

Ministry, Mission and the Social Services

(1.) "All in each place"

I. Introduction

THIS SERIES of articles tries to survey in a Baptist context some of the ways in which the social sciences relate to and can inform the mission and ministry of the Church. Obviously, this must be highly selective. It is impossible for anyone to pretend to be able, in any sense, to be equally aware of anything like the total possible field, theoretical and practical, especially as the social sciences continue to proliferate at an alarming rate. So to make it manageable and to try to relate to the more immediate concerns of Baptists, four marks of our tradition will provide *foci* for a number of topics of a general nature. Within the limited space there is opportunity only to indicate the broad delineations of a subject, some of the ways it relates to the life and work of the Church and some specific reference to the Baptist tradition. At the same time extensive bibliographical footnotes indicate where to go to develop various themes. The headings can, perhaps, be summed up in a sentence from the Particular Baptist Confession of 1677:

"8. A particular Church gathered, and completely organised, according to the mind of Christ, consists of officers and members."

Or to use other familiar phrases, Baptists emphasise the crucial importance of "the local church", "the gathered community", "believers' baptism" and the ministry within the Church.

At this point it is worth indicating how I see the social sciences relating to theology and the Gospel. The threat is always to subordinate one, wrongly, to the other. On the one hand there is the temptation to reduce theology to anthropology, to suggest that the reality conveyed in theological language is explained in sociological and psychological terms. On the other hand the autonomy or even the superiority of theology is defended by suggesting that what is necessary is the right theological formulation first which will then determine the structure and actions of the Christian community. The reality is much more complex than either of these solutions. In two ways sociology and theology share a common concern. The Christian faith affirms the goodness of creation, through the doctrine of incarnation, and this insists that the spiritual is to be found in and through created existence. No theological statement can, therefore, avoid being partially a social or mental statement and is, therefore, also moulded by its historical context. The Christian faith further affirms that the present social reality is fallen, though within it and over it the Holy Spirit is active in recreation. So the social sciences, while primarily descriptive sciences, also, because they are precisely human sciences, indicate not only what is true but what ought to be, however imperfectly under-

stood, the pattern of human behaviour. To live out the Christian life, to enter into Christian service, to order the Church in the light of the Gospel is, thus, to accept what is real, what people are like, as the creator Spirit does, in order that by his power these very imperfect vessels of God's glory may approximate more to his purpose. Of course the Word is proclaimed. This is our foundation. But it is proclaimed in a world where its outworking is in terms of love and power, understanding and wisdom, care and politics inside and outside the Church.

II. *The growth of pastoral studies*

Since the end of World War II and as part of the growth of the welfare services the social sciences have become more and more influential. We have seen the emergence of a whole range of new professions of enormous popularity and a great enthusiasm for "working with people". In fact there is an almost messianic welcome for the insights of the social sciences which has affected almost every profession including the older ones of Law, Medicine and the Church.¹

It is not surprising, therefore, to find a welcome for many of these new disciplines within the work of the ministry. Due to the work of pioneering groups and individuals what can be variously termed "social work skills" have become more and more widely accepted as valuable for every aspect of pastoral work: youth work, Christian education, personal work and counselling, groupwork, leadership and evangelism. Often Christian professionals have been engaged in reinterpreting their work in the light of the Gospel, opening up new styles of Christian understanding. Theologians, interpreting man's culture, relate to discoveries of man's nature. Others are anxious to harness the new skills to Christian witness.² Not unexpectedly the Americans were first to organise themselves in any systematic way in the field. This has taken the form, on one hand, of the development of some highly specialised and professional ministries, notably in the field of psychiatric medicine. Then there have been a series of pioneer experiments, especially in work in inner cities and among deprived communities such as the Urban mission projects in Boston and Chicago and the Mississippi Delta scheme. At the same time in the more normal ministry of the Churches there are various specialisations, while every training programme includes a significant introduction to pastoral method.

In this country the response has been characteristically slower, more cautious and haphazard. Influenced by the American experience, there have been a number of ventures, usually dependent on the enthusiasm of a single person or a small group, sometimes reluctantly recognised officially by a denomination. In the field of pastoral counselling there have been some specialised counselling centres such as the Westminster Pastoral Foundation and a number of training courses like Clinical Theology. More recently there has been an attempt to draw together those involved or interested in this field to try to find some mutual strength and to promote development.³ In terms of

urban mission there has been less progress but there have been some significant experiments such as Nottingham and the Sheffield Urban Theology unit. There has also been a number of specialised ministries but of these only industrial mission has really developed its own professionalism, although it is becoming increasingly true for hospital chaplains and in education. As a result of all this there has grown up something of a jungle of competing interests and loyalties which is both produced by and adds to the general uncertainty about the place and purpose of the ministry of the Church.

