

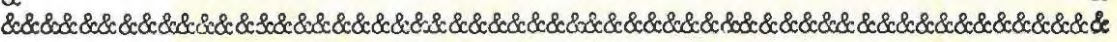
A CONSIDERATION OF THE RELATIONS
 BETWEEN CHURCH AND INDUSTRY

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CHAPTER I

The first point I wish to make, in fact it can be considered the primary one in this essay for what is to follow is a response to it, is that theology must be responding theology. This is a theology which takes the world seriously and responds to it in a Christian way. This is the approach we find in the New Testament, particularly in the Epistles, concrete problems and behaviour in the lives of his converts to which St. Paul responded prompted the didactic sections of his epistles.

J. G. Davies supports this view in Planning for Mission¹ "There are two primary realities" he says "with which the congregation must be concerned: The Gospel of God and the world to which it is sent. 'Authentic theology' emerges out of the dialogue between the Gospel and the world."² This is what Tillich calls the method of correlation.³ First we make an analysis of our situation and then try to relate the Christian message to the problems within it. While this compels us to rethink and reformulate many traditional Christian views, nothing "can change the substance of ... the ... answer, because this is the logos of being, manifest in Jesus as the Christ."⁴ This does not say that "we have all the answers" (in fact it will become clear that we do not), but it does express our conviction that the Christian Gospel has to do with life in all its aspects.

In current literature about the relation of the Church to Industry two main reasons are offered to justify the church's actively participating in the affairs of Industrial Society.

1. Editor: Thomas Wieser Epworth, London, 1966

2. Quoted from The Congregation in Mission by G. M. Webber
Ibid p.5

3. Systematic Theology Vol. I Nisbet, London, 1964
Paul Tillich p.70

4. Ibid p.71

Both see such participation as an attempt to discover "a theology profound enough to apprehend the given facts of the modern world, and a Word of God relevant to man's existence and experience in the twentieth century."¹

The first approach is that the Church must find out what men are doing and what the influences in his life are. Modern life is compartmentalized, and this is especially marked in the large urban areas. "Several trends in technopolitan society tend to separate the place one works from the place one resides." says Harvey Cox. "The growing specialization of work demands that those with comparable specialities gather in more and more highly concentrated areas The net result is that the workplace, the marketplace, and the school have moved away from residential areas Few residential communities complain."² The Church is related to the residential community where it is situated, in other words it becomes part of the "home compartment" in men's lives, instead of undergirding them.³ When I use this word I do not mean it to imply that the Christian faith is a crutch.

The result of this compartmentalization, as in earlier ages, has been two-fold. Your faith is not related to your daily occupation but to be a Christian is made synonymous with taking part in liturgical exercises and pious usages. Or again it is relegated to living a puritanical and morally correct life, so Christians are people who do not swear, drink or smoke etc. Prof. Tawney says, "During the last two centuries Europe, and

1. Church and People in an Industrial City E. R. Wickham
Lutterworth, London, 1964. p.221

2. The Secular City Harvey Cox, S.C.M., London, 1966
p.168-9

3. God's Will in our Time Church of Scotland, S.C.M., London,
1942. See p.26

particularly industrial Europe, has seen the development of a society in which what is called personal religion continues to be taught as the rule of individual conduct, but the very conception of religion as, the standard of social and corporate effort has been forgotten The churches relieved the wounded and comforted the dying but dared not enter the battle."¹ With some notable individual exceptions,² the Church instead of participating in life was content to do the ambulance work, which is necessary, helping the casualties of modern society and not trying to improve the conditions which gave rise to the casualties. On the other hand we find a growing estrangement from the church of the working classes.³ De Vries notes the same process among the working classes of the Netherlands but also notes that the estrangement from the church is less marked among Roman Catholic workers. Part of the reason for this is that the Roman Catholics have a "meer uitgewerkte sociale ethiek meet een warm sociaal verantwoordelijkheidsbesef op de achtergrond (getuig de diverse encyclieken)"⁴ and this adds weight to the view that the church should have a more relevant responding theology. An English author says, "In a secularized and materialist society the Roman Church seems to do better than we (Anglicans). When it comes to expressing a Christian view on contemporary problems, like the closed shop. This may in part be due to its authoritative methods of government. But Roman Catholic laymen also seem more

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1. The Christian in Industrial Society H. F. R. Catherwood, Tyndale, London, 1964. p.289
 2. See Chapter 2.
 3. The Ecumenical Review Vol.XI See an article by E. R. Wickham p.261
 4. De dienst van de Kerk aan die Industrie-arbeider E. de Vries, Wever Fraueker, 1962 p.10
Translation: a better elaborated social ethic with a warm sense of social responsibility in the background (note the various encyclicals.)

effective in applying and expressing their faith."¹

To be able to propound a more relevant theology it is necessary to take note of the social structures which mould the lives of individuals. Simon Phipps says that the Church criticizes the secular world from a traditional ecclesiastical point of view. This criticism is however ill-informed because "theology has failed to keep up with the secular development."² The above claim is made by one who is involved in Industrial Mission and might therefore be discounted, but D. L. Munby³ is also concerned with this ill-informed criticism, "he notes that theologians often do not employ empirical analysis precisely: or.. make a simple distinction between means and ends, allocating means to science and ends to theology and, in addition, overlooking their complex interrelation; or when they are poorly informed in economics and in their ignorance unaware of its limitations; or when they indulge in false searches for "Christian" answers giving a misplaced Christian concreteness to certain schemes and programmes; or when they lack relevant expertise."⁴ Indeed very few clergymen have a firsthand understanding of business and its problems; of the kind of pressures, tensions and responsibilities businessmen face in practical circumstances.⁵ This lack of knowledge and understanding of the industrial world is growing rather than diminishing.⁶ This is neatly reflected in that nowadays Christians hardly ever consult clergymen about the problems they face in their everyday lives. They will more

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1. Part-time Priests? Ed. R. Denniston, Skeffington, London, 1960. p.105
 2. God on Monday Simon Phipps, Hodder & Stoughton, London, 1966 p.128
 3. A prominent Anglican layman, Editor of W.C.C. publication Economic Growth in World Perspective.
 4. Christian Social Ethics in a Changing World Ed. J.C. Bennett S.C.M., London, 1966. p.345
 5. My Job and My Faith Ed. F. K. Wentz, Abingdon, Nashville 1967. See p.114
 6. Wat Bezielt Ons? Dr. J. C. Rupp, Boekecentrum, 'S Gravenhage 1966. See p.106.

readily go to a psychiatrist, a public-relations man, or a lawyer even on matters which have a bearing on the social implications of their Christian faith.¹

It is vitally important for the clergy to become aware of this gap in their theological understanding of the lives Christians lead. Horst Symanowski is trying, in Germany, to make the Church conscious of this. To sharpen their awareness of this lacuna for a group of theologians, who had come to him for training, he set them to work in factories in Mainz-Kastel for eight weeks. After this they came together for review and evaluation, and in their report they concluded they were not equipped to answer the needs of the factory workers. "Is it not a sign of terrifying helplessness" they wrote, "that we have a theology which in its historical and systematic aspects has been developed and articulated in great detail but which does not for a moment possess the categories for grasping the social reality of the life and work of countless millions."² In examining the relationship of Church and industry Ds. J. van der Staal concluded, "om de kerkleden in de bedrijven by hun speciale moeilij^Kheden te helpen en om de daar heerzende verhoudingen vanuit het evangelie te beïnvloeden, zijn de gewone middelen van prediking en huisbezoek onvoldoende."³ I shall deal with this question more fully

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1. A Layman Looks at the Church K. Grubb, Hodder & Stoughton, London, 1964. p.58
 2. The Christian Witness in an Industrial Society H. Symanowski, Collins, London, 1966. p.59
See Also: Responsible Government in a Revolutionary Age
Ed. Z. K. Matthews, S.C.M., London, 1966 p.375
 3. Het Koninkrijk Gods in de Fabriek Ds. J. van der Staal a.o. Wever, Franeker. p.29
Translation: "To be able to help the church members in business with their special problems and to influence the prevailing atmosphere with the Gospel message, the normal methods of preaching and visitation are inadequate." cf. a similar view expressed by Rupp. op. cit. p.106.

in a later chapter!

Some may think that the importance of industry has been overestimated and the question begged in what has been said above. Accordingly, let us now consider industry's effect on society.

In the "Second statement: on the issues in the study of rapid social change", issued by the Department of Church and Society of the World Council of Churches we find this statement. "By industrialization we understand general technological development and not simply the growth of largescale manufacturing. Industry, agriculture, mining, the development of transportation systems and communications are all parts of industrialization (as we understand it)"² Richard Taylor goes further and tries to show that in developed countries even rural areas - in fact wherever the results of modern technology is employed - are part of industrial society. "It is a reminder of the increasing influence which industry has on the way people live and work, their attitudes and fashions."³ This emphasizes the wide area of life embraced by industrialization.

In the light of this it is interesting to see what industrial sociologists say about it. Miller and Form agree, in substance, with the definition from the World Council pamphlet and then go on to say, "No modern social institution has escaped the influence of the economic organization of society. The school, the church, the home, and recreational institutions are built on human values arising from the framework of modern civilization. Industrial society, therefore, refers to more than machines and markets; it refers to men and institutions locked in the network of relationships dominated by business mores and folkways. Industrial

1. See Chapter 4.

2. p.22

3. Christians in an Industrial Society R. Taylor, S.C.M.,
London, 1961. p.9.

society has become a society in which social relationships tend to become economic relationships. It follows that industry and society are almost indivisible."¹

A barometer which can be used to assess the rate, growth and complexity of industrialization is urbanization, which is an "indispensible partner of industrialization."² In America today fewer than one out of twelve workers are employed in agriculture. The greater majority of people live an urban life; many of these are no longer "foreigners" in the city who have moved there from rural towns or farms, but represent a new kind of person adapted to city life, which for many is the only life they know. This progressive industrialization and concomittant urbanization is evident not only in the United States but in many other countries, including some of those today considered to be underdeveloped.³

Further evidence of this fact is offered by economists. Business cycles, of which the extreme examples are "overheated economies", which lead to inflation, and depressions, have a great influence on human well-being.⁴ I mention this to show that fluctuations which take place in the industrial sector have a great influence on society. The industrial Revolution which started in Britian in the mid-eighteenth century had by the end of that century so changed the pattern of industry and life there that it was completely unrecognizable.⁵ Many consider that business, the production and distribution of goods and services, has become the central activity in the modern world. The level

1. Industrial Sociology D. C. Miller & W. H. Form, Harper & Brothers, New York, 1951. p.830

2. Ibid p.832

3. Man in Community Ed. E. de Vries, S.C.M, London, 1966 p.92

4. Business Cycles and their Causes W. C. Mitchell, Uni. of California Press, Berkeley, -1941 p.188

5. Business Economics J. Bates & J. R. Parkinson, Blackwell, London, 1963. p.1

of industrial development and power are decisive in determining the way people and nations live, the scope of their influence, and the dimensions of their power in the international sphere.¹ In an analysis of The Stages of Economic Growth W. W. Rostow identifies four stages of growth. The second stage he calls the "take-off", this happens when "the forces making for economic progress expand and come to dominate the society."² All underdeveloped and developing countries strive for this stage in economic growth. The relative importance of economic factors in a country is clearly great, and that the forces of industrialization make a massive impact on society.

Their influence is found in two spheres viz. in that of society in general, and in the lives of those who are themselves employed in industrial undertakings in particular.

If there are sociological influences and conditioning factors which determine the likelihood, or otherwise, that a person will accept the message of the Gospel it is the Church's duty to become acquainted with them, even if only from the missionary point of view. de Vries contends that the "condition ouvriere", where it displays characteristics which make for alienation³ in the worker, tends to make the worker more prone to the process of "dechristianisation" than where the kind of work done provides a sense of achievement and belonging.⁴ Simon Phipps says "It is

1. Wentz op. cit. p.106

2. The Stages of Economic Growth W. W. Rostow, Cambridge, 1963. p.7

3 For a discussion of alienation see: Alienation and Freedom R. Blauner, Univ. of Chicago Press, Chicago, 1964. Alienation takes place when a worker sees his job as purposeless, this attitude seems to influence his whole outlook on life.

4. de Vries op. cit. pp.111, 122-3

difficult, for instance, to retain and develop certain human virtues under the piecework system."¹

Here we may identify a further two facets in the conditioning of persons employed in industry. The first of these is the formal structure of the management of the organization, i.e. the executive system,² which largely represents the power of the industrial world in its relation to the worker. The other is the primary groups which form in any social structure. This is an opportune place to qualify the term 'workers'. It does not merely refer to those employed in the production line on a shop floor but includes all, from managing director down to the most junior position in the organization.

From the time a man starts to work, at between the ages of 15 and 25 years, depending on the nature of his training, until he retires at say 65 years of age he spends at least one third of his time at it. As his responsibilities increase the time he spends at work also tends to increase.³ During these working hours the social influences of the primary groups are active e.g. unless one conforms to the customs, views and practices of those with whom one works, both peers and superiors, one can easily be rejected socially, and life on the job can become lonely.⁴ So we find the formation of a philosophy of life dependent on the environment in which we work. A P.E.P. publication called "Wider Business Objectives" affirms, "It hardly needs to be said (though it does no harm that research has confirmed it) that the strongest influences shaping individuals' ethics are not found in any school

1. Simon Phipps op. cit. p.51

2. Organization Analysis A. D. Newman & R. W. Rowbottom, Heineman, London, 1968. p.2

3. Geeneente in Meervoud Ed. P. E. Kraemer a.o., W. ten Have, Amsterdam, W.D. p.38

4. van der Staal a.o. op. cit. pp.18-19

or training centre but in the process of business itself."¹

In an attempt to emphasize the importance of the social influences of industry Wickham calls them "principalities and powers".² This term is used advisedly because in industrial society "the social projections have taken on a power and significance quantitatively and qualitatively different from anything hitherto. Thus, individuals are now dependent on the whole economy as never before, and the role of industrial institutions .. (are) .. of decisive importance .. (and) .. all pervasive and determining factors that can enslave men or liberate them, stunt or increase their stature as men, and which can be demonic and angelic."³

In much of popular Christian thinking today we find the view that "the world" is evil, and the epithet "wordly" is the worst that can be used to describe anyone. This attitude, that there are two independent spheres, viz. the church and the world, has resulted in the attitude in which the church is set over against the secular world, which includes industry. Whereas in fact the church, the people of God (laos tou Theou), is inextricably bound up with the industrial society in which we live. Christians are involved in, or at the very least influenced by, the social structures within industry and the decisions and actions of the principalities and powers. If Christians acquiesce to the claim for two spheres "the cause of Christ becomes a partial and provincial matter within the limits of reality."⁴ This leaves

1. Wider Business Objectives M. Forgarty, Political & Economic Planning, London, 1966. p 70

2. Ephesians , 3:10; 6:12; cf. the elemental spirits in Colossians.

3. Wickham op. cit. pp.244 &221.

4. Ethics D. Bonhoeffer, Collins, Fontana Library, London, 1966 p.196

man in a dilemma, for apparently he must leave the one and cleave to the other or he must hate the one and love the other. "There are not two realities but one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. The reality of Christ comprises the reality of the world within itself."¹ Rupp holds much the same position, "Kerk en wereld zijn niet gescheiden maar identiek. Godsdienst voltrekt zich in en door de menselijke bestaanswijze."² We can then reject as false doctrine the view that there are areas of human life and activity which do not belong to Jesus the Christ but to other "lords", "areas in which we would not need justification and sanctification through him."³

It is important to remember that "what we call the secular world is in fact God's creation"⁴ and also to note that we are told in John's Gospel that God loved the world. Harvey Cox has noted a useful rather than an important distinction, for there are a number of exceptions⁵ in the terms most often employed by the New Testament when it refers to what is translated into English as "world". In the Greek two words are usually used viz. KOSMOS and AIŌN. When the world is referred to positively, as in John 3:16, the term KOSMOS is most often used, and if KOSMOS is used negatively it is usually qualified by an adjective such as "fallen". The word usually used when the world is referred to negatively is AIŌN, as in Romans 12:6. He continues, "When the Hebrew people talked about the "world" they did not mean simply

1. Ibid p.197

2. Rupp op.cit. p.79 Translation: "Church and world are not separate but identical. Religion is practiced in and through human existence (way of life)."

3. Symanowski op. cit. p.15

4. Theology Vol. 69, 1966. p.545

5. See e.g. 1 John 2:15 where KOSMOS is used.

the stage on which the drama of human enterprise is played out - not just the rocks and the hills. They meant the cast of this drama, too.

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein. They mean the KOSMOS, insofar as it became the sphere of man's aspirations and man's meaning."¹

In response to such a plea as this for a positive attitude to the KOSMOS, it is likely that John 17:6-19 will be quoted to show that Christians should not become part of the "world", that they should remain separate. We are reminded in John's prologue that this world was made through him, while in the passage which is echoed here we read, concerning the creation that "God saw that it was good."² Furthermore when it is held that Christians should be involved in the affairs of the "secular world", because they are Christians, it follows that should they become so identified with the rest of the world as to become indistinguishable from non-Christians they can no longer act as a Christian influence, as the leaven working through the lump, nor can they act as an influence if they opt out of "worldly affairs!" This does not mean that Christians need to approve of everything found in the world, but it is clear that any influence to be exercised can only be done if they are there. We clearly must have a tension between identification and disassociation, a tension which is visible in Jesus, in that he identified himself with publicans and sinners but did not completely become one of them. This "is the situation where the Church is acutely conscious of belonging to the world, subject to the conditions of the world, yet a catalyst within the world its only sphere of obedience." It seeks

1. God's Revolution and Man's Responsibility H. Cox, Judson Press, Valley Forge. 1965. pp.16-17

2. Genesis 1:25

neither to manipulate or dominate the world, nor to escape from it, nor merely to reflect a voluntarist aspect of it, but to understand it, prophecy within it, interpret it, and stain it."¹

Finally in this plea for a positive attitude to the "secular world", including industry, here is another quotation from the Second Statement, of the World Council of Churches: "Industry is, from the Christian point of view, a gift from God to the entire world, even as are natural resources."²

As noted in Tawney's statement above, religion became largely a private affair, a rule of individual conduct, while it was no longer considered as an inspiration and standard for engagement in society. It appears that the Church is largely unaware of its marginal position, a weakening in its relevance to the life of society. This has led to an increasing tension between the Church's pretensions to centrality and its marginal position,³ for while the Church acts as though it is still central and influential, it is no longer so. This is visible in two areas viz. the standards in the formal structures of industry and in the social life of the workers.

As the result of the Industrial Revolution a new civilization has come into being, strong, virile and dynamic. This civilization has developed its own structures and values influenced by Christian values and standards only in a superficial way.⁴ The Church has to a large extent, in its official policy, stood apart from the growth of this new industrial civilization and has there-

1. Wickham op. cit. p.230

2. op. cit. p.23

3. Rupp op. cit. p.78

4. The Task of the Church in Relation to Industry The Board
for Social Responsibility, Westminster, 1959. p.8

fore given no lead to Christians, during the period of social growth and change. Parallel to the industrial upheaval came the growth of cities and the appearance of a large unchurched population. E. R. Wickham provides some figures referring to Sheffield and makes the following comment, before the Industrial Revolution Sheffield had a population of some 2,000, which was "an homogenous community embraced by the church. But by 1736, it had 10,000, with already a large unchurched population. In England it would be true to say that the beginning of the estrangement of the artisan class goes back to the beginnings of industrialization and has constituted an evergrowing problem since."¹ We thus have the position in which the Church and Christian convictions are not really significant factors in the present industrial civilization. Those groups most typical of our society, the industrial workers, scientists and technicians are divided from the Church by a deep rift.²

If the Church is to be obedient to her Lord, she must go into all the world and be his witnesses (Acts 1:8), this includes the "world" of industry. Many of the problems faced by persons in industry have a moral facet, whether they are a question of policy or general conduct. Not all questions of technology or economics are purely technological or economic problems; these too must be faced with a given set of priorities,³ which is a moral problem.

