



# The Ministry of the Whole People of God in a Mainline Congregation: A Critical Exploration

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## **Introduction**

The primary purpose of this project was to look critically at the story of one ordinary congregation's experience of ministry and, in so doing, to discover if there are lessons to be learned that will resource its mission in the immediate and long-term future. This cannot be done without a real understanding of the historical, ecclesiastical, cultural and missiological environment in which we have lived and that forms the context of our current challenges. At the same time, we want to hear and pay attention to the perception that others have of our ministry and weave these perceptions into our analysis to be an effective agent of mission in the twenty-first century.

My methodology in approaching the project is a praxis-reflection one. This is in the nature of a case study beginning from our own story and, by reflecting on it, discerning the theological issues involved and setting them in the context of our cultural reality and pastoral ministry. What have we in fact been doing and how does a theological study of both the bible and church history impinge on and develop our ministry as that of the ministry of the whole people of God in our situation? In a real sense, by prioritising human experience and following the methods that are central to the biblical ministry and that have been rediscovered in recent years in the South American model of liberation theology, the rich tapestry that evolves from our practice, informed by a biblical theology will, therefore, help us face the resultant new challenge in our practice.

Founded in 1662, Newhills as a congregation of the Church of Scotland is facing the same challenges as the wider denomination. I was called to be minister in Newhills in 1976. In that period, our denomination

has shrunk by 40%. During the same period our membership, as a congregation, has grown by 25% and our regular attendance by considerably more. Is there any single key factor that explains this apparent anomaly? Probably not, except that, for the last twenty years, we have sought, in Newhills, to major very particularly and deliberately on understanding and implementing the ministry of the whole people of God. It has thus become a central feature of our congregational life to seek to involve as far as possible every member of the congregation in its active ministry in the parish and beyond.



### Theological Exploration

What are we in the business of being and how do we best achieve our goal? Our major task is supremely to be the people of God in what has become a diverse community, now infused with a twenty-first century dose of post-modernism. But we are not simply the people of any God. We are called to be the people of the God and Father of our Lord Jesus Christ, the one whose love, purpose and glory is revealed uniquely in Jesus of Nazareth. That then begs the question about our identity in this twenty-first century culture and because our identity is totally caught up in His, we must be clear in our minds who Jesus Christ of Nazareth is for us today, thus reflecting that most basic of all questions posed by Dietrich Bonhoeffer in 1944 from the heart of a Gestapo prison: *Who is Jesus Christ for us today?* It is the perennial question at the heart and purpose of the Christian faith.

It really is the question that Jesus himself addressed to his first disciples at Caesarea Philippi. ‘Who do you say that I am?’ (Mark 8:29). It is a question that must be faced and answered by every generation of Christian believers and, indeed, it is a question that the secular world, for all its avowed self-confidence and often expressed atheism, has not fully escaped from. It is a question that three influential books of the 1990’s, argues N.T. Wright, “address the right issue, namely who Jesus really was as opposed as to who the church has imagined him to be. But I believe they fail to reach anything like the right answer.”<sup>1</sup> The books are by Barbara Thiering, A.N. Wilson and Bishop John Spong. Here, of

course, is the real debate – ‘Who Jesus really was’; or ‘Who is Jesus Christ for us today?’ At the outset I am persuaded that “the incarnation of the Son of God and the history of Jesus in space and time, which is then narrated and at the same time proclaimed as Gospel, cannot be torn apart.”<sup>2</sup> And so, “is there in fact a way of understanding Jesus that does justice both to history and to mainstream Christian belief?”<sup>3</sup>