Confusion was, perhaps, even more confounded with the emergence of the university Diploma in Pastoral Studies. This pattern of training was started in Birmingham in 1963 and was followed by Cardiff and Manchester, while in Scotland the model has been taken into the already existing departments of Practical Theology, notably in Edinburgh which has become the leading centre in pastoral training in Britain. The D.P.S. courses, and related schemes, attempt to make use, for ministerial training, of the resources developed in the Universities for other professional training such as social work and education. The advantages would seem to be the interdisciplinary setting and the validation provided by the Universities. There has also grown up an Inter-universities Standing Conference on Diplomas of Pastoral Studies which allows regular exchange between the various centres. Moreover, as they have emerged in practice, while each differs from the other in a number of ways, there is an attempt to keep together the various strands of social and community work and to be open to further development in the light of experience. Their basic aim is to provide a comprehensive grounding for ministry. The prophetic figure was R. A. Lambourne at Birmingham who established, through his expertise and wisdom, a real place for these courses in relation to theology, medicine and social work.⁴

We are now in a third phase. All these so far described have, with various successes and competences tried to offer a service to the Church as a whole but it would seem that the Churches, separately or collectively, have been unable in any ordered way to respond. The B.C.C. and the Institute of Religion and Medicine set up working parties to report on ministerial training. The outcome was a very useful and influential book, which included a list of available courses.⁵ Since then, of course, things have not stood still. Moreover, it has been widely accepted that "social work skills" must be included in pastoral training but once more this has tended to be done haphazardly. Each college, various dioceses, separate denominations have introduced a widely differing number of schemes, very often with apparently little regard to what has already been developed in the field or to resources available. No wonder authorities are confused, wondering how to evaluate what is available or how to assess the conflicting claims of this or that approach. Yet even those attempts that are being made to explore the complexity do not seem to have much chance of success. Perhaps the B.C.C. ought to take another initiative. Certainly this is an area where ecumenical decision is called for.

Yet we must realise, gratefully, how much has been done in what is really only just over a decade. In this, as in everything else, there are no panaceas. In the end it is the dedicated life of obedience that is the rock on which the Church is built. At the same time, however, every skill and tool should be used in the task. The area of pastoral work must be taken up more and more seriously and developed in this country to the same level as other theological disciplines. A prejudiced view would suggest that the proper base for this is the theological centres in some of our Universities.

III. *The local church*

The first of our four major themes has as its main reference sociological material. It is, therefore, necessary to make a preliminary distinction between the sociology of religion and religious sociology. The former is concerned with the place of religion in human social existence asking the question: What is the function of religion? The latter is more concerned with the evidence of religious life, especially of institutions, answering the question: what is happening to religion in our society? Obviously, these cannot be separated as they inform and modify each other. However, concern for pastoral action naturally leads to concentration on religious sociology.⁶

The Baptist tradition has always put its emphasis on the local church as its basic unit, even while accepting in varying degree the need for wider association. In the words of the New Delhi definition:

“the unity which is both God’s will and his gift to his Church is being made visible as *all in each place . . .* are brought by the Holy Spirit into one fully committed fellowship . . .”

The question is to define “place” or “local”. It is not enough to define it as “nearest” for that can be meaningless socially. Presumably such a concept was relatively simple until comparatively recent times, for life was limited to a small compass, bounded by work and home, the market or the next village, though London was always the exception.

In 1801 83 per cent of the population lived in rural settings. Even in the nineteenth century many industrialised areas were really villages, as they still are in S. Wales and Durham. Only in the last hundred years have the contemporary features of urbanisation become dominant: class division, mobility, specialisation. For our Baptist forefathers a local congregation was one that met naturally, in a house if need be. Evangelical witness, as for all Puritans, was as much the whole style of living under the scrutiny of the neighbourhood, as verbal communication.

