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Industrial Mission

IT will be a long time before I forget Dr. Leonard Hodgson emerging from what appeared to be a deep slumber, in the course of a discussion at William Temple College, to tell us that though we might not believe it we are living through the most exciting period in the whole history of the Christian Church. Perhaps it is difficult to believe, in the face of depressing statistics, the decline of the religious establishment and the smell of death in local churches whose reflexes were conditioned by the stimuli of another age. In many a summons to evangelism there is now no attempt to hide the pretence that this is anything more than another bid to keep the thing going a little longer; it is born of fear and despair, and is several stages removed from anything that could properly be called mission. But the hope that there are many who can now be persuaded to saddle themselves with the crippling burden of maintaining the extensive plant inherited from earlier generations, or that responsible stewardship means heating a building seating 800 every weekend, so that 40 people can sit in splendid isolation from each other to perpetuate habits they contracted 50 years ago, is likely to be forlorn.

Of course, it is far too easy to be scathing and to kick the thing when it's down, as though you share no responsibility for it being as at is, and none of the guilt either. But, however unfortunate or wrong-headed or distorted we may feel the Church's response to its present predicament to be, it is not difficult to understand it. The panic, the defence mechanisms, the introversion, the nostalgia, the tub-thumping, the bonhomie and so on, can be seen as functions of the realization that the Church is not now operating in a seller's market. Watching

its antics and its dedication can be fascinating or depressing or moving; but it is not surprising that in a world that is changing as rapidly as ours, the Church should find itself left all the time with a high proportion of its members motivated by a vested interest in preserving this little bit, at any rate, as it has always been, and where it is safe to confide because nothing changes here. Yet, when all is said and done, what is being defended or preserved is a familiar pattern, which is not necessarily basic or integral; and even if tradition has originated, custom has sanctioned and loyalty has observed it¹ until now, this is not to say that the time has not come when what really is basic can be better expressed in other ways.

Recent discussions have thrown up extraordinary terms like 'heretical structures' and 'morphological fundamentalism' to describe the reactionary patterns and attitudes of our traditional churches. For those who are frustrated or baffled by the morbid depression into which these seem to have fallen, such words belong to an apparatus of shock therapy whose purpose is to reverse the withdrawal and re-establish healthy relationships with the real world. But it is not all withdrawal, by any means; and I imagine that when Dr. Hodgson spoke of this as the most exciting period in Church history he was referring partly to the quite remarkably dynamic phase into which secular history, if we may so call it, is taking us, and partly to what Roger Lloyd has called 'the ferment in the Church.' For when you start becoming aware of what is going on, you discover that the Church is developing a very sensitive awareness of the world around her in many ways, and that all over the place readings are being taken and manned probes are being launched and experimental stations are being set up. And we can be thankful that we seem to be leaving behind the stage when our imaginations restricted us to observing the world with the sole purpose of adapting to our own use the techniques we found in use there—e.g. whether marketing could show us more efficient methods of evangelism or electronics carry our voices a little farther! The world study on 'The Missionary Structure of the Congregation' has been a theological exercise rather than a search for more effective gimmickry: and its insistence that we should take the world seriously, see it as the place where God is already at work, respond appropriately to what he is saying to us from out there and shape our structures appropriately—this is biblical and prophetic. We should, I am sure, fear the attitude which professes to know it all already, and which seeks only the secret of how to communicate it; but equally we should welcome, and our confidence should grow by, an approach which is less dogmatic and more experimental, but which subjects its provisional conclusions to correction by further experience and the sustained discipline of serious theological scrutiny.

All this may seem to be rather a ponderous build-up to a brief exposition of industrial mission; but it helps to make the point that industrial mission is not to be bracketed with the superficial and sometimes frenetic attempts to restore a departing glory to the poor old

Church. On the contrary it is a radical attempt, and a pioneering one, to discover the nature of the Church's task in the kind of society we live in today. It is pragmatic in its approach, in the sense that it is prepared to go and find out, and it has sat fairly loose to much of the paraphernalia and many of the conventions of more 'respectable' Christian operations; but, thanks to the leadership it has enjoyed, it could not be accused of refusing to subject experience to theological reflection, nor of failing to submit itself, its methods and its thinking to critical analysis.

