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DOING PRICELESS WORK

A New Year Message from the
Chairman of the Baptist Ministers' Fellowship

It is no mean honour to be given the opportunity to voice New Year Greetings to the hundreds—even thousands—who make up this Fellowship, at home and overseas. What a wonderful variety would be revealed if we could only get together for a Conference! Germans, Swedes and Muscovites, and the dwellers in Australasia and in Calcutta, in Brazil and Asia, and in the parts of China about which we know so little, we should hear them speak in many wonderful tongues the wonderful works of God! If not a new Pentecost—and it might be that—it would certainly be a new and happier Babel! And whatever differences of language and custom might temporarily perplex us, we should all rally to the ringing call from the Psalmist “The Lord reigneth! Let the earth rejoice!”

Is there any part of our Gospel that more needs emphasising today? How apparent it is from the events of the last 50 years that men need urgently to have it brought home to them that there is a Sovereign God, and that He still rules! We *must* have an overlord; if we turn from the true God, we perforce set up a false one, as did the Germans with Hitler, and as Britain is in danger of doing with its worship of Mammon. The sense of security and happiness without which we cannot be our best only comes in the long run from knowing that God reigns and will never abdicate.

This is what invests with enormous importance the quiet patient work of the Ministry. “It is impossible to measure” says Herbert Butterfield, speaking as a historian and not simply as a Christian, “the vast difference that ordinary Christian piety has made to the last 2000 years of European History.” I believe it to be simply and soberly true to say that a faithful Christian Minister is doing priceless work for his Country as well as for the Kingdom of God. There is still no calling higher than that of the Minister of a Church. We do need to remember that in these days of Bureaucracy! There are wider forms of service, there are tasks perhaps more scholarly, more technical, more specialised, but there is none that costs more, or counts for so much, as when a man gives himself to the task of proclaiming by lip and life, week in and week out, to the people to whom God has sent him, this great message—“The Lord reigneth!”

So “Be glad in the Lord ye righteous, and give thanks to His holy Name”, and may 1967 be a truly blessed year for us all, the world over.

HARRY PEWTRESS

THE PERSISTENT QUESTION

The old man was telling a young boy about a battle in which, in bygone days, he had fought. His tired, old voice had taken on a young ring again and a liveliness possessed him as he recounted the charge and the details of the fight. It had been a day of glory for that little band of men and the old man had almost forgotten the boy as he relived the event. "But what came out of it all?", asked the boy. His question went unheard and he asked it again. And he persisted with his asking until the old man was stopped and had at last shamefacedly to admit that very little came out of it at all.

It had been a glorious battle and yet without significance or consequence upon the days that followed.

Our Denominational Call to Prayer and Mission was on January 1st and, although I write this before the event, the flood of requests for literature from Baptist Church House suggests that it may indeed be a glorious battle. But what is to come out of it? This is the question that persists and which we must now answer.

Some churches have already formed plans for definite action. Quite a number are having campaigns of the traditional type, others are being more adventurous and planning coffee bars in the town or forming a group for training and experiment in Christian work and witness. Most, however, in one way or another are seeking to bring their members in this year to take a long and thoughtful look at their neighbourhood, its nature and its needs, and to consider their calling and mission within it.

My own church comes within this last group and it may be helpful for me to outline our plans as they have been drawn up by our Evangelism and Education Committee (a most useful church committee) and accepted by the Church Meeting. They are as follows:

1. Beginning in December of 1966 we intend to run house groups to study, discuss and pray about the mission of our church. These will continue into the Spring.

2. Once a month, in the New Year, we intend to issue a piece of literature which will be delivered to every family in the church. In January it will be the Prayer and Mission card and leaflet. In February, the Bible reading notes on mission issued by the Bible Reading Fellowship. In March, Sangster's *A Spiritual Check-up*. And so on.

3. During Lent the course *The People Next Door* will take place in Rushden. We hope to have quite a number of our people involved and I shall preach around the themes in the course at this time.

4. Next June the Northants Association is running a School of Evangelism (the speakers are J. J. Brown and Theo. Valentine) which we expect to create lively interest and challenge to the church.

5. Next October we are asking a minister from outside our Association, a man of dedicated mind, wide experience and tactful disposition, to come to stay with us for a week, to watch all our machinery and organisations at work and enquire the purpose and effectiveness of each and then to give us an honest evaluation of our church's life and work.

6. This report will then become the basis for a Church Conference at the very end of October when we hope a large proportion of church members will come together to face up to our needs and opportunities and to the call of God for our church in its neighbourhood.

7. Whatever comes out of this Church Conference will be taken up by the annual Stewardship Renewal Campaign in November. Our Stewardship Campaign has always stressed the stewardship of the whole of life and not just of money and we shall, next November, ask for volunteers for whatever particular tasks the Conference has picked out and seek to inspire all to renew their vision of their own ministry as Christians in the midst of the world.

What will come out of this plan I do not presume to know. I think the very fact that we have to stop to ask ourselves '*what is it all for?*' will, in itself, be a salutary experience.

You may have read the piece by Pauline Webb in the issue of *Parish and People* for June last year. She is describing a visit to the United States and writes:

"Near us in New York was one very large, splendid pseudo-Gothic style church which was crowded each week with a congregation numbering some 3,000. On the snowbound morning when I attended service there, I discovered that my path was made as easy as possible by the fact that a heating plant had been installed below the pavement so that the snow melted before my feet, and it was possible to have hot air both inside and outside the church!

Once I had passed through the palatial premises, which provided for every possible kind of programme one could imagine, I found myself in a singularly beautiful sanctuary where sweet music and soft lights all created an atmosphere of sacred withdrawal from the busy rush of the street outside.

All this, I realised, was made possible by the resources available—when the offertory plate was passed it looked to me like the takings from the mail train robbery!

You could say that this church was in every way a success—and I would not in any way decry the devotion and highly professional efficiency and very well-planned generosity which made all this possible.

But again and again I was led to ask, "what is it all for?"

"To fill the church", seemed the obvious answer.

"And then what?", I went on to ask—and met so often with blank astonishment that any other end-product should be thought of.

Everything depends, of course, on the concept of mission which is expressed by the life of the congregation. If the concept of mission is that the role of the church is to draw outsiders in, to get bigger and better congregations, to extend church property and to improve her premises, to offer words of comfort that help the hearers to escape from the burdens of their concerns in the world, then there are traditional churches in America which can certainly teach us a lot about how to succeed."