The W.C.C. study of the Missionary Structure of the Congregation, in its report *The Church for Others*, argued that the witness of the Church has to take the reality of the modern world seriously. If the Church is to minister to the whole man in his total community it is necessary to define that social reality in which he lives. They used the concept of “the human zone”.

“There are two reasons for advocating zonal structures, both derived from an understanding of the ways in which modern

society is developing. First social life takes place in a much larger territorial area than the normal "parish" and this increase in scale requires the churches to see their work in a larger context. Places of work, leisure and education may be some distance away from places of residence. The various spheres of social living may be geographically dispersed throughout a wide zone, regardless of existing civil or ecclesiastical boundaries. Second, people belong to many different social groups and so play many different roles. This social differentiation requires the churches to work within a variety of strategic social groupings by means of appropriate functional structures."⁷

Locality is therefore to be defined in terms of the complexity of modern social life and the whole man in his various roles. Urban sociology is not as advanced in this country as in the States, but we are beginning to see the numerous strands that go to make up the megopolis and some of the difficulties in understanding the part played by religion, both organised and folk, in the consciousness of the various types of urban man. Perhaps it is sufficient to point to five areas where different pieces of work have been done and we can see something of an emerging body of material and understanding.

(i) The first is the obvious conclusion that no congregation or denomination which takes the world seriously can live in isolation. The network of human experience binds us to a responsibility for the whole region and any planning must be seen in such a context. It is a familiar argument that the Church has become identified with the more stable middle classes, living in suburbia. It has also become clear that the use of the resources of the Church in plant and manpower has not adequately reflected the movement of population and change in industrial and other patterns. Over the past few years there has been steady growth in regional studies designed in various ways to assist in a greater realisation of the problems and to provide a firmer basis for strategic planning. These have varied from unofficial ecumenical groups, to diocesan surveys concerned with pastoral deployment. Perhaps the classic example is the Bangor Diocesan Survey by C. C. Harris, which is really a complete sociological profile of N.W. Wales.

A major factor that enables the Church to make a credible social witness is to be able to relate to the secular authorities both ecumenically and geographically. Over recent years there have been major reorganisations at every level of local government. As yet, however, there is little evidence of major ecclesiastical realignment to meet the new opportunities, though there have been some interesting experiments.⁸ From a Baptist standpoint it would suggest that the Association becomes more important and should be suitably strengthened. Association boundaries are important and within them district groupings. These are the units that will probably be most suitable for co-operation on ecumenical regional committees. Within the Association the need for mutual responsibility for support and planning grows. They should not be merely regarded as a gathering of churches, but

the body through whom Baptists recognise and encourage other ministries and witness that relate to the region as a whole.

(ii) One of the features of modern industrial society is the increasing separation of various sections or parts of human life. The W.C.C. report talks about the "various worlds in which members of the congregation live". Geographically this is symbolically seen in terms of commuting, the hypermarket and the regional hospital. Functionally this is seen in terms of professionalisation, whereby experts deal with increasingly differentiated concerns, each with its own skills, jargon and criteria.

How is the Church going to minister to such diversity? On one hand there has been the growth and acceptance of specialised ministries. The hospital, education, and the armed forces and some others have long been recognised, partly because they have been paid for by other authorities. Even on a part time basis, this is expressed by appropriate designation. Since the war industrial mission has established itself, if somewhat marginally among Baptists. Now there is recognition of the need to develop ways of relating to urban administration and other structures. On the other hand there is the growth of specialist groups of one kind and another as a means to provide a meaningful Christian point of reference within the professional or work structures. Again, in principle this has long been recognised and traditional among some groups. But there is real scope for the expansion of this kind of activity both very locally or regionally, and nationally through such bodies as lay academies, new organisations, or denominational departments.⁹

(iii) Mobility is another feature of contemporary society. Social mobility through increasing educational and professional opportunity; geographical mobility as work changes or job promotion demands; and literal opportunities for travel with increased personal wealth and leisure. Yet this is not the whole story, for the rapid social development is not universal. Some areas and industries are less affected. Some groups get left behind or do not want to join in. Increasingly, also we are becoming aware of the differentials in society—that there are the disadvantaged and the new poor.

