A theological examination of the non-directive approach to church and community development with a special reference to the nature of evangelism

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A THEOLOGICAL EXAMINATION OF THE NON-DIRECTIVE APPROACH TO CHURCH AND COMMUNITY DEVELOPMENT WITH A SPECIAL REFERENCE TO THE NATURE OF EVANGELISM

A Thesis submitted for the degree of Master of Arts in Theology in the Theology Department, Faculty of Arts, University of Durham 1990

Rev G Howard Mellor

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ABSTRACT

A THEOLOGICAL EXAMINATION OF THE NON-DIRECTIVE APPROACH TO CHURCH AND COMMUNITY DEVELOPMENT WITH A SPECIAL REFERENCE TO THE NATURE OF EVANGELISM.

A thesis submitted for the degree of Master of Arts in Theology in the Theology Department, Faculty of Arts, University of Durham 1990.

This thesis is an examination of the nature and value of the non-directive approach to church and community work. Special attention is paid to the suitability of the approach in the context of evangelical ministry.The thesis originates out of my seven years of pastoral ministry in Addiscombe Croydon. For many years I had been committed to an evangelistic ministry; this thesis describes the process of adopting a non-directive approach to that ministry, first of all intuitively and then systematically.

The thesis charts the origins and rise of community development and the non-directive approach. It appropriates more recent discussion of the relationship between community work and community development. It then shows the adoption of community development ideas by a number of christians and considers the nature of the directive and non-directive approaches and their application.

Evangelistic ministry is analyzed by noting the characteristics common to all evangelicals and then constructing in some detail a typology of evangelicals against which to test the applicability of the non-directive approach.

The thesis then sets out and critically reviews the theology of church and community development. It tests out the non-directive against the biblical narrative, considering Jesus use of parable; the exercise of authority, and use of charismatic gifts within the church. It then examines three areas which seem predisposed to show dissonance between evangelistic ministry and the non-directive approach; decision-making, theology of evangelical conversion, and proclamation of the evangel. The thesis finds the biblical teaching supports the non-directive, whilst also recognizing certain aspects as non-negotiable.

The thesis concludes that only one type of evangelical, fundamentalist evangelical, is incompatible with the non-directive approach. All the other types of evangelicals are capable of adopting this approach. It further concludes that the non-directive approach is not only consonant with evangelistic ministry but could be a vital partner to such a ministry and increase its effectiveness.

I confirm that no part of the material offered

has previously been submitted by me

for a degree in this or in any university

Signed

Date

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CONTENTS

INTRODUCTION

It is now thirteen years since I first met George Lovell and Catherine Widdicombe at a one-day conference where they explained the work of Avec.
The following year I attended a ten-day course run by Avec and was exposed to the thinking of the Non-Directive Approach to Church and Community Development. The content of the course described and depicted that way of working with people which for some time I had felt intuitively to be right.

Since that time I have had opportunity to apply the approach in my ministry at Addiscombe, Croydon, and Chapter 1 outlines how the approach helped resolve a problem which had been present among Addiscombe Methodists for over three decades. Since 1983, as Director of Evangelism at Cliff College, I have been able to test out the approach in evangelistic ministry and to explore biblical concepts that relate to it. The issues that are raised in Chapters 8 to 13 are ones that I have discussed with people who are similarly working in evangelistic ministry.

The focus of this thesis is on the Non-Directive Approach and therefore I spend some time (Chapters 2 to 4) charting its origins, its association with Community Development and subsequent adoption as an approach suitable for Christian ministry. In so far as I refer to the wider field of community or social work, I do so to locate Community Development within it and to define more sharply the thinking of T R Batten and G Lovell as ones within the Consensus Mode of Community Development. The number of authors in the field of the Non-Directive Approach to

Community Development is not great, T R Batten, G Lovell and C Widdicombe being the primary ones, with others who have written articles and papers (both published and unpublished), though these are largely a commentary on the thinking or work of Batten and AVEC. In my analysis of the Non-Directive Approach, I noticed how the term was used in two ways; as an overall title for a way of working which includes directive and non-directive; as well as the more specific use of the term. Therefore I have distinguished between Orientation (the generic use of the term) and Approach (the specific use of the term) in Chapter 5, which gives an explanation of Lovell's description of the Non-Directive.

So that the applicability of the Non-Directive Approach can be tested in relation to evangelical ministry, I examine those things evangelicals hold in common (Chapter 6) and then consider a typology of the differences among evangelicals (Chapter 7). The thesis will show that only those who are described as fundamentalist or separatist evangelicals would find that their theology or ecclesiology inhibits them from adoption of the Non-Directive Approach.

The theological issues raised by Church and Community Development are then considered, firstly, in Chapter 8 by acknowledging what has been written, though noting that insufficient research has been carried out. Chapter 9 is an analysis of the theology of Avec, both from the written material (calling mainly on unpublished papers) and in the way that Avec does its work. In this latter sense, I focus on the course material and the way that the course members are taught, confronted, encouraged, and co-opted into the process of the course.

This in turn has led me to look at related biblical teaching which at first sight might suggest that those engaged in evangelical ministry should adopt a directive approach. Therefore I have researched three areas which are assumed by evangelicals to be predisposed to a directive approach: Jesus' teaching method in parables; the way that Paul viewed and exercised his ministry as a leader in the church; and the place of charismatic gifts with their implication that tongues, interpretation, and prophecy all bring the word of the Lord to the church. As these were examined I found that they did not rule out the Non-Directive Approach and, in some ways, suggested its adoption.

In Chapter 13, the Non-Directive is further tested against three connected parts of evangelistic ministry: the theory of decision-making, the theology of conversion, and the practice of proclaiming the good news. In every case I conclude that the Non-Directive is not merely appropriate, but that its adoption would greatly assist all those engaged in such a ministry.

The thesis is both an exploration and an explanation. It is a theoretical and theological exploration of the Non-Directive Approach, showing that, though it has secular roots, its practice is consonant with a biblical view of Christian ministry and leadership. It is also an explanation of the approach adopted in my work at Cliff College and that which I have been seeking to do for the last seven years as a trainer in both community development and evangelistic ministry. The thesis aims to develop a basis of thinking about evangelistic work that is sound in theory and theology and which those engaged in such ministry will do well to consider seriously.

ACKNOWLEDGMENTS

I am indebted to a great many people who have assisted and encouraged me in this work. It has been a long process, seven years in all, during which time I have been working as Director of Evangelism for the Methodist Church, based at Cliff College. It was the Revd Professor Stephen Sykes who first suggested that Durham University would encourage the research I was then considering, which it has done through my tutor Dr Alan Suggate, to whom I am grateful for the wise critique, incisive comment and encouragement that has characterised discussions with him.

So, too, I am grateful to those who have read and commented on certain aspects of this thesis, the Revd Dr George Lovell, the Revd Dr Arthur Skevington Wood and the Revd Dr Ralph Waller.

It would not have been possible to do the research without the co-operation of Cliff College and, of course, without the encouragement of my wife Rosemary, who gave me up for two Augusts to complete the work. It has been delightful to be engaged on discussions on the ideas contained within this thesis with Avec staff associates, Cliff College staff and students and I trust that the process which brought me to this point in my thinking will continue.

PART ONE THE WORK EXPERIENCE WHICH GAVE RISE TO THE ISSUES WHICH ARE DISCUSSED IN THIS THESIS.

Chapter one The Addiscombe Story.

This thesis has its origin in a period of action-reflection whilst working with two churches in Addiscombe, Surrey. Therefore this narrative is an integral part of the research described in the thesis, it earths it in church and community development work and gives it a context. The story of this action-reflection shows:

1. My own exposure to a particular community development approach which stresses non-directive working.
2. The benefit of working non-directively.
3. The range of applicability of the non-directive approach in organising church life, engaging in community projects and undertaking evangelistic ministry.

1. The situation up to September 1976

Since 1870 there had been two quite separate Methodist churches in Addiscombe, one formed by the Primitive Methodists (Cherry Orchard Road) and one by the Wesleyan Methodists (Lower Addiscombe Road). About 400 yards separated them. Both were strong societies and able to maintain their own life. Following the 1932 Methodist Conference, when the Wesleyan and Primitive Methodist Church united to form the Methodist Church of Great Britain, the two churches were allocated to different circuits: Cherry Orchard Road to the Croydon circuit and Addiscombe to the South

Norwood Circuit. Relationships between the two churches, now on the periphery of two adjacent circuits, had at the time been extremely cordial, and during the 1930's a newsletter was published jointly for both churches. For reasons which cannot now be discovered this fell away.[1]

Attempts to unite the churches and factors which undermined these attempts.

In 1948 the Addiscombe church was burnt down by an arsonist and Cherry Orchard Road offered its premises for worship and activity. This offer was refused by the minister and the Addiscombe church turned to the premises of a Congregational church in Canning Road. Whilst it was true that the premises were larger and actually nearer to their now destroyed church, the refusal to use Cherry Orchard Road was interpreted by the members there as a slight. It was a hurt that was deeply felt.

Even at the time of rebuilding the destroyed Methodist premises, members of both churches were called to a District Commission which met in October 1949. This gave full consideration to the possible fusion of these two societies. No resolution was taken, but the commission emphasised that it should be the aim of the two societies to unite under one pastorate. The ministers in charge were urged to continue their efforts to bring the societies into closer fellowship but there is no evidence that this happened. Both Circuits put forward strong claims to incorporate the new society if and when united. The District Commission reported in 1950 but no attempt was made to visit the churches, talk to the people and become personally aware of the issues. One hour's time only was given to these complex issues.[2]

Only two years later, in a review of ministerial oversight throughout the connexion, the Conference Man-Power Commission called representatives of each circuit to review the situation. For a bare hour on February 9th 1952 the commission was to give its attention to consideration of "the advisability of the fusion of the Addiscombe (South Norwood Circuit) and the Cherry Orchard Road (Croydon Circuit) societies." [3] No resolution was taken and I can find no written evidence of the reasons for this.

However, in 1955 in the reorganization of the London Districts the circuit boundaries were changed and Cherry Orchard Road came into the new "Croydon and South Norwood Circuit" along with Addiscombe. They were placed under the pastoral charge of one minister, who had been at Addiscombe since 1952. The Methodist Conference took the decision and this imposition meant that Cherry Orchard Road felt they had "Addiscombe's minister".

In September 1956 an extra-ordinary Leaders' Meeting at Cherry Orchard Road was called "to consider future relationships between the two Methodist societies". One member suggested amalgamation and unilaterally he had procured a valuation for either a sale or rental of the Cherry Orchard Road property. The then minister considered that this man, admired by all and a leading church officer, was sincere but hasty. The Leaders decided the "time was not yet" and the valuation was shelved. It is significant that such a man, whose lead was accepted in most things, whose family a generation earlier had built the church, could not impose such a scheme. How much less could a minister in pastoral charge for only a few years.

Nevertheless the succeeding four ministers with one exception pressed for amalgamation. Each time they under-estimated the reluctance of Cherry Orchard Road to accept it. One writes, "I cannot conscientiously hand over the status quo to my successor in 1970 as it was handed over in 1957, 1959 and 1963", though he admits the "solution is not self-evident". [4]

That same minister undertook a detailed study of the reasons why amalgamation seemed impossible and he made his notes available to successive ministers. He comments that during this process, and possibly accelerated by it, there were clear indications of the members' determination to remain a Methodist society at Cherry Orchard Road. There were those who were committed to the continuing existence of Cherry Orchard Road as a separate constituted Methodist Society out of a sense of indebtedness and gratitude, or from family associations which were in some cases cemented by promises made to the dying. Arising from these factors was a complex web of formal and informal feelings, rational and emotional thoughts, all of which conspired to rule out rational debate and discussion about any amalgamation.

These factors or obstacles to an open discussion about possible amalgamation can be identified as follows:

- The reluctance of people to talk in public debate about promises to the dying meant that it was difficult to tease out what were the real obstacles.
- There were some people committed to a building and its continuing future rather than the church as the people of God. [5]
- The people of Addiscombe Methodist Church did not understand the real

hurt that their refusal to worship at Cherry Orchard Road in 1948 had caused.

- All the proposals for amalgamation were viewed by the members at Cherry Orchard Road as annihilation by assimilation into the larger church. The leaders at Addiscombe either did not understand this fear or did not take sufficient account of it in suggestions that were made.
- The strategy employed by the various connexional commissions had shown graphically the limits of higher organisations trying to impose solutions from above. Cherry's experience of this process had made them suspicious of authorities in the church.
- The minister in pastoral charge at Cherry Orchard Road as one who was really "their (i.e. Addiscombe's) minister". One minister wrote of his perception of this tension, "The minister of the two societies is living something of a Jekyll and Hyde existence, attempting to alternate the different roles required of him by the different outlook of the two societies in his charge. In practice he has no option but to base his work and his policies in the stronger society, a point recognised by those at Cherry Orchard Road, who still find it natural to think of Addiscombe as the minister's church." [6]

  Later discussion with members revealed that this frank and honest appraisal was correct. It also became clear that as a result the minister was never seen as being neutral, or objective in suggestions of amalgamation. This revealed to me the vital importance of my adopting, and being seen to adopt, a distinctive stance of commitment to and involvement in the two churches.
- This feeling of distance from both the minister and Addiscombe Methodist Church was compounded because over the same period that relations between

the two churches remained cool, there were growing ecumenical links of which Addiscombe Methodist Church was a significant part. "In 1965 Addiscombe entered into a covenant with St Mary Magdalene and was working with its Anglican neighbours, without any comparable association with its Methodist sister". [7]

2. The situation as I arrived in September 1976

- Addiscombe Methodist Church had 240 members, good congregations and a considerable programme of midweek activities. Cherry Orchard Road had 64 members, about 40 in the congregation and four midweek activities. [8]
- There was a certain feel of insularity at Cherry Orchard Road, probably as a result of the need to affirm their identity as a viable unit. What close links they had, were with groups and churches that presented no threat to their future.
- In 1975-6 a meeting was held at Cherry Orchard Road under the Chairman of the District. No minutes were available to me of this meeting but I was led to understand that the debate was acrimonious and heated. The atmosphere between the two Methodist Churches at September 1976 was one of hurt and disappointment.
- Each church had "myths" about the other church. The people at Addiscombe were all said to be "posh" and the church much richer (it was in that year faced with a deficit budget). It was said of the choir at Cherry (both churches had good choirs) that singers were auditioned before joining.
- Addiscombe Methodist had much closer links with the Addiscombe Groups

of churches and St Mary Magdalene, even though the covenant had to some extent faded with a change of ministers in both churches. This was compounded by Cherry's perception that the "Addiscombe folk" were nearer in social status and liturgical style to St Mary's.

- It was claimed that the congregation came from identifiably different geographical areas. [A street map which showed individual houses, was displayed at the May 1978 Church meetings with coloured markers for each member, red for Addiscombe, blue for Cherry Orchard Road. No comment was made to me about the map but it showed how intermingled were the members. The claim was never made after that.]
- In some of the previous attempts to force the issue, "external factors" had been brought to bear, e.g. use of ministerial time, duplication of area of mission, finance related to running expenses, future capital works, the dictates of higher authorities. These were external in the sense that they were not felt needs of the congregation but used to raise the issue of the closure of Cherry Orchard Road. As a result they became obstacles to the discussion because the members there had only to show their willingness to work or give, in order to falsify the argument. [It was stressed by me on many occasions during that period 1976-79 that no one, nor any issue, was forcing these discussions of joint activity and eventual union. We were quite free to take our own decision about the future shape of Methodism in Addiscombe.]

<u>Action undertaken at the outset of the appointment</u>

At the time of our arrival to take up the pastoral charge of Addiscombe and Cherry

Orchard Road Methodist Churches it was clear that any talk of amalgamation would be firmly rejected. We were not, at that time, aware of most of the above information but felt intuitively that our first and most important task would be to help the congregations to meet and establish or renew friendship. Our previous experience [9] had shown the need to make, and be seen to make, equal commitment to the churches in our pastoral charge and this both my wife and I determined to do. It was perhaps this single action which on reflection did more to heal the past difficulties than any verbal assurances that we could have given. We were later informed that no one at Cherry Orchard Road could remember such commitment by the minister and his wife "since we had our own minister", which was 1955. Whether that was actually true is difficult to assess but it does corroborate the view of a previous minister noted earlier.

3. How I stumbled on the benefits of collaborative ministry

In the first few months we worked in both churches and established trust between ourselves and the members of both. The style of ministry adopted in those first few months I would now call collaborative. In particular I sought to work with the church stewards. My previous work in the London South East Mission had shown the pitfalls of ignoring church stewards and, in contrast, the benefits of working with them. They are nominated and voted into office by the church members themselves and consequently cannot be seen as "the minister's" stewards. They have a number of roles in local church life but one of the most important is a pastoral role in the church. They are able to act as interpreters between minister-member, member-minister and member-member to facilitate good communication. Because of this role they were the right group to share with and test out ideas before floating them to the

congregation. I cannot take credit for thinking this way from the beginning. Turning to the stewards came about largely because as a young minister aged 27, with only three years pastoral experience, and now pastor to two churches with 300 members, the task seemed somewhat large. The stewards were older, had the confidence of the membership and I felt that I needed their advice and counsel. It was as the relationship developed that I saw these advantages.

Joint Stewards' Meeting

As early as May 30th 1977 the Church Stewards of the two churches asked to have a joint stewards' meeting to see if small areas of co-operation could be established. The stewards had been requested to finalise the details of a social activity and a summer series of bible studies already agreed upon by the two churches at their Annual Church Meetings. As a result of that meeting a leaflet was widely circulated giving a summary of discussion and asking for comments before the next stewards' meeting.

The leaflet indicated that comments were required by the next meeting of the stewards (June 20th 1977) and assured members that the discussions outlined in the leaflet were "only ideas at the moment and we need to know what you think of them, and of any other suggestions you may have." The leaflet and the discussion in that meeting had been wide-ranging and presumed that people of the two churches did want to do things together. They had already travelled a long way from hurt and disappointment towards co-operation, and the stewards saw themselves as enabling, not initiating, a willingness now present between the congregations to work and

worship together.

The Joint Stewards Meeting also arranged, as requested, both the bible studies and the church picnic. These non-obligatory informal and formal links made a vital contribution to the establishment of good relationships between people in the churches.

The written responses showed more clearly than anything else how the atmosphere in the church had changed. A compilation of written comments was made in preparation for the stewards at their Joint Meeting on June 20th 1977. [10] Less than one year had elapsed and the stewards were able to plan a series of joint services for the two churches. These took place monthly, alternating between the churches.

The stewards adopted all the points made by members. Two joint committees were formed: The Neighbourhood committee, that group within the church which liaised with community projects, ecumenical relations, and other issues which affect the local community; and the Family committee. Members of the churches wanted to have both these committees as joint committees so that the "Church Family" events could have joint planning. These took up their work in the autumn of 1977. Work days were planned three or four times a year and we focussed on one set of premises in turn.

Some of the responses urged the stewards to look again at the possibility of re-starting youth work. There had been a thriving youth club in the 60's but the then trustees at Addiscombe had not allowed it on their premises in case it caused damage,

and the trustees at Cherry Orchard Road had forced the closure of the youth club when damage was caused. This was not the best area of mission to start a joint venture but the need for such a club was evident to the stewards. Therefore we put it to the churches and asked for their opinion with the reminder that "Youth Clubs are lively though demanding, fruitful in the life of the churches though occasionally destructive. The churches need a resolve to face these issues." Eventually the Youth Club opened in November 1977 at Cherry Orchard Road, staffed and supported by members at both the two Methodist Churches and the St Mary Magdalene Church of England.

There was some need to develop good communications within and certainly between the churches. It was proposed that one newsletter be used to disseminate information and provide a forum for articles. There were existing newsletters and the stewards suggested co-editors supported by a committee which represented both churches. This was a well received idea and "BRIDGE" appeared later that year. It meant far more work for those involved but they were willing to undertake that additional burden.

The use of the word "joint" in one sense was an awkward style. However, it described what was happening - i.e. two independent churches meeting at various points to share and work together for their mutual benefit. Terms such as "United" or "Uniting" were rejected by the stewards because they may be seen to be assuming something that was not decided. The choice of this word underlines the careful and deliberate way that the stewards' meeting undertook the task of helping the two congregations to meet.

What the Joint Stewards' meeting suggested was then communicated to the congregation via the still separate newsletters.

The influence of a ten-day Avec course on me and the situation at Addiscombe

In January 1978 I attended a ten day course run by Avec, which was the turning point in my ministry and in what followed at Addiscombe. Avec is an ecumenical agency for church and Community Development started in 1976 with a full time staff of the Rev Dr George Lovell (Director) and Miss Catherine Widdicombe (Associate Director). The course had twelve members and was led by Dr Lovell. A requirement of attending was that each participant wrote a work paper and submitted it for the others to read before the course. This had two main benefits; a clarification of my own work and an opportunity to consider it, with others on the course, as objectively as I could. Secondly it involved thinking more systematically about my stance, use of time, arriving at long term priorities for work both in and away from the local church and in private as well as public work.

Another consequence of the course was the realization that education for change was a theological as well as a pragmatic task and therefore had implications for worship and biblical study and the links between the people as well as the committee structure of the church. During the course a strategy developed which I felt I could effectively use and in which the stewards were key people. The strategy simply was to encourage the stewards to talk widely with people about the work and worship of the two churches including what they were doing together so that we could know the feeling in the congregations. Secondly to use the Annual Church Meetings of both

churches as a time to review the work and to do this in such a way that the minister was seen to be the facilitator of the discussion not the originator of the comments or ideas.

A discussion began in the committee structures of both churches regarding our purpose as a Christian community in Addiscombe, and in this the stewards were "workers" with me. Because they had been able to think critically and openly about my and their own ideas on the church and its purpose in mission to our area, they were able to help others do the same, both formally and informally. This later work was vital because most of the negative feelings and information between the churches were confined to the informal networks (as we saw earlier). It was there that the real discussion and debate would take place and I could not be a participant in it; but the stewards could.

The Annual Church Meeting of a Methodist Church is the usual place for a review of the church's work, or at least an aspect of it. At both churches' A.C.M.'s in May 1978 we undertook a review of the work during the previous year. The church meetings in 1977 had asked the church stewards to look at various aspects of church life, in particular those activities which could be joint; the purpose of the review was to assess our present direction and evaluate the changes. This would help in determining objectives for the following year.

To facilitate this the meetings considered the question, "What change has taken place over the last year?", first of all in buzz groups for a few minutes and then in a plenary

session. So that the information and the overall emerging pattern could be obvious to the meeting, the information was collated on chart.

What the chart achieved was to help people see the measure of the joint activities. This gave rise to discussion about the personal and corporate enrichment which had been felt. As a result both the congregations were more confident about future joint discussion and action.

The Cherry Orchard Road Annual Church Meeting was held first and with their agreement I was able to introduce their stated aim of the "Desire to eliminate duplication" to the Addiscombe Annual Church Meeting, which in turn asked the question, "Are we ready to give a welcome to Cherry friends?". That such a suggestion was made by Cherry Orchard Road shows they had travelled a long way from the acrimonious debate of two years earlier. These charts were copied on to A4 paper and became part of the agenda of the Church Councils that followed a few weeks later. On the agenda were the members' words, checked out carefully at the AGM and agreed as correct. This revealed that the "feeling" between the two churches had changed completely.

ADDISCOMBE	WORSHIP	FELLOWSHIP	MISSION/ NEIGHBOURHOOD	CHERRY	A.G.C.	AIM: DESIRE TO ELIMINAT DUPLICATION.
CHURCH	Time factor - bibl in church Openair Services Family Communion 8am " " " " " Healing Services Saturday Service	Picnics Cuppas Sunday at 8 Linkgroups	Social Hour Open Airs to A.G.C. Just Us	United Services Growing together Joint Prayer F. " " " Neighbhood " " " Family " " " Stewards meetings " " " Newsletter " " " Sunday @ 8 " " " Youth Clubs /Choirs.	Open Airs Welfare Group House fellowship Bible Study Information NewsLetter	April 23 at Cherry June 18 - Summer Festival - Add. August - Alternate Sundays
COMMUNITY		How to Bridge the culture gap Asian W. Indian African Just Us	Community night.	Are we ready to give a welcome to Cherry friends?	First signs Road Stewards.	Evening Services - emphasise in Newsletter "Deeper fellowship comes through working together.
Group sharing at Evening Worship - race relations WAY AHEAD.	Need for prayer evening service Participation in worship Use of service books Choruses	May Day Ramble	Junior Church - recruitment Communicating with the community - whats on?		Training	Junior Church Youth Workers.

CHERRY.	FELLOWSHIP.	WORSHIP.	MISSION.	ADDISCOMBE.	PROPERTY.	A.G.C.	CIRCUIT.
CHURCH.	Tuesday Fell.p prayer " " " Cuppas Womens Own Newsletters Picnics Joint Choirs.	Participation in worship. Family Services. Bible in Church.	Youth Clubs	Hymn Sing for H.M. United Services. Lent Meeting Joint Committ. " " " Stewards " " " Choirs. Newsletter. Sunday at 8 youth Picnics.	Work days Organ/Pipes	Home Fellowships.	Ministerial Invitations Finances
COMMUNITY.	Playgroup		Youth Clubs. Playgroup. Brownies.	Joint Neighbo'hood Christmas Party.		Luncheon Club. Welfare Group	
WAY AHEAD.	May Day ramble. Joint Choirs Lent Groups. Tuesday Fell. in Summer AIM:Deep fellowship by a consistant project in which we are all involved.	In the Prayers. Brownies to read.	Junior Church needs assessment Dick Saunders Youth reaching families	Healing Services AIM: desire to eliminate duplication	Kitchen to do.		

April 23rd Cherry:
June 18th Addiscombe : Alternate Services

On June 5th the Addiscombe Church Council, reflecting on the conclusions of their church meeting (unanimously) gave this invitation: "We greatly welcome the increased fellowship and worship between the two churches and the Addiscombe Church Council declares itself willing to enter into full discussions with the objective of forming a new church."

The Cherry Orchard Road Church Council met on June 12th and had already received the summary chart of their Annual Church Meeting. Into the discussion the proposal from Addiscombe was introduced and after considerable debate the following, with one abstention, was passed. "The Cherry Orchard Road Church Council welcomes the proposal from the Addiscombe Church Council and suggests that we hold a joint Council meeting to discuss the matter." In the debate there was no acrimony, or fear of a take-over bid, or resignation to the "death" of Cherry Orchard Road.

Following the Church Councils, the stewards met to work out the place, timing, purpose and method of the joint meeting. The Royal School of Church Music at Addington Palace was available to local church groups and we booked September 10th. It was a neutral venue where we could eat Sunday lunch and work all afternoon in a relaxed atmosphere. With the stewards I worked through all kinds of possible alternatives for the events of the day, and the various avenues the discussion may take. We knew the meeting was crucial. Invitations would be given in July to all the members of each Church Council, some of whom were known to be sceptical of this meeting and two who were definitely against any scheme which involved union.

After lunch on that day we met together and discussed the present situation and tried to assess the mood of our churches. I was pressed to indicate my view and state what I hoped and wanted for the churches. This I firmly resisted. What emerged at this early point was that the Councils were unanimous that joint worship and work provided a new dimension to our fellowship. The mood of the churches, it was agreed, was to continue with our present policies of joint activities and where possible to expand them. The Council split into four groups which had been carefully chosen by me to be as representative as possible. I was not a member of them.

From Avec courses I had thought about an approach to working with people which required that sometimes there were things that the worker needs to do for them, otherwise they will not be able to grapple with the issues. Primarily the worker will discuss and reflect and act with people, but sometimes it is necessary to leave people to think for themselves.[11]

Leaving, that is not being in the discussions, was not something that I found particularly easy (Will they know everything they need to know? Will they work well together in groups? Could friction arise? Even the thought that they might get it all wrong!), but such a stance seemed vital in this group work. Whatever suggestions came out of the day had to be theirs, and needed to be seen to be theirs, by them and others in the church. Otherwise this meeting would achieve no more than previous ones and could damage the now healing relationship.

In the introduction I had offered to join a group if they needed information. None

asked. For the next two hours the groups looked in detail at the life of the two churches and when we met to report back each group brought recommendations. It was as though each brought pieces to the same jigsaw puzzle. The Joint Councils were able unanimously to agree on seven far reaching resolutions. Those who were sceptical before the meeting were able to see this as a way forward.

The first and most significant was, "We should work towards a single unified society". No one present would have tried to put a date to that aim but to state it at all was a giant stride in the commitment of Church Council members to one another. Those present considered that the joint monthly worship had been largely responsible for both breaking down barriers between people and giving recognition of the strengths of each society. Therefore they took the step of deciding to have joint worship in the autumn evenings and then joint worship all day from the Covenant Service in January 1979. In both cases this was to alternate between the two premises. Administratively this was madness, with services at different places each week and a large Junior Church, with creche to run. When presented with the implications of their decision they still wanted joint services in this way, indicating that all could be overcome and such worship was vital. They were right and the fact that the congregations worshipped together each Sunday from November was vital in enabling the whole of the churches to meet and gain confidence in one another. More of the committees were to work closely together, and an independent survey of our premises was to be sought. It was proposed to test the reaction of the two societies towards these activities at separate General Church Meetings in February followed by a further Joint Church Council.

All these resolutions were to be communicated to the church in a special leaflet. The day ended with worship in the Addington Palace Chapel, to which other members of the church joined the Church Council. It seemed fitting to worship where we had worked and to invite other members to share the atmosphere of the day. We praised God for what we believed He was doing amongst us.

A serious mistake - revealing the need to be systematic as a non-directive worker.

It was at this point that a serious mistake was made by me. There was no recorder for the plenary session and thus whilst the published account faithfully contained the conclusions of that meeting, the assumptions and commitments on which they were passed were not recorded. A full report of the event had been promised and it had been the intention to produce a paper which would elucidate the background to the decisions. No report was forthcoming. On reflection I can only think it was the buoyant feeling of euphoria which made me overlook this.

This problem would have been overcome if the following October Church Councils had discussed the underlying assumptions and commitments. Instead it seemed sufficient at those meetings to receive as a faithful witness to this significant meeting a summary leaflet and the need for further comment was assumed to be unnecessary because all present knew what they meant.

The discussion in the groups and final plenary session had noted that there was an expansion of our work in both churches. A number of ventures had begun and others were under discussion. (The formation of three Youth Clubs and recognition of the

Cherry Orchard Road premises as a Minor Youth Centre by the Local Authority and the possible location of a day centre for elderly and handicapped people on those same premises). The point was made that the church needed both sets of premises to perform all its work and therefore in suggesting one society we were committing ourselves to one church, worshipping regularly in one set of premises but developing its work in both places. This was central because it meant that the smaller church and its work were seen to be valued and of worth in the new church. Both congregations and both sets of premises had importance in any proposed scheme. The Joint Council even indicated that it would be possible to foresee use of the premises at Cherry Orchard Road for up to ten years following a united society. No categoric assurances were nor could be given, but the tacit agreement was there, and trusted by all present, as the basis of our various resolutions.

This serious mistake only became obvious when some of the underlying assumptions and commitments were challenged by people who were not there. These were people who were members of the new Church Council and in one case, a person who could have been at Addington Palace but had sent apologies. We discovered that these details had not been recorded, checked out, and ratified by the Church Council's meeting both together and separately.

It was not until this time that I saw the importance, when working non-directively, to record diligently not only the conclusions but also the discussion and comments leading to those conclusions. Working directively one only needs one's notes that inform the group what the conclusions are. Working non-directively we need to be

more systematic, working to the group, its thinking and conclusions. This kind of recording is more complex but necessary to clarify the group's thinking, just as one person may write notes to clarify thoughts on a particular subject.

The value of a record is noted by Lovell, "A record is a written structured account of a meeting giving an orderly presentation of the event, purpose, objectives, tasks of the meeting; any relevant information about the way in which it was conducted; any decisions made of conclusions arrived at by members; any of the underlying considerations, arguments, reasons and feelings which led the members to their decisions and conclusions, any information about the apparent group processes, and any overt information about the interaction of members necessary for an understanding of whatever happened in the meeting."[12]

The September 10 decisions were implemented with almost unanimous approval.

The various projects envisaged by that September Joint Church Council were implemented and found wide acceptance. The reaction and interaction between the members of both churches were extremely positive.

In the February the Addiscombe Church Council noted, "How we have appreciated the welcome enrichment of joint fellowship which provides a stepping stone to something greater". At Cherry Orchard Road the Church Council noted that "close fellowship was now an established fact" and took the bold step of overwhelmingly passing two motions (with two abstentions only) as follows.

1. We the Cherry Orchard Road Church Council propose, after great

consideration, that Cherry Orchard Road Methodist Church join with Addiscombe Methodist Church in forming a new Society.

2. That the formation of the new church is on Easter Day 1979.

This took me by surprise. I had visited every member at Cherry Orchard Road since September and spoken with them about the way things were going. Only two were antagonistic and drifted away, out of a membership of 67. It was clear to me that the mistrust had gone, that the hurts of previous decades were healing and new bonds established between members. New people who began to attend the joint worship at this time could not distinguish between the members of the churches. That Cherry Orchard Road should take the initiative and ask for the new church to be formed on this early date was quite unexpected. One implication was that the Good Friday Service would be at Cherry Orchard Road and the Easter Services at the Addiscombe premises of the new church. It really was death and resurrection in a way that I could not have engineered or foreseen.

The General Church Meeting at Cherry Orchard Road discussed fully the Church Council's resolution and this time passed it with four abstentions. The similar meeting at Addiscombe unanimously stated, "We welcome the resolutions made at the Cherry Orchard General Church Meeting and similarly resolve to join with Cherry Orchard Road Methodist Church in the formation of a new society in this locality on Easter Day 1979."

When the Joint Church Council met on March 4th, a meeting envisaged the previous September, it was able to rehearse the proposals from the church meetings and

acknowledge the mandate it was given from both churches. Already much of the church life was united and some of the structures of the church had worked jointly for some time. Three groups looked at finance, property and what we called the family factor, which was suggesting ways to cement that new church life.

Intriguingly, the most contentious item of the whole three year process was whether there should be a new name for the new church and if so, what should it be? That was the only time people actually voted against a suggestion related to the union of the two churches, but there was no acrimony. The method was important for defusing the controversy and agreed upon before the process began. A vote was taken first on whether a new name was necessary. In the event of a decision in favour of a new name, nominations were to be collated and then voted upon. If there was no clear majority then we would vote for the three with most votes. This method proved important because it was in keeping with an approach which gave the Church Council members the power to decide and the time to think about their decisions.[13]

As a result the Joint Church Council formulated the following motion. "Because of the joining together of Addiscombe Methodist Church with Cherry Orchard Road Methodist Church to form the new society, called Christ Church Methodist, Addiscombe, operating from both sets of premises. We ask the circuit and the synod for their permission that regular Sunday services should cease at Cherry Orchard Road and for the time being be suspended from April 1st 1979."