The late Archbishop William Temple wrote Christianity and the Social Order, in which a.o. he gives examples of what he called "interference" by the Church in the spheres of politics and economics. An example of this is a general rule he propounded,

1. Ecumenical Review Vol.II, 1958/9 p.261

2. See: The Task of the Church in Relation to Industry
op. cit. p.8

3. M. Forgarty, op. cit. p.57

"If an economic system is abundantly effective in producing and distributing material goods, but creates or intensifies divisions and hostilities between men, that system is condemned, not on economic but on moral grounds; not because it fails to deliver the goods, but because it is a source of wrong personal relations."¹ Before the book was published he sent the manuscript to J. M. Keynes, the famous economist, for his comments. Keynes replied saying a.o. "along one line of origin at least, economics more properly called political economy is a side of ethics. Marshall used always to insist that it was through ethics that he arrived at political economy, and I would claim myself in this, as in other respects, to be a pupil of his There are practically no issues of policy as distinct from technique which do not also involve ethical considerations² I should have supposed that it was a very recent heresy indeed to cut these matters out of (the Church's) province."³

Having said this it does not follow that the Church, in whatever form, must rush in and condemn or pass judgement on what it sees in the industrial world. The idea that the Church, or rather the clergy, has all the answers which will be laid down dogmatically needs to be revised if there is to be any fruitful dialogue with industry. The gulf between theological thought and language and the scientific technological approach and pragmatism seems uncrossable unless both sides are prepared to learn

1. S.C.M., London, 1950. p.79

2. Simon Phipps, op. cit. for the same viewpoint. See p.180

3. William Temple F. A. Iremonger, Oxford U.P., London, 1948. p.438/9. cf with p.36. De Gestalte van een verantwoordelijke Maatschappij. H. M. de Lange, W. ten Have N.V., Amsterdam.

from one another. There can be no dialogue if the Church claims that "it is all in the Book, just sit and listen" or that the question is merely one of making converts; while the same holds if industry claims that it has nothing to learn from dialogue with the Church. On this latter point we should note in passing that even those farthest away from the Church "may be among the first to concede the relevance of the Christian insights where they are expounded in terms that bear upon their situations, and among the first to welcome the initiative of the Church, where she demonstrates a disinterested concern with society in its own right, and not merely as the pool in which converts may^{be} fished."¹

Dutch theologians have coined a word which conveys the idea of participants in a dialogue, it is found in their literature on this field, viz. "gesprekpartner", a partner in conversation. It does not translate very well so I propose to use it in its original form here.

Social and ethical thinking in industry has developed on a contextual basis, answers being sought to problems as they arise. There is therefore understandably a wide range of views, with a limited concensus, regarding problems and their solutions. A further complication is the changing nature of industry especially when it has reached the take-off stage and "growth becomes its normal condition."² Because industry is dynamic, not static, some problems disappear while new ones take their place. Any answers found in one situation, regarding the problems faced in industry, must necessarily therefore be contingent and need to be subjected to constant review and evaluation.³ It seems possible however to hold some general principles, of which an example may

1. Wickham op. cit. p.245

2. Rostow op. cit. p.7

3. Second Statement op. cit. See p.22.

be the one enunciated by William Temple, to use as guidelines. This is possible because although we are faced in many respects with new situations in each new problem, there is sufficient historical continuity to apply the general principles. This is born out by the quotation above from the P.E.P. broadsheet in which Prof. Michael Forgarty says that individuals' ethics are formed in business, in other words they built up a set of ethical rules from their experience in facing problems.

We noted that traditional and historical theology does not possess the necessary categories for dealing with the concrete problems arising in everyday life in industrial society. It would therefore be highly presumptuous for the Church, or her theologians, to arrive at perfect academic answers which do not take into account a whole host of technical details confronting anyone who wishes to apply Christian principles in industry. For more is needed than the exposition of general ethical principles. What is required is that those with theological understanding and insight become gesprekspartners who are willing "om sowel meester als leerling te kunnen en durven zijn"¹ We must be willing to listen to the questions asked and take the problems raised seriously, try and understand all the issues involved and then actively participate in the search for solutions to the problems.² Many of the problems are not clearcut but obscure and it is necessary to take many factors into account, and even then it is often difficult to come to a satisfactory conclusion.

If the Church is to continue as a missionary Church, we are sent even as Jesus himself was sent to bear witness, we need to get to know the world around us. Newbigin, speaking from his

1. Rupp op. cit. p.71. Translation: "to be both willing and courageous enough to teach as well as learn."

2. Ibid p.56.

experience as a missionary, says, "The church must be where men are, speak the language they speak, inhabit the worlds they inhabit. This is the simplest of missionary principles."¹ This principle applies equally whether you intend doing mission work among foreign peoples or among industrial workers. It is clear that Christian truth must be offered in such form and language that modern man can understand and appropriate it, or be grasped by it. This makes demands on the language and images we use and on the institution, the structure of the Church itself. Just as Paul was a Jew to the Jews and a Greek to the Greeks so must we in our language, as elsewhere, enter into the realities of the situation of those to whom we speak. This does not mean merely using a few phrases we consider to be appropriate but rather that we should have a knowledge, in depth, of the world in which industrial man finds himself. Here the Christian must earn the right to be heard, he must show that he has a grasp of the problems as well as of the Christian faith. This is especially so if the Christian happens to be a clergyman, whether in parish work or in industrial mission, as those who have tried to do so testify.

The second approach to Industrial Mission is that it is a participation in God's mission where he is active in the world of men. The Scriptural basis for the view can be found in an analysis of various passages in the Acts of the Apostles. e.g.:

- a) 8:2-40 Phillip is lead by the Spirit to go the Ethiopians chariot, and there he witnessed to him.
- b) 10:1-11,18 Peter was prepared before the coming of the messengers from Cornelius. In the meantime Cornelius himself was prepared for the encounter. "The Kyrios precedes Peter's mission. He is at work even before Peter is prepared for his mission. From the fact of this precedence the nature of Peter's mission may be deduced: the

1. Honest Religion for the Secular Man L. Newbigin, S.C.M., 1966
p.112

Lord is at work before Peter arrives, but he is not known, he is not manifest. It is Peter's task to witness, to point to the Kyrios who has arrived and is now present in the house of Cornelius."¹

- c) 9:1-11 In the part Ananias played in the story of Paul's conversion and the subsequent events we see the same pattern emerge.

The people of God must therefore be a responding community, they must keep watch and recognise God's action in the process of change taking place in the world. The Church is largely past-orientated and concerned with trying to preserve what it considers to be permanent. This exclusive pre-occupation with the past will no longer do, Harvey Cox considers that "a church whose life is defined and shaped by what God is doing now in the world cannot be shaped by antiquated specifications."² The main point here which is relevant to the discussion is that God is active in society and his people must follow where he is leading. Newbigin also holds this view and adds, "the promise of the Spirit is only given to those who go. And if the experience of one missionary is to be trusted, I would add that one has to run to keep up with him."³

If the Church then wishes to speak with God it must be prepared to speak about the world, for God's conversation with his people is about the world which is the direct area of his activity.⁴ If the Church is prepared to do so it will perceive the significance of the industrial world and see that it has its place within the will of God. We will see that the scientific and economic revolutions of the past few centuries are not competitors with God for his sovereignty, but that it is rather the Spirit of God

1. Planning for Mission Ed. Thomas Wieser, Epworth, London, 1966. p. 20. See also Rupp op. cit. p.95-6.

2. The Secular City op. cit. p.105

3. op. cit. p.122

4. Symanowski op. cit. p.39

himself, working within men and leading them to all sorts of new discoveries for the common good of man.¹ This does not mean that all the multiple activities of men are equally acceptable to God as an expression of his will. Much of what is found in the modern industrial society is a denial of him, but this must not prevent Christians from recognizing "the moving of the Spirit in covert ways throughout the whole of the 'secular city'!"²

If then we are prepared to hold industrial life up to the light we will discern "the watermark of God's message"³ engraved in it. We find this when together with our gesprekspartners we examine industrial and technological growth and trace what relationship exists between it and "het heilshandelen Gods in Jesus Christus."⁴ (This dialogue also helps to inform the Christian how his gesprekspartner can see his own life in relation to this "heilsgeschiedenis" and what prospects this holds out for him in his everyday life in the industrial world.)

While men fail to recognize the sovereignty of God, who as the living creator of all things has a purpose for them, often unrecognized, he continues to work in and through men. It is then up to Industrial Missioners and other Christians in industry to point this out to their gesprekspartners. "Men are required to recognize God in their daily experiences and to respond by committing themselves to his service. In the Church, they can share in the total work of salvage and rehabilitation which God purposes for the whole of his creation. Their one aim is to

1. Phipps op. cit. See p.128-9.

2. International Review of Missions Vol. 55, 1966. p.256

3. Simon Phipps op. cit. p.28

4. Gemeente in Meervoud op. cit. p.30
Translation: God's savings acts in Jesus Christ.

express God's reign in all things and in every part of human society."¹

In this approach there is no room for "provincializing the kingdom of the risen, victorious Lord to a sorry little Sunday precinct,"² nor for the Beau Geste view of Christianity that the Church is a fort, stronghold, in a foreign land from which brave Christians make forays into alien territory, for it is the "realm whose horizon is the good Lordship of the risen One, the realm in which God carries forward his mighty history."³

In either of these approaches it is clear that Christians must become deeply immersed in the affairs of this world, in particular the industrial world with which we are now concerned. They must be able to understand the problems involved and also be able to interpret the Christian faith, within the limits of their knowledge and experience, as they are faced with decisions in industry. In the second approach, as in the first, it is recognized that the Christian church has little real knowledge of industry and thus is not, at present, able to make any significant contribution to dialogue with industry. It must first go and learn what is going on in industry.

Most writers have elements of both these approaches in their thinking, emphasizing one rather than the other. It seems that both have their place but if we approach industry and need to present an apology, the former is more acceptable than the latter. People engaged in industry, at all levels, are non-plussed when they are told "God is working out his purposes in industry," but are able to understand if they are told, "the Church is taking industry seriously and wants to come and learn what is going on and to make a contribution there."

1. Richard Taylor op. cit. p.55

2. Symanowski op. cit. p.66

3. Symanowski op. cit. p.67

It is necessary also to discuss the nature of Christian presence within industry, or rather the attitude of lay Christians within industry. The first type to note is the kind which is reflected in the quote, above, from Tawney. This assumes that Christianity is primarily a personal religion, and individual affair. A modern representative of the point of view is Alan Richardson and I wish to let him speak for himself. "Very often we hear Christianity recommended as a kind of patent medicine for the diseases of society, of industry or of economic relations. There is nothing in the New Testament to encourage such a notion. Its teaching has nothing to do with economic systems, political panaceas or sociological techniques. It cannot be handed over to the masses or to classes; it is relevant only to Christian workers one by one, as each finds in Christ salvation from sin and the redemption of his whole life. Paradoxically it is relevant to every social structure in every age precisely because it is 'irrelevant' to all of them Its truth may be experienced by any Christian worker But it will leave him to pass his own judgement upon capitalism, trade-unions, the co-operative system, the managerial society, or any other form of political, economic or social organization."¹ If Richardson means, as he appears to, that Christians should direct all their efforts towards challenging each person to make a decision regarding the truth claim made by Christian viz. that God can be known through his son, Jesus the Christ, then it follows that all that is necessary is for persons to be converted and then let them make up their own minds regarding problems in industry. This is a very naive approach, surely it is necessary to study and learn before judging. The problems are complex and Christians need to consult with one another and with people in

1. The Biblical Doctrine of Work A. Richardson, S.C.M. Press, London, 1963. p.48-9

industry before making any judgements. It is well to remember that the Church herself has had a rather chequered career in that it often failed to recognise the social implications of the Gospel, how then can individuals be expected to do so unaided. A working committee of the Social and Industrial Council of the Church of England set to examine "The Task of the Church in relation to industry" did not find the New Testament irrelevant but concluded that there are "great Christian and Biblical insights concerning justice and fair-dealing, community and brotherhood, responsibility and human status, the social meaning of work and wealth, the very meaning of life and history."¹ These are relevant today in our society which is largely the product of industrialization.

The "one by one" point of view has in the past not encouraged Christians to participate in the problem faced by industry, as noted in the quotation from Tawney a.o. above, because many considered that the best contribution they could make was to live a life of simple personal piety and to proclaim salvation by faith. Those who hold this point of view usually use archaic language in describing Jesus the Christ in saving men, this is contrasted to the dire need of men. This has produced the sorry state of affairs examined above viz. the divorce of Christianity from everyday participation in life. This kind of Christianity is caricatured in Mr Pump, described by A. A. Milne in Two People. "Mr Pump was not a hypocrite. He was a religious man, whose religion was too sacred a thing to be carried into his business. The top-hat that he hung up in his office was not the top-hat that he prayed into before placing it, thus hallowed, between his feet, even if the frockcoat and aspect of benevolence were the

1. Op. cit. p. 12.

same. He had two top-hats, one hat-box for them. On Monday morning he put God reverently away for the week, and took out Mammon. On Sunday morning he came back - gratefully or hopefully, according to business done - to God. No man can serve two masters simultaneously."¹ If any Christianity is practised on weekdays it is usually puritanical or negative e.g. "no smoking, drinking, swearing or dancing."²

At the other end of the scale we find those who hold that Christianity is concerned with the whole of man's life and lot. "It is a belief based on the Fatherhood of God and the brotherhood of men, and Christians try to work for the progressive improvement of man's lot."³ This gave rise to the so-called Social Gospel of a previous generation and what has now been deepened in its perceptions and known as Christian Secularism. Richard Taylor reports that there are many individuals in industry who hold this view. Here I wish to let a foremost exponent speak: "All human goodness must be social goodness. Man is fundamentally gregarious and his morality consists of being a good member of his community All this ought to go without saying, but in fact religious ethics in the past has largely spent its force in detaching men from their community."⁴ Christians committed to this social approach consider that they have done their whole duty if they work to improve their fellowman's lot.

1. Concerning Worship W. D. Maxwell, Oxford U.P., London, p.5-6

2. See p.28 Christians in the Technical and Social Revolutions of our Time J. B. Mosley, Forward Movement Publications, Cincinnati, 1966.

3. R. Taylor op. cit. p.53

4. Christianity and the Social Order W. Rauschenbusch, Harper & Row, New York, 1964. p.67

It is clear that there are deficiencies in both these approaches; neither can make any real claim to have the whole truth. The former does not help people wrestling with the problems of industry. Those who advocate it usually use archaic Christian language, unreal and incomprehensible to men in industry looking for a world view in which their own experience of life makes sense.¹ The individualism which the approach advocates does not do justice to man's social environment. "Conversion requires a neighbour, and I find my neighbour today in society. No man is independent of his relationships. In loving God in my neighbour, I love him in the setting of patterns that - for better or worse - condition his life If there is love, we are neither able nor willing to avoid those areas that determine and condition man's life on earth!"²

The Social Gospel approach is not profound enough to explain human tragedy and failure. The important question is not whether we can conceive of such a society and work towards improving man's lot, apart from Christ, but whether it is realizable without him. To quote Anselm's famous words, "'You have not yet considered the exceeding gravity of sin'. The New Testament views man as disabled by sin so that he cannot himself lay hold on his true life."³

Historically this dichotomy was emphasized by the Reformation when Luther saw works and faith as alternatives. John Wesley combined the two, his strong evangelical emphasis on salvation by faith was combined with an insistence on "good works". Likewise some Industrial Missioners have made attempts to combine them.

1. R. Taylor op. cit. p.54

2. Bennett op. cit. p.365

3. The Scope of Demythologizing J. Macquarrie, S.C.M., London, 1960. p.24/5.

R. Bultmann makes this point when he asks whether man can attain the existentialists' ideal without Christ.

William Gowland¹ of the Methodist Industrial College at Luton has here shown himself to be a true follower of Wesley. In the article quoted above² Emilo Castro shows clearly that conversion and love for our neighbour are two sides of the same coin. Christians in industry should then have a positive approach to the industrial world and be both symbol and instrument in showing forth what it means to be committed to Jesus the Christ and working for the improvement of man's lot.

1. See R. Taylor p.54

2. See p.365 Bennett and cf. p.30 Mosley op. cit.

CHAPTER II

In Chapter I I examined the relation of the Church to industry and noted that in the main the Church has been almost uninvolved in industrial life.

Before the Industrial Revolution the clergy played a leading part in economic thought e.g. in the great controversies regarding usury. Tawney remarks, "The most systematic treatment of economic questions was still that contained in the work of economists, and divines continued to pronounce judgement on problems of property and contract with the same assurance as on problems of theology. Laymen might dispute their teaching and defy its conclusions. But it was rarely, as yet, that they attacked the assumption that questions of economic conduct belonged to the province of the ecclesiastical jurist."¹ I do not argue for a return to the authority of the theologian in economic affairs. Rather, there should be mutual consultation between the Church and Industry so that each may both learn and teach. Moreover, during the Industrial Revolution the Church soon found that it was out of its depth and was not able to give inspiration and guidance to Christians should they have asked for it,² which inability has not yet been overcome.

I propose, however, to mention some churchmen³ who have been deeply involved in industrial society, and to analyse the contributions they made, showing their strengths and weaknesses. This necessarily rules out those before the Industrial Revolution.

1. Religion and the Rise of Capitalism R. H. Tawney,
John Murray, London, 1960. p.80

2. Ibid p.193

3. I have chosen a few whom I regard as representative and important, there are others such as William Booth (1829-1912) and Samuel Barnett (1844-1913) who may have been included, but they would not have added anything of special interest not discussed here.

Nevertheless, I am obliged to mention Calvin who condoned interest on loans, subject to many restrictions, and gave an impetus to economic activity. What Calvin "did was to change the plain on which discussion was conducted, by treating the ethics of money lending, not as a matter to be decided by an appeal to a special body of doctrine on the subject of usury, but as a particular case of the general problem of social relations of a Christian community, which must be solved in the light of existing circumstances."¹ It is interesting to note that those today involved in Industrial Mission employ this principle in their approach to the problems now facing them.

I shall now examine a few churchmen who made basic contributions in this field and of necessity it will be in the nature of a catalogue.