The Church, to minister to the whole community, has to break out of its "suburban captivity", which has already been noted, which inhibits, except in a few instances, any real contact with the inner urban world. Despite notable pioneers and some growing points, it is clear that much more needs to be understood and, more importantly, done concerning the "down-town" areas of our large cities, the melting pot of the rootless and drifting, young and old; the ghettos of minority groups; twilight areas of the inner city.¹⁰

(iv) At the same time it is necessary to recognise that the gaps are not purely based on class or geography. David Clark has used the categories of "cosmopolitans", i.e. those who have adopted the mobile style of life, and the "locals", i.e. those who are more or less permanent, living where their family has been for generations. Each have their problems. The "locals" tend to be part of the "left behind"

society. The "cosmopolitans" can find themselves rootless and aimless, an increasing problem in the international commuting society. But more immediately relevant is that the churches tend to be "locals" likely to exclude the "cosmopolitans". Of course exceptions can always be found and some congregations are certainly built round the needs of the latter. However, even in large suburban congregations, a close analysis would probably disclose this split, possibly expressed in "establishment" patterns. On top of this the same hiatus occurs in the ranks of the ministry, the younger men and women being more "cosmopolitan" yet asked, initially, to supervise the older, staid but poor and, therefore defensive congregations. Moreover, the vast movement of population into new towns and housing estates presents its own problems, for new social habits emerge which do not conform to those of their community of origin and which have to take into account the strangeness of the unknown, unsettled world in which they have been placed.¹¹

All this begins to suggest that the ferment in the Church, the growth of radical renewal groups, the demand for new "life-style" and spirituality, and even the emergence of the charismatic movement is related to the rapid social developments of the post-war period. It further suggests that the apparent failure of the ecumenical and renewal movements of the 50s and 60s was in part at least due to a failure on all sides to take social realities seriously. It has been said that the great failure in the Anglican-Methodist negotiations was the underestimation of the lack of communication and understanding between the various groups involved: negotiators, Church managers, priests and people. More recently, however, greater care has been shown in drawing up plans for pastoral reorganisation. Most notable has been the extensive and detailed study done by the Methodist Church. It remains to be seen, however, how "successful" this will prove and whether sufficient account has been taken of the different underlying assumptions used by management consultants and others.

Among Baptists the difficulty of realising any corporate responsibility is an added deterrent for doing much detailed and long term planning. It is a pity, however, if this will stop us building on the slight beginnings that have already been made. It is incumbent on us as responsible stewards of resources and opportunities to contrive to work for national and regional guidelines. Planning does not now mean keeping rigidly to blue prints but in keeping a constant check on developments, goals and strategy.¹²

(v) Fifthly, therefore, there is the growing use of the "parish survey" as a means to assessing immediate task of mission and renewal.

"A community self-survey is a form of social investigation carried out with the assistance of members of the wider community, in which all the members of the community are the object of research. It has as its aim the relating of the congregation to the real tasks in the surrounding area. It is therefore an adventure of discovery. When this type of survey is undertaken by members of a local congregation, its general purpose may be spelt out as

follows: it is, first, to increase their knowledge of the local community of which they are a part. . . . Second, it is to increase their knowledge of their own congregation, its composition, its methods of organisation, its activities and its effectiveness in the performance and function of members. It is, third, to make possible some evaluation of the effectiveness of the congregation in witness and service in the community." (W.C.C. Report.)

Such an exercise must be adequately planned, advised if not organised by someone with professional competence, and always properly assessed. Indeed it is this kind of project that is offered by stewardship schemes whereby by careful appraisal and real commitment the real and hidden resources of a congregation are matched to the task of confronting it on its own doorstep. One criticism may be that such schemes do not always appear to challenge radically the concept of the Church and its place in the world but only enable a standard job to be done more efficiently.¹³ Central to the exercise, however, is that the congregation should relate realistically to the "place" where it is set and be enabled to minister within the complexities of its social meeting. Thus there can emerge a truly local church, a church for the locality.

NOTES

¹ Cf. Paul Halmos, *The Faith of the Counsellors* (Constable, London, 1965)

Paul Halmos, *The Personal Service Society* (Constable, London, 1972)

² E.g. in each instance:

Paul Tournier, *The Meaning of Persons* (S.C.M., London, 1965)

Paul Tillich, *Theology of Culture* (O.U.P., New York, 1964)

Seward Hiltner, *Preface to Pastoral Theology* (Abingdon, New York, 1958)

³ There are a number of pastoral and inter-professional organisations including:

The Association for Pastoral Care and Counselling.