Miss Webb goes on to describe the work of some different and very remarkable churches in America, including the East Harlem Protestant Parish (known to us through *Come out the Wilderness* by Bruce Kenrick) and the Church of the Saviour, Washington (whose story is told in *Call to Commitment* by Elizabeth O'Connor, published by Harper, New York, at 28/-). These are both churches which hold the double doctrine of themselves as *gathered churches*, with a focus on worship, fellowship and training, and also as *scattered churches*, whose memberships are active in and serving the world in the Name and Spirit of Christ.

We tend to emphasise the gathered church and to see the church in terms of 11 a.m. on Sunday morning. These churches see it so but they also see it just as clearly at 11 a.m. on Monday morning as the Church in the world—which is, of course, a very different thing from the world in the Church.

Janet Lacey has said, "Any business management would give almost anything to have a distribution of representatives like that of the Christian Church". And looking at my own membership I can see that they represent almost every part of the life of this small town in which we are placed. Just suppose that every one of them were live and active focal points for the Spirit of Christ! Why, the life of the whole town would be transformed overnight.

My main aim here has been to avoid the occasional campaign of the traditional type and to attempt to bring in an understanding and eagerness for mission in terms of the continuous and daily ministry and witness of the ordinary church member in all the many and varied involvements of his life.

My church has the usual over-generous share of meetings. (We have four Women's meetings for a start!) I am hoping that over the years these will become groups for serious and sustained training for the ministry of daily life and also for service to the neighbourhood in a variety of ways but in the one Spirit.

Especially I would like to see some occasional groups, meeting for a limited number of weeks as needed, to discuss particular problems. A group of shoe workers might meet to share thoughts and experiences to discover what it means to be a worker in a shoe factory in terms of work and witness. A group of managers and directors might meet to discuss and discover what radical differences Christianity should make in their firms in terms of policies, methods, working conditions and personal relationships. A group of parents might meet to share experiences and help on

bringing up children in a Christian home, teaching them about God, teaching them about sex, methods in family prayers and so on.

I believe that the malaise from which we are suffering in this country today is partly due to a lack of vision and partly due to a lack of prayer and devotion. I would pray God that at this time all our churches might take a year of solid and serious study in mission and a long hard look at their own neighbourhood and their calling within it. And I would pray that our members and ourselves may find our minds and souls and wills saturated with the spirit and warmth and concern of Jesus.

As A. C. Archibald has written: "Evangelism is a hopeless quest in a church whose membership are bent on being comfortable. It disturbs our pride, our routine, our complacency and our ease. The Cross must get through the seams of our life somewhere. Somewhere along the line we must share the agony of Christ as He prays in the Garden for men. We must agonise both in prayer and action. Christ gave Himself. He expects us to give ourselves. Nothing else will satisfy Him"

Under the Spirit of God, I would like to see our Call to Prayer and Mission give birth to nothing less than this.

L. R. MISSELBROOK

PASTORAL SERVICE IN A SECULAR AGE*

Charles Haddon Spurgeon was renowned as a Prince of Preachers. But he was also not undistinguished as a Pastor. One of his biographers¹ declares that he was a true physician of souls; no man went to him in despair and came away without hope. When Thomas William Medhurst was instrumental in adding two members to the New Park Street Chapel, Spurgeon suggested that he should prepare himself for pastoral work. That was the beginning of Pastor's College, founded by a Pastor for the training of Pastors². Many of Spurgeon's men were notable for their pastoral work. Their preaching like that of the mentor, was in the setting of the pastorate. "Preaching", says Cleverley Ford, "belongs to the pastoral setting (it is) part of the cure of souls."³

The term "pastoral service" may require some justification in this 20th Century industrialised society. The vistas of the urbanised world are in striking contrast to the Palestinian terrain of Biblical times where pastoral imagery was readily understood. There are critics who would wish to dispense with the analogy of the shepherd and the flock as a portrayal of the relationship of a minister and his people. Maybe this stems from the trend of thought reflected in the parody of Psalm 23 which is included as the first lesson of Neo-Matins:⁴

"The Lord (to adopt for convenience a word of doubtful significance) is not a shepherd, nor any such image proper to a pastoral

*A Presidential Address delivered at the Spurgeon's College Conference, 1966.

society; I do not want to think of him (to employ for a moment a calculated anthropomorphism in any such terms. An authentic religious experience (whatever *it* may be), has nothing to do with green pastures or still waters. Nor is it appropriate to speak of restoring the soul now that we have grown into a psycho-somatic concept of the nature of man. 'The paths of righteousness' convey no picture of an environment into which we need to be led, since worldly holiness is something which we experience wherever we may be: there is clearly no comfort to be derived from such bucolic emblems as a rod or a staff. Surely German theology (meaningful though unintelligible) shall pursue me all the days of my life, and I shall dwell for ever in the satisfaction which comes from a state of enlightened bewilderment!"

Whatever the objections, the pastoral picture has scriptural sanction. *The Psalmist* (Psa. 23: 1) sang of the Lord as his shepherd. *Ezekiel* (34: 4) stormed against false shepherds who exploited the flock, indicting them with the accusation: "The weak you have not strengthened, the sick you have not healed; the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them." *Isaiah* (40: 11) pictured God Himself coming to feed His flock like a shepherd and gathering the lambs in His arms. *Jeremiah* (31:10) tells the nations that the Lord will keep Israel as a shepherd keeps his flock.

The New Testament content of the image is equally significant. Nor is it confined to the tenth chapter of the Fourth Gospel where we observe its prominence in the mind of our Lord. In the Synoptics also it is recorded that when Jesus saw the throng, He had compassion on them because they were like sheep without a shepherd (Mark 6:34). He addresses His disciples with the words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) He declares, "I am sent only to the lost sheep of the house of Israel," (Mat. 15:24) a concentration of mission which was to be enlarged by those who brought the "other sheep" by preaching the Gospel to the Greeks also. He forecast, in words culled from Zechariah (13:7) It is written, "I will strike the shepherd and the sheep will be scattered" then adds, "but after I am raised up I will go before you . . ." (Mark 14: 27) still fulfilling the rôle of the good shepherd who "calls his own sheep by name and leads them out. When he has brought out all his own *he goes before them.*" (John 10: 3-4).

