditional parochial system.

Since the 2nd Vatican Council there has been widespread recovery of the 'people of God' ecclesiology⁴⁷ which defines the church as 'the community of the baptised.' This principle is clearly enunciated in the documents of the 2nd Vatican Council.⁴⁸

Their Baptism has grafted them on to the mystical Body of Christ; at their confirmation they were invigorated by the power of the Holy Spirit; it is the Lord himself then, who despatches them on this apostolic mission. They have been consecrated kings and priests, a holy race(cf. 1 Pet 2:4-10), so that all their labours may be the offering of as many spiritual sacrifices; so that in every place on earth they may bear witness to Christ.

There are however two basic systematic problems which inhibit the realisation of the 'people of God' ecclesiology. One of these concerns the ministry delivery system; the other is the system of leadership.

The ministry delivery system, the delivery of service in the name of Christ, is basically the traditional English village model. That model is centred and heavily dependent upon the 'cleric', who at one time was the most well educated person in the village and also the main source of education. The church buildings, as a result, were designed to be 'classrooms'. This model tends to create vicarious religion centred on the priest as the holy person, in whom is focused the religious power and knowledge. It also tends to create dependence rather than interdependence. If the priest is the "father", church members are children who never reach sufficient adulthood in Christ

⁴⁷John XXIII, Apostolic Constitution Humanae Salutis, Dec. 1961: AAS 54(1962), pp. 7-10.

⁴⁸Decree on the Apostolate of the Laity.(London; Catholic Truth Society, 1966) p.7.

to mature in their own discipleship. If the priest is "pastor", members are always sheep tending to follow and not to lead. Furthermore, this ministry delivery system is highly professional. The model is also hierarchical, and highly dependent upon finance. Also, as a result of setting priesthood in a professionalized and economically dependent ministerial system, we have created a "sacramental captivity". Sacraments are primarily available where a professional, stipendiary priest is available. As a result there is sacramental deprivation where the conditions of the model cannot be satisfied. As Roland Allen pointed out more than fifty years ago, we have a situation in which we claim that the Eucharist must be central to the life of the church, but we have locked up its presidency in a professional, highly educated order. This clerically centred model of congregational life and mission increasingly inhibits both ministry delivery and the sacramental life of the church.

This system is also bound up with our leadership structure. As far as the local congregation is concerned, the primary leadership is foreign. The calling, the testing of vocation, the manner of training and the appointment of the parish priest are carried out with little or no reference to the local congregation. In recent times the function of Parish Representatives in the appointment of clergy to benefices has in some small measure involved lay people in the process. The system of patronage and freehold however, remains in place and exercises ultimate control over appointments. This ensures that power remains in the hands of people who, generally speaking, live outside the parish.⁴⁹

Both of these systematic problems reveal internal contradictions because they are basically inconsistent with our faith

⁴⁹For recent discussions regarding patronage and freehold see 'CLERGY CONDITIONS OF SERVICE' (GS 1126, Central Board of Finance 1994) pp 16-26.

convictions. There is a gap between the message and the medium. This creates pressure both on the church and on the ordained clergy. As Christians we are committed to a basic view of life that has interdependence at its heart. We are reminded of this by Jesus' conversation with Peter at the washing of the feet at the Last Supper (John 13:6f). The world in terms of Christian understanding is not hierarchical but interrelated (Mark 10:42-45). Furthermore our present ecclesiastical systems perpetuate a personal and institutional life which fails to reflect effectively the kind of body images that St. Paul uses (1 Cor.12:12,13).

If the church is to remain faithful to these New Testament principles it must eschew the hierarchical structure which has evolved over many centuries and recover the sense of equality of status of its members. This democratisation of the church would of necessity require a radical reappraisal of the ordained ministry. Such a process would however require considerable caution. In particular there are two areas of concern which need to be addressed here. These are;-

1. Did Jesus intend to found a 'church'?
2. Can 'order' be maintained without hierarchy?

These two points will now be considered more closely.

The foundation of the Church

In his writings, Roland Allen makes no claim that Jesus ever intended to found a Church. He claims that the expansion of the Church in the early centuries was due in the first place to the spontaneous activity of individuals. "A natural instinct to share with others a new found joy, strengthened and enlightened by the divine Grace of Christ, the Saviour, inevitably tends to impel men to propagate the Gospel." ⁵⁰

⁵⁰ Roland Allen The Spontaneous Expansion of the Church (London, World Dominion Press, 1962) chap.9

According to Hans Küng⁵¹ Jesus did not found a 'church' in his lifetime. He argues that

the Gospels make no mention of any saying of Jesus addressed to the general public which calls men programmatically to a community of the elect or announces the foundation of a church or a new covenant. The parables of the fish net and of the leaven, of sewing and growth, describe the future Kingdom of God which cannot be identified with the Church. Jesus never required membership of a church as a condition of entry into God's Kingdom. The obedient acceptance of his message and the immediate and radical submission to God's will sufficed.

Furthermore Küng points out that the word translated 'church' in the Gospels, occurs only twice. The text "You are Peter, and on you will I build my Church" (Matt.16:17-19) is, he claims "a very ancient post-paschal construction by the Palestinian community or by Matthew, pre-supposing a Church already institutionally constituted equipped with powers of teaching and jurisdiction."⁵²

The other use of the word 'Church' in the Gospels (Matt.18:17), Küng regards as not referring to the 'whole' Church and is of no importance to the argument.

Although not founded by Jesus himself, the church, according to Küng, emerged after his death and in his name as crucified and yet living. It arose out of the community of those who had become involved in the cause of Jesus Christ and who witnessed to it as the ultimate hope for all mankind. Before Easter there was nothing more than an eschatological movement. After Easter a Church came into existence professing faith in Jesus as the Christ(1 Corinthians 15:12-20). It

⁵¹Hans Küng. On Being a Christian(Glasgow, Collins,1978)p285.

⁵²Küng,ibid. p.285.

is in this sense that we can justify the claim that a church was founded in the New Testament period.

Order without hierarchy.

Roland Allen's experience of missionary work in China convinced him that the Church's hierarchical system was responsible for stifling the growth of the Chinese church. He writes:-

Most missionaries today find themselves in charge of mission stations in the midst of established communities of Christians with often a long tradition of foreign government and foreign support behind them. These communities will look to the missionary in everything.....In the central station he will almost certainly find a considerable organisation and elaborate establishment which the native Christian community has not created and cannot at present support without financial aid from abroad. He will find that they have been more or less crammed with a complete system of theological and ecclesiastical doctrines which they have not been able to digest.....He will find that as regards Baptism, the recommendation of candidates for office in the church, and the exercise of discipline, the whole burden of responsibility is laid upon his shoulders alone. He will find in a word that he expected to act as an almost uncontrolled autocrat subject only to the admonitions of his Bishop or the directions of a committee of white men.⁵³

Allen maintained that it was fundamentally wrong for the local Christian community to be dependent in this way upon foreign hierarchy. He insisted that the local church was not simply an incomplete fragment of the catholic community but was itself a manifestation of the whole

⁵³ Roland Allen Missionary Methods: St. Paul's or Ours? (London, World Dominion Press 1962) chap. 13

catholic community. It follows that each ecclesia should fully represent the cause of Jesus Christ, and should be self sufficient with regard to its ministry and sacraments. This inevitably implies a pluriform church not a uniform church.

Hans Kung expresses the same conviction in On Being a Christian.