Industrial mission has proceeded not by seeing the distant scene but by taking the next step. To be sure, the first step was a big one, if only because it meant stepping through the doorway, out of the security and warmth of the domestic scene and the familiar round, into whatever climatic conditions existed outside. What these were going to be no-one really knew, because a lot had happened to change the atmospheric pressures since the Middle Ages or the 17th century—the industrial revolution, for example. But, like the mountains, it was there, and it could not be ignored; part of God's world, if you like, which had grown up outside the Church, but on its very doorstep, and the step had to be taken.

But to do what? The climate, as it turned out, was by no means as hostile as might have been feared. It was invigorating, even heady, and it was already supporting some quite dynamic forms of life. But how were relations with them to be established, what modes of communication were to be employed, and what content were they to carry? "One step enough for me"; but if taking it is like stepping out of a time machine into a culture to which you are an alien, even though you are able to hang on to the consciousness that you are some sort of ambassador, and your training has conditioned you to act on the conviction that this is not alien territory and that your King's rule extends there, even though the inhabitants may not be aware of it—do you start off by flourishing your credentials and by asserting your authority and demanding submission? Well, no: though if you did, you would not be the first to try to play it this way.

In fact, though, your instinct tells you that there is another way. To avoid any nasty suspicions of espionage you carry some clear identification (in this case a white circle around the neck, though not particularly as a ring of confidence!), and you move around discovering all sorts of interesting things about this culture, its history, its customs and its rather complex structures. You meet its people and get to know them, and find, perhaps rather disconcertingly, that they are uncommonly like the old folks at home. There is a certain directness (you could call it bluntness) and openness, which takes a bit of getting used to, though it's quite refreshing really. There is a fairly clear definition of objectives and of the methods to be used in attaining them, though both are constantly under revision. In fact in many ways the experience is very stimulating.

Not that all is well, of course. Most of the old problems are to be found there as well in one form or another—the shortsightedness, the almost deliberate obtuseness, allied with inflexible traditions and structural weaknesses. But you also find that a significant minority are very concerned about all this and its effects, and that they adopt very responsible attitudes towards it. Both in the performance of their functional roles, and also quite voluntarily and gratuitously in other ways that make considerable demands upon their personal resources of time and energy, they try to implement their concern by encouraging mature consideration among those around them and by taking actions appropriate within the terms of reference which their situation imposes. It could be said that, whether they consider themselves to be the King's subjects or not, and even whether they are persuaded that there really is a King or not, you are able to recognize that their motivation has a sort of quality of royalty about it, and that in a real sense they are agents of the King's rule.

There are some, however, who positively claim to hold allegiance to the King, and who loudly assert their loyalty. They try to recruit others to share it and to join them in certain cultic practices. Among themselves they inculcate and foster an aversion to the culture around them, and you may find yourself being treated with some suspicion if they find that your tongue has difficulty with their patois, or if you show too lively an interest in the out-groups and their problems. Another peculiarity is that they exhibit a disproportionate preoccupation with precise definitions of correct opinion and with questions relating to their status before the King. But the community at large is on the whole a tolerant one, and they are allowed to pursue their off-beat affairs, suffering little worse than a certain amount of good-natured banter; and, providing they do not obtrude their opinions too aggressively upon those around them, they are written off in the nicest possible way as eccentrics who have somehow missed the point of the real issues at stake.

So, perhaps with some regret, you may well come to the conclusion that while you must endeavour to maintain good relations with this group, you must also cast around over a wider area and build relationships with many others, always being ready to listen, always trying to understand and never pulling your rank. As you do so you will find some who are a little shy, and who may take a long time before they confide in you that they, too, serve the King. This may not have been particularly evident, either to you or to anyone else; but you remember an old saying about smoking flax, and that it is your job to encourage rather than to judge, so you do not criticize them harshly for their crypto-servanthood, but help to discover ways in which they can participate relevantly, and which perhaps they had not recognized before as being acts of loyal obedience.

Meanwhile you are constantly meeting others for whom your badge of identification has a long-remembered familiarity. They had not really expected to see it here in these distant parts, but they are glad

when they do. Their connection with the old country is by now a tenuous one, but you find them still with a great respect for its ways and its ideals, even if what to them are its myths have lost their substance. Their welcome is genuine, and its warmth increases as they discover that you are not just a tourist. In fact it is not long before you find that you are partners in enterprises designed to establish conditions you both agree to be desirable.