In my own constant exploration of the answer at the end of the twentieth century and the beginning of the twenty-first century to this crucial central question I am consistently anchored in two biblical images. These are, of course, not exclusive images that delineate the whole answer and yet they seem to me to be foundational in facing this question ‘Who is Jesus Christ for us today?’ For me the words of the angel to Joseph recorded in Matt 1:21 are tremendously significant in seeking to clarify Jesus’ identity and purpose ‘You are to give him the name Jesus, because he will save his people from their sins’. Thus the salvific nature of the life and ministry of Jesus is crucial to his identity and purpose. “Christianity is not primarily about morals. It is about restoring the broken lines of communication between God and man and that is why Jesus came. That is at the heart of his salvation focus.”<sup>4</sup> How we define those who are called in Matthew ‘his people’ is of course open to debate and further exploration but, at this stage, suffice it to say that there is something very basic being said in the gospels that is absolutely fundamental to the Christian faith about both Jesus’ identity and his purpose. He has come into the world with a primary focus on salvation. He was, of course, to struggle with the totality of what this experience of ‘salvation’ would mean for him and for his people.

It is equally clear that his self-identity could only be understood in the context of the people into which he was born and of which he was a part, both spiritually and culturally, and, therefore, against the backcloth of the scriptures that we call the Old Testament, and in the real world of Jewish people living under Roman occupation and challenged by Greek thinking. This has been a major feature of the search for the historical Jesus, “a bold attempt to set Jesus firmly into his Jewish context,”<sup>5</sup> and so it is clear that “the historical Jesus must be understood within

his contemporary Hellenistic Judaism, a Judaism responding with all its antiquity and tradition to Greco Roman culture and undergirded by both armed power and imperial ambition.”<sup>6</sup>

However, there is another crucial aspect to any exploration of the subject. The life of Jesus was a brief thirty-three years and although he himself declared that there was on the cross a “telos” to his purpose, achieved in his death, ‘It is finished’ (John 19: 30) yet, by virtue of his resurrection, the story goes on and, for Jesus, those he had gathered round him were central to that story. So I find in his words to the disciples in the upper room, post-resurrection, another significant piece of evidence that helps me to answer the question ‘Who is Jesus Christ for us today?’: ‘As the Father has sent me, I am sending you’ (John 20:21). The purpose of Jesus’ coming was focused on the world: ‘God so loved the world that He gave his one and only son’ (John 3:16). Whoever we conclude Jesus Christ is for us, we can declare confidently from the scriptures that he came to be real across the world and not to be the private possession of his followers. He had come on a mission to this world, a mission of salvation and his disciples were to be the vehicles through whom the person of Jesus was to live in the world. Indeed, the gospel of John has, as its primary function, a deeply missiological one. Written reflectively some years after the death and resurrection of Jesus to a context of Greek philosophical thought, his single passion was to persuade people in a different culture from that of Jesus, ‘that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in his name’ (John 21:31).

There is, nevertheless, a very real problem in affirming the kind of solutions I have offered here as an introduction to the answer to the question, and that is that the evidence I adduce is from the Bible and the discussion is heated as to what quality of evidence the Bible, not least the gospels, offers, how much it can be trusted historically, and how we treat the evidence in seeking to discover Jesus’ identity and his purpose, in trying to answer the question ‘Who is Jesus Christ for us today?’. Dominic Crossan somewhat pejoratively refers to the biblical gospels as “a calculated collection known as the canonical gospels,”<sup>7</sup> thus casting doubt on their integrity. This, of course, is not a new

discussion. There has been a significant resurgence of academic interest in questions about the identity of Jesus in the nineteenth century and then, early last century through the debates surrounding the quest for the historical Jesus and, more recently, through the debate that is now going on in the United States within ‘The Jesus Seminar’. N. T. Wright argues that we are now involved in a ‘third quest’ in which “if we are to understand Jesus it must be within, not simply over against, first century Judaism.”<sup>8</sup> Therefore, I want to address this foundational question ‘Who is Jesus Christ for us today?’ in a way that faces the academic debate but seeks a solution that takes seriously both the salvific purpose of Jesus’ life and the missiological thrust of Jesus’ teaching, and how that affects the teaching and ministry of our church in the challenge it faces to continue the ministry of Jesus in our community. Academia and church must be mutually responsible and co-operative.