Christ Church was born on Easter Day amid laughter and tears of joy and thanksgiving

to God for what He had achieved among us.

4. Social Action and Evangelistic ministry

During the course of bringing these churches together it was decided to keep both sets of premises for the work and the site at Cherry Orchard Road should be used for much of the community work. This was not merely a devise to retain both sets of premises, but a committment by both myself and the church to engage community action as well as evangelistic outreach. The commitment to both areas was considerable.

The new church accelerated the community work. A new heating system was immediately installed and negotiations for the centre to be a Pop-In and lunch club, which had begun earlier, were given a boost. Already Cherry Orchard Road had a playgroup, and was a minor youth centre with three youth clubs dealing with children aged seven through to young adults. The older and largest youth club was mixed race and in the years 1979 to 1983 moved from a virtually all white club to being all black and then with more or less equal numbers. This was during the Brixton riots and the death of a youth in the nearby Thornton Heath. We struggled hard to ensure that the club remained multi-racial. Other work with uniformed organisations continued at Lower Addiscombe Road, with all kinds of other community activity. The Churches Family committee had as their main remit the task of ensuring that events which included the whole church community, on both sites, were undertaken. The Committee consisted of representatives of all the groups.

The evangelistic work was given new dimension as we visited homes informing them of the new church and its increased work. Evangelism took on a higher profile during the 1980 Addiscombe Festival of which I was the chairman and Christ Church a main supporter. All the 11 churches in the Addiscombe area ranging form Roman Catholic to a Brethren Assembly co-operated together in a communal festival to celebrate our faith in and with the community. We visited 30,000 people in 10,000 dwellings for which we trained 300 volunteers. A gospel, literature about the churches and the events of the Festival were given out.

A number of events were held which ranged in size from home study groups to an event in the Fairfield Hall. The Addiscombe Festival had great effect on the churches, on the community and on me. The churches and the community were still feeling the repercussions of this form of mission in 1983.

The effect on me was that I saw that the way of working which was discovered in the process of bringing two churches together could be applied in the context of community work that was on the churches premises, or a project in another part of the community where the churches did not have a good reputation. (The Oval Project was one which was alienated from the church by bungling in earlier time. We were able to work with them, and eventually I and one other christian were invited on to the committee.) It was also applicable in the encouragement of churches, who did not all normally work together, to co-operate on an evangelistic project. More than that it was then that I realised that it was possible to preach, and teach as well as lead in such a way that corresponded with the non-directive approach which I had valued in

the Avec course.

In this chapter I have set out the experiences of christian ministry which led me to see the non-directive approach as applicable in evangelistic work as well as church and community development. The thesis now proceeds with an analysis of both of these ministries before describing the theology of each in a way which will help our enquiry of whether the non-directive approach to community development is consonant with evangelistic ministry.

1. Neither the Trust nor the Leaders meeting minutes at Addiscombe gave a clue as to the reason and the minutes for Cherry Orchard Road were missing.

2. Presumably there was differing enthusiasm for this suggestion. The fact of a joint newsletter suggest some measure of co-operation, unusual between churches in differing circuits.

3. The Addiscombe archives contain parts of the calling papers for this meeting from which this quote is taken.

4. The Revd Ernest Goodridge.

5. I spoke to two people who as a young married couple had left the Cherry Orchard Road after the failure to unite the churches. They and others who continued in worship at Cherry made this point to me.

6. Taken from the Addiscombe archives and written by Revd Ernest Goodridge.

7. From confidential notes made by Ernest Goodridge.

8. Despite being dwarfed by its neighbour Cherry Orchard Road was average size for a Methodist church in Great Britain.

9. In the London South-East Mission circuit where I had responsibilities in three churches in Deptford and Greenwich. Of these churches two were united Methodist and United Reformed Churches.

10. <u>Comments on ideas put forward by the joint meeting of Stewards</u>

A. <u>General</u>

1. If the stewards are able to contemplate joint worship once a month, it seems to me the time is ripe for a much greater step forward to be made, and one which will require grace and faith. Can the two societies be brought to the point of acceptance of complete union? I know all the arguments for and against that step, and I would understand and feel for all those good people to whom it would seem like the end rather than like a new beginning. There is however far more to be gained by the two bodies of people, by the Methodist Church in the area, and for the Kingdom, than there is to be lost. Not least the credibility of Methodist witness - can we be reconciled to God if we are not reconciled to each other? - in the eyes of Christian and non-Christian observers in the locality.

2. I believe God is calling us to stop hugging to ourselves our own little bit of His Church and our own beloved ways of doing things and is saying. "Trust Me and trust each other. Share the treasures of work and worship in My Name and through you I will do great things."

3. I am in favour of all the suggestions.

4. I am in favour of our churches getting together as much as possible and I would support this as much as I could.

5. We have read your Joint Planning Notes with great interest, as they do show hopes and signs for moving forward.

B. <u>Services</u>

1. With regard to the joint services, I think once a month would be enough, but a large notice should be shown outside each church.
2. I cannot see any good reason why the two congregations should not worship together regularly every Sunday evening. The quality of our worship would be enormously enriched, your financial resources and the energy of our Minister would be conserved for the real work of the church, i.e. mission and outreach.

C. Committees
1. So long as we remain two separate churches with committees reporting to two separate Church Councils, it is not easy to see what we would achieve by joint action that we are not already achieving separately.
2. Sunday by Sunday joint J.M.A. work would not be possible as the Junior Church is on two premises, other activities would be possible but there is a need for a new, active secretary.
3. Joint neighbourhood committee is obviously right. Could we also invite C.O. participation in Community Night?

D. Work Days
1. This seems to be an area in which we could very well help each other and in doing so forge links of friendship and understanding.

E. Youth Work
1. We need Youth Clubs - ideally Junior, Inters and Young people - to cater for those not interested in Uniformed Organisations. Also is a Junior Choir possible?
2. Very good idea. Leadership?

F. Bible Studies
1. We think the ideas for joint services very worthwhile, also the co-ordination of committees etc. Though we think that there are already opportunities for Bible Study for those who really want them.
2. I have long wanted a regular Bible Study Fellowship for the whole Church under the leadership of our Minister. Exploring the Bible together in this way is an experience which enriches the whole church. It is something I have greatly missed at Addiscombe.
3. Tried before it is practical?

G. Communications
1. Very good idea but often out of date by the time one gets it. Large notice on board would be more practical or lists available at each church for perusal, e.g. in a notebook.
2. I heartily agree with all these points. I have already said I would be responsible for a "Yellow Pages" for Addiscombe. There would be no problem in including Cherry, provided someone at Cherry "feeds" me the information. It could perhaps be issued once or twice a year, and go out with the newsletter.
3. Newsletter: A waste of time, paper etc. to have a completely joint newsletter. Suggest instead a common insert with information of mutual concern, editorials etc.
4. What's on Leaflet: Doubtful about this. We get so much paper through the door which we immediately consign to the W.P.B.

H. Services
1. Joint services only practical in the evenings. Monthly would do for a start. In this connection I suggest joint choir and choir practice. (This is also of value for special occasions.)

11. George Lovell, Human and Religious Factors in Church and Community Work London, The Grail p27.

12. Lovell, p53.

13. Firstly, a motion was put: "That there be a new name for the new society".
For 21, Against 9, Abstention 3.

Then the vote was taken on the suggested names.

	1st Vote	2nd Vote
The United Methodist Ch. Addiscombe	5	4
The New Methodist Ch. Addiscombe	0	
The Methodist Ch. in Addiscombe	7	12
Christ Church Methodist, Addiscombe	15	17
St Andrews Methodist Ch. Addiscombe	1	
East Croydon Methodist Ch.	4	

PART TWO CHURCH AND COMMUNITY DEVELOPMENT

Chapter Two The Rise of Community Development

The historical roots, origins and growth of community development and community work have been documented in two works. In 1969 Brokensha and Hodge [1] wrote a Summary of the History and Course of Community Development. In 1983 David Thomas wrote The Making of Community Work.[2] The detailed history of church and community development has yet to be written although there are some unpublished papers.[3]

1. Origin of the term Community Development

The roots of community development in Britain can be traced back to educational practice in the cross-cultural setting of the colonies. In 1925 a memorandum from the British Advisory Committee on Education recognised that education policy needed to promote the advancement of the community as a whole. Then in 1935 the committee endeavoured to show the dependent relationship between school and the improvement of life; "We desire to show in detail the interrelatedness of the various factors in community life and the consequent necessity for co-ordination of the efforts of the various agencies concerned with the improvement of that life"[4]

This led to a report being published by the Advisory Committee in 1944 entitled "Mass Education in African Society"[5] The purpose of such a programme of mass education

was that "in focussing attention on the whole community as a unit to be educated, we are aiming at getting people everywhere to be aware of, to understand and take part in, and ultimately to control the economic and social changes which are taking place among them".[6]

The title Mass Education in the 1944 report was unfortunate because it did not properly describe what were actually far reaching and creative proposals. "Mass" had political overtones and "Education" proved unacceptable because of misconceptions when translated into vernacular languages. Consequently at the Cambridge Summer Conference on African Administration in 1948 came the suggestion that the term be replaced by "community development".

The new term was defined as "a movement designed to promote better living for the whole community with the active participation, and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement. [Community development] embraces all forms of betterment. It includes the whole range of development activities in the district whether these are undertaken by government or unofficial bodies; in the field of agriculture by securing the adoption of better methods of soil conservation, better methods of farming and better care of livestock; in the field of health by promoting better sanitation and water supplies, proper measures of hygiene, infant and maternity welfare; in the field of education by spreading literacy and adult education as well as by the extension and improvement of schools for children. [Community development]

must make use of the closest association with local government bodies".[7]

Subsequent to the initial discussion a shorter definition was adopted, "Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community".[8]

There are clear similarities between the Advisory Committee reports and writings of T. R. Batten that time,[9] though whilst the committee was working in England, Batten was in Africa and no contact was made.[10] It is remarkable that such similar thinking was being undertaken in response to different contexts and cultures. Community development became the context within which the approach to working with people which Batten called non-directive would flourish.

2. Origins of the term 'Non-Directive'

The term emerged through the work of T. R. Batten as a result of experiences of working with people in West and East Africa. He was from 1927 to 1943 Superintendent and then Senior Superintendent of Education , Nigeria. From 1943 to 1949 he was Vice-Principal of Makerere College, Uganda and Head of the Social Studies Department.

In 1939 he was faced with the failure of a policy to get Nigerians to send their children to school, using pressure from local muslim emirates. "In theory the schools were administered by the native administrations, but in practice all important policy decisions were made by the agents of the cultural government. In the eyes of the

people the schools were 'government' schools, and the people did not want this. They wanted to keep their children at home to help them on their farms".[11] Whilst the government agents saw themselves as working in the best interests of the children, the parents "feared that it would educate them in the white man's values and ultimately take them out of the community".[12] In private correspondence on this point Batten indicated that parents would even "export their children across the nearby international boundary with French Africa"[13] to avoid recruitment for the school. This example highlights the political difficulty of working directively - on the one hand an institution at a conscious level wanting to help and care for the population by educating its children, on the other a body perceived as foreign, untrustworthy and manipulative.

In seeking to rectify these difficulties Batten adopted a way of working which he has since called "non-directive" and which resulted in a complete change in the people's attitude. In Communities and Their Development he outlines how this came about. "In one emirate a serious effort was made to alter this situation. The European supervisor toured the villages to find out what changes were necessary to make the schools more acceptable to the people. He sat down with the elders of each village to discuss this with them patiently, and gradually a more acceptable policy was evolved. It was agreed that no child completing his studies at the village school should be selected for further education without his parents' free consent; that children should enter the school young enough to complete the four-year course at the age of eleven or twelve - the age when their work began to be highly valued on the farm; that there should be much more emphasis on practical farming and handicrafts of use in village

life; that the people in each village should have a say in the choosing of the school's religious teacher; that major breaches of discipline involving corporal punishment should be referred to the elders; and that the elders in each village should fix dates of their school's holidays themselves.

This last point was particularly important since climatic conditions varied greatly in different parts of the emirate, and local variation of holiday dates was essential if children were to be free to help their parents at the busy times on the farms. Administratively, of course, it was highly inconvenient.

By accepting these conditions as reasonable, by implementing them in action, by constituting committees of elders as informal local school committees with the head-teacher as secretary, and by invariably consulting them before making decisions likely to affect school and village relationships, the supervisor helped the people to feel that the school was really theirs. The results were remarkable. Within four years the number of children in school had trebled, the children presenting themselves for admission far exceeded the numbers the schools could take in, attendances improved from 65 per cent to 80 per cent and in some cases to 95 per cent, and wastage became negligible. Long-standing opposition to the enrolment of girls also disappeared after the difficulties had been thoroughly discussed with the elders and measures taken to allay their fears, mainly by inviting a trustworthy and locally selected woman to chaperon the girls in school and teach them to cook."[14]

The effectiveness of this approach to working with people encouraged Batten to

develop and apply it in many other situations in East and West Africa. He began reflecting on these experiences and searching for a descriptive terminology. At the same time he distinguished the new approach as a desirable and effective alternative to what he perceived as a directive approach. The first public use of the term non-directive was in 1950 when, as part of his work at London University, Batten used it in a typewritten summary of a course of lectures on "Education in a Colonial Society". These unpublished lectures were part of a training course for serving overseas officers wishing to study the then new field of community development. Although Batten lectured on the non-directive approach to many local, national, statutory and voluntary organisations from 1960 onwards, the term only came out in print under his name with the publication in 1967 of The Non-Directive Approach in Group and Community Work.

The term non-directive was also being used by Carl Rogers though Batten had come to use the phrase independently. "It was quite a number of years after I coined the term that my attention was drawn to Carl Rogers' use of the same term. This interested me very much. It was significant, I thought, that Rogers as a psychotherapist and myself primarily working in group and community work should independently have to coin the same term through lack of an already existing term. It indicated how pervasive directive kinds of action were, and still are, in society throughout the world..."[15]

3. Factors which aided the acceptance of Community Development thinking in this country

There are also other factors which gave rise to the present thinking and practice of Community Development but none which had quite the impact in this country as did education. The research into the processes of adult learning and child development arrived at similar conclusions advocating the involvement of a person in the learning process. The courses run by T. R. Batten at the Institute for Education, London University meant that the research base for community development was firmly placed in an educational setting.

In the United States community development evolved in the setting of social work where their practice included case, group, and community work. Brokensha and Hodge [16] consider this to be a considerable factor in Britain also. George Lovell challenges this view as far as formal social work was concerned: "Formal social Work in Britain, wedded as it was to a psycho-analytic/counselling/case work approach, could not contribute to the evolution of community development on working with groups and communities."[17] He does acknowledge that "the informal social work tradition created an atmosphere and model conducive to community development", though this was confined largely to non-statutory social work of which one significant contribution has been that of church-based community work.

The behavioral and social sciences were having a profound influence on thinking in British Universities just before and at the time that Batten was lecturing at the Department of Education at London University. Whilst the behavioral and social sciences were not formative in the thinking central to community development, nevertheless they did point to relevant information and skills which helped to foster

community development. Lovell notes four examples:

a) Group dynamics and Group Work. In the late 1930's Lewin, Lippett and White conducted research at the Iowa Child Research Station on group life which in turn led to an examination of group leadership. In the course of their research they investigated three approaches to leadership namely, Democratic, Autocratic and Laissez Faire. Lovell concludes, "Much in community development depends upon being able to work for development with all kinds of groups and this depends upon a form of leadership which is purposefully dynamic, which by definition cannot be laissez faire and, given the development aims, must not be autocratic or authoritarian. Group dynamics provided invaluable information about groups and clues about leadership. In the mid 1940's, when community development was born, the results of this discipline were just coming through". [18]

b) Community Studies - There was much published material on the nature of community and differing relationships within it which was available to community development researchers.[19]

c) Self-Help - Community development was from the beginning associated with the concept of self-help and those movements which espoused it. In particular the themes of self-determination, self-direction, and self-development were seen as consonant with the aims and purposes of Community Development. The movement began with a book by Samuel Smiles called Self-Help.[20] It had an enormous influence prompting the founding of clubs, societies, libraries, chapels, and educational institutes. "The

concept of self-help is as central as that of solidarity in British social history"[21]

d) Organisations committed to Welfare, Education and Development - There have of course been many organisations committed to the personal development of others, their welfare and education. George Lovell notes "Many of these organisations were quick to associate themselves with community development either because they had been using or seeking such methods as offered through community development or because they immediately identified with them."[22]

4. The Gulbenkian Report

The 1968 Gulbenkian Report Community Work and Social Change : A Report on Training, proved to be a watershed both for community work and for the emerging practice and discipline of Community Development. Set up in 1966 the Gulbenkian study group called together those from within both education and the social work. (For education there were Batten, Griffiths, Mills, Swift, Weddell and Wilson; for social work, Younghusband, Hodge, Jones, Leaper, Wright and Lockhead; and those interested in both, Littlejohn and Smith). The educationalists did not succeed. Thomas concludes that this was because the educationalists could not develop the idea of community development as anything more than a philosophy or an approach. Nor could they persuade the group of the benefits of adopting the approach or of its benefits as a method. In part this was because of Batten's "purist views" about the non-directive approach. [23] Lovell notes this and indicates that he raised this with Batten who now regrets "his part in the proceedings and admits that he should have written a minor report or withdrawn and given the reasons for doing so".[24]

Prior to Gulbenkian education seemed the most likely host to community work. Thomas notes a number of factors :

1) Community Work had educational or process goals;

2) Educational institutes had attracted people skilled in community development (eg Batten and Griffiths who was Director of the Council for Social Service for Wales.)

3) there were 300 people employed or funded by educational departments and working in community centres. Unfortunately (and the reasons for this are unclear, says Thomas) the educational system did not build on this fund of thought and practice even though there were some notable experiments, for instance; community schools, the development of community work within the Scottish community and education departments; and Youth and Community work courses at Goldsmiths, Leicester, and Westhill.

The distinction between community development and community work that emerged following Gulbenkian is clearly evident in an article by Armstrong and Davies. They argue for the reinstatement of community development approaches and methods in community work. ".. community development was a learning activity concerned with attitude changing and confidence building as well as the material facts of development. This emphasis on learning and education was important, for it distinguished, at least in theory, communities and groups that were underdeveloped as opposed to being deviant or dysfunctional. Community development was concerned with essentially healthy and normal people. They needed change and transformation but these

changes were seen as being developmental not remedial. In this respect community development differed from social work and particularly from community organisation which may be said to start from a basis of dysfunction and disequilibrium in the social structure..... Social work orientation implied also an emphasis on agency operations, specific problem solving, resource creation and co-ordination and to a certain degree paternalistic direction and guidance towards 'clients'. In contrast community development was seen as wholistic in approach, self-programming, self-regulating with mass participation. It was ... a process of knowing by involvement and example, a form of social, political and economic education for the community as a whole which in turn became a learning unit." [25]

One of the primary factors in community development is the process goals; following Gulbenkian these were largely lost in the community work which developed during the 1970's. [26] This was tied to ends rather than means and to issues and workers agendas, rather than the development of community work as a way of helping the community to act and decide for itself. Lovell deliberately emphasises the difference between community development and community work as it became practised to contrast the two. "Community development is about educational and developmental processes with normal healthy people; community work as a social process is about treating/curing/healing human pathology in its collective manifestations." [27]

Community work became the primary focus with community development seen as one of its constituent parts. In chapter three we consider the relationship between them in more detail.

1. D. Brokensha and P. Hodge, Community Development: An Interpretation, Chandler Publishing 1969.

2. David N Thomas, The Making of Community Work, George Allen and Unwin 1983.

3. These are in the main brief papers used on AVEC courses and the most significant of these is one used for the Diploma in Church and Community Development, validated by the Roehampton Institute of Higher Education.

4. Education of African Communities, Colonial No103 1935.

5. HMSO 1944 , Colonial No 186.

6. Mass Education in African society, p4.

7. The square parenthesis are in the text prepared for the study conference.

8. Community Development: A Handbook prepared by a study conference on Community Development held at Hartwell House, Aylesbury, in September 1957 and published by HMSO 1958, p2.

9. In his book, Problems of African Development, Batten identified four main interrelated goals, which are;
a) sufficient economic development....to finance .....large but necessary schemes of economic and social welfare...;
b) a satisfactory scheme for education of the masses;
c) provision for the higher education of an adequate number of the most intelligent members of African communities, for their subsequent training to fit them for administrative and technical work at all levels.
d) the forming of a nation out of the bewildering agglomeration of tribes an clans which at present lack even a common language.

   Lovell comments in his unpublished paper, that these four aims "Illustrate the way in which education was set within a comprehensive programme for development" It also illustrates the similarity between his own writings and the reports of the Advisory Committee.

10. Because there was some consonance between the policy expressed here and the approach to working with people which he developed in West Africa, I consulted with him in private communication to discover whether he was a member of the Advisory Committee or if there had been contact between himself and the committee. His views were published in Problems of African Development, Part 1, Land and Labour, and also Part 2, Government and People.

11. T R Batten, Communities and their Development, OUP p115.

12. Batten p115.

13. This correspondence with T R Batten took place during January 1984.

14. Batten, p115 - 117.

15. Taken from private correspondence with Dr Batten during early 1984 to determine this point.

16. Brokensha and Hodge, The Boundaries of Change in Community Work, p 74 and 180.

17. George Lovell, Church and Community Development - Evolution and Features, an unpublished paper p4.

18. Lovell, p7.

19. Tonnies Community and Association first published in English in 1955. He originally wrote in 1887 about his work on Gemeinschaft meaning a social relationship of solidarity between individuals based on affection, kinship and friendship; and Gesellschaft meaning relationships based upon the division of labour and contractual relationships between isolated individuals consulting only their self interest.

Richard Hoggart, The Uses of Literacy, 1957. Considered the attitudes, assumptions and morals of the working class of the North of England.

E P Thompson, The Making of the English Working Classes. 1963

R Frankenberg, Communities in Britain : Social Life in Town and Country 1966

Wilmott and Young, Family and Class in a London Suburb 1960

The bibliographies in these books show the vast amount of the work in this field which preceded these classics.

20. Published in 1859 and then in paperback in 1968.

21. R. J. Morris, The History of Self-Help, in New Society 3 December 1970.

22. Lovell, p9. He adds that Working Men's Clubs were a notable exception.

23. Thomas, the story is set out on pages 25-36. There was it seems a tendency for Batten to focus on Non-directive alone. A tendency which Batten noticed in Lovell in the early years and about which he writes, "when he completed his course with me he tended to be too uncritically non-directive, but has now modified his view." Batten adds that he himself thinks that whilst there needs to be a mix of directive and non-directive, "Nda, I believe fits most situations".

24. Lovell, p14.

25. Armstrong and Davies, The Educational Element in Community Work in Britain, Community Development Journal Vol 10:3 October 1975 p155f.

26. Thomas, p31.

27. Lovell, p15.

Chapter Three Locating Community Development within the context of Community Work

In this chapter I shall identify many facets within community work as a whole and then locate community development and the non-directive approach within that structure. Such an identification is made complicated, according to Margaret Norris, by the use of the same terminology in academic literature for various kinds of community enterprises. Some clarity is emerging, she noted in 1977: "As theoretical understanding has developed, writers on community work during the last two decades have gradually discriminated more clearly between community organization, community development and social action."[1]

1. A description of Community Work

The conventional view of community work, firmly established by the Gulbenkian reports,[2] is that community work consists of community action, community development, social planning and community organisation. Thomas has identified a fifth strand which he calls service extension.[3]

a. Community action is the promotion of collective action challenging socio-political and economic structures and processes, decisions or non-decisions the results of which adversely affect people and communities.

b. Community development has an emphasis in self-help, mutuality of building up of community integration and consciousness with the purpose of ensuring that

communities take decisions for themselves and promote action to influence decision makers.

c. Social planning considers the process of analysis and assessment of community need; the planning of strategies to meet them; these programmes are designed to satisfy agreed priorities and meet set goals. They are in turn evaluated to ensure maximum community good.

d. Community organisation is the collaboration of existing agencies and groups, normally voluntary but occasionally with statutory participation which identify certain community interests or needs as not being met. New and often pioneer organisations are created in order to expose the need, redress the balance, and demonstrate the value of their solution.

e. Service extension seeks to bring existing services more to the centre of community life, making them accessible and available. Normally it leads to a physical presence in particular neighbourhoods.

Such an analysis divides community work into modes of operation that relates to what is done, though the catagories are not hard and fast. Different modes may be used for similar ends and one project may move from one to another. [4]

If these are the strands of it, what then is community work? The Gulbenkian report maintains that these strands themselves constitute community work. This is a view

challenged by Thomas "It has been common in the past to say that these five approaches form the strands that make up community work; this may have been muddle-headed. The correct relationship is that community work is a contribution to each of these approaches and, perhaps far more importantly, we need to be more aware of the range of other contributions that are possible and desirable.."[5]

2. Community Work as intervention

According to Thomas community work is best described as intervention: "Direct face-to-face interventions with a group or organisation can be identified as community work if it is in accord with the following principles:

(a) that the group's members join voluntarily; take responsibility for the work and management of the group, including defining their own needs; have personal experience of those needs; and are working to achieve outcomes which will benefit a wider constituency;

(b) that the worker collectivises people's problems and seeks to understand and work on the external reasons for their existence; as such he works with a group to achieve specific tasks and goals which are conceived of as an exercise of power by group members; conceives of his role as one of partnership; seeks to promote participative norms and structures; and tries to help people acquire confidence, skills, knowledge and greater awareness of their life situations." [6]

Similarly David Jones argues that the distinctiveness of Community work is not the activity in which we are engaged but "the position of the worker in relation to the issues involved and to the people being worked with"[7]. Both Thomas and Jones focus

on the worker and his role rather than on the project, or the categories of work outlined under section one. When he talks about the community worker Jones does so in terms of role and stance in relation to the people with whom he works. Therefore the community worker is one who "adopts an enabling, supporting role".[8]

This concentration on the role or intervention of the community worker places the emphasis on what are important issues. First of all it focuses on the approach of the worker in this intervention and then secondly upon the process of the work involved in achieving the ends that the group desires.

a. The approach of the worker. The assumption of Thomas's definition above is that the community worker is there to work with people (rather than for them) in order that they may find ways of meeting their need, improving their circumstances or enhancing their common life together. The attitude of the worker is participative.[9] Though in a position of leadership, it is, leadership of a special kind. The pressures to accept "vicarious leadership", to act on behalf of others, have to be resisted. The only leadership possible on Thomas's definition is one whose responsibility is to share it. It follows that both an authoritarian stance or the insistence on prescriptive beliefs (whether political of religious beliefs) would be incompatible to such a community work approach.

b. The process in which the worker is involved. In order to work towards these ends the worker acts as a catalyst in the situation, stimulating it but not making it finally dependent on his or her presence. Participative forms of decision-making, especially

enabling those who have little opportunity to exercise leadership, are therefore encouraged. The attitude of the worker is towards partnership which when translated into practice "stress facilitating, enabling and non-directiveness."[10] By his presence others discover opportunities and resources for innovation and growth. In this way members of the local community can be helped to make their own decisions and to take greater responsibility for their lives through a deeper appreciation of the realities and possibilities of their situation. It is this focus on the process as "task" which helps us to "distinguish community work from group work, a term usually associated with therapeutic work directed at individuals though group processes"[11]

Community Work, then, is described as an intervention conducted with a particular attitude and approach; undertaken in a participative partnership with others involved in the task. The purpose of this consideration of community work has been to describe community work so that within that context it is possible to locate community development. It is to that task that we now turn.

3. The place of Community Development and the Non-Directive Approach within the context of Community Work

Margaret Norris in her article, A Formula for Identifying Styles of Community Work [12] develops a model which will help us further to locate community development and the non-directive approach in community work. What follows is a description of her formula except that I am not using the term "Techniques" but rather substituting the term "Approach". Norris sets her formula out as a diagrammatic model along with a

number of definitions which are set out below.

		Techniques	
		Directive	Non-directive
Theories	Conflict	(*a*) Community Action Social Action	(*b*) Community Development (Conflict style)
	Consensus	(*c*) Community Organization Traditional Social Welfare	(*d*) Community Development (Consensus style)

THEORIES are maps derived from experience which allow us to see where we shall arrive if we choose to travel in different directions.

TECHNIQUES are the means we use when we try to travel in the direction we have chosen.

POLICY is an agreement to use techniques based on theories, and will be the result of experience (doing things) and value judgements (knowing things, and thinking some are better than others).

CONSENSUS THEORIES - the theories which explain order in terms of agreement.

CONFLICT THEORIES - the theories which explain order in terms of conflict.

DIRECTIVE TECHNIQUES - the ways of telling (persuading, compelling) people what to do.

NON-DIRECTIVE TECHNIQUES - the ways of encouraging people to think out what is to be done themselves.

In making comment on the diagram we will start at (c) and move clock-wise through (a) and (b) to (d).

Community organisation - Norris quotes Bloomberg asserting that this approach "emphasises working mainly within the existing system of institutions, established organisations and power relationships" [13] She also places traditional social work practice in this frame because the practitioners normally assume conformity to an obvious way forward. Norris concludes they will "almost certainly work in a bureaucratic fashion, with a hierarchical structure, where experts or other leaders will persuade or coerce others in order to arrive at a goal which will be defined as the common good." [14]

Community action - is also set in the directive approach and is likewise assuming that the there are norms which are obvious. The difference between (c) and (a) is that

what is obvious and right is in conflict with the usually accepted norms. "The leaders or experts here will probably use a hierarchical structure, but will almost certainly see their role as persuading or coercing the misguided or powerless majority into adopting or pursuing another system of norms in order to achieve what the experts define as the best interests of this group". [15] Perhaps her most telling insight into these two frames of community work is the observation that they are most likely to be concerned with undertaking "projects, specific tasks of actions, rather than initiating processes." [16]

Community development - To some extent the diagrammatic model works less well here because to achieve a conflict style frame for community development she produces less than certain evidence. She quotes two authors, Bloomberg that community development is "a challenge to the established system, calling for direct involvement of the organizer with the rank and file citizenry in order to produce new patterns of involvment and power." Secondly from Roland Warren who sees community development as a process which "sets about deliberately ... to reorganize .... power loci and decision-making loci ... not a system-maintenance approach, it is a system disturbing approach. In this sense it is revolutionary".[17] We need to exercise caution here recalling David Thomas's experience that authors can categorise work under the wrong heading,[18] particularly when Margaret Norris reminds her readers that the Gulbenkian Community Working Group would have defined this as social action. In her favour is the point that both Bloomberg and Warren are commenting on process rather than project and that what actually happens in that process is far more likely to be conceived and owned by the group. Perhaps the most important

aspect of her description of this frame is that it helps us to see more clearly the consensus frame.

Norris places Batten firmly in the consensus frame of Community development. He is placed there with the Biddles. [19] Certainly Batten is in the correct frame as Michael Bayley notes,"I suspect that there is an element in the Batten approach which believes deep down that if people sit down together and adopt the right approaches, conflict can always be overcome".[20] This would also be true of Avec and is portrayed in the paper prepared by Lady Margaret Brown for the Avec trustees, "Ideally the church and the world are together in a partnership through which they work for change in people and their environment. This invariably occurs when people think, discuss, decide and act together in a way which satisfies, as far as possible, the needs of all." [21]

Avec does have a paper on dealing with conflict but the underlying assumption is that the worker can help the various factions at least to understand the others point of view, even if they cannot agree with it, so that a majority decision can be made which does not alienate any faction. Clearly the work that took place at Addiscombe between 1976 and 83 was based on this consensus model. Michael Bayley concludes that, "the full implications of conflict as an integral part of seeking justice in an unjust society has not been fully absorbed into Avec thinking."[22]

Community development is therefore a way of describing the approach in which the worker is seeking to enable others, with him, to take responsibility for process and the goals. Put in this context community development "denotes something dynamic, a

moving forward from one situation to another. It is quite the opposite of the notion once held regarding community development as a method of helping backward people to catch up in the human race toward betterment, of enabling illiterate and ignorant masses to acquire some learning on a once-and-for-all occasion." [23]

We are left to consider the position of Avec and Batten. Already we have noted substantial similarities. Can any differences be found in their approach? The only difference which I can detect has to do with the context of thought within which this approach to community development is practiced. In correspondence T. R. Batten writes, "My own work re non-directive has been with people of each and every religion and none. George [Lovell], on the other hand, is working within a specifically christian context and hence tends to relate his work to Christian theology in particular." [24] The difference in context can be described as follows:

a. The worker uses all his /her potential by working systematically, intuitively and pragmatically to enable the potential of the person or group to be realised;

b. The worker uses all his/her potential by working systematically, intuitively and pragmatically co-operating with God, who is actively involved, to enable to potential of the person or group to be realised.

There are no other discernible differences in the way Batten or Lovell and Widdicombe undertake or write about their work.

1. Margaret Norris. A Formula for identifying Styles of Community Work, Community Development Journal, Vol 12, No1 (1977).

2. The two principle ones being, Community Work and Social Change, 1968; and Current Issues in Community Work in 1973 published by the Calouste Gulbenkian Foundation.

3. David N Thomas, The Making of Community Work, George Allen and Unwin 1983, p106-110.
He identified five strands or approaches to community Work and we examine these. Thomas is Lecturer in Community Work at the National Institute for Social Work, London, and the book was the result of a research project in which he consulted widely with other researchers and practitioners.

4. Paul Ballard, Community Work and Mission, a paper presented at the South Wales Church and Community Workers Consultation, October 1983, where he talked of this movement, and the use of different modes or styles of community work.

5. Thomas, p107.

6. Thomas, p136.

7. David Jones, Community Work in the United Kingdom, in H Specht and A Vickery (eds) Integrating Social Work Methods, 1977 George Allen and Unwin.

8. David Jones. Such a definition is in keeping with the conclusions of T R Batten and G Lovell that the Approach is primary and the Method or task is secondary in community development.

9. Thomas, p118.

10. Thomas, p128.

11. Pat Sills, Community Work: An introduction to Current Approaches and Issues, Berkhamsted Volunteer Centre Talk 1980.

12. see note 1.

13. Warner Bloomberg Jr, Community Organisation, in Becker, (ed), Social Problems: A Modern Approach, Wiley 1966.

14. Norris, p24.

15. Norris p24.

16. Norris, p24.

17. Bloomberg, and also Roland Warren, Community Development and Social Work Practice. AACW 1964.They are quoted by Norris p25.

18. Thomas, p112 where he also quotes du Sautoy, "It should be remembered that there is much very useful work in the development of communities which is not community development in the more precise current use of the term - and a certain amount of work called 'community development' which isn't". Community Development Journal,1966.