So your mission proceeds; and as time goes by you are grateful for the instinct which led you to conduct it in this manner. Had you elected to throw your weight about, or to turn up with a bagful of solutions, it is likely that you would never have become even dimly aware of the complexity of the situation, while whatever actions you took would have had little more effect than to enhance your own feeling of importance and increase your frustration. As for advancing the King's rule, you would have been far more likely to have fomented rebellion. In purely practical terms it would not have worked, and you would not have got where you were meant to go.

But, apart from practical objections, as you find opportunity to reflect upon your experience, you may well come to the conclusion that your instinct had been trained. The theoreticians and staff officers, you realize, had given you a thorough grounding in the nature of the objectives you were being sent to achieve: and though you may not then have grasped the full significance of this in its bearing on the means to achieve them, you now see that a movement of liberation is defeating its own purpose if it proceeds by imposing itself as a new authority.

Further reflection leads you to the realization that this understanding is consistent with your basic training and the best traditions of the Kingdom. The foundation documents have these terms of reference written into them; and, most important of all, the King himself regarded offering service as more fitting, even for him, than being served while he specifically rejected opportunities to use methods incompatible with his goals.

All this will at least have made clear that I am no C. S. Lewis! I hope that it also offers a condensed account of the ethos and the method of industrial mission. And, since the modern movement which goes by this name dates from towards the end of the last war, it can be seen that it anticipated in practice much of what has subsequently been written about Christian presence, dialogue and mission. Such a description, it should be said, is typical of what could be called mainstream industrial mission, as it has developed in this country. It has consistently rejected 'heteronomy,' to use Tillich's word, in its approach to its task, and it has respected the autonomy of the world of industry.

Naturally, other interpretations do exist, though these tend to be found where a piece of work has been developed on private initiative and isolated from other projects. Organic integration is difficult to achieve, because of the difficulties of setting up and administering

ecumenical projects, and particularly where the terms 'full-time' and 'part-time' are used of industrial chaplains in a relative sense, according to where the centre of gravity of their work lies. But it is fortunate that, while structure and superstructure have been sketchy, on a more informal level there has been no lack of invaluable consultation which has led to a large measure of co-ordination and common understanding. Discussions are currently proceeding with a view to forming an association of those interested in industrial mission which should further facilitate an exchange of thinking and information.

In the nature of the case the work is of course ecumenical; and for that matter it could be claimed that it is truly ecumenical in that it is concerned not only with ecclesiastical ecumenicity, but includes the world as well! There is no need, I imagine, to insist on the inevitability of this, nor to underline the moral about mission and unity. But the fact that those who are engaged in this activity have found a common mind, broadly speaking, with regard to objectives and methods, regardless of their denominational points of origin, needs to be seen against the background of the peculiar 'religious situation' in this country. It could be said that industrial mission operations here are taking advantage of a residual respect for the Church and for 'the cloth' which still remains. For all the depressing church attendance statistics, most people still like to have a church to stay away from, and it is still a very small minority which is happy about being designated atheist, while most of the 'don't knows' would not like to think of themselves as agnostics. This being so, the man in a dog collar who wanders around a factory floor may be received with some amazement at first, but he is not likely to be spat at or lynched, and it is quite possible for him to establish his *bona fides* and from then on to build relationships and to find points of common concern which provide a basis for the development of his work.

But it is not inconceivable that circumstances could arise, perhaps quite suddenly, which could change the whole picture quite dramatically. I have already suggested that by the terms of his commissioning the industrial chaplain cannot wade in from outside and start running the thing. Basically the reasons for this are theological, and there are no sanctions which would give him that right. But in any case he is a guest in industry, and he has no 'rights' of any kind. Another way of saying this is that he has no place in its structure: his name does not appear on any family tree diagrams of management and he has no clock number. A courtesy is being extended to him which allows him to move about the system, and the risk is run that he may disturb it in some way, for good or ill, for he is a random element; and the courtesy may go on being extended to him either because he is innocuous, or because the way he impinges upon the system is seen to have a certain validity from inside it, or simply because the 'noise' he creates in it is not thought to rise above the threshold beyond which it would be intolerable. Whatever the basis on which his presence is accepted, my point is that it *is* a courtesy, and that

because of this he must never presume upon it; and there is no reason why, for one of any number of reasons or for no reason at all, it should not be withdrawn at any time.

