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**An exploration of classical and emergent theologies of  
ordained / accredited Baptist ministry amongst Baptist  
ministers within the Baptist Union of Great Britain.**

Gareth Neal Garland

Submitted in accordance with the requirements for the degree  
of Doctor of Philosophy

York St John University

School of Humanities

December 2022

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## Abstract

This is an empirical investigation of Baptist ministry using the framework of ‘theological voices’. The aims were to identify what theologies of ordained / accredited ministry are most espoused and operated by Baptist Union of Great Britain (BUGB) ministers. Theologies of ministry were conceptualised using early ordination sermons, formal writings, and BUGB documents. The constructs identified were used in a questionnaire.

Constructs identified included ‘Classical’ theologies: Function; Pastoral; Representation; Sacrament; Word, and ‘Emergent’ theologies: Leadership; Ontological; Sacramental. Each was measured in the espoused and operant voices. The questionnaire was distributed to 1,377 ministers, with 295 completed. Information was collected on participants’ demographic and church; personality was assessed using the Francis Psychological Type Scales.

Ministers who strongly espoused a theological construct generally also rated it highly in the operant voice. The exceptions were Word and Ontological (more strongly espoused), and Pastoral (more strongly operationalised). The constructs in Classical and Emergent theologies tended to cluster together in the empirical data. A distinct group of theologies: Leadership and Word, was termed ‘Eldership’.

Data showed, a commitment to Baptist life and ecumenism, meant ministers were less likely to adopt a theology of Leadership. Ecumenical commitment indicated a preference for ministry as Sacramental, but less for Word. The college attended, and profile of church, predicted the extent to which Leadership and Word were emphasised.

The psychological type data showed that ministers who preferred intuition, and perceiving, favoured Emergent theologies. Analysing personality temperaments showed the contrast and potential tension between Epimetheans (SJ) (favouring Classical) compared with Prometheans (NT) (favouring Emergent).

The study identified that the variety of theologies identified are also present in the espoused and operant voices. Rediscovering a theology of Word in practice has been identified as a key area, whilst understanding psychological type alongside theological preferences represents an area for further consideration.

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## Abbreviations

BUGB	Baptist Union of Great Britain
C of E	Church of England
FPTS	Francis Psychological Type Scales
KTS	Keirsey Temperament Sorter
MBTI	Myers-Briggs Type Indicator
NIV	New International Version
PVL	Pastoral Vacancy List

### MBTI Functions:

I	Introverted
E	Extroverted
N	Intuitive
S	Sensing
T	Thinking
F	Feeling
J	Judging
P	Perceiving

### Data tables:

ANOVA	Analysis of variance
<i>f</i>	ANOVA test result
<i>n</i>	Total number of individuals
$\eta^2$	Eta squared (the statistic used to measure effect size)
NS	Not Significant
<i>p</i>	P-value (Probability value)
<i>r</i>	Correlation coefficient
SD	Standard deviation
<i>t</i>	T-Value (size of difference relative to the variation)

## A personal prologue

Towards the end of the second year of training for ordained / accredited Baptist ministry<sup>1</sup> at Regents Park College, Oxford, I was introduced to a process known as ‘settlement’.

Settlement is the process by which ministers, and local churches are introduced to each other, in which a careful process of discernment is undergone that in the natural course of things will lead to a newly accredited minister (or an already accredited minister) exercising the office for which they have trained, and a church’s pastoral vacancy filled. For me, induction into this process was met with excitement and relief that what I had been working towards was drawing into sight, but also tinged with nervous anticipation and mild anxiety over whether there would be a church that would fit my particular theology and emphasis on ministry.

The first time that I had questioned the theology of an ordained / accredited ministry within the Baptist Union of Great Britain (BUGB)<sup>2</sup> was while I was employed as a youth worker for Hearsall Baptist Church in Coventry. The circumstances were set during a candlelit Christmas Eve communion service which the minister attended but did not preach or preside at. The question it raised was: if anyone can preach and preside, even when the minister is present, then what is the point of having a minister? This experience troubled me to such a point that I delayed entering training for ministry, and even caused me to question whether a church tradition that did not exhibit a distinctive theology of ordained / accredited ministry as word and sacrament was somewhere I could enter ordained / accredited ministry at all.