I The Distinctive Nature and Scope of Christian Pastoral Service

The process of secularisation, in which a great deal that was once regarded as the work of the church has been transferred to statutory welfare agencies, forces us to consider the distinctive features of Christian pastoral care. How do we justify a specialised pastoral ministry? What can the Christian Pastor do that cannot be done by a competent welfare officer.

First there is a distinctive primary motive. One of the liveliest discussions ever held in the Ministers' and Social Workers' Fraternal which meets once a month in Dagenham was sparked off by this question of motive. Why were we engaged in our varying tasks? The dominant concern of the social worker was for humanity—which, of course, is not to be decried. But is this sufficient and sustaining? The Christian Pastor must find his motivation where the apostle Paul found it, and which he expresses in the words "For the love of Christ constraineth us." (2 Cor. 5:14). Further, to quote Dr George McLeod: "In the sphere where we do not see all things subject unto Him the Christian's unique contribution will be guided by the determination to see Jesus crowned." The motive is not simply altruistic but Christian.

The *second* distinguishing feature is that the Christian Pastor will give full weight to the Christian conception of the nature of man. In all his dealings with people he will see them under the aspect of eternity; people who have not only a past experience and a present need, but an unfolding purpose and an eternal destiny; people who are more than bodies to be housed and fed, more than minds to be informed and calmed; certainly more than "cases" to be dealt with. He will see them as those whom God has made for Himself, people for whom Christ died. As Wayne Oates says: "Regardless of the other ministers to humanity who may be serving His people . . . the pastor by virtue of his rôle as a man of God can never consider his people as being some other person's responsibility to the exclusion of his own. He cannot pass his ministry to anyone else. This is the distinctive difference between the Christian Pastor as a servant of men, and other people who are also engaged in humanitarian helpfulness."

The Pastor is the representative of Him who created man as body, mind and spirit. "Only God", writes Paul Tournier, "can effect this harmonious synthesis in us and in our society. Without Him we may be able somehow to co-ordinate our economic measures, our imaginative efforts, our intellectual and our spiritual aspirations, but we cannot fuse them into an organic whole." So the Christian Pastor is concerned with the *whole* man; and he holds the clue to questions to which science, as Tournier says, pays no attention—questions regarding destiny, evil and death.⁸

The *third* distinctive feature is that the Christian Pastor can provide continuity of care. He never writes "closed case" against any name; because he is not merely concerned with present need. His interest continues beyond the crisis experience. And this is possible, ideally, because he represents a fellowship to which people may belong, and which ought to provide what group therapy is designed to promote. Chaplains to Mental Hospitals are telling us of the benefits accruing from the coming together of patients, doctors and ministers for free conversation with each other in a fellowship which does not sit in judgment but which listens, shares the problems, and which is sensitive to another's feelings. It is part

of the Pastor's task to lead people into a fellowship of this kind which is dominated by the love of Christ, a fellowship which will receive and not repel, which will be noted as much for its love as for its faith. Pastoral service is to be that of the whole church. Frederic Greeves points out that the pastoral work of Christ Himself is part of the meaning of His whole work of redemption; this underlines the character and scope of the church's pastoral ministry—it has no pastoral office of its own. Christians can only be under-shepherds; but to belong to His church is to be involved in His pastoral work.⁹ This unites the whole membership in prayer, teaching, working out Christian doctrine in daily duty and in all manner of service. Continuity of care should be a distinguishing feature of that service.

The *fourth* distinctive feature is found in the fact that the Christian Pastor is entrusted with the Gospel. His service is evangelistic in purpose. The shepherd seeks the lost sheep; he gathers the scattered. Frederic Greeves again says, "It is only as evangelism is motivated by pastoral compassion that it can be truly evangelism; it is only shepherds who care about the sheep outside who can begin to understand the needs of the sheep within."¹⁰

Of all the servants of Christ in the community, the Christian Pastor should be able to assist people to be right with God, a condition which he will regard as the fundamental requirement both of society and of the individuals who compose it.

The *fifth* distinctive feature is that the Christian Pastor can offer spiritual counselling—and this is not to be confused with social case work; nor is it our business to play at practising psychiatry unless we are trained, in which case we will not be playing at it. Dr Stafford-Clark, a distinguished psychiatrist, writes, "The contribution which Christianity can make to problems arising out of the therapeutic situation is fundamental. It can reconcile the inevitable conflict between loving and hating which psychiatry may bring to consciousness. It is important to realise that psychiatry by itself cannot really do this; it is not in itself a source of inspiration, nor can it provide a substitute for moral value or obligations . . ." "Spiritual counselling is that which goes beyond the immediate physical crisis in a way which helps a person to find meaning. If you have read *Man's Search for Meaning* by Viktor Frankl you will recall his emphasis on the fact that people can face life in the most appalling environment and circumstances (and he was writing out of experience of imprisonment in a concentration camp) if they have a clue to meaning and purpose. The scriptures which the Pastor expounds were written that men might have hope in Christ.

The *sixth* distinguishing feature of Christian pastoral service is the extent of the involvement of those who engage in it. The "case worker" is obliged to remain, to a certain extent, detached and official; Christian pastoral service calls for a deep participation; we are to learn from the Suffering Servant how to bear the griefs and carry the sorrows of those whom we serve in His Name.

It will be clear from all this that I am far from persuaded that our modern welfare society has made the work of the Christian Pastor unnecessary. The humanitarians have their needful and honourable work to do, but not to the exclusion of that specifically Christian service to which we have been called. But that calling, if it is to be effective in this secular age, demands the highest possible standards of training and accomplishment. It is to this that I now want to direct our attention.

II. Training for Efficient Pastoral Service

We have no right to glory in our vocation as Christian Pastors unless we are concerned to be as professional as it is possible to be; professional not in any mercenary sense, but in the sense of being efficient, knowledgeable and painstaking in our task. We have been assigned a leading part in the duties of shepherding the flock; we are called upon to be specialists. The late Richard Dimbleby was acclaimed as the true professional: one who took an infinite amount of care over the details of preparation so that the presentation of a programme was smooth and accurate, yet giving a sense of naturalness and spontaneity. No less is demanded of us whether we think in terms of sermons, visitation, administration. When our Lord describes Himself as "the Good Shepherd" the adjective refers not only to His purity but to His proficiency.