His recognition of this is part of the industrial chaplain's respect for the quite proper autonomy of industry, part of his rejection of heteronomy in the playing of his role. To put it so is no doubt also a misreading of his situation; but it would remain true that the industrial chaplain is probably more aware of its precariousness than most, and the question is, how much depends upon it?

We are accustomed in this country to a fairly high degree of privilege for the churches in relation to public life and institutions. Quite apart from coronations and all that, it is only necessary to look at the schools, broadcasting, hospitals and the armed forces to make the point. (I have read that there are *only* 88 Anglican chaplains in the RAF!) I have no wish to argue here whether all this comes under the heading of Good Things or Bad Things; but I do want to make the claim that industrial mission is far less dependent upon it, and that it would not by any means be totally incapacitated if the privilege it enjoys were to cease.

The normal pattern of industrial mission in this country is for the industrial chaplain to spend a great deal of his time on the shop floor, or in the offices of managers or trade union officials during working hours. This exercise is known affectionately as 'the slog' or facetiously as 'the mannequin parade,' but it is in this way that most of the relationships are formed and most industrial chaplains confess to a great liking for it. Clearly there are immense advantages in knowing the working environment well by spending time in it absorbing its atmosphere and discovering its standards and conditions! So valuable is this, in fact, that one of the chief laments is that there is never time for enough of it; and whenever a question is raised as to whether it could be dispensed with, it is dismissed out of hand as being too far out for serious consideration. This is a measure of how easily the privilege can be taken for granted, and perhaps abused.

But if it were withdrawn, we would still be no worse off than industrial chaplains in many other places have always been. Industrial mission is not now a British phenomenon; it is being carried on in Boston as well as in Birmingham, in Tokio as well as in Teeside, and so we could go on around the continents and islands. When a West European Consultation on Church and Industry was held at the Bad Boll Evangelical Academy in October 1966, eleven West European countries were represented among the 60 participants, in addition to Czechoslovakia and the United States; and it was interesting to discover in discussion how different conditions in other countries affect the mode of operation. The fact that others are not able to do it our way does not mean that they are not doing it. In Germany, for example, it is not customary for industrial chaplains to do much in the way of shop floor visits, while in France it is simply not on to attempt them. Yet we were meeting in a German Evangelical Academy

which has six industrial chaplains on its staff and in which a large part of the time-table is taken up with conferences on industrial subjects for people engaged in industry, and clearly this is a very important piece of industrial mission. The French worker-priests took what seemed to them to be the only possible course in their situation, and there are some Protestants there who are working on a similar basis; but others, who would find it equally impossible to adopt the familiar industrial chaplain's approach, and who have not taken to the shop floor as workers either, are nevertheless very much in touch with industrial communities and their leaders.

In fact, it is important to say that industrial mission is concerned to come to grips with the *structures* of industry. I am constantly being asked, "Do you find that many people come to you with their problems?" and behind the question two things seems to lurk: (a) a fairly high degree of scepticism about whether anyone actually would, and (b) the implication that this is really why I want to be there, though in order to be able to do this I may well have to be prepared to earn the right by pretending to an interest in other things which are in fact irrelevant. The pastoral role of the parson is one that is understood, so it is not surprising that people should jump to the conclusion that the industrial chaplain is cast in it, and that a certain amount of work of this kind should gravitate his way; and clearly, no Christian should turn a deaf ear to any request for help. But this is not at all the same thing as saying that a pastoral or personnel function is his primary *raison d'être*.

It is sometimes said that industrial mission arises out of presuppositions some of which are theological and others sociological. On the sociological level it recognizes that individual men are profoundly influenced by the society in which they live—a point to which Peter Berger draws attention when in his recent book² he gives successive chapters the titles, 'Man in Society' and 'Society in Man.'