Secretary: Rev. Leslie Virgo, The Rectory, Skibbs Lane, Chelsfield, Kent, RB6 7RH.

The Institute of Religion and Medicine.

Organising Secretary: Mrs. E. A. Wye, St. Mary Abchurch Vestry, Abchurch Lane, London EC4N 7BA.

The Scottish Pastoral Association.

Secretary: Mrs. Una Armour, 11, St. Colne St., Edinburgh, EH3 6AG.

The Churches' Council for Health and Healing.

Director: Rev. Geoffrey Harding, 16, Lincoln's Inn Field, London, W.C.2.

⁴ R. A. Lambourne, *Community, Church and Healing* (Darton, Longman & Todd), London, 1963) also the tribute number of *Contact*: 44 Spring 1974, which contains a bibliography.

Details of Diploma of Pastoral Studies courses can be had from the respective Universities. Baptist colleges are involved with local courses.

⁵ *Pastoral Care and the training of ministers* (B.C.C., London, 1968)

⁶ (i) For the sociology of religion there are a number of introductory books:

Michael Hill, *A Sociology of Religion* (Heinemann, London, 1973)

Betty R. Scharf, *The Sociological Study of Religion* (Hutchinson, London, 1970)

Roland Robertson, *The Sociological Interpretation of Religion* (Blackwell, Oxford, 1970)

For surveys of the literature:

Joan Brothers, *Readings in the Sociology of Religion* (Pergamon, Oxford, 1967)

Roland Robertson, *Sociology of Religion* (Penguin, Harmondsworth, 1969)

Three influential contemporaries:

Peter L. Berger, *The Social Reality of Religion* (Faber, London, 1969)

The Rumour of Angels (Penguin, Harmondsworth, 1971)

Thomas Luckmann, *The Invisible Religion* (Macmillan, New York, 1967)

J. M. Yinger, *The Scientific Study of Religion* (Macmillan, London, 1970)

(ii) Introductions to the scope and nature of sociology:

Peter L. Berger, *Invitation to Sociology* (Penguin, Harmondsworth, 1966)

P. Worsley (ed.), *Problems of Modern Sociology* (Penguin, Harmondsworth, 1973)

Ely Chinoy, *Sociological Perspectives* (Random House, New York, 1968)

(iii) Religious sociology was developed by the Roman Catholics. A significant example is:

F. Boulard, *An Introduction to Religious Sociology* (English Translation 1960)

See also:

C. L. Mitton, *The Social Sciences and the Churches* (T. & T. Clark, Edinburgh, 1972)

D. Wainwright, *Religious Sociology* (Prism Pamphlet 7, London, 1964)

Books which summarise work done in Britain:

David Martin, *A Sociology of English Religion* (S.C.M., London, 1967)

Joan Brothers, *Religious Institutions* (Longmans, London, 1971)

A series of resource books, including almost exhaustive bibliographies:

A Sociological Year book of Religion in Britain (S.C.M., London)

Vols. 1-7 edited variously by David Martin and Michael Hill.

(iv) British journals of pastoral concern:

Contact (New College, Edinburgh, journal of the Scottish Pastoral Association, the Institute of Religion and Medicine and Clinical Theology).

Frontier (S.P.C.K.)

Crucible (Anglican, Church House, Westminster)

Voyage (B.C.C.)

* W. J. Hollenweger (ed.), *The Church for Others* (W.C.C., Geneva, 1967)

This report deserves close study both theologically and as an approach to mission. Quotations are from pp. 31 and 39. Two of the American study books were:

Colin W. Williams, *What in the World?* and *Where in the World?* (Epworth, London, 1963)

* Regional and Parish Surveys include:

Vivian Jones (ed.), *The Church in a Mobile Society* (Davies, Swansea, 1969) a study of the Swansea region.

B. M. Cooper et al., *Structuring the Church for Mission* (Belton, London, 1969) a study of Teeside.

K. A. Busia, *Urban Churches in Britain* (Lutterworth, London, 1966) a study of Birmingham as one of a series done across the world for the W.C.C.-I.M.C.

K. L. Thompson, *The Church's Understanding of itself* (S.C.M., London, 1957) four parishes in Birmingham.

Your choice—your community, report of the Churches' working party on the South Hampshire development plan. (Churches' Secretariat, Portsmouth, 1972)

Structure for Ministry, first report of the needs and resources Commission to the Birmingham Diocesan Synod (Birmingham, 1974)

C. C. Harris, *As the Parishes see it* (1969), *Facing the Future together* (1973) report of the Bangor Diocesan Survey (Bangor Diocesan Office) which included a massive self-survey.