19. W Biddle and L J Biddle, The Community Development Process, Holt Reinhart and Winston, 1965.

20. Michael Bayley in an unpublished paper presented to the AVEC Associates, March 1988.

21. Unpublished paper by Lady Margaret Brown for the Trustees of which she is one, p5.

22. Bayley, p3.

23. Brokensha and Hodge, Community Development, our interpretation. Chandler Publishing Co., 1969 p44.

24. Contained in a letter of January 1984. I have added the parenthesis to clarify that it is George Lovell that he is speaking of.

Chapter Four Community Development adopted as an appropriate approach for Christian Ministry.

The work of T. R. Batten and his thinking about the non-directive approach was adapted and promoted as appropriate to christian ministry by both Miss Catherine Widdicombe and the Revd Dr George Lovell.

1. Catherine Widdicombe

Catherine Widdicombe has been a member of the Grail community which she joined in 1949 having trained as a teacher. The Grail community is a lay community of Roman Catholic women engaged in various forms of adult education and group work, counselling, lay spirituality, modern liturgy and community building.

In 1962 she was invited to head a secretariat for the Bishops of England and Wales for the first two sessions of the Vatican Council. The experience was clearly a watershed in her thinking for she writes, " I quickly found myself caught up in the excitement generated during the first session of a council which promised to lead to unprecedented change. I was immediately drawn to the ideas of Vatican II and my personal involvement, although in a secretarial capacity, was an important factor in heightening my perception of the council and its significance, and in my subsequent concern about the implementation of its ideas and practices."[1]

The Vatican Council met over a four-year period and for its first two years Miss

Widdicombe was in Rome. The Council drew together people from every level of the church's life and they discussed every aspect of it. "A new openness characterised its proceedings. It inaugurated vast changes in the way in which the church thought of itself, organised its life, and related to other Christians and the world. There was a remarkable shift of emphasis from hierarchical and mechanistic church to an 'organic' one in which there was a fundamental equality of membership. Words such as co-responsibility, collegiality and community epitomised the thinking and ethos. The significance of all this was enhanced because in this Council, for the first time in history, the debate was carried out by people from every part of the world church."[2]

The experience of Vatican II affected Miss Widdicombe very deeply. Her inner thinking and spirituality changed in a number of significant ways. They are described by her so graphically in Our Church and Community Development Stories that it reads like a kind of conversion. "From the start I had been gripped by the spirit of openness and freedom engendered by the ideas of Vatican II and this has never left me despite the subsequent difficulties of working out their practical implications in my own life and in the Church. For several years I was consciously struggling to come to terms with these ideas. They challenged at a deep level many of my previously held beliefs and attitudes. As I assimilated and accepted them I underwent great personal changes in my ideas and practices. I changed from being a predominantly passive and receptive person into a more active and self-directing one, much more conscious of my responsibility towards myself, my community, the Church and society. I changed from seeing the truth as a fixed and given, to seeing it as something which one enters into at ever greater depths - and which is to be found not only in the Catholic Church

but also in other churches, religions, and philosophies of life. An attitude of defensiveness in relation to the Grail and the Church gave way to a more ready acknowledgement of the faults and failings of both and my share in them. I changed from seeing a great divide between the sacred and the secular, to seeing myself caught up in the creative processes by which all things are being brought into final harmony with God: a process which I believe is promoted by any action, way of worship, discovery or invention which makes the world a better place in which to live and which enhances human and spiritual values."[3]

It was clear to Miss Widdicombe that implementation of the ideas and insights of Vatican II would need a different approach to the one previously employed in the Roman Catholic church in Great Britain. [4] She was also reflecting on the ways in which she contributed to the process of their implementation. A new approach to working with people was needed for her. In turn it became clear that Vatican II required a radical reorientation for the Roman Catholic Church in England, both clergy and lay, and that this would take some time. The need for training to acquire skills to facilitate this process became evident.[5] In 1967 Miss Widdicombe undertook sensitivity training which not only aided her training skills but also helped her face and embody the changes for leaders implicit in Vatican II. [6] The relevance of sensitivity training diminished as she discovered the potential of Community Development.

For a weekend in 1968 and then a one week course in Spring 1969 Miss Widdicombe attended a course run by Dr Reg and Mrs Madge Batten. "I was introduced to what

was for me a new way of working with people, the non-directive approach in group and community work. It was an approach to working with people which was utterly different from my previous practice. Hitherto I had bent my energies to getting those I worked with to do what I was convinced was for their good. Through talks and discussion I tried to persuade them to see things as I saw them and to carry out my ideas. Working non-directively I experienced as a liberation : I no longer had to have all the answers, I could genuinely share responsibility in thinking up ideas and making decisions. I now saw my task as one of getting alongside people and stimulating them to think more deeply, clearly and creatively by thinking with them - a demanding task, but one I saw charged with potential. I had found in this approach a way of enabling people to work in co-operation rather than in competition, to build on each other's ideas and insights, and to struggle together over difficult concepts and choices. This promoted in all concerned a feeling of solidarity and satisfaction which arose as much from the processes engendered as from the resulting ideas and actions. This transformation in approach was accompanied by an inner change of attitude as I developed a new respect for peoples autonomy and a deeper belief in their ability to make good decisions in relation to their own lives. This reflected for me the way in which God deals with us."[7]

Here were insights that were far more significant to her work than sensitivity training. Here she was discovering how to help the Roman Catholic Church in Great Britain to face up to and think about the vital insights Vatican II which had themselves been so life changing for her. She writes "I was gripped by an intense insight into the significance of this approach : I was convinced that those in positions of authority in

the Church would find in it a way of making the visionary ideas of Vatican II into a practical reality in ordinary parishes and communities."[8]

It is interesting to note that she immediately began to put this approach into practice with groups of clergy and church workers in the parish of Pinner. The purpose of doing this was to look analytically at the non-directive approach and to consider its value and application. She was also relaying to the Grail community her thinking about the non-directive approach which in turn inspired the community to send her on a three month course with Dr Batten and also promoted discussion in the community which led to the "revision of our way of life in the light of Vatican II"[9]

It was at this time that Catherine Widdicombe first met George Lovell. Dr Batten suggested that she met George Lovell as he was the only person who had thoroughly examined the approach in a church context.

2. George Lovell

George Lovell had entered the Methodist ministry in the late 1950's. Early in his ministry he was influenced by the experiential approach to education through the writings of Goldman, John Dewey and Douglas Hubery as well as working with the latter at the Department of Education and Youth of the Methodist Church. The work of Fred Milson at Westhill College also came to his attention. Dr Milson was exploring the "social group work method" in his teaching of the Youth and Community courses.

In much the same manner that Catherine Widdicombe had realised the need for

training and skills so did George Lovell. He was dissatisfied with the consequences of an attempt to get two Methodist Churches at Anerley and Sydenham to become involved in meeting community needs. Some projects had begun with success in relation to those who benefited from them but he failed to get the churches really involved. He concluded that the failure resulted from adopting a way of working with people which was democratic but in which he was coercing the church to accept his vision and plans.[10] When he moved to Parchmore Road Methodist Church in the Croydon Circuit he determined to find help.

Contact was made with T R Batten after reading his book, The non-directive approach in Group and Community Work, published in 1967.[11] "We met and almost immediately we were immersed in one of the most exciting discussions I had ever had. As we constructed and poured over diagrams and charts about my situation and my felt need, I knew intuitively and conclusively that I had found what I was looking for. I was convinced that he had discovered, researched and tested out ways of getting people to think and work things out for themselves which respected their autonomy and which I could see would be successful in the situations in which I had failed to do just that. I left his room in Woburn Square in great excitement and anticipation. I had found that for which unknowingly I had searched. It is frequently described as the non-directive approach to working with individuals and groups."[12] The way this is written , and indeed the way he talks about this time, is as if he discovered something akin to a key that unlocked several doors.

Before George Lovell arrived at Parchmore the decision had been made that it should

become a church, youth and community centre. Structural alterations to the building were planned and it was felt that a new kind of ministry was required. After wide discussions within the church it was decided that in 1967 George Lovell would attend the "community development and extension course" conducted by Dr Reg and Mrs Madge Batten. The purpose of this was so that he would "learn about community development and then share with them what I had learned."

George Lovell writes about the course, "It revolutionised my thinking about, and my approach to working with people. Subsequently in partnership with the Parchmore people, we practiced what we were learning about the non-directive approach to working with people in church and community. Batten acted as consultant to me and then, when it was decided to write up the work done at Parchmore as a doctoral thesis, he was my tutor. A wide and effective programme of work in the church and the community was established. I stayed at Parchmore until 1972. Subsequent ministers have adopted similar approaches and the work has gone from strength to strength and the church and the centre are bursting at the seams."[13]

As a result of the serious consideration of this seminal work, and further study under Dr. Batten, a change occurred in George Lovell and his attitude to his ministry. He writes of this change, "There were several skills I had to acquire,..... I had to learn how to work with as well as for people, and when to do which and when to do neither. I had to learn how to start where people are, rather than where I thought they should be, and to work at their pace. I had to learn how to work with communities and groups as well as with individuals and congregations. I had to learn how to work more

closely and accurately to actual human conditions and circumstances to the constraints upon people and the authority of their situations. Doing that involved learning how to use, with loving care, empirical methods in church and community work; how to draw out theory and theology from experience instead of imposing them upon it; how to assimilate these skills into my calling and profession as a minister; and how to deploy them in working with church and non-church people."[14]

This was not just the adaption of a new method or technique; what Lovell writes of here is a whole re-orientation of his work and approaches to it. He attributes the successful founding of a still flourishing Church and Community Centre at Parchmore Road, Thornton Heath as a direct consequence of the adoption of this new approach.[15]

3. Project 70 - 75

Both George Lovell and Catherine Widdicombe studied, on separate courses, the non-directive approach in relation to their work under Dr. Batten on his Community Development and Extension work courses at the University of London Institute of Education. Contact came through their desire to apply what they had learned within the context of the church. Catherine Widdicombe suggested an "action research" project which would provide "a rigorous test of the relevance of the non-directive community development approach in local church and neighbourhood work".[16]

The project team which included both Catherine Widdicombe and George Lovell met first in July 1970 for discussions which led to the inauguration of Project 70-75. From

the outset Catherine Widdicombe was full-time in the project joined by George Lovell in 1972. The detailed and objective account of the research of the work done and conclusions reached were published in 1978. [17]

4. Avec

The effectiveness of the approaches to working with people led to discussions about the need to promote their use throughout the church. The resultant decision was to form an ecumenical agency called Avec. "Avec is a word which means simply "with" or "alongside". In one word it expresses as powerfully as possible, the organisation's main emphasis. In what it does and teaches and how it does and teaches it, Avec is about how people can share out and how they can share in planning programmes and taking action."[18] The purpose of Avec "was to provide opportunities for people of all denominations, lay and ordained, to think critically about approaches to working with people; to reflect theologically upon them; to test out their relevance to what they believe and to what they want to achieve with regard to the work in which they are engaged; and to acquire the necessary skills to put their conclusions into effective practice. Avec's role was also to provide support for clergy and laity during the early stages of using the approach and to train experienced users of the approach to train others."[19]

In one sense it seems rather strange to set up an agency which has the stated objective of enabling people to share responsibility. However such an objective is not so simple. "The great majority of social workers, parish priests and ministers of religion earnestly want to help the communities in which they serve. The trouble is that all too often,

through tradition, training and natural inclination, they cast themselves in a directing role."[20]

Since 1976 people from eight denominations both lay and clergy representing different kinds of work, in different communities have gained from Avec courses, projects and consultancy. They have been people local and national responsibility, diocesan groups, religious orders, with people in transition from missionary service or moving (either way) from college to pastorate.

The courses are evaluated by the members themselves to ensure that they have an appropriate structure and content. Reflecting on this evaluation George Lovell writes, "They have helped them to make the transition from their former ways of working to those they have decided to adopt by bringing into a more creative union both theory and practice, beliefs and action, purpose and approach, theology and the activities of local church and community work. They have engendered new hope and new enthusiasm."[21]

The demand upon Avec has been considerable from the outset. In the year 1985-1986, for example, 496 clergy, members of Religious Orders, missionaries, and church and community workers used Avec's resources. Reflecting on the range of courses Rev Edward Rogers noted, "Every year the demand has grown and the range of services become more varied. One-day introductory courses, three-day courses, five-day courses, ten-day seminars, consultancy, programme devising for local projects, practice and theory courses and now a full-blown diploma course."[22]

1. Catherine Widdicombe and George Lovell, Our Church and Community Development Stories. 1987.

2. Widdicombe, p1.

3. Widdicombe, p2.

4. She has considered and researched what did, and could have, happened in the implementation of Vatican II in a thesis for M. Phil at London University. The Roman Catholic Church and Vatican II. Action Research into Means of Implementation.

5. "First, that a long and arduous process of change lay ahead; this I realised from my personal experience and from contacts with other people. Second, if I was to contribute to implementing the findings of the Council, I needed training in working with people. I committed myself to making a contribution towards implementing the ideas of Vatican II in the Roman Catholic Church in Great Britain and I set out in search of relevant training." Widdicombe p2.

6. She withdrew from sensitivity training in 1972 while still believing in the value of sensitivity training though, "I found I needed to concentrate my energies on acquiring community development skills". Widdicombe p4.

7. Widdicombe, p3.

8. Widdicombe, p3.

9. Widdicombe, pp3-4, with author's underlining.

10. George Lovell, Human and Religious Factors in Church and Community Work, Grail 1982, p15.

11. Published by Oxford University Press 1967. Dr Batten was at that time Reader in Community Development Studies in the University of London.

12. Widdicombe. p6.

13. Widdicombe, p6. The thesis was submitted by George Lovell for the Degree of Doctor of Philosophy in the Institute of Education, Faculty of Arts, University of London in 1973, under the title, An Action Research Project to Test the Applicability of the Non-Directive Concept in a Church, Youth and Community Centre Setting.

14. Lovell, p14.

15. George Lovell wrote up his experience of the Non-Directive Approach and the difference it made to the church at Parchmore Road in his Doctoral Thesis which was presented to the Institute of Education, Faculty of Arts, University of London 1973.

16. George Lovell and Catherine Widdicombe, Churches and Communities. An approach to development in the local church. Search Press. 1978.

17. This was the book Churches and Communities.

18. From an article written by Lady Margaret Brown , a Trustee of Avec, March 1987.

19. Lovell, p 18.

20. Taken from an address, An Anniversary Reflection, given by the Rev Edward Rogers, Chairman of The Avec Trust at the Celebration of Avec's Tenth Anniversary on 16th May, 1987 at the Methodist Church Pastoral Centre, Chelsea.

21. George Lovell, p 19.

22. From the chairman's address on the tenth Anniversary of Avec.

Chapter Five The Non-Directive Approach

In my consideration of the processes of working with people I have discovered that the worker has a choice of approach. There is the Directive, the Non-Directive and Laissez-Faire. Some confuse this latter with the non-directive as though it were a theory of non-interference but the approach is very different. Laissez Faire leaves people alone to their own devices, is distant and uninvolved. The non-directive worker is deeply concerned with the people's welfare, wants to be involved in, believes in and cares about their development. This third option is not considered here, we focus on a description of working directively or non-directively.

1. The Directive Approach.

The worker himself decides what he thinks people need or ought to value, or how they ought to behave. [1] Batten discusses the issues in relation to training. The trainers decide quite specifically what content of knowledge, ideas and skills those they are training should learn. [2] Such an approach can be effective under certain circumstances and normally when people are in the early stages of training. These conditions are :

a. that the ideas, information and skills that the trainer aims to provide really are relevant to the jobs the workers are doing or will need to do;

b. that workers see the relevance and want the training the trainers are offering;

c. that the training can be given by instructional methods. [3]

Some people prefer the directive approach because it relieves them of the

responsibility of deciding what is good for them. Others who do not like it will acquiesce in it as long as the advantages outweigh the disadvantages. Such acquiescence does not mean that they have accepted or will accept the worker's ideas of what is good for them. [4]

The approach has limitations. It may be the best way to provide people with the help or services that they have already indicated they want but it is not an "effective way of getting them to change or modify any of their strongly established ideas, attitudes, or patterns of behaviour." [5] Indeed by insisting on certain courses of action or behaviour the directive worker can have an effect which is the reverse of that intended.

The history of seeking to unite two churches in the same small community and of the same denomination which we set out in chapter one is a good example of the failure of the directive approach and action to resolve the issue. The people of Cherry Orchard Road rejected time and again the attempts of outside bodies or, in one case, of one powerful member within their ranks, to decide for them.

We have noted that some people may like or may acquiesce with receiving direct advice and guidance and it may be effective. However it will not be effective in the "long-term goal of helping them to realise their full potentialities as persons. This is because the more effectively the worker succeeds in leading, guiding, and persuading them to accept the results of his thinking for them, and the more he provides for them, the less they need to think, decide and provide for themselves. Thus he deprives them

of many potentially valuable learning experiences and tends to make them more dependent on himself." [6]

The major weakness of the those who tried to work with the church at Cherry Orchard Road was that they did not encourage self-direction and self-determination within the church, and within and between its neighbour at Lower Addiscombe Road. The result of generations of directive action was that the potential for good work in the community and for mission in and through the church was inhibited.

2. The Non-Directive Approach.

This approach focusses on the people worked with and their development, as against the worker's ideas and their implementation. The thinking behind it is that of development rather than control. The non-directive worker is one who is "stimulating a process of self-determination and self-help, and he values it for all the potential learning experiences which participation in this process provides. He aims to encourage people to develop themselves, and it is by thinking and acting for themselves, he believes, that they are most likely to do so". [7]

Working in the arena of church and community development Lovell and Widdicombe also describe the non-directive approach, "Essentially this approach involves working with the individual churches as institutions, starting where they are and working with rather than for them. It is based upon ideas, practices and methods which have become an established part of the non-directive approach to community development work. This approach is based upon the fact that personal and religious betterment

occur when people themselves are engaged in promoting both their own inner growth and the improvement of their physical and social environment. It is therefore about self-development, self-help, self-determination and self-direction. It is about what one person (a worker) can do to help others to help themselves; that is, what he can do to stimulate and help people to think freely about themselves (their beliefs, purposes and needs) and about others and their needs; to decide what they are going to do and how they are going to do it; to reflect critically on what happened; and in the light of their conclusions to decide what to do next." [8]

This process is one where people "decide for themselves what their needs are; what, if anything, they are willing to do to meet their need, and how they can best organise, plan, and act to carry through their project.."[9]

A group may be able to act in an entirely self-directed way if they see a need; want to do something about it; possess, or can get, the resources, the know how, the way to take decisions together and the incentive to achieve it. Where these are not present then a worker may be able to facilitate the process.

The assumption of the non-directive approach is that a worker can work in such a way as to facilitate the process of self-direction and self-help, that might in some groups happen without his presence, and through the process of doing this with the group they and the worker will grow and develop.

3. Working Non-directively

The skills of working directively are well known: persuasion, reward, appeal to rivalry, telling, bargaining, coercion. We need to identify the skills that will be required if the worker is to apply the non-directive approach.

We should note that whilst the purpose of the non-directive approach is to enable people to think, decide and act for themselves, the role of the worker is perceived as a positive, contributory and essential part of this process. The phrase itself is very negative sounding. The English language is full of words which suggest directive action [10] but "there is not even one word which suggests a role in which one concentrates on encouraging and assisting people to think realistically and responsibly in order to arrive at their own considered decisions for themselves, that is, in which one acts as a non-directive worker." [11]

Batten describes the task of the non-directive worker in this way: "The worker performs these functions partly by contributing any relevant factual information which the members lack, but appear to need, and partly by asking questions to draw their attention to relevant factors they would otherwise overlook. But he will not load his questions to suggest any specific answer, and he will not in any way try to limit or direct their thinking by suggesting what he thinks they ought to do. In all he does, he concentrates on helping them to think."[12]

The skills required are discussed by Batten [13] and considered on the Avec courses. These are set out here as factors which the non-directive worker needs to consider

when working with a group.

a. Asking unloaded or open-ended questions designed to get people to decide what are the key issues and to get them to think them through.

b. Developing a wholistic approach in which people see the relationship between their beliefs, purposes and approaches. There is often a difference between what we think and say we believe and what we show we believe by what we do. The worker will help the group to face these issues. [14]

c. Providing information which the group needs to make a good decision in the light of all the issues. It may be information on how another group responded in a similar situation.

d. Giving structure to the conversation helps people to systematise their thinking. This can be done through diagrams, summarising verbally or in writing and checking it out, helping them systematically to think through a problem and to explore the pros and cons of various possibilities.

e. Creating an atmosphere where people feel free to say what they really think and feel.

f. Stimulating and strengthening incentives to see needs as wants and then helping them to consider ways of dealing with them.

g. Suggesting services or technical help which the group may need.

h. Indicating where he thinks there are some major differences in the group, identifying these, and helping people to investigate why they differ (rather than argue with each other in favour of their own view).

i. Ensuring that people are agreed on the questions under discussion and keeps

them to it, unless they choose a new line of discussion.

j. Helping the group to consider issues in the situation which have eluded them and to think carefully and critically about them.

k. Encouraging everyone to contribute and in such a way that minority views are considered.

l. Assisting people to review developments and their implications; to see what progress has been made and what remains to be done.

m. Helping people to think concretely and to decide what to do? Who with? when to start? etc.

n. Improving communication and understanding between members of the group by clarifying unclear statements, and reducing unproductive arguments between members. [15]

To be able to achieve these it is useful to distinguish between public and private work. To be able to work effectively as a non-directive worker in public there are things which need to be considered privately, before and following the meetings. Beforehand to consider if there is a clear aim, and whether the task is identifiable? What are the options? What are the pros and cons of these options? Have I any unease? If so why and what is it? Afterwards considering the course of the discussion, and reflecting on what can be learned from the process to facilitate a better discussion in the future.

This part of the process was vital in the work with the two uniting churches. Inparticular the work done in preparation for the Addington Palace meeting was crucial. Deciding on the groups, deciding not to be part of one, considering in advance

first of all by myself and then with the stewards what the programme would be for the day. I have already noted that by neglecting some private work after the meeting, the assumptions and commitments present then were not properly taken into account.

4. Working directively and non-directively

The term "non-directive approach" is used in more than one sense. It is used to indicate a particular way of working, i.e. working with rather than for people and it is also used in a wider generic sense "to indicate a way of working and living which seriously involves taking directive and non-directive action approaching and withdrawing, doing things with and for people and leaving them to do things for themselves and for and with each other."[16] It is a complex mixture of interdependence, mutuality leading to a proper dependence (without infringing the freedom of the other person).[17]

Lovell makes the point in a fuller way, "Both approaches are necessary because if we are to live and develop some things must be done for us, some things must be left for us to do for ourselves and some things we will only do if someone works with us. Thus church workers, lay and ordained, need to be able to do things for and with people (i.e. to act directively and non-directively) as appropriate. It follows that they also need to know when to do things for people, when to do things with them and when to leave them to do things for themselves, for each other and with each other."[18]

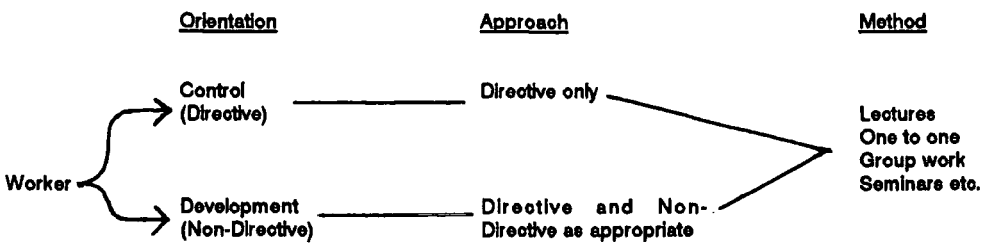
It is the intention or purpose of a worker that predetermines the approach. Perhaps it would be better to call it the orientation of the worker because what contributes to

it are not just the immediate responses to a given situation but the underlying intention which arises from the worker's beliefs (about God, leadership and how it should be exercised, the ability of others to conceptualise and implement ideas), the worker's "history" (the habitual ways of working which may be conscious or unconscious), and worker's overall aim and purpose in relation to people and things.

The difference in orientations will be between the worker whose orientation is directive, which we describe as control over those with whom he works; and the worker whose orientation is non-directive, which we describe as development amongst those with whom he works.

If the worker desires control then the only possible approach he can adopt is directive. He may use methods assumed to be non-directive (e.g. group work) but within them he will work in such a way to ensure that his will, ideas, plans are complied with. However if the worker desires development in people then there are choices open to him. He may work with, for, or leave, but in each case the approach adopted will be towards the purpose of development.

This description is one which differentiates between the use of the term non-directive as a generic term and its to describe that particular way of working described in this chapter in section 2. The difference can be shown diagrammatically in the following way.



A further distinction needs to be made between approach and method. Many people either confuse the two or tend to equate method with approach - e.g. the lecture method with the directive approach and the group method with the non-directive approach. The difference is in what I have called the orientation of the worker. If it is one of control, then sharing, inspiring, questioning, or discussing will all be with the purpose that the person or group fulfills his wish. If it is one of development then lecturing, preaching, questioning, inspiring will be to the end that the group finds and fulfills its task.

Batten writes, "a worker can use a lecture either directively as a means of persuading people to accept his conclusions as good for themselves; or non-directively in order to stimulate people to think out their own conclusions for themselves. Similarly, a worker may value discussion either as a valuable means of "implanting" in people his own pre-fixed ideas for them, or as a means of stimulating people to think, express their own ideas, and make their own decisions for themselves".[19]

Catherine Widdicombe has produced a chart showing the way that different methods

may be used directively or non-directively. This chart, overleaf, shows that the distinct characteristic of the non-directive is one of approach rather than method. The underlying difference in thinking which leads to working directively or non-directively I have called orientation.

This chapter has shown what the directive and non-directive approaches are and pointed to some of the implications of them in the way that people approach their work and engage with others in undertaking it. It has also made a clearer definition, between the generic and the particular use of the term non-directive by distinguishing between orientation and approach.

The time has now come to focus on a description of evangelical ministry and then to consider the validity of the non-directive approach in exercising that ministry.

APPROACHES TO WORKING WITH PEOPLE: A worker at various times and in different situations needs to work directively and non-directively, and to withdraw so that people work without him. This chart sets out some of the factors affecting the choices he makes between directive and non-directive action.

DIRECTIVE APPROACH — The worker thinks, decides, plans and acts FOR people

The worker works WITH people to help them think, discuss, decide, plan & act together — **NON-DIRECTIVE APPROACH**

WHY?

Because he believes he is able to decide and act in their best interests; or because people are not in a position to make good decisions for themselves; or because he wants to get something done quickly or in his way, e.g. in crisis situations; to prevent people harming themselves or others or to ease the transition from directive to non-directive ways of working.

IMPLICATIONS

1. The CHOICE of approach is crucial to effective development work with people. The worker has continually to ask himself "Is this something I should be doing or is it something they can and should be doing for themselves?"
2. The worker needs to be clear about his purpose because his choice of approach will be determined largely by what he is trying to achieve in the lives of people.
3. The acquisition of directive and non-directive skills is necessary.

WHY?

Because he believes that the people are in a position and have the ability, the information and experience (which he may not have) which will enable them to make good decisions for themselves or share in the making of decisions which affect both him and them; and because he believes that people develop by having increasingly more control over decisions which affect their lives.

HOW?

- by telling people what to do, ordering or enforcing things;
- by providing or making arrangements for people;
- by suggesting, asking, advising or persuading people;
- by inspiring or using loving coercion;
- by bargaining, threatening, manipulating, working rapidly, or by the giving or withholding of information.

He may do these things through various METHODS

e.g. preaching, lecturing, writing, discussing, talking, letter-writing, demonstrating, questioning etc.

HOW?

- by listening to people and asking questions;
- by discussing pros and cons
- by helping people to assess advantages and disadvantages;
- by providing relevant information as clearly and objectively as possible;
- by ensuring all relevant facts are taken into account
- by making sure all views are considered.

1. Batten, The Non-Directive Approach in Group and Community Work, OUP 1967, p5.

2. Batten, p67.

3. Batten, p68-70.

4. Batten, p6.

5. Batten, p8.

6. Batten, p9.

7. Batten, p11.

8. George Lovell and Catherine Widdicombe, Churches and Communities, Search Press, 1978, p16.

9. Batten, p 11.

10. Lovell and Widdicombe, p17. such as lead guide, tell advise, instruct, teach, cajole,manipulate, force or threaten.

11. Lovell and Widdicombe, p18.

12. Batten, p14. Underlining is my emphasis.

13. Batten, pp49-51.

14. Bruce D Rahtjen differentiates between "public theology" (what we say we believe), "head theology" (what we believe we believe), and "visceral theology" (what we show we believe). A Workbook in Experiential Theology, Associates of Experiential Theology 1977, p28f.

15. These are based on the work of Batten in The Non-Directive Approach, pp49-51, and Avec papers A1 Non-Directive Workers and Co-workers, A16 Notes for Group Leaders, and C8 Helping Others with their Work Problems.

16. George Lovell in an unpublished paper used on AVEC courses, M-A 83/6. A note on the use of the term "Non-Directive Approach". The paper came out of a consultation about church and community work for people at regional and national levels : 1983.

17. Bruce Reed, The Dynamics of Religion: Process and Movement in Christian Churches, Darton Longman and Todd, 1978 p32. He has coined two new terms: extra- and intra-dependence, the one to refer to dependence upon someone or something external to self, the other as internal dependence. He is not thinking of intra-dependence as isolation, a way of atomizing the community. He says there is a proper dependence which does not detract from the freedom to think and decide which he calls intra-dependence. Indeed receiving support and encouragement may themselves contribute to the quality of this internal dependence.

18. George Lovell, Human and Religious factors, Grail, 1982, p27.

19. Batten, p18. Lovell makes the same point in relation to sermons, "Sermons, like lectures can be composed and delivered directively or non-directively. They are directive when they are used as means of persuading people to accept the preachers conclusions as good for themselves; they are non-directive when they are meant to stimulate people to think out their own conclusions for themselves." from his unpublished doctoral thesis, An action research

project to test the applicability of the non-directive concept in a church, youth and community centre setting.

PART THREE AN ANALYSIS OF EVANGELICAL MINISTRY AND THINKING.

Chapter Six Characteristics that are common to all Evangelicals

There are views held by evangelicals which can be identified as characteristic of all evangelicals and this chapter discusses five such characteristics. In expressing what is distinctive of evangelicals as a whole we are delineating the characteristics of evangelicals rather than implying that these things which are true for evangelicals are not true for other christians. John Stott has undertaken a similar task and under four subtitles he describes evangelicals as: Theological, Biblical, Original, and Fundamental.[1] To them we shall also add Activist, following Bebbington's analysis, of the features of the evangelical movement.

This is followed in chapter seven with a study of the diversity amongst those who are evangelicals by developing a typology of six kinds of contemporary evangelicals. The study will be vital in assessing which, if any, evangelicals would find the non-directive approach consonant with their ministry.

1. Theological

There has been and remains a stress among evangelicals on two doctrines as fundamental. The belief that lives need to be transformed through conversion to Christ, and secondly on the atoning sacrificial death of Christ.[2]

Conversion was not only seen as a personal change, it was assumed to be the way towards community change. Samuel Chadwick, Wesleyan Methodist and Principal of Cliff College wrote, "Conversions not only bring prosperity to the Church, they solve the social problem."[3] A converted character would work hard, save money, be a good citizen, and work for the improvement of life for his family and his neighbours.

Associated with the doctrine of conversion is that of assurance. The doctrine pre-dates the eighteenth centary revival and Wesley himself acknowledged his debt to the Moravians and also showed his wareness that the teaching was typical of the Puritans.[4] However it was the Methodists who spoke of assurance with such certainty; as an experience which accompanied conversion and which all Christians may expect. Wesley stressed the teaching, "I never yet knew one soul thus saved, without what you call "the faith of assurance": I mean a sure confidence, that by the merits of Christ he was reconciled to the favour of God".[5] An observation of what he took to be the facts of experience, in answer to a query. His teaching, especially in latter life was more guarded.

The doctrine of the cross has been the focus of the evangelical gospel and the standard interpretation has been that Christ died as a substitute for sinful mankind. "Christ indeed bore the sins of all who should ever believe, in all their guilt, condemnation, and deserved punishment, in his own body on the tree." [6] When Charles Gore in the Bampton lecture of 1891 argued for the incarnation as the heart of Christian theology the Methodists were quick to respond. "We rejoice in the

prominence which is being given to the doctrine of the Incarnation, with all its solemn lessons and inspirations. But we must be careful lest the Cross passes into the background, from which it is the glory of our fathers to have drawn it. Give to the death of Christ its true place in your own experience and in your Christian work - as a witness to the real and profound evil of sin, as overwhelming manifestation of Divine love, as the ground of acceptance with God, as a pattern of sacrifice to disturb us when life is too easy, to inspire and console us when life is hard, and as the only effectual appeal to the general heart of men, and, above all, as the Atonement for our sins". [7] The view that substitutionary atonement was vital to faith faded in the early part of this century but still survives in the evangelical groupings of the mainline denominations who tend to subscribe to the statement of faith of the Evangelical Alliance or the University and Colleges Christian Fellowship. In both cases there is reference to Christ's death as our representative and our substitute. It is what one author calls "The central Evangelical triangle of divine wrath, human sinfulness and substitutionary atonement". [8]

The recognition of the supreme importance of conversion and the centrality of the Cross are the doctrines which unite evangelicals and distinguish them over against others. The most significant recent affirmation of this evangelical view comes from Lausanne II in Manila, where a closing document entitled the Manila Manifesto was affirmed. The manifesto had 21 affirmations and three of these speak of the need for conversion, and means of that conversion in the cross;

"4. We affirm that human beings, though created in the image of God, are sinful and guilty, and lost without Christ, and that this truth is a necessary preliminary to the

gospel.

5. We affirm that the Jesus of History and the Christ of glory are the same person, and that this Jesus Christ is absolutely unique, for he alone is God incarnate, our sin-bearer, the conqueror of death and coming judge.

6. We affirm that on the cross Jesus Christ took our place, bore our sins, and died our death; and that for this reason alone God freely forgives those who are brought to repentance and faith."[9]

2. Biblical

"If evangelical describes a theology, that theology is biblical theology". [10] This was the clarion call of the reformers, They were considerably influenced by Renaissance Humanism with its motto "ad fontem et originem". The new stress on historical sources sent them back to the Bible and the primitive church. It was from this study that they came to realize how far the Roman Catholic Church had deviated from true doctrine.[11] John Wesley in the 1746 edition of his sermons declared himself to be "homo unius libri" - a man of one book. Evangelicals urged converts to read the scriptures regularly and to style their life and doctrine upon them.