In virtue of its freedom and equality given and realised, in both great things and small, the church can and should be a community of brothers and sisters. If it wants to serve the cause of Jesus Christ, it can never be a power structure under patriarchal rule.⁵⁴

The Church's task today then is to serve the cause of Jesus Christ in contemporary society. As society changes and evolves from one era to another so the Church must seek to re-interpret the Gospel of Jesus Christ in a form which will engage the world in a creative dialogue. In doing so however, the Church must be continually self-critical in order to keep in mind the vision of the Kingdom of God to which Jesus own mission was directed. Hans Küng expresses this principle in characteristic style:-

Whenever the Church wields power over people instead of serving them, whenever its institutions, doctrines and laws become ends in themselves, whenever its spokesmen hand out personal opinions and requests as divine precepts and directives: whenever these things happen, the Church's mission is betrayed, the Church dissociates itself from both God and men, it reaches a crisis.⁵⁵

We are uncomfortable with hierarchy because we are servant orientated by our faith commitment. We are committed to the servant principle but we have difficulty in living it out. We claim and affirm

⁵⁴ Küng. *ibid.* p.483

⁵⁵ Küng, *Ibid.* p.521

gifts for each disciple, yet both the negative spirituality, which is part of our inheritance, and the traditional ministry delivery and leadership system prevent our actualising the offering of those gifts. Our members are largely convinced that they are giftless, especially for ministry . Our ecclesiastical traditions have effectively de-skilled generations of disciples of Christ.

This urgent need for reform was expressed in the report of the Archbishop of Canterbury's Commission on Urban Priority Areas, entitled Faith in the City (1985).

If the Church of England as an institution is committed to staying and growing in U.P.A.'s then it will need to change radically. The growing crisis in these areas is reflected in the life of the church within them. It can be seen in the lack of local leadership, the never ending struggle with money and buildings, and the powerlessness associated with being divorced from the centres of power. There is also the fact that historically the Church of England has failed to reach the urban working-classes.⁵⁶

According to G.K.Chesterton, 'For anything to be real, it must be local'. The evidence of the 'Faith in the City' report strongly suggests that the U.P.A. church must become indigenous and have a firm commitment to the local people. This commitment does not imply a loss of catholicity, nor does it weaken the commitment to global mission. It must be a commitment to community.

To this end the report recommends in particular the extension of Local non-stipendiary Ministry, including selection, training and funding which should be tested in Dioceses, and monitored over a ten year period (para. 6.55). This extension, the report claims, would be seen as a symbol of the church's official support for local, outward

⁵⁶ ACUPA. Faith in the City (London: Church House, 1985) p74.

looking and participating churches. Having also expressed a firm commitment to the development of Lay ministry, the report nevertheless emphasises the significance of the clergy, who are seen as representatives of the official church. The report boldly claims:-

So many people still associate (and even equate) the church with the ordained ministry. To convert that church to the importance of recognising the gifts and leadership of some local people by ordination could therefore be regarded as an important sign of the church's commitment to promoting a truly local church at the heart of a wider church (p112).

There is however a considerable pressure to maintain the present church structures and the status of the ordained ministry as a distinct profession. The next chapter will be concerned with evaluating this pressure against the need for reform.

CHAPTER 4

THE PRESSURE FOR THE MAINTENANCE OF EXISTING ECCLESIASTICAL STRUCTURES AND THE STATUS OF THE ORDAINED MINISTRY AS A PROFESSION

It is the purpose of this chapter to identify some of the reasons for the resistance to change which is evident in the existing parochial system and to suggest some ways in which the system may be reformed and strengthened whilst maintaining the traditional communal nature of the Anglican Church.

Any serious discussion of the ministry and mission of the Church, must take into account the history of the society in which ministry and mission are to be undertaken and the pressures which may exist to maintain the prevailing religious practice. This is particularly relevant to the mission of the Church in England where there exists a history of Church/State relationship which is unique.

Many of the Christian missionaries who left the shores of England during the Victorian period to spread the Gospel in the Colonies, failed to appreciate the value of the indigenous religion which existed among the people whom they visited. Consequently they set up in Africa and India pseudo Victorian Churches along with Hymns- Ancient- and- Modern. Christianity was seen to be a foreign import which needed to be maintained by a foreign Ecclesiastical structure. A similar situation prevails in England today where the church is marginalised to such an extent that it has become a 'foreign' community. The old omni-competent

agencies of Crown and Church, which once dominated almost every aspect of English life, has given place to a multitude of specialist bodies each with its own relative autonomy, and each removing from the earlier bodies some part of their former significance. Anthony Russell documents the process insofar as it applies to one small area of church life in the nineteenth century through the changing role of the clergy.⁵⁷ He illustrates how a role which was once fully integrated into the society it served, became progressively restricted and professionalised as other professions took over its former functions. This was all part of the process whereby the former pervasive influence of the church, seen as legitimating the social order, has been channelled into one specialised activity among others. It is only a short step from here to seeing this specialised activity as a minority interest, which has less and less significance for the life of society as a whole. The church has in this respect become a 'foreign' body. Although it may be true therefore to describe England as a post-Christian secular society, it is important to take account of the indigenous folk religion which is also an important religious influence. Hence the Church of England is in a missionary situation where only 3 of the population claim to practise the Christian religion and yet the history of Christianity in England has had a profound effect upon English culture.

In England, the Vicar is seen to represent the Church, not only the local Church but the Church at large. The role of institutional representative is well established in English folk religion. By failing to appreciate this fact, or attempting to escape from it, clergy relinquish a key understanding of a significant part of their ministry. The Church also fails to grasp its opportunities for engagement with the society around it. The concept

⁵⁷ Anthony Russell, The Clerical Profession London: SPCK, 1980).

of the vicar in a parish church, having responsibility for the 'cure of souls' may in many respects be anachronistic, but it remains deeply embedded in the Anglican ethos, and in the English culture. The concept of 'parish' denotes a quality of potential relationship between the Church and Society which may prove to be fundamentally valuable in the Mission of the Church in modern industrial society.

Much has been written about the Church's ministry over the past decade which supports the traditional parochial system and the idea of the representative ministry of a professional priesthood. In 'SAY ONE FOR ME' Wesley Carr makes a strong case in support of traditional Anglicanism.

Traditionally the strength of the Church of England has been seen to lie in its work with people on the ground in the parishes. In spite of various arguments which have been proposed against this structure, it has proved to be surprisingly resilient.⁵⁸

According to this school of thought the church must not abandon its task to minister to all people, however slight or non-existent their commitment, and it must do so by handling competently the expectations with which people come to seek help. This requires a highly trained, professional ministry, which in turn needs clear boundaries within which to operate, and this is the point of the parochial system, which is a means of relating ministry to identifiable communities. The preferred word for describing this model of church life is 'communal', to distinguish it from churches which are gathered on an associational basis, without commitment to the community in which they are placed, other than to seek to gain members from it.

⁵⁸Wesley Carr, Say one for me (London: SPCK, 1992) p18.

This argument in support of the traditional parochial ministry does not however, match reality at various points. It relies upon a curiously static picture of religious attitudes in Britain today, which are in fact changing rapidly. It does not face the theological imperative in the gospel that there are certain situations in which Christian ministers, or the confessing church as a whole, must refuse to meet the expectations placed upon them. It does not account for the fact that in many urban areas the parochial system actually operates as a hindrance to a truly 'communal' model of ministry. Above all, when it comes down to the organisational concerns of a strategy for ministry, it places an unrealistic burden upon the professional clergy.