T. Huddleston and D. Sheppard, *Local Ministry in Urban and Industrial*

Areas (Mowbrays, London, 1972) on the East End of London.

There is a vast amount of local material and shorter work in temporary form, in journals or the Yearbooks of Religion.

Two recent books on the Church of England:

Trevor Beeson, *The Church of England in Crisis* (Davis Poynter, London, 1973)

Leslie Paul, *A Church by Daylight* (Chapman, London, 1973)

⁹ (i) Industrial Mission.

Industrial Mission Association has its links with ecumenical committees at the B.C.C. and W.C.C.; newsletter available. *Industrial Mission Readings* (Church and Industry Committee of the Church of Scotland, Edinburgh).

Richard Taylor, *Christians in an Industrial Society* (S.C.M., London, 1961)

George Velten, *Mission in Industrial France* (S.C.M., London, 1968)

Church and Industrial Society, (European Contact Group, Zurich, 1973)

Horst Symonwsk, *The Christian Witness in an Industrial Society* (Collins, London 1966)

E. R. Wickham, *Church and People in an Industrial City* (Lutterworth, London, 1966) the classic study of Sheffield.

(ii) New Town Ministers' Association links, ecumenically, ministers in new towns and estates by conference, newsletters and occasional papers.

D. H. R. Jones, *Planning for Mission*, a study in Church decision-making in new towns (New Town Ministers' Association, Bristol, n.d.)

(iii) Inner Urban Mission is not so well defined or organised.

Urban Ministry Project (St. Peter's, Morden.)

Evangelical Urban Training Project (Liverpool-96, Burleigh Rd., South)

Bruce Kenrick, *Come out the Wilderness* (Fontana, London, 1965)

(iv) Taking the professional structures of society seriously:

T. R. Morton and Mark Gibbs, *God's Frozen People* (Fontana, London, 1965)

T. R. Morton and Mark Gibbs, *God's Lively People* (Fontana, London, 1971)

See also: the *Audenshaw Papers*, occasional papers on the laity (The Audenshaw Foundation)

See also: H. Kraemer, *A Theology of the Laity* (Lutterworth, London, 1958)

K. Bliss, *We the People* (S.C.M., London, 1963)

The only projects comparable to the Evangelical Academies of the continent are Scottish Churches House, Dunblane and William Temple College, Manchester.

¹⁰ (i) On the shape of modern urbanised society:

R. E. Pahl, *Patterns of Urban Life* (Longmans, 1970)

P. H. Mann, *An Approach to Urban Sociology* (Routledge and Kegan Paul, London, 1965)

R. Frankenberg, *Communities in Britain* (Penguin, Harmondsworth, 1966) a very useful survey of the leading and classic studies done up to 1966.

R. Blythe, *Akenfield* (Penguin, Harmondsworth, 1969)

N. Dennis *et. al.*, *Coal is our life* (Eyre and Spottiswoode, London, 1969)

Brian Jackson, *Working class community* (Penguin, Harmondsworth, 1972)

Stephen Verney, *People and Cities* (Fontana, London, 1969)

(ii) Discussion of the Christian witness in the city (cf. urban mission)

Gibson Winter, *The Suburban Captivity of the Churches* (Doubleday, New York, 1961)

David Sheppard, *Built as a City* (Hodder and Stoughton, London, 1974)

Paul Moore, Jr., *The Church reclaims the city* (Seabury, New York, 1964)

Gregor, Siefer, *The Church and Industrial Society* (Darton, Longman & Todd, London, 1964)

Bryan Wilson, *Sects and Society* (Heinemann, London, 1961)

Bryan Wilson, *Patterns of Sectarianism* (Heinemann, London, 1967)

J. Hickey, *Urban Catholicism* (Chapman, London, 1967)

Clifford Hill, *West Indian Migrants and the London Churches* (London, 1963)

Clifford Hill and D. Matthews, *Race—a Christian Symposium* (Gollancz, London, 1968)

Clifford Hill, *Black Churches* (Community and Race Relations Unit, B.C.C. London, n.d.)