"Just as we must reject the tendency to treat Church and world as though they were separate entities, so we must reject the separation of the theological task from the sociological. It is within this world that the theological task must be carried on."³

But this is a lesson the Church has been slow to learn. R. H. Tawney has shown how inadequate was the Church's understanding of what was happening around her in the field of economics as the modern world grew out of the middle ages, and how hopeless were her attempts to cope with it either theologically or practically in terms of a personal morality,⁴ while Gibson Winter has clearly delineated the consequences of the Church's failure to relate her ministry to sociological change (for which she is herself at least partly responsible):

"A ministry to individuals and families in the context of residential association is no longer a ministry to society. In mass society individuals contribute to decisions for the good or ill of the society, but they make these contributions through the

managerial hierarchies, labour unions, community organizations, political bodies and bureaucratic units which organize their lives. A ministry to individuals in a segregated residential area must be viewed as a subsidiary unit of a more inclusive ministry which intersects with public as well as private concerns of the society; the alternative to creating such a context of public accountability will be the continued captivity of the churches behind the suburban wall of privacy. . . . A philosophy of religious activity in the pre-industrial world became sheer irresponsibility with the growth of metropolis."⁵

And:

"Today the pastor feels the deformation of religious life in being consigned to deal with a private sphere of symptoms rather than a public sphere of causes."⁶

We fall far too easily into the error of making such questions as these into an 'either—or,' when they should be cases of 'not only—but also'—or, in biblical terms, "This you ought to have done and not to have left the other undone." Doing something about the other levels on which life is lived and society is structured does not have to mean abandoning those with which we are already in touch and where we are already seeing things clearly and doing things well; even though effective operation in the 'sphere of causes' may demand, in terms of manpower, considerable rationalization and redeployment in the 'sphere of symptoms.' Treating the symptoms alone is a well-known method of killing the patient; but in this instance the more likely outcome is the redundancy of the doctor!

Industrial mission is one example (and I think it should be stressed that it is only one of the many there could be) of the way in which the Church can be involved in an area which is not only perhaps the most important single factor in the lives of those who work there, but which is also a major institution of society and a formative influence of great power.⁷ For industrial society is urban society, is pluralistic society, is secular society, is bureaucratic society. And the processes which evolve these characteristics seem to be irreversible, which means that things ain't what they used to be and that they never will be again. We can only go on; and for the Christian theologian who understands that his commitment is a commitment to history, this means that the Church can only participate in the process, cannot contract out—leaven, if you like, in the lump.⁸ Now we have all heard this, and said it, often enough; but, I would submit, usually rhetorically, or even metaphorically, or at least without any very clear picturing of what it would involve or of where it would take us or of what we could actually *do*. Here I am suggesting, however, that industrial mission is one example of it being done, concretely rather than rhetorically; and I would suggest further that it does so with a sharper perception of what commitment to history means than is

displayed as a rule by, for example, the hospital chaplain or the mayor's chaplain. Perhaps this is a reason for dropping the term 'industrial chaplain.'

Be that as it may, there was a recent occasion when I was one part of a three-part conversation, and when I was asked to explain what exactly an industrial chaplain is, the third member of the trio answered for me, saying that, in brief, I was a catalyst. At this the questioner looked at me very shrewdly and asked if I was happy about such a definition. I replied that it was a useful word and that it certainly offered a way of talking about it. But he pressed on and said, "Yes, but the catalyst doesn't change, does it!", and I had to admit that it was a fair cop! Not, I hasten to add, that I felt at all ashamed of this, and clearly he was not sorry to hear it! So far as he was concerned there would have been something wrong had I been as invulnerable as the catalyst. On the other hand, on another occasion I was theologically grateful for the correction I had from a chemist. I was deploying the word catalyst and saying that it provokes a reaction, but he said that it does no more than to accelerate a process already begun.

But if we are experimenting with words there is another and more familiar word which has something to offer—the word 'prophetic.' To describe the industrial chaplain as a prophet could be a trifle misleading, but to describe industrial mission as a prophetic movement, in the sense that it represents a certain understanding of God's relationship with the world and the nature of his objectives, can be most helpful. The manner in which this is implemented in a pluralistic and secular society may be very different from that of the rugged Old Testament character getting up on his hind legs and telling the score to people whom he could reckon to profess the same allegiance as his own. Our situation is at once more complex and more subtle; but industrial mission should be judged on this level by the motivation it derives from its presuppositions.