John Tiller comments:-

It is all very well to suppose that the priest has been given a manageable boundary within the parish, but in practical terms it is impossible under present conditions in many places to meet the pastoral expectations which are entailed. It is no good dismissing questions of size of parish as unimportant: the model requires the presence of a competent, fully trained, stipendiary priest in each parish. Such days have long since disappeared.⁵⁹

As was admitted in the MCG discussion paper 'The Ordained Ministry: Numbers, Cost and Deployment'(GS858). 'Clearly something like a four fold increase in the population served by each clergyman (1851 - 1987) has drastically changed the nature of pastoral mission'. Yet the Church of England has still not accepted that a dramatic change in the nature of its pastoral mission requires an appropriate change in the deployment of its pastoral ministry.

⁵⁹John Tiller, Tiller Ten Years On (Nottingham: Grove Books Ltd., 1993 p. 19).

In attempting to point a way forward to an 'appropriate change', Tiller draws attention to the existence in the early church of two traditions of ministry which he describes respectively as 'Apostolic' and 'Local'.⁶⁰ 'It is possible', he says, 'to discern in the ordained ministry of the Church of England a combination of two traditions. The 'Apostolic' ministry has as its prime objective the proclamation of the Gospel to the world, and the 'Local' ministry is concerned with the pastoral oversight of particular congregations.

This distinction was also referred to in the WCC Lima Report:

'The earliest Church knew both the travelling ministry of such missionaries as Paul and the local ministry of leadership in places where the gospel was received.'⁶¹

Although the traditional Anglican Parish Priest has been given specific responsibilities of pastoral oversight in a given place, yet recent research carried out under the Rural Church Project between 1988 and 1990 in five dioceses discovered that 'in many respects the clergy have a solid idea of the Anglican ministry as fundamentally itinerant'.⁶² John Tiller believes that 'the combination of the two roles in one person is undesirable, first because the one from outside is unfit for exercising what should be the corporate skill and wisdom of the local community expressed through a group, and secondly because it is in fact a denial of the apostolic vocation for one who has it, to accept such local responsibility.'⁶³

This important distinction between the role of the apostolic missionary and the local minister, occupies the attention of Roland

⁶⁰ John Tiller, A Strategy for the Church's Ministry (London: CIO, 1983) p101.

⁶¹ B.E.M. Faith and Order Paper No.111 (WCC Geneva 1982).

⁶² A.B.M. Ministry Paper No.1. April 1991, p.50.

⁶³ John Tiller, Tiller Ten Years On (Nottingham: Grove Books Ltd., 1993) p.21.

Allen in many of his writings. He was ordained priest in 1893. Two years later he went to North China as a missionary for the 'Society for the Propagation of the Gospel' (Now USPG). His experience of trying to found a new Church there, convinced him that only a limited role should be allowed to expatriate missionaries, and that responsibility for leadership should be committed to the local church at an early stage. For its day this was radical thinking indeed. His annual report for 1902 to mission headquarters in London shows why his thinking was developing in this direction:

'The continued presence of a foreigner seems to me to produce an evil effect. The native genius is cramped by his presence, and cannot work with him. The Christians tend to sit still and let him do everything for them, denying all responsibility.....I should feel disposed to group all foreigners together in one place to avoid having them reside in more places than can be helped. A visit of two or three months stirs up the church. Long continued residence stifles it.'⁶⁴

Here was the germ of an idea - Christian community, self-sufficient in ministry and sacrament - which was later to mature in Allen's developed conception of 'voluntary clergy'. Allen was later to perceive that such a strategy of ministry was the only model by which the sacraments might become regularly available to small remote groups of Christians.

Roland Allen's basic thesis is summed up by David Paton, an authority on the writing of Roland Allen, as follows:

1) A Christian community which has come into being as a result of the preaching of the Gospel should have handed over to it the Bible, creed, ministry and sacraments.

2) It is then responsible, with the Bishop, for recognising the spiritual gifts and needs in its membership and for calling into service

⁶⁴ USPG: Africa and Asia, Vol.11, 1902.

priests or presbyters to preside at the Eucharist and to be responsible for the Word and for pastoral care.

3) It is also required to share the message and the life with its neighbouring communities not yet evangelised.

4) The Holy Spirit working on the human endowment of the community's leaders is sufficient for its life. Don't train them too much!! Don't import from outside.

5) A Christian community that cannot do these things is not yet a Church: it is a mission field.

6) The Bishop and his staff are crucial.⁶⁵

Roland Allen's conviction that the dependence of a local church upon a 'foreign missionary was bound to inhibit the growth of the Christian community is shared by many writers. John Tiller in particular stresses the importance of 'Local Ministry'; by which he means a ministry which is called from within the pastoral leadership of each local church. In the Tiller Report he proposes that:

The local Priest would find his proper context in the local church's provision of its own leadership; the diocesan Priest would find his proper context as part of the Bishop's provision of ministry in the diocese.⁶⁶

Accordingly local priests would be called from within the pastoral leadership of each local church; diocesan priests would be called into association with the Bishop in carrying out his responsibilities to provide ministry where the local church was lacking in necessary resources.

Such a strategy would give responsibility and therefore confidence to local leaders and less dependence upon the 'foreign' ministry.

⁶⁵ From an interview reported in the Ministry Development Journal, New York, Episcopal Church Centre. 1988 Vol. No. 15 p.12.

⁶⁶ Ibid. p.121.

Although Allen was thinking primarily about the growth and development of the church in 'third world' countries, his principles could equally well be applied in the Church of England and have been applied independently by John Tiller. In fact, Allen himself states:

'Among our own people also the church needs clergy in close touch with the ordinary life of the laity living the life of ordinary men, sharing their difficulties and understanding their trials by close personal experience. Stipendiary clergy cut off by training and life from that common experience are constantly struggling to get close to the laity by wearing lay clothing, sharing in lay amusements, and organising lay clubs; but they never quite succeed. To get close to men, it is necessary really to share their experience, and to share their experience by being in it, not merely to come as near to it as possible without being in it. The Church needs clerics who really share the life of their people. The life of the voluntary cleric is not divorced from the life of the laity, it is the life of the laity lived as a cleric ought to live it' (p103).

In addition, Allen wished to liberate the laity from the domination of the stipendiary incumbent. He expressed the hope that

'Instead of being ruled by one man, every church would be led by a **college of priests** who between them would be responsible for the due conduct of the services and the proper direction of the church. Where there was no stipendiary cleric, there would still be a sufficient number of voluntary clerics to maintain all the proper services of the church.'⁶⁷

⁶⁷ David M.Paton (Ed) The Ministry of the Spirit (London: World Dominion Press, 1960) p106.

In his foreword to Patrick Vaughan's dissertation - 'Non Stipendiary Ministry in the Church of England',⁶⁸ - the Bishop of Alaska writes of the sense of timelessness about the use of self-supporting clergy in the convergence of other related ideas and developments in the last half of the 20th Century. He summarises these developments as:

First the widespread recovery of a 'people of God' ecclesiology, which sees the church as the community of the baptised - in which each person is gifted with graces (Ephesians 4) for the ministry, and out of which pastoral and liturgical leaders are called forth and ordained;

Secondly, the historical research of scholars such as Edward Schillebeeckx 'The Church with a Human Face', which has underscored the communal rootedness of the priesthood and the stifling clericalism that descended on the Church a millenium ago when that rootedness was largely lost;

And thirdly, the growing awareness of the centrality of the Eucharist to the spiritual vitality of any faith community, and the severe deprivation that occurs when the availability of that means of grace is locked up in a priesthood that is unaffordable, rarely available, or foreign to the local culture of the people - a point which, not incidentally, was frequently made by Roland Allen.