We may begin with Thomas Chalmers (1780-1847) the nineteenth century Scottish divine. He was a widely read scholar whose economic thinking was influenced principally by Thomas Malthus,² a cleric who is famous for his writings on the population explosion, and Adam Smith, whose Wealth of Nations Chalmers used as a textbook while lecturing, first at the University of St. Andrews and later at Edinburgh.³ When Chalmers was appointed to the Tron parish in Glasgow he saw the result of early industrialization and urbanization. He believed that the long-term answer for the problems was increased wages and shorter working hours. "With higher wages there must be selfrestraint on the part of the people as a whole: later marriage leading to a diminishing supply

1. Ibid p.109

2. The Social Ideal and Dr Chalmers' Contribution to Christian Economics J. W. Harper, Macniven & Wallace, Edinburgh, 1910. p.28

3. Ibid p.29

of labour and a rise in wages; and the practice of thrift and saving, leading to a greater bargaining power. Such improvements, however, could never simply be given to the masses: they must be won through the exercise of their own frugal, industrious, and selfrestraining habits, issuing from an adequate moral and religious training."¹ This quotation is important because it reveals a number of aspects regarding Chalmers' approach to problems. It is clear that he was informed by the best available learning on the matters of poverty and the population problem, and that any improvement in man's lot was to be brought about without Government interference. The influence of both Malthus and Smith are thus visible. This is a very important point for as we noted above² criticism of economic affairs by theologians is not always well-informed factually or theoretically. We are told that Chalmers "before discussing remedial measures and reforms ... (made) ... a thorough investigation."³ Here however I must criticize Chalmers' approach for he went further than the Church is prepared to do today. We should limit ourselves to providing certain "middle axioms in which the general principles of our faith are more particularly applied to the special spheres of action and special circumstances in which we now find ourselves placed."⁴ In his defense it may however be said that Chalmers was a well qualified economist who could make expert judgements on economic affairs.⁵

1. The Church and Social Development 1780-1870 S. Mechie, Oxford U.P. London, 1960 p.49-50

2. Above p.4

3. Harper op. cit. p.313

4. God's Will in our Time op. cit. p.54

5. Mechie op. cit. p.59

Modern writers express a viewpoint which Chalmers propounded¹, while he attempted to do what Industrial missionaries are now doing viz. He "sets out clearly the claims of the Christian Faith, and maintains that if Christian ethics were applied to business by all who bear the Christian name, a new standard in commerce would be established."²

Chalmers was, however, before his time, for in 1910 Harper asks, "Can Churchmen stand any longer aside? Is it not their duty to attempt a reading of social life? Must they not interpret the ethics and economics of the Schools and of the Factory, not merely in the terms, but in the spirit of the Christian Faith? Unfortunately opposition to this sacred task comes from within the Church."³ It is clear then that nothing much was done in Scotland after Chalmers.

We find in 1942 the publication of a pamphlet entitled "God's Will in our Time"⁴ in which there is an awareness of the problems which face industrial man. The Church responded by providing a series of middle axioms and exhorting individual Christians to apply Christian principles in industry. These "opportunities for individual effort"⁵ show a good understanding of the kind of problems faced in industry, while the Church was also aware of the need for discussion and mutual learning. It thus called on Churches in Industrial Areas "the weekday life of whose members is largely concerned either with the management of industry or with the labour of actual production, to integrate these interests with the social and devotional life of the congregation." It

1. See p.16 and p.59 Mechie op. cit.

2. Harper op. cit. pp. 20-21

3. Harper op. cit. p.vii

4. op. cit.

5. Ibid p.57

continues "The conditions obtaining in the local works, the part that Christians can play in trade unions, the concerns common to works managers belonging to different works but to the same congregation, are all subjects to be included in the syllabus of study groups, and find a real place in the common prayers of the people, if we are to escape the charge of practising an unrelated piety."¹ This is an admirable "call" but most parish ministers would be completely out of their depth in discussions of this kind. Furthermore it is clear that the Church considered this on a parochial level only for it speaks of convening men with common concerns belonging "to the same congregation".

During World War II long working hours and Sunday work made it difficult for men to attend worship. The Home Mission Committee appointed part-time chaplains, i.e. in addition to their normal parochial duties, to visit factories, shipyards and other industrial undertakings to minister to the needs of the men. This experiment proved so successful to both employers and employees that after the war it was decided that these chaplaincies should be continued. The development reached its climax when in 1962 the Rev. W. Cameron Wallace was appointed full-time Industrial Chaplain to the shipyards on the lower reaches of the Clyde.²

Another, Lord Ashley (1801-1885) who became the Seventh Earl of Shaftesbury, is rather an enigma. He made it his life work to fight for the unfortunate, but when they tried to organize themselves into Trade Unions, he condemned it. "He had no particular Christian social philosophy. His motive was an intense

1. Ibid pp.46-47

2. Church of Scotland Yearbook 1963 p.43

Christian faith. Conservative in politics, an aristocrat by temperament, fundamentalist in theology, he feared and disliked democracy, he detested the Trade Unions, and put all his strength into the work of protective legislation on behalf of the oppressed and of such religious-philanthropic enterprises as the Ragged Schools." Carpenter continues "He was always the Grand Seigneur driven by his conscience to be the solitary Good Samaritan."¹ Shaftesbury was prepared to work very hard on behalf of the working-classes but not work with them, it is not surprising, therefore, that he failed to gain the affection of those for whom he fought so courageously.

In order to see just how much he did for the working-classes we must note his achievements. His first battle was for the Ten Hours Bill, which limited the working day of young people to ten hours a day. This struggle lasted from 1831 to 1847. As a Christian he felt it his moral and religious duty to engage in it, although he wished someone else would do it in his stead. Vested interests, however, were involved and one act of Parliament was not enough. Ways were found to circumvent the provisions of the Bill, and further Bills were passed, finally consolidated in the Factory Act of 1874. He also took up the cause of the Climbing Boys who were sent up the chimneys by the sweeps. After a campaign lasting 35 years, in 1875, a simple Act was passed providing that all sweeps be licensed by the police. He also campaigned to improve conditions in the mines and a Bill was passed which prohibited women, girls and boys under thirteen from working in the mines. Finally he worked for the improvement of

1. Church & People 1789-1889 S. C. Carpenter, S.P.C.K.,
London, 1933. pp.307-308

the lot of rural labourers and moved legislation to this end. "But he was no friend of Trade Unions for Agricultural Labourers, and he would never side as Bishop Fraser did, with Joseph Arch, who founded the National Union in 1872. That perfectly represented his attitude - protective legislation, relief of the distressed, and Bible Teaching, but no democracy."¹

The principle failure of Shaftesbury was his failure to identify himself with those he helped. There is no doubt that he did much to help the working man, and that from his Christian convictions, it is also clear that he did not contribute much to a change of relationship between them and the church. Present-day Industrial Missioners believe that their task is to get the Christians, and others, in industry themselves to face up to their needs and by responsible action "in the spirit of the Christian Faith"² work for their own improvement. This both improves their lot and teaches them to act in a mature Christian way.

Some present-day industrial missioners, i.e. clerics in industrial mission, trace their ancestry to F. D. Maurice (1805-1872), who many regard as the person who exercised most influence on the Anglican social conscience. Maurice was motivated by his theology for he believed in the Fatherhood of God and Brotherhood in Christ. He wrote "Does the Churchman I am supposing find himself in one of our awful manufacturing districts? (sic). Of course, the sense of his own utter inadequacy to deal with the mass of evil which he meets there is the first which will take hold of him, and will grow stronger every day. Yet he is there,

1. Carpenter op. cit. p.311

2. Harper op. cit. p.vii

and he knows that there is One who cares for the mass of living beings infinitely more than he does. Nay, his own coldness and heartlessness will continually remind him that if he is to care for them at all, the feeling must be communicated to him by Him who often seems to these unhappy creatures utterly heedless of their sorrows and complainings If the . . . proclamation were to go forth 'God has cared for you, you are indeed his children; His Son has redeemed you, His Spirit is striving with you; there is a fellowship larger, more irrespective of outward distinctions, more democratical than any which you can create; but it is a fellowship of mutual love, not mutual selfishness, in which the chief is the servant of all' (it would make an impact). For these are true words, everlasting words, and yet words which especially belong to our time."¹ Here Maurice shows that he was keenly aware of the need among industrial workers, this need was not only spiritual but was also material. He also recognized that nothing much was done to alleviate the needs and consequently God was seen as someone who was "heedless of their sorrows and complainings". By a short survey of Maurice's career I wish to show how he went about improving this situation.

In 1846 Maurice was appointed Chaplain to Lincoln's Inn. In that year he met John Ludlow, the founder of Christian Socialism, who introduced him to the Chartist tailor, Walter Cooper. Ludlow had been influenced by experiments in Socialism conducted in Paris where Louis Blanc set up co-operative workshops. He wrote to Maurice about them saying that the new Socialism should be Christianized. Maurice was caught by this vision and set out to Christianize Socialism and Socialize Christianity. Between

1. The Kingdom of Christ Vol. II F. D. Maurice,
Everyman's Library, London. pp. 320 and 322.

them they set up co-operative workshops because they believed that "the Church must learn to express itself through the aspirations of the working-classes, such as the search for an effective form of co-operation,"¹ while the only real basis for co-operation was Christianity. The ventures into co-operation included tailoring, building, sewing, printing, smelting etc. Because they lacked competent management most of the undertakings went insolvent or were taken over and turned into capitalist enterprises to keep them going. By 1860 none of the ventures survived.

Maurice had a great concern for the working man but his views on economics were naive. "Technically" writes Lord Altringham "they do not deserve to be classed as economics at all, since they in fact represent a laudable attempt on the part of a complete amateur to kill economics with kindness."² Here Maurice is guilty of the criticism Munby made³ and this should serve as a warning to Industrial Missioners. Like Chalmers he proposed schemes to alleviate the hardships of working men but, unlike Chalmers, Maurice was not wellversed in economics and therefore his attempts failed. His concern for the working man spread to adult education and he was the first principal of the Working Man's College founded in 1854. He drew up the document which became the basis of the organization of the College, and lectured there for many years⁴ Here he saw a need and, according to his method, set about doing what he could to meet the need.

1. The Churches and the Labour Movement S. Mayor,
Independent Press, London, 1907. p.171

2. Quoted by Mayor op. cit. p.179

3. See p.4 above.

4. Maurice left in 1871. See p.634 Life of Frederick
Dennison Maurice Vol. II. F. Maurice, MacMillan,
London, 1885.

Under Cooper's influence Maurice became interested in the Chartist Movement, a working man's movement for civil rights. He attended and addressed Chartist meetings, together with J. Ludlow, at the invitation of Walter Cooper.¹ In 1852 when the new Amalgamated Trade Union was threatened with extinction as result of a lock-out by employers following a strike, Maurice expressed his support for them.² These activities led to his dismissal from the chair of Theology at King's College, London on a theological pretext. Maurice identified himself with the men he tried to help, in strong contrast to Shaftesbury. There is a danger today that should Industrial Missioners identify themselves so closely with a group, as Maurice did, that they cannot act impartially. Further, there are cases where Industrial Missioners are trusted by both employers and employees and are able to mediate should the need arise. This would not be possible with such strong identification as Maurice's.

Of all the pioneers of Church-industry relations, Bishop James Frazer (1818-1885) of Manchester seems to have come closest to modern day industrial mission, although he practiced "preaching in the lunch break" a method not advocated today. In 1867 while rector of Upton Nervet, Berkshire, he was appointed a member of the Royal Commission on the employment of children in agriculture. He devoted himself to his task interviewing large numbers of agricultural workers, showing a keen interest and sympathy for their affairs. Even after his appointment as Bishop of Manchester in 1870 he continued his interest in the affairs of agricultural labourers. In spite of being critical of some of the things said and done by Joseph Arch, a Methodist local preacher who founded the National Agricultural Labourers Union, he supported Arch in his work. But, if

1. See p.538 Maurice Vol. I op. cit.

2. Frederick Dennison Maurice Florence Higham, S.C.M.,
London, 1957. p.78

he was irritated by Arch, the attitude of the farmers roused Fraser to fury. In April 1874 he wrote a letter to the Times putting the question "Are the farmers mad?" In this letter he asserted: "Fair wages will have to be paid to the labourers. If farmers can't afford fair wages at present, rents must come down - an unpleasant thing no doubt for those who will spend the rent of a 300 acre farm on a single ball, or a pair of high-stepping horses, but nevertheless inevitable."¹ It is noteworthy that Fraser was critical of both the wealthy and the wage-earners, but he did not so identify himself with the latter that he could not criticise them if the need arose. Industrial Missioners today try to remain independent of both employers and employees in order to have the freedom to criticise either or both should the need arise.²

It seemed a curious choice when Fraser, a man with a strong rural background, was appointed bishop of Manchester in 1870. Fraser's principle that Christianity should elevate man in his social condition³ was, however, equally relevant in industrial Manchester as in his rural parish. Soon after becoming bishop he made "up his mind that the Church in Lancashire, if she was ever to fulfill her mission as he understood it, must take quite new ground with the two most numerous sections of the people, the factory operatives and skilled mechanics, and the mass of unskilled labour and destitution below, which is commonly known as the 'residuum'. Accordingly, and always with the consent, and generally with the hearty approval, of the greatest employers of labour, whom he approached through the local clergy, he attended

1. Mayor op. cit. p.103

2. See Appendix I, point 7

3. Mayor op. cit. p.41

such establishments as the St. John's Carriage Works, the Atlas Iron Works, and the Gorton Railway Works in the dinner hour, and gave addresses, prefaced by two or three collects and the Lord's Prayer, to such of the mechanics and labourers as chose to attend. In the same way, and for like purposes he gathered boatmen on the canals, the scavengers, and the night-soil men, in any suitable room which could be borrowed or hired in the neighbourhood of their work..... The factory hands, and working people generally, were taken as it were by storm, and had installed him long before the end of the year in a place in their hearts which he never lost."¹ If the church as a whole had recognized, with Fraser, that it needed to go to these new groups emerging among industrial workers, then the deep rift which divides them from the church² may have been bridged before it reached the proportions which it has today. We must also note that Fraser reached the enviable position where he was accepted by both employers and employees, something which Industrial Missioners strive to do.³

In the Church of England Fraser was the most vigorous supporter of trade unions. He was no great lover of trade unions as such but considered them necessary, e.g. he wrote, "I am no lover of the principles of trade unionism but they have been forced upon the working classes by the inequitable use of the power of capital."⁴

As noted above Fraser gained the confidence of both employers and employees, it seems natural then that he should be called in to arbitrate between them. Accordingly "in 1874 the Master

1. Quoted by Mayor op. cit. p.41 from an 1887 biography by Thomas Hughes.

2. See p.15 above.

3. See Appendix I, point 8.

4. Mayor op. cit. -.91

painters of Manchester and Salford and their men appealed to him to act as umpire in their dispute."¹ Both sides accepted his decision and two years later when another dispute arose he was again asked to arbitrate. He did not enjoy the work, as both sides provided him with information and "he had found that much time was absorbed in examining doubtful statements and accounts."² In 1878 the employees in the cotton industry asked him to arbitrate in a dispute which arose when the mill-owners proposed to reduce operatives wages by 10%, a proposal which led to a strike. The employers, however, refused to accept him.

Fraser appealed to both employers and employees to end trade disputes. He was generally hostile to strikes, considering them to be destructive. When strikers ran short of money, however, he sent money to a relief fund for them.³

It is clear why he is considered the dominant figure in the Church of England in efforts to regain the working classes.⁴ Carpenter records that he was called the "Layman's Bishop" because of the impact he made on the man in the street.

Fraser's interest and work in this field died with him. He set up no organization in his diocese to continue the work after him, nor did he instruct his clergy to follow his example.

Significant contributions were made by the Methodists in active involvement in the Industrial World e.g. in trade unionism, while "Presbyterians, Congregationalists and Baptists (were) often too middle class to be actively interested in trade unionism,

1. Ibid p.91

2. Ibid p.92

3. See Mayor op. cit. pp.92 and 95

4. Mayor op. cit. p.40

though this less true of the Baptists than of the others. Even the Unitarians, who prided themselves in their progressive outlook and sympathy with reforming movements played very little part in the growth of trade unionism."¹ Wearmouth says, "Methodism has always been inexplicably associated with the rise and fall of commercial prosperity. While it may be true to say that Methodism was the child of the Industrial Revolution and was as a consequence greatly effected thereby, it is equally true to say that Methodism aided the progress of industrial activity."² An analysis of the part Methodism played in Church-industry relations is therefore necessary.

Enrolled, full members of the Methodist churches, comprised about 1/34 of the population, while adherents have been variously estimated at three to five times the number of full members. The Primitive Methodists formed about a 1/5 part of this total,³ but they had an influence in industrial affairs out of all proportion to their numbers. They had been enthusiastic supporters of the Trade Union movement from the beginning. Some Primitive Methodist local preachers who were pioneers of trade unionism among the miners "suffered hardship and imprisonment because of their leadership and service. Primitive Methodism ... (was) ... a working class religion"⁴

Rather than enumerate the various leaders I shall analyse the reasons for the contribution made by Methodism, and the Primitives in particular. The administrative machinery set up

1. Ibid p.85

2. Methodism and the Working-Class Movements of England 1800-1850
R. Wearmouth, Epworth, London, 1947. p.1

3. Ibid see p.3

4. Mayor op. cit. p.86

by John Wesley for the running of his societies gave scope for the development of individual talents. All the offices e.g. class leader, trustee, steward and local preacher were open anyone, without any financial qualification. Of the bodies which broke away from Wesleyan Methodism the Primitives had the most democratic government, while even in Wesleyan Methodism referendums were held to decide important matters. "Having learnt to value their talents and exercise their rights in the Methodist community, it was not easy for them to remain quiescent concerning the problems of industrial and political life."¹

When trouble brewed in industrial relations we find Methodists acting as spokesmen on behalf of their peers; thus it is recorded that "the educated people, or the Methodists, are put forward to be the spokesmen on occasions of dispute."² In their training as local preachers they gained the confidence necessary to speak to large gatherings of workers or to employers, and their participation in the administrative duties of the societies fitted them to organize and administer the Trade Unions. A good example of this is Joseph Arch who founded the National Agricultural Labourers Union. As a young man, Arch helped to build a Wesleyan chapel which was supplied mainly by local preachers. Soon after he got married at the age of twenty-one, Arch began to preach. He continued in this way until he approached middle-age, there was nothing remarkable about him and he knew little or nothing of trade unions. "'But he was a born orator. His practice as a local preacher had given him confidence, self-reliance, freedom of gesture, and flow of language.' When in 1872 the effective unionization of labourers occurred almost spontaneously in

1. Wearmouth op. cit. p.166

2. Ibid p.187

Warwickshire, the organizers sent a deputation of two of their number to ask Arch to take control, and the middle-aged farm worker suddenly found himself a national figure, and his National Agricultural Labourers' Union a formidable power throughout large areas of the countryside."¹

It must be recorded that the efforts of the lay Methodists were not supported by the church courts. Although most of the leaders of the N.A.L.U. were Methodist local preachers,² Bishop Fraser was the only clergyman for whom Arch had any enthusiasm.³ The celebrated Tollpuddle Martyrs is a case in point. Five of the six were Methodists, three of whom were local preachers who had experienced the democracy of the Methodist structure and had the benefit of preaching experience. When, therefore, the agricultural workers started to organize for their own betterment they emerged as leaders. They were arrested and received severe sentences for their efforts, but no aid was given to them from the church, it came from elsewhere. Methodism thus gave men and organization to the unions but not official support.⁴

Local preachers, however, not only acted as trade union organizers but also lead services of worship among their fellow-workers. A Commissioner went to investigate a report regarding services held in a coal-mine. "He found a very reverent congregation. John Wesley's hymn Book was used for the singing. When the leader prayed the others knelt."⁵ The Commissioner was much impressed by what he had seen and heard. These men therefore did not separate their work and their worship and these gatherings may be considered forerunners of Christian discussion

1. Mayor op. cit. p.100

2. Ibid p. 101

3. Ibid p.103

4. See Wearmouth op. cit. p.183

5. Wearmouth op. cit. p.187

groups Industrial Missioners try to start.

The next person who figures largely in this field is William Temple (1881-1944). He had strong socialist leanings which made him open to working-class aspirations, and are said to have affected his judgements.¹

He was associated with the Worker's Educational Association from its foundation in 1904, and served as chairman from 1908 to 1924, and even when afterwards he had heavy commitments was always willing to give of his time. Here Temple was following in the steps of Maurice. The Association did not really serve its original purpose, Mayor says, "the members of the W.E.A. were always very unrepresentative of the working classes as a whole, and the movement served as an effective means by which a comparatively few men with ambition and determination could in effect rise into the middle classes."² Temple took some time to recognize this.