The Lausanne covenant stands in this line, "We affirm the divine inspiration , truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only infallible rule of faith and practice. ..... The message of the Bible is addressed to all mankind.....Through it the Holy Spirit speaks today. He illuminates the minds of God's people in every culture to perceive its truth .... . [12]

When Stott affirms the evangelical faith to be a biblical faith he does not seem to allow that between the Word and our words (the Bible and our theology) comes an interpretative process which leads different people to derive different theological truths and practice from the same scriptures. Stott does not give sufficient allowance for the richness of thought and debate (to which he is a formidable contributor) among those who would call themselves evangelical. [13] However, it is true that all evangelicals would look to the primary rule of scripture in determining doctrine and practice.

3. Original

It is often assumed that evangelicalism has its roots in American fundamentalism at the outset of this century, or in American revivalism at the end of the last. Philip Schaff prefers the view that the present evangelicalism stems from the Protestant Reformation which took a deeper plunge into the meaning of the gospel than even St Augustine had made. [14]

Certainly it was in the Reformation that this term first was commonly used, being adopted by the reforming party of themselves - evangelici (short for viri evangelici, "Evangelical Men") or in German die Evangelischen. This was in contrast to pontifici who still retained their allegiance to the Pope and Scholastic theology. In his survey of the origins of the term Dr A. Skevington Wood notes that Erasmus deployed the term as early as 1529 when he wrote "Against those who vaunt for themselves the title evangelical".[15] The word became synonymous with the reformers and their theological position. It was Martin Luther's rediscovery of the gospel that touched off the

Reformation and he is rightly regarded as the father of protestant evangelicalism.

Whilst realising the necessity of restatement and reinterpretation of the gospel, Stott wishes his readers to see that Evangelical theology is loyal to the historical biblical faith proclaimed by the primitive church. "It is our claim that the evangelical faith is the apostolic faith."[16] In his explanation of evangelicalism Skevington Wood can say, "Another word by which evangelicalism may be explicated is apostolic. It traces its lineage from the apostles' teaching referred to in Acts 2:42. Here is the content of orthodoxy. The true succession is one of doctrine, not of ministry" [17]

4. Fundamental

Stott understands this term as "loyalty to what is 'fundamental' in biblical theology". In this section he is at pains to dissociate evangelicals from an "epithet usually reserved for somebody who is thought to have a cranky view of the Bible."[18] He considers the fundamentals "to be the doctrine of biblical authority about God, Christ, Holy Spirit, about sin and salvation. About the church and sacraments, about worship, morality and evangelism, about death and the life to come."[19] Since the Reformation evangelicals were keen to expound what they saw as the fundamental doctrines and so drew up their Confessions or Catechisms to teach these articles of faith.[20]

James Barr, seeking to define terms, considers that conservative evangelical is largely a synonym for Fundamentalist. He maintains that only those to whom 'Fundamentalist' applies prefer conservative evangelical' because it is a non-opprobrious term and therefore an advantage for polite discussion, rather that

suggesting narrowness, bigotry, obscurantism and sectarianism. He concludes that evangelicals may find 'Fundamentalist' unpleasant but that it is justly given as against the preferred conservative evangelical, which he considers is used to project a more favorable image.[21]

The proclamation of the "fundamentals of the faith" may prove to be a stumbling block in the consideration of the non-directive approach by evangelicals. The non-directive worker intends to enable a person or group to discuss, decide and take action in their best interests. The evangelical, or as Barr would prefer, the fundamentalist, is more inclined to demand particular kinds of action from people and groups which it deems to be in their best interests, based upon theological norms which it has previously determined are true.

All evangelicals would see themselves as conserving the fundamentals of the faith. Certainly the desire to preserve the fundamentals makes evangelicals vulnerable to the charge by James Barr of narrowness though in the next chapter the term fundamentalist is reserved for one particular type of evangelical. However the characteristic remains. Many evangelicals would tend to indicate that they are seeking to conserve christian orthodoxy against a more liberal tradition which is inclined to challenge that orthodoxy.

5. Activist

Bebbington introduces another characteristic to Stott's four. He contends that the dedication to Christ also meant determined activity in his name. He refers to Wesley

as a "typhoon of energy, preaching more than 40,000 sermons and issuing more than 400 publications" [22]. He also pleaded for prison reform, for the abolition of slavery; opened schools and dispensaries and, as well as writing a book on medicine (Primitive physic), was one of the pioneers of Electric Shock Treatment. He encouraged the people called Methodists to open their church premises and provided yarn so that women could earn a living and break out of the poverty which led them to prostitution. Methodist people were equally active at worship and prayer.[23]

Activism was common to evangelicals as the striking transformation of the Scot, Thomas Chalmers shows. Before his evangelical conversion he was content to discharge his duties in such a way that "a minister may enjoy five days in the week of uninterrupted leisure". Following his conversion his biographer records that he was said to have visited 11,000 homes of his Parish in Glasgow in a single year indicating the a new, activist, attitude to work. [24] The evangelical awakening gave rise to the missionary zeal of the nineteenth century in all the protestant denominations. Political campaigns arose naturally from the gospel ethic through parliamentary reform. The prolonged campaign of Wilberforce against slavery; of Shaftesbury for improved public health; of Howard and Fry for prison reform; of Stephenson in child care, all came from evangelical zeal. The comment of R W Dale in 1879 portrays the common view. "The Evangelical saint of today is not a man who spends his nights and days in fasting and prayer, but a man who is a zealous Sunday-school teacher, holds mission services among the poor, and attends innumerable committee meetings. Work has taken its place side by side with prayer...."[25]

The 1974 Lausanne Congress has generated new energy for missionary activity and development agencies. It gave added impetus to the newly-founded Tear Fund in Britain and to World Vision, ensuring their acceptance by the evangelicals. With enthusiasm, and the backing of the re-emerging evangelical world, "they ran schools, worked for famine relief, developed education and literacy programmes, pioneered medical work, and developed progressive and modern agricultural activities in the countries where they were working". [26]

1. John Stott, Christ the Controversialist, IVP, 1970 p27-46.

2. David W Bebbington, Evangelicalism in Modern Britain, London Unwin and Hyman, 1989, p3.

3. Norman Dunning, Samuel Chadwick, Epworth 1933 p54.

4. N Curnock, Journal, Vol 1, 1909, p.471. 24 May 1738. Henry Rack points out that the Moravians taught Wesley to expect assurance, Reasonable Enthusiast, Epworth, London, p393. In the Fernley-Hartley Lecture of 1957 entitled Puritan Devotion, Gordon Wakefield refers to Wesley's claim that his teaching on the doctrine of assurance was the same as that of the puritans. Epworth, London, p126.

5. The Journal of John Wesley, 25th January 1740.

6. Thomas Scott, The Force of Truth, 1984 edition, p65.

7. Taken from the Pastoral address to Methodist societies of the Wesleyan Methodists, Minutes of Conference 1892, p 374f.

8. Adrian Hastings, A History Of English Christianity, 1920 - 1985, Collins, p110.

9. The Manila Manifesto, Lausanne II in Manila, International Congress on World Evangelization,1989 now published in Proclaim Christ Until He Comes, World Wide 1990 p26

10. Stott, p32.

11. A Skevington Wood, Evangelicalism : a Historical Perspective, TSF Bulletin, 1971, 60, p15.

12. The Lausanne Covenant, paragraph 2.

13. Howard Marshall has a very useful summary of the various positions in an article " Using the Bible in Ethics" as part of, Essays in Evangelical Social Ethics, pp39-55.

14. Philip Schaff, History of the Creeds of Christendom, 1877 Vol I p204, quoted by Wood p12

15. Wood, p13.

16. Stott, p33.

17. Wood, p14.

18. Stott, p43.

19. Stott, p43.

20. Wood, p15-16.

21. James Barr, Fundamentalism, SCM 1977 p3.

22. Bebbington, p11.

23. Bebbington, p10, quotes this Sabbath timetable which was apparently not uncommon, from Lackington, Memoirs, p128.

24. Murray, Thomas Chalmers and the revival of the Church, Banner of Truth 1980 p16, quoted by Bebbington. Clearly this was a demanding rate of visiting, more than thirty for each of 365 days, but it serves to underscore the point that evangelicals were extremely active.

25. Dale, The Evangelical Revival, 1880 p35, quoted by Bebbington pp10-11.

26. Vinay Samuel and Chris Sugden (Eds), The Church in Response to Human Need, Eerdmans and Regnum 1987, p viii.

Chapter Seven A Typology of Evangelical Thought

1. Introduction to this chapter

In the opening address to the 1974 Lausanne Congress Dr Billy Graham welcomed the 2700 "participants from every possible nation and nearly every evangelical denomination and para-church organisation in the world".[1] It is significant that at no point in the Lausanne debate was a clear definition of "evangelical" offered. None was needed, for those who attended were hand picked from those committed to the evangelical position, liberal or controversial positions were not invited.[2] However, differences of stance between evangelicals at the congress were documented.[3] Uniformity amongst evangelicals is often assumed but movement and change has been a feature of evangelicalism over 200 years. [4]

This chapter is devoted to establishing a typology of modern evangelicalism so that it is possible to discern whether they are compatible with the non-directive approach or not. Five groupings of evangelicals have been identified by Gabriel Fackre, [5] and in this thesis his categories are adapted and enlarged, with reference to writers who typify each group whilst bearing in mind that same writers may impinge on more than one group.

2. Fundamentalist or Separatist Evangelicals

These are described by Fackre as characteristically militant and separatist, view themselves as born-again Christians who have held unswervingly to the doctrine and

practice of "biblical inerrancy" and as such are loyal to the doctrinal propositions of the bible and the complete reliability of its accounts of events in nature and history.

In some places this reveals itself as "apocalyptic political fundamentalism" which is a feature of evangelicalism in the United States of America and against which Jim Wallis writes in The Call to Conversion. "Conservative political forces have successfully penetrated and recruited a large segment of evangelical Christianity by forging an ideological alliance with a new breed of evangelists: the television preachers of America's electronic church. These forces have found that the nation's growing evangelical population is fertile ground for a new right-wing movement....The longtime accommodation of evangelicalism to the values of American power, and especially its recent hardening into a vision of zealous nationalism, has all but destroyed the integrity of the term evangelical" [6] Such evangelicalism is complex web of literalism, politics and power. It cannot be ignored, but most evangelicals would disassociate themselves from it.

Fundamentalist evangelicals have found a number of movements in this country with which to ally themselves. We note here two, one from the early 70's, The L'Abri Fellowship and more recently a particular stream of the House Church Movement. Note that the two are not similar in other respects. L'Abri is essentially student orientated, seeking to provide a theological and philosophical framework for fundamentalist christianity. The house church movement has arisen as a response to christians involved in a particular understanding of charismatic renewal which they describe as restoration theology.

Francis Schaeffer is a prolific writer.[7] I have chosen him partly because of this but also because of his statements about his biblical position.[8] He reveals himself as a literalist indicating that the Bible is a statement by God about himself and his world. It is a communication which Schaeffer elevates to an equation with the person of Jesus Christ. His argument is that "God not only can act in the world, but He is not silent; He has spoken to men in the historic, space time situation. The Bible and Christ in His office of prophet have given a propositional, verbalised communication to men that is true..... This should not take us by surprise, for if God has made man in His own image and has made us so that we can propositionally verbalise facts to each other as a horizontal level of communication, then it is natural that the infinite God who is personal would also communicate vertically to man in the same way." [9]

Because he holds this stance it is necessary for him to distinguish other positions from that of his own. This he does by referring to those who disagree with him as involved in "spiritual adultery" or "apostasy". His illustration of the magnitude of this adultery is vivid, "When those who claim to be God's people turn aside from the word of God and from the Christ of history, this is far more heinous in the sight of God than the worst case of infidelity in marriage for it destroys the reality, the great central bridegroom-bride relationship." [10]

Schaeffer is very clear in his condemnation of other evangelicals who hold a view of scripture different from his own. In his submission to the 1974 Lausanne Congress [11] he argued for no compromise with liberal theology and especially what he calls neo-

orthodox existential theology, a title he reserves for evangelicals who hold a different view of scripture from himself. He called congress delegates to reject this particularly in the area of religious co-operation, of which there was much debate at Lausanne. He concludes, "If we have latitudinarianism in religious co-operation, the next generation will have a latitudinarianism in doctrine and specifically a weakness toward the Bible." [12]

One of the features of fundamentalist evangelicals is to describe their own position in very clear and precise terms and also to describe all other positions in a way that alienates the two. One is left with the conclusion that there are few if any areas of compromise or synthesis for Schaeffer. Evangelicals who hold such a literalist view of scripture seem to prefer separation rather than dialogue. It is for this reason that I have titled these evangelicals both fundamentalist and separatist.

Another example of the separatist evangelicals are found in part of the house church movement. One group who are known as Harvestime or more recently as Covenant Ministries, are led by the brothers Bryn and Keri Jones, and espouse a restoration theology.

Restorationists believe that their form of radical christianity is not a turning away from tradition but a "return to the pure tradition". [13] They have espoused the charismatic movement wholeheartedly in theology and worship, and look for a revival of christianity culminating in the parousia. To some extent this is a type of orthodox evangelicalism but their description of the process of that revival shows their

singularity. This revival will come through restored churches which will be governed by apostles aided by apostolic teams. The denominations are not in God's plan and are ultimately unrenewable. [14]

The question of spiritual authority is central to Harvestime, which teaches that God has delegated authority to appointed leaders to whom members should submit. "God has ordained overseers in the church, and tells us to submit to them. In doing so, our conscience is clear before God, and we open ourselves to the protection, instruction counsel and care of these men of God. Our respect for leaders should not be confined to times of direct contact with them, but in our attitude and talk with others about them". [15] This public face of Harvestime describes spiritual authority in mild terms but in actual fact members who attend the commitment course (which all have to undergo before they are "in fellowship") are interviewed at the end and specifically asked if they will submit to "those in leadership". Any person who hesitates or questions this is designated as "unsuitable" and encouraged to go to another church.

There is a need for research into the effect of Harvestime teaching in the West Yorkshire area. Andrew Walker, in Restoring the Kingdom is not critical enough though he has found people's reticence make accusations hard to verify. My detailed knowledge of the dealings of Harvestime in Huddersfield show that their system of spiritual authority is authoritarian, intrusive of family life and finance, and brooks no opposition.

The "discipling practices, under godly leaders" [16] imposes a spiritual authority in which

there is a concentration of power in the leadership and the decision making process is removed from church members. Walker quotes people's responses to these commitment courses (which are so similar to those expressed to me) "A new legalism was being enforced.....On the one hand we were told that we were not going to have any authoritarianism or heavy disciplining. On the other side we were taught submission, delegated authority and the pitfalls of ecclesiastical democracy. Democracy became something of a dirty word. Theocracy was the way ahead." [17]

Restorationists do not see themselves as a new denomination, they reject the term. Rather they see themselves as the true church. They concede that there are people who are in the kingdom who are not part of restoration churches, but they are seen as those who are not "moving in the vanguard of God's people" and viewed with suspicion.[18] The clear implication of The Church Adrift series in Restoration is that people should leave their own church and join a Harvestime or one of the churches which come under their "apostolic cover". Responding to the accusation that Harvestime advocates christians to forsaking their denominations, Bryn Jones says, "Such a thing has never been preached to my knowledge. I have made it very clear on a number of occasions that where a denominational church is against the authority of scripture or things of the spirit, there is no obligation on any christian to stay in that church." [19]

It is these evangelicals with this brand of fundamentalism which leads to separatist teaching, positions of non compromise, and leadership models of imposed authority that will not fit at all with a non-directive approach to working with people.

3. Pietist Evangelicals

Fackre's definition of these evangelicals is "exponents of the life of personal piety" who are known "for their stress upon conversion experience and its evocation in either mass evangelism or individual witness, strict standards of personal morality and disciplined biblical study." He calls them "Old Evangelicals".

There are two main reasons why this title seems inappropriate: (a) As the next section will show, it is those whom Fackre describes as 'New' who are closest to the 'Old' evangelicals of the eighteenth and nineteenth centuries. (b) In defining this category he has rather hit on two of the main characteristics of all evangelicals, the call for conversion and the encouragement for a rich personal devotional life to which would be linked strict standards of personal morality. Fackre acknowledges as much when he states New evangelicals "share the convictions of Old evangelicals" and that Charismatic evangelicals are noted for a "fervent life of prayer, praise and personal testimony".

The problem which Fackre faced in delineating this type of evangelical, and one which we now face, is how to describe those evangelicals who are intent on the life of quiet devotion and for whom holiness is separation from the world. What seems to characterise those other types of evangelical is their outspokenness and involvment in certain topics, whether biblical authority, social responsibility, radical politics, or the person and work of the Spirit.

I am inclined to call them Pietist evangelicals. Pietism is classically used to describe a movement among Protestants in the 17th and 18th centuries whose main influence was on the German Lutheran Church. [20] Its tenets as articulated by Spener were, "a better knowledge of the Bible on the part of the people, the restoration of mutual Christian concern, an emphasis on good works, avoidance of controversy, better spiritual training for ministers, and a reformation of preaching to make it more fervent."[21] Pietist describes those modern evangelicals who maintain a witness of prayer and personal devotion, sharing their faith, good works, maintaining the life of the local church, but for them these wider issues do not seem really relevant.[22] Three examples of this group can be cited.

At the beginning of this century, there was considerable ferment on the part of theological conservatives who did not embrace the new higher criticism and spoke against it and those who espoused its views. The Wesleyan, Samuel Chadwick, Principal of Cliff College, called for an end to "wrangling and haggling" of the heresy hunt, and condemned, in their own journal, the "heterodoxy of temper" displayed by the Wesley Bible Union. [23] As editor of the Joyful News he ensured that the controversy did not influence the paper, the College or the associated conventions. Chadwick "believed in the positive work of preaching the gospel, not in negative campaigns that aroused animosity." [24] The characteristic of Chadwick was preaching on holiness, prayer and the spirit-filled life. [25] He was not a separatist fundamentalist though his teaching generated theologically conservative students. [26]

Another example would be from the early beginnings of the Student Christian

Movement when it was known as the Inter-University Christian Union and was highly influential in student life. "The concern was with volunteering to go overseas as a missionary and with personal holiness, the basis a non-denominational commitment to 'a belief in Jesus Christ as God the Son and Saviour of the World'". [27]

Thirdly there has been in this century the advent of what one writer on evangelicalism calls "moderate Calvinism", [28] referring to those who retain the belief that in some way the things of faith, of ecclesiology, and of events locally and nationally are predetermined by the foreordinance of God. This view of God and his dealings with men has given rise to a common assumption of christian fatalism. The corollary of this is that because national and international affairs cannot be influenced, the christian response is to concentrate on matters of the faith and devotion so that they do not personally waiver from following the will of God.

All the other types of evangelicals that we consider self consciously promote their brand of evangelicalism. Not so the Pietists. They have quietly fostered, "a desire for holy living, biblical scholarship and missions without which Protestantism would be much poorer." [29]

4. New Evangelicals

Fackre identifies this grouping of evangelicals as one that "share the conviction of old evangelicals (whom we have called Pietist) but add an accent on the rational defence of faith and seek to relate piety more aggressively to social issues." [30] It is becoming an increasingly large group of evangelicals and it is possible to chart the movement of certain key evangelicals from Pietist to New evangelicals. This is particularly true in

the transformation of thinking about social action.

a) The defence of orthodoxy

This has been a defence of the evangelical or orthodox faith in the face of liberal and radical thinking and one which was not forthcoming in the early part of this century.[31] In that sense these are the new evangelicals. Their origins are to be found in the formation of the Tyndale Fellowship for Biblical Research in 1945, whose members filled over twenty-five of the teaching posts of biblical studies in British Universities over the next thirty years. [32] F F Bruce at Manchester, I H Marshall at Aberdeen, W J Martin at Liverpool, D Guthrie at London Bible College, and D Wiseman at London University are some of those who have campaigned for the evangelical faith through their writings. Bebbington observed that "it became increasingly difficult to dismiss conservative Evangelicals as disinclined to thought." [33] What these scholars achieved in Universities, preachers were encouraged to do from the pulpit through the writings and the example of Martyn Lloyd-Jones and John R Stott.

b) Towards a social concern

In identifying those who wish to relate piety more aggressively to social issues the word 'New' to describe evangelicals is misleading. The great eighteenth century evangelical awakening in this country was accompanied by a mushrooming of social programmes. We have already noted the campaigning activity of John Wesley and he was not alone. "When evangelicals entered the slums as soul winners, they learned first hand the conditions under which people lived and quickly added social welfare programmes". [34] This connection between evangelism and social action is woven through the main

evangelical movements of the eighteenth and nineteenth century, as can be identified in the ministry of such people as F B Meyer, C H Spurgeon, W Booth and the Earl of Shaftesbury. In America the work of revivalist Charles Finney "was clearly related to the fulfillment of Christian social responsibility". [35]

This type of evangelical which Fackre terms "new" is I would contend a return to the early evangelical stance of combining evangelism, apologetics, and social action. The sense of them being new in this century is because the rise of liberal protestantism as a major force in the world church put evangelicals on the defensive. To counter this movement, a series of sixty-five booklets appeared in America from 1909 entitled "The Fundamentals" which redefined evangelical theology without reference to social action. [36] The writers from Britain and America were very effective in alienating evangelicals from social responsibility.

Evangelicals were further alienated by the rise of the ecumenical movement. At the 1910 World Missionary Conference in Edinburgh its chairman, John Mott, following the consideration of the millions of people who had never heard of Christ, urged the conference "for the evangelisation of the whole of this multitude." [37] By the time of the birth of the World Council of Churches evangelicals had, in the main, lost confidence that it would be the true successor of such a vision.[38]

The emphasis by evangelicals on defending what they saw as the fundamentals meant that they were marginalised with others taking control of the church power structure. "The typical conservative Evangelical of the 1920's felt himself hemmed in on every

side: Anglo-Catholicism, the SCM, the social gospel, liberal evangelicals of various hues, all presented a threat producing a still more introverted, orthodoxy first and last, state of mind." [39] All this gave the evangelicals a poor image and they were viewed, with some good reason as James Packer admits, as espousing, "archaic theology, spiritual conceit, ecclesiastical isolationism, social unconcern, pessimism about the world and the church, and old fashioned life-style and cultural philistinism". [40]

During the middle part of this century the evangelicals have gained in confidence. Their scholars were producing books, and with John Stott came a new breed of evangelical preachers to the Anglican church. Stott through his writings, preaching and encouraging of younger clergy has had a profound effect not only on the Anglican church but also on the whole evangelical world. [41] Internationally it was the Lausanne Congress for World Evangelization that marked a turning point in evangelical thinking. There were those who wished to guide it to a new orthodoxy, "the planning of Lausanne isolated the heretical views of the ecumenical movement, exposed their non-biblical foundations, and strongly reaffirmed the primacy of proclamation evangelism".[42] Stott who was the principal theoretician at Lausanne and chairman of the drafting committee for the Covenant was steering Lausanne in a very different and more inclusive direction.[43]

The Lausanne Covenant had presented an expanded understanding of mission that emphasised both evangelism and social responsibility, while it had affirmed with Graham that "in the church's mission of sacrificial service, evangelism is primary". [44]

Following Lausanne the debate about evangelism and social responsibility continued.

In June of 1982 the Lausanne Committee and World Evangelism Fellowship convened the Consultation on the relationship between Evangelism and Social Response (CRESR) in Grand Rapids, Michigan, to spell out the relationship between evangelism and social responsibility that was not defined at Lausanne. Under the leadership of John Stott they concluded that evangelism and social responsibility are like "two wings of a bird or two halves of a scissors" [45] The CRESR report strongly affirmed the historic nature of the gospel and provided new biblical understandings of the relationship of evangelism and social responsibility describing social activity as the "consequences of" and a "bridge to" evangelism as well as its "partner".

The primacy of evangelism, an integral part of the Lausanne Covenant, was reaffirmed but interpreted in such a way that brings the two into equal status. The report concluded at this point "The choice, we believe, is largely conceptual. In practice, as in the ministry of Jesus, the two are inseparable, at least in open societies. Rather than competing with each other, they naturally support and strengthen each other in an upward spiral of increased concern for both". [46] On the one hand the report stresses the inter-relatedness of the two, that they should be identified with each other, and on the other, maintains that they are not the same. "Thus evangelism and social responsibility, while distinct from one another, are integrally related in our proclamation of and obedience to the Gospel. The partnership is, in reality, a marriage." [47]

This progress in thought from Lausanne to Grand Rapids charts the theological movement that has taken place amongst a large number of evangelicals this group is by far the most influential in Great Britain today.

The difference between these new evangelicals and the justice and peace evangelicals, to whom we look next, is in terms of scale. The new evangelicals lack a cohesive social theology which would incorporate a view on power, the economy and ecology. As a result they are often accused of individualism. One writer comments, "The effect of the absence of one, i.e. a christian social theology, can be seen in John Wesley. He attacked particular abuses and instigated some voluntary social improvement efforts but his social theology was merely individualism writ large. So it came about that social and economic upheavals, which we call the industrial revolution, produced amongst christians some protests and some nostalgic wishes for a past situation; but no theological critique and that at a time when an atomistic social and economic theory was being treated as the law of God." [48]

The strength the of the new evangelicals and the reason they are an influential group is that they have charted a middle way within evangelicalism, "very moderately sacramentalist, socially committed, biblically conservative but not obscurantically fundamentalist, cautiously ecumenical".[49]

5. Justice and Peace Evangelicals

In his article, Gabriel Fackre identifies these evangelicals as a vocal minority within

modern evangelicalism. It is a minority which is gaining acceptance among evangelicals and which builds upon and in many ways is the logical successor to the thinking of those whom we have called new evangelicals. Again we can turn to an international congress whose conclusions typify the views of those in this category. In June 1983 an International Evangelical Conference on the Nature and Mission of the Church was held at Wheaton, USA.

The participants accepted the Lausanne covenant as the basis of their work but did not wish simply to repeat what it and the Grand Rapids consultation had expressed. They were searching for a more thorough critique of society and a deliberate attempt to bring the implication of the gospel into every avenue of life. The papers from Wheaton are more precise in their analysis and recommendations on the need for and the place of Social Action in Evangelicalism than either Lausanne or Grand Rapids. "We affirm, moreover, that even though we may believe that our calling is only to proclaim the gospel and not get involved in practical and other actions, our very non-involvement lends support to the existing order. There is no escape: either we challenge the evil structures of our society or we support them".[50]

Wheaton '83 provided yet another milestone in this journey towards understanding the biblical nature and mission of the church. Particularly in the Track III document on 'Social Transformation: A Christian response to Human Need', we are provided with some new theological insights in understanding what social responsibility means in a world of exploding need. The consultation received a number of papers which carried in their title the words "social transformation". The consultation preferred the use of

"transformation" to "development" for the following reasons, "it can be applied in different ways to every situation. Western nations, for example, who have generally assumed that development does not apply to them, are nevertheless in need of transformation in many areas. In particular, the unspoken assumption that societies operate best when individuals are most free to pursue their own self-interests needs to be challenged on the basis of the biblical teaching on stewardship (Luke 12:12-21; 16:13-15; Philippians 2:1-4). People living in groups based on community solidarity may help these kinds of societies see the poverty of their existence." [51]

The doctrine of redemption is wholistic, for the gospel not only proclaims forgiveness of sins; it demands reconciliation between enemies; longs to see justice established for all exploited people; is concerned for the environment and the "precarious ecological balance of many natural inhabitants"; seeks peace not the explosion of arms trade and nuclear proliferation. [52]

Wheaton 83 gave hope and direction to a new breed of evangelicals. They are concerned to establish a evangelical biblical theology of transformation that makes sense of creation, redemption and future, in away that man can co-operate with God to establish his kingdom of Justice and Peace. There influence is growing and the issues in the country are being seriously considered in conference [53], Christian festivals [54], and the writings of evangelicals in this field. [55]

It is interesting to note that since writing this thesis a second Lausanne Congress has been held, Lausanne II in Manila, in which many speakers followed a trend from the

"new" towards the more radical "justice and peace" position. The plenary addresses built on Wheaton but the final statement "The Manila Manifesto" drew back from a wholesale endorsement of this position.

6. Charismatic Evangelicals

The term Charismatic Movement signifies, in its broad usage, that modern expression of activity of the Holy Spirit within Christians of all denominations. This experience of the Spirit, mainly called Baptism with (or in) the Spirit is often associated with the vocal manifestation of glossolalia. Michael Harper traces the history of this movement of the Spirit and the use of the term charismatic. [56] He notes that this thoroughly biblical word to denote the free gift of God became used in the 1950's "to describe the 'pentecostal' renewal within the historic churches." [57] The Pentecostal movement had the same emphasis on the Spirit but was separatist, whereas those involved in the emerging movement were keen to remain within their denominations and therefore charismatic was an ideal word to distinguish between the two.

This new awareness of charismatic gifts and ministry led to tension within the evangelicalism as to whether the charismatic movement was really acceptable. Harper was a curate under John Stott and his flat became the centre of British neo-pentecostalism. Stott was not happy and Harper resigned his curacy. Four months later in 1964 the Fountain Trust was established as an ecumenical charismatic institution aiming to pioneer a witness to the Charismatic Movement within established churches.[58] Michael Harper, who acted as secretary, Thomas A Smail, Douglas McBain and David Watson (from his ministry at St Cuthbert's and later St.

Michael Le Belfry, York) were allies in this process. [59]

The Charismatic movement affected the Catholic Church as well as Protestant denominations. During the mid sixties in Pittsburgh the movement affected the theology faculty of the University of Notre Dame. This was promoted throughout the United States and beyond by the Life in the Spirit Seminars. [60] By 1973 the annual Catholic Charismatic Renewal Conference at Notre Dame had 22 thousand attenders including Cardinal Suenens. More than in other denominations this spontaneous expression of charisma has been bonded together alongside the more traditional and institutional expressions of spiritual life. [61] It was a diversion from the struggles over structural change in the church and brought a focus on healing and spirituality.

It is curious in one sense that Charismatic teaching has taken root in the Roman Catholic Church so widely when it might have been assumed to be infertile soil for such a movement. "While in terms of the tradition of Catholic spirituality it appeared at first extremely radical, it was in fact quite easily domesticated within old-fashioned walls and seldom offered any serious challenge to Catholic Church authority." [62] It was during Vatican II that the way was paved for the charismatic movement in the Roman Catholic Church. Cardinal Suenens had shown the harmony between charismatic and ministerial structures of the church, "without the shepherds the Church would be undisciplined; but without the charisma it would be sterile. Therefore the pastors must heed the warnings of St. Paul and take care not to stifle the Spirit". [63]

This movement of the Spirit grew in all the denominations and faced scepticism and

in many cases downright opposition within the mainline protestant churches. Charismatic leaders were therefore eager to show the biblical foundation of these experiences and Harper, with evident satisfaction, quotes James D G Dunn's conclusion that Jesus was a charismatic. Jesus' experience of God embraced non-rational as well as rational elements - dunamis to heal as well as exousia to proclaim, and he regarded both as valid and important manifestations of God's Spirit. [64]

There has been some criticism of charismatics that they placed too great an emphasis on enthusiasm and experience, they were in danger of developing a charismatic existentialism. [65] Tom Smail moved from the vanguard of charismatic leaders for this very reason and there were many instances of enthusiasm (typified by the work of Colin Urquhart at St Hugh's, Luton [66]), and even excess. He and others have contributed to a core of charismatic literature which seeks to show that there is no separation between experience and objectivity, between Spirit and Word. The charismatic movement affected some unlikely people. The calvinist preacher Martyn Lloyd-Jones delivered a series of sermons on the Holy Spirit to shocked Calvinist pietists. [67]

The emphasis of the charismatic movement on the person and work of the Holy Spirit has restored a balance that was lacking in the main line churches and especially among evangelicals whose emphasis on the Word and the conservation of biblical truth was always liable to minimise the Spirit. As well as affecting theology it also affected many people's spiritual lives, "The charismatic experience led in many people's lives to a remarkable recovery of joy and faith. It led to a noticeable loosening of

denominational prejudice. It enabled conservative Evangelicals to discover the value of a frequent Eucharist, and conservative Catholics the value of sharing the cup. It could bring Catholics and Protestants to share in worship in Northern Ireland more openly than anything else could".[68]

7. Ecumenical evangelicals

This is not one of Fackre's types of evangelicals but there does seem to be a discernible group whose orientation is towards the ecumenical movement rather than those listed above. The World Council of Churches Assembly at Vancouver in 1983 received a significant paper, Mission and Evangelism: an Ecumenical affirmation.

"There is a growing awareness among the churches today of the inextricable relationship between christian unity and missionary calling, between ecumenism and evangelism." [69] There is the assumption that because the oneness of God's people is the declared will of Jesus, and part of the salvific process, its demonstration (if only partial and only local) is itself an expression of the gospel. [70] The opposite is also true, that discord and disunity among Christians not only "contradicts God's will and impoverishes the body of Christ", but that Christian Mission and evangelism are impaired because "the credibility of our Christian Witness is at stake." [71] In the section "The church and its unity in God's Mission," the view is expressed that in the very search for unity among God's people a deepening knowledge of mission is discovered. "We need each other to regain the last dimensions of confessing Christ and to discover dimensions unknown to us before." [72]

The World Council of Churches is, of course, representative of every theological hive

and there will be those ecumenists who are able to affirm the document Mission and Evangelism but would not recognise themselves in our definition of those things common to all evangelicals. [73] Critics of the W.C.C. among evangelicals have believed that the Council has not held sufficient respect for biblical authority, and has been influenced by liberation theologians whose ideological reference points seem to be left-wing politics, rather than biblical doctrine. Whilst the case is overstated, it has been the cause of a weak evangelical representation at the World Council of Churches. At the Vancouver Assembly were people who, on our own definition are evangelical, and who made a significant contribution to the ecumenical debate. Following the Vancouver Assembly an 'Open Letter' was received from evangelicals who had shared in the Assembly. [74] [75] In an article reflecting on the Vancouver Assembly Ashmall writes "It is enormously encouraging, therefore to read of the experience of evangelicals ... and their determination to challenge the stereo-typed and distorted characterization of the W.C.C. as understood by many evangelicals." Ashmall regrets that evangelicals still seem "very far away indeed from the work and thinking of the council" and that as a group they were not active participants in the Council's structures. [76]

The WCC consultation at San Antonio in 1989 also sent an open letter to the delegates at Lausanne II in Manila which raised points on areas of mutual interest and concern. The letter was signed by over one quarter of the 300 delegates. The final paragraphs are concerned with the suggestion that the next meeting of the Lausanne Movement should take place at the same time as the new World Council Conference on Mission and Evangelism, held on the same site and with some shared sessions.[77]

Such a suggestion is remarkable and I understand that it is being taken as a serious suggestion on both sides.

The letter does recognise that both Lausanne and WCC have yielded to the temptation of "mutually excluding each other's concerns". Nevertheless, "There has been a remarkable overlap in the concerns of many who identify themselves primarily as so-called 'ecumenicals' and those of us who have evangelical concerns" [78] These are issues that demand rather more research than can be undertaken in this study but it is an agenda which calls for more work.