In my doctoral project I go on to explore the current academic debate in the context of the long-term critique of the relationship between ‘The Jesus of History’ and ‘The Christ of Faith’, examining not simply the Gospel records but Pauline literature and, of course, recognising the context of the man Jesus, both in his Jewish background and in the Messianic prophetic literature of the Old Testament. Furthermore, the discussion has to engage with the ongoing understanding of Jesus in the church over the centuries. Over a century ago the scholar Martin Kähler made a distinction between ‘The Jesus of History’ and ‘The Christ of Faith’. “The former is the subject of historical study; the latter of theological reflection and religious devotion.”<sup>9</sup>

To this debate, historically, H.S. Reimarus in the 18th Century, D.S. Strauss and E. Renan in the 19th Century, and at the beginning of the 20th Century, Albert Schweitzer contributed significantly. This was renewed in 1953 through Ernst Käsemann who argued that the Christ who is worshipped in the church must be rooted unequivocally in the real Jesus who lived in Palestine in the 1st Century, a claim that in time has led to ‘The Jesus Seminar’ under the leadership of Professor Robert Funk, who makes the helpful accusation, “The religious establishment has not allowed the intelligence of high scholarship to pass through

pastors and priest to a hungry laity.”<sup>10</sup> Enter on one side of the current debate Dominic Crossan and Barbara Thiering and on the other Luke Johnson and, less invectively, N. T. Wright.

As a result of this exploration, my conclusion is that Jesus had a self-identity as one who came to save his people from their sins. He recognised his unique relationship with Yahweh as the unique Son, “he is included in the unique identity of one God”<sup>11</sup> and “is the image of God both in his divinity and in his perfect humanity.”<sup>12</sup> He is also the sent one, and so he replicated in his followers, especially those called to be apostles, this basic methodology. ‘As the Father has sent me I am sending you’ (John 20:21). In so doing - and this is as critical for us as it was for them - they had to take very seriously the nature of the culture in which they were following Jesus in the community. This must be equally the case for the church in the twenty-first century in which “we will increasingly find ourselves contending with not only escalating global change but also a system of values that is often fundamentally at counter-point to the values of the gospel of Christ.”<sup>13</sup> In this, of course, they had the superb teacher in Jesus himself. This is one of the great challenges of our own post-modern culture, a culture in which spirituality is real but often from which it seems Christ is absent. We are involved in cross-cultural mission that “involves a dialectical process in which the missionary’s questioning of his reception evokes counter questions concerning the congruence or incompatibility of the gospel and modern western culture.”<sup>14</sup>

We therefore can see that, as a church, we are in business in this world to be the sent people of this Jesus of history, the Christ of faith, come to be the Saviour of the world. But how do we do it?



## **Priesthood of all Believers**

In Newhills, this has meant for us, the growth and development of the ministry of the whole people of God, but not before we address the relationship of this biblical reality with a deeper theological understanding of the priesthood of all believers, that priesthood rooted in the unique mission and ministry of Jesus Christ.

“There is no priesthood save that of Christ, who is the only High Priest.”<sup>15</sup> We need also to understand Jesus in his Jewish background and culture. Too often “we have tended to abstract Jesus from His setting in the context of Israel.”<sup>16</sup> This, in the project, I went on to examine in four contexts - a biblical and theological exploration; the legacy of the reformers; the insights of work by two leading thinkers reflecting on this in the late twentieth and early twenty-first centuries and also putting the challenge to our congregation firmly in this local context where a recent development has been the arrival of McDonald’s, first as a building to become our community’s second landmark but, more importantly, as a symbol of post-modern globalisation that presents its own unique challenges to the gospel of Jesus Christ in our congregation’s attempts to be true to its calling.