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<sup>1</sup> Whilst there is a long tradition of ordaining Baptist ministers, some who are functioning ministers are not ordained, but may be on the BUGB list of accredited ministers. Likewise, it is possible to have been ordained in Baptist ministry and to be a pastor of a local Baptist church without accreditation from the BUGB. Pastoral ministry can also be understood in a more general sense by those who may or may not be ordained. For this reason, throughout, when I refer to ministry, I will specify at all times whether it is a general, accredited or ordained ministry (or multiple types) that is being discussed.

<sup>2</sup> The BUGB, known also now as Baptists Together. For continuity, in this thesis to be referred to as BUGB.

After further exploration, I did embark on training for ordained / accredited ministry at Regents Park College, where I found a supportive network of tutors who encouraged me to continue to engage with the theologies of a separated ministry alongside a ministry of all. This exploration culminated in my MTh thesis *Anyone Can? An Exploration of Ordained Ministry as one of Word and Sacrament* (Garland, 2014), in which I concluded that: ‘I do not share the fear that there is an ‘anyone can’ culture within our church, although I recognise the potential for one and the need to hold in tension the ministry of the few, alongside the ministry of the many’ (p. 89). However, I also located sufficient theological diversity across Baptist ministers whom I surveyed to conclude that there was not a single theological understanding of ordained / accredited ministry, but many.

If there are many theologies of ministry held by Baptist ministers, this is also likely to be true of a theology of ordained / accredited ministry within many local Baptist churches. In my final year of training at college, as I read through the Pastoral Vacancy List (PVL) and engaged with each church profile, I was struck by how some characteristics / theologies were rarely, if ever described as desirable in the minister each local church was seeking. At the same time, I was shocked by the combinations of theologies desired in prospective ministers by many local churches, many of which seemingly wanting someone who is not only an excellent preacher, but a visionary leader, whilst having a pastoral heart, besides much more.

It seemed to me then, that the theologies held are often in danger of placing too little importance on a separate ordained / accredited ministry, whilst at the same time being in danger of expecting too much of one individual. This very issue has led me to explore the subject of ordained / accredited ministry once again. This time, my concern is not with an ‘anyone can’ culture, but more with the attitude that any one person can fulfil the entire variety of ministerial tasks that may be desired within a complete ministry in a local church.

## SECTION ONE

### INTRODUCTORY MATERIAL

#### Introduction

##### Ministering in the Baptist tradition

In Anthony Clarke's *Forming Ministers or Training Leaders* (2021), he introduces his research by referring to a scenario where he cites a conversation he had with a current minister; it begins with the question: 'What should be done now, today, first?' (p. 1) It is Clarke's belief that the 'existential nature of this question, may strike deeper among Baptist ministers [than those ministering in other traditions]' (p. 1), the reason being that many find themselves in sole-pastorates upon completing training (or even when embarking on their training):

It is a question at many levels, and while seemingly a very practical question it is one of significant theological depth. It is clearly a question about the practice of ministry... But it is, of course, much more than a question about activity. Within the specificity of daily tasks are woven questions about a self-understanding and theology of ministry, out of which practice emerges and which then shapes a developing theological understanding (2021, pp. 1-2).

Here is described the refining process involved through engagement with the theologies of ministry that are absorbed through the disciplines of reading, reflecting, and doing, with each discipline informing the other. Such a process will undoubtedly lead to renewed practice, but as Clarke notes, also a developed theological understanding. A dilemma with this individualistic pursuit that leads to 'self-understanding and theology of ministry' is that it is isolationist in its emphasis and outlook. My intention is to combine a multiplicity of voices to engender an understanding of the theologies of ordained / accredited ministry that seeks to bring order and clarity for the individual who is participating in a shared experience. Indeed, Clarke also recognises this issue:

One response [to the initial scenario] is to suggest that the way it is framed already places too much stress on individual agency. Ministry is a practice shared with others contemporaneously and historically, persisting over time and concerned for the external goods of the mission and kingdom of God and so the answer to the question posed here is: 'do what ministers have always done'. Yet ministry is also performative, in creative and sometimes unexpected ways, which, in response to the call of God, break from the established patterns. A second, and contrasting answer, to the scenario then would be: 'do what the context demands' (2021, p. 9).