Although Temple was well known before the 1924 Conference on Politics, Economics and Citizenship, and had an influence on the working-class population of England, this conference showed his great powers and capabilities as a chairman. The conferees "set out to integrate the Christian Faith with contemporary social responsibility."³ Included in the discussions was a section on Industry and Property. The week-long sessions gave birth to a twelve-volume report, but apart from this it seems to have had little lasting influence. It agreed however "that the Church had a right and a duty to concern itself with political and economic

1. See William Temple's Political Legacy J. D. Carmichael and H. S. Goodwin, Mowbray, London, 1963. pp.6-7

2. Mayor op. cit. p.369

3. William Temple F. A. Iremonger, Oxford U.P., London, 1948. p.335

issues."¹ It's influence was limited because it did not initiate any scheme or programme which could put this claim into practice, nor help Christians to apply the pool of knowledge it had collected except publishing its formidable report. The Conference seems to have suffered from a weakness often found in the Church viz. solving problems by passing resolutions.

Shortly afterwards followed the "coal stoppage" which led to the General Strike of 1926. Temple was abroad at this time for health reasons, the Archbishop of Canterbury wrote to him about it but advised him not to hurry back. The Archbishop was "hourly interviewing men like members of the Cabinet, Ramsay MacDonald and his friends."² On his return Temple became a member of a group composed of Bishops and other Church of England leaders, leaders of the Free Churches together with laymen and women who tried to mediate in the coal dispute. Although the attempt at mediation was not very successful, "one result at least had been achieved by the Churches' group. Coming as it did immediately after the Archbishop's action in the General Strike, its intervention changed completely the miners' attitude to the Churches. By organized labour organized religion had hitherto been held to embody the reactionary spirit of privileged caste and to be consistently opposed to the welfare and progress of the workers; notable leaders of the Churches had now come into the open with an independent and unprejudiced outlook."³ Mayor feels that this claim lacks sufficient evidence and believes that it rather added to Temple's reputation as a Champion of the workers.

During the Depression in the early 1930's Temple had very strong views about unemployment and clashed with the Chancellor/
of the

1. Mayor op. cit. p.370

2. Iremonger op. cit. p.337

3. Iremonger op. cit. p.343-4

Exchequer on the measures adopted to relieve the plight of the unemployed. Temple and a group of his friends investigated the problem, but this took some time and their findings were only published in 1938 when they were of little use and had historical interest only.

Temple was chairman of the 1941 Malvern Conference and he dominated it as he had the COPEC Conference in 1924.¹ After three days of exhausting sittings Temple produced a report which was presented to the Conference and purported to be the 'conclusions' reached. "They had done little in the way of conferring. But ... had taken part in what one of them called 'a series of meetings with resolutions imposed from above'".² When the resolutions are analysed Temple's socialist convictions are clearly visible.

In Temple's biography by Iremonger there is an illustration showing Temple preaching in a works at Rugby to a large crowd of workmen in June 1942. Iremonger however gives no indication of the extent to which this was done, this is perhaps indicative of the importance he attached to it.

Temple exercised considerable influence through his writings in the fields of sociology and economics, of which his 1942 Penguin "Christianity and the Social Order is the most famous. Carmichael and Goodwin are critical of it and remark "that the Archbishop produced his Christianity and the Social Order without turning to such contemporary liberal economists as Professor John Maynard Keynes of Cambridge, and Professor J. Harry Jones of Leeds University (who was actually the Archbishop's neighbour in York and an acknowledged expert on the subject which was the

1. Carmichael and Goodwin op. cit. p.5

2. Iremonger op. cit. p.431

Archbishop's special playground, namely, banking), to inquire what their thoughts might be on such problems of the period as large-scale unemployment."¹ He sent the manuscript to Keynes for comment when he had completed it and Keynes made only general comment on it.² These authors criticize his other ventures in this field as well e.g. "In his detailed proposals for limiting returns on, and the powers of, capital, it is clear that he had no understanding of the economic processes he was proposing to change."³ In his discussion of price policies they also accuse him of lack of knowledge of the economic processes.⁴ This criticism inspite of lack of knowledge, is one of the factors which have discredited the views expressed by churchmen on economic problems and must be guarded against.⁵

Temple made a great impact on church-industry relations, at various levels, as can be seen from the following quotation. "At the memorial service in Sheffield Cathedral 'I found myself sitting,' wrote a northern industrialist, 'behind an engine driver and close to a cutler who I knew must have asked for time off at his own expense to attend'. A North London parson (wrote) 'working people in my parish are saying that for the first time in their lives there has been an Archbishop interested in their problems and difficulties.'"⁶

The Anglican Communion has long been aware of the powers and pressures of industrial society. In the report of the 1897 Lambeth Conference we find a report on "Industrial Problems", in which Christian principles as guides to social action are given;

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1. Carmichael and Goodwin op. cit. p.7
 2. Ibid p.7
 3. Ibid p.29-30 These proposals were made in Hope for the New World. S.C.M., 1940
 4. Ibid p.83-4
 5. See p.4 above
 6. Iremonger op. cit. p.628

the problem of unemployment analysed and suggestions made about how "the Church will best contribute to their solution;" finally an analysis and evaluation of the Co-operative Movement. In the Report we find such statements as "there has been a marked increase of solicitude about the problems of industrial and social life", a fact which is thankfully recognized. It goes on to say "Character is influenced at every point by social conditions, and an active conscience, in an industrial society, will look for moral guidance on industrial matters. Economic science does not claim to give this, its task being to inform but not to determine the conscience and judgement In this work the clergy, whose special duty it is to ponder the bearings of Christian principles, have their part; but the Christian laity, who deal directly with the social and economic facts, can do even more."¹

In the report of the 1920 Lambeth Conference, we again find a section on industry viz. "The Church and Industrial Problems". Here again we find an analysis of industrial problems and suggestions about Christian attitudes to them. Randell Davidson and Cosmo Lang were aware of Industrial problems as is shown by "the Report of the Archbishops' Committee on Christianity and Industrial problems"² which was used extensively by the Lambeth Committee in making their report.

Apart from efforts at high-level during crises such as the coal-stoppage, the Conferences failed to suggest methods for training the clergy to enable them to "ponder the bearing of Christian principles" on industrial problems, neither was there any provision for men to engage in this work until Dr Hunter,

1. The Lambeth Conference of 1897 S.P.C.K, London 1907
p.96

2. S.P.C.K 1918.

Bishop of Sheffield, appointed E. R. Wickham (now Bishop of Middleton) in 1944 to initiate it. I must qualify this by adding that, as in Scotland, during World War II chaplains were appointed to factories, Wickham was one of them. In England these were the "larger munition centres to which large numbers of men and women had been drafted under the Essential Work Order."¹ This venture did not have the official backing of the Church and the Bishop had to finance the scheme from diocesan funds. The Commissioners of the Church of England have only recently agreed to pay half the stipends of Industrial Missioners, until then any appointments had to be financed by diocesan funds. We may note that in England Free churchmen usually join Anglican teams to enter this work.

We must also note the work done in this field by the World Council of Churches. At Amsterdam (1948) the delegates who elected to be assigned to the group "The Church and the Disorder of Society" were given a background volume written by authors who "were heirs of the Oxford Conference of 1937 which conceived of the Church as an organized community with a corporate responsibility and a specific function in the field of economic activity and political life."² The group presented a report to the Assembly in which one of the sections is entitled "Economic and Political Organizations". The Chairman of the Study Department felt that a more practical approach was needed to this kind of problem and proposed an inquiry into the "Meaning of Work". "Ultimately at Evanston the 'Meaning of Work' theme, broadened to a consideration of the essential significance of the so-called 'secular' occupations and professions, occupied a section entitled

1. Priest and Workers Edited D. L. Edwards, S.C.M., London 1961. p.125

2. The Social Policy of the World Council of Churches E. Duff, Longmans, Green, London, 1956 p.163

'The Laity - the Christian and his Vocation'".¹ The World Conference on Church and Society held in Geneva in 1966 is in line with this tradition, one of the background volumes being a collection of essays entitled "Economic Growth in World Perspective".² It is significant that more laymen than theologians attended this conference.

These conferences and the reports related to them are of a high standard, but the information and knowledge thus obtained seldom reach the laity who deal directly with the social and economic facts. In South Africa few clergy know about the four background volumes³ to the Geneva Conference, how then can the laity be acquainted with these sources of information on socio-economic problems. These volumes may become all that the Geneva Conference gave rise to, cf. C.O.P.E.C., unless some method is found to impart the knowledge to the laity.

In spite of these efforts the church's impact on industrial society has been small.

To clarify this Chapter I wish to draw some conclusions:

- a) Any clergymen who wishes to improve church-industry relations should be well-informed both in economic and industrial-sociological theory and about the facts of the situation in which he works. A good

1. Ibid p.164

2. Ed. D. Munby S.C.M., 1966

3. a) Economic Growth in World Perspective Ed. D. Munby
b) Responsible Government in a Revolutionary Age
Ed. Z. K. Matthews
c) Man in Community Ed. E. de Vries
d) Christian Social Ethics in a Changing World
Ed. J. C. Bennett

All published by S.C.M. & Association Press, London and New York, 1966.

example is Chalmers, whereas Maurice is an example of good intentions, and sound theology, but a lack of economic theory. The Church should consider these disciplines when training her clergy for they are relevant to parish clergy as well as Industrial Missioners, for we saw in Chapter I, how society is shaped by Industry.

- b) Part of this knowledge may be acquired by clergy in practical training as they engage in the search for Christian answers to current problems with their gesprekspartners. The institutional Church has, however, not done very much constructive work in this field and has passed off problems, apparently solved, by accepting good reports and passing fine resolutions. What has been missing is the creation of machinery to help the laity put the resolutions into practice by training the clergy to "ponder the bearings of Christian principles."
- c) There have been some noteworthy individual efforts in this field, but the fact that they are "individual" accentuates the lack of support by the institutional Church. Because the efforts to foster church-industry relations are individual, they stop when the person dies e.g. Chalmers and Fraser. What is needed is some organization within the church to continue this work and not leave it to individuals.
- d) This work should not be looked on as philanthropy, as Shaftesbury did, but those engaged in it should identify themselves with industrial workers to help them live meaningful Christian lives, which may well be expressed

in seeking better working conditions c.f. Shaftesbury. Those engaged in Industrial Mission must identify themselves without being submerged.

- e) Finally the Industrial Missioner must remain independent and impartial in relation to both employers and employees, as did Fraser. He must be in a position to disagree with either group should the occasion arise.



CHAPTER III

In attempting further to find reasons for and a solution to the lack of communication between the Church and industrial society we must analyse the present situation and suggest improvements.

R. M. Fukada writing on The Task of the Church in the Industrial Society of Japan says that great and rapid changes have taken place and "the Church has been caught in the turmoil of this confusion - frequently too slow in its reactions to meet the needs effectively, frequently playing an obstructively conservative role, rather than being in the van in the changing situation. A natural result of playing such a role is a loss of relevance to the surrounding social structure."¹ This may be said of the church in most developed countries. In Chapter I I argued that our theology must be a "responding theology"; part of the reason for this lag is that the church is able to respond to a situation only after it arises. But, it must also be said, the church has been very slow in recognizing the needs of a situation and this has contributed to a further loss of relevance to society and its needs. This is particularly so in the industrial society of today. Theologians have not been concerned so much to state the Gospel in terms understood by the man in industrial society or relevant to his situation, as to carry on the struggle of rival theologies.² It is essential for the church to be in close touch with what is happening in the society in which it exists to be able to detect the needs of the situation and respond to it. This means that there must be those in the church who have a knowledge of the social structure in which it exists, and be able to engage in dialogue on current issues.

1. International Review of Missions Vol 54, 1965. pp.173-4

2. Newbigin op. cit. p.102

In a rural society, for example, in England before the industrial revolution, members of the church's hierarchy were able to engage in dialogue with relative dignitaries in civil life. The geographical structure of the parishes corresponded largely to that of society, so that landowners, masters, farmers and magistrates whose influence fell within the parish could be engaged in dialogue on a parish level. The hierarchical structure of the church corresponded largely with the social and political structure of the structure of authority. "From Crown to village community, the Church was herself an integral part of a single social structure of the nation."¹

This church structure remained unchanged for a number of centuries and was successful in a society where it corresponded with the social and political structure. New social structures have however emerged as result of the needs of society which has changed radically in an industrial, technological age. Some of these structures are regional or even national "such as national and local government, and the political parties comprising them, the administration, the basic industries of a nation that run like arteries throughout the social body, with their highest projections, probably in the capital, the larger industrial enterprises and works drawing labour from an immense catchment area and with their national projections, the trade unions with their area and national superstructure."² Efficient transportation and communication systems have contributed to this revolution in the concept of community. Over against this we note that "traditionally, the biological and ecological idea of community has been paramount in ecclesiastical organization"³ and

1. E. R. Wickham writing in Ecumenical Review Vol. XI, 1958/9. p.263

2. Ibid p.263

3. de Vries, Man in Community op.cit. p.105

we find that the parish has maintained the structure of the kind of community in which it developed. The parish served adequately when it corresponded to the social structure; it served a fixed geographical base which included a group of Christians in social interaction. In contemporary industrial society the parish clergy do not have a message relevant to the special interests and peculiar responsibilities of the people who man the area and national bodies; the church needs specially trained men separated for this work to act as the gesprekspartners^N of men in industrial society. The fact that people live in the suburbs does not mean that they all have the same interests and responsibilities for "today an urban community is formed by the interaction of persons and special interest groups located at quite distant points geographically; propinquity is less important than with traditional rural communities."¹

The church has reacted to the change in the population pattern caused by the growth of industrial cities by creating more parishes those in the cities being smaller in area than rural parishes. In spite of this adaptation, however, there is a conspicuous imbalance in the employment of man-power in the full-time ministry where a large percentage of available man-power is used to serve a small percentage of the population in rural areas. There are reasons for this, the main reason being the distances involved.*

1. Ibid p.105. See also Newbiggin op. cit. pp.111-112

Footnote: * We find e.g. that a minister is stationed in a farming community with 100-200 communicants whereas in a city where the potential is vast a minister will have, say, 500 under his charge.

The church has benefitted from urbanization. "The concentration of population, wealth and ability has meant that churches can easily be established in large numbers. Qualified leadership is easily attracted to the ministry of urban congregations."¹ "Qualified" here means trained in theology in its historical and systematic aspects and in the art of preaching. These churches are usually situated in the suburbs and flourish in middle class suburbs rather than among those in which artisans and factory operatives live. The church is then orientated towards home life and personal morality, both valid areas of concern but they do not embrace all of life, rather than towards an effective encounter with the social and ethical issues of industrial society. There are signs that the church is beginning to react to the peculiar problems which have grown with urbanization such as delinquency, the underprivileged etc, but even here it is only scratching the surface. We may note in passing that here again the church is doing the "ambulance work" of society.²

There are strong reactions to the relationship of the church with suburban life. Kraemer says "het is met deze autonome gettos, mentaal zo goed as ruimtelik afgelegen van het hart van het stad, dat de kerk een 'onheilige alliantie' zijn aangegaan."³ This is a valid criticism in so far as the church has allied herself with suburbia and has become a stranger where men work and where their lives are determined to a large extent; it is here she should also make her presence felt in service and in confrontation.

1. Internation Review of Missions Vol. 55 1966, p.294

2. See p.4 above.

3. Ed. Kraemer a.o. Gemeente in Meervoud op. cit. p.14

Translation: It is with these ^uautonomous ghettos, separated mentally and geographically from the heart of the city, that the church has entered into an 'unholy alliance'.

R. Shaull in an article The Christian World Mission in a Technological Era¹ says that "we may find that the type of gathered community of believers which has become normative in Christendom belongs to one period of Christian history, which is now drawing to a close."² In the place of the suburban parish he believes that the "authentic form of the church" in modern society, may be the small groups now being formed to witness and serve among their colleagues whose decisions influence the lives of people. This radical approach apparently assumes that there are no people left in suburbia and that the church has no valid ministry on the mundane level of people's personal lives and in their families. We usually find that in suburban churches there are more women than men in the congregation, "clearly this is because the woman's world is the personal world of the home and her housework and the hours with the children, and the hours alone, the world of the school, and the shops and the neighbourhood. The Church has always maintained some sort of useful thinking about and ministry to this personal sphere."³ It may be that even here the church must modify its form. Even in parish churches it seems unlikely that people will continue to be willing to sit and listen to a preacher Sunday by Sunday without being able question and challenge his views, or clarify their own in dialogue. Most worshippers, however, would be horrified if someone asked the preacher a question during the sermon, but it would probably lead to a more relevant ministry if this was done. But clearly suburban churches are a part of the total ministry to God's people and cannot merely be dismissed.

1. Ecumenical Review Vol. 17 1965.

2. Ibid p.212

3. Phipps op. cit. p.40. See also the Second Statement op. cit. p.28

Symanowski says that the estrangement between the church and the secular world is "a challenge to the church to open itself to a radical renewal through a fresh encounter with the living Word, the Servant Lord, in the midst of this secular world."¹ Our aim is not to smuggle Christ into an alien world, nor merely to save those in the secular world by bringing them into the church and divorcing them from the world.

The objection is that the church thinks and plans within the context of herself instead of setting her mission and obedience within the context of society and the world at large. This raises the question of whether it is wrong to think from within the context of the church, as the people of God, and it suggests that the church in its present structure has become separated from the mainstream of life, which we have seen to be true; to plan then within the context of the church is to be removed from the "frontiers".² We see this lack of adaptation clearly in the times of services of worship, the times set aside for midweek meetings and the method and time of pastoral visiting. In many parishes shiftworkers do not become officers in the church because they do not fit into the "Kerkelijk werkpatroon".³ The Church in a sense considers them unreliable because they cannot always attend meetings which begin at 7.45p.m. on weekdays, or because they sometimes work on Sundays and so cannot fulfil their "Christian duty" at Sunday services. We see attempts at change in the late night meetings Symansowski conducts for afternoon shiftworkers at Gossner House. The meetings, which last from 11p.m. to 2 a.m., are attended by men on the way home from work. After a meal, informal discussions are held at which "concerns arising out

1. Symanowski op. cit. p.14

2. de Vries De Dienst van de Kerk aan de Industrie-werk
op. cit. p.134

3. Translation: Working pattern of the church

of their daily work are aired - often for the first time. Their conversations touch on their relations to one another and to their superiors, their feelings about the "system", which they generally experience as a hated yoke, their hopes and anxieties, their frustrations and yearnings. It is in the context of such discussions that the Word of God must become flesh if it is to have any concrete meaning for them."¹

Before the turn of the century Samuel Barnett saw the need for changing the patterns of our daily routine for workmen. He records that Toynbee Hall was let to employees to have meetings when other halls were closed because of the hours. It "was available even for midnight conferences".²

Richard Taylor, during his travels gathering information for his book Christians in Industrial Society, asked two trade unionists what they thought the main job of the church was in relation to industry. One felt that the church should get in touch with people and the other that there should be joint consultation between them. "Between them, these two men provided an important clue (to church-industry relations). Firstly, establish communications; secondly use the channel of communications for joint consultation about matters of common interest."³

As we saw in Chapter I there is very little, if any, consultation between church and industry on matters of common interest. "and no amount of fidelity to the Church or even devotion to her Lord can make up for its absence".⁴ On the one hand this lack of consultation and critique is caused by the present structure of the church which does not necessitate it. The church is primarily

1. Symanowski op. cit. p.22

2. Mayor op. cit. p.59

3. Taylor op. cit. p.23

4. Wickham op. cit. p.257

organized for worship, not only where the faithful gather to worship, but also where they gather to discuss the issues they face as they try to be faithful servants of the Servant Lord. Thus the ministry is seen as the guardians of the faithful rather than the trainers and leaders of God's people in missionary enterprise.¹ Even where the conditions exist and the material for discussion is available, they are "foreign to what the Church expects as her proper intellectual food."² The critique which would provide Christians with a theological perspective is lost by default. On the other hand it is because "there is no planned means of continuous thinking within the Church, either on the nature of the Christian critique itself, or on the contemporary issues upon which such a critique should bear."³

The two basic reasons for the lack of critique make it clear that the church must create machinery to enable it to engage the secular world and become aware of the areas where such critique would be relevant and necessary. I want to repeat that this does not mean that the Church will then be able to provide infallible judgements, but rather that in dialogue she could provide a theological perspective for Christians on the "frontier".