The Bishop continues;-

⁶⁸ Patrick Vaughan, Non-Stipendiary Ministry in the Church of England (San Francisco: Research University Press, 1990).

The bulk of Vaughan's thesis is given over to the torturous journey of the idea of N.S.M. and the resistance thrown up by an entrenched parochial and stipendiary system. I suspect that underneath the mainly theological rhetoric there lie other less presentable issues of privilege, ecclesiastical power, control and status. And (Allen would have added) mistrust of the Holy Spirit.

John Tiller is however pessimistic about the possibility of these ideas being established in the Church of England. In Tiller Ten Years On he writes:

...despite a positive policy being adopted in a number of dioceses to establish LNSM, it could hardly be said that there is as yet a high level of understanding in the church generally of what this form of ministry is about. Discussion often seems to focus on all the old questions of status and professionalism (p23).

It is therefore to the problem of status and professionalism that we now turn our attention.

In his book The Clerical Profession, Anthony Russell draws attention to the important distinction between the terms 'priest' and 'clergyman'. The term 'priest' he says denotes a theological status within the Church and is a term which is grounded in the writings of the New Testament and the subsequent development of the doctrine of ministry and priesthood within the Church. However, the term 'clergyman' denotes an occupational role among the many occupational roles in society.

This fact, Russell asserts, creates much confusion, particularly when statements based on different criteria are too readily juxtaposed. For instance, he says, it is not common to find

statements to the effect that the Church's ministry should not be regarded as a profession because it is a vocation. That the priesthood is a vocation is a statement that is legitimised by theological criteria. To claim that the clergyman's role is properly defined as a profession alongside other professions is to make a sociological observation about the altered social position of an occupational role. Russell's book is concerned with the development and contemporary situation of the clergyman's role. He claims that the clergyman's role in contemporary society differs little from what it had become at the end of the last century. In the mid-eighteenth century, ordination had been seen mainly in terms of entry into a livelihood which was compatible with the status of a gentleman and whose duties were minimal. A century later, ordination had come to mean something very different. Both the Evangelicals and the Tractarians had sought to emphasise the spiritual and consecrated nature of the clergyman's role. No longer was the role legitimated principally by appeals to its social utility, but in terms of the spiritual and sacramental nature of the church. The eighteenth century clergyman had been a member of the leisured class free to indulge his interest. The mid-nineteenth-century clergyman was a man without leisure, but was energetically engaged in the sacred duties of his calling.

The process of professionalisation had begun. Such was the growth and complexity of Victorian society that there arose a number of new professional roles which were concerned exclusively with those spheres which the clergy had previously been content to perform in an amateur way. The country doctor, the lay magistrate, the policeman, the teacher the solicitor and the registrar were all new professional roles which emerged in the mid-nineteenth century. The effect of these on the clergyman's role was to sharply contract the range of his functions. In a society which increasingly attached value and status to expertise,

liturgical and pastoral work and the development of professional standards, were promoted to a high status. As other professions developed their distinctive skills, so the clergy also developed a professional ethos.

One of the most notable effects of this in Victorian society was the tendency to regard the clergyman as one set apart from the world. According to Russell:-

This widespread rejection of the sub-mergence of the clergy in the dominant lay culture and the desire for distinctiveness and apartness was a principle manifestation of professionalism, and provoked accusations of 'priestcraft' which had been absent from English society for several generations.⁶⁹

So in the nineteenth century, the clergy gradually gained a greater sense of their corporate identity as a body of professional men. The re-establishment of distinctive clerical dress and the proliferation of Church newspapers and professional journals, all contributed to this trend. The establishment of residential training colleges, similar to those of other professions, also provided the clergy with control over recruitment and academic standards.

Like other professions, the clergy were also concerned with the numbers of men within the profession. They experienced a large rise in numbers during this period. In 1841 there were 14,613; by 1861 there were 19,195 clergy. This expansion can be attributed to the Oxford Movement, the Pluralities act of 1838 and the Church Extension Movement. But the fact remains that throughout the rest of the century, clergy numbers continued to rise steadily.⁷⁰

⁶⁹ Anthony Russell, The Clerical Profession, (London: SPCK, 1980) p. 235.

⁷⁰ Owen Chadwick, The Victorian Church (London: A&C. Black, 1970), p 244.

Despite the seemingly large number of clergy, Archdeacon W.M.Hale in the 1850's made proposals for an 'extended diaconate', which would provide for a temporary and part-time ministry for those, especially in urban areas, who on account of their educational backgrounds could never aspire to enter the profession as ordained clergy.⁷¹ The idea was taken up in Convocation but a committee of that body reported in 1857 that legal difficulties prevented a self-supporting ordained ministry in the Church of England. The implication was that membership of the clerical profession was compatible with gentlemanly status in society.

This objection to self-supporting ordained ministry was sustained for over a century, until in 1970 when the Auxiliary Pastoral Ministry (A.P.M.), came into being. Not only did this development raise questions about the fundamental nature of ministry, but the reaction to it from the clerical profession at large was adverse.

Some clergy argued that the concept of 'Auxiliary' ministry was fundamentally flawed in a theological sense. Others opposed the development as a misguided policy which would eventually erode the profession. Others accused the General Synod of attempting to make a virtue out of financial necessity. However, there were many who regarded the advent of A.P.M. as a radical reform of ministry which would eventually lead to its indigenisation in 'working class' areas, from which the church has been alienated for centuries.

Anthony Russell interprets the reaction of the clerical profession to A.P.M. in the following way :-

The ambivalent and uncertain attitude of the clerical profession to the Auxiliary Pastoral Ministry is in part related to the fact that no professional can view with equanimity the implication that its functions can be adequately performed either on a part-time

⁷¹ B. Heeney, A Different Kind of Gentleman (Hamden: Archon Banks, 1976) p 16.

basis or as a hobby. However the principle cause of this unease would appear to lie in the dominant understanding of the clergyman's role comparable with other professions in society.⁷²

The pressure for the maintenance of the nineteenth century model of professional ordained ministry, remains as a considerable resistance to change. Nevertheless, in the dramatically changing society of the late twentieth century, the church is I believe, being called to radical reform of its ministry. As the role of the clergyman in contemporary society is becoming increasingly marginalised and the church as an institution is finding increasing difficulty in maintaining its parochial structure, the church is being forced to question seriously the efficacy of its organisation. Patrick Vaughan sounds a prophetic note of lament on the resilience of the parochial system:-

At each turn of the history recounted in this thesis, it has become clear that the development of N.S.M. has been constrained by the vested interests of the professional clergy, and, more particularly, by the requirements of the parochial system. It seems probable, therefore, that so long as the parochial system survives, further developments of N.S.M. will continue to reflect the needs of the parochial system.

He concludes;-

For this history has consistently demonstrated that the decision making processes of the Church of England are not governed by theological principles so much as by pragmatics. Whether tacit or overt, the determining issue in discussion of ministry is

⁷² Anthony Russell, *ibid.* p.286.

invariably, "how far will this proposal help to maintain the parochial system?".

It would appear that the inertia of the parochial system coupled with the intransigence of the clergy profession, create a considerable pressure to maintain the existing ecclesiastical structure. Furthermore it seems that the decision making procedures of the Church are heavily weighted against strategic reform of the ordained ministry.

There are, however, further difficulties to be faced which are of a practical nature. These are concerned with psychological and social constraints which have been experienced by those who have entered that penumbra which clouds the region between the clergy profession and non-stipendiary ministry.