The place of evangelism in all this is interesting. I would agree with the observation of Emilio Castro: "Evangelism is the test of our ecumenical vocation and the affirmation summarizes the convictions which have been arrived at in the interplay of thinking and doing about mission and evangelism among the W.C.C's member churches". [79] Having now been actively involved in evangelistic ministry for over six years as consultant or evangelist to a number of ecumenical evangelistic missions I have noticed how evangelistic endeavour reveals how deep or how shallow is the commitment to ecumenical relationships. A valuable research project for someone to undertake would be to consider the factors which led to the success or otherwise of national and city-wide missions in the 1980's. An initial study that we have undertaken, based on our own work and that of others, is that the success of the mission is in direct relation to the commitment to ecumenical relations.

Conclusion

The typology that has been developed here shows the wide spectrum of thought amongst modern evangelicals. In relation to the approach that they adopt, whether consciously or not, to their work, it would seem that only the Fundamentalist Evangelical would by definition be unable to adopt the non-directive approach. Such an approach, that is the non-directive approach, is not ruled by this typology although such an approach is not essential to the the description of theses five types of evangelical. Indeed there will be many among them that would adopt a directive approach to their ministry and this may be more evident among charismatic evangelicals who, possibly because of their enthusiasm for the theology and experience do seem to fall into a directive or manipulative way of working.

Chapter fourteen notes that whilst the fundamentalist or separatist evangelical would not adopt the non-directive approach, because of their theology or ecclesiology, all the other types of evangelical would benefit from the adoption of this approach. It would in my view and as I hope to show, make their work far more effective both for them and those with whom they work.

Having established this typology it is now necessary to return to a further consideration of the theology and practice of church and community development to see whether evangelistic ministry is consonant with it.

1. Why Lausanne? in J D Douglas, Let the earth hear his voice, World Wide 1975, p22-36.

2. Adrian Hastings, A History of English Christianity, 1920 - 1985, Collins, 1986, p.616, quoting Graham's own distinctions.

3. International Review of Mission, July 1975. An article by Ronald Sider, Evangelism, Salvation and Social Justice, p251-252.

4. D W Bebbington, Evangelicalism in Modern Britain, A history from the 1730's to the 1980's, Unwin and Hyman 1989. This is one of the central themes of the book identified in the final chapter p 271 - 276.

5. A New Dictionary of Christian Theology, SCM 1983, p191-2.

6. see pages 23-26 of Jim Wallis, The Call to Conversion, Lion 1981, and his quote from Dave Breeze and Billy Melvin.

7. Escape from Reason, The God who is there, Death in the City, Pollution and the Death of Man, the Christian view of Ecology, The Church at the End of the of the 20th Century, The Mark of the Christian, The Church before the watching World, True Spirituality, He is there and He is not silent, Basic Bible Studies, The New Super-Spirituality, Back to Freedom and Dignity, Genesis in Space and Time, the flow of Biblical History.

8. In other areas of his writing he does not fit with the stereo-typed fundamentalist because his interest in all forms of the arts and the philosophy which stands behind them. However the evangelical, in this typology, most likely to abstain from such "worldly" activity would be the pietist evangelical.

9. Francis Schaeffer, The Church before the Watching World, IVP 1972, p15. See also similar passages in He is there and He is not Silent, in Appendix 1, Is propositional revelation nonsense? pp90-94; Reflections on Francis Schaeffer, Ronald Ruegsegger (ed) Zondervan 1986,pp283-290.

10. Francis Schaeffer, The Church at the end of the Twentieth Century, Norfolk 1970, p152.

11. entitled Form and freedom in the Church and published in Let the World Heard His Voice pages 361-379.

12. Schaeffer, p371.

13. Andrew Walker, Restoring the Kingdom - the radical christianity of the housechurch movement, Hodder & Stoughton 1985, p118.

14. This summary of their beliefs and practice is taken from their Church Adrift series, Part 6 (Restoration, Nov/Dec 1983) p40. Andrew Walker also cites these as significant summary of Harvestime theology.

15. This is taken from discipleship material used by Harvestime, written by Bryn Jones. It is part of the School of the Word series, Called to be a disciple, lesson 3 page 24.

16. Restoration, p40.

17. Walker, 270. I would add my own reflection from counselling of people in the Huddersfield area that these are not unusual criticisms. There is a kind of "double speak" in Harvestime where they claim they are not doing something and then doing it.

18. Walker, p135.

19. Part of an interview with Bryn Jones in Buzz magazine, August 1984. Also quoted by Andrew Walker, p261.

20. Ed F L Cross, The Oxford Dictionary of the Christian Church, OUP 1974 2nd ed, p1089. The movement became diffuse with differing teachings, though the one which has influenced modern evangelicals would be that which comes through Count Zinzendorf.

21. Robert Clouse, in The New International Dictionary of the Christian Church, ed J D Douglas, Paternoster 1974, p780.

22. Though we should not overlook the compassionate work of the pietists, especially A H Francke with his orphanage, hospital, schools for the poor etc.

23. Journal of the Wesley Bible Union, February 1920.

24. Bebbington, p195-6.

25. Samuel Chadwick, Humanity and God, Hodder and Stoughton 1904; The Path of Prayer, Hodder and Stoughton 1931; and The way to Pentecost, Hodder and Stoughton 1932.

26. Norman Dunning, Samuel Chadwick, Hodder and Stoughton 1933, pp110 ff.

27. Adrian Hastings, A History of English Christianity 1920 - 1985, Collins 1986, p87.

28. John Allen (ed), The Evangelicals, Baker Paternoster 1989. An article by Derek Tidball, Britain's Century of Evangelism, p130.

29. Clouse, p780.

30. Fackre, p191.

31. Hastings, p77.

32. Bebbington, p260.

33. Bebbington, p261.

34. David Moberg, The Great Reversal - evangelism versus social concern, Scripture Union 1972, p28.

35. Moberg, p28

36. Stott, p42.

37. Howard Hopkins, John R Mott, Eerdmans 1979, p355.

38. John Allen, p144. He comments that evangelical opinion was divided, "there are those who will have nothing to do with it, those who respect some of its work but fear liberal and syncretizing tendencies within it, and thsoe who are actively involved in its structures and committees."

39. Hastings, p201.

40. John King (ed), Evangelicals Today, Lutterworth 1973. An article by James Packer, Taking Stock in Theology, p15-16.

41. In 1950 Stott went to All Souls Langham Place. In 1960 he was instrumental in forming the Church of England Evangelical Council. By April 1967 this council could sponsor, under his leadership, the National Evangelical Congress at Keele, in 1977 at Nottingham. The influence of the congress can be gauged by Collins decision to publish the preliminary papers in the three paperbacks. By 1972 35% of all Anglican ordinands were in the 6 Evangelical colleges.

42. Arthur Johnston, The Battle for World Evangelization, Tyndale House 1978, pp299-300.

43. Hastings, p616.

44. Let the Earth Hear His Voice, p5, para 6.

45. A Consultation called by the Lausanne Committee for World Evangelization, at Grand Rapids which wrote the report, under the chairmanship of John Stott, Evangelism and Social Responsibility: An Evangelical Committment, Paternoster Press, 1982, p23.

46. Evangelism and Social Responsibility, p 25.

47. Evangelism and Social Responsibility, p24.

48. Ronald Preston, Church and Society in the Late Twentieth Century, in a chapter entitled, Economics and the Political Task.

49. Hastings, p618.

50. Taken from the Wheaton 83 statement Transformation, Paragraph 3 on the section on Social Involvement.

51. Transformation, para 8.

52. Transformation, para 3.

53. The "Salt and Light " Conference sponsored by The Evangelical Alliance Relief Fund last November. Its aim was to influence the leaders in the evangelical world in the country.

54. For the last 10 years the Greenbelt Festival has brought the issues of justice, peace, women's issues, world development, radical politics to the attention of the 1000's who attend. Spring Harvest in 1987 looked at social issues and in 88 at the issues of gospel and culture.

55. The most popular of these is Issues Facing Christians Today, by John Stott, Marshalls 1984. The report of Wheaton, The Church in Response to Human Need, Tom Sine (ed), Eerdmans 1983 was not widely distributed. However in 1987 Vinay Samuel and Chris Sugden as editors (Eerdmans/Regnum) produced a version with the same title that benefits from further reflection. Perhaps the best examination of the theological issues which are raised for this type of evangelical is Christian Faith and Practice in the Modern World, eds, Mark A Noll and David F Wells, Eerdmans 1988.

56. Michael Harper, Let my People Grow, Hodder and Stoughton, 1977, p87-88.

57. Harper, p88.

58. Hastings, p557.

59. Michael Harper, Power for the Body of Christ, Fountain Trust 1964; As at the beginning: The Twentieth Century Pentecostal Revival, Hodder and Stoughton 1965; Walk in the Spirit, Hodder and Stoughton 1968; Let my People Grow, Hodder and Stoughton 1977.

Thomas Smail, who withdrew from the Fountain Trust because he felt Charismatics were relying too much on experience of vibrant worship, and avoiding serious theological study. He wrote, Reflected Glory, Hodder and Stoughton 1975; The Forgotten Father, Hodder and Stoughton 1980; The Giving Gift, Hodder and Stoughton 1988.
Douglas McBain, Eyes that See: The Spiritual Gift of Discernment, Marshall Pickering 1986.
Michael Green, wrote the influential work, I believe in the Holy Spirit. Hodder and Stoughton 1975.
David Watson, One in the Spirit. Hodder and Stoughton 1973. This little book was enormously influential and though Watson wrote a good many other books he never wrote a more extensive work.

60. These were pioneered by a team from The Word of God, Ann Arbor, Michigan.

61. Abbott David Parry, Not Mad Most Noble Festus, Darton Longman and Todd 1979, contains four essays on renewal. The second and third explore the implications of the charismatic movement for the Priesthood and the Religious Life. His thesis is that charismatic renewal and the personal discipline and ordered worship life of these groups are ideally suited.

62. Hastings, p640.

63. Gabriel Murphy, Charisma and Church Renewal, 1965, p 105-7; he describes Suenens' intervention as a "momentous contribution".

64. Harper, p90; where he quotes from J Dunn Jesus and the Spirit, SCM 1975, p89. It was in the conscious use of this power and authority - "His own but not his own" - that Dunn concludes "that Jesus can be called a Charismatic".

65. This has been the major criticism of Donald English in his addresses where he has talked of the charismatic movement. During the 1988 Spring Harvest seminars this was acknowledged. About the seminar notes on existentialism Clive Calver commented, "we must be careful not to build our theology of spirituality only on experience".

66. Described in his book When the Spirit Comes, Hodder and Stoughton, 1974.

67. These sermons gave rise to two books by Martyn Lloyd Jones, Prove All Things, and Joy Unspeakable.

68. Hastings p618.

69. Mission and Evangelism - An Ecumenical Affirmation, WCC 1983, para 1.

70. A similar view is expressed in other ecumenical reports : "There are times and places where the very act of coming together to celebrate the Eucharist can be a public witness ....such a joyful celebration may offer fresh hope in cynical secular societies' (Your Kingdom Come p.205). 'There are occasions when ... the behaviour of Christians to one another is the telling witness' (Theological Reflection on the work of Evangelism 1959).

71. Mission and Evangelism, para 21.

72. Mission and Evangelism, para 27.

73. This would be true of all the sections, because there emphasis is not restricted only to evangelicals. However purpose is to show that within evangelicals are different orientations and it seems appropriate to note those within the highly significant ecumenical movement.

74. Raymond Fung, A Monthly Letter on Evangelism, WCC Commission on World Mission and Evangelism, No 9, Sept, 1983.

75. An open letter was sent from the World Council of Churches Consultation at San Antonio in May 1989 to the Lausanne II Congress in Manila in July which was signed by 25% of the conference delegates.

76. Ashmall, Some Reflections on an ecumenical affirmation, in International Review of Mission, Jan 1984, p 73.

77. From San Antonio to Lausanne - A letter of Evangelical Concerns, Oxford Centre for Mission Studies 1989, p27-29.

78. A letter of Evangelical Concerns, paragraph 30.

79. Emilio Castro, International Review of Mission, Oct 1982, and incorporated into the Forward of Mission and Evangelism.

PART FOUR A THEOLOGY OF CHURCH AND COMMUNITY DEVELOPMENT

Chapter eight A Theology in the Making

1. Biographical Introduction

When I first came across Avec I felt intuitively that the approaches and methods being considered on the course resonated with my own evangelical thinking and theology. At that time it was not something that I thought through theologically before applying this in my work. I went back from the course to the Church Stewards meeting of the two churches and shared with them the ideas. It was a time of great excitement to us. It was a moment of disclosure, first of all to me on the course, and then to the stewards as we saw a way through the apparent impasse. Here was a way that we could enable people to think and decide for themselves; there would be no imperatives from outside; everyone would have opportunity to indicate their views; we were not predetermining the outcome from the beginning. By adopting this approach both churches could be enabled to discuss the issues facing them and decide on the right course of action for them.

2. Reasons for the slow emergence of a coherent theology

It was only afterwards that I looked for a biblical, theological framework for Community Development and it was curious to me that those involved in church and community development did not have a well articulated biblical theology for what was,

as far I was concerned, eminently good practice. Theological reflection had taken place but little was published. There are a number of reasons for this.

a. It was not seen as necessary to develop a theology because one could be assumed. In its submission to the Methodist Conference of 1973, the Inter-departmental Youth Committee Working Party, Report on Community Development had a section on theology. The report, which George Lovell had a hand in writing, begins, "We may assume in this Report that no theological justification is required". It is interesting to note that the report was adopted with the exception of this section which it referred for further consideration. It has not so far returned.[1]

b. Theology is not something which happens simply through the writings of theologians. It is also what happens when christian people reflect on their involvement in the community in the light of their faith.[2] Such a view is expressed in Involvement in Community [3] from the William Temple Foundation and gives us a useful illustration of the thinking of those who were involved in community development and community work. In writing the report they deliberately "rejected the traditional Church-report-approach to a secular issue. The statutory theological or Biblical chapter, sandwiched between a secular analysis and general recommendations, does little justice either to theology or to the secular. Indeed, such a course causes us profound embarrassment whenever we come across it."

c. Other people did not collaborate with them in formulating a theological framework. Lovell describes what he saw as the failure to get theologians to work with them in

looking at community development. The exception was the then Professor David Jenkins, and Diagrammatic Modelling and Involvement in Community record the help he gave them.[4] The presence of evangelicals committed to this work would have created a demand for a formulation of the biblical and theological foundations for community development. [5] This is primarily because the evangelical movement demands that such work be undertaken if any new emphasis is to have credibility and be embraced by people within the movement. In one sense it was the realization that this work had not been done which gave rise to my own reflections and this thesis. [6]

d. Another factor is that Avec has only two full-time workers, who are writing about their way of working, as well as considering the theory and theology of community development. Simultaneously with this Avec has faced economic difficulties and valuable time has been used in fund-raising. Therefore not everything that needs to be done has been accomplished though a considerable amount of work remains unpublished.

e. We also make the observation that theology always trails experience. Most christians work as pragmatists and then enquire what their theology makes of it, or what it should make of their theology. There is something very Wesleyan about this process.

3. Early attempts to find a satisfactory theology of community development

The Methodist Church Community Development Group was formed in 1970 and worked at the formulation of a theology eventually producing a report in 1977 entitled

Aids to Theological Reflection summarising their thinking over a four year period.

From the beginning they had the intuitive feeling that the community development approach which they had adopted was entirely appropriate to christian ministry and keeping with their beliefs. The report states, "What they were experiencing in their work in the church and in the community they were convinced was of God as well as of man: for them it certainly had to do with the kingdom of God." [7]

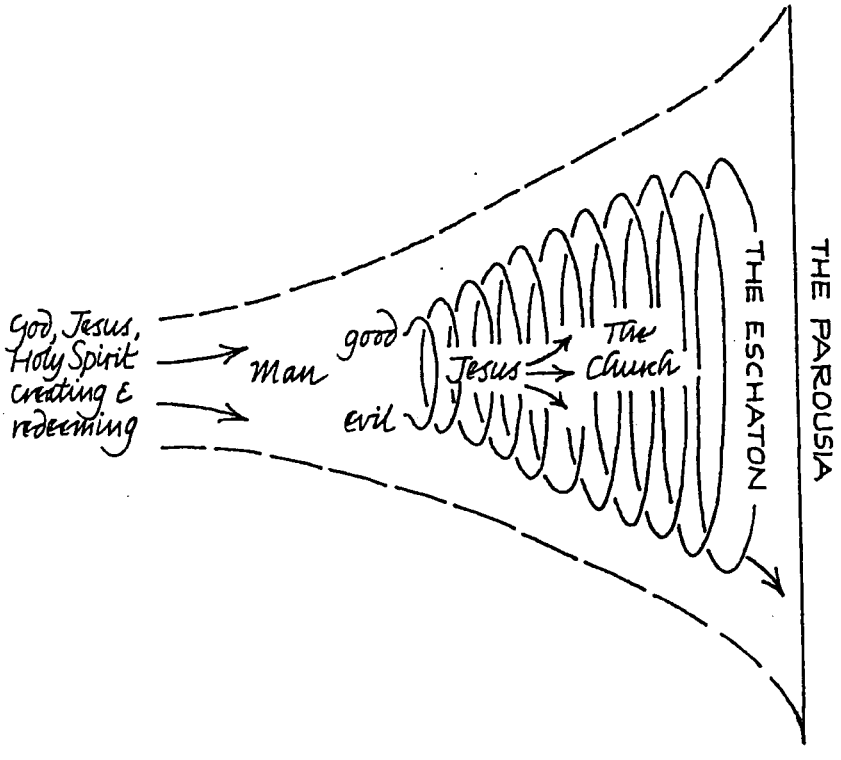
Nevertheless the Community development group recognised that they needed to seek a more developed theology and their report sets out that struggle very clearly, "Throughout its history the group has grappled with practical, theoretical, and theological issues and problems. Deliberately the group represented a diversity of approaches to church and community work and theological stances and a variety of experience.....Generally speaking the members of the group were reasonably successful in the work they did on the practice and the theory of working with people and on training and research. It was their disquiet about their theological inadequacy that spurred them to continue their search for real help." [8]

4. The emergence of a theological model for church and community development In the course of their discussions a breakthrough came when they reflected on two theological models which were described as a creation model and a salvation model.[9] This formulation of a framework for thinking about community development is one that has been offered on some Avec courses as a basis for discussion. It was originally the work of George Lovell and because it is frequently referred to I quote it here in

full.

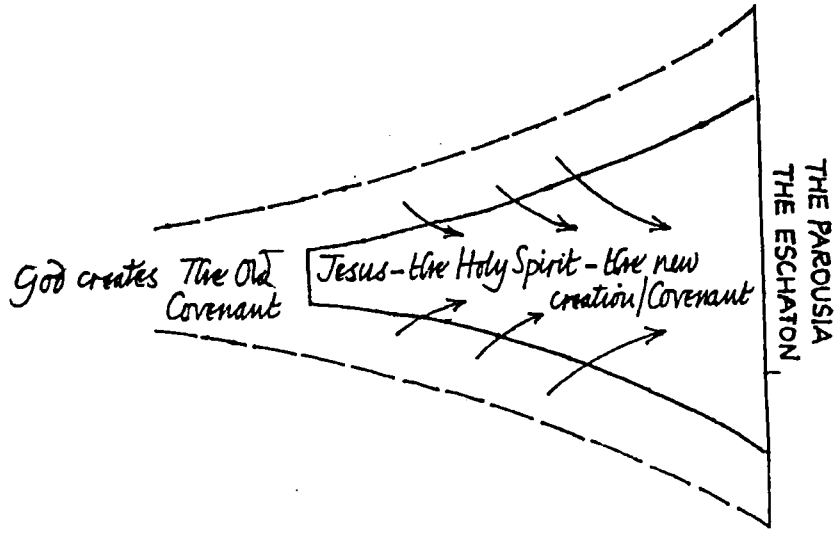
a. The Creation Model -

emphasises God as creator. It portrays Him - and Jesus the second Person of the Trinity and the Holy Spirit - as actively engaged from the first to last in every aspect of the created order. It depicts Him as effecting a new creation through the redeeming activity of Jesus in the church and in the world. It represents a process of human creative activity both within the church and within the world which is an inextricable admixture of good and bad. It shows that powerful thrusts towards goodness and betterment spring from the depths of human beings of every kind and of every age as well as thrusts towards evil and change for the worse viz. within humanity there are constructive as well as destructive tendencies. It describes creation as a process within which God and man can co-operate, but which God started and which He will end and fulfil. This was illustrated diagrammatically as follows.



b. The Salvation Model -

emphasises God's redemptive activity through the historical Jesus who atoned for our sins. It depicts those who do not overtly confess Jesus as Lord and Saviour as being without hope because they are outside His saving grace. It contrasts the old and the new creations: they are mutually exclusive, the first being predominantly evil and the other good; only those who are "new creations" can achieve the good. It divides off the "saved" from the "unsaved". It emphasises what God contributes to Man's salvation and denigrates man's own part in his salvation and growth: it is all of God, and through grace. It contrasts the goodness of God with the sinfulness of Man and the holiness of the saved with the evilness of the unsaved. It portrays God's primary activity as saving and redeeming evil man from an evil world to find salvation in Christ and new and eternal life in his new creation and in the church. It is therefore a model about a sick world in need of saving, healing and redeeming, viz. a pathological model. This was illustrated diagrammatically as follows. [10]



c. Similar Models

These two contrasting ways of understanding mission are similar to conclusions that others have made in relating theological reflection to community involvement. There is the work of Margaret Kane in Theology in an Industrial Society in which she set out two contrasting ways of understanding the church's mission which she described as Theology A and Theology B. [11] The two are summarised in parallel columns and we set them out overleaf. Similarly the William Temple Foundation described ways of looking at theology as either dynamic or static. [12] Again this is presented in a parallel form and is set out here.

A	B
Revelation God is known through unchanging propositions, handed on from the past in large abstract concepts - sin, judgment, repentance, redemption, etc.	God is known by personal meeting in and through persons and events in the present.
	Theology is a study of the Bible and what people have made of it. is a continuing process of interpreting contemporary experiences in the light of God's revelation in Christ...
is to be done by academic experts	is to be done by everyone
The Church consists of those called out of an evil world	sharp distinctions between those who do or do not belong to the church are not helpful
its task is to obey the command to preach the gospel	the church's job is to penetrate the world and to point to the signs of God's activity in it
to save souls out of the world	the whole creation is to be redeemed
to do this it must build up its own organization in a disciplined way	
clergy are leaders and laymen must help them	laymen have a crucial ministry in the world and clergy must help them
Man the soul is the important part of man and he must beware of the body and materialism	man is a total person, body and spirit
man is an isolated individual	man's life has meaning in relation to his total social and historical context
Jesus Christ divinity is stressed	humanity is stressed

DYNAMIC THEOLOGY	STATIC THEOLOGY
Revelation happens now Theology is a study which uses the past as a resource but goes on to take account of revelation in the present.	Revelation happened in the past Theology is study of past revelation.
Theology must start where people are Theology can be shared when two or more people come together and reflect on their own and other people's experiences.	People should go to places where theology is taught Theology is taught in the sense that one person shares his knowledge with others.
Attention must be given to understanding the situation The specific situation and what is happening in it is part of the data of theology.	There is no need to understand the situation - for the Christian message is the same in every situation.
Attention must be given to Christian tradition, but it is only part of the data. We must ask "What is being revealed now that is of a piece with past revelation?" This involves a cyclic process in which the situation is questioned in the light of past revelation and Christian tradition is questioned by today's situations.	Theology consists is handing on a tradition Christian tradition is to be handed on and received without question.
The theologian must stay with the situation The theologian must share the situation with those involved in it - often over a long period of time - such is the gap between people's "received faith" and experience of life.	The theologian is there to be consulted at intervals The theologian can bring his knowledge into a situation, share it and leave the situation enriched.
Authority is that which is accorded by others by gaining a response All theological statements are provisional. The theologian must win his authority by eliciting a response.	Authority is vested in the Christian tradition and in hierarchical roles

Theological study is a collaborative process

The Church has always emphasised the importance of "belonging". It is necessary also to check individual insights within a community of faith. Co-operations are needed between Christian and non-Christian, clergy and laity and between denominations.

Theological work is done by individuals in the study

Some laity and clergy should be encouraged to strive for excellence theologically

There are many undeveloped resources.

Lay people and clergy are seldom stretched to capacity

The lowest common denominator rules.

Theology is part of the total Christian response. It is for all people.

There should be an interaction between prayer, worship, living and theology. Theology takes its data from these things and they in turn only grow when theology is active.

Theology is a purely intellectual exercise. It should be done by expert theologians.

The laity should not be confused by theological discussion.

Commitment and discipline is needed for the study of theology.

Theological study within the churches is short-term and spasmodic. It is not seen as a priority. There is a constant switch from subject to subject without opportunity to dig deeply into any topic.

Theology is essential and integral to the whole life of the Church.

Theology is for experts only.

5. Comments on these models and statements of theology

a. When any attempt is made to outline differing positions there is the danger that in an attempt to show the differences between the two, no allowance is made for movement towards the other. The language is of polarised views. For instance I can think of no category of evangelical who would actually consider that theology is only to be done by academic experts.

b. We must be careful not to let our own bias colour the description, thus making one of them more obviously acceptable. When John Atherton read the manuscript for Diagrammatic Modelling he commented that Lovell had "painted one model deliberately black in order to reveal the righteousness of the other." [13] In the other two outlines it is theology B and dynamic theology that are eminently more reasonable than that with which they are contrasted. This is particularly so then we consider that those involved in considering the creation or salvation models are those who are committed to community development which is focussing on process rather than ends. The creation model is about process and consequently it is no surprise that they "found the creation model speaks more to them and their experience than the salvation model"[14]

There will of course be people who fall into the category as described by A or static theology. For instance Francis Schaeffer and his view of the scriptures as God's propositional verbalised communication contending that although God has not given us exhaustive knowledge , He has given us true knowledge (what he often called true truth). [15] Another would be the position which David Pawson outlines in his examination of the role of women in the church entitled Leadership is Male,[16] which as the title suggests gives no place to recent theological reflection on the ministry of women.

c. There is also the danger of separating into two diagrams what in effect are parts of each other. Creation and salvation are both aspects of the whole will of God. The further comments contained in Lovell's paper concede this point, "they are not

mutually exclusive." Though the point is not followed through to a new model, there is some discussion of the need to set community development in the context of an evolution model [17] which would show that creation is not merely a once off event but proceeds through history. Teilhard's work teaches us that the universe is not only created but is also "becoming". He considered an evolutionary worldview as fundamental to understand God, Man and the world. [18] Such a model could then also include the salvific work of God in Christ who desires that the whole creation should "obtain the glorious liberty of the children of God" Romans 8:21.

d. There is the assumption in the diagrams that the creation model is of a dynamic quality whereas the salvation model is static. It is clear that the salvation life which Jesus lived and imparts is dynamic and transforming, and that it has development and process.

e. The Salvation model ignores Jesus in creation and the creation model does not give enough emphasis to the salvific effect of the cross. Ignored too is the teaching to the Colossians that salvation and creation find their focus in Jesus, "the first-born of all creation".[19] It is the cross and the resurrection and the appropriation of its benefits which divide history for the early preachers (Acts 2:14-36; 3:13-16; 4:8-12; 5:30-32; 8:35; 11:36-43; 13:26-33; 17:2-3; 17:23-31; 26:4-23) and that is not conveyed here.

f. There needs to be a greater consideration of sin both personal and in the very structures of society; sin both in the sense of the intentional involvement with evil and injustice as well as sin in the sense of missing the mark or not realising our full

potential.

g. There is a dilemma between the desire to work non-directively in the community and at the same time sharing the faith which is raised in the reports and is inherent in the models. The community development group write, "it is counter-productive to use community work solely as a means of bringing people into the church, especially if overtly altruistic activities are used as a cover for attempts to proselytize."[20] They suggest that the more genuinely altruistic church people and workers are, the more effective they are in the work they do with non-church people and not surprisingly, people come to trust the church more, to believe it is interested in them and to be more positive towards it, its clergy and church workers. In fact they had found churches and clergy are taken more seriously by the community when they are in the community without intent to engage in aggressive evangelism. That in turn raised for them the dilemma of responding to the missionary intention of the church. They faced the question, but found no answers, in the following way, "But in the light of all this what of the dominical command, Go forth therefore....?". [21]

Ending the chapter at this point opens an avenue of enquiry which we shall take up in chapter thirteen when we consider whether it is possible to proclaim the good news in a way that is consonant with the non-directive approach to working with people. It is tantalising to leave it here but we must first consider the theology of Avec if we are to see the full picture of the theology and practice of those involved in church and community development.

1. Aids to theological reflection,1979, are notes from an experiment in theological reflection on church and community development work. In the paper there is the comment that the reason for this referral was because there was not an adequate presentation of the theological implications of this way of working. The paper formed the basis of Diagrammatic Modelling: An aid to Theological Reflection in Church and Community Development Work, The William Temple Foundation, occasional paper No 4, 1980.

2. This is the view expressed in Involvement in Community,"It is because life in community is such an integral part of human activity and experience in society that theology and the church have a primary task of being involved in doing and speaking in that area. That is what we mean when we say that this report about involvement in community is in itself profoundly theological. It is so precisely because it is primarily profoundly secular."

3. Involvement in Community, A report by the Community Development Group of the William Temple Foundation in collaboration with the Community Work Advisory Group of the British Council of Churches. William Temple Foundation, 1980.

4. Lovell feels that he was given the "cold shoulder" by theologians in the early 70's. At present Revd David Deeks is working with Avec on theological issues relating to their work.

5. In all the changing emphases in the evangelical movement over the last thirty years (charismatic renewal; ministry of the whole body of Christ; healing,wholeness and signs and wonders; combining social action alongside evangelism) those involved in these emphases have been required by the evangelical constituency to prepare articles, papers and books giving a biblical and theological basis.

6. The failure to produce a biblical theology of church and community development meant that not only did few evangelicals become involved but the wider church did not take proper cognizance of it. In Aids to theological reflection the Methodist Church Community Development Group admit that "their inability to master key theological issues and to gain theological credibility.... reduced their ability to promote the use of church and community development approaches and methods in the Methodist Church." p4.

7. Aids to Theological Reflection, p5.

8. Aids to Theological Reflection, p7.

9. A description of the process of discussion was written up in The William Temple Foundation Occasional Paper No4, Diagrammatic Modelling: An aid to Theological Reflection in Church and Community Development Work pages 1-6 and 31-37.

10. Discussions with George Lovell reveal that he finds these models are not a satisfactory framework but they remain a way of enabling a conversation about the way people find community development fits into their theological thinking.

11. Margaret Kane, Theology in an Industrial Society, SCM 1975, pp31-32.

12. Theological Development, William Temple Occasional Paper No 2. Margaret Kane was a contributor to this process.

13. Page 36, note 9. Lovell adds, "I did not feel at the time that I did that although my own leanings at that time were towards the creation model which helped me to new insights, but I take the point".

14. Aids to theological Reflection page 17.

15. Schaeffer, The Church before the watching World, p67.

16. David Pawson, Leadership is Male, Highland Books, 1987.

17. This came about in further discussions with Fr Austin Smith based on Lovell's version of the original conversation.

18. Teilhard De Chardin, The Phenomenon of Man, Collins, 1959. He describes his thoughts of "genesis". "Evolution is the light illuminating all facts", p 219. He considered there was direction in space and time and history. It was not static nor cyclical. He promoted the view of God as immanent (God within), and towards that which we are becoming (God ahead), rather than concentrating on the transcendent (God on high). There is much here to inform our theology and with which I think evangelicals would agree, certainly this one does.

19. Colossians 1:15ff.

20. Aids to theological reflection, p5. I have talked with Lovell about the use of the term "proselytise" in the document. He indicates that here it infers engaging in church and community work with the intention of using it to engage in aggressive evangelism. In that sense proselytise here is a loaded word and in the my own text I have used aggressive evangelism to describe his meaning.

21. Aids to Theological Reflection, page 5. vell admits that the dilemma remains.

Chapter Nine The Theology of Avec

This evaluation of the theology of Avec will be approached in two ways. Firstly by looking at explicit statements of theology. These are almost exclusively calling on the books and articles of George Lovell. Where others have contributed to the process, as in Diagrammatic Modelling, he has written up the work. Secondly by considering the way Avec does its work and identifying the implicit theology, calling on the observations of a number of people, particularly Lovell and Widdicombe but also others who are associate trainers on the Avec courses. [1]

1. Theological Stance of Avec

The term stance refers to the position or guiding principles that inform the thinking and practice of Lovell and Widdicombe in relation to their work through Avec. They believe that theological under standing and insight can emerge from the work situation and that is more likely to occur where the worker adopts a pluralist rather than a doctrinaire approach.

a. Experiential: the description that Lovell himself uses of his theological position. It is a theological stance which promotes work and theology to be in an essential relationship with each other. "theology and experience are interpreting, shaping and correcting one another ... a theological process which induces new experience of belief and continually enhances the quality of life and the experience of the physical, the human and the divine." [2] In the same way that experience of life and work is changing,

so theology is in the process of emerging when christians are working at their beliefs, and those of others, in the light of their experience.

b. Pluralist: the work of Avec involves working with people of very differing theological positions, and with a wide range of churchmanship. Holding a theological worldview which is pluralist allows Lovell and Widdicombe to engage with others in theological reflection about issues which relate to the work situation without seeking to impose there own beliefs. They value and take seriously the views of those of every theological position, and similarly want others to take seriously their theological views. Whilst remaining clear about their own beliefs, they see them as being clarified, developed, challenged by theological reflection with those whom they do and do not agree. Lovell believes that this stance opens up and enables dialogue to take place whereas the doctrinaire imposition of a theological view, even the pluralist one, would inhibit dialogue.