It has been shown that in any mission one cannot merely transplant the old plant into new soil, but the Church must be willing to follow where the Spirit leads, for in the new soil a new expression of Christian witness may grow. When this happens, the Church stands by nervously because it is suspicious of anything new, especially if it is spectacularly new. But there is a relation between religion and culture, and men must express their religion within their culture if it is to have any meaning for

1. Newbigin op. cit. p.102

2. Wickham op. cit. p.258

3. Wickham op. cit. p.258

them.¹ Some scholars feel that although the development of the church in a new environment is mostly explained in terms of historical and cultural patterns it could also be explained by seeing it as the work of the Spirit leading men into new expressions of their faith.² In Chapter I I noted this approach.

It is clear that the Church cannot impose the rhythms and structures adapted to a rural, or perhaps even a suburban life, if she is to witness to her Lord in an industrial society. She must also recognize that these are not the essence of the church. I shall discuss the point more fully after I have discussed the "structure" with which the church can engage industry in dialogue; I shall then examine this new form of church life to see whether it is legitimate and what its relation is to the present structure of the Church.

It is clear that I envisage a new structure for the church in her response to industry, this not a rejection of our past (tradition),³ but its continuation. Rupp believes that a culture has a future only if it has a tradition on which to build, but it is a living culture only in so far as it is prepared to "guard it by recreating it."⁴ Thus not only must our theology be a responding theology, but the church must be aware of the structure of society in which she serves to be able to respond with an appropriate structure, i.e. one which will facilitate dialogue and thus maintain a responding theology.

There are signs that the Church is beginning to recognize that we live in a plural society, one made up of many different social structures, and is responding appropriately. Thus we find chaplains are appointed to universities, schools, hospitals, army,

1. Theology of Culture Paul Tillich, Oxford U.P., New York, 1964. p.42

2. Ed. Thomas Wieser op. cit. p.33

3. Rupp op. cit. p.54

4. Ibid p.54 - "herschepend to bewaren"

air force and navy both in peace and war, while specialists are recognized as necessary in dealing with narcotic addicts, alcoholics, marriage counselling, juvenile delinquents etc., i.e., doing ambulance work of society.

I am arguing for the necessity of serving men rather where they are strongest, where they have shown that they can solve problems and use technology to serve their fellowmen. Simon Phipps says "the necessary pre-requisite for serving man in his modern secular strength, is to see in him, not a dangerous usurper, but God Himself at work in and through him, for the potential benefit of the world. To serve this work and make some contribution to it for good, implies first of all to have recognized it for what it is."¹ In the past the Church has not thought in this way but has concentrated on men's weaknesses. "Here she feels at home. Make man feel a sinner, a failure, confused, doubtful, guilty, dependant and weak, and the Church comes into her own."² In this way men are cowed and become "ecclesiastically managable".³ She should rather call men to act responsibly before God. Like Abraham and Moses, men must respond to God in their own situations with courageous and responsible action, rather than try to evade responsibility. This is the view expressed by Harvey Cox in The Secular City. While I agree with Phipps and Cox that we must view the secular strength of man positively, together with his acceptance of responsibility, on the whole this seems to me a rather optimistic view of men, one which was found inadequate in Chapter I. Men have shown themselves extremely capable and their achievements are staggering but there is still a great deal of tragedy and failure in the world because men do not act maturely and responsibly enough.

1. Phipps op.cit. p.135

2. Ibid p.132

3. Ibid p.132

To be able to serve men in industry the church will need a structure especially adapted to industry and men trained to do this work. Unless this is done the work will lack continuity and collapse when there is a change in clergy unless the new incumbent shares the interests of his predecessor. We saw how this happened with Bishop Fraser of Manchester (see Chapter II). Wickham says "Some special agency of the Church is required to be concerned with this expression of the Church's life and impact (in industry) The local church must be pre-eminently concerned with the homes of the parish and the building up of the Christian congregation, a many-sided task that must take precedence in emphasis over the secular obedience of Christian men in the larger institutions of society."¹ I agree with Wickham that a special agency is needed to engage industry, but I believe that properly trained parish ministers can help the Christian men of their parish in matters of "secular obedience in the larger institutions of society". John Rogan, the vicar of Leigh and a former member of the Sheffield Industrial Mission, is trying to do this in a parish and appears to be successful.² The problem of continuity however will arise should he ever move from Leigh; a para-parochial structure seems to have the best longterm prospects of success. Wickham continues "... it is the very nature of the problem that men who are most significant in the industrial field, whom the Church needs to engage, are often those who are furthest away from the churches and therefore simply not accessible⁵ to the influence of the parish church"³

1. Wickham op. cit. pp.244-5

2. John Rogan has organized what he calls "frontier groups", which meet regularly for discussion, one from industry and another from educational institutions. These meet every six weeks and discuss problems related to their work in the light of the Christian faith. These groups have been meeting since early 1967.

3. Wickham op. cit. p.245

The Church's agency in this engagement must be permanent and manned by men trained for this task. In contrast to parishes where the continuity is provided by the "historical continuity of the place of worship", continuity here is provided by the men themselves through a web of personal relationships which can be maintained only by personal contact. A parish minister who is fully occupied with parish affairs would not be able to give sufficient time to maintain these personal contacts. This is especially true of the large city parishes where factories are likely to be situated. In smaller towns with one or two large works the parish minister could maintain relations with them on a more specialized level than what Wickham calls "friendly relations".¹

1. Ibid p.245

CHAPTER IV

We shall now examine the mode of Christian presence in industry. This may be stated in a question viz. 'Who is the church in industry?'

As we noted in Chapter II E. R. Wickham was appointed to establish relations with those who worked in the factories of Sheffield. A para-parochial was built up staffed by clergymen who coined the term "Industrial Mission" to designate this industrial agency and activity of the church.¹ I will use the term to denote the work of academies and priest-workers as well.

Before I discuss these agencies I wish to make it clear that industrial mission is a joint undertaking by laymen and clergy as fellow-workers.² The clergy, whether industrial chaplains, priest-workers or on academy staffs, are there to act as gesprekspartners and at times as catalysts. Van der Wal describes his work as follows: "hij fungeert als partner in het gesprek over de dingen van het leven. Men doet een beroep op hem, omdat er in het leven dingen zijn die dwingen tot een beslissing, een innerlijke verwerking of reorientatie, waar de gehele mens by betrokken is. Zijn opdracht is, vanuit zijn doordenking van de achtergronden van het menselijke leven in deze wereld, te zamen met zijn medemens, de dingen onder woorden te brengen en ze daarmee hun betekenis en plaats te geven."³ Although the problems are often more mundane than van der Wal seems to imply, it is clear that he

1. Wickham op. cit. p.249

2. Ibid p.7

3. Kramer a.o. op. cit. p.34. Translation: "he functions as a gesprekspartner about existential problems. Men call on him because they have problems which involve the "whole man" and which demand decisions, re-evaluation or re-orientation. From his meditations on the background of human life in this world he is responsible, together with his fellowman, to verbalize the problems and thereby give them meaning and put them into perspective."

sees the clergy as consultants of those involved on the "frontiers". Others see the clergy as the servants of the laymen to keep them true to their commission,¹ for "what is being performed is a 'laienspiel' (the laymen are the actors). Now and then he may be producer but in the main he is the prompter."²

The present popular meaning of the word "lay" is unfortunate considering its origin. "Laity" goes back to the Greek LAOS which denotes a country's population.³ In the New Testament it means "the new people of God", which presumably includes those in holy orders. Today however it is generally taken to mean "non-clergy" or "non-ordained". We must distinguish this from the meaning it has acquired in common use viz. not a professional but an amateur who has no special expertise. This has influenced the ecclesiastical meaning and it has become negative, emphasizing what a laymen cannot do rather than his specific service (liturgy). The Montreal Faith and Order Conference said "Baptism is the ordination into the apostolic, charismatic and sacrificial ministry of the Church It is therefore wrong to define the laity over against especially ordained ministers and vice versa"⁴ Those Christians involved in Industrial Mission are all members of the one body of Christ, the people of God sent into the world. Unfortunately there is no suitable substitute for the word so I will have to use it to denote "non-clergy", but with the emphasis on the service which each group performs and remembering that all Christians are "full-time workers" for God. For the purpose of this essay industrial missionary denotes a clergyman in industrial mission; he may be an industrial chaplain, a clergyman employed by the church in a special agency to serve industry, on the staff

1. Acts 1:8

2. Matthews Ed. op. cit. p.381

3. See Wieser op. cit. p.169

4. Wieser Ed. op. cit. p.169

of an Evangelical Academy or a priest-worker.

Assuming that an industrial chaplain obtained permission from both the management and staff of an undertaking to enter a factory,¹ to whom does he go, professing Christians, others or both. At least two industrial chaplains report that Christians who are regular church-goers are often embarrassed by the appearance of clergymen on the shop floor, some take pains to dissociate themselves from such "improper behaviour",² although others participate. The chaplains then go to those who will receive them. The task of gaining the confidence of workmen in a factory is often difficult and takes time but it has been accomplished with notable success in such places as Sheffield in England and the shipyards on the Clyde in Scotland.

Who then are the laymen in industrial mission? In the wider sense it is "anyone in industrial society who asks serious questions about his life and work: Who am I? Why am I here? What is my work for? What can a good industrial society be? What is the purpose of industry? What good is industrial organization? How can we work together? What do we make of conflict and group loyalties?"³ These questions may be asked by any serious laymen, if I may stretch its meaning here to include Christians and non-Christians. When a Christian asks these questions, he brings to

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1. In England it is the usual practice to obtain permission from both management and the trade union representing the workers before any industrial chaplain will enter a works. In Sheffield the missionaries stayed out of a particular works because the trades union refused its permission to allow them in. See Point 6 Appendix I.
 2. This is reported by Phillip Bloy, now Secretary of the All Africa Council of Churches Committee for Urban mission, and John Rogan, now vicar of Leigh, both formerly on the Sheffield Industrial Mission staff.
 3. International Review of Missions Vol. 54 1965. p.152

bear both his technical know-how and the teachings of the Christian Gospel and compares his conclusions with the life and teachings of Jesus to see whether they are compatible. He considers the biblical teaching on love, justice, truth, mercy and fellowship and attempts to apply them to the situations he faces in industry. There are many serious minded people in industry who are not Christians but who also ask these questions and consider them in the light of their philosophy of life. It is with such people that Christians can co-operate and who may prove to be their best allies when facing ethical problems.¹ Many of these men who are far from the Churches are "among the first to concede the relevance of the Christian insights where they are expounded in terms that bear upon their situations."² They even welcome the serious interest taken by the Church in society in its own right and not merely for the purpose of making converts.

Simon Phipps says that we can call those who are concerned about ethics, truth, justice, brotherhood and personal values "with near validity the B.C. part of the Church. Biblically speaking there were people deeply responsive to God and His Word long before Christ brought that Word into final focus."³ Many of them will have distorted views because of their background and circumstances, but whether their views are badly distorted or well balanced they have a basic concern to get things right and put them in their proper perspective. We must take these people seriously. Industrial missionaries who have done so have found substantial numbers of them on all levels of the industrial community "who are genuinely interested about the ethical issues of

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1. K. Grubb A Layman Looks at the Church Hodder & Stoughton, London, 1964. p.95
 2. Wickham op. cit. p.245
 3. Phipps op. cit. p.65.

industrial and commercial life, and who are ready to commit themselves to a sustained study of these issues."¹ Phipps holds that to come with all the answers, which he calls a "ready-made A.D. message" breaks down any relationship which may be forming. Here however he makes the point that we must not settle permanently for a B.C. approach. We must make the claims of the Gospel but these are made in our discussions with our gresprekspartners. As a result of these conversations some men take the Christian message seriously enough to make a Christian commitment.

Are we justified in accepting non-Christians as fellow-workers in Industrial Mission? ^{The} British Council of Churches made a statement in another connection which is relevant here: "we should gladly recognise many friends and colleagues in the work who do not necessarily share our faith."² We are reminded also that Jesus made friends among those whom many considered sinners and he rejected the strict separation between "righteous and sinners."³ This is confirmed by his relationships with Matthew, Mary Magdalene and Zaccheus among others. It is recorded that Jesus remarked, concerning a Roman centurion, that he had not found the like of his faith in Israel.⁴ Jesus was prepared to accept those who responded seriously to his challenge, we may say this much at least of those whom Phipps calls the B.C. church.

Out of this encounter between men and the ethical and evangelical claims of the Gospel, emerge a group whom we may call the new laymen.⁵ They, and the Christians who are members of parish churches, are on the frontiers where their commitment and behaviour can make an impact. Grubb remarks, "it has to be seen anew that

1. Phipps op. cit. p.66

2. World Poverty and British Responsibility The Church Information Office. p.7

3. The Responsible Church Ed. E. Barker, S.P.C.K London, 1966, p.7

4. See Luke 7:9

5. Wickham op. cit. p.248

the layman, by the mere fact of being in the world, at his job, in his suburb, on travels for his firm, in his union, at his club is in a pioneer role."¹ Because the Church is already represented in industry by the laity some writers suggest that we do not need clergy in the specialized agencies of the church designed for industrial mission. His presence, they say, would inhibit lay initiative. It is indeed the laymen's duty to act as salt and light² and he has the advantage of meeting his colleague "waar hij is, waar hij sich bevind".³ The defenders of lay initiative say that at most we need suitable lay training schemes for Christians already in industry. We are however faced with the fact that all social groups are not represented proportionally in the Church. Christian representation on the lower levels of industrial life is very thin, though not here only. For most Christians witness is equated with personal example, i.e. being a good and conscientious workman, which is good in itself, but it seldom stretches to bearing "a particular burden or responsibility in terms of social or missionary action."⁴ They are rarely committed to a cause, unless they are members of a sectarian group or a militant church group with a strong identity - in which case their witness is usually morally narrow and their religion pietist or aggressive. "Christians have little understanding of the nature of the secular obedience required, or the kind of critique they should adopt, or the kind of spirituality that might commend the faith they hold and demonstrate its relevance to the real affairs of men."⁵ This is not their fault, for the criteria by which we judge good churchmen is usually regular attendance at public worship, the effective performance of any duties assigned to them and their

1. Grubb op. cit. p.31

2. de Vries De Dienst van de Kerk etc. op. cit. p.155

3. Ibid p.155. Translation: "where his is, in the situation that he finds himself."

4. Wickham op. cit. p.250

5. Wickham op. cit. p.250

private religious lives.

I contend that there must be some capable clergymen involved in this enterprise. They must train and stimulate the laity, sometimes act as catalysers, so that they will enter the various organizations in industry such as professional bodies, trade unions and boards of directors, aware of the relevance of their Christian faith and so "more sensitive about the problems and direction of our society, more critical and enquiring, more willing to scrutinize their assumptions and to recognize the perennial temptations to self and group interest."¹ In the end, however, the success or failure of any industrial mission "will be the quality of men and women, and the quality of their thinking and actions, within industry itself."² de Vries says that the Church has not equipped Christians to be labourers in God's vineyard and they therefore have not developed adequate judgement to deal with the complexities they face in labour, finance, politics, technology, production, advertising and social welfare. As we saw in Chapter I the Church is not at present capable of helping the laymen and it is not surprising that Taylor observes, "the root of the matter is that the (parish) churches are not places where men can find the inspiration they need to express the Christian faith in their lives with imagination, courage and love."³ This is a very serious lack for de Vries says that the New Testament is not concerned about the organisational structure of the church but "om de vraag, of de gelovigen weten wat betekent (om) gemeente van Jesus Christus in de wereld te zijn"⁴

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1. The Task of the Church op. cit. p.27
 2. Ibid p.25
 3. Taylor op. cit. p.20
 4. de Vries De Dienst van de Kerk etc. op. cit. p.154
Translation: "concerning the question, whether the faithful know what it means to be the congregation of Jesus Christ in the world."

This discussion reveals the need for a body of social and theological thought which would provide laymen with the guidance they need. The Church therefore needs to train both her clergy and laity along new lines.¹ Here I must sound a warning. A layman who has had some training in theology must not feel that he can completely replace or dispense with the theologian. Neither must the industrial missioners, having read some books on economics, business economics and industrial sociology pronounce judgement on and provide cut and dried solutions to the problems of unions and management.² There should be a creative encounter between laymen and theologians as gesprekspartners. The theological training of the laymen and the economic and sociological training of the theologian is primarily to facilitate understanding and communication, for communication presupposes some common ground on which gesprekspartners meet.

Some work has been done in this field but we must admit that it is still in its infancy and much requires to be done. There are notable exceptions where there are signs of maturity in method and achievement e.g. Sheffield, Scunthorpe, Drie Bergen (Kerk en Wereld) in the Netherlands and Academies in Germany such as Bad Boll and Gossner House.

In order to train the laity a special agency of the Church is necessary. The local parish church is "pre-eminently concerned with the homes of the parish and the building up of the Christian congregation, a many-sided task that must take precedence in emphasis over the secular obedience of men in the larger institutions of society."³ In heavily industrialized areas the

1. Second Statement etc. p.29

2. Theology 1966 Vol. 69 p.556

3. Wickham op. cit. pp.244/5

industrial workers will be drawn from a wide area which could not be covered by one or even two parishes working together. Parish ministers do not have the time nor the training to deal with the specialized and technical problems involved in ministering to these men. Moreover those with whom the Church should engage in conversation are not in the parish churches and so another way must be found to reach them.¹ The church must create a para-parochial agency especially designed to meet the circumstances of the situation, you cannot impose the same structural organisation on a steelmill, dockyard and a coal mine.

One of the structures however which applies in all the circumstances is groups which meet for discussion. Some writers hold that no such structures should be created for this would remove the participants out of the community's own structures and divorce them from the situation.² The divorce between these groups and their situation in the works is not necessary, indeed in such groups men raise problems about their workaday world often for the first time, Symanowski reports. The groups may in time become part of the industrial community's structures and thus no longer alien, as appears to be happening in some cases e.g. discussion groups at Evangelical academies. In these groups men are faced with the claims of the Christian Gospel and its relevance to the workaday world. As we noted in the previous chapter Richard Shaull saw in these small groups alone, the future of the Christian community.³ I rejected this view but here I must admit that such groups do have a valid place in the Church, alongside, not instead of, the parish structure. We must also note that

1. Ibid pp. 244/5

2. International Review of Missions 1966 Vol.55 p.296.

3. See Ecumenical Review 1965 Vol 17 p.212

whether we like it or not "om in deze tijd te leven is organisatie nodig."¹ We cannot undertake a longterm project such as industrial mission without formal organization. Tillich's concepts of dynamics and form² are apposite here, for a movement without some formal structure would end in chaos or loose dynamism because ~~if~~ it becomes too diffuse.