Someone is reputed to have asked a Welsh farmer how long it took to train a good shepherd, and he replied "About three generations." This is rather a long time to wait for a pastor! But it would be a good thing if the training began in the local church. Here is a young man who senses the urge to engage in pastoral service in this specialised ministry. We know that he will require to present himself to the Association Ministerial Recognition Committee; that, assuming he is a suitable collegiate candidate, he will be required to sit an entrance examination in New Testament Greek, St Mark's Gospel, General Knowledge, including Baptist History and Principles, and to write an essay. We know that he will have to be commended as a person with at least a hint of a preaching gift, with some aptitude for dealing with people, and as one who is likely to benefit from a college course. But how can he be thus commended if he has never made a visit, or read a book under the direction of the minister or some other suitable person in the church? It is a shame that a young man can appear at a college candidate committee and state that he has had no such opportunity and guidance in his home church. Fortunately such a state of affairs is not true of the majority; but it is true enough to warrant concern and action. Should not such a young man may be encouraged and helped from the very first intimation of his desire? Can he not be given a book to read, a visit to make; can he not be allowed to share in the conduct of worship, to attend deacons' meetings; to be introduced to pastoral chores. He might as well know what he's in for!

He will then come to college with preliminary preparation which will enable him to begin at once to benefit from the training which is provided. Many of us would feel that the maximum benefit is only obtainable by being resident for part if not all of the course. The college fellowship has much to teach. The curriculum includes teaching in the art of spiritual direction. But there are signs that increasing attention will be paid to this kind of instruction and that more experimentation will be attempted. It would be a pity if "Pastoralia" as it is sometimes called became the Cinderella of the disciplines. On the day after the publication of the Franks' Report on Oxford University, Osbert Lancaster's pocket cartoon depicted two clerical dons discussing it. The one is saying to the other, "It's O.K. Chrysostom, Pastoral Theology emerges with flying colours!" Presumably the commission hadn't bothered to take much notice of that subject. "Pastoralia" comes alive when it is translated into definite situations. The best of lectures cannot possibly cater for all the eventualities; and there are disadvantages in having to wait until the college course is completed before finding oneself grappling with pastoral problems. The student-pastorate will only yield its best results in terms of training if it is engaged in as a project under tutorial supervision, with some critical assessment of the manner and quality of the work which is done. But even so, the student-pastorate is available only to the few. It might be possible for students at some stage in their college course to be seconded to a church in some recognised fashion sufficiently to become involved in pastoral opportunities: to see and hear at first hand what happens, say in preparation for a wedding, a funeral, a baptismal service; to accompany the minister on some of his visits to the homes of his people, to hospitals, to factories; to sit-in, where it is convenient, at an interview; to learn how to cope with people who come with their enquiries and difficulties. After all, social case workers are sent to case committees and to make visits under supervision; medical students learn the theory of medicine and learn the application of it under the guidance of consultants. I believe that something comparable would help to ensure that men are all the more thoroughly furnished unto every good pastoral work, and that they possess a high degree of competence. Nor need it be to the detriment of academic learning: for the two belong closely together. That relationship leads to our next consideration.

III. Pastoral Service and Theological Understanding

"Pastoralia" is not a very good word. It obscures the relationship which is expressed in the term "Pastoral Theology". Dr Cunliffe-Jones emphasises that "the interaction between Christian Theology and practical church life is of the first importance".¹² This comment is echoed by Wayne Oates who says that since the pastor represents God the Father, and serves as a reminder of Jesus, and is an instrument of the Holy Spirit, and the emissary of a specific church, the pastoral task is participation in the divine-

human encounter. "All this implies a Christian context of basic theological axioms for pastoral care and personal counselling."¹³ It is this fact which gives relevance to the rest of the curriculum of a Theological College.

Our pastoral service if it is to hold its distinctive features must be theologically based. It springs from the mighty act of God Himself which is expressed in pastoral terms when, in the Benedictus, Zacharias declares, "Blessed be the Lord God of Israel for He hath visited and redeemed His people . . . to give light to them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace." (Luke 1:68, 78b-79). It springs from the doctrine of the Trinity which informs us that God is revealed in Jesus Christ and that He is with us by His Spirit all the time and everywhere; that God's nature is love. "The God who was incarnate in Christ," wrote D. M. Baillie, "dwells in us through the Holy Spirit and that is the secret of the Christian life"¹⁴—it is also the sustaining power of pastoral service. It springs from the doctrine of salvation—a doctrine which affects our outlook on the cure of souls, giving us a concern that those to whom we minister will be right with God, that they will grow in grace, that they will recognise the power of the Holy Spirit to guide, to cleanse and to shed abroad the divine love in the heart. It springs from our doctrine of the church: and what we believe about the church will determine our attitude to the flock, whether they are to be mollycoddled or cared for and equipped.

Just as our theology will prompt the direction of our pastoral service that same service will time and time again drive us back on our theology. Frederic Greeves, to whose book *Theology and the Cure of Souls* I am greatly indebted at this point, considers that there are three doctrines in particular which will continually be called into play.¹⁵ One is the doctrine of the Creator and creation: because people will want to know about the reasonableness of the Faith, the reason for the world's existence, the nature and purpose of man. Another is the doctrine of forgiveness. It is certain that we cannot fulfil our pastoral ministry among the sin-sick, nor can we preserve the saints in good health without this doctrine. It is the essence of the Gospel, it is the basis of effective fellowship, it is a most relevant word for our guilt-ridden society. Dr George McLeod refers to the now well-known and sad fact that half the beds occupied in the hospitals of Britain on any one day of the year are occupied by mental patients. And at least half of those are there because of an overloaded sense of guilt, "There because we are somehow failing to declare to them the truth of forgiveness."¹⁶ Our work in this realm is part of our distinctive ministry.

A third doctrine continually required in pastoral encounter is the doctrine of Providence; we need this that we might help the members of the flock to face the ills of life, their experiences in the glen of gloom. The catechumens of the early church were given instruction to prepare them for suffering, persecution and death.

Our people need to be better prepared for life's painful eventualities. It is difficult enough to deal with pagans who ask, "Why does God do this to me? What have I done to deserve this?" without the saints failing to appreciate the nature and purpose of God.