2. The Theology of Avec - the writings

a. The key to Lovell's theology is his conviction about God's relationship with the world. He sees the focus of God's action being in the world rather than in the church. "God's primary relationship is to the world he loves and desires to reconcile to himself. His concern is not exclusively for the church nor for the world through the church. Consequently God is already at work in areas unoccupied by the church." [3] God is Emmanuel, He works with the world and the church. Lovell summarizes characteristics of God's relationship with the world in a sort of credo in the following way:

Jesus loved the world;
he died to save it;
he forgave any who wronged him;
he lived and worked with people;
he was described as 'Emmanuel', 'God with us';
he came as a servant;
he respected individuals;
he didn't impose himself upon others, that is,
he didn't violate man's freedom and privacy;
he came to help people to live their lives to the full;
he indicated that truth is in life and people rather than
in authoritarian statements;
he lived and died a Jew and
he maintained his Synagogue worship but
he associated with the outcasts of society;
he did not exclude any from his kingdom or presence;
he was deeply concerned about problems of personal
and communal life;
he had compassion for people;
he set out to meet real needs;
he wept over Jerusalem because she knew not the way to
peace
he offered himself to the whole community. [4]

b. The church's example is God himself. The church's relationship with the world is to be modelled on His relationship with the world. Lovell does not propose that christians should be unconcerned with building up the church. His point is that much of the church's effort is expended on itself and the church's mission is designed to gather converts who in turn will become established members. What he would see is that as God is involved both in the world and the church, so christian activity should be concerned with both. "Advances towards the growth of a better community depend partly upon the development of a better church. They are inter-related. It is God's world as well as God's Church and he is active in both." [5]

c. The way of Salvation is described in terms of growth and development which are understood in communal terms, with the purpose of "trying to create a new and better world". In this process man has both responsibility, through the "dominion" given to us at creation (Genesis 1 and 2), and ability because of the God given skills for dealing with his environment. "God creates and invites man to co-operate with him in ordering and re-ordering, shaping and re-shaping the world in accordance with certain given laws and conditions." [6] Growth and development emphasise process rather than goals, if there is an eschatology here it is realised eschatology which is discovered in the process of that development and growth. Community development has a place within the salvific work of God. "Community development offers a way of working out our God-ordained human destiny in regard to the complexities and frustrations occasioned by the conflict within man's nature and his constant striving to order his environment." [7]

d. Sin "limits" this process and affects all people to a greater or lesser extent. Sin is defined as "selfishness, greed, man's inhumanity to man, the lust for power, the misuse of authority and responsibility, conceit, vanity and the tension every man feels between good and evil desires".[8] However every person has inner pictures of the essential shape of things, of themselves, God, the world, the church, and how things fit together. If we are to help people move towards betterment and growth, and to reflect openly and honestly at their "pictures" (or if you like, to do theology), then this will take the sensitive skills of the non-directive worker. [9]

e. The scope of salvation is all-embracing. Quoting Romans 8:19-23 he describes the

purposes of mans co-operation with God in what he admits seems an overwhelming task. "To order the world so that what is best in man has the greatest chance to develop and mature is a particularly difficult task, but it is a vital aspect of man's responsibility for organising his physical and social environment". [10]

f. The people of God do have a distinctive role in the development of communities. Lovell uses the biblical titles of light, salt, yeast, and servant all of which only discover their proper function in relation to something else, as he would want the church and world to be. The church then is pictured as shedding light on human affairs, as salt bringing flavour or preserving it, as yeast promoting growth. The analogy of the yeast is highlighted because, like the community development worker, it promotes organic growth harnessing the potential that is there. Though they may be hidden they remain influential because of their distinctiveness, which if it fails renders them useless. The church is also called to a servant ministry. This Lovell describes as "working with people" in such a way that the worker can make a "positive contribution to the development of people without directing them." However he notes that Jesus servantship was neither "servile nor condescending". Similarly the christians should not respond to the world with a "pseudo-servantship that misses out by failing to make the positive contribution that Christ made to the lives of others through his servant ministry". [11]

g. A theology of the Non-directive approach is worked at. Lovell was challenged to produce this and did so in The Church and Community Development : An Introduction, to the satisfaction of those who were convinced of the value of this approach. Those who were not did not find it satisfactory. [12]

h. Lovell does not think of this approach as some kind of technique to help people take responsibility for their lives, and work. "It is more importantly a way of helping others to make that contribution that they alone can make towards creative activity and their own salvation and growth." [13]

i. Within this approach is a real sense of the dignity and the worth of persons and groups with whom they work. This is harnessed by working objectively, systematically and non-directively so that they, and those with whom they work, can get at the heart of issues and situations. "It is this approach which enables one person to get as near as he can to the inner places of individuals, groups and communities (religious and secular) where the human and divine are at work: places where there is a glorious confusion between processes of human growth and salvation and where the activities of God, self and others are fused. It enables me to do all this with the respect God accords to us all. It takes me to the very heart of ministry." [14] It is with these reflections that Lovell is closest to a theology of the non-directive.

3. The Theology of Avec - the courses

Since 1977 I have been able to observe Avec first of all as a course member and then as an associate trainer with Avec and during 1983-84 as a part-time member of staff. As an associate of Avec I have been involved in meetings which review policy, reflect theologically and pragmatically on the approaches and practice which lie behind the work of Avec. This has brought me into close contact with both George Lovell and Catherine Widdicombe and allowed me to observe their work as a student and as colleague.

A feature of Avec is that a detailed record is kept of all courses, Associates meetings and staff meetings, and I have such notes from all of my contacts with Avec. The points that follow are made on the basis of the record of an Avec project, [15] of my own notes, the record or journal of meetings and courses, and various handouts made available during the courses.

a. Avec's focus is the work situation of the course members. Perhaps the most striking feature of an Avec course is the use of work papers. These are prepared in advance by course members to an outline and the papers are circulated to all involved in the course. During the course, and in a group of 5-6 with an Avec worker, each member has two, one and one-quarter hour sessions on their work situation.

In the first work paper session the purpose is to allow the person to explain in more detail than the work paper allows how they see their situation. Some notes prepared by Catherine Widdicombe on work paper sessions describe the process as follows, "In order to get a picture of the work, we try to see it 'through his eyes', to 'stand in his shoes', to understand and appreciate how he feels and thinks about it. To do this we will try to concentrate on this one work situation, and therefore you are asked not to discuss it in relation to your own work however similar it may appear to be. No yarn swapping! Once we have got a general picture of the work we will try to get beneath the surface to see the underlying structure and the dynamics: how the areas of work and the groups relate to each other, what it is that makes it 'tick'. We will try to look objectively at the situation, as we have come to see it, and read off the implications in terms of any key issues, difficulties, opportunities or points of development." [16]

Before the second session there is preparation by the person concerned to identify the issue or area of work that they want to think through with the help of the group. The group members also have preparation as they think about the situation as explained and reflecting on their own work. Crucial to this part of the process are questions such as, "What questions would your experience lead you to ask? How can you best frame your questions?"

The purpose of the second workpaper is summarised by Catherine Widdicombe in the following way, "The task of this session is to help the person concerned to consider ways in which he or she could take action which would promote betterment in relation to one or more of the issues, problems or projects identified in work paper session one.

In order to do this members are asked to act as non-directive work consultants to him: this entails asking questions about all the possible options open to him and the effects of any one of them, rather than making suggestions or giving advice. We aim, through calling on all our experience, expertise and insights, to help him find a way forward which will achieve his purposes, fit his situation - which he still knows better than we do - and which will fit him as a person, i.e. is something he feels he can do rather than something which someone else could do if they were in his shoes. Therefore, after the session the person concerned has ideas insights and suggestions for possible ways forward which he can reflect on and decide about." [17]

There are a number of implicit factors which we identify as follows:

(i) The thinking and the work is earthed in real situations. Speculation and

notions only have a place if they can be incarnated into the situation.

(ii) There is rationale and order in the universe and we may discover it by working systematically at a work situation to peel away the various strands and examine the situation both as a whole and in its parts. This is an assumption of the Judeo-Christian worldview, and the context in which empirical and systematic disciplines flourish.

(iii) The eschaton is here and now. Purposes and objectives that a course member may have, need to be within range of being achieved and the watchword for any proposal is: how to start or continue the process envisaged, who with, what do I say that help them to think openly and critically about these ideas and when is the best time to do so.

(iv) All the course members have a contribution, not only in the work paper sessions, which is not only valid but vital as a contribution to the person's work. The assumption is that even though their approach has previously been directive, giving solutions to problems, they can nevertheless quickly learn the skills of the non-directive worker and use them in relation to each other. This is made so clear in the way that the worker asks questions rather than makes statements.

b. The design of the courses reveals a mixture of the directive and the non-directive action with the aim of enabling people to think and work together. There are three initial sources of input into the shape of each of the ten day courses which include this work-paper method.

(i) there is an essential 'core material' which has come about both from

experience of many such courses as well as what course members have said about them afterwards. This core material may be described as a non-negotiable and includes topics such as:-

Beliefs,purposes, objectives

Communities and their development

Direct and non-directive approach: the concepts, practicing them, training in them.

Educating people for change

Evaluating

Problem solving

Theological reflection

(ii) There are also subjects which are usually present but are not essential to the course. Decisions about their inclusion will be made by the Avec staff as they reflect on the work papers; and by the staff and the course members together as the course proceeds. The reflections of the staff may be in the form of insights, hunches, questions or concerns arising from the study of the work-papers. Illustrative of such subjects are:-

Case study methods and cases

Skills practice

Time, use of and management.

(iii) Another strand comes from subjects which arise from the concerns of members expressed either before hand or emerging from the course itself. They have described their own aims for their work; their problems; what they want/need to get from the course. This list of such subjects was drawn up at

the Associates meeting in May 1984 and included:-

Authority and status

Bible studies

Church and community work: its overall context

Church growth

Community work, direct action, group work

Decision making

Diagrammatic modelling

Evangelism

Inducting people into new ways of thinking and working

Learning from experience

These three form the sources upon which is built a provisional programme for the course. Note that the staff do things for the course members (set work-paper outline, plan programme, decide work-paper groups and present 'core material'). They also work with their stated objectives in this preparation, check out the programme and the aims of the course as it begins and enable the group to decide its own agenda for the sessions particularly as the course proceeds. All this is with the overall intention of facilitating a developmental process in which the course members are not only participants in the process, but to whom the process is explained, examined and considered in relation to their own work.

This method of arriving at the course material shows that there is a creative mixture of directive (what leaders know to be useful), and non-directive (what leaders need

to check out with course members), as well as responding to the emerging questions of the ongoing work. The assumption is that the Spirit of God inspires the work at all these points, in preparation as Avec staff consider the next course in the light of past experience of courses; at the commencement of the course the agenda is checked out; and as the course proceeds changes and additions are made from what occurs to members, individually or collectively as they experience the course as well as by the staff as they reflect on it at the beginning and end of each day. Catherine Widdicombe writes, "We believe that God through his Spirit is actively engaged in, with and through us as we struggle with ideas and plans, as we reflect and pray and as we work face to face with people. Underlying all Avec does is the firm belief that in our work and ministry each of us is called to share in God's creative activity in, with and through the church and the world. It is worth calling this to mind now because as we concentrate on thinking and working at things together, we do so in this Christian context which gives significance to all we do." [18]

c. Hope characterises the course. No situation is so dire that betterment cannot be achieved. This is particularly clear in the manner in which they propose to deal with problems. The Problem Solving Sequence adopted by Avec is a clear and in some ways simple outline yet I have observed, as a course tutor, the process used in a number of situations where it has without exception showed that there were ways to proceed which were likely to make the situation better. [19] This way of tackling problems draws on the work of by T. R. Batten, [20] and is informed by the more recent research into causes of problems and their solution. [21] The sequence can be set out in the following way:-

Problem Solving Sequence

Step One	What is the Problem?	. Definition of the problem and testing for acceptability . Clarification of terms . What makes it a problem for you? Clarification of area, scope and nature of problem . Do we want to discuss it? Is it relevant to us? Can we profitably spend time discussing it?
Step Two	Why does it occur and what keeps it going?	. Why has the problem arisen? . What are the causes and sources? . What maintains it as a problem?
Step Three	What solutions have been attempted so far?	. What has been their effect? . What can we learn from this?
Step Four A	What is the next step?	. Do we require further diagnosis before we can proceed? . Do we need more consultation or information?

Step Four B	What changes are desired? What can we do about it?	. What are the alternatives? . What action can we take? . Do we need others to take action? . Where can we start? . Who with? . To what end? . How? (by what method?)

Problem solving is part of the core material of the Avec courses and has been tested out in many contexts. The above form of it was adapted by Catherine Widdicombe and myself in response to, and in fact between, two one day seminars on problem solving for clergy and lay workers in South Wales in Jan 1984. Undoubtedly working at solutions is harder than the analysis of problems and caution should be used in using this, but workers are always helped in this process. There is the underlying assumption that there is no place, or event, or relationship that God cannot reach. The task assumed in the problem solving sequence is one of creating the environment within which God can speak to us, where we can listen to each other and view the situation objectively. When we are alienated from a person or the situation it helps us to see in what areas we can co-operate and build bridges; Jesus sought to span the chasm that existed between himself and some of the people.

d. Curiously there is also within the courses a theology of failure. It arises because the process of decision making is seen as primary. Therefore, though there is no

suggestion that the actual decisions themselves are unimportant, the worker may not achieve the expected decision, or the church or group may decide differently to that which the worker would have chosen if deciding alone. Failure in this sense has a gospel ring to it for was not Jesus seeking to work with those who eventually executed him? Similarly as chapter ten will show Jesus used his communication skills to overcome the opposition to him and his message, not always successfully. To work non-directively carries with it the dilemma of success and failure; success in terms of process (the people grow through the decision making process) may mean failure in terms of decisions made (they decide differently to the worker).

e. Theological reflection is part of the Avec approach. It is part of the core material for the courses and present in all of it because of the orientation of the Avec staff and of the course members as well as the course material.

(i) Leslie Griffiths (one of the Avec Associates) writing about a consultation which took place in Africa sponsored by the Methodist Church Overseas Division and the Methodist Churches of Ghana, Nigeria and Sierra Leone notes that theological reflection was an essential and significant part of the process. [22] He gives a selection of the insights of participants during the consultation:

What we have been doing we have been doing in communion with God.

Growing maturity is costly and painful. It is difficult to listen to one another, but there is no other way forward.

Every gift of every person is not only used in the kingdom but needed, too.

Sharing is a key feature of the kingdom of God. We have spoken of it almost more than anything else. The kingdom is here amongst us.

The consultation has been disturbing, yet there has been a welling up of joy.

The kingdom is a place where human beings laugh.

The kingdom is not merely future but here and now.

The kingdom opens our eyes to the evils that beset us, especially racism and tribalism.

We need to be purged of these.

(ii) In the course programmes there is some resistance on the part of Avec staff to give a lecture on the theology of the non-directive. Cynically it may be said this is because there is not a well formulated statement. More positively, and I think the correct reason, is that the theology is inherently present in the material and approach of Avec and its work and any theology on a course should be one that emerges from the course, the course members and their reflections and interaction.

A task is proposed to the group in the following terms: [23]

What ideas and theological insights have been brought into play as a result of reflecting on the course material and its process?

What things are we not sure about, which make us uneasy when thinking of them in relation to our theological insights?

What things are you sure about and which confirm your ideas and beliefs?

At other times the group will be encouraged to engage in some theological modelling. Introductory remarks [24] will be made about modelling, they are tentative descriptions of what the situation looks like, but may reveal to us something of the essential shape of things, disclose connections and how things fit together.[25] We are not looking for art or technique in drawing; rather something that makes sense to you of the situation.

It was by the use of this method that on the November 1981 course we were able to tease out what the group saw as the place of evil in relation to their work and then to read off the implications of this.[26]

f. The way that the handouts are written, and some of the questions are phrased in workpaper sessions, assumes that it is not enough to allow people to avoid difficult issues and situations. The overall purpose of this is that people should become more effective in their work as a result of facing these issues. This is corroborated in Mission Audit [27] where they indicate that a church should deal with "constraints" as well as "drives". For a church to avoid facing up to the factors "which militate against it and act as constraints", and simply reinforce those positive factors or drives in the church's life will lead ultimately to the constraints overwhelming the positive aspects. [28] They conclude, "The strategy of releasing constraints is probably the most important principle of all in the implementation of the findings of Mission Audit." [29]

In another paper, Non-directive workers and co-workers, there is a description of the workers' job and in the points headed "Get clarity in the discussion", they are to "indicate any major differences of opinion within the group (as these become apparent) and encourage members to investigate why they differ rather than argue against each other in favour of their respective views." [30] In the check list at the end of the paper the worker is advised to, " help the group to consider each contribution, especially minority options." [31]

The introductory notes sent to participants indicate that "we will think critically and

openly about ideas put forward by both staff and members". All parts of the course are open to challenge and analysis including the views put forward by staff.

The gospel record reveals how Jesus wanted people to face difficult issues; to the young man who had lived so very well (Matt 19:16-22), to the man who had forgiven his brother to the accepted limit (Matt 18:21-22), in the parable where he reminds the accusor about the plank in his own eye (Matt 7:1-5) he points to their weaknesses. Indeed he models this in his insistence to go to Jerusalem away from acceptance and towards conflict (Matt 16:21, Luke 9:51).

g. The method used on the Avec courses and consultations is focussed on the work but the process also involves the people so that relationships are developed and enhanced during that process. An evaluation paper of work among religious orders by Avec highlights the positive nature of the process. A number of reasons are identified but three illustrate our point:

> "e) helped religious at all levels to accept the individual and collective implications of the 'vertical' and 'horizontal' dimensions of co-responsibility in community life and in their apostolate in the church and society.....
>
> g) enable religious to induce and to enhance a new sense of corporate self-confidence in their ability to work through divisive issues and emotions and thus generated a new hope and enthusiasm.....
>
> i) challenge and enable religious congregations, provinces and communities to be as self-sufficient as possible in doing for themselves and each other what they are currently requesting Avec to do....." [32]

The method adopted to facilitate this process is described in some notes written on a consultant's function, Helping others with their work problems. For instance

> "1.enabling or allowing people to work through (or to work out) any feelings about their work or working relationships which inhibit rational and constructive thought;....
>
> 5.getting people to analyse the situation or relationship and to diagnose the problem;....
>
> 7.getting people to take into account that approach and method are subordinate to purpose, people and situation;....
>
> 8.helping them to look carefully and critically at aspects of the situation, relationships, problems which have eluded them but which he, the consultant, thinks could be of concern." [33]

4. Continuing Theological Task

This chapter of the thesis makes it clear that there is further work to be undertaken developing a theology of the Avec and of the non-directive approach to church and community development. Three areas deserve special mention here

a. There is a need for people to undertake theological reflection of Avec and its work from differing theological perspectives so that the approach is informed by their insights, and that it may lead to:

b. A better articulation of the theological and biblical material which undergird the thinking, writing, and practice of Avec and its staff; e.g. as far as I am aware this chapter becomes the first theological critique of Avec and its work.

c. A useful study could be undertaken about the theological implications of what happens beyond the course, in the work and thinking of the course members. Nothing has been undertaken here. Research which assessed the results of the application of this approach in the changing practice and theology of the worker would be of immense value to the direction of Avec and the assessment of its work.

In part four the focus has been on the theology of church and community development. The next part examines some biblical themes that have a bearing on evangelical ministry and which, in turn, have implications for the non-directive approach.

1. At present those who are engaged as trainers with Avec are:-Revds Michael Bayley, Fred Graham, Dr Henry Grant S.J., Leslie Griffiths, Sandra Howe, Peter Sharrocks, Brian Woodcock, Mr Kevin Williams and myself. Revd Charles New is a part-time staff member.

2. Lovell, Some notes on Experiential theology.

3. George Lovell, The Social Sciences and the Churches, Part II, The Mission of the Church and Community Development, in Expository Times Vol LXXX111/2, Nov 1971, page 53.

4. Lovell, The Church and Community Development, Grail and Chester House, 1972, p32-3.

5. Lovell, p33.

6. Lovell, p36.

7. Lovell, p37.

8. Lovell, p36.

9. Lovell, Some notes on Experiential Theology, where he discusses inner pictures as religious concepts.

10. Lovell, p37.

11. Lovell, p38.

12. See his comments on this p 29 Diagrammatic Modelling.

13. Lovell, Diagrammatic Modelling, p28.

14. Lovell, Diagrammatic Modelling, p28.

15. With churches in West Africa, written up by Leslie Griffiths Relationships in Mission, in Epworth Review May 1988; and Religious Orders and Avec: A time for Appraisal, April 1989.

16. Avec Paper A10, Work Paper Sessions.

17. Avec Paper A10.

18. Catherine Widdicombe, Introductory Notes to the Course, Avec Paper 2, 1984, p3.

19. After writing this point I discussed it with George Lovell. It seems so uncritically positive. However hope may be engendered in a worker though he\she says that the situation cannot change. Hope is aroused in the worker when there is a lessening of frustration and guilt. The workpaper of an RC Assistant Priest led me to this conclusion.
There is also inherent in the course, an atmosphere engendered of hope and enthusiasm of which people speak in their evaluation papers.

20. Batten, The Non-Directive Approach in Group and Community Work, OUP p88-96.

21. Linda Amadeo and James S Gill, Managing Anger, Hostility and Aggression in Human Development, Vol1, No 3, 1980. They distinguished between the cause and the source of the problem. The cause could be the source, or may be caused by "free-floating" hostility not directed to any particular person or object but triggered off by the source.

22. Leslie J Griffiths, Relationships in Mission, Epworth Review, Vol15, No 2, May 1988.

23. I have consulted the record of the following courses in which I have been involved and collated the ideas; 2-14th January 1978, 8-9,11-14th June 1979, 16-27th June 1980, 19th-23rd October and 16th-20th November 1981; 21st-25th May and 18th-22nd June 1984.

24. The introductory remarks are noticeably 'thin' on technical descriptions of theological modelling. This is to encourage all participants to 'have a go'.

25. Ian Ramsey, Models and Mystery, OUP 1964. He makes the distinction between picturing models and disclosure models. We do not want pictorial replicas, but disclosure models born out of insight, revealing something of the inner structure, essential shape of things, disclose the connections and how they fit together as a whole.

26. Some consideration can be given, either then or later, to nature of models and their value in promoting theological reflection. Distinction can be made (drawing on the work of Ian Ramsey) between Diagrammatic Modelling, in which they have engaged; Verbal modelling where use is made of both a model and qualifier, eg Heavenly (qualifier) Father (model); and Inner modelling, such as the idea of "edge" drawing on the research of Piaget and others.

27. Mission Audit, report prepared for the Board of Mission and Unity of Church of England. 1984. pages 38-41.

28. They refer to research on this subject but do not cite it. p39.

29. Mission Audit p 40.

30. Non-directive Workers and Co-workers, Avec paper A1, p1.

31. Avec paper A1, p3.

32. Catherine Widdicombe and George Lovell, Religious Orders and Avec: A time for Appraisal. Avec paper ASM89/6, April 1989, p3.

33. George Lovell, Helping others with their work problems, Avec paper C8, 1981.

PART FIVE BIBLICAL THEMES CONSONANT WITH THE COMMUNITY DEVELOPMENT APPROACH TO EVANGELICAL MINISTRY

One of the questions which gave rise to this thesis still remains. As a worker who is firmly convinced that the community development approach is valuable in evangelical ministry, what are the biblical and theological foundations for this approach? In part five we seek to consider some of the New Testament evidence where we would expect to find a similarity of approach, for instance in Jesus use of Parables, as well as looking at issues with which we would expect to find a certain dissonance between that and the non-directive approach, for instance in the exercise of authority in the life of the church. In each case we found quite striking evidence from the most unexpected places. But that is to hint at our conclusions before we have looked at the evidence.

Chapter ten A consideration of Jesus use of Parable and the relationship with a community development approach

It was fascinating to discover a discussion in one book considering the parables which used phraseology more readily associated with the skills of the non-directive worker: "In the parables, it is not so much that we are instructed by Jesus but that we stand with him and view life through his eyes..... We are not told what we must see there, rather, the scene is set in sparse terms and we are invited to view what is before us."[1] Neal Fisher is here echoing the conclusion of others who maintain that by the use of

parables Jesus engaged his listeners in an inner dialogue with him. It is as if Jesus uses parable to create a window and invite his hearers not merely to look upon it, but to look through and see the significance for themselves.

In drawing upon parables as major teaching vehicles, Jesus was not utilizing a unique form. Parables were used by the rabbis and are in the Old Testament. In fact many of the parables used by rabbis in Jesus' time centre on themes which Jesus also used, such as the action of a king, the giving of a feast, or the planting of a field. [2] They used parables to explain the otherwise hidden meaning of a passage of scripture; persuasively to overcome the resistance that stands in the way of doing good; or to trap an adversary in an argument. [3]

Jesus' use of parables was in clear distinction to this. [4] Linnemann states the case clearly when she concludes: "Jesus' parables are not for instruction; still less for learned argument; only in rare and exceptional cases do they give an exhortation, or make it their object to convict the listener of something. Though almost all uttered to opponents, they do not intend to reduce the opponent ad absurdum, but make it their aim to win his agreement. The opponent is not dismissed with superficial arguments, but the depths of the conflict are reached. By this means he is given the chance of a genuine decision, which in controversy dialogues is normally lacking." [5]

Jesus lets the story speak for itself, inviting the hearer to participate in it and to take a stand. The topics, drawn as they were from life as people lived it, did not require extensive elaboration. [6] He used situations vividly alive to the experience of his

hearers, the difficulty of farming on limestone hills with shallow soil (Mark 4:1-9), a burglary (Matt 24:42-44), a manager who got himself out of a jam (Luke 16:1-13), or a rogue who planted weeds in someone else's garden (Matt 13:24-30). "There is a reason for this realism of the parables of Jesus. It arises from a conviction that there is no mere analogy, but an inward affinity between the natural order and the spiritual order ... Since nature and supernature are one order, you can take any part of that order and find in it illumination for other parts. Thus the falling of the rain is a religious thing, for it is God who makes the rain to fall on the just and the unjust; the death of a sparrow can be contemplated without despairing of the goodness of nature, because the bird is "not forgotten by your Father"; and the love of God is present in the natural affection of a father for his disgraced son. The sense of the divineness of the natural order is the major premise of all the parables." [7] This same recognition of starting where people are and assuming that all people and situations have things to contribute as well as receive is also a significant assumption of the non-directive approach.

Alexander Findlay offers us a clue into the way Jesus used parable as a method of communication. He writes, "the element of risk is native to the parable story, side by side with that of surprise". [8] Risk is taken by the vineyard owner who hires labourers as the day proceeds (Matthew 20:1-16). All the good labourers will have been hired early or have contracts of longer than a day. The surprise comes in the wage offered to those who worked for less than the whole day. Jesus audience is engaged by the visual image of the apparently naive vineyard owner and overwhelmed at the reward offered is the same for all. Findlay says that in effect verse 14 means "There is such

a thing as the twelfth part of a denarius - it is called a pandion; there is no such thing as the twelfth part of the love of God." [9]

Findlay goes so far as to venture "Where the element of risk is not perceptible, there is no parable" [10]. Our purpose is not to judge the merits of his thesis in every case, but that it applies in many illuminates the point that parables required the hearers involvement and that both risk and surprise in the story telling will have the effect of creating a dialogue experience. "The parable does not teach a spectator a lesson; rather it invites and surprises a participant into an experience".[11]

It is perhaps this point of similarity between the parabolic method and the no-directive approach, that is most significant; that is, that the listener needs to be engaged in the dialogue with story-teller or worker. "It is of the essence of a parable that there is achieved in it a dialegesthai, a con-versation, a dialogue between the narrator and the listener." [12] As a consequence, the effectiveness of the parable was dependent as much on the hearer and his response as on the skill of the story-teller. Therefore some people would leave the company of Jesus amused by stories of families, banquets, farming and still others will perceive in the story a further significance. [13]

We conclude where we began this brief discussion of parable. That, as a form of communication used by Jesus, it is one which carries an urgent message by which he desires to affect and influence the hearer. This can only be achieved with the co-operation and deliberate engagement in the dialogue by the hearer. Therefore the

parable cannot in this sense be directive because it cannot control the response of the hearer. "The narrator with his parable throws a bridge over the chasm of opposition. Whether the listener steps on to the bridge over and finds his way over to him is, however, not under his control. He must compel his listener to a decision; but what the decision is rests with the listener." [14]

There is a curiously directive feel to part of Linnemann's description "He must compel his listener to a decision". It indicates that the information is not given on a "take it or leave it basis", the information in the parable matters and needs a response. It suggests that the points may be put with feeling. This concurs with the point considered in chapter nine at 3.e that "it is not enough to allow people to avoid difficult issues and situations." What the parable achieves as a method of enabling people to think about difficult issues is that it does not impinge on the freedom of the person addressed to take his own decision. The very context of the parables of Jesus is one of opposition. [15]

Linnemann concludes, "A successful parable is an event that decisively alters the situation. It creates a new possibility that did not exist before, the possibility that the man addressed can come to an understanding with the man addressing him across the opposition that exists between them. This possibility depends on the narrator bringing into language in an new way the matter which is in dispute between him and his listeners, and is opening up a new understanding.

This new possibility which the parable creates in the situation is significant even if

understanding is not achieved. Even if the man addressed persists in his previous position, it is not simply 'all as before'. Just because a genuine opportunity has been opened up for him of giving up his previous position, this has lost its inevitability. Even if he persists in it, he is really making a decision. His persistence acquires a different character; it becomes explicit opposition.

So a successful parable is an event in a double sense; it creates a new possibility in the situation, and it compels the man addressed to a decision. That is to say that whilst it seeks to compel the making of a decision; it cannot decide the outcome of it. Anyone who risks a parable in such a situation is risking everything; but this is the only way he can win everything." [16]

This sense of risk, of openness, exploration and development which is a profound part of Jesus use of parable also resonates with the conclusions reached regarding the theology of the community development, the theology (both implicit and explicit) of Avec and the practice of the non-directive approach.

1. Neal Fisher - The Parables of Jesus, Glimpses of a New Age, Board of Global Ministries, The United Methodist Church 1979, p.13 The underlining is mine.

2. Eta Linnemann - Parables of Jesus, SPCK 1966 pp19-20, where she quotes Billerbeck. A M Hunter, Interpreting the parables,SCM 1960 includes a section quoting examples of parables used by rabbis at the time of Jesus, pp113-116.

3. Linnemann,p19. She identifies these three uses: Instruction,Exhortation,Scholarly arguments, and in controversy as a means of reducing the view of opponent ad absurdum.
One instance of this use of parables by Jesus opponents comes in Luke 20:27-40, where the Sadducees seek to trap Jesus on the teaching of the resurrection coming with what they see as a ridiculous situation of the woman who had seven husbands. The same is true in the question of paying taxes to Caesar, Luke 20:19-26.

4. Joachim Jeremais - Parables of Jesus, 2nd Ed. revised 1972, p.12 - whilst acknowledging a certain similarity with the rabbinic teaching argues that Jesus' use of this medium was so unique that his parables represent something "entirely new".

5. Linnemann, p22.

6. Gunther Bornkamm - Jesus of Nazareth, Hodder and Stoughton 1973 edition, p.69: "The parables are the preaching itself and are not merely serving the purpose of a lesson which is quite independent of them."

7. C H Dodd, The Parables of the Kingdom, Fontana (revised ed) 1961, p20-21.

8. J Alexander Findlay, Jesus and His Parables, Epworth 1950, p11.

9. Findlay, p52.

10. Findlay, p36.

11. Sallie McFague, Speaking in Parables: A Study in Metaphor and Theology, Fortress Press 1975, p78. Quoted by Brooks, p59.

12. Linnemann, p19. She also notes that Eichholz takes a similar view: " The person address ... belongs .. to the structure of the parable."

13. T W Manson, The Teaching of Jesus, Cambridge 1935, p81 "For its effectiveness the parable requires a certain responsiveness on the part of those who hear it; and their response, in practice, separate those who may go farther from the others who make no advance".

14. Linnemann, p22.

15. Linnemann, p32.

16. Linnemann, p30.

Chapter Eleven The exercise of authority in the New Testament and its relationship to a community development approach

1. Reasons for the consideration of this topic.

The non-directive approach is concerned with the worker's role in relation to helping others to come to a good decision. Evangelistic ministry also finds a focus in decision making. It is therefore important to our inquiry to address the question, How did the early church take decisions, in whom was authority invested, and how did the church respond to those in their midst who proclaimed, "this is the word of the Lord".

A discussion of the manner in which authority is or should be exercised in the life of the church becomes crucial to our study. If authority and knowledge and wisdom are invested in a certain office or person then directive leadership is not only appropriate but vital if the church is to be led in the right way. For instance was authority in the New Testament placed "in an individual over or in the community, in a group within the community, in the community itself, or in some combination of these?"[1]

One place to begin such a study is to enquire how authority was exercised in the New Testament and particularly in the early church. Paul merits especial reference because he is commonly assumed to be entirely directive. That was also my own perception of Paul and I was surprised to find evidence to the contrary.

2. How Paul described his authority

A key text is 1 Corinthians 10:15, "I speak as to sensible men; judge for yourselves what I say". Paul is appealing to the common sense of the Corinthians and a

willingness to engage in reasoned argument. "He does not utter commands, but wishes to take the Corinthians with him."[2] It is of course possible that Paul uses phronimoi in a slightly ironical sense [3] though that is not clear. In 2 Corinthians 11:19 it is used sarcastically, in the sense of 'you who know so much' but it is serious here. [4]

He employs the same approach in Chapter 7 of 1 Corinthians. In relation to marriage he describes what are genuine alternatives. "So that he who marries his betrothed does well; and he who refrains from marriage will do better." (7: 38, and also 7:1-2). These are real alternatives though he is offering his own view. A is good and B is better. He has employed the same guidance in verses 26-28 concerning the unmarried, A is good, but B is no sin.

Paul reacts strongly when it is suggested that authority is vested only in certain individuals. (see 1 Cor 3:5). "Congregations are not to be subject to apostles and teachers but only to Christ". [5] Paul is seeking to enable these young churches to become conscious of their own capacity to make decisions and take responsibility for them. In doing this he takes care not to usurp the church's position as decision maker (1 Cor 5:4; 2 Cor 8:18, 23; 1 Cor 16:3). [6]

Another clue to Paul's approach is a consideration of terms that he uses when giving guidance to his readers. Some of the words that Paul uses are very strong and directive and include:

giving orders (parangello) 1 Cor 7:10, 11:17, 1Thess 4:11; 2Thess 3:4, 6, 10, 12;

admonishing (noutheteo) 1Cor 4:14, Col 1:28;

commanding (diatasso) 1Cor 7:17, 11:34, 16:1.

Occasionally there is apparently the language of threat in his writing, "What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness"(1 Cor 4:21). The context however suggests that he does not want to come in a dominant and powerful way. Nevertheless to raise the possibility of coming in a threatening way assumes that such action was possible for him to contemplate and believable to his readers. (see also 2 Cor 10:8ff, 13:1ff).