(iii) This discussion brings up the problem of secularisation and urbanisation. In a complicated series of issues it is only possible to indicate some of the discussion;

Harvey Cox, *The Secular City* (S.C.M., London, 1961)

Harvey Cox, *The Feast of Fools* (Harvard, 1969)

A. Greeley, *The Persistence of Religion* (S.C.M., London, 1973)

Bryan Wilson, *Religion in Secular Society* (Watts, London, 1966)

David Martin, *The Religious and the Secular* (Faber, London, 1969)

C. Driver, *A Future for the Free Churches?* (S.C.M. London, 1962)

¹¹ (i) The discussion on "cosmopolitans" and "locals" can be found in David B. Clark, "Local and Cosmopolitan Aspects of Religious activity in a Northern Suburb", in *Sociological Yearbook*, vols. 3 and 4.

David B. Clark, "The Church as Symbolic Place", in *Epworth Review*.

(ii) The pressures of rapid social change are obviously greater in the urbanisation of the Third World. Perhaps we can learn from them:

Egbert de Vries, *Man in Rapid Social Change* (S.C.M., London, 1961)

Paul Abrecht, *The Churches and Rapid Social Change* (S.C.M., London, 1961)

(iii) On the international mobile society, Jaques Rossel, *Mission in Dynamic Society* (S.C.M., London, 1968)

¹² (i) Discussion of the ecumenical situation and experiments:

R. M. C. Jeffrey, *Local Councils of Churches Today* (B.C.C., London, 1971)

R. M. C. Jeffrey, *Ecumenical Experiments—a handbook* (B.C.C., London, 1972)

R. M. C. Jeffrey, *Case studies in unity* (S.C.M., London, 1972)

A. J. Wesson, *Experiments in Renewal* (Epworth, London, 1972)

I. M. Frazer, *Let's get moving* (Scottish Churches' Council, Edinburgh, 1969)

N. Cryer and E. Goodridge, *Experiment in Unity* (Mowbray, London, 1968)

Paul R. Clifford, *Now is the Time* (Collins, London, 1970)

(ii) On charismatic movements etc.:

W. J. Hollenweger, *The Pentecostals* (S.C.M., London, 1972)

M. T. Kelsey, *Speaking with Tongues* (Epworth, London, 1965)

R. M. Enroth *et. al.*, *The Story of the Jesus People* (Paternoster, Exeter, 1972)

K. Leech, *Youthquake* (Sheldon, London, 1973)

(iii) On the social factors in ecumenical advance:

W. S. F. Pickering, *Anglican-Methodist Relation* (Darton, Longman & Todd, London, 1961)

David B. Clark, *Survey of Anglicans and Methodists in four towns* (Epworth, London, 1965) and several contributions to the *Sociological Yearbook*.

(iv) The evidence for Methodist statistics etc. seems to be housed in Wesley College, Bristol. Cf. the *Sociological Yearbooks* for further material and bibliographies.

(v) Baptist reports:

Ministry Tomorrow and *Working Together*.

¹³ Colin Bell and Howard Newby: *Community Studies* (Allen and Unwin, London, 1971)

David Clark in C. L. Mitton, *op. cit.* note 6 (iii).

(i) Examples of local surveys (cf. regional surveys above) are to be found in the *Sociological Yearbooks*. What is possible on very limited resources can be illustrated e.g.:

M. Smart *et. al.*, Evidence before the Archbishops Commission on London and the South East (William Temple Association, 1966)

P. Dodd *et al.*, Census of Attendance in Anglican Churches in Rotherham (1964)

(ii) Use of plant is an obvious question:

The Use of Church Properties for Community Activities in Multi-racial areas, (B.C.C., London, 1972)

Ann Holmes, *Church, Property and People* (B.C.C., London, 1973)
 Gordon Davies, *The Secular use of Church Buildings* (S.C.M., London, 1973)

(iii) Some areas have developed ecumenical research centres or committees which advise on various social and practical problems, e.g.—

Current Affairs Group of the Norwich Council of Churches.

Social Responsibility Committee for the Mid-Glamorgan Churches.

The Gwynedd Forum in N.W. Wales.

The Blaendulais Ecumenical Centre, near Swansea.

The Teesside Christian Council.

The major examples of a study in depth of a social problem for the Churches and the wider community is: John Francis and Norman Swann: *Scotland in Turmoil* (St. Andrews, Edinburgh, 1973) on the effect of North Sea oil.

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