So there is an inter-relation of pastoral practice and theological understanding; they are things which God has joined together, and we dare not put them asunder, the more especially because we are servants of Christ in a secular world.

IV. The Secular Age

The process which is said to be at work is described as "secularisation". In essence it is the liberation of man from every kind of outside control: gods, devils, the church, fate, the stars, conventional standards; it makes man responsible for his way of life in the world. Many factors have contributed to the development "secular man". Colin Williams catalogues them:

the scientific attitude,
the bid for autonomy from ecclesiastical tutelage,
the flight of institutions such as schools, hospitals, welfare services from the church's control,
the new confidence in human creativity,
the dissolution of total dependence on God,
the diminution of the sense that God rules from above,
the increasing desire on man's part to think for himself by means of the wisdom acquired by observation and exploration.¹⁷

We are invited to believe that this is not necessarily detrimental to the Christian faith; indeed it is said that it is the fruit of the Biblical faith which proclaims a living God who is known in the events of history, and who gave man dominion over His creation. Christianity sets men free to be lord of the world.

But there are some fairly obvious dangers in this process.

(1) For example there is the loss of the transcendental. Tournier points to the Nazi catastrophe and says, "Man believed that he could regulate society without any transcendental principle, purely on the basis of science which proclaimed its moral neutrality. But under these circumstances it was possible for another power to arise which did not hesitate to bend the law, medicine, education, and everything else to its pagan ethics."¹⁸

The Pastor who leads his people in worship will be mindful of the God who is "high and lifted up", and will not be tempted to use the first hymn of Neo-Matins which runs:

"O worship the Thing, mysterious below
In what terms to sing we really don't know;
The image of Father has now been destroyed
So we will preach rather the gospel of Freud."¹⁹

(2) Again there is the danger of unbridled freedom, which is not freedom at all. Secularisation might indeed give science its head, but it provides the opportunity for "atheistic self-assertion"; it may

remove tiresome accepted patterns of conduct, but, as Lesslie Newbigin points out, it puts new strains upon the human spirit.²⁰ In deposing of one set of alleged limitations, society is occupied by seven others worse than the original, and the last state is worse than the first.

(3) There is the danger that secularisation will develop into *secularism*, which is just another ideology—a closed world view which functions like a new religion and menaces the very freedom which secularisation produces, and shuts God out altogether.

(4) There is the further danger pointed out by Colin Williams that because of the confidence man has in his productive capacity brought about by the technological revolution, he will confine himself to the questions, "What can I do?" and forget Kant's other two questions, "What ought I to do?" and "What ought I to hope for?"—questions which concern the dimension of the ethical and the problem of purpose.²¹

Whatever be our assessment of this process and its attendant dangers it is quite evident that every cherished theological, ethical and philosophical concept, every accepted way of life, is being challenged. And it has become increasingly clear that one of the major pastoral tasks is to feed the sheep. If our people are to communicate the Faith where they live, work and play they will need to be theologically informed. We cannot ignore the advance in education. Neither can we ignore the scientific approach to knowledge; or the prevalence of sects like Jehovah's Witnesses which spread like a rash over the face of the earth; we cannot ignore the ecumenical movement which brings us into contact with people of different persuasions and drives us back to the first principles of our own faith and order. In view of the upsurge of ancient faiths like Buddhism, and the emergence of humanism; in view of the dialogue with doubt in which we are likely to be increasingly engaged; in view of the "hecklers" who throw questions about God and the world designed to discredit the Gospel, our people must know in Whom and in what they believe, and be able to account for the hope that is in them. Never was Paul's pastoral charge more needful than in this secular age, "Take heed to yourselves and to all the flock in which the Holy Spirit has made you guardians, to feed the church of the Lord which He obtained with His own blood." (Acts 20: 28 R.S.V.)

Our world is very different from that in which C. H. Spurgeon preached. In his *Asking the Right Questions on the Church and the Ministry*, F. R. Barry summarises the differences between the 19th and 20th centuries so far as the church situation is concerned. In the 19th century the church lived in a much smaller world, a tidier world; it knew nothing of the 20th century nightmare: the nightmare of the absence of God. Whereas the church lived in a world with fixed values with God at the centre of it, today it exists largely in a religionless world. The basis of the church was the settled parish—the resident congregation; but now the characteristic of the

age is mobility. No longer do people live where they work and play. The technological revolution has *done* something to men and women, it has made them impersonal and anonymous. The new society has no room for God. It is self-contained, self-explanatory and self-justifying.²³ It is the secular age. And if we are going to serve it satisfactorily and train the flock to live in it as Christians effectively, then we must try and understand it, and be equally at pains to understand our faith and how to communicate it to a world which needs to hear of the Christ who is the same yesterday, today and for ever—the One who is sufficient for the secular world.

I can conceive of no task which is more serviceable than the pastoral care of men and women, young people, boys and girls. To lead them to the green pastures of God's World and to the still waters of the wells of salvation that they might find rest for their souls; to set their feet on the right track by wise counsel and clear example; to be with them in the valley of the shadow where sorrow and disappointment darken their way; using the rod, symbol of authority, not to intimidate or frighten but to protect them; using the staff, symbol of discipline, not to goad but to guide them; making provision for them amid the enemies which lie in wait for their souls, ensuring that the table is always spread; bringing them healing like the shepherd who pours soothing oil upon the wounds of injured sheep; offering them refreshment as from a brimming cup; making them aware of the unfailing goodness and the everlasting mercy; and seeing them safely shepherded in the House of the Lord, their eternal home.

Who is sufficient for such a task? We can but pray that the God of peace who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, will make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ be glory for ever and ever. (Hebrews 13:20).

J. J. BROWN

1. J. C. Carlile: *C. H. Spurgeon*, 176.
2. W. Y. Fullerton: *C. H. Spurgeon*, 229.
3. D. W. Cleverley Ford: *A Pastoral Preacher's Notebook*, 15f.
4. Donald Hughes: "Neo-Matins." Article first published in *Prism*, May 1964; reprinted in *The Christian and Christianity Today*, May 6th, 1966.
5. George F. McLeod: *Only One Way Left*, 106.
6. Wayne E. Oates: *The Christian Pastor*, 28.
7. Paul Tournier: *The Whole Person in a Broken World*, 145.
8. *ibid.*, 149.
9. Frederic Greeves: *Theology and the Cure of Souls*, 9.
10. *ibid.*, 10.
11. Ed. P. Mairet: *Christian Essays in Psychiatry*, 23. Quoted by Frederic Greeves *op. cit.* 24.