The challenge to the Christian gospel in any age and culture is to proclaim and demonstrate the person of Jesus Christ and the values of His kingdom. He is unchanging and, therefore, they are non-negotiable. However, whether in terms of language, thought-forms or life-style, there is a sense in which cultures are moving targets. Therefore, in the discharge of its responsibilities as co-workers with Christ, consistently, in the focus of the church, must be a number of different issues. These include a constant search for clarity in the church’s understanding of the Gospel, an ongoing rediscovery of the nature of the church in its relationship to Christ and its expression of His ministry, incessant research into the changing dynamics and culture in which the church is a living reality and a committed engagement that embraces the interaction amongst these elements of Gospel, church and culture. In other words, a primary call of the church is evangelism, an evangelism that is Christ-centred, Gospel-directed, Church-rooted and Culture-sensitive.

At the heart of this, therefore, must be a church that is biblically shaped and is able to build the appropriate bridges into the Western world which, in some ways, seems to be an increasingly alien culture to the Gospel. “The Christian Gospel seems, at least at first sight, to be very alien to the way most western people think these days.”<sup>17</sup> However, “The current religious situation may not ... be one in which the principal

enemies of responsible Christian faith are materialist unbelief and reactionary fundamentalism. Sociological analysis borne out by a good deal of statistical and anecdotal evidence, suggests that alternative patterns of religiosity are on the increase.”<sup>18</sup> In, therefore, seeking to explore this challenge to the church, I want to engage with some critical contributions to the debate that impinge on the church’s urgent task of evangelisation in the twenty-first century. I went on to analyse biblically “The Priesthood of All Believers”, how it is reflected biblically, in reformed theology and practice and how it emerges in the creative and stimulating thinking of Stanley Hauerwas and William H. Willimon in ‘Resident Aliens’ and Leslie Newbigin in his later writings, concluding that the priesthood of all believers is corporately and individually caught up comprehensively into the sole priesthood of Christ and the ministry of the whole people of God is that practical expression of his priesthood in the reality of today’s church and culture.



## **Our Story in Practice**

At the heart of our response to this crucial challenge has been the growing recognition that there is a significance in the concept and experience of a local congregation. God’s truth becomes known through the collective understanding of singularly ordinary people who are bound together into a common commitment to Christ’s Lordship. “Local congregations therefore, possess in such a shared consciousness sufficient authority to discover God’s will.”<sup>19</sup> As a missiological methodology, at the heart of the local congregation must be persuasive and visible community. “Community is not just a component of mission but an essential part of the purposes of God.”<sup>20</sup> Increasingly, we have opened the experience of ministry to the whole church in a variety of significant ways, thus valuing the personhood and gifting of every member of the body. “A missionary encounter with the west will have to be primarily a ministry of the laity.”<sup>21</sup> The teaching ministry of the church recognises that the crucial place for ministry is in the community, wherever our membership experiences that community in their everyday lives and so it is focused on scriptural principles not of ingathered organisations but of outgoing encouragement and enabling. Through a world-wide embrace of a growing number of missionaries,



both organisations and individuals, and the release of many members into ministry beyond the congregation, we have been learning both the realities of today's fragmented suffering world and also responding in terms of our resources to these needs. We are seeking to implement a model of ministry that recognises that "effective ministry is a well thought out combination of radical biblical spirituality with radical social involvement that connects church and community."<sup>22</sup> Our traditional building is still set in a rural environment and we have become increasingly conscious of the call of God to better steward that environment and the challenge of God to heal that environment. A real attempt is being made to develop a full biblical theology starting from creation and culminating in Jesus Christ. "Such a theology should urge us into environmental action with a concern to make known His Lordship."<sup>23</sup> Thus we are recognising that "evangelism is no longer simply a means of getting people ready for life in another world. Instead it is a declaration of what God is doing in this world both in transforming personal lives and in the transformation of the social and environmental order."<sup>24</sup>