Dunn points out that Paul "emphasises his authority as such (exousia) only when left no alternative by the false apostles in Corinth (2 Cor 10:8, 13:10); otherwise he only mentioned it as something which he refused to use (1 Cor 9:4ff, 12, 18, 2 Thess 3:9)".[7] The term Paul prefers to use is exhort (parakaleo) which is a softer term, "The great bulk of Paul's ethical instructions in his letters are more the exhortations of a fellow believer that the commands of an apostle." [8]

It is fascinating that Paul does not use one of the strongest words available to him, epitage, and he does not employ it even when speaking strongly to his churches. Epitage is an injunction, a mandate, the command of a superior to a subordinate.[9] The word is used by Paul in Rom 16:26 to indicate that revelation in Christ is disclosed at the command of God. In three other uses of the term Paul is keen to show that what is said is "not as a command" 1 Cor 7:6, 2 Cor 8:8; or that "I have no command of the Lord" 1 Cor 7:25. [10]

The verb form of epitage is epitasso which Paul uses only once and in that case to his

friend Philemon indicated that he is "bold enough in Christ to command " (verse 8) that he receives Onesimus back but he rejects that method preferring to appeal to him (verse 9).

It is interesting to reflect on the question of where, according to Paul, did authority lie in the church. We conclude that the authority which stands behind his statements is not Paul himself, nor his status (except to the false apostles of 2Cor 10:8), nor of his ministry. The authority rests in the good news of Jesus "he abandons any and every conceivable authority, in principle even his own, the moment it runs counter to the 'gospel'". [11]

Paul calls his readers to obedience, but it is obedience to Christ or to the gospel (2 Cor 10:5) though occasionally he asks of their obedience to himself. (2 Thess 3:14, Philemon 21). We cannot conclude from this that Paul was essentially a non-directive worker in the manner that would be described by Batten or Lovell. However it does suggest that to think of Paul as a directive, authoritarian apostle is not entirely appropriate.

3. How Paul exercised his authority

In his examination of the exercise of apostolic authority by Paul, Dunn shows that he was to "circumscribe his own authority by the freedom of his converts".[12] Quoting Philemon 14 "I preferred to do nothing without your consent in order that your goodness might not by compulsion but of your own free will" (see also Gal 5:1, 1 Cor 7:23 and 2 Cor 1:24), [13] Dunn suggests that Paul did not develop a style of leadership

which demanded spiritual control and subordination. He concludes that Paul "cannot simply give orders.... The congregation of those who possess the spirit must follow him in freedom.."[14] We will look later at the authority of the community but note here that Paul takes their freedom so seriously that he expects that his apostleship and teaching will be validated, and confirmed by them. They share in the exercise of the apostle's authority.[15]

Newbigin discusses Paul's missionary strategy from the perspective of his style of leadership. [16] He notes a number of points of which two have a bearing on our enquiry.

a) When a christian community has been established in one place "Paul entrusts the whole responsibility to the local leadership and moves on". He does not create dependency, nor does he "impose on them a ministry chosen and trained by himself". Newbigin notes that Paul's method of handing over responsibility for leadership was such that "Paul could address the church in Philippi 'with the bishops and deacons' within a very few years of the first conversions". (Phil 1:1)

b) Paul does not impose regulations and rules on these new churches. "At no point does Paul lay down laws in the manner of the ten commandments. When he is consulted he advises, but his advice is largely based on the ethical teaching generally acknowledged in surrounding society. Even on the question of contact with idolatry he does not lay down authoritative rules but appeals to their own best judgement (1 Cor 10:14-22). In spite of the decrees of Acts 15:29, Paul refrains from legislating in any binding manner on the subject of food offered to idols (1 Cor 8). Even when, as in his dealings with the Galatians he has to charge them with what could amount to

apostasy, his language shows that he sees them as adults who must be reasoned with, not as subordinates who can be commanded. The fact that he speaks of them as children with whom he is again in travail is vivid testimony to his own spiritual anguish, but the argument which immediately follows is addressed to mature men and women capable of following a subtle and passionate argument (Gal 3 and 4)".

Paul seems to recognise that apostolic authority does have limits. Therefore when speaking to the Corinthians on marital and sexual matters he is careful to distinguish between a word which is from Jesus to the married (1 Cor 7:10) and one to the unmarried which is his own opinion (1Cor 7:25). It is true that he has confidence in his opinion, that is why he offers it, but he wants them to know that it does not have the same authority of the earlier teaching. Even where he offers a clear "command of the Lord" he does not expect them to obey merely on his word, he invites them to recognise the source of the command and obey on that basis. (1Cor 14:37). Again evaluation and response of the community is a vital part of the apostolic authority that together they may be "interpreting spiritual truths to those who possess the spirit" (1 Cor 2:13).

In so far as Paul's ministry was a model for many of the early churches, and his writings a guide for their communal life, we do not find that Paul is primarily directive. Rather his stance seems to be that of one who invites people to come and reason with him about those things which are so important. We have noticed that when he has the backing of a word from the Lord he commands obedience and that he refrains from this when he is offering his own opinion, even when he is convinced that he is led by

the Spirit (see 1 Cor 7:25, and 1 Cor 7:40).

It would not be proper to conclude from this that Paul was a non-directive worker for we do not have that evidence. We must also recognise that Paul was an extremely powerful figure among the Gentile churches and this would mean that his teaching carried considerable weight. Nevertheless the position he adopted in relation to these churches, and the way in which he describes his position in relation to them is not inconsistent with the approach of such a worker.

Finally and briefly we need to consider whether this same manner of exercising authority is found in other parts of the New Testament. The Acts 15 account of the Jerusalem Council shows the early church in the process of decision making and the relationship with the twelve, or apostles, tells us a great deal about decision-making in the early church. "The fact that in the council's decision making they are accorded no special pre-eminence does not compel the conclusion that they did not exist. It is consonant with non-authoritarian, collegiate character of the church leadership which Acts constantly depicts (1:13-26, 6:2ff, 8:14ff; 11:1ff, 13:1-4). It is moreover consonant with the teaching of the gospels and epistles on humility and service"[17]

1. James Dunn, Jesus and the Spirit, SCM Press, 1975, p272.

2. C K Barrett, A Commentary on the First Epistle to the Corinthians, A&C Black 1968, p231.

3. Jean Hering, The first epistle of Saint Paul to the Corinthians, Epworth 1962, p93.

4. James Moffatt, The first Epistle of Paul to the Corinthians, Hodder and Stoughton 1938, p134.

5. Margaret Y MacDonald, The Pauline Churches, A socio-historical study of institutionalization in the Pauline and Deutero-Pauline writings, Cambridge, 1988, p51.

6. Herman Ridderbos, Paul, An outline of his theology, Eerdmans 1975, p 467 and see also p287f.

7. Dunn, p278.

8. Dunn, p278.

9. Geoffrey Bromiley abridged volume of Gerhard Kittel and Gerhard Friedrich (eds) Theological Dictionary of New Testament, Eerdmans 1985, p1158. W F Arnt and F W Gingrich, A Greek-English Lexicon of the New Testament, Cambridge 1957, p302.

10. References to the pastoral epistles are not referred to in the text because of their disputed authorship. For the sake of completeness I will refer to the usage of epitage in the pastorals here. Paul uses it to indicate that his apostleship is the command of God in 1 Tim 1:1, Tit 1:3. One use of the term which seems different to all the other references is Titus 2:15. Titus is urged to exercise all his ministry authority and it seems that the author is urging upon the younger Titus an approach to ministry that he has chosen to discard. However it is set in the context of exercising his ministry in the face of those who would wish to "disregard" him. Guthrie comments that the author, whom he takes to be Paul, "means that the christian minister is endowed with nothing less than a divine authority. Titus need not fear, therefore, to exercise jurisdiction over those entrusted to him". (The Pastoral Epistles, IVP 1983 (1st edition 1957, p202.) If this is a call to face up to opposition and not be controlled by it then it is consonant with the pauline usage. If however it is was intended as a call to impose authority then it significantly different to the usage that is clearly pauline. If the pastorals are pauline then it would make more sense for the first conclusion to be accurate.

11. H von Campenhausen, Ecclesiastical Authority and Spiritual Power in the first three Centuries, A&C Black 1969, quoted by Dunn ibid p276.

12. Dunn, p278.

13. However the contrary opinion is expressed by Guthrie that even when no commands are given "we cannot imagine, therefore, that Paul is leaving his readers the option whether or not to follow his advice". It is not a view that others follow.

14. Campenhausen, p47 quoted by Dunn, p278.

15. C K Barrett, p41f.

16. Lesslie Newbigin, The Open Secret, Eerdmans 1978, pp144-145.

17. Colin Brown (ed), New International Dictionary of New Testament Theology, Paternoster 1975, Colin Brown, Note on Apostleship in Luke-Acts, Vol I p135.

Chapter twelve Charismatic Gifts - an examination of whether they are consonant with a community development approach.

We have raised the question regarding the appropriate way of exercising authority within the life of the church, but there is a further avenue for us to explore. The practical outworking of ministry among the people of God assumes that there will be those who are exercising the Spirit's gifts which are intended for use in this charismatic community of the church. Some of these gifts seem to suggest that God speaks, or gives insight to certain individuals. For instance the gifts of prophecy and discernment could be examples of gifts in which the Lord speaks to the church and there are no other alternatives than simply to accept the prophecy and act upon it. On the other hand a person within the christian community could use such a gift to manipulate the church to their own ends.

It will be important to consider whether the early church had any criteria for distinguishing between the right and wrong use of such a gift. Before considering that question we look at the broader concept of the church as a charismatic community and against that backcloth we can then look at the guidelines for the exercise of a particular gift.

1. The Charismatic Gifts within the Christian Community

It is the conviction of the New Testament authors that the Holy Spirit who was powerfully present in the ministry of Jesus is the promised parakletos. He will bear

witness to Christ (John 14:15-17, 25-28) but he is also to be allo parakleto. This is a clear inference that the Spirit will minister to the disciples in the same way as Jesus had, teaching, enabling, encouraging and supporting.

In the Old Testament the Spirit came on people for special tasks or extraordinary feats [1] but the later writers look forward to a time when Gods Spirit would be given in a new way for all people [2]. Perhaps the clearest prophecy of the coming of the Spirit in a new way is found in Joel 'I will pour out my Spirit on all people' (21 28). Certainly Peter in his sermon at Pentecost considered the prophecy fulfilled.

The inauguration of this new covenant and the coming of the Spirit at Pentecost releases the reception of the Spirit from special tasks and brings his availability within the orbit of all believers. [3] Now all those who repent, believe, know forgiveness and are baptised under the name of Jesus receive the gift of the Spirit (Acts 2:39). There is no distinction between believers for all alike receive the one Spirit who is both the Christians distinguishing mark as in "you were sealed" (esphragisthete - Eph 1:13) and guarantee of the inheritance in Christ (arrabon - Eph 1:14). The various gifts of the spirit are in like manner offered to the Christian community. "They are the gifts of grace springing from the creative grace of God".[4]

The use of charismata is surprisingly diverse in the New Testament. It denotes God's "grace and forgiveness" to sinful people who are worthy of a just judgement (Romans 5:15-16), and as with "eternal life" (Romans 6:23) it is unearned. Paul uses it of God's rescue in a difficult situation (2 Corinthians 1:11) of the ordination of Timothy (1 Tim

4:14) and an arrival at Rome he wishes to impart some charisma to the christians there (Rom 1:11). There are also the three lists of gifts in 1 Cor 12:8-30, Romans 12:6-8 and Eph 4:11, which include a wider range of gifts available for the ministry of the church. God provides in his people the charismata necessary for the work of the church in that age and place. Clearly however the gifts listed were and remain important aspects of that ministry. They include the gifts of apostleship, prophecy, discernment of spirits, teaching, giving a word of wisdom or knowledge, being an evangelist, exhorter, or having the gift of faith, miracles, healing, tongues, interpretations, ministry, administration, mercy, giving or being a ruler or helper (18 in all).

The context of the charismata is as important as the content itself. For these gifts of the Spirit are assumed to be used in the christian community for the good of the whole body. These gifts are not given merely for personal enrichment but 'for the good of all' (1 Cor 12:7) 'for the building up of the body of Christ' (Eph 4:12).

Indeed Paul's use of the illustration of christian people as the body of Christ is illuminating. In terms of charismata it means that all gifts given by Christ are necessary for the complete functioning of his body, the church.[5] Similarly exhorting everyone to use their charisma for the good of others Peter assumes that each christian has a gift to employ in the service of God through his church (1 Peter 4:10)."Through the power of the Spirit, the one spirit gives every individual his specific share and calling, which is exactly cut out for him, in the process of the new creation".[6]

Where we refuse to recognise, or decline to use these charismata the ministry of the church will be impoverished. The exercise of the gifts of the Spirit within the christian community are subject to the authority of that community. So Dunn can conclude that 'The community as such had an authoritative role in ordering its worship and affairs'[7]

Some distinguish between what they call non-charismatic gifts, such as administration, and charismatic gifts such as healing. This is a distinction not made by the New Testament which clearly thought of all gifts as being given by the 'one spirit' (1 Cor 12:11). John V Taylor makes the point, "It is surely significant that, when Paul lists the gifts and forms of ministry with which the Holy Spirit endowed the church of his day, he lumps together speaking with tongues and administration, exorcism and teaching, in complete indifference to the distinction we now draw between natural and supernatural.... To say that the pentecostal movement represents a 'recovery of the supernatural dimension' is true only if we mean a rediscovery of the truth that every particle and process of material existence is alive with the activity of God"[8].

There is no distinction made between people who are charismatic and others who are not. To be a follower of Jesus is to be part of a charismatic community. "There is no distinction between charismatics and non-charismatics, between haves and have-nots in the one class community of Christ... who equipped us with varying gifts."[9] Moltmann makes the same point "Every member of the messianic community is a charismatic.... not only in the communities solemn assemblies but every day, when members are scattered and isolated in the world" [10]

2. What are the criteria by which we can test the charismatic gifts?

We have suggested that the gifts of the spirit were subject to the community. It is crucial therefore to identify the ways in which this assessment was made. Dunn identifies three criteria which Paul offered to the Corinthians as a way of evaluating these charismatic contributions to its life and worship.

a) The test of the kerygma: Paul reminds his readers that even inspired utterances are part of heathen worship (1 Cor 12:2). Inspiration itself is therefore no certain proof. Certainly one who proclaims "Jesus is accursed" is not speaking by the Spirit of God (1Cor 12:3). The criterion offered is the simple creedal statement "Jesus is Lord" (1 Cor 12:3 see Rom 10:9, 2 Cor 4:5) which was part of the kerygmatic tradition. "If an inspired utterance confirms or is in accord with the Gospel by which they are converted it can be concluded that the oracle is of God. If however, the utterance runs counter to that gospel it is to be rejected".[11]

Dunn remarks that the test applied here by Paul is not one which will apply to every situation. He offers as a test of the apparently inspired utterance "Jesus is accursed". To the Galatians "the test which arises out of the kerygma is the test of Christian liberty rather than Christology - a test which he applies again and again with powerful effect (Gal 1:6ff, 2:3ff, 3:1ff, 4:1ff, 5:1ff)". [12] This same point is made by Muhlen "All charismatic utterances are prompted by the Holy Spirit, but all churches maintain firmly that only biblical statements of faith are absolutely certain and reliable. The Holy Spirit does not speak only in us, but has always spoken in the word of scripture, and he does not contradict himself"; and "Promptings of the Holy Spirit always come

about within the framework of the biblical statements of faith" [13]. The kerygma of the early church is available to us today in the scriptures and provides a yardstick to measure doctrine and practice. Muhlen is saved from a kind of legalism by acknowledging that biblical statements of faith "are not always unambiguous" for different interpretations are possible, even with the help of the kerugma.

Such a view is alluded to by Dunn who suggests that 1 Cor 2:13 may envisage a process by which spiritual gifts are compared and interpreted by other spiritual gifts. Presumably he is referring to the utterances of such charismatic gifts rather than the gifts themselves. Paul also appeals to the practice of his other churches as providing a pattern for others to follow. Paul firmly believed that the authority of the kerygma belonged in an unparalleled way to the message of the first witnesses [14] and they were the primary test of the kerygma itself (1 Cor 15:6b). He nevertheless considered that previous utterances and other charismatic interpretations could provide guidelines for the church as it faced new challenges, opportunities and problems.[15]

b) The test of character: It is no mere coincidence that the 'hymn of love' in 1 Cor 13 is centrally placed in a discussion about the charismatic community for it is clear that love for Paul is a crucial test of charismatic phenomena.[16] If love is absent, then even the profoundest knowledge, deepest faith, greatest prophecy and sacrificial service are of no value in the kingdom. "In short even man at his religious best, at the limit of charismatic possibility, if in all that he lacks love, does neither himself any good (nor presumably his community)". [17]

Love is a vital test but Muhlen argues that all the fruit of the spirit should constitute the test. The fruit he suggests are observable criteria and whilst their presence may not necessarily suggest that a person will be endued with charismatic utterance, their absence from one who does will bring into question the credibility of that utterance [18] In his similar section Dunn clarifies and defines what he believes Paul means by the use of agape in 1 Cor 13. He concludes that Paul uses the word "in terms of the individual's character". [19] By the grace of God believers know and experience the transforming power of love; moreover it is impossible to experience love without charisma. The danger Paul highlighted is that it is "only too possible to experience charisma without love" (1 Cor 3:1-4; 13:1-3). [20] It is love which gives to prophecy, or tongues or other charismatic gifts, the moral and ethical fibre demanded of conduct becoming for the kingdom.

Both Dunn and Muhlen agree that this is a test of character in which those whose lives are in the orbit of the Spirit's action are molded by his power. The truly charismatic person is the one who limits his liberty in expression of charisma for love of his neighbours and in the service of others. "The proof of the spiritual man is not so much charisma as love". [21]

c) The test of the community of faith: Paul is anxious that those churches of which he is founder and builder (Rom 15:20, 1 Cor 3:9, Eph 2:21) should become a mature community within which a mutual concern for each other is expressed. (Rom 14:17, Eph 4:29). This he describes as building up - oikodome which is a test that he applies to several disputes at Corinth. It is notable that he applies this test to matters which

may pass the test of both kerygma and agape but where such actions may nevertheless threaten or harm another, even though that is not the intention. "All things are lawful but not all things build up" (1 Cor 10:23). Of course exhibiting the spirit's gifts without love will destroy community, "knowledge breeds conceit but it is love that builds up". (1 Cor 8:1). The importance of this test in relation to spiritual gifts is seen 1 Corinthians 14 where Paul uses oikodome 7 times.

The limits placed on the use of glossolalia are to ensure that the outsider and unbeliever is built up (1 Cor 14:16). The importance of prophecy, which needs to be weighed, is precisely that it will build up (1 Cor 14:4 + 29). So therefore worship is measured by oikodome. Dunn concludes "whatever does not build up, whatever word or action destroys the congregation's unity or causes hurt to its members or leaves the outsiders merely bewildered, that word or action fails the test of oikodome and should be ignored or rejected, no matter how inspired, how charismatic it seems to be". [22]

d. The test of wisdom: The question that we are left with, is what are the criteria by which we discern whether the apparently wise saying shared in the community is a word from the spirit or merely plausible speech? Paul does not help us in 1 Corinthians 1-3, for that is not his purpose. He does however relate wisdom with the possession of His spirit (1 Cor 2:13) and with the spiritual or mature man (2:44). Wisdom remains a mystery of God.

There is in fact a widespread notion in the New Testament that wisdom was the distinguishing feature of the men who were great. Thus Solomon (Matt 12:42),

Joseph's wisdom raised him to greatness (Acts 7:10) and Moses was trained in wisdom (Acts 7:22) and prophets and wise men are classed together (Matt 23:24). It is particularly notable that the qualifications of the diakonate were that they must be men full of the Holy Spirit and wisdom. All these people were also noted for their spiritual maturity which would lead us to suggest that wisdom and spiritual maturity are at least connected.

There is also taught both by Jesus and the epistles that wisdom will be given to His followers; Wisdom to confront enemies and persecutors (Luke 21:15); that christians would have a spirit of wisdom Eph 1:17. Indeed if a christian lacks wisdom, "let him ask God who gives to all men generously and without reproaching, and it will be given him" (James 1:5). The only condition is that the christian asks in faith.

James describes the one who is gifted in wisdom "By his good life let him show his works in the meekness of wisdom" (3:13). An ambitious, boastful person has a wisdom which is "earthly, unspiritual and devilish" (3:15). There is the suggestion here that spirit inspired wisdom is unpretentious, and worn with humility.

There is development or growth in wisdom according to Paul. He endeavors to teach wisdom "that we may present every man mature in Christ" (Colossians 1:28). Even at Corinth he can speak wisdom among those who are already mature that the process will continue (1 Cor 2:6-7).

In view of this evidence, how are we to answer the question, What are the ways to test

charismatic gift? The tests of agape and oikodome do not allow the kerygma to be applied in a legalistic or arbitrary way, and yet kerygma itself brings an objective tradition which would guard against a congregation making a decision on only subjective grounds. Wisdom, which is acknowledged as coming from God may be incisive and direct, but it is gently handled. The wise person is perceived by others as one who is mature in the faith.

4. What can we conclude about decision making in a charismatic community?

The implications for the life and decision making in the church way that we approach people in the church are:

1. That every one in the church has a gift the exercise which is vital not only for that person but also for every other member of the church.
2. The spirit is given to all believers and is not the prerogative of a particular group or office.
3. The gift of charisma and charismata are both due to the grace of God, not the ability, intelligence or personal character of the believer.
4. All gifts are of equal validity and value in the life of the Christian community.
5. At no point is the gift, whether of tongues or prophecy, simply to be received without first being "weighed" by that community.
6. There are no gifts which are associated only with leadership or authority in the church.
7. All the gifts are used in the context of the christian community and are subject to the authority of that community.

1. Joseph's skill as a ruler (Genesis 41:31) Joshua's military genius (Numbers 27:18): the craftsmanship of Bezalel and Oholiab (Exodus 31:2) in building the Ark of the Covenant; inspired prophecy (Micah 3:8) wisdom discernment and moral excellence are the result of the action of the Spirit on men (Nehemiah 9:20 Isaiah 11:2 Proverbs 1:23).

2. Jeremiah foresees the new relationship of God with His people based on a new covenant (Jer 31: 31-34). See also Exekiel 37:26; Hebrews 8:8-12.

3. Jurgan Moltmann, The Church in the Power of the Spirit, SCM 1977,p290 - "Ecclesiology becomes hierarchology if we do not start from the fact that every believer, whether he be an office bearer or not, is a member of the messianic people of God.... the charisma becomes a cult of religious gurus if we do not make the one charismatically living community our point of departure."

4. Moltmann, p295.

5. 1 Corinthians 12:12-26.

6. Moltmann, p295.

7. Dunn, p291.

8. John V Taylor, The Go-between God, SCM 1972, p202.

9. Michael Green, I believe in the Holy Spirit, Hodder and Stoughton 1975, p196.

10. Moltmann, p296.

11. Dunn, p293.

12. Dunn, p293.

13. Heribert Muhlen, A Charismatic Theology, Burns and Oates 1978, p183.

14. Dunn, p294.

15. Dunn, p284.

16. Dunn, p294.

17. Dunn, p294.

18. Muhlen, pp135-189.

19. Dunn, p294.

20. Dunn, p294.

21. Dunn, p295.

22. Dunn, p95.

PART SIX COMMUNITY DEVELOPMENT APPROACHES AND EVANGELISTIC MINISTRY

Chapter Thirteen An examination of factors which might prevent the use of the Non- Directive Approach in Evangelistic Ministry.

In this Part we are looking at a number of factors which seem to show that the non-directive approach is not consonant with evangelistic ministry. In the course of this enquiry we shall consider the following:

1. The processes of decision making in the non-directive approach and compare the processes of decision making in evangelistic ministry
2. The theology of conversion and see whether it is disposed to a directive or non-directive approach
3. The proclamation of the evangel and consider whether a method of preaching or proclaiming can allow the non-directive approach.

1. The process of decision making

One of the characteristics of the non-directive approach is the way that the approach affects decision-making. In particular the non-directive approach makes its unique contribution at the point at which a worker is seeking to help a person or a group come to a satisfactory decision. Let us recall that the non-directive approach is one that will help a person or a group to think openly and critically about their situation and to decide for themselves what they are going to do and how they are going to do it.

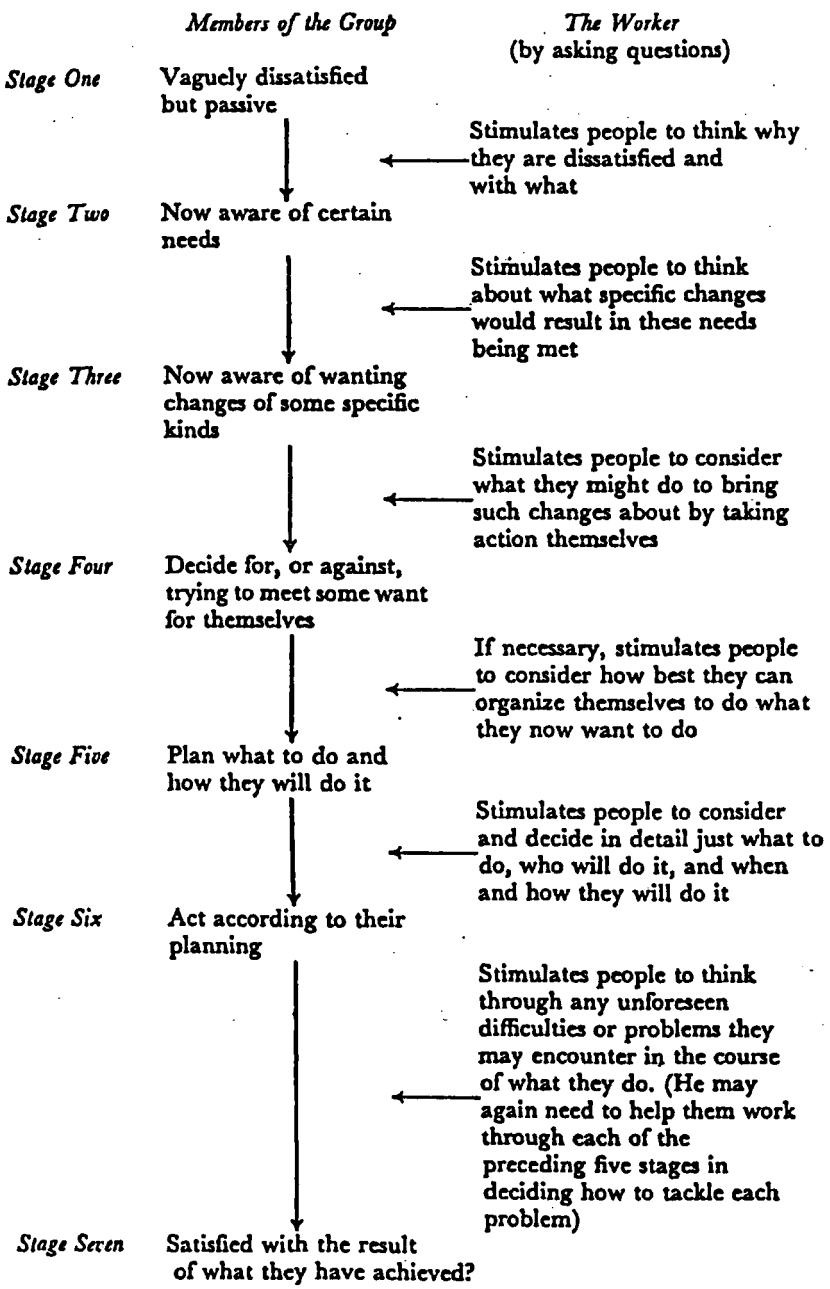
Evangelistic ministry, in contrast, is often perceived as considering decision making with entirely different criteria: namely that of persuading people to adopt the particular message of the preacher as their own. The point at which any conflict between the non-directive approach and evangelistic ministry should be exposed will be in this area of decision making.

We must enquire therefore whether in this regard evangelical ministry is compatible in any way with the non-directive approach to working with people. Researchers engaged in both community work and evangelical ministry have written about the processes by which people decide reflect and take action.[1]

a). In community Development

When T. R. Batten describes the processes of working non-directively in groups, [2] his main point is that it is not enough that people should have a good experience of working together, they also need to learn from the process of working together. To help a group engage in this process Batten considers is the main function of the non-directive community worker. He has set out his view in diagrammatic form to show the "stages through which the members of a group may move from a passive state of feeling vaguely dissatisfied to some positive action designed to meet a specific want" [3] The process that is identified in the diagram attached refers to the thinking of the members of a group. The worker's function in the group is "to structure their thinking more systematically and thoroughly for themselves" [4] and within this process the worker needs to employ a number of skills in his interventions in the group all of which will lead to effective group thinking and discussion.

STAGES IN THE THINKING PROCESS LEADING TO ACTION BY A GROUP



Other authors have also described the processes of decision-making and arrive at similar conclusions. Most notable among these are Brager and Specht[5] who construct their stages of the process upon the group functions, in contrast to Batten, but identify a similar flow to the process as the diagram attached shows.

Process and Tasks in Community Organisation

	Worker Tasks	
Stages of Process	*Technical Tasks*	*Interactional Tasks*
Socialisation Groups: socialisation	Identify and define problems	Identify potential members; motivate and recruit members; educate constituency
Primary Groups: develop affective relations	Link problem identification to goal development	Cultivate social bonds and build group cohesion
Organisation-Development Groups: build organisations	Develop programme objectives and organisation structures	Broaden constituency; build a coalition; develop leadership
Institutional Relations Organisations: mediate the relations between individuals and institutions	Implement strategy (administration and planning)	Participate in organisational enrichment and change through use of tactics: education, persuasion, bargaining and pressure

Writing from the British perspective are Paul Henderson and David Thomas, who identify a nine stages in the processes of change in neighbourhood work. These are identified to define "the major areas of work that any worker will be engaged in if he or she sees some neighbourhood work through from the beginning to the end."[6] The nine stage process is:-

Planning and negotiating entry.

Getting to know the community.

Working out what to do next.

Making contacts and bringing people together.

Forming and building organisations.

Helping to clarify goods and priorities.

Keeping the organisation going.

Dealing with friends and enemies.

Learning and endings

In another discipline, Seifert and Clinebell [7] writing as therapists and counsellors, are considering the processes of their work in relation personal and social change. The five phases of change distinguished by them are:

1. Motivation and preparation - including awareness of need.
2. Analysis (or diagnosis) of the problem and exploration of alternative goals.
3. Formulation of strategy.
4. Action.
5. Evaluation, generalization and stabilization of change. [8]

In all the processes outlined above there is a similarity of theme which runs through them and it is possible to detect a similarity of sequence as follows:

Awareness of Need -	including entry into group by worker. Stimulation of people to articulate why they are dissatisfied. Identify problem.
Purpose -	what specific changes do we need?

Analysis of need and necessary development leads to identification of purpose.

Discussion of possible alternatives - consideration about taking action themselves, clarification of goals and priorities in achieving purpose.

Decide strategy - formulate what to do and how they will do it. With whom, where do we start and what order do we follow?

Action in line with discussion - Implementing the strategy.

Evaluation and reflection - What is achieved and with what negative and positive results? What do we want to change before further action?

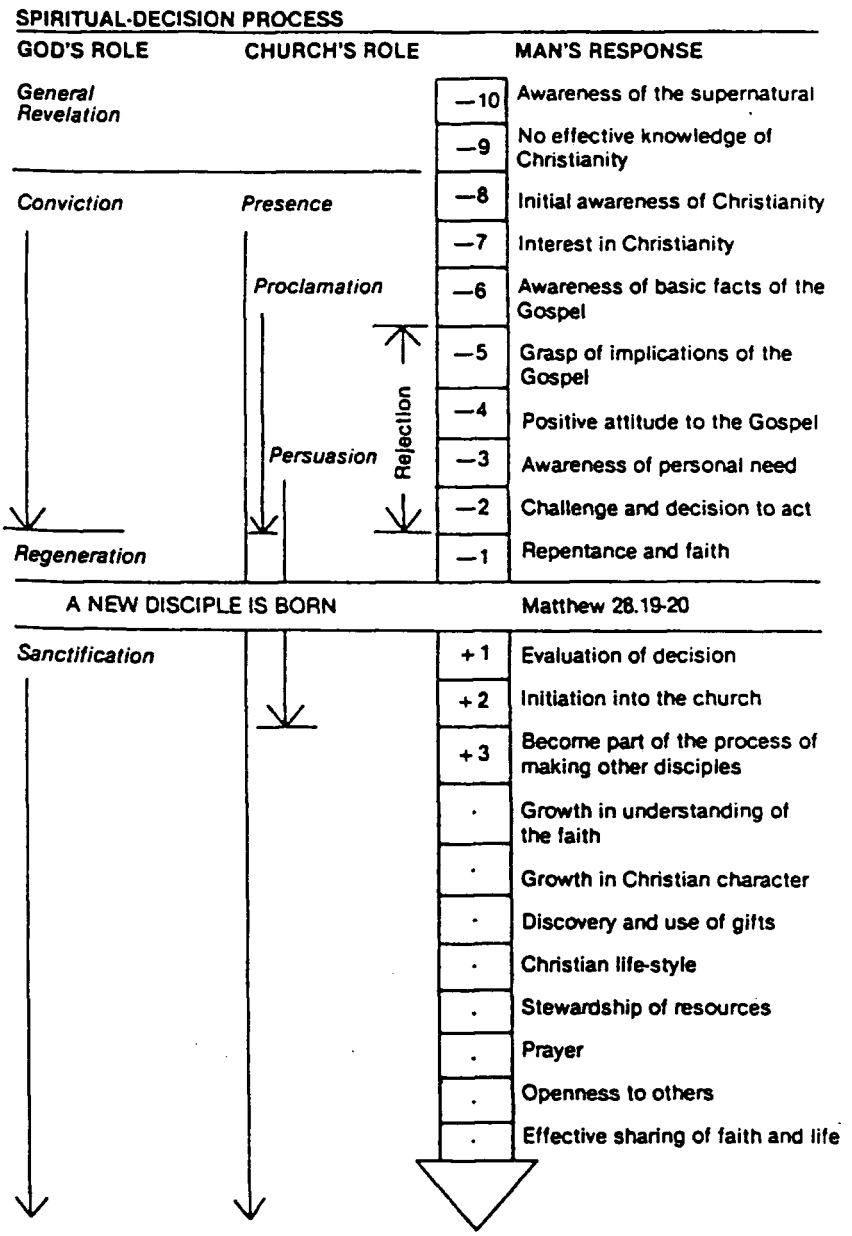
b). In Evangelistic Ministry

The call to conversion is at the heart of evangelistic ministry and all the definitions of evangelism that have been devised assume that there is a moment for decision making in response to the gospel. [9] Together they speak of presenting the good news so that men "shall come to put their trust in God..." and spreading the gospel of Jesus Christ "persuading people to come him personally and so be reconciled to God."