12. H. Cunliffe-Jones: *The Right Perspective in Ministerial Training*, Expository Times, October 1962.
13. Wayne E. Oates: *The Christian Pastor*, 26.
14. D. M. Baillie: *God was in Christ*, 154.
15. Frederic Greeves: *Theology and the Cure of Souls*, 84ff, 102ff.
16. *ibid.*, 115.
17. Colin Williams: *Faith in a Secular Age*, 20.
18. Paul Tournier: *The Whole Person in a Broken World*, 162.
19. Donald Hughes: "Neo-Matins." Article first published in *Prism*, May 1964; reprinted in *The Christian and Christianity Today*, May 6th, 1966.
20. Lesslie Newbigin: *Honest Religion for Secular Man*.
21. Colin Williams: *Faith in a Secular Age*, 76.
22. F. R. Barry: *Asking the Right Questions*.

THE MASTER ON THE MINISTRY

"To see ourselves as others see us" is at once the most difficult, and the most salutary, of all forms of self-criticism. When someone's chance remark, or uninhibited reaction, suddenly reveals what they really think of our preaching and our work, we get drastically cut down to size. Perhaps it is mercy, as much as pride, that insulates us from too much of this self-knowledge reflected in other people's attitudes, though

It wad frae monie a blunder free us,
 An' foolish notion:
 What airs in dress an' gait wad lea'e us,
 An' ev'n devotion!

To see ourselves as the Master sees us is another matter again, hardly less disturbing, but infinitely more profitable.

But is it possible?—other than by some kind of self-critical, devotional imagining of what He might say to us. It is not easy to find anything quite like a settled, professional, pastoral ministry within the New Testament, least of all in the Gospels. The nearest to it seems to be the work of the Scribes. They were well-trained and devoted men, and semi-professional in the sense that their income came directly through their position. They offered counsel and religious guidance to other folk, were propagandists of the divine law, prominent often in the worship-services of the synagogue, and by definition expounders of a given, sacred text rather than independent prophets. Their position in society must have been very like our own: politely acknowledged for their work's sake, respectfully listened to, often ignored in practice, and sometimes suspect.

The comparison may not seem flattering, but Matthew at any rate seems to have had it in mind when he preserved for the later church the word of Jesus: "Every scribe who has been trained for

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To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

"When man has done his utmost for his own safety
then is the time to invoke the blessing of heaven
to give effect to his exertions." Lord Palmerston.

In The Times' recent review of Norman Longmate's King Cholera, the reviewer included this quotation from Lord Palmerston.

I am uncertain whether this discloses a defeatist attitude on Lord Palmerston's part or an act of faith.

I cannot escape the conclusion, however, that it is always too soon to sit back and claim to have done one's utmost.

Do you recall Kipling's Explorer?

"There's no sense in going further — it's the edge of cultivation"
So they said and I believed it
Till a voice, as bad as Conscience, rang interminable changes
"Something hidden. Go and find it. Go and look
behind the Ranges."

It is the Kipling spirit which I am sure carries the day.

Our modern way of life presents us with certain hazards and the effects of many of these may be countered by insuring. But this should not mean that insurance is regarded as a remedy — the purpose of insurance is to place the burden of the loss of some over the shoulders of the many but the loss whether borne individually or spread is still a loss to the community.

Every individual should take security steps now and should continue to take them in an attempt to cut down the effects of mounting fire damage and thefts. A little constructive security research in **your** church could do wonders!

Don't sit back — sit up!

Yours sincerely,

C. J. L. COLVIN,
General Manager.

the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."

Recalling, then, some comments of Jesus about this kind of public ministry and spiritual leadership, we may fairly gather what He might well say about our own. And among pertinent sayings which come immediately to mind are three which Luke sets side by side:

Woe to you . . . for you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.

You build the tombs of the prophets whom your fathers killed.

So you are witnesses and consent to the deeds of your fathers.

You load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

There is not the slightest reason why we should, necessarily, accept the strictures as applying directly to ourselves: whether in fact they do so, each man must decide for himself. But such sayings undoubtedly enshrine something of what Jesus expected from the spiritual leaders within society.

For example, Jesus evidently expected that men who counsel others should be men of understanding, and apt to teach. They should have something more to offer to their people than their own spiritual experience and wonderful leadings of the Lord: and neither the superficial clamour for the simple, fundamental things, nor the business of the pastoral round, is any excuse for an uneducating ministry.

An Old Testament prophet lamented that there was no faithfulness or kindness, and no knowledge of God in the land . . . "they know not the Lord . . .

Yet let no one contend,
and let none accuse,
for with you is my contention, O priest.

You shall stumble by day,
the prophet also shall stumble with you by night . . .

My people are destroyed for lack of knowledge . . ."

If that could be true for Israel, how much more for us, with the world's greatest literature to expound, two thousand years of Christian experience to explore, and a faith assailed on all sides? "There are those who scold Bunyan for sending Ignorance to hell. But," asks T. R. Glover, "where else could Ignorance go?"

Our ministry was probably never better *trained*: at the same time, gowns, hoods and collars notwithstanding, knowledge is not for show but for sharing. And it is never an end in itself—not the kind of knowledge we share—it is (in Jesus' perfect word) a "key"; it opens doors to discovery, to delight, and to deeper experience. "If thou knewest . . . thou wouldest have asked . . . and He would have given . . .": that is always the order of spiritual exploration. And the modern church needs men who are knowledgeable in Christian things: not, certainly, those in whom (in Hardy's

phrase) mundane ambition is masquerading in a surplice, but men well equipped to lead their people to a defensible faith and a mature experience.

And yet, though much of that knowledge will be of things past and the ways of God in history, our spiritual leaders must never descend to mere adorners of tombs, religious antiquarians, perpetuating the memory of a bygone revelation. Not all the elaborate rebuilding of the tombs of the prophets—or the Puritans—will of itself recapture the joy of a living experience. For that a man must, as Dr Payne would say, “Live with his contemporaries”, belong to the present world, believe that this time also is God’s time, and follow a living Lord.