Listing five reasons for what he believes to have been the failure of the Church in the 19th century, E. R. Wickham puts 'a failure of prophecy' first, and this he defines as "a failure to understand and interpret the phase of history into which the age had come,"⁹ and as "a failure to understand the signs of the times, a failure of vision and perception, stemming from theological error that narrowed the claims of God and the concern of the Church from the dimension of the Kingdom to the dimension of 'religion'"¹⁰ and he goes on to say that a failure of prophecy always spells a failure of sensitivity. In quoting this we should remember that it was written in 1957, thirteen years after the founding of the Sheffield Industrial Mission, but some time before saying things like this was jumping on a bandwagon. This was the era of Kraemer's *A Theology of the Laity*. Part of my brief in writing this appreciation was to indicate significant trends over the last decade; and I suppose that one of the most significant has been the way the kind of thinking which came out of the early

period has come to be taken up and used to illuminate the whole concept of mission.

It is when we come to describe the actual shape this takes in practice that we find the light of interest fading from people's eyes. It's all right, it seems, to talk about a commitment to history, or about being catalytic and prophetic; but people often seem somehow disappointed that in the industrial situation this can mean setting up a conference on the Prices and Incomes Policy or a study group to look at some of the consequences of automation or at the application of control systems, or that it can mean spending half an hour or so with a local full time trade union officer discussing attitudes or conditions or the developing function of the technician, or even getting involved in the work of the local Productivity Association. A limited survey, recently undertaken by William Temple College, however, lists 31 'new challenges for thought and action,' ranging from productivity agreements and redundancy to the problems of the migrant worker. The same survey makes an inventory of 17 research projects currently under way in different places, concerned with such widely separated problems as the implications of modern professional management and the indifference of local clergy!

This last points to another area we have space only to note now. Some 25 industrial mission projects throughout the country replied to the William Temple College questionnaire, and they have between them 53 full-time industrial chaplains and about 100 part-timers. These figures are by no means comprehensive, as they cannot include many part-time chaplains on lists at Free Church denominational head offices. But they do give some indication of the growing scale of these operations, and this in turn raises questions of structure which remain largely unresolved. The great crime of which the Free Churches are guilty is the frequent breaks in continuity which arise when one man is followed in a pastorate by another whose predilections lie elsewhere—we can hardly expect industry to be impressed by the seriousness of our commitment when this happens! The Church of England, on the other hand, has no consistent policy throughout its 43 dioceses, and a great deal depends upon the initiative of the individual bishop—and of *his* successor!

The British Council of Churches issued a leaflet in October 1963 entitled, *The Churches' Work in Industry—the Regional Pattern*, which recommended the establishment of industrial committees based, in effect, on the *zone humaine*, which should comprise representation from all the churches and both sides of industry, and which would be responsible for co-ordination, for initiating new work and for clergy and lay training. The intention of this document is clearly admirable, though on the local level it has been difficult to find the impetus to modify existing structures, most of which were already at least similar to the recommended pattern; so the paper has tended to lie in the background since publication, though some reporting back to the B.C.C. is due to take place in the not too distant future. The B.C.C.

itself has recently replaced its own Church and Industry Subcommittee with an Advisory Committee on Church and Industry.

The more difficult problems of financing industrial mission ecumenically have not been tackled, except on the level of certain local projects; but in any case questions about how to spend money are only indications of other questions about authority, control, denominational discipline, etc. Happily industrial chaplains are on the whole temperamentally equipped to take administrative anomalies in their stride, providing they can get on with the job; but clearly some rationalization will have to be applied in this field as time goes on. The Bad Boll consultation devoted one of its four main commissions to a discussion of the relationship between the traditional structures of the Church and the new specialist ministries. Where these are by nature ecumenical, as in the case of industrial mission, the problem is, of course, more complex, and the discussion tried to take account of the need for an appropriate freedom of action as well as the need for clear links with the institutional Church. It also recognized that the traditional structures would themselves have to undergo some re-orientation if the Church is going to fulfil itself as a missionary structure. But the report is quite clear that special ministries are an inescapable consequence of taking pluralistic society seriously; and that, while there is nothing new in the existence of different forms of ministry, it is vitally important that trust should exist between them.