We are recognising that "a radical paradigm shift is taking place around us as the 'modern' Enlightenment culture which replaced the 'pre-modern', is itself being replaced by the 'post-modern'."<sup>25</sup> The modern world is one in which confidence in God was replaced by confidence in man, human reason displaced divine revelation and natural science took authority over supernatural religion. "In post-modernism it is left to us to construct our own reality, believe our own truth, tell our own story and create our own identity."<sup>26</sup> Thus there is a growing tendency to separate facts and values in our culture. "Facts are deemed objective, values subjective. Facts belong to the public area of life, values to the private."<sup>27</sup>

We are making a real attempt to integrate a growing number of young folk, disillusioned with our institutions into our church community. This has been done by offering them a place of belonging and affirming them as valuable parts of our body, while listening to them because they live in the McDonaldised culture. They think mosaically and are trying to teach us, who still think in linear logic. For too long we have found

ourselves as evangelical Christians distracted from the world and even eager to draw upon scripture to justify an ‘other worldliness’ that has weakened our witness. We are recognising that because the median age on the planet is seventeen years the world requires a preferential option for the young.

It has always been an important focus of my ministry to help develop a congregational life that, in different ways, might be open to any person in our parish from any background. I have had in mind the development of a comprehensive programme that would enable this focus to be achieved. This meant a number of things for me as minister and for our congregation both in its leadership and its membership. Were we sufficiently informed by our own long and creative history? Did we expect the minister single-handedly to lead and develop this comprehensiveness? Did we have any clear corporate vision that we understood and were committed to? Were there biblical models of achieving our goal that we needed to revisit and explore and then implement? What were the cultural values in our community that were complementing, co-operating with or even undermining our historic Christian values? Our approach to these questions was, in no sense, always well thought through and logically developed. There was a fair amount of compulsive ‘ad hockery’ brought about by certain events and circumstances. We have, however, been able in some measure to address them in different ways. A crucial instrument in the development of our commitment to the ministry of the whole people of God was the courage of the congregation to resource me for a short period of Sabbatical study in 1985 to the United States of America. This opened my eyes to new possibilities of lay ministry and its place in the faith adventure of our congregation.

As I have shown, the journey begins as part of the universal church that, in its response to the call of the Christ of faith, affirms its conviction that the gospel narratives, as part of the wider biblical record, are a trustworthy testimony of the Jesus of history. Our calling, therefore, is to serve this Jesus in his salvific and missional foci, to be caught up into his unique priestly ministry, to recognise that individually we are

valued, gifted and empowered and that we are bound as one by the Spirit of Christ. We belong in 2004 to that one historic fellowship of believers.

So what shape, therefore, has our particular response to this story taken in these last years as very deliberately, at times, almost accidentally at other times, we have sought to be true to our story, but in a way that has sought to encourage the release of the whole people of God in ministry? I want now to try to show the development of our story both to be true to our history, but also aim to fulfill the focus of ministry that I believe we must have. “As the church faces new challenges, it needs to have heard well the lessons from past periods when it faced equally momentous, though different, challenges.”<sup>28</sup>

I came to understand “what a huge amount of leeway and freedom we have in the Church of Scotland. Elders and ministers should be using this freedom to think and act more creatively.”<sup>29</sup> This has resulted in the appointment of a team of ministers, apart from me at the present time, all lay and part-time, some paid, some unpaid, embracing Adult, Children, Youth, Music and Pastoral ministries. All are appointed by and accountable to the Kirk Session and there is no requirement of ordination to the Eldership to qualify for a minister’s post. Furthermore, we have ten teams involving about 250 people that do the work of the ministry – Worship (including Prayer), Children, Youth, Adult Education, Outreach, Publicity, Pastoral Care (including a team of church visitors), Administration, Fabric and Finance. Each team has an Elder as its convener.