In the next chapter we consider the experiences of non-stipendiary ministers who have encountered these pressures.

CHAPTER 5

THE PSYCHO-SOCIAL DYNAMICS OF LOCAL NON-STIPENDIARY MINISTRY

Why is it that good ideas sometimes obstinately refuse to work out in practice? Why is it that non-stipendiary ministry, first accepted in principle by the Church of England in 1970 with considerable

enthusiasm, is now, a quarter of a century later failing to flourish? There are signs that some invisible structural barriers seem to exist, which thwart the best hopes and intentions of trainers and practitioners alike. The aim of this chapter is to attempt to identify the nature of these barriers, and to examine the social dynamics which seem to make them operate with such power.

Over one thousand men have been ordained to non-stipendiary ministry in the Church of England during the last twenty years, and the number of candidates coming forward in each year has remained at a steady plateau since 1976. Since 1979, approximately a quarter of all those being ordained Deacon in the Church of England have been ordained into the non-stipendiary mode of ministry - the majority of them being in some form of secular employment.⁷³

This is such a sizeable proportion that one might be forgiven for supposing that by now, non-stipendiary ministers were becoming a significant part of the work-force of the Anglican ordained ministry. One might have hoped that by now particular insights and strategies evolved by non-stipendiary ministers might be widening the effectiveness of pastoral ministry within the Church. But the reality seems to be otherwise and a notable indicator of dissatisfaction with the role of NSM is the phenomenon of transfer to stipendiary ministry.

This phenomenon has been carefully researched by Hodge⁷⁴, who has produced statistical evidence to show that 27% of those who had been ordained to NSM in the period 1971-81 either had transferred or were likely to transfer to stipendiary ministry within eight years of their ordination. Evidently there is a steady 'leakage' from the body of non-stipendiary ministers within the church. This has caused some

⁷³ Mark Hodge, Non-Stipendiary Ministry in the Church of England(London: CIO Publishing, 1983) p.90.

⁷⁴ Hodge, *ibid.* ch. 5.

observers to conclude that the concept of NSM is in some sense flawed, and that those transferring have in one way or another discovered this.

I would draw a different conclusion: namely, that the concept itself is theologically well founded but that non-stipendiary ministry is inhibited from operating effectively by the manner in which the Church of England currently functions. We now proceed to examine in closer detail the dynamics of NSM during recent years.

There have been a number of attempts to elicit from non-stipendiary ministers their actual experience of the pressures under which their ministry is exercised. Banks⁷⁵, Saumarez Smith⁷⁶, Hodge⁷⁷, and Vaughan⁷⁸, each quote extensive verbatim quotations from non-stipendiary ministers. A consistent pattern emerges from these enquiries. Each individual experienced one or more of the following problems:-

i) they had been unable to develop a ministry at their work-place, and felt guilty about this;

ii) the lack of any agreed consensus as to the nature of ministry in secular employment left some non-stipendiary ministers feeling that their ministry lacked any inherent substance in the eyes of the Church;

iii) in such cases the actual work of the job itself was not perceived to have any relationship to Christian ministry;

iv) after ordination, personal fulfilment in pastoral ministry within the parish had gained steadily, often to the point where the job was considered a hindrance to ministry;

v) some parochial clergy had unrealistically high expectations of the pastoral workload that could be carried by non-stipendiary ministers, with the result that loyalties were severely stretched, often to the point where some non-stipendiary ministers sought to

⁷⁵ Michael Banks, The Auxiliary Pastoral Ministry (Windsor, St. George's House, 1977)

⁷⁶ W. Saumarez Smith, An Honorary Ministry (ACCM Occasional Paper No.8, 1977)

⁷⁷ Hodge, *ibid.*

⁷⁸ Patrick Vaughan, 'Evidence from the Practitioners', in Fuller and Vaughan, Working for the Kingdom: The Story of Ministers in Secular Employment (London: SPCK, 1986). pp. 9-54.

relieve the tension by seeking early retirement from their secular job, so as to concentrate on parochial work;

vi) by contrast, some incumbents failed to offer non-stipendiary ministers any satisfying parochial work, maybe because the non-stipendiary minister was perceived as a personal threat;

vii) sly remarks about being a 'second class priest' tended to make some non-stipendiary ministers abandon their secular work in order to become 'proper priests' in the eyes of their stipendiary colleagues;

viii) suspicion of non-stipendiary ministers having received inadequate training, or of having ulterior motives of seeking 'back-door entry' to the priesthood were continually heard from parochial clergy.

Taken together these reasons help to identify the pressures experienced by non-stipendiary ministers, some of which are personal, though others are structural. The latter seem to stem directly from the continuing pressures of the dominant parochial model of ministry, which have tended to make non-stipendiary ministers conform to the norms of the professional clergy.

I suggest that these pressures are inevitable and often unconsciously exercised. If, however, they can be brought to a level of conscious awareness, they can be much easier for both stipendiary and non-stipendiary ministers to cope with, and it may be that the pressures can be modified.

Some recent work in the field of social psychology seems to go a long way towards explaining why so many non-stipendiary ministers eventually transfer to stipendiary ministry. Two bodies of theory are relevant. They concern conformity theory and cognitive dissonance. I want briefly to describe the theoretical findings of social psychologists, and then to apply these findings to the situation of non-stipendiary ministers.

Conformity theory claims to have isolated factors which may compel an individual to modify his behaviour in the light of the expectations of others.⁷⁹

An experiment performed by Solomon E. Asch, the results of which were recorded and published in 1956⁸⁰, and which is regarded as fundamental to Conformity Theory, is worth describing here, albeit in general terms.

A group of seven to nine individuals was gathered in a classroom to take part in what appeared to be a simple experiment in visual discrimination. They were instructed to match the length of a given line - the standard - with one of three other lines. One of the three comparison lines was equal to the standard; the other two lengths differed from the standard (and from each other) by considerable amounts. The entire task consisted of 18 such comparisons. The individuals were instructed to announce their judgements publicly in the order in which they were seated. The comparison lines were numbered and therefore permitted the subjects to state their judgements by calling out the appropriate number.

The following condition was the vital feature of the experimental situation. All but one of the group had met previously with the experimenter and were instructed to respond on certain trials with wrong and unanimous judgements. Into this group was introduced a single individual who was not aware of this prearrangement. This individual heard the majority respond unanimously from time to time with estimates that clearly contradicted his own observation, and that departed from the true value by amounts ranging from 0.75 inches to 1.75 inches. That the differences were clearly distinguishable was shown by the fact that

⁷⁹ Elliott Aronson, The Social Animal, (New York: Freeman & Co. 1972)

⁸⁰ Solomon E. Asch, Psychological Monographs General and Applied (Washington: American Psychological Association, 1956)

under control conditions, namely, with subjects judging individually, the estimates showed an accuracy of over 99 per cent.

This then was the essential structure of the experimental situation. By means of an artificial procedure a sharp disagreement was created between one person and an entire group, when the task was that of judging a clear perceptual relation. A single individual - referred to as the critical subject - was placed in the position of a minority of one against a wrong and unanimous majority. Perhaps for the first time this person found a massed majority contradicting the clear evidence of his senses.

The results of Asch's research demonstrate that 35% of subjects conformed against the evidence of their own eyes to a majority opinion about a visual judgement. Variations of this experiment show that even when new subjects were told of previous results in advance, they consistently underestimated their own tendency to be influenced by the predominant opinion.