To anyone familiar with Methodist history it is clear that these groups are very similar to the class meetings which John Wesley organized first in Bristol. They were designed to facilitate the collecting of money to pay for the first Methodist Chapel in that city. They soon outgrew their original purpose however, and became a basic part of the Methodist organization. The classes did much to make Christianity relevant to the members' lives because part of the meeting was devoted to discussion of the problems each one faced. The groups, which were led by able laymen, became a great source of strength in the Church.

Wickham considers that presentday groups should be less formal and less strict than those which operated under Wesley's rules. He, like Wesley, believes that laymen should lead the groups and says that "the most advanced expression of Industrial Mission is where a layman organizes others around him in an informal group."³ The missionary contributes to the discussion groups in matters at which he is a particular expert. These are not "closed" groups, but open to anyone who wishes to attend, nor are they militants meeting to organize campaigns. Many of the participants may not be Christians but men who take the problems discussed seriously, the B.C. Church as Phipps calls them.

1. Ed. Kraemer a.o. p.35 Translation: "in order to live at this time organization is necessary."

2. See Tillich Systematic Theology Vol. I op. cit. pp. 197 ff.

3. Wickham op. cit. p.252

The para-parochial agency, for Industrial Mission, which is designed to enable its personnel to engage in a creative encounter with the men who staff the great industries and their projections must be permanent and have specially trained men "deployed to cover an entire industrial area, and able to create that web of personal relationships which is the heart and foundation of any serious contribution that the Church might make."¹ Here Wickham assumes that the specialized agency is an Industrial Mission team consisting of clergymen such as that at Sheffield. I wish to discuss other forms of Industrial Mission such as the Evangelical Academies and the Priest-worker movement as well.

Industrial chaplains and the academies have much in common; In some countries where chaplains are not allowed to visit the factories regularly, Academies have been established to enable the Academy staff to meet the workers for discussion. I will however discuss them separately because their organizational structures differ so widely and some aspects are peculiar to each e.g. academies are geared to holding Conferences and training courses for men in industry.

What work then does an industrial chaplain do, what special properties does he need and what training is necessary? Sheffield Industrial Mission is one of the most advanced examples of this work and I therefore intend using it as a guide in answering these questions.

The chaplain visits a factory, after receiving permission from both management and employees², and builds up a set of personal contacts. If he plans his visiting carefully in industry, at offices and in homes the chaplain can get to know functional

1. Wickham op. cit. p.245

2. See Appendix I, point 6.

representatives from the great industries, such as "directors of companies, management, labour managers, educational and training officers, trades union officials, shop stewards, convener's of shop stewards' committees, works councillors, city councillors, and so on Nor are they known solely in a 'functional' way, but as men with peculiar burdens and responsibilities and as friends. And through these contacts, areas are opened up to the work and influence of the Church that she would otherwise never penetrate."¹

But the Church must not limit her operations to these functional representatives of industry only. This may tempt such as consider that they have discharged their whole Christian duty by improving conditions of employment, an objective which may be attained through these channels. The Church must acknowledge the proper authorities in industry and recognise their power for good both in society and in the Christian Mission, but it must concern itself with all men. Industrial mission is therefore concerned with developing relationships between missionaries and all men in industry, whatever their station. In Sheffield, as in other similar projects, the clergy, who are full-time and properly trained, have developed and maintained personal relationships with men in local factories. "As status and trust have grown over a long period, the work becomes easier to initiate, and more generally assumed as a perfectly natural thing for the Church to do, and as a natural part of industrial life."²

This status and trust grows when the missionary is able to visit men regularly, both as individuals and in primary groups, i.e. the informal small groups which form among any large group working together. "It is possible to talk with men during working periods where the processes allow, at lunch breaks and shift

1. Wickham op. cit. p.246

2. Wickham op. cit. p.247

changes, and after working hours in informal groups, many of them especially convened for the purpose."¹ The Missioner moves freely about the works without disturbing the rhythm of production,² indeed industrial mission must respect the primary function of a works which is to produce the goods for which it is designed. The missioner then seeks to fit into the pattern of works unobtrusively and needs few facilities other than the permission to do this and to make the most of opportunities for contact that may arise, to be accepted by the primary groups which comprise the community of the works.

In a more formal way the missioners are invited by various industries to participate in education and training programmes within industry. This may range from the training and induction programmes for new boys, to participating in management training schemes both at company level and interworks and international level. In England the steel industry is well to the fore in this sphere mainly as result of the pioneering work done by the Sheffield Industrial Mission.³ In all these programmes the chaplain takes his place alongside lecturers, training personnel and participants, but he will naturally approach the problems from the angle of the relevance of the Christian faith, values and axioms toward the social and personal problems thrown up by industry. This training may take place in internal company training pro-

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1. Wickham op. cit. p.247, de Vries in de Dienst van de Kerk etc. reports similar activities by an industrial Chaplain in Berlin. See pp.149-50
 2. i) See Ed. Kraemer op. cit. p.36 for a similar view expressed by a Dutch industrial chaplain.
ii) See p.12 The Church's Industrial Mission - Report of the 1967 Industrial Mission Course at Wilgespruit, Roodepoort, Transvaal.
 3. In South Africa the Secretary of the Witwatersrand Industrial Mission Committee was a member of a management training group run by S. A. Phillips.

grammes, lectures at technical training institutions¹ or in the form of Conferences at Academy type institutions such as at William Temple College at Rugby, Kerk en Wereld at Drie Bergen, or Gossner House at Mainz Kastel. The Sheffield Industrial Mission runs residential training programmes² wholly concerned with social and theological problems in industry. Companies send their men, both management and workmen, to meet there on equal footing to discuss their problems. Horst Symanowski runs similar conferences which attract wide attention among German industrialists,³ e.g. a top management official made a round trip of 250 miles to attend a one day consultation.

It is clear that the nature of the work demands highly trained men. The British Council of Churches feel that clergy undertaking this work without specialized training may become discouraged and fail, but what is more important, their failure may discredit the work of others better qualified to do the job⁴ and set the work back by years.

Training for men who wish to work as industrial chaplains or in academies is a problem because the Church has not yet fully awoken to this need. Facilities for training are at a premium and consequently much of it is done by "on the job learning". Prospective industrial chaplains, and other clergymen who wish to have a better understanding of industrial society, join established industrial mission teams such as at Sheffield and Scunthorpe and learn as they go along. William Temple College provides residential courses differing in length from one term to two years. Christians, both lay and clerical, study the relation

1. Some missionaries regularly deliver lectures at Technical Colleges e.g. in Scunthorpe and in Leigh.

2. See Wickham op. cit. p.249

3. See Symanowski op. cit. p.27

4. The Task of the Church etc. op. cit. p.16

of the Christian faith to contemporary problems. During the period 1960-5 97 people completed the various courses, 26 of them were clergymen or intending to become clergymen. On the Continent there are two training programmes for clergymen. Symanowski runs six monthly training courses for clergy, the majority are young ministers who have completed their theological studies. The courses, attended by six to twelve ministers, consist of three phases, the first being background lectures in economics, the industrial plant, social history, sociology, socialism, Marxism, history of political parties and trade unions. They meet managers and other people from industry. The men are then set ^{to} work in the nearby factories for two months.¹ Many of them have to work as unskilled labourers because they have no particular skill, although some work in offices. Finally they meet together again to discuss "the consequences of all this for the witness of the church in contemporary society, and for theological thought and education."² The other is designed as a four year doctoral course at the Universitair Instituut Vormingswerk Bedrijfsleven. The course under Dr Rupp is run in conjunction with the theological faculties of Utrecht, the Free University of Amsterdam and the Theologische Hogeschool at Kampen. "The course is designed for people who are working In this course the emphasis is upon a thorough-going understanding of our complex society and its implications for theology and the ministry of the Church."³

These training facilities are not impressive when they are compared with the facilities available to study historical and systematic theology.

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1. This is commonly part of training undertaken by clergymen themselves, see de Vries de Dienst van de Kerk etc. p.147
 2. Symanowski op. cit. pp.57-8
 3. J. V. Leatt New Patterns of Ministry a private publication p.4 See also Rupp op. cit. p.124

Any venture in industrial mission should have the active backing of the Church hierarchy. This would show industry that the Church is taking it seriously and it raises the "status of industrial missions not only in the eyes of the church."¹ As we saw in Chapter II the Church has been reluctant to provide this support and this has handicapped the work. The acceptance by Industry of Industrial Mission has been the result of competent work by dedicated men who have shown the truth of their convictions in practice. Where men have been chosen for this work because of their special competence they have been able to "go deep"²

We have already seen that it is necessary to have a specialized agency if the Church wants to engage in dialogue with the men who work in industry. Such projects should, furthermore, be planned on a long-term basis with permanent personnel. Where projects have been started and stopped several times, for whatever reason, it displays an air of inefficiency which industry is quick to detect.³ Whereas the longer a project lasts the greater the number of personal contacts made by the members of an industrial mission team, consequently the greater the penetration into and impact on industry. In some English projects the Church staffed the industrial mission teams with young clergymen, as part of their training, before they moved on to do their "real work" in suburban parish churches.* Industry objected to this because the Church was apparently not taking the project seriously as was evidenced by her using junior clergy only, moreover the constant changes were disruptive.

1. The Task of the Church p.17

2. Ibid p.17

3. Ibid p.20. See also Appendix I.

* Footnote: This training in itself would be a good thing if undertaken under the guidance of competent missionaries.

There is no place for ecclesiastical narrowness in such projects and ideally they should be ecumenical ventures.¹ de Vries notes that in the Netherlands "het werk van de industrie-predikanten is interkerkelijk van opzet."² Not only should this work be ecumenical, but experience has shown that the control and continuity of the organization of such projects should not be vested in clergy only but should include laymen such as "industrialists and Trade Unionists ... though clearly there are factors in manpower that are beyond its control."³

The first Evangelical Academy was founded by Eberhard Müller at Bad Boll, near Stuttgart, on 29th September 1945,⁴ by 1965 there were more than 50 academies and lay training centres in Europe.⁵ The term Academy refers to the original significance of the word e.g. Plato's Academy which was a place where men met to discuss problems and exchange insights. "It was a place where people came for open dialogue or multilogue with each other to partake in a common search for truth about men and God."⁶ Müller interprets the qualifier "Evangelical" as meaning "that at each conference the Gospel is given as one among other contributions."⁷

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1. The Task of the Church op. cit. p.21
 2. de Vries de Dienst van de Kerk etc. op. cit. p.152
Translation: "The work of industrial chaplains is ecumenical (interchurch) by design."
 3. The Task of the Church op. cit. p.21
 4. At first he was the only staff member but by 1965 there were 90 staff members who arranged some 300 Conferences annually.
 5. See E. Müller. We Work in a Secular Style published in Christian Comment no.64, 1965. and cf. Symanowski's book, particularly pp.18-24.
 6. H. Kraemer. A Theology of the Laity Lutterworth, London, 1958. p.38
 7. Muller op. cit. p.3

As we have seen, Christians are out of their depth in today's complex society; these academies were founded to enable people from various occupations to discuss everyday problems of belief, responsibility and behaviour.¹ Müller says that there are two main paths in the task of preparing Christians for everyday life. The one, following Jesus' practice, is taking people apart from the hustle and bustle of life where they "are prepared in tranquility and calm to be strong in their faith and their duty."² This is necessary and all the Lay Centres^t arrange retreats from time to time, while some are devoted to this almost entirely. Most Academies however see their task as service. This is accomplished by creating conditions in which a creative encounter between persons with Christian insights and those from the secular world can take place, therefore "the first step towards the preparation of any conference is a discussion between the Church and the secular world."³ Müller considers this service comparable "to the mission with which Jesus sent two of his disciples into the unbelieving communities of this world. Jesus sent them unarmed, for they were not to rule but to serve. They were to take care of the distress of the people and relate the Gospel to this distress."⁴

The Academies start with the pre-supposition that modern men are not prepared merely to sit and listen to lectures but that they wish to participateⁱⁿ discussion about difficulties which they face such as conflicts with colleagues and superiors and problems in their profession. These problems are more familiar to laymen than to clergy. The clergy can however help them to listen to one another "and then suggest the forgiveness of God as the

1. See Muller op. cit. p.2, and Kraemer op. cit. p.39

2. Müller op. cit. p.2

3. Müller op. cit. p.3

4. Ibid p.2

fundamental reason of forgiveness between man and man."¹ In these discussions, both formal and informal, in which no "punches are pulled" both Christians and non-Christians learn from each other. Christians are challenged to show the relevance of Christ to the human situation and they emerge with a stronger and more relevant faith.² Because the Gospel is introduced "as a helpful contribution for a real situation,"³ the non-Christian participants do not fear it, but are prepared to consider its contribution and its claims.

The Academy directors believe that it is important to prevent non-Christians⁴ from being swamped because this would inhibit discussion. They feel that it is necessary to preserve the balance between Christians and non-Christians so that the atmosphere of the academy is conducive to frank and open discussion. They therefore attract applications from non-Christians by using secular means of advertising such as professional journals. Furthermore solemn services of worship with singing and praying are kept to a minimum, instead they have an "Hour of Reflection" during which they talk about the Gospel in an informal atmosphere. Thus people may smoke even when a passage is read from the Bible "and they discuss things as if they were sitting in a cafeteria or factory."⁵ This is done because they find that participants are more ready to consider the Gospel when the feeling that religion could only be discussed in a solemn atmosphere was overcome. At Gossner House, Symanowski has introduced what is called "Gossner Sunday". It is observed about once every six weeks

1. Müller op. cit. p.3

2. See the Report of William Temple College 1960-65
pp.3-4

3. Müller op. cit. p.3

4. Müller calls them "non-church people".

5. Müller op. cit. p.3

from October through April. The "Sunday" begins with a "service of worship" during which a text or theme is discussed for one or two hours. The service usually concludes with prayers in which all are invited to participate, many do. Occasionally the sacrament of baptism is administered, for both adults and children, "but never without a thorough and lively discussion of the whys and wherefores. In recent years Symanowski has finally dared to invite these church-estranged folk to participate in the sacrament of the Lord's Supper from time to time, which is celebrated around the same tables they use for the 'common' meals."¹

The Academies also provide neutral ground where management and trade union leaders can meet to find realistic and just solutions to problems in their firms. To foster these meetings between management and workers, so-called "Cross Section Conferences" are organized. Invitations are distributed so that there are several representatives of each grade of worker, from directors down. Müller reports that foremen became increasingly reluctant to attend cross section conferences for there was a tendency to blame them, both from above and below, for the problems in the plant. To overcome this another type of conference was devised to which persons from the same group, such as managers or foremen, who "have a special influence on the relationships of other groups"² were invited. Several "one-level" groups are invited from the same firm and later representatives from all the groups are brought together to resolve any special conflicts in the firm. We may note, in passing, that several large state and municipal administrations requested similar conferences. The Academies see the purpose of these conferences as helping people with their thinking and reconciling those who work together.

1. Symanowski op. cit. p.21

2. Müller op. cit. p.6

"It is after all necessary for everyone first to be reconciled with his brother and fellow-worker before he goes to church (as Jesus said in St. Matthew 5:23)"¹

To conclude this discussion on the work of Evangelical Academies, I quote Müller again:

"The Secret of an Academy is:
that people feel at ease;
that they feel free to be and act themselves;
that they have a chance to be their better selves;
that their questions are really discussed."²

From the work done at Academies it is clear that the training necessary for the men, not all of whom are clergy, who provide the theological insights in the discussions is similar to that for industrial chaplains. The remarks about the paucity of training facilities for industrial chaplains therefore apply here as well.

We now turn to the last main group in Church-Industry relations viz. the priest-workers and worker-priests. I wish to distinguish between these two. By the former I understand an ordained clergyman, who, having completed his theological training goes to work in a working class job as a vocation.³ The worker-priest, sometimes called an "auxiliary priest"⁴, is a layman who has been ordained to the priesthood while continuing with his secular occupation. Various reasons are advanced for this action. In some places the use of auxiliary priests "has become almost essential to preserve an adequate Ministry of the Sacraments."⁵ This is particularly so in the diocese of Hong Kong where there are about an equal number of full-time and auxiliary priests, because the full-time clergy cannot cope on their own.

1. Müller op. cit. p.2

2. Ibid p.3 See Appendix II for the basic principles for Evangelical Academies as understood by E. Müller.

3. J. Rowe Priests and Workers - A Rejoinder Darton, Longman & Todd, London, 1965. p.9

4. Report of the 1958 Lambeth Conference p.107

5. Ibid p.107

Some see the worker-priests as an opportunity for the Church to bring home to the working people the relevance of the Church and the Christian faith to their lives.¹ I find this point unconvincing for by their ordination these men are no longer part of the laity, as the term is popularly understood, and therefore no longer examples of what laymen can do.² Moreover we have seen that we need specialized training in order to show the relevance of the Christian faith to everyday problems at work, these men can not interpret events in industry any better just because of their ordination. At the most it can be said that the ordination of men in secular jobs shows that the celebration of the sacraments, i.e. Christian worship, is not incompatible with secular work.

We will now turn our attention to clergymen in industry who have completed their theological training and are thus more likely to be in a position to provide Christian insights to events in industry. It is not within the scope ^{of} _A this thesis to go fully into the history of the priest-workers but I intend rather to set the movement in its context and then analyse the reasons for their action.

As was the case with industrial chaplains, the priest-worker movement received an impetus from World War II. Even between the great wars some French priests had worked in factories in the hope that they could indentify themselves with the workers,³ but they made little impact.

1. Ibid p.107

2. See D. L. Edwards Ed. Priest & Workers S.C.M., London, 1961. p.146.

3. See J. Petrie (Translator) The Worker-Priests Routledge & Kegan Paul, London, 1956 p.6 and H. Perrin Priest-Workman in Germany Sheed & Ward, London, 1948. p. 1

In March 1943 the French hierarchy, faced with the problem that the Germans would not allow any form of "chaplaincies" for conscripted French workers in Germany, authorized priests to take jobs among these workers. Provision had been made for French workers who wished to volunteer, the balance being made up of conscripts. After some training in secular work, priests volunteered to work in the factories to enable them to serve their people. Many of them were discovered and arrested by the Gestapo and spent time in concentration camps where they continued their ministry.¹

Meanwhile the 'Mission to Paris' was being born. It was launched within months after the decision to allow priests to go to Germany as workers.² The Mission was authorized by Cardinal Suhard who appointed the Abbés Godin and Daniel to take charge. The idea for the mission arose out of a report submitted by the Abbés, both Jocist³ chaplains in Paris, to the Cardinal. The report, later published under the title France a Mission Field, noted the almost complete dechristianisation of the working people and their separation from the parish churches. Traditional methods no longer held the people so they suggested small Christian communities, independent of parish Churches, as the solution. The intention of the Mission was to evangelize the manual and clerical workers of Paris. At the request of Abbe Godin, a team of priests was relieved of all regular duties and they set to work under the Abbés.⁴ The team met regularly, at least once a week, to discuss progress. They made little headway at first but gradually things began to take shape. Early on one of the

1. Petrie op. cit. pp.6-7

2. Ibid pp.8-9

3. A Roman Catholic Movement for Young Workers.

4. Abbe Godin died in January 1944, soon after the project got under way. See Petrie p.8

priests asked permission to take a secular job; permission was granted first for one month only and then another. Other priests followed his example and the Cardinal agreed to their requests because he saw this as the work of the Spirit and "it would be wrong to go against the Holy Spirit."¹ This news spread to the priests in prison camps and among the seminary students conscripted for labour. "Such was to be the slow germination of the idea of being a worker among workers, as Christ was among men, of linking one's destiny to their destiny, one's life to their life, of being the one among them whose hopes go further than their hopes."² The Mission to Paris was however not the only source of priest-workers. Some of the priests who had volunteered to go to Germany as workers in order to minister to the workers, continued to work in secular jobs when they returned to France.³

The priest-workers wanted to identify themselves with the workers who had become alienated from a largely bourgeois church. Wickham considers that although this may have been their original motive for taking secular jobs they later saw it as a means of contact which would otherwise have been impossible.⁴ Not all the priests agreed with this change in emphasis. In the letters written to members of the French hierarchy, when the decision to suppress the movement was announced, we see that they saw their withdrawal as a betrayal of the working people with whom they had become identified.⁵ They were even prepared to question the Pope's decision in this matter.⁶ This identification was so

1. Petrie op. cit. p.9

2. Ibid p.9

3. Henri Perrin S.J. the author of Priest-Worker in Germany is an example.

4. See Edwards Ed. op. cit. p.128

5. See Petrie op. cit. pp.158-195 and Edwards p.130

6. See Petrie op. cit. p.185

strong that it led to their trade union and political activities, many in fact developed^d strong Marxist sympathies.¹ These activities were apparently the reason for their suppression. On the 19th January 1954 their bishops ordered them to withdraw from trade union membership and activities and limit their secular work to three hours a day.² This was tantamount to suppression.