Every service of worship, and this includes morning and evening on Sundays, monthly services in three Care Establishments in the Parish, is corporately led mostly with me present and preaching, but not always. There is a team of which I am part that conducts Assemblies in our four schools, Secondary, Primary, Nursery and Special Needs, and another team, in which again I am a participant, that at least weekly visits all who are in hospital and claim us as their home church.

Two other very significant developments are now in place. First of all, for some years now, we have a lay member of our congregation, our Pastoral Associate, who conducts funerals both when I am available but, more regularly, when I am not. Secondly, we dismantled the previous 40+ districts with an Elder for each district and reorganized into over 100 Church Neighbourhood groups with one of the homes being responsible for the others in the group (average 6/7 homes). This we use as a communications network with an attempt by Church Neighbours to be in touch with their group very regularly, passing back to our Pastoral Team any needs to which we can then timeously respond.

Meeting the challenge of changing ministry has had its spin-off too in terms of buildings and finance. In the last 25 years, following the building of a new manse, the inside of the sanctuary has been redeveloped with carpets and moveable chairs replacing traditional pews, the building of a new suite of purpose designed halls (£250,000) and at the moment we are in the process of remodeling our traditional Stables complex to create a state of the art youth facility (£200,000).

Every aspect of our developing journey of faith in the congregation is absolutely undergirded by a constant commitment to prayer across a diverse spectrum of both methods and foci – from prayer for members of our congregation in times of personal challenge to systematic and regular prayer for those whom we know in public life, such as our local and national politicians, to those who are now serving in other places and belong to us as the people of God in Newhills, both Ministers of Word and Sacrament and those in place of challenging mission on every continent from East Asia to South America. As we journeyed together the developing story caught the attention of the wider church and this led me, with others, to the opportunities of both sharing and learning from other stores, not just in Scotland, but across the world. Ordinary folk from our congregation as well as me have served Christ in such diverse contexts as East Asia, South America, Western USA, Romania, Israel, Belarus and Ethiopia amongst other places.



## Consequences

A particular thrust of such a doctoral project was not simply to record and analyse the story but to critique our journey and seek to discern new ways forward. To do this I instituted a comprehensive survey process that involved different constituencies who had had or were having now some hands-on experience of our ministry. This involved separate and targeted questionnaires to members of the congregation, leaders within our community (e.g. Managers of Age-Care establishments and Head Teachers), former members now in full-time Christian service and full-time ministers in congregations who had invited us to offer teaching to them from the reality of our own experience. This resulted in me identifying 24 action points particular to our story at our current point in that story, and they are now being systematically thought through and, where appropriate, being implemented by our Kirk Session. At the time of writing, we are in the middle of a thorough review of our present Team and Ministry structures, looking particularly to the future (I retire in 2 years).



## Conclusion

For me this has been a fascinating pilgrimage. One of the reasons for my long ministry has been, genuinely, that I have always sensed the call of God to stay and develop a new model of ministry both for myself and the congregation. Furthermore, we have had a happy, mutually enriching relationship, as I have documented, often without considered planning or clear theological roots. Thus, to have had this opportunity to set our story in the context of biblical theology, church history, cultural development and sociological change has been both a challenging and refreshing one. We have discovered that “we are a church prepared to take risks and so learn from failures and mistakes. Such a church is able to embrace change.”<sup>30</sup> That we have evolved, with the help of the congregation, the community and colleagues in ministry elsewhere, a significant manifesto for future discussion, decision, implementation and development, has been a significant added bonus. This will serve as an exciting bridge into the next chapter of the congregation’s long

and creative history, under the leadership of a new minister of word and sacrament, sooner rather than later.