Sometimes, it seems, we are afraid of our contemporaries. We have a strange preference for the old-fashioned image, perhaps as an escape. Some twentieth-century churches still light their sanctuaries with candles! The great Church of Scotland is by name and definition the church of old men. We tend to follow the example, with sixteenth-century gentleman’s dress in the pulpit, Olde Englishe lettering on the notice-board, and out-of-date hymnbooks in the pews. The story of a Hertfordshire schoolmaster is worth repeating. A class set to explore their district appointed a small group to report on the churches and church life. They found it hard to fill a notebook: but one observation was penetrating. “It seems curious,” they said, “but all the church clocks we saw had stopped.”

Yet we have a faith for today, and for tomorrow; and we follow a living Lord. And was not Jesus right about the need for men of present-day outlook, with present-day experience, speaking in modern language to the world we know?

Our Lord’s third comment about public spiritual leadership seems equally on target—at least, for one preacher. Society, the church, (Jesus would say, *people*) need men far less concerned to lay new burdens on the conscientiousness, by hard and demanding preaching, always the heart-searching, challenging message, the pastoral prodding and veiled rebuke, than men eager to understand the burdens many already carry, and still more eager to lend “a finger”.

Dean Inge remarked that want of sympathy for the troubles and weaknesses of others is a besetting temptation of all intellectuals. When I first read that, I thought the sentence was going to end, “. . . besetting temptation of all *evangelicals*.” For we are tempted sometimes to offer faith when men sorely need friendship; to catechise the fallen when their hearts are breaking; to limit the free flow of compassion to the soundly converted. And when both intellectuals and evangelicals are tempted—what of Baptist ministers!

We all realise, abstractly, that our people need comforting, uplifting, encouragement and care. We know our task is to bear one another’s burdens, and not add to them. That our most glorious message, in the end, is to point men and women to Him who said—

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beside many challenging and searching things—"Come unto me, all ye that labour and are heavy laden . . ."

Neither college nor private study can do much to develop a man's personal compassion and tolerance, understanding of people and readiness for friendship, or to open his heart and home to folk who are—sometimes—unprepossessing. And quite a number of things in pastoral experience may tend the other way; among them our sense of frustration, of being undervalued, of being imposed upon. But the word of Jesus stands.

It is a high standard the Master sets for spiritual leadership within society: adequate knowledge of divine things and the humility and aptitude to share it; a continuing awareness of God related to the modern world; a sustained and costly compassion for the burdens of other people. To see ourselves as the Master sees us is more than a trifle daunting.

II

And yet, if that is all true, how partial it is!

To see ourselves as our most cultivated, thoughtful, people see us is to realise that, in comparison with them, we are men liberally endowed with the time, the taste, and the training to profit from books and the steady investigation of great themes. What appears to us, on occasion, as endless intellectual labour must appear to them as above all else an endless, envied, opportunity: and within our hearts we know that it is so.

To see ourselves as they must do whose daily work is wrought amongst lifeless things and thought-benumbing processes, who are continually immersed in machinery and noise, lost in the ant-hill of some immense factory, beating out a living amid the glare and grime, the mental inertia and physical weariness of much manual work, or absorbed day after day in the problems of the abnormal, the misfits, the chronic sick or criminal, the wilfully malingering or pathologically self-obsessed, is to know the lines have fallen unto us in pleasant places. How such folk must envy the daily work of the average minister, dealing always with *people*, and doing so on a level, and in a context, and even in the sort of daily routine, that brings its own unfailing interest and stimulus, its enriching friendships, its ever-varying situations, its continual surprise, and on the whole its deep satisfactions.

To see ourselves as our more mystical supporters see us is to realise that, in their eyes, we are beyond question the most privileged among men: since to us it has been given, in a thirsty land, to dwell at the well-head, to tend the ambrosial fields, to be continually occupied with praise and prayer and spiritual things, to which they return only in precious moments rescued from the pressure of secular preoccupations. We see another side to this, the danger of too great familiarity. But that is nothing to the danger of too little opportunity.

It is easy to grow cynical about idealising the ministry. But in our pulpit moods we know that these envious observers of our privileges are on the edge of one of the deepest truths we ourselves are prone to preach at them—that no man goes to spiritual warfare on his own charges; that no one gives without getting; that he that shall lose (forfeit—surrender—invest?) his life for Christ's sake and the gospel's, the same shall find it returned with interest, incalculably enriched.

On the one hand the very clamour of the needs around us prevents the kind of unconscious spiritual bankruptcy that falls upon many. We discover, when friends call at midnight, that our cupboard is bare. We know, if we have any conscience at all, that "such as I have give I unto you" is not a statement of intention, but of inescapable fact. And by the very demands of the ministry upon heart and mind and spirit we are driven again and again in need to Him in whom all need is met, by whom all sufficiency is promised.

On the other hand we discover for ourselves, a score of times, the essential truth of the principles we preach, and know that the great words to Peter — "There is no man who has left house, or parents, or brethren or wife or children" (or the comfort of a securer job, or splendid professional opportunities, or the easier yoke of a regular forty-hour routine, or the snug domesticity of a job that does not invade home or privacy, or a less frustrating avenue of self-fulfilment) "for the kingdom of God's sake, who shall not receive manifold more *in this present time*"—is again not a promise but a statement of experienced fact.

Thus the standard of the ministry may be daunting, but the resources are immediately at hand: the work will bring its own refreshment, the doing its own reward. And when, over any length of time, we find it is not so, we know — better than most men — to Whom to turn.

III

For is it not a patent feature of our Lord's ministry that His own deepest refreshment came not from His retirements but from His involvements? It is true, of course, that sometimes He departed into a solitary place and there prayed, rising a great while before day, sending away the multitudes, occasionally taking the disciples also "apart into a desert place to rest a while." Astonishing as the fact is, when its incarnational implications are pondered, Jesus depended upon such seasons of withdrawal for spiritual renewal.

And yet withdrawal, in itself, *can* be self-defeating, enervating. Self-examination slips easily into self-denigration and on into self-pity, without the necessary complementary truth—that strength given is commensurate with tasks attempted, and we are refreshed in just that measure in which we are involved. When the disciples returned to Sychar, to find the Master they had left wearied and spent now re-energized and renewed, He explained the change

within Himself, not by the quiet hours of solitary meditation in a place full of sacred memories among the mystic hills, but with the realistic law of spiritual life's renewal: "*My meat is to do*".