We now turn our attention to English priest-workers.³ I have not been able to find whether it was the French movement which first prompted these men to commit themselves to this work. They are committed "to doing wage-earning manual work as an expression of their faith,"⁴ and their motive is "to share, on behalf of the whole Church, the life of a section of the people which have been grievously neglected and has suffered injustice for generations."⁵ By identifying themselves and their families with the workers they hope to overcome the estrangement between them and the Church.⁶ Both the French and English priest-workers consider this identification as consistent with the Incarnation, and they exegete Christ's incarnation as an identification with man.⁷ Both movements consider the financial battle to make ends

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1. See the International Review of Missions 1961 Vol.50 pp.166/7 for a similar story. A young Phillipine Seminarian emerged as a labour leader and organised Phillipine labourers after working among them.
 2. Petrie op. cit. p.173
 3. They prefer to call themselves "church-men", for they consider their "movement" both clerical and lay. Only one of the men is not a priest, there were 6 priests in 1965, but their wives are also part of the "movement". Both they and their wives signed their Statement, included herein as Appendix III. For biographical notes see John Rowe op. cit. pp.77/8
 4. Rowe op. cit. p.48
 5. Rowe op. cit. p.33/4, see also p.22
 6. See Appendix III
 7. Rowe op. cit. pp.45 &66; Petrie op. cit. p.188 See Appendix III

meet a tangible expression of their commitment to the working-class. The English work-priests have a closer identification here because they have families to support, like most workers.¹ Their struggle to improve the lot of their fellow workers by collective action, such as trade unionism; may be seen as an expression of their identification with the aspirations of and love for the working man.

In their statement the English group note that "the laity are frequently told to exercise Christian leadership in their place of work and to work out a pattern of discipleship there, and so they should."² But, as we have seen, they are not able to exercise this leadership without help nor is the church able to help them. By going into industry the priest-workers purpose "to discover again what the Gospel of Love means for today."³ Having discovered it they will be able to proclaim it in word and deed as well as help laymen to exercise the leadership required of them.

By what criteria do we judge this expression of the Church's concern for the worker? Considered on strictly utilitarian grounds industrial chaplains would be a better use of manpower. Because of their identification with the workers, the priest-workers do not reach the principalities and powers, furthermore because they are full-time workers they can only reach a few fellow-workers. Does their presence and leadership among the workers not deny the lay Christians an opportunity for leadership and witness?

I think that we cannot judge this movement on utilitarian grounds. Both the French and English priest-workers consider this

1. See M. Ward France Pagan Sheed & Ward, London, 1949
p.210 and Edwards op. cit. p.159

2. Appendix III, point 12

3. Appendix III, point 6

work as a vocation to which only some are called.¹ In this sense they may be compared with those in special orders who want "simply to be Christians in a certain fashion."² Some of them feel so strongly about it that they would rather be relieved of Holy Orders than relinquish their vocation in order to become regular clergy.³ Should we persist in judging them by utilitarian standards then we must apply the same criteria to all religious orders. Should the priest-workers however hold that theirs is the best way to overcome the split between the church and the workers we must ask whether it is the most efficient use of manpower. Moreover because of their strong identification with the workers they are not independent of all groups in industry in order to be critical of them when necessary.⁴ I consider the priest worker movement a legitimate part of the Church's Industrial Mission, but not the whole of it.

In discussion with parish ministers I have noticed that they are suspicious of any form of Church life other than a geographically determined parish with a resident ministry. Industrial Mission represents a new approach to the Church's mission and they are suspicious of this novelty and some even wonder whether it is a valid expression of Church life. More important, however, is, that the need for Industrial Mission "constantly highlights one of the areas of the Church's greatest failures,"⁵ and no one likes to be reminded of his shortcomings. Because of this I intend examining the relation of Industrial Mission to the parish ministry.

1. See Ward op. cit. p213 and Rowe op. cit. p.39

2. Rowe op. cit. p.61

3. See Rowe op. cit. p.40; Petrie op. cit. pp.187 and 195

4. See Appendix I

5. Theology 1966 Vol.69 p.536

The whole Church is involved in mission for we are commissioned as Jesus himself was.¹ If we are to be true to our commission the whole Church must be engaged in urban and industrial mission and not think that "some men called industrial chaplains look after factories, while the rest get on as before with pastoral work in the parishes."² This mission therefore should not be confined to a few "professionals" but should engage all the resources of the Church to minister to men in the various facets of their lives such as industry, education, politics and their private lives.

The misunderstanding arose because industrial mission, in the narrow sense of chaplaincies, was pioneered by men of insight who sometimes became impatient with the "comparative myopia of many around them."³ The missionaries therefore had to struggle for recognition on two fronts, both in industry and in the church. This has tended to put parish ministers and industrial missionaries into different camps. The Church's hierarchy has been slow in recognizing the validity of this work⁴ and even at present there are many clergy and laity who doubt whether industrial mission is a valid, religious responsibility.⁵

The work of Industrial Mission and the parish ministry should be carefully co-ordinated. "Een goede communicatie tussen wijkwerk en bedrijfswerk is lewenswoorwaarde vir beide."⁶ If this is

1. John 20:21; Acts 1:8; see International Review of Missions 1963 Vol. 52 p.47 ff.

2. Theology 1966 Vol. 69 p.545; see Phipps op. cit. p.76

3. Phipps op. cit. p.74

4. See Chapter II for the Church's attitude to the early pioneers

5. See Phipps op. cit. p.75

6. Kraemer Ed. a.o. op. cit. p.36 Translation: "Good communication between parish and industrial mission is necessary for their survival."

not done it is conceivable that the encouragement and acceptance of various forms of church life could threaten the unity of the Church and lead to disorder.¹

The work could be co-ordinated on various levels such as the training of clergy and in the day to day life of the Church. Industrial missioners are in a better position to study industrial influences on men's lives than men with parish responsibilities. Symanowski says that "they should learn vicariously for the parish-bound theologians what possibilities and dangers, which forms of suffering and hope, sympathy, help, alienation, destruction, reconciliation and healing, preoccupy and affect men in the secular world They should uncover the theological relevance of the most concrete social facts and processes of the sort that can be grasped only by having lived through them with others, deliberated together about them and come to common decisions."² Having thus learnt, industrial missioners can impart their knowledge to parish ministers who minister to people, in the suburban parishes, who are involved in industrial society. The parish minister will then be able to provide a more complete ministry for he will be able to act as gesprekspartner in addition to his ministry to the private lives of his parishioners.³

The parish will then become a training centre where Christians involved in the institutions of industrial society are trained and inspired.⁴ The congregation will gather for instruction in and a consideration of its task and then go out to exercise its obedience in the "secular" sphere. " Its life oscillates

1. See Wieser op. cit. p.160 & 161

2. Symanowski op. cit. p.121

3. See Rupp pp.99-101 for an example of a ministry to the whole life of a congregation.

4. Ibid pp.99-101; Newbigin op. cit. pp.106 & 112;
Wieser op. cit. p.161

between these two poles of gathering and scattering in the world.. The rhythm is the Church's heart-beat. If only one of the strokes fail, her heart-beat stops."¹

Wickham suggests that because both the parish church and industrial mission are part of the Church Militant we may properly use military symbols to express their relationship. Prior to World War II the deployment of forces on a battlefield were represented by oblong shapes. They indicated positions occupied and held. "In the last war, battles were represented by arrows and prongs, expressive of a more fluid, mobile war, in which points to be reached and engaged were more important than territory to be occupied."² If we take these two metaphors together they can represent the activity of the church; the parish church is⁵ the territorial occupation of suburban parishes whereas the more fluid and dynamic structure of industrial mission is equally necessary³ to enable it to respond to situations as they arise.⁴

We have noted the similarity between the Wesleyan class meetings and the discussion groups which have grown in industrial missions. There is another lesson to learn from John Wesley's experience. He always considered the meetings and services of his societies as additional to those of the parish churches of the Church of England and urged those associated with him to attend the Sunday services in the parish churches. Many of the new Christians associated with the Methodist movement however had no links at all with the parish churches and Methodism was their only spiritual home. This was a major reason for the establish-

1. Wieser op. cit. p.171

2. Wickham op. cit. p.246

3. See Symanowski op. cit. p.22

4. N.B. We must not equate industry with the enemy.

ment of Methodism as a separate denomination.

There is the danger of a similar situation arising in industrial mission. Men who had no links with parish churches become Christians under the ministry of the industrial chaplains. "The industrial mission is his church and the monthly communion service in the cathedral is his corporate worship"¹ reports

Richard Taylor of one such person. Is there not the danger of a new 'denomination' arising? How do we co-ordinate this with the work of the parish? Some industrial missionaries solve the problem by suggesting to these men that having become Christians they now had a responsibility to their families. The Missioners suggest that they and their families join the local parish church of the denomination of their choice so that they could worship together.² An influx of men like these would make demands of parish ministers for they would have to cope with men who had been trained not to be 'mere laymen' but partners and leaders in the Church's industrial mission.³ Parish ministers would have to be trained theologically to cope with the needs of these new Christians.⁴ Here the thinking and work of the parish churches and industrial mission must be carefully co-ordinated.

1. Taylor op. cit. p.68

2. I learnt this in conversation with John Rogau

3. Taylor op. cit. p.68

4. Phipps considers that even a country parish minister should be trained in the same way. See p.76 op. cit.

CHAPTER V

In spite of what I have said about the need for the Church to teach Christians how to face the complex situations in industrial society, I do not wish to dispute the fundamental importance of the kerygma in the mission of the Church, nor the importance of continual research to deepen our understanding of it so that the Church may be faithful in her proclamation. I must qualify this, however, by saying that the concentration on the kerygma has taken place at the expense of other important aspects of the Church's duty. It has failed to recognize the importance of reinterpreting diaconia, or service, didache, or teaching, and to some extent koinonia, or fellowship. Industrial mission can serve both industry and the Church by restoring the balance between these four aspects.

According to Symanowski we are to be "servant witnesses of our servant Lord".¹ Diaconia has been defined as any "discharge of service in genuine love".² We are reminded also that when we serve our fellowmen we are serving the Lord himself.³ Christian service is not limited to the ambulance work of society, caring for individuals who have fallen by the wayside. It also includes the transformation of institutions that threaten men's freedom and their humanity,⁴ restoring the health of the organism by "healing and reconciling, binding up wounds and bridging chasms"⁵ In order to serve a particular industrial situation, and so serve their Lord, Christians will have to learn about the production process, the effect it has upon the employees in terms of work

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1. Symanowski op. cit. p.25; see Phillipians 2:7; John 13:3 ff.
 2. Ed. G. Kittel Theological Dictionary of the New Testament Vol. II Eerdmans, Grand Rapids, 1964. p.87
 3. See Matthew 25:40
 4. Symanowski op. cit. p.26
 5. Cox The Secular City op. cit. p.132

and worry, existing interpersonal relations, bottlenecks in the production line, grievances, hopes etc. They will then be able to become intelligently involved in the situation and support movements which are struggling to modify or abolish institutional patterns and instead develop more humane patterns of life and work. Symanowski call this "gesellschaftliche diaconie"¹

There are many "B.C"-men who serve their fellow-workers at great expense of time and effort, unknowingly acting as God's ministers.² They could open up to theologians, acting as gesprekspartners, "the diaconal meaning of their own ministry."³ Harvey Cox reminds us "that when we look through the Bible to discover what it says about the Wordthen our whole understanding about words and talk is suddenly called into question. God's Word is not talk; God's word is action."⁴ When God speaks something happens, he creates, judges or heals by his word. This point needs to be made to all Christians in industry. They can both serve the situation and witness that Jesus Christ is Lord of every realm of life⁵ by the quality of their lives and work, in being loyal to and in serving their "mates".⁶ Moreover in so doing they will earn the right to be heard when they express their convictions on problems current in industry.

How can the Church serve industry in other ways than by the efforts of Christians as individuals? This may be done by a continuous dialogue between theologians and their gesprekspartners.

1. Symanowski op.cit. p.28

2. Romans 13:6

3. Symanowski op. cit. p.122

4. Cox God's Revolution etc. op.cit. p.54

5. Symanowski op. cit. p.28

6. Grubb op. cit. p.32

In this dialogue the theologian will learn about the needs of industrial society for "it is continually pointed^d out to him by workers and managers alike 'where the shoe pinches'".¹ Symanowski has responded to these needs by arranging series of conferences on such matters as the impact of automation and trust and mistrust in industrial relations.

By arranging for discussion, in Conferences and in small informal groups, the Church can both learn about the problems of industrial men and help them to discuss these in a responsible way and then overcome them. In some cases conferences have made notable contributions in industrial relations by recognizing and isolating industrial problems. I refer specifically to the discovery, reported by Müller, that foremen are usually blamed from above and below for difficulties in the plant.² This discovery will serve industry well for it will change the attitude of many to the unfortunate foremen, resulting in more harmonious personal relations in industry. By isolating this problem the Church has helped to reconcile men to one another.

The academies have reached the stage where both management and trade union leaders agree that "through an Academy the church gives them a chance to meet on neutral ground, and to find solutions that are just and realistic."³ This acceptance of the academies as places where all men get their due is a notable achievement and an advance in the reconciling work of the Church.

In England similar Conferences are arranged, many of these "consultations" are held at William Temple College, Rugby, as well as at other suitable venues. Generally there are three speakers,

1. Symanowski op. cit. p.26

2. Müller op. cit. p.5.

3. Müller op. cit. p.5

representing the trades unions, management and a theologian.

In the New Testament, especially in the Synoptic Gospels, we often find preaching, or proclaiming, and teaching together.¹ As the Church serves industry by remaining in continuous dialogue, Christians will both proclaim the Gospel and learn, along with the non-Christian participating in the discussions, how to make decisions with a Christian perspective. Moreover in these discussions, whether at Conferences where the Christian point of view is presented as a contribution to the discussion² or in informal discussions between theologians and their gesprekspartners, the Christian faith is related to the secular world. Responding to secular problems in this way compels the Church to propound a relevant faith.³

In order to contribute at this level Christians must know the relevant technical facts, discover any underlying issues, and discuss the understanding which Biblical and Christian teaching can provide on the problems. Christians must therefore go deeper as well as wider than other people in their examination of a question.⁴

One of the points made in Chapter I was that the Church is unable to instruct Christians in the Christian approach to problems encountered in industry. "Wij laten hen verder in de kou staan. Zij weten wel, dat zij christenen moeten zijn, maar zij weten niet, hoe zij het moeten zijn."⁵ Our Christian ethical

1. Ed. Kittel op. cit. Vol. III p.713 See also Matthew 4:23, 9:35, 11:1 and Acts 28:31

2. See Müller op. cit. p.3

3. See Wickham op. cit. p.236

4. See Taylor op. cit. pp.92 & 95

5. Jager a.o. op. cit. p.18 Translation: "We leave them to stand in the cold. They know well enough that they must be Christians, but they do not know how."

knowledge has not kept pace with technological development. As we have seen there are limited facilities available for training clergy to aid lay Christian to be true to Christian teachings in the secular world. There are no ready-made answers but we can deduce principles from Biblical and Christian teaching to guide Christians. William Temple called them "middle axioms" because they were "between doctrine on the one hand, and the concrete situation in which men have to decide on the other."¹ Middle axioms "are commendable to reason and an enlightened conscience, but find their ultimate sanction in the declared nature of God and His word for men."² Wickham considers that this is the only way in which we can provide a Christian perspective for men involved in the secular world. For Christians thus equipped, the factory whistle becomes a call to a divinely ordained ministry. "We believe that we (can) do our work and carry on our conversations inside the factory in the name of the Father, and of the Son, and of the Holy Spirit. We are of the opinion that this is already a legitimate proclamation of the Word of God."³

I cannot here provide answers to the questions which arise in the minds of Christians in our industrial society. This is the task which needs to be done, and can be done only in the give and take between men with Biblical and Christian insights and those who man the institutions of the secular world.⁴ Suffice it to say that those tremendous Biblical axioms - that God wills righteousness, justice and fair dealing among men, that the human race is one, that sin is lodged in man's own nature and the social entities of his making these, and many more, provide

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1. Wickham op. cit. p.259
 2. Ibid p.259
 3. Symanowski op.cit. p.39
 4. See Symanowski p.121

a point of view wide and deep enough to apprehend the world of our time."¹ I must repeat that Christians cannot supply cut and dried answers in a field where moral relativities are inevitable. Christians need to build up a perspective from which they can look at the world and which will enable them to be obedient to God in their workaday lives.

I purposely left the discussion of koinonia to the last because it is here that the other three, diaconia, kerygma and didache are brought together. By "healing and reconciling, binding up and bridging chasms"² the Church serves society but it also clearly builds up a fellowship for here the reconciling ^{work} will of God occurs in the world. "De genezing komen van binnen uit, uit het onderling gesprek, uit het samen zoeken naar de concrete antwoorden op de vraag die onze tijd ons stelt."³ As a group meets to discuss the relation of the Christian message to their lives in industry, the Christians will both proclaim the gospel and provide insights which will teach the participants how to be obedient to God in their secular environment. In this joint search for a positive Christian attitude to life a fellowship will be built up, for common activity is community creating.

The best expressions of this community creating activity are the small discussion groups which are similar in many ways to the Wesleyan classes. Some changes will have to be made however before the Wesleyan idea can be used.

The groups must be open i.e. they must be interdenominational and include any non-Christians who are willing to consider the

1. Wickham op. cit. p.259-260

2. H. Cox The Secular City op. cit. p.132

3. Jager a.o. op. cit. p.53 Translation: "Healing comes from within, it emerges from discussion, from the mutual search for concrete answers to the questions posed by our age."

claims of the Christian gospel and its relation to the complexities of modern society. In contrast to this Wesley's class meetings were open only to members who had been "on trial" for some time to prove their serious intent.