On the other hand, Solomon Asch⁸¹ and other workers in the field have shown that there are several important factors which tend to reduce the pressure to conform:

- i) if even a single ally is present;
- ii) if public commitment to a judgement is obtained from a subject prior to learning of the majority judgement;
- iii) if the personal esteem of the subject is high;
- iv) if they see themselves as 'experts' with training.

In the first place it is clear that the very nomenclature 'non-stipendiary ministry' defines this form of ministry in negative terms. Consequently the definition has an ethos which is liable to elicit disapproval, since it implies a deviation from the norm. It is therefore implicit in its very definition that such ministers would

be likely to be in the minority of the Church's ministers. It is also clear from interview evidence referred to above that many non-stipendiary ministers feel themselves under some sort of disapproval from the majority of the Church's clergy, who happen to be stipendiary. This being so, it is (according to conformity theory) quite inevitable that transfer to stipendiary ministry should occur.

If these factors are applied to the recorded experience of non-stipendiary ministers, the following observations may be made.

First, 'allies' are now to be found in every diocese as the number of non-stipendiary ministers has increased. Also the official requirement of a job description may publicly affirm a non-stipendiary minister's commitment to ministry outside the parish.

Secondly, the publication of material discussing the nature of ministry in secular employment tends to build self esteem and offer confidence to those entering upon such a ministry.

Finally, as training courses pay increased attention to the nature of non-stipendiary ministry, it is likely that those who follow that path may be enabled to regard themselves as having received some specialist training and hence possess some expertise which the stipendiary clergy may lack.

Hence, it might be argued that a decrease in the rate of transfer to stipendiary ministry is probable in the future. However, we shall have to await further data in order to test this theory.

On the other hand, conformity theory also shows that a group is likely to exert greater conformity upon subjects:

- i) if the group consists of 'experts';
- ii) if its members are important to the subject;
- iii) if its members are comparable to the subject in some way.

On balance it would seem probable, according to conformity theory, that the pressure to conform to the traditional parochial model of

ministry is bound to continue. By the very nature of the Church's structures, stipendiary ministers inevitably tend to be viewed by a non-stipendiary minister as the 'experts'. In addition the non-stipendiary minister is usually licensed to their local incumbent, who is thus given authority over them. It is inevitable then, that the incumbent is 'important' to them. Again, every non-stipendiary minister regards his professional colleague as 'comparable' for both have been ordained. Thus, all three conditions for an increase of conformity behaviour are inherently present in the situation.

A further complicating factor in the practice of non-stipendiary ministry is the lack of understanding of the role of non-stipendiary ministers in secular employment. This is as difficult for NSM who are work focused in their ministry as it is for those who are parish focused. In both situations the practitioner finds himself without a suitable role model. Conformity theory, when applied to practical behaviour, offers the following paradigm: faced with the problem of constructing social reality in an unfamiliar situation, a subject will search for models to observe and copy rather than use their own initiative.⁸²

Applied to non-stipendiary ministers, this insight may help to account for the sense of confusion of roles experienced by many NSM in relation to their secular employment. My personal experience of this confusion is not untypical. After lecturing in mathematics at a college of further education for a period of ten years, I was ordained (after training on the North West Ordination Course) to serve as a NSM in a small country parish. This raised expectations in the minds of my employers as well as my colleagues that I would be available for pastoral ministry within the college. I was invited to be the college chaplain and provided with a room of my own! (This offer I should have resisted). The demands of lecturing, together with the pastoral work

⁸² Aronson, *ibid*, pp. 25-8.

with staff and students, coupled with the demands of the parish, created a pressure which led me to conform to the strongest role model; namely that of the traditional professional parish priest. After a period of seven years I resigned my lectureship and entered the clerical profession.

In addition to the pressure to conform to a dominant role model, the discomfort of living with inconsistent or contradictory belief systems can be equally stressful. Non-stipendiary ministers find themselves non-normative in two situations: in the job situation (the domain of the laity) they are ordained; while in the parish situation they are ordained, but working in a lay job (not in the parish like normal clergy). It is inherently likely that this 'double bind' will produce strains in the self perception of individual ministers, who then may seek to reduce the tension by simplifying their lifestyle. Inevitably there will be a tendency to conform to the dominant pattern of ministry.

The theory of cognitive dissonance, first produced by Leon Festinger,⁸³ appears to offer a way of exploring response to the discomfort of this internal conflict. Cognitive dissonance has been described as 'a state of tension that occurs whenever an individual simultaneously holds two cognitions (ideas, attitudes, beliefs, opinions) that are psychologically inconsistent... Because the occurrence of cognitive dissonance is unpleasant, people are motivated to reduce it'.⁸⁴ Refinements of the theory have shown that:-

i) dissonance is most powerful in situations in which the self-concept is threatened, especially (a) when people feel personally responsible for their action, and (b) when their actions have serious negative consequences;

⁸³ Leon Festinger, A Theory of Cognitive Dissonance (London: Tavistock Publications, 1962).

⁸⁴ Aronson, *ibid*, p. 116.

ii) after making a decision, people try to gain reassurance that their decision was wise by seeking information that is certain to be reassuring, and by minimising positive aspects of the thing not chosen.

If we apply this theory to the situation of ministers in secular employment, it can be seen that they are likely to experience cognitive dissonance to a considerable degree, for not only does their ordained status impinge directly upon their own self concept, but in addition they know that they are in the situation as a result of their own choice. Accordingly, the minister in secular employment may seek to reduce the dissonance by playing down the 'work' aspect of ministry, and by emphasising the 'parish' aspects. This may explain why, when operating in the parish, (for example in the subject matter of their sermons), ministers who are occupied in secular employment do not usually appear to give any significant attention to their ministry at work. Hence the opportunities to foster understanding of Christian witness in the world of work are lost. Thus the experience of cognitive dissonance may inhibit ministers in secular employment from acknowledging work related ministry and from articulating its issues, even though they may resist pressure to transfer to stipendiary ministry.

But cognitive dissonance is also present for an incumbent who has a minister in secular employment licensed to him. Even though he may perforce have to recognise the legitimacy and existence of NSM, the incumbent is likely to dismiss or minimise its theological rationale and its potential for ministry outside parochial structures, because of his own commitment to parochial ministry. Entry to that ministry may have cost him dearly (for example, in sacrifice of lifestyle, or financial inability to own a house), while, in the person of his colleague he is confronted with someone who has managed to maintain a comfortable lifestyle, to own his own house, and to hold the ordained status. Such an incumbent is likely to seek to reduce the dissonance

of his own situation by failing to take interest in his colleague's activities at work, and by ignoring the value of work focused NSM.

The laity also experience dissonance in regard to NSM. They have been persuaded by the diocese that they must take a greater and greater financial commitment to pay the stipends of the parish clergy. They therefore find it difficult even to contemplate the possibility of a parish being staffed by non-stipendiary clergy.

To summarise, it appears that the role of non-stipendiary clergy is an inherently uncomfortable one, producing cognitive dissonance not only in the ministers themselves, but also in those around them. It also appears that the dissonance is most easily reduced by moving towards the accepted norms of the ministry roles.

A further question now arises. Given that in the Church of England non-stipendiary ministers are licensed to parishes, and that in this church the parochial ministry is likely to continue to be normative for some time to come, are there particular types of personality which are better or worse suited to sustaining a non-stipendiary ministry?

It can be postulated that the people most likely to be able to sustain the internal tensions referred to above are those who:-

- a) are content to be on the edge of the Church's power structure;
- b) are impervious to the jibes of the parochial clergy;
- c) can envisage and actualise for themselves a discrete area of ministry within the congregation;
- d) can negotiate limited parochial goals;
- e) enjoy their secular work;
- f) have a firm theological basis for being both ordained and secularly employed;
- g) can organise their time and energy effectively.