I seem to have used up most of my space and there are many other things I should have tried to say. There is one error of balance I must correct, however. What I have written so far must have given the impression that industrial mission is primarily a clerical movement, undertaken by a comparatively small group of mad parsons who wouldn't otherwise fit easily into the system. Well, mad we may be, and certainly we have radical reservations about the existing patterns of ecclesiastical life and activity, but we do not consider ourselves to *be* industrial mission, any more than other ministers would consider themselves to *be* the Church—and for much the same reasons. Industrial mission is essentially a 'lay' movement, in the sense that we have now learned to use the word 'laos,' and the industrial chaplain is there in support, or as resource man, whose resources include not only his theological expertise but his freedom of movement as well. It has this pattern not simply for reasons of logistics, because there are not enough chaplains to get around to all the industry there is, but more basically, due to the nature of the objectives, which can take shape only when they have been implemented in the field by those in a position to do so. Horst Symanowski, one of the great pioneers of industrial mission on the Continent, has written:

"Does not faith stem from preaching? Are we not a church of the *Word*? Certainly, but to be precise, we are a church of that *Word* which became flesh, and which constantly presses toward fleshly embodiment, toward matter, toward visible shape, toward bodily existence."¹¹

And this reminds me that Paul Rowntree Clifford quotes a friend of a colleague as saying, "The Church has often changed the order of John 1:14; it has altered it to, 'The flesh became word'"!¹² But if the word is to become flesh, it must do so in the world, and this implies a lay strategy and all that the Bishop of Woolwich means by "a genuine lay theology."¹³ And for industrial mission this has meant the creation of what has sometimes been called a 'new laity,' where the 'layman' is a man who is participating in the mission, though he may not be a churchman or own a Christian allegiance.

No two industrial chaplains, I suppose, would express themselves in exactly the same terms, though there would be a high level of agreement. For myself, I would want to speak of objectives in some such way as this:

To be present in industry and to understand it.

To stimulate responsible and critical thinking and to encourage and support those who carry responsibilities.

To see the industrial situation in the light of a Christian understanding of things, and to do whatever may become possible there to help in the process of the word becoming flesh.

To report back to the Church, not only on what is happening out there, but also on the insights this work has found to be important.

To set up the kind of flexible structure that will serve these objectives.

Finally, nothing could more clearly or more unhappily illustrate the fragility of industrial mission projects at this point in time, or the precariousness of the balance on which their survival depends, than the recent collapse of the pioneer and showpiece, the Sheffield Industrial Mission. This was a complex event and the failure took place on a number of levels. It is not the business of this paper to unravel it, though in its negative way it adds point to much of what the paper has attempted to say and, further, shows how a failure of nerve can leave us farther back than we were when we started!

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No great literature has yet been built up around this activity, and if we omit Harvey Cox-type things, and the recent literature about mission, whether urban or otherwise, there are still:

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NOTES

¹ Cp. Tertullian; *De Corona Mil.*

² *Invitation to Sociology*, Penguin Books.

³ Colin Williams, *Where in the World?*, p. 34.

⁴ *Religion and the Rise of Capitalism*.

⁵ *The Suburban Captivity of the Churches*, pp. 136 f.

⁶ *Ibid.*, p. 166.

⁷ "Not all the influences which have moulded the British race came from outside. Sociological factors have played at least as big a part. Most radical of all was the Industrial Revolution, which, with its regrouping of the population, its change of environment and entirely new employment pattern, produced an entirely new British social group," *Observer* Colour Supplement, 19 February 1967.

⁸ "The Church is only the Church to the extent that she lets herself be used as a part of God's dealings with the oikoumene. For this reason she can only be 'ecumenical,' i.e. oriented toward the oikoumene—the whole world," J. C. Hoekendijk, *The Church Inside Out*, p. 38.

⁹ *Church and People in an Industrial City*, p. 191.

¹⁰ *Ibid.*, pp. 192 f.

¹¹ *The Christian Witness in an Industrial Society*, pp. 38 f.

¹² *Study Encounter*, Vol. 2, No. 2, p. 51.

¹³ *The New Reformation*, chap. 3.

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(Concluded from p. 31)

⁴⁶ *Ibid.*, Nos. 938.

⁴⁷ *Baptist Hymn Book Companion*, ed. H. Martin, London 1962, p. 178.

⁴⁸ Manning, *op. cit.*, p. 110.

⁴⁹ *Psalms and Hymns*, No. 1165.

⁵⁰ Manning, *op. cit.*, p. 118 ff.

⁵¹ *Ibid.*, p. 128-9.

⁵² Cited A. Peel, *These Hundred Years: 1831-1931*, London 1931, p. 228.

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