Clearly, from the evidence, our story is very much in line with the biblical and ecclesiological principles of being and doing church. That has been encouraging to recognise. Equally clearly, we are still on a journey with significant challenges to face and new opportunities to grasp. Our story has been one of responding to change, at times more fruitfully and wisely than at other times. Could it be that we might just encourage others to recognise that “within old-time traditions there are exciting examples of churches that have shed the shackles of their traditionalism without forfeiting the enrichment of their heritage.”<sup>31</sup>

- <sup>1</sup> N. T. Wright, *Who Was Jesus?* (London: SPCK, 1992), viii.
- <sup>2</sup> Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ* (London: SCM Press, 2000), 9.
- <sup>3</sup> N. T. Wright, *Who Was Jesus?*, ix.
- <sup>4</sup> Michael Green, *Evangelism Through the Local Church* (London: Hodder & Stoughton, 1990), 47.
- <sup>5</sup> N. T. Wright, *Who Was Jesus?*, 13.
- <sup>6</sup> John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: Harper, 1994), 198.
- <sup>7</sup> *Ibid.*, x.
- <sup>8</sup> N. T. Wright, *Who Was Jesus?*, 13.
- <sup>9</sup> Mark Allan Powell, *Jesus as a Figure in History* (Louisville: Westminster John Knox, 1998), 4.
- <sup>10</sup> Robert W. Funk, *The Acts of Jesus* (San Francisco: Harper, 1998), 4.
- <sup>11</sup> Richard Bauckham, *God Crucified* (Carlisle: Paternoster Press, 1998), 33.
- <sup>12</sup> Michael Schluter, *Christianity in a Changing World* (London: Marshall Pickering, 2000), 15.
- <sup>13</sup> Tom Sine, *Mustard Seed Versus McWorld* (London: Monarch, 1999), 22.

- <sup>14</sup> David W. Smith, *Transforming the World* (Carlisle: Paternoster, 1998).
- <sup>15</sup> Cyril Eastwood, *The Priesthood of All Believers* (London: Epworth Press, 1960), 67.
- <sup>16</sup> Thomas F. Torrance, *The Mediation of Christ* (Edinburgh: T&T Clark, 1992), 19.
- <sup>17</sup> Michael Green, *Evangelism Through the Local Church* (London: Hodder & Stoughton, 1990), 110.
- <sup>18</sup> David A.S. Fergusson, "The Theology of the Ordained Ministry" unpublished paper delivered at Conference for Ministers in eighth year since Ordination, Crieff, October 1988, p.2.
- <sup>19</sup> Tony Campolo, *Can Mainline Denominations Make a Comeback?* (Pennsylvania: Judson Press, 1995), 172.
- <sup>20</sup> Michael Schluter, *Christianity in a Changing World* (London: Marshall Pickering, 2000), 48.
- <sup>21</sup> David J. Bosch, *Believing in the Future* (Pennsylvania: Trinity, 1995), 59.
- <sup>22</sup> Cyril C. Okorochoa (ed.), *The Cutting Edge of Mission* (London: Anglican Communion, 1996), 52.
- <sup>23</sup> Steve Brady and Harold Rowdon (eds.) *For Such a Time as This* (Milton Keynes: Scripture Union, 1996), 71.
- <sup>24</sup> Tony Campolo, *Can Mainline Denominations Make a Comeback?* (Pennsylvania: Judson Press, 1995), xv.
- <sup>25</sup> John Stott, *New Issues Facing Christians Today* (London: BCA, 1999), 51.
- <sup>26</sup> Ibid.
- <sup>27</sup> Michael Green, *Evangelism Through the Local Church* (London: Hodder & Stoughton, 1990), 114.
- <sup>28</sup> Eddie Gibbs and Ian Coffey, *Church Next* (Leicester, Intervarsity Press, 2001), 115.
- <sup>29</sup> Harry Reid, *Outside Verdict* (Edinburgh: St Andrew Press, 2002), 148, quoting Rev Iain Cunningham, Carlisle.
- <sup>30</sup> Eddie Gibbs and Ian Coffey, *Church Next* (Leicester, Intervarsity Press, 2001), 13.
- <sup>31</sup> Ibid., 75.