That law holds. An earnest brother, whose daring sincerity broke through his accustomed reverence, argued with the Master in a prayer-meeting—"Lord, you promised us power, why haven't you given it, Lord?" The answer must be, He has. We have the power. All the power we want. If what we want is power to get through two services decently and with dignity, to read our prepared prayers without stumbling, and get the earlier train home, He faithfully gives us power — for *that*.

Said Elisha: "Bring me another vessel"—"There is not another"—"Then the oil stopped flowing". The divine sufficiency is ever circumscribed by human receptivity: we have just no right to expect great things from God except to attempt great things for Him. To idle Gideon, querulously complaining of frustration, came the answer: "Go, in this thy might". So long as any man hide behind the winepress, the strength given will be—just enough to keep out of sight! When Gideon pioneers like Abraham, dares like Moses, fights like Joshua, the miracles the fathers told will happen again.

"As thy days, so shall thy strength be": so, since the days are ours to plan, the strength is ours to command. Refreshment lies within obedience: not Schweitzer only, but Jesus, said that they who go at His command will find He is beside them—always.

R. E. O. WHITE

COVENTRY: A COMMENT ON ECUMENICAL RELATIONS

Before I came to Coventry I had the impression that there was a new spirit abroad in the life of the Christian church here. That, of all places in the country, Coventry was in the van in ecumenical relationships. Having lived and worked in the situation for over two years, I have come to see it as no more ecumenically minded than most other places in England at this time, and, in some respects, definitely behind.

Undoubtedly, Coventry owes its public image to the Chapel of Unity. Visitors to the city will recall it as a tall circular structure adjacent to the Cathedral. Noble in concept, it has fallen down, as with so many other things, in its execution.

It is being paid for (there is still £12,000 owing of the £82,000 it cost) and administered by a joint council representative of all the protestant communions in the city. In view, however, of the fact that our ecumenical relations are less advanced than they appear it is unfortunate that this chapel should stand as it does adjacent to the buildings of any one communion, and that access to it should invariably be "through the Cathedral", and that it should be known as "The Chapel of Unity, Coventry Cathedral".

Despite this misfortune, its real contribution at present is that it affords once a month a place where Christians may observe and, as their consciences allow, participate in the Communion or Eucharist of other churches and denominations.

The Chapel of Unity is naturally closely allied to the Council of Churches. The council now has two full time officials: an executive secretary (a Baptist), whose salary in part is paid from the subscriptions of member churches, and a General Secretary (formerly a Congregationalist Minister at Oxford) whose salary is paid from the gifts and endowments made to the Chapel of Unity, of which he is also the Warden.

The Council is relatively virile and outward reaching. It initiated a housing association and is concerned in a home for young offenders. It has also co-operated with the Roman Catholic Newman Association in forming two smaller study groups. The group which I have been invited to convene has discussed over the past twelve months, in progressive degrees of depth, our differing concepts of, and insights into: the church, baptism, the world, and the holy communion. Besides these specifically Protestant/Catholic study groups there are other Anglican/Free Church study groups.

Other than these experimental fronts, viz. the Chapel of Unity and the work of the Council of Churches, there are the existing relationships between the four central churches, viz. the Cathedral church, the central Congregational church, the central Methodist church, and the central Baptist church; and between the local churches in their respective suburban situations.

Firstly, the relations between the four central churches. Coventry is in an unusual situation in that the three central free churches are still numerically and actually very strong. Their combined membership numbers around 1,500, and the interplay between these three and the Cathedral church is therefore of great ecumenical importance. Since the time of the consecration of the new Cathedral there has been a marked shift in initiative in ecumenical affairs from the numerically stronger free churches to the structurally more impressive, conceptually more extensive, Cathedral church. This shift has not yet been fully appraised with the result that at present the free churches, denied their former status, tend to be critical and obstructionist rather than co-operative and constructive. An example of a Cathedral initiative of value is the Tuesday lunchtime service at which the sermon is preached as frequently by a free churchman as by an Anglican.

On the local level, relations vary with "areas" (of which there are twelve), but they are generally good with occasional Roman Catholic participation. Three of these areas have been active enough to have launched efficient and effective "Fish" schemes. Two more are contemplated.

In the opening paragraph I made reference to the fact that "in some respects" Coventry is "definitely behind" the times ecumenically. It is behind the times in that many participants in

Christian activity, and among them I must reluctantly include myself, are occasionally incredibly blind to the other's conviction, and act and speak thoughtlessly, impulsively. And this ought not to be. There is too much personal and denominational or ecclesiastical ambition, and too little ambition for the release of Love into the secular situation.

Leonard Griffith tells a story of a minister who was asked to put into one sentence the thing of real importance he would say to theological students. 'I would ask them,' came the reply, 'to make certain that by the time they are ordained they have *no ambition except the advancement of the Gospel.*' Then he added by way of explanation, "If this becomes their primary purpose, they would no longer be ambitious to advance themselves, *or even to advance the interests of the Church which God calls them to serve,* and they would be able to rise above failure, frustration and hurt pride."

"That," says Dr Griffith, and surely he is right, "is a word not only to the Church's ministry, but to the Church itself."

G. ABRAHAM-WILLIAMS

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The following 23 titles have recently been added:

Aulen: *Christus Victor*. Bruce: *The Epistle to the Hebrews*. Fletcher: *Situation Ethics*. Goldman: *Religious Thinking from Childhood to Adolescence*. Hayes: *Missing — Believed Killed*. Hitchman: *They Carried the Sword* (The Barnardo Story). Howard: *The English Prisons*. Jones: *The Triumph of Job*. King: *Structures of the Church*. Lewis: *Asking Sensible Questions*. Matthews: *The Hope of Immortality*. Motyer: *The Richness of Christ* (Philippians).

McCord & Parker: *Service in Christ* (Essays for Karl Barth). Northridge: *Disorders of the Emotional and Spiritual Life*. Orr: *The Light of the Nations* (19th Cent. History). O'Connor: *Call to Commitment*. Pike: *Doing the Truth* (Christian Ethics). Purcell: *The Plain Man looks at the Commandments*. Scherer: *The Word God Sent*. Sewell: *I Stayed in China*. Soper: *Aflame with Faith*. Thielicke: *Christ and the Meaning of Life*. Woods: *A Defence of Theological Ethics*.