To summarise: the phenomenon of transfer from NSM to stipendiary ministry must be accepted as a documented fact, but need not be

interpreted as an indication of a flawed concept. Rather the phenomenon highlights the extraordinary power of the tradition of the professional parochial ministry to perpetuate itself as the normative model for ordained ministry, and the power of the beneficed clergy to control innovative patterns of ministry in the Church of England. The dynamics of conformity and cognitive dissonance are such that they strengthen the position of the beneficed clergy. It seems that it takes a particular type of personality to be able to sustain a non-stipendiary ministry in the long term in the face of inevitable pressures to conform to the norm. Those concerned with selection and training for NSM, and the potential non-stipendiary ministers themselves, need to be aware of all these social dynamics.

These difficulties are however not insurmountable and developments in non-stipendiary ministry of various kinds are taking place within the Church of England in many places. We now turn our attention to a scheme which is being adopted in the Diocese of Norwich in conjunction with the East Anglian Ministry Training Course as an example of a realistic way forward.

APPENDIX

THE PRACTICALITIES OF THE DEVELOPMENT OF LOCAL NSM

In January 1992, the Bishop of Norwich set up a Local Non-Stipendiary Ministry Working Party with the following terms of reference:

1. To collate information about current progress in the diocese towards the understanding of collaborative ministry and the establishing in parishes and benefices of "ministry teams" as outlined in *Moving Forward 1*.

2. To prepare an outline proposal for the bishop and his staff which provides a rationale for LNSM in the diocese and describes its contribution to ministry and mission. This will involve reference to *Local NSM* (ABM policy Paper No. 1 - April 1991) and *Local Ministry and Local Non-Stipendiary Ministry* (Maurice Burrell - August 1991). It will

include a timetable which ensures proper consultation with the diocesan Advisory Board for Ministry, Bishop's Council and Diocesan Synod. An outline budget must be prepared at the same time.

3. If the outline proposal is approved and owned by Diocesan Synod, to prepare a detailed scheme for submission to the House of Bishops via the national Advisory Board for Ministry. Such a scheme will describe diocesan criteria for shared ministry, the marks of LNSM, the procedure for selection, the chosen methods of education and training, commissioning and licensing, the relationship of LNSM's to other forms of ministry (i.e. stipendiary ministries, non-stipendiary ministries, readers, pastoral teams, etc.) transfer and finance.

4. To make proposals about oversight, both of the scheme as a whole and of the training programme and to produce job descriptions for the officers who will be involved in such oversight.

After publication of the Working Party's Report in January 1993, Local NSM was debated at a meeting of the Norwich Diocesan Synod on 27th. March 1993 and the following resolution was agreed:

This Synod:

1) accepts the rationale of the Working Party on Local NSM as a way forward for the Diocese;

2) asks the Working Party to submit through the General Synod's Advisory Board for ministry such a local NSM for formal recognition by the House of Bishops; and

3) acknowledges its willingness to include in the 1994 Diocesan Budget the necessary financial provisions.

Following that debate, the Diocese agreed to finance the scheme on the basis (at March 1993 figures) of a maximum of twenty-four candidates costing the Diocese around £50,000 together with half the LNSM Principle's stipend coming from the General Synod's Advisory Board of Ministry grant.

In November 1993 a document entitled

"LOCAL NSM - A Scheme for the Diocese of Norwich"

was published with contributions from:

The members of the Bishop's Local NSM Working Party;

The members of the Diocesan Training Team;

The staff of the East Anglian Ministerial training Course;

The Reports of the existing Local NSM Schemes in Lincoln, Truro, Southwark and Manchester.

For the purpose of this dissertation and with the permission of The Rev'd. K. G. Beake, the Diocesan Director of Ordinands, I reproduce here the chapter entitled

"The Practicalities of Local NSM"

in the hope that other Dioceses may benefit from the work which has been done in the Norwich Diocese.

3.1 Within the understanding which emerging here, the first step in mission and ministry is the establishment of a Local Ministry Team.

3.2 As the Norwich leaflet on *Local Ministry Teams* says:
A Ministry Team is a group of lay people and clergy. They share in the work of Christ in such a way as to encourage the whole Church in ministry. We are called to ministry by baptism. We exercise it in every aspect of daily life, work, leisure, community affairs, and in the corporate life of the Church.

3.3) It is to be expected that the specific ministries covered by the team, shaped by the given situation, will include some or all of:

Pastoral care of the neighbourhood;

Teaching and training;

Leading worship;

Prayer for healing, with laying on of hands and anointing;

Praying more generally, both contemplative and intercessory;

Financial matters;

Administration of the parish;

Effective communication;

Ministry to children and young people;

Witness in places of work;

Care through home and family;

Presence in neighbourhood and wider society;

Evangelism and mission of all kinds.

3.4) Clearly ministry teams may take many different forms - being large or small, informal or formal, for example. What matters is not the form of the team as such, but the reality of collaborative ministry exercised by people who share their ministry in responsibility, making decisions, choosing priorities, and taking the necessary actions for the mission of the church in the benefice. This means that shared ministry (collaborative between, or complementary of, clergy and laity together in leadership and ministry) is based on:

a) The sense that Christian discipleship means ministry in the Church and in the world of work and home or neighbourhood;

b) The understanding that every Christian has gifts which can be used in God's service, whether it be in daily work, politics, community, family, pastoral care, worship, teaching, spreading the Good News, administration or fellowship;

c) Choices made about immediate priorities in terms of an overall aim or mission statement and in terms of realistic short-term aim for the PCC to develop as the next step.

Where a ministry team has not yet developed in a parish, it is required that something of this thinking will have taken hold in order that a team may begin to be built around the Local NSM candidate.

As indicated above, the second step is to reaffirm the theological basis for all of this: a sound understanding of the Kingdom of God, as summed up by the Colossians 4:11 description of those who shared ministry as *fellow-workers for the Kingdom of God*, that is workers together with the intention that God's Kingdom comes (cf. Ephesians 4 and 1 Peter 2:1-10).

3.6 For Jesus and the early church the primary reality was GOD'S KINGDOM - the coming and reign of God in the hearts and lives of people in wholeness, justice and peace; something which has come in the life, death and resurrection of Jesus, which is coming in life as it is today wherever the signs of God's Kingdom are evident, and that which will come in all its fullness when the whole creation is renewed perfectly to fulfil God's purpose for it. So all Christians are called to be changed in themselves, and also to be agents of change as they serve the purposes of God's Kingdom. For the Kingdom of God is larger than the Church.

3.7 From the early times the Church has come to understand itself as One, Holy, Catholic and Apostolic, held together in a companionship of shared ministry, in which leadership works best

by collaboration. When the church is most true to itself it knows itself to be only a part of God's creation, pointing to God's Kingdom. It knows also that it is the values of trust, love and hope which make shared responsibility the hallmark of its common life (Rom. 12), rather than competition, manipulation, or putting people down. So each Christian has particular gifts and a responsibility to contribute to the whole shared life of the Church. It follows also that each local church both reflects and contributes to the common life of the whole Church.

3.8 The third stage of development is the emergence of the distinctiveness of the ordained ministers of the church (of bishops as overseers, of priests as representatives, and of Deacons as servants) is to be seen within the life and ministry of the church. They focus particular aspects of the life of the church as a whole. It is not that we can truly see the church apart from it's ordained ministry, but that the ordained ministries are not truly themselves except within the wider fellowship and shared life of the church.