The principal writer about the decision making processes that can be identified in evangelism is James F. Engel who has worked out a flow of the processes by which people come to make a decision leading to an evangelical conversion, which he calls "spiritual decision process". [10] The Engel Scale as it is normally called has been

adapted by Eddie Gibbs who offers an explanation of the material. [11]

The scale is useful as an explanation of the process but it is unfortunate that Engel used negative numbering to chart a positive spiritual process. It assumes that there is a sequential process in spiritual decision making and therefore what the evangelist needs to do is "gauge where the people we are trying to address are located. Having estimated that, we will be in a better position to know where to pitch the message and to what extent persuasion is appropriate." [12] My own experience of evangelistic ministry would suggest that the Engel scale whilst being accurate in the broad outline is be no means sequential. Partly because the stages are not sharply separated in the minds of those who are considering making such a decision. Stages therefore overlap or may be repeated as new problems arise during the process. It may be that one has to work with someone at several stages simultaneously, or move back and forth among them.



Adapted from "What's Gone Wrong With The Harvest?" by James F. Engel and Wilbert Norton — Zondervan 1975.

The Engel scale is commendable however in so far that it has sought to identify the processes by which people come to take a decision leading to an evangelical conversion. [13] What is of primary interest here is the similarity or otherwise of the processes of decision making as identified by researchers in both community work and evangelism. A synthesis of the various views of those who have researched the decision making processes that can be identified in community work is shown above.

This same structure, I am now to suggest, is a valid summary of those who identify the processes by which people came to make a decision leading to an evangelical conversion. The chart below indicates how this is possible. The assumption by Eddie Gibbs that the process of decision making of this kind is as sequential as the Engel scale suggests has already been brought into question. Therefore in examining the similarity I have no compulsion to follow the Engel scale slavishly.

It is interesting that the points on the Engel scale do not meet our process with any kind of equality. The first stage, Awareness of need covers 5 of the Engel points, -10, -9, -8, -7 and -3. The second stage, so vital in community work, is almost without significance for Engel who seems to combine Purpose and Action. I have added to my diagram an indication that when considering the christian faith there is an analysis in which people make as a clear aim the need to find out all about the christian faith.

DECISION MAKING PROCESS

Those identified in Christian conversion (an emphasis on individual respondent)		Those identified in community work (an emphasis on task)
Awareness of supernatural Interest in Christianity Realisation of little knowledge about Jesus and desire to know the facts	Awareness of Need	Entry by worker Identification of problems Stimulation of people to articulate why they are dissatisfied. Identify the problem.
Analysis of specific changes in an acceptance of the gospel. The feeling that there is something in the Christian faith and I want to discover it.	Purpose	What specific changes do we need. Analysis of need and necessary development, leads to identification of purpose.
Interest in Christianity - engaged in internal or face-to-face discussion regarding personal commitment. Grasp of implications of demands of the gospel.	Discussion	Consideration about taking action themselves Clarification of goals and priorities in achieving purpose.
In response to challenge of the gospel an act of repentance and faith, the person responds to the Christian faith.	Action	Implementing the strategy.
The recipient evaluates decision. Often period of both uncertainty and exploration of the new faith. What has been learned that will affect future action.	Evaluation/Reflection	What is achieved and with what negative and positive results? What do we want to change before further action.

There is more recognition of the need for the recipient to be engaged in a dialogue or Discussion with the facts of the gospel at -5 and -4 which could be either an internal dialogue or a face to face contact. The comments on these points by Gibbs carry the expectation of a positive response rather than an open dialogue.

The decision to proceed with acceptance of the gospel is clearly identified by Engel. The emphasis in both community work and in Christian conversion must be in what takes place before and after a decision is made. The action flows from the decision and is in line with purpose. The Engel scale continues with positive points though only three are numbered. My own work experience shows that often new converts attract friends and relatives bringing them within the orbit of the gospel message (+3) before the new convert is initiated into the church (+2). Indeed taking church membership may occur much later in the process.

There is a need for more research to be undertaken to test out the Engel scale in the British context, [14] though that is not the focus of our enquiry. It has been important for us to note that those who have written about the processes of decision making from the perspective of community development and evangelism have done so in terms that are not incompatible. The non-directive is not ruled out of the Engel scale though it does assume an orientation towards persuasion and carries the danger of manipulation or at worst indoctrination. What has been shown here is that it is possible to amalgamate the processes showing a flow of both evangelistic ministry and community development which is complementary. Within that process it would be quite conceivable for those engaged in evangelistic ministry to adopt a non-directive

approach to their work.

2. The theology of Conversion

Having discussed the process of decision-making it is now necessary to examine the theology of conversion because of its importance in the evangelistic message. What is now considered is whether the non-directive approach is in keeping with the biblical material on conversion.[15]

A study of the biblical material reveals that we need to deal with three word groups. The Hebrew word shubh is the root of the concept of conversion in the Old Testament. This process is expressed in the New Testament by two word-groups which deal with its various aspects: epistrepho, and metanoeo.

The verb form of shubh occurs many times and 120 times with the specific theological sense of a change in behaviour and of a return to the living God. The term must be understood within the context of the covenant relationship with God. "Shubh does not mean to turn to something new but to return to the already given covenant, to the relationship with God into which he has himself drawn Israel. In consequence shubh is hardly ever applied to people outside Israel. It is the people of God who are to return not the heathen."[16]

Old Testament conversion then is not an affirmation of belief, but the renewal of a relationship involving obedience to God's declared will. It is not just a response to past needs or immediate needs, but the ever-new response to God's mighty acts

among people. "It is not a human attempt at appeasement but God's offer of a new beginning".[17]

In the New Testament we find conversion indicated by the words epistrepho, meaning turn around, restore, bring back; and metanoia change of mind, repentance, conversion. [18] The authors are not dealing merely with a change of mind, a kind of intellectualising of repentance and conversion, but with the reorientation of the whole personality.[19] In that sense the thinking is far more Hebraic than Hellenistic and the Old Testament concept of shubh stands behind these two groups of words.

Epistrepho is used 36 times and in half of these it carries the theological meaning of conversion. The verb is used of "a fundamentally new turning of the human will to God, a return home from blindness and error to the Saviour of all.....we are not concerned primarily with turning from the old life, but that the stress is on turning to Christ, and through him to God."[20]

Metanoia has the sense of turning away from and the consequent "reorientation of life - what the Bible calls our 'walk' and what we today refer to as lifestyle".[21] The clearest explanation is seen in the prophetic call to repentance of John the Baptist in that he called people to "bear the fruit that befits repentance" (Matt 3:2 and 8) Conversion then in the New Testament is a personal reorientation towards God. This is not to be understood as individualism for in the New Testament there is no dichotomy between the conversion of single persons and the corporate conversion of groups of people. It is primarily a relationship, the state of being right with God. Consequently conversion

and sanctification cannot be separated, they need each other, because they identify different parts of the same salvation process.

The sense of conversion being a relationship is further emphasised because the call to conversion is to join company with those who are also responding to that same call. To follow Christ means to become part of the fellowship of the Holy Spirit who are to obey a new commandment, that they love one another. "Conversion to Christ is therefore also commitment to be with him and with all who are so committed in continuing in the power of the same anointing, proclaiming, and bearing . It is commitment to follow Jesus, with all who are so committed, along the way of the cross - the way of fearless and trustful encountering and enduring the power of evil in the contemporary world." [22]

One aspect of the teaching about conversion deserves special note. Referring to the Kingdom of God Loffler writes, "it reinforces that the triune God is the author of every aspect of conversion. The givenness of the Kingdom means that its reality is there before persons acknowledge it by conversion and that all human beings live within that reality." [23]

It is important for our enquiry that we note the givenness of the message which leads to conversion. Christian conversion is to God in Christ. Lesslie Newbigin writes, "It is primarily and essentially a personal event in which a human person is laid hold of by the living Lord Jesus Christ at the very centre of his being and turned towards him in loving trust and obedience. Christ is the Son of the Father by whom all things are

made, sustained, and ordered towards their true end, anointed by the Spirit to proclaim the kingdom of his Father and to manifest it in bearing upon himself the sin of the world." [24]

This enquiry has led to two fundamental conclusions regarding the theology of conversion. On the one hand a focus on the relationship with God that must be at the heart of Christian conversion. On the other hand there are certain beliefs that are non-negotiable, for example that conversion is to God in Christ.

Conversion as a relationship has, at its heart, love and commitment from God, as well as love and devotion from the christian. Within this open and dynamic relationship the role of the Spirit as "helper" is that of a worker, enabler, prompter.[25] Considered in this way conversion is consonant with the non-directive approach.

Conversion as adherence to a creedal statement seems to cut right across a non-directive approach which "does not attempt to decide for people, or to lead, guide, or persuade them to accept any of his own specific conclusions about what is good for them" [26]. Indeed it seems to fit rather better with Batten's description of the directive approach, "The Directive Approach, as its name implies, means that the agency which adopts it itself decides, more or less specifically, whatever it thinks people need or ought to value or ought to do for their own good, and sometimes even how they ought to behave."[27]

It cannot be denied that there is a recurring "ought" in the gospel story. People ought

to turn to God, they ought to turn away from sins and from evil, they ought to live in the freedom of the power of the Spirit at work in them, to know the liberation of the Fathers love for them and to be committed to those others who are also following Christ. The gospel also enjoins us to love our neighbour, to seek justice and work for peace, and to share the good news by word and deed. The call to conversion is the invitation for the hearers to accept the revelation of God in Christ.

This leaves us with the question of whether a worker can adopt the non-directive approach if within what is recounted there are non-negotiable points. If the answer is "No" ,then those involved in evangelistic ministry are by definition unable to adopt this approach. Furthermore if a non-directive worker cannot hold to certain beliefs then the process becomes fluid rather than dynamic. Without reference points it is in danger of being awash within its own uncertainty. It is interesting that whilst Lovell and Widdicombe are open to the thoughts and beliefs of others and willing to re-examine them in the light of new thoughts they hold passionately to their Christian faith, and the belief that the non-directive can greatly help workers and have devoted their lives to both. For instance we commented in chapter 9.2.a about Lovell's conviction on God's relationship with the world as being the key to his theology. In reading his books and talking with him I find that to be non-negotiable.

Another illustration of the holding of non-negotiable points is found in Batten's record of the way he developed non-directive as a new way of working in Africa. He describes the way the Government agents were seeking the good of the native population by offering education for their children. When this was refused then the idea of education

was not laid on one side. Instead as the supervisor Batten "toured the villages to find out what changes were necessary to make the schools more acceptable to the people".[28] By working with the people an effective strategy was agreed and the policy, originally decided upon by national government, was implemented though now in a way that "helped the people to feel that the school was really theirs". [29]

What is it then that distinguishes the directive and the non-directive evangelical, if both can hold non-negotiable points? The answer is to be found in the orientation or motivation of the worker. Is the orientation one of development or one of control? The dissonance occurs not in the theology of conversion. The place where it may occur would be in the processes by which conversion in another is achieved, and the approach that is adopted by the worker, preacher or witness.

For instance the directive evangelical would not only hold to the fundamentals of the faith, in common with other evangelicals, but would alienate those who differed in any respect. Debate and dialogue about the faith is a form of "theological latitudinarianism" according to Schaeffer, Pawson and the brothers Jones. In relation to the process of conversion they demand of their converts a particular kind of belief, and adherence to a particular interpretation of the scriptures.

What we are seeking to describe here is a form of evangelism which is non-manipulative and non-directive but which also takes seriously the givenness of the Christian evangel. The distinctive feature of such an approach seems to be the desire for the development of the person, their involvment in thinking clearly and openly about the evangel, rather than their consent to a particular theological formula.

The question which I have pursued, is about whether the theology of conversion is consonant with the non-directive approach. The enquiry leads me to conclude that the theology is consonant but the process of proclamation may not be. This leads me to ask how then can those involved in evangelical ministry rehearse the acts of God is such a way that people are helped to think openly and critically about the givenness of the gospel.

3. The Proclamation of the Evangel

Evangelistic ministry has come be described in the following categories: as Presence, Proclamation, Dialogue and Apologetics. I am going to consider only the second category because it is in the arena of proclamation that the non-directive approach is assumed to fit least well. Therefore I consider now whether, and if so how, it is possible to proclaim the faith as an evangelist in a way that would be consonant with the non-directive approach. For evangelists "are concerned not merely to articulate a truth in such a way that another mind can grasp it, but to impart conviction in such a way that others share it".[30]

Church growth research has given rise to an enquiry into evangelistic methods and suggests three main catagories.[31] The first category is called "Information Transmission" which views evangelism as a one way communicating of spiritual facts, dogmas or propositions. The recipient is assumed to be passive in this evangelistic communication and all an evangelist needs to do is to proclaim the message in words, symbols, pictures that make sense to the proclaimer. "Communication ... is not to be

thought of as the transferring of ideas from one thinking subject to another. That might be propaganda or suggestion but it would not be genuine communication".[32] The purpose of the communication is to ensure that correct information is imparted and mental assent is secured from the listener. The process described here is really one of indoctrination.

Another category is called "Manipulative Monologue". The sharing of the gospel is centred around an emotional appeal often using a set of carefully prepared questions to which there is only one possible answer - Yes. "The relationship between the evangelizer and the hearer approximates to that of a sales person and customer. The goal of the transaction is to 'close the sale"'.[33] Evangelism of this kind is a process of manipulation.

The third category of approach is called "Non-Manipulative Dialogue".[34] Such an approach involves a two way process involving honest interaction through establishing a relationship between the speaker and the hearer. This is something the evangelist does 'with' the listener rather that 'to' them. "Here the relationship between the evangelizer and the hearer approximates that of a friend to a friend. The goal of the relationship is that of sharing love and faith with the other person".[35]

It is at least questionable whether people would accept these first two titles as a description of their approach to evangelism. We have already noted in our discussions of the non-directive approach that such methods can bring compliance (by the weak) and defiance (by the rebellious and by those with any sense of their own worth), rather

than facilitate a meeting of minds or effect an inner change. The first category would experienced in the preaching of the Fundamentalist evangelicals named above or David Pawson. The second would be exemplified in the preaching of a number of british evangelists most notable of these would be Don Double and also Gerald Coates though they would not care for the description.[36]

Clearly the first two categories here describe an approach which has no approximation at all to the non-directive approach as outlined by Batten and Lovell. What is termed here non-manipulative deserves further enquiry to see if it is in keeping with our description of the non-directive approach.[37]

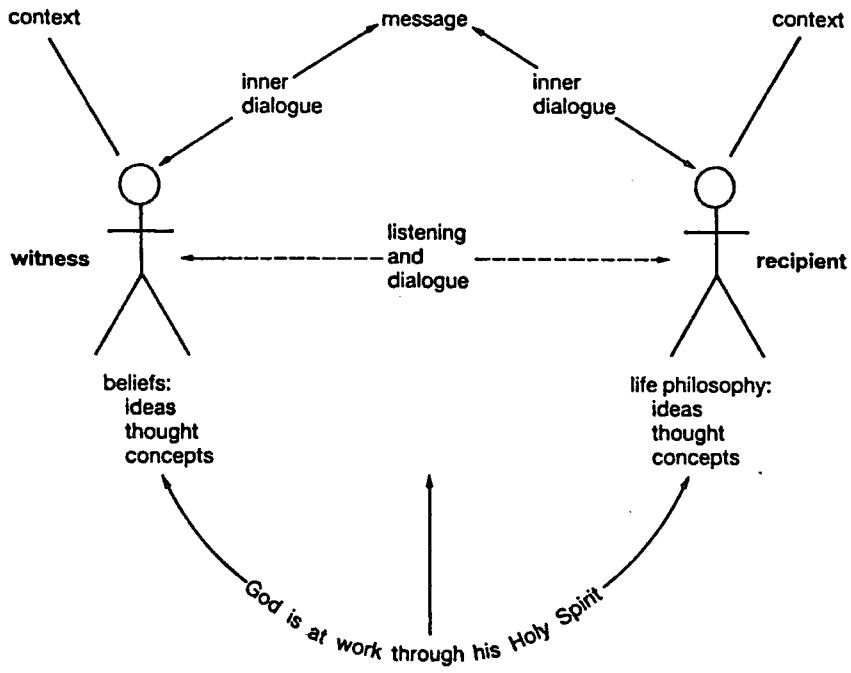
The thrust of George Morris's thesis is that evangelism should be relational and so he notes that non-manipulative dialogue "assumes an extended relationship between the evangelizer and the other. Therefore, instead of faith sharing being understood as a single encounter event; it is understood as an extended relationship that eventually bears fruit." [38] Christian evangelism must have an approach which resonates with the content of the evangel. That is, it is about relationships, with a triune God and past and present relationships with other people. When we have considered the parabolic method of Jesus we found him building a relationship with his hearers using words and word pictures to form the bridge. There is no manipulation or indoctrination there. Indeed in the process of proclamation the proclaimer may be transformed, as in the experience of Peter and his confession at the home of Cornelius.

The question that now needs to be addressed is this; can proclamation of the evangel

be possible for a preacher adopting the non-directive approach? Is it possible to identify the processes of such proclamation?

The emphasis which seems in keeping with the conclusions reached in chapter ten, is that the central figure in any communication is the recipient. The words proclaimed and the proclaimer are clearly not unimportant but the focus of any communication must be on whether or not the word proclaimed is received and understood.

This is particularly so in the context of evangelism because the purpose is to enable an inner change in people and therefore their participation as well as response to the proclamation is vital. In such evangelistic ministry the proclaimer will ensure, as far as possible, that he is using words, images, symbols, pictures to which the listener can relate. The recipient is active in this process, hearing, interpreting, thinking about the words proclaimed, so that there is an inner dialogues within the recipient. He is not only hearing the image presented but from his own experience he is adding to it, reflecting on the similarity or difference between the image presented and his own life and thought patterns. There is an inner dialogue taking place in which he not only interprets and assimilates the proclaimed word into his thinking but also challenges or allows it to challenge his own thoughts and assumptions.



There are four aspects of such a form of communication which are important for our consideration.

1. Involvement of the recipient as well as the proclaimer.

Any communication then must so capture the attention of the recipient that he is eager to think through the message and its implications for him. Without this, whilst words may be spoken, communication cannot properly be said to have taken place. [39]

John Macquarrie confirms this, "Communication takes place when some aspect of the shared world is lit up and made accessible to both parties in the discourse ... all communication is interpretation." [40] The involvement that is intended here occurs when the proclaimer, with a style reminiscent of the parables of Jesus, speaks with homely familiarity, humour, exaggeration, distortion, vividness and always in images. "The ideal requirement of Christian speech consists of this: ...it must not talk about the listener's situation between the twin possibilities of offense and faith, but must place him in that situation - and in order to do this it must first create that situation."[41] Commenting on this, Brooks writes: "Jesus's way of teaching in parables would seem

dangerously open-ended to many today, but it made people search for the truth themselves and therefore made them value it the more highly when they found it."[42]

A moving testimony of the necessity for communication to involve the recipient comes from Vincent Donovan, in his work with the Masai in East Africa. [43] Unfortunately space prevents a detailed examination in this thesis.

2. Identification by the proclaimer with the recipient.

Charles Kraft in his study of the communication methods of Jesus revealed in the gospels sees this as of primary importance to the understanding of proper christian communication. [44] For the communication to be effective there needs to be an identification with the listener in which the communicator "explores his hearer's frame of reference, seeking to identify areas of common ground between them. He then couches his message in terms with which his hearers will be familiar, seeking to move from the known to the unknown". [45] If there is no attempt by the proclaimer to relate to the hearer then the resultant situation is that the recipient does not understand the message and is also alienated from the communicator. For the communicator to take seriously the frame of reference of the listener also suggests that the interdependence and responsibility of the listener is being respected. [46] Such a form of identification must lead to a reciprocal relationship which embodies two - way communication, with each open to be influenced by the other. This approximates with the non-directive workers' desire to "stand in the shoes" of the person addressed and to see and the understand the situation from their point of view.

3. That creativity is needed in such communication.

Kraft points out that the lower the predictability, the greater the impact of the message. [47] Kraft recognises this in the fresh, unexpected teaching of Jesus, communicated with people at the point of surprise. What we noted in our discussion of parables, that Jesus uses a known frame of reference and introduces an element of surprise and humour, is re-enforced by this acknowledgment that such creative thinking is more likely to communicate with the recipient. "Among the aids for generating listener experience, perhaps none is more effective than the metaphor.....(which) is for the communicator an act of creative imagination that has its completion in the equally creative and imaginative act of hearing the metaphor." [48]

Creativity is not limited to the content but also has implications for the proclaimer. Dr W Berger has tested the processes which set in motion a personal interior dialogue at the Theological Seminary at Warmond, Holland. He concludes that communication takes place when "the preacher had become authentic, warm, in harmony with his own feelings. And when he became that the audience felt that he now had real empathy, had put himself into their feelings. For the moment that the preacher was in true communication with his own personal spiritual experiences he also made contact into the newly-awakened spiritual experiences of his listeners."[49]

4. That specificity is a requirement of such communication.

Proclamation that is merely dogmatically accurate or is general in application will have little impact. Bonhoeffer writes "what is needed is concrete instruction in the concrete

situation."[50] Therefore the message needs to be anchored in a real life situation recognised by the hearer as well as the preacher. Indeed Harvey Cox writes, "It is very doubtful ... whether proclamation which is not highly specific can be thought of as preaching in the biblical sense at all."[51]

Such specific proclamation of the message is important if the hearer is to have the opportunity to think and discuss within himself the message. The tendency of people to disengage from a conversation is highly developed and this is compounded if the message is delivered in generalised terms. "Selective inattention, selective recall, and selective interpretation. Since cognitive dissonance is painful, we humans reduce the disharmony by not hearing or seeing disturbing things, by rapid forgetting of painful ideas, and by interpreting generalizations to conform to our belief systems." [52] The non-directive worker uses their skill to help people face up to difficult situations (Theology of Avec section 3.e). Part of this will be to bring to the hearer's attention information which they did not know or would prefer to forget. Being specific in communication will demand the giving of information but the preacher adopting a non-directive approach will seek to make the transition from information about the faith to experience of the faith.

5. The substance of the communication needs to be objectified.

One of the features of the work of Avec is the workpaper which is employed as a method of helping both the worker and the workpaper group to look objectively at the situation. In the same way it is important to create some distance for the recipient. There is a danger that in proclaiming the good news of salvation tempts the

communicator to think that, "the urgency and weight of the message call for pressing in and pressing down, leaving the hearer with no room for lateral movement". [53] Involvement or free participation is vital in this communication, but so is distance. It allows in the listener the capacity for a dialogue with the message which enables them to think and decide and act for themselves.

6. Concerning such proclamation

A form of proclamation which embraces these will be as vulnerable, as creative and dynamic in the hearer and proclaimer as were the parables of Jesus. What we have shown is that it is possible, indeed necessary, for a person involved in evangelistic ministry to proclaim the faith with conviction and forcefulness and yet in a way that does not impose belief. The need of the hearer to decide is not violated, and the need of the evangelist to declare the message is not compromised. Such communication could be described as non-directive provided that the proclaimer sets out the evangel with the intention that the hearer may think, discuss, decide and act for him or herself. In practice, it will need men and women who are committed to this approach of working developmentally or non-directively to achieve such a form of communication.

1. Eddie Gibbs, I believe in Church Growth, Hodder and Stoughton 1981, p222 for evangelistic ministry and Paul Henderson and David Thomas, Skills in Neighbourhood Work, George Allen and Unwin 1980, p12 - 15 for community work.

2. T R Batten, The Non Directive Approach in Group and Community Work, OUP 1967, p44-53.

3. Batten, p46.

4. Batten, p49.

5. G Brager and H Specht, Community Organising, Columbia University Press, 1973.

6. Paul Henderson and David N Thomas, Skills in Neighbourhood Work, George Allen and Unwin 1980, p27.

7. Harvey Seifert and Howard Clinebell Jr., Personal Growth and Social Change, Westminster Press 1969. They were basing their research upon the work of Lippit, Watson and Westley, in The Dynamics of Planning Change, Harcourt, Chapters 6-8.

8. They then demonstrate the usefulness of this analysis with respect to four major areas of modern life;
a. the release of personal potential under conditions of extreme tension and depersonalization (a problem in the area of the personal);
b. the strengthening of the family, the primary unit of society, during a profound sexual and cultural revolution (a problem in the category of small groups);
c. the achievement of long-delayed justice in our increasingly turbulent race relations. (a problem of local and national communities);
d. the protection of peace in a nuclear age (a problem world-wide in its scope).

9. The Archbishops Committee of enquiry on the Evangelistic work of the Church, CIO, 1918, p25.

> "To evangelise is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept him as their Saviour, and serve him as their King in the fellowship of his church."

The International Congress on World Evangelisation issued a Covenant in the form of a series of statements. The fourth of these is entitled "The Nature of Evangelism". J D Douglas,(ed), Let the Earth Hear His Voice, World Wide, Minneapolis, 1974, p4.

> "To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian Presence in the World is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world."

10. James F Engel and Wilbert Norton, What's gone wrong with the harvest?, Zondervan 1975.

11. Gibbs, p223. This was originally part of the of the Church Growth Courses which Dr Gibbs developed whilst working for the Bible Society and published in What Makes Churches Grow?, 1979 (Second Edition).

12. Gibbs, p225.

13. -10 Awareness of the Supernatural. Man is aware that he is not alone is the universe, he is aware of 'presence'. He may fear it as in animism or study it as in extra-sensory perception. Nevertheless he is aware of the supernatural.
-9 No effective knowledge of Christianity. Unaware of the context or character of the Christian faith, though the name 'Jesus Christ' may be familiar.
-8 Initial awareness of Christianity. This comes from a consciousness of the presence of the church. But such awareness is open to misunderstanding and caricature.
-7 Interest in Christianity. The presence of the worshipping and serving community of God's people has provided interest and acceptance. There is a willingness to listen to what the church has to say. However, there may be an acceptance of the communicator before an acceptance of the communication.
-6 Awareness of the basic facts of the gospel. Here proclamation is built upon presence and the witness of words follows the witness of works. The significance of the saving acts of Christ is heard and understood.
-5 Grasp of the implications of the gospel. What is demanded by the gospel in terms of personal response and committment is understood. What is involved in being a Christian has been clearly communicated.
-4 Positive attitude to the gospel. The demands of the gospel and the Christian life are considered reasonable and attractive.
-3 Awareness of personal need. The benefits of the gospel are seen to be relevant and necessary.
-2 Challenge and decision to act. The challenge to turn from sin and trust Christ as Saviour and the Lord is accepted.
-1 Repentance and faith. The individual response to the working of the Holy Spirit leads to repentance and faith.
0 A new disciple is born. Regeneration has taken place and the man has been born again. John 3:3-"Jesus answered 'I am telling you the truth; no-one can see the Kingdom of God unless he is born again.'
+1 Evaluation of decision. Very soon after committment a period of uncertainty are questioning arises and Satan is active to undermine and confuse. (1Peter 5:8)
+2 Initiation into the Church. The church is responsible for incorporating the new believer who is initiated into the church through new members procedures.
+3 Become part of the process of making other disciples.
Further responses are as indicated in the diagram though these points are not numbered as presumably Engel sees that they are not sequential.

14. Gibbs has in fact adopted the scale for his work but no-one has yet tested the hypothesis against the experience of coming to faith of a representative section of the church in this country. Canon John Finney in the course of his work is likely to pursue this area but is not the primary focus of his study.

15. Paul Loffler, The Biblical concept of Conversion. A paper in Mission Trends No2 - Evangelization, eds G H Anderson and T F Stransky, Paulist Press and Eerdmans 1975, p25.

16. Paul Loffler, p27.

17. Paul Loffler, p30.

18. There is one other term, metamelomai,which has slight use and means to change one's mind, regret,repent.

19. see New International Dictionary of New Testament Theology Vol 1, ed Colin Brown, Paternoster 1975, p358. "The change of words has not intellectualised the concept of shubh. In fact the predominantly intellectual understandingof metanoia as change of mind plays very little part in the NT Rather the decision by the whole man to turn round is stressed. It is clear that we are concerned neither with a purely outward turning nor with a merely intellectual change of ideas."

20. NIDNTT Vol 1 p 355 in an article by Fritz Laubach. The actual New Testament references suggest a reurning to God, not to Christ. Laubach is assuming a certain christology in which to turn to God is through Christ, as indeed does Newbigin quoted on page 196-7.

21. Norman Kraus, The Authentic witness, 1979 p124.

22. Lesslie Newbigin, The Open Secret, SPCK 1978, p156.

23. Paul Loffler, p40.

24. Lesslie Newbigin, p156.

25. His conclusion has similar findings to some research conducted in this country by Revd Gavin Reid of the Church Pastoral Aid Society, and also Canon John Finney the Bishop's Advisor in Evangelism for the Diocese of Southwell. They have each made enquiries of people asking what were the most important factors in their becoming Christian. The conclusions were that the most natural factors - home, friends, christian community, account for most of all conversions. In the case of Reid it was 73.5%. Gavin Reid concludes,"The overall impression gained here is that people become christians through other people. If one adds the influence of christian unions to the top three then just over 75% of those spoken to owe their conversion to prolonged exposure to other Christian people. The evolving of evangelistic strategies needs to take note of this."
Reid's paper was circulated to CPAS Secretaries in Sept 1981 suggesting the need for further research. Canon John Finney is at present engaged on a research project in co-operation with the British Council of Churches Committee on Evangelism and the Bible Society. What is referred to here is from the initial findings which led him to undertake this further research.

26. Batten, p11.

27. Batten, p5.

28. Batten, Communities and their Development, OUP 1957, p116.

29. Batten, p116.

30. Peter Brooks, Communicating Conviction, Epworth 1983, p1.

31. These are noted by George Morris in Faith Sharing, Zondervan 1986, from The Pastor's Church Growth Handbook II , ed. Dr. Win Arn, The Institute for American Church Growth, Church Growth Press, Pasadena,California, pp 139-144.

32. John Macquarrie, God-Talk, SCM 1972, p74.

33. Morris, p79.

34. It is interesting that here again (as with the term non-directive) we have a negative title to describe something which is positive and creative.

35. Morris, p79.

36. Don Double has a classical pentecostal background and leads the Don Double Evangelistic Association. Gerald Coates is leader in the Charismatic or New Churches and is the team leader of Pioneer Team and ministries.

37. There is an intriguing aspect to the research undertaken by Win Arn. Morris writes," This study discovered, that when evangelism is understood as 'Information Transmission', 75% of those approached will say NO. Therefore, those who view evangelism as a form of indoctrination realize that they must contact massive numbers of people in order to secure the mental consent of only a few. Among those who practice evangelism as 'Manipulative Monologue', 81% of those approached are apt to say, Yes. However, 85% of those who say 'yes' will become inactive within a year. When evangelism is viewed as a 'Non-Manipulative Dialogue,' 99% of those approached will eventually say Yes. Moreover, 96% of that 99% stay active within the life of the church." I have not seen this article though I have made attempts to have it sent from the USA so that I could check on the detail. It would be interesting to know how he gathered his information, over what period and what size of sample was used.

38. George Morris talks about these three types of evangelism as 'methods' but for reasons indicated in the discussion on Approach and Method I think he is actually talking about an approach which radically affects the methods adopted.

39. Charles Kraft, The Incarnational, Cross-cultural Communication, and Communication Theory, an article in Evangelical Missions Quarterly, Summer 1973.

See also the work of Wilbert Schramm, Procedures and Effects of Mass Communication, and article in Mass Media and Education: The 53rd Yearbook of the National Society for the Study of Education Part 2, Ed Nelson B Henry, University of Chicago Press 1954.

Both Schramm and Kraft indicate in their articles that for communication to be effective, the recipient must be involved in the message.

40. John Macquarrie, God-Talk, SCM 1967, p74.

41. H Diem, Kierkegaard's Bequest to theology, in A Kierkegaard Critique, eds Howard Johnson and Niels Thulstrup, Harper and Row 1962. p260.

42. Brooks, p101.

43. Vincent Donovan, Christianity Rediscovered. An Epistle to the Masai, SCM 1982, p80.

44. Brooks p99, where he indicates that Schramm covers similar ground to Kraft agreeing with him that the communicator "must employ signs which refer to experience common to both sender and receiver".

45. Gibbs, pp103-108.

46. Brooks, p40-41.

47. Charles Kraft, see note 39.

48. Fred B Craddock, Overhearing the Gospel, Abingdon 1978, p135.

49. W Berger, Tydschrift voor Pastorale Psychologie, June 1972 VolIV No2, and translated as Avec Paper G1.

50. Dietrich Bonhoeffer, Ethics, Macmillan 1955, p318.

51. Harvey Cox, The Secular City, SCM 1965, pp122-123.

52. Harvey Seifert and Howard J Clinebell Jr, Personal Growth and Social Change, Westminster 1969, p138.

53. Craddock, p122.

Chapter Fourteen Conclusion

1. Are any of the types of Evangelicals that we identified in chapter seven incompatible with this approach?

The Fundamentalist evangelicals are by virtue of their authoritarianism or their dogmatism incapable of adopting anything which approximates to the non-directive approach. Their preaching and teaching is close to indoctrination of those who choose to stay and that alienation of those who question or enter into dialogue about the message. Acceptance is the only recognised response.

The typology which we identified in chapter seven shows that all but the fundamentalist evangelicals would have the capacity to hold their type of the evangelical faith and at the same time adopt a developmental or non-directive approach in their work. That is not to say that all who are included in this types of evangelical are adopting or seeking to adopt such a way of working. Indeed many of them known to me have a directive orientation but a directive or control orientation is not assumed by their understanding of the evangelical faith.

2. All types of evangelical, other than fundamentalist evangelical would enhance their ministry by adopting the non-directive approach for the following reasons:

a. Those involved in the decision-making would be people who had within themselves thought through the content and implications of the evangel before making a decision in relation to it.

b. It would produce better proclamation of the gospel if those preaching

submitted to the discipline outlined in chapter thirteen.

c. It may reduce dogmatic fundamentalism by exposing its real desire for control.

3. Those involved in training for evangelistic ministry should be exposed to the teaching of the non-directive approach, to explore its theological roots, its practical applicability and to engage the approach in their ministry.

4. Further work is needed on the application of the non-directive approach in evangelistic ministry. I have shown that the two disciplines are not incompatible. To test out the conclusions of the thesis an action-research project is needed to reveal the benefits of the non-directive approach in training and in evangelistic ministry.

5. The importance of this research is highlighted by the growth of the evangelical movement in the last two decades. Since the formation in 1960 of the Church of England Evangelical Council the evangelical wing of the Anglican church has gained in influence. The Evangelical Alliance had dwindling support up to the end of the 1970's. Over the last decade it has grown considerably until it is as large in membership as it has ever been. This growth of evangelicalism is in danger of becoming directive in orientation seeking to control all its parent bodies. It is vital therefore that these organisations and groups are exposed to the theory, theology and practice of the non-directive to counter this movement toward directive action and fundamentalist evangelicalism. It is worthy of note also that whilst such groups may gain control, church history suggests it will be short-lived. Far better to work with the other streams within the church and gain the assent of the whole body. Such action

is more complex, more demanding but in the final analysis it is more effective.

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