Wesley made good use of laymen and his classes were led by intelligent laymen. Where possible, groups should be led by laymen, who together with a core or reliable men should carry the project. Although it may be necessary for the missionary to start a group he should relinquish the leadership as soon as a competent layman is willing to take over.¹ Where a layman takes the initiative in organizing such a group, Wickham considers it the most advanced expression of industrial mission.²

The groups should not be too large because the fellowship will suffer³ and the conversation become too diffuse. The groups will develop into "teams" in which the members help and support one another. Wesley remarked about a group of coal-miners that they "provoked one another to love and good works."⁴ The fellowship and support are important. Every man is not just left to himself for he knows that he has the moral and spiritual support of those in his group as he tries to serve his fellow-workers.⁵

The groups must not become too tightly knit for this makes it difficult for newcomers, whose interest has been awoken through informal conversation or at a Conference, to join the fellowship. "Bovendien laat de mobiele moderne mens zich niet al te vast

1. See de Vries de Dienst van de Kerk etc. op. cit. p.164
and Theology 1966 Vol.69 pp.550-551

2. Wickham op. cit. p.252

3. de Vries de Dienst van de Kerk etc. op.cit. p.181

4. See J. S. Simon John Wesley the Master Builder Epworth
London, 1927. p.25

5. See Wentz op. cit. p.92 ff.

binden."¹ Wesley's classes were intimate groups in which they discussed anything related to the public and private lives of each member. Today men fear such intimacy for they consider it a threat to their privacy.² Moreover in a missionary group containing both Christians and non-Christians such intimate enquiry and discussion would be inappropriate.

Priest-workers sometimes organize and lead such groups which meet regularly for discussion in homes.³ It would be far better if they could hand the leadership over to competent laymen for this would enable them to start other groups as well. The priest-worker is in a unique position to provide a Christian perspective to group members for he has a theological training and knows industrial life at first hand. From the commitment of priest-workers to improving the lot of their fellow-workers⁴ we may be sure that the groups will inspire Christians to and support them in diaconia. Because the priest-workers are committed to the "working-class" it is unlikely that anyone from junior management, or higher, will be members of their groups. This is a distinct weakness.

The academies have undoubtedly made an impact on Continental Europe. They provide a great service to industry by helping to reconcile interest groups. Christians and non-Christians alike hear the Gospel proclaimed and discuss the relevance of Christian

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1. de Vries de Dienst van de Kerk etc. op. cit. p.181
Translation: "Furthermore mobile modern man does not allow himself to become deeply committed."
 2. Ibid p.181
 3. See Edwards Ed. op. cit. p.157
 4. Ibid p.158

teaching to the secular world of industry. What appears to be lacking is an effective organization, such as the small discussion groups, to enable men whose interest has been awakened to continue their discussions after the Conference is over. de Vries reports that an industrial chaplain in Berlin has organized a discussion group but does not say whether it has any relation to the academies. John Wesley's remarks about the lack of suitable "follow-up" to the preaching of one David Taylor, whom he met in Sheffield, are apposite here. He records in his Journal "I found he had occasionally exhorted multitudes of people in various parts; but, after that, he had taken no thought about them; so that the greater part were fallen asleep again."¹ Unless adequate provision is made for "follow-up" there is a danger that the same may be said about the work of the academies.

"It is the Church's task not only to be responsible but to be responsive, to be alert to new issues, to new revelations of God's purpose for mankind, some of which will appear not from ecclesiastical sources at all, but from developments appearing to be entirely secular."² If the Christian presence in industry is exercised through groups which allow for a continual dialogue between the Church and the secular world, the Church will be compelled to respond to each new situation as it arises. The preaching and teaching of the Church will then be relevant to the secular problems Christians face. Christian theology will then be a responding theology.³

1. Journal June 25th 1742 in Wesley's Works J. Masson, London, 1860 Vol. I p.380

2. Barker Ed. op. cit. p.3

3. See page 1 above.

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APPENDIX ITEN PRINCIPLES ON WHICH GOOD
INDUSTRIAL MISSION WORK MUST BE BASED

SCOTT PARADISE

The following list was prepared by the Rev. Scott Paradise for guidance of the Detroit Industrial Mission in the U.S.A. It grew out of his three years' experience with Bishop Wickham in the Sheffield Industrial Mission. These principles have already been found valid in several different African situations like Abidjan, Zambia's Copper Belt, and Kenya.

1. Good industrial mission work must be undertaken on a long term basis.

The task is so great, the field is so vast, the problems, faced are so difficult that no quick results can be expected. (Struggling with overwhelming difficulties must be the industrial missionary's stock and trade. He must be immune to discouragement). There are some who mistakenly urge for Christian challenge campaigns or command raids to evangelize industry. Industrial mission work must not be of this nature. It must not be a "here to-day, gone to-morrow" kind of thing but must become a recognized part of day to day life of industry. Plans should be made in terms of decades.

2. Good industrial mission work must be fiercely concentrated.

A man cannot do an impossible job using only his left hand. If a man utterly dedicated to put his whole effort into the task can hardly make a dent in it, how much can a part-time effort achieve? The job demands a man's single-minded concentration, not only because of the time and energy required but also because much study, long thought, and special orientation is needed as well.

3. Good industrial mission work must be interdenominational in spirit.

Although it may be necessary and desirable to work as representatives of a particular Church, it is fatal to regard the mission as proselytizing for that one denomination. In some situations the backing of a local council of churches may be useful. But in any case, in the industrial situation the important question is not: "What does it mean to be a Methodist or a Presbyterian?" but: "What does it mean to be a Christian in industry?"

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4. Good industrial mission work must be concerned with industry in its own right.

Some mistakenly look on industrial mission work as being almost entirely pastoral. These look upon industry as merely a convenient place to meet people so as to help them with their personal problems. In this role the missionary becomes little more than a spiritual welfare officer. Now it is true that wherever a Christian minister goes he will find people with personal problems and will naturally try to help them, but such is only part of the concern of good industrial mission work.

Others mistakenly look upon industry as a kind of fish pond and they see the job of industrial mission to pull as many fish as possible out of the pond, so as to deposit them in the churches. Good industrial mission work is concerned not only with the fish but also with the pond itself, to help to clean the water in which the fish are forced to live.

5. Good industrial mission work must be concerned more with prophetic Christianity than with religion as such.

This means that the main job of industrial mission is to wrestle with the problem of interpreting God's Word for particular industrial situations. Some imagine that industrial mission must deal with religious questions, discuss methods of prayer, or speculate about the rapture of the saints. These are likely to find that they can thus interest only the religiously inclined, have thus unnecessarily aroused grave denominational problems, and/or have become irrelevant to the main stream of the life of the plant. Good industrial mission work on the other hand deals mainly with secular concerns, only it deals with them in a special kind of way. Prophetic Christianity within industry raises profound and terribly important questions about such things as justice, human relations, overtime, and differentials.

6. Good industrial mission work must not be undertaken without the consent of the management, the approval of the unions, and the agreement of the men.

It is obvious that industrial mission work can be wrecked as easily by union condemnation as by management opposition. Likewise, the men themselves should be consulted and their consent won before they are addressed by an industrial missionary. To preach in the canteen to a large captive audience of men eating their meals without securing their agreement first is to violate their integrity as human beings and naturally to arouse their antagonism.

7. Good industrial mission work must be independent.

This means it must not be on the pay roll of industrial management. Industrial missionaries must be free to discuss any subject and to say what may be unpopular with management as well as with men. Moreover, its policies must not be dictated by the needs of a particular parish or denomination. The concern of the Church with industry is far wider than to serve a particular ecclesiastical organization. The Church's concern should be to strive to bring the institutions of industry themselves under the divine plan.

8. Good industrial mission work must be concerned with all who work in industry.

Some managers feel that it is a very good thing for the men. Some men feel that industrial mission should concentrate its efforts upon management. In fact, it is essential that both groups be involved. It is also a mistake to suppose that industrial mission deals with only church members. More harm than good may be done by hiving off the holy into religious discussion groups. Industrial mission should relate itself to pious and impious alike and to all those in between.

9. Good industrial mission work must strive to make itself a lay movement.

Clergy are inevitably outsiders in industry and their numbers will always be small. Therefore, one of the industrial mission's main jobs is to discover and train, inspire and assist laymen to carry on the work in the places of their employment. It may be that many of the most useful men are not church members. Industrial mission will finally be judged on its ability to produce such laymen.

10. Good industrial mission work must be modest in its claims.

Nothing could be more disastrous and untrue than the attitude that the Church has all the answers and industry should sit at its feet. Industrial mission should be carried on in the spirit of: "We have some knowledge of the Bible and a bit of theological understanding. You, however, know far more about industry and its problems than we do. Maybe we can pool our knowledge and carry on such a fruitful discussion that together we can see how Christianity can both enrich the life of industry and contribute significantly to the solution of its problems."

(Reprinted from "Ministry" - Vol 5, No.1, October, 1964, with kind permission of the Editor).

Extract from Pro Veritate, 15th April, 1966.

IV

APPENDIX II

The following list was prepared by Dr E. Muller for an address given at the Mindolo Lay Centre, Zambia in 1964.

1. We try to create an atmosphere in our centres in which strangers and also non-Christians feel at home.
2. We always start with the questions in which our guests are interested, and not with those in which we are supposed to be interested (that is with religious matters).
3. We bring together people who have a common responsibility in their day-to-day work.
4. We do not regard these persons as our pupils. We ourselves want to learn from their daily experiences.
5. Our meetings are carried through in a secular style. We sing and pray only during morning and evening worship, to which everyone is invited but nobody forced to come.
6. In our meetings the Christian message is passed on as a contribution to lectures based on a secular point of view. The Gospel is discussed just as frankly as anything else.
7. We try to convince our guests that we really want to help them in their daily problems, and that we will not use this as a pretence to bring them back into the Church.
8. The secular organizations see more and more that they cannot on their own create this spirit of co-operation in freedom. They often now approach us for help.
9. We receive financial support not only from Christians or Churches, but also from secular agencies. We accept any financial support which is offered without strings attached.
10. We believe that only now has the great time of the Christian Faith come, because men never needed this Faith as much as in this time of inter-dependent societies and nations.

Extract from Christian Comment No. 64, July-August, 1965.

APPENDIX III

STATEMENT

OF

A GROUP OF CHURCHMEN, PRIESTS AND LAY,
WHO HAVE CHOSEN TO BE WAGE-WORKERS IN
INDUSTRY AS AN EXPRESSION OF THEIR FAITH

(February 1959)

INTRODUCTION

It is now widely recognized that there is a serious and deep-rooted estrangement between the Church and the industrial wage-earners of this country (henceforward referred to as 'workers' or 'working people', the terms by which they describe themselves). Committees, missions and projects of all sorts are springing up to tackle the problem.

Most of these efforts are addressed to the workers from conventional footholds in the Church - chaplaincies, parishes, and formal missions. The Church may be expected to gain much from these, providing they are inspired with humility and patience and willingness to re-examine traditional assumptions.

We ourselves, however, feel called to answer this challenge at another level, by binding up our own salvation with that of the industrial workers. This, we feel, can only be done by working as they work and living upon the earnings of our labour as they do. Substantially, therefore, we speak as a group of men and women, with their families, all committed by this decision to a certain form of life, addressing the working people primarily by involvement rather than by propaganda. What we espouse is not primarily a 'technique of evangelism' but a form of obedience.

We may further clarify our position as follows:

1. The Way of the Incarnation

The Church is out of contact with the lives of most working-class people. It is not a natural growth within their kind of life but stands without. Speaking generally, it does not understand them and their problems and they have little confidence in it or its representatives. This separation is primarily regarded in the Church as a technical rather than a spiritual problem. We think it should be clearly recognised that for the Church to be out of contact with the people is sin. Technique is no answer to sin.

It seems to us that the answer to this situation is for the Church to enter with humility and sympathy into the life of the working people and build up the Church from within - that is, by Christians who are called to it becoming or remaining workers. Even on the human level this seems the obvious way to grow in understanding of the workers and to win their

confidence. But beyond this, it is surely right for a faith founded on the Incarnation. The Christian minister or missionary must be, and must be felt and known to be, one with his people. 'It is not enough for the Church to speak out of its security. Following our incarnate and crucified Lord, we must live in such identification with man, with his sin, his hopes and fears, his misery and needs, that we become his brother and can witness from his place and condition to God's love for him. Those outside the Church make little distinction between faith and works' (World Council of Churches, Evanston Report, Section II). Work is for us not an opportunity for propaganda, but the means whereby we become one with the working people.

This is not a wasteful use of the Church's manpower. It is a proper exercise in faith. In the midst of a world which believes in salvation through money, technique and force Christians believe in the power of the 'foolishness' of the Cross.

2. The Meaning of Evangelism

All evangelism is the work of the Holy Spirit. Successful evangelism is not primarily the result of organizations and plans, but it follows from lives inspired by the Holy Spirit. Evangelism is not just getting people to church. Nor is it merely altering people's opinions. To evangelise is to convey the love of God to people in any way possible - by word and by life. It is to make men know and feel that they are loved - that behind our feeble love lies the absolute Love of God seen in the Cross of Christ. In that experience lies the possibility of response, and therefore of salvation. Thus the first step in evangelism is not one of controversy, but always one of love. We ourselves feel bound to express this spirit of love by becoming one with the workers. 'There are varieties of gifts but the same Spirit, and there are varieties of service but the same Lord' (1Cor. 12:4 RSV).

3. The Gospel Free of Charge

Our feeling is similar to that of St. Paul as expressed in 1 Cor. chap.9. He recognises clearly that the preacher of the Gospel has a right to get his living by the Gospel: but he goes on to say that he has not made use of this right, but prefers to earn his living by work, in order to make the Gospel 'free of charge' (v. 18), i.e. in order the more fully to express the love of Christ, by seeking no material gain in return for his preaching. Further, the completeness of this self-giving love makes him want to become 'the slave of all' (v. 19) and 'all things to all men that I might by all means save some' (v. 22).

We think this applies to both laymen and clergy. It is merely accidental that most of the Church's paid agents are clergy.

4. Vocation to Poverty

Throughout the ages Christians have been called to show forth Christ's love by sharing the lot of the poor. We also feel this impulse. And though in England today the wage earners are not uniformly poor in material things, yet,

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as a class, they are the lowest stratum of society: suffering a 'poverty' which is a complex of conditions - the very wage-status itself, the impersonal nature of much of the work, the deprivation of responsibility, job insecurity, educational under-privilege, and low social status.

5. The Gospel in Material Terms

If we seriously intend to get over the Gospel to the people of our time, we must live it in the materialistic terms of money and work which they most easily understand. For our part, this means that we must express our faith by sharing fully the life of the wage-earning class. In our opinion only on the basis of such a life is the preaching of the Word likely to carry much conviction in modern industrial society.

6. Rediscovering the Gospel

We wish to learn, even while we live it ourselves, what the Gospel should mean for industrial workers and their families, and how to express it so that it may be understood. We must not only humbly learn the outlook and conditions of life of those so long estranged from the life of the Church, but also, with them, allow our grasp of the faith to be deepened. Our purpose is not to 'translate the Gospel into terms which simple people can understand', but to discover again what the Gospel of Love means for today, in life as well^{as} in word.

It follows that we must learn the practice of prayer, worship, and the priestly vocation (in its particular and general sense) in the life and work of those with whom we have to do.

7. Dignity of Labour

We believe that manual labour, the necessary support of the material fabric of society, partakes, like other forms of work, of an intrinsic nobility conferred by the Creator. The status of worker has therefore a godly dignity in itself. We seek to make it manifest. It is only by seeing it in this way and recovering the sense of a divine vocation in such a life that the fatigue, boredom, and apparent triviality of labour in industry may be freely borne and given its true significance.

8. No Classes in Christ

We believe that most social benevolence as commonly taught and practised gives all aid short of equality of essential status and that this is repugnant to the will of God and falls short of Christian love. The Incarnation of God is with man as simply man, and whatever in the structure and practice of society demeans one class of men in relation to another is a virtual denial of the Incarnation.

9. Secular Precedents

In the Lord's own words, the Gospel is the good news of the Kingdom of God. To preach the Gospel among the workers is therefore to stand for the Kingdom in industry, that is, for a re-ordering of industrial relations, and even of the economic structure of society. But we are by no means first in the field. We are preceded by various secular and partial expressions of the human desire for brotherhood and justice. Among such are the Trade Unions. We feel bound therefore to enter into the struggles for justice, brotherhood and industrial democracy which are already going on in secular terms, serving the Gospel no less in this way than in direct personal acts of love.

10. Church Finance

We are uneasy about the present financial policy of the Church of England. We believe that the Church, more than any other body, should be self-supporting, and that the clergy, if they do not earn their own living by secular work, should be dependent on the giving of Church members. Although this is gradually being realised in the Church and efforts are being made to implement it, the official financial structure of the Church does not accept its implications. The charge often made by working men that the clergy are state-paid is far too near the mark. Although they are not actually state-paid, the fact remains that in practice most of them are living very largely on 'unearned income' (i.e. the interest from past investments). This, to the working man, is as bad as being state-paid. With some justice he may regard the clergy as living on the fruits of his labour, and without his consent.

11. Relation to the Conventional Ministry

We would emphasise that we are in no sense in competition with the paid ministry, although we believe the clergy should not partake so much of the character of a profession in the secular world as they now do. We are anxious to work in co-operation with the parochial ministry in every way, and with any specialised ministries with which we may come in contact. Some of us prefer to exercise a primarily parochial ministry, being committed as priests on the staff of or in charge of parishes; while others of us desire to be clear of parochial responsibility in order to have greater freedom to experiment in whatever way seems best. We think that there is a place for worker priests in both of these situations.

12. Worker Priests

The Lambeth Conference (1958) has said plainly that there is no theological principle which forbids a man being ordained priest while continuing in his lay occupation (Resolution 89). We wish to take this further: the expression of religion in daily life in the world is not an extra, but is of the essence of Christianity. It therefore seems right that some clergy - the accredited leaders of the Church - should be fully in the strains and stresses of daily life to the extent of earning their living at secular work. The laity are frequently told to exercise Christian leadership

in their place of work and to work out a pattern of Christian discipleship there, and so they should. But it seems both unreasonable and unkind to expect them to do this effectively in a sphere of life in which their appointed spiritual leaders are not engaged, particularly when the problem of witness in that sphere (the sphere of industrial work) is acknowledged to be one of the most intractable problems facing the Church today.

13. The Wholeness of our Mission

Our mission is not confined, even at present, to worker priests, nor is it conceived as a 'Worker-Priest Movement'. It is rather, we believe, a fundamental expression of the Christian response to modern industrial society, and as such the whole Church needs to be adequately represented in it. That means clergy and a predominance of laity, men and women, married and unmarried, all alike responding to the call to glorify God in the lives of the workers. Some who have grown up in this life will feel called to surrender the chance to escape from it. Others, who enter from without, will surrender claims to privileged status and security.

14. Responsibility to our Children

(Additional paragraph agreed at Whitsun 1961)

To most of us family life is an important part of our calling; in any case, the normal worker's outlook on life is conditioned by the fact that he has a family to support. We have frequently been asked whether we are being fair to our children in depriving them of many material and educational advantages which we might otherwise have been able to give them.

Behind this question may be the assumption that the welfare of our children should be our first concern. But in fact the family as a unit must put God and his will first - 'and all these things shall be added unto you'.

Since we see our calling as an acting out of the Gospel which involves the whole of our lives, it follows naturally that our families (while they are still dependent on us) will share it.

We are concerned to redeem the situation in which we find ourselves, not to contract out of it. Our children are no more important in the sight of God than other children and we can show our care for all the children in the area, including our own, by working for a common improvement of standards in health, education, etc., though we recognise that as parents there is a particular kind of love and consideration which we can and must give to our own children. To exclude our children from the life we have chosen to live would be to renounce our whole faith in it.

Finally, it is our impression, as we grow in years in this calling, that, far from denying anything really necessary to our children's welfare, our life provides for them a fulness and richness of experience such as might not have been available to them in a more conventional setting.