Although we have characterised the distinctiveness of the three orders of ordained ministry as overseeing by Bishops, representativeness by priests and servanthood by Deacons, it is also true that ;

each of these specified traits are true of the whole church, which is to practice a mutual overseeing function of it's members, which is to work in such a way that each baptised Christian represents Christ, and which is to be thoroughly versed in the humble position of the servanthood of one another and of the world;

all ordained ministers (in which ever order they are) have about them (in their being and in what they do) the features of overseeing, representativeness, and servanthood.

Each ordained minister has to work out his or her vocation with a particular emphasis within this whole range of possibilities.

3.9 At a theological level we have to say about church and ministry:

There is a unique servanthood and priesthood which belongs to Christ himself, for all comes from him;

There is the serving ministry of the whole church and the priesthood of all believers;

There is the distinctive ministerial serving and representativeness of Deacons and priest.

There are three areas of truth which are distinct, but they closely relate to each other. similarly, the distinct ministries of Deacons and Priests complement each other in the common life of the body of Christ.

3.10 By the gift of God ordained ministers focus various aspects of the ministry of Christ, for they are called to be a likeness and representative of Christ. this includes:

(a) Ministering the grace, Knowledge and love of God through both word and sacrament:

(b) Offering the ministry of reconciliation between God and people, and between people and people;

(c) Encouraging mission and outreach in breaking new ground.

3.11 The legal basis of ordination is symbolised by the two documents with which the church arms it's ordained ministers as they begin each task:

There are papers or orders, which tell a person that he/she is a Deacon/priest/Bishop within the church of God; this is something permanent for life;

there is the licence which gives authority for and regulates the particular area and type of ministry to be exercised; this is essentially limited in time and for particular local circumstances.

3.12 As clergy and laity are working together in these shared ways, they will benefit greatly from being trained. As they operate in a benefice it may be that it will be discerned and decided by the PCC that a particular member could exercise his or her gifts more fully in and through ordination to Local NSM-either as Deacon or Priest. Such ordination would be Catholic or universal in essence (like any other ordination); but it's expression would be by a local licence, under Episcopal authority, thereby acknowledging the particular gifts of being local. This implies that the exercise of ministry is limited to the particular benefice.

3.13 The balance of Catholic order and local expression is pictured by the fact that if a Local NSM moves to another benefice, there

would be no question of another ordination; but there would be a period of non-function until the Local NSM has had time to become part of the new community and its ministry team. It is significant that the call to Local NSM will come from the local church community, but it will also need to be fully owned by the individual. The distinction between such Local and other NSM's is not absolute; but we believe the important thing about Local NSM is a specific rootedness of calling in a local community. This justifies the different title of Local NSM. Moving means, therefore, that there is no guarantee of a new licence to operate as a Local NSM in the new community.

3.14 In practical terms, the ministry of a Local NSM (whether deacon or priest) will in practice come to be exercised in a variety of ways and in different situations. It may be to:

(a) lead and support a congregation in worship, preaching, fellowship, and service, along with laity (including Readers), stipendiary ministers and other NSM's;

(b) share with God's people the insights of experience in the secular world;

(c) help people to witness the Gospel in their places of work and in the neighbourhood;

(d) have a particular responsibility in intercessory prayer for the world and the Church;

(e) Teach and inspire within particular communities such as schools, hospitals, prisons and colleges;

(f) focus, and give expression to, the sacramental life of the Church;

(g) be a centre for reconciliation and unity within the Church and wider community.

In these ways the distinctive features of Local NSM's within a team of clergy and laity is an important contribution to the holding together of the team. This bridging function comes from being both fully ordained and fully local in the benefice. Thus the Local NSM contributes to team building and team maintenance by having much in common with the other clergy, by having much in common with the local lay leadership, and by persisting in sharing fully in the common life of the body of Christ in that place.

3.15 Local NSM will contribute to the mission and ministry of the Church in the Norwich Diocese in the following ways:

(a) Spiritual leadership of the parish in the context of the ministry team, which would always be within the oversight of a stipendiary minister; and may often involve more than one SM and NSM as well as lay ministers.

(b) The provision of regular sacramental ministry in a benefice. This assumes that SM's and NSM's are overstretched to provide the ideal pattern of services; it also takes into account the Bishop's Notice NO. 10 about extended Communion only being envisaged in

certain specific circumstances; and it takes for granted that it is only the ordained who are authorised to preside at the Eucharist.

(c) It will add to the numbers of those who minister the Word in the local setting, maintaining the traditional Anglican oneness of ministry of Word and Sacrament together in ordained ministry.

(d) the distinctive feature of a Local NSM in a ministry team is the gift of being able to contribute in a special way to the holding together of the lay and other clergy members of the team, for the Local NSM shares in several of the characteristics both of the other clergy and of the other lay members of the team.

3.16 We envisage that this will lead to the opening of the ranks of the ordained to people of a wider range of educational and social backgrounds. This is an important feature in a number of parishes of the Diocese - that local people are part of the clergy side of the ministry team, bringing a particular insight and flavour to it even when educational background or social grouping are unusual.

3.17 The House of Bishops' Guidelines suggest that the age of candidates at the point of entry to training will normally be over the age of 40 and under the age of 60. (see pages 19 and 38 of ABM Policy Paper 1).

3.18 It will give value to, and strengthen, the local life and ministry of a particular benefice. It will do this as an extra resource in the development of lay leadership and responsibility in the life of the benefice. The Local NSM (alongside SM and NSM colleges) will encourage lay participation in decisions and actions in worship, pastoral care, and priority setting. Where a local

ministry team does not yet formally exist, it is expected that the presence of a Local NSM will be a strong factor in a benefice moving in that direction.

3.19 All of this section can be well summed up by John Robinson's remark, in an often quoted essay, 'Kingdom, Church, and Ministry', in *The Historic Episcopate*, edited by Kenneth Carey (1953):

Just as the New Testament bids us have as high a doctrine of the ministry as we like, as long as our doctrine of the church is higher, so it commands us to have as high a doctrine of the church as we may, provided that our doctrine of the Kingdom is higher.

This seems to form a good basis for a rationale of Local NSM, as well as for stipendiary and non-stipendiary ministry.

CONCLUSION

The foregoing scheme is of course designed with the particular needs of the Norwich Diocese in mind. It does not claim to be a definitive scheme which would be applicable throughout the Church of England. It is however a good example of a strategy which I believe accords with many of the principles outlined on this work. In particular it

a) regards the ordained ministers as equal members of the people of God, coterminous with the laity and not distinct from them(3.2).

b) it provides a ministry in a form which is appropriate within the context of the Diocese of Norwich(3.15).

c) the ministry teams are intended to be indigenous and self-sufficient.

d) the role of the Local Non-Stipendiary Minister is clearly defined as a member of a ministry team which includes both lay and Stipendiary Ministers. This will assist greatly in the alleviation of conformity pressure and cognitive dissonance.

I believe there is an urgent need for the Church of England to have a radically renewed concept of ministry. Such a Church would be:-

(i) free from clerical domination and class distinction ;

(ii) a community of ministers rather than a community gathered around a minister;

(iii) a community in which ordained people, professional or not, employed or not, are present for the sake of ordering the church's life and mission;

(iv) where bishops are signs and animators of the church's unity, catholicity and apostolic mission, priests are signs and animators of

her eucharistic life, and deacons are signs and animators of the church's servanthood as the body of Christ.

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