In addressing Clarke's first answer given in his scenario 'do what ministers have always done', a partial answer can be formed. The question of what it is that ministers 'have always done' (p. 12) does not necessarily have a clear answer and is one that ministers might need to address. Even so, not all ministers research this question in the first place, and few might come to a well-thought-out and informed understanding of exactly what ministers have always done. There is a need to bring clarity to this area if this first answer is to be of meaningful assistance. However, if a degree of clarity can be achieved here, then a core framework for establishing a recognised and consistent theology of ordained / accredited ministry may be achieved.

Clarke's (p. 12) second answer 'do what the context demands now' is a necessary instruction, but also one that reflects the messy nature of church ministry. There is a danger here that theologies of ministry that are not well thought through are engaged in and even overtake those things which have been grounded in theology and faithfully done, and / or that ministry becomes solely to do with doing stuff. Nevertheless, there are ministers in every church who are doing what the context demands, which raises the questions: What are they doing? And what theologies are being operationalised consequently?

If these two answers can be understood, then perhaps a common theology of Baptist ministry can be achieved that will in turn allow ministers who are entering their first pastorate to walk with confidence into their first day of ministry in a local church with a degree of security regarding the ministry they are undertaking; if this is to be achieved, a first goal would be to understand where these disparate voices originate.

## Practice and Habitus

This study is concerned with practice, specifically the practice of ordained / accredited Baptist ministers. The study of practice in sociology and theology has become an important informing discipline for Christian practice. By studying habitual practice, it becomes possible to see activity or activities as being of more value than one off events. MacIntyre (1985, p. 187), suggests that the study of practice leads to understanding activity or activities as a ‘coherent and complex form of socially established co-operative human activity through which goods internal to that form of activity are realised’. In the context of studying ordained / accredited Baptist ministry, the practice of ministry can lead to an understanding of ministry that is informed by the ‘internal goods’ of individuals, which can in turn assist in understanding the practice itself.

Cameron, Bhati, Duce, Sweeney and Watkins (2010, p. 18) acknowledge that there has been a tendency to separate ‘theology and practice in the life of Christian people today’. Two key areas of separation have been identified as being over theory (or the academic study of theology) and practice. They suggest that practical theology offers a way of tackling this separation:

At the heart of such separation lies the difficulty of integrating theology and practice in an authentic unity of living faith. This difficulty has received much attention in recent years. Outstanding among the responses to this problem are those approaches that can be held together under the heading ‘practical theology’ (2010, p. 18).

MacIntyre’s initial observations have been developed within this burgeoning discipline in different ways. For example, Cameron *et al* discuss the different perspectives of practical theology, including Catholic and Protestant distinctives, practice itself, the tension of classical Christian sources (e.g. experience versus tradition), and the place of theological reflection. Others, such as Bass and Dykstra (2002) seek to reframe the conversation on

practice that MacIntyre initiated by placing less stress on ‘internal goods’ and more on tradition.<sup>3</sup>

In recent attempts to study practice in the Baptist context, Goodliff (2017) and Clarke (2021) draw on the work of Bourdieu (1990); Bourdieu (p. 54) asserts that practices are no more responses to rules than they are a product of an individual or agency. Instead, he describes practice as ‘habitus’, understood as being ‘a present past that tends to perpetuate itself into future by reactivation in similar structured practices’. Clarke summarises this perspective succinctly:

While there is some space in Bourdieu’s thinking for individual change and novelty, the prevailing sense is on continuity in our actions which are structured and shaped by our past into our present. Furthermore, Bourdieu recognizes that what might appear to be spontaneous responses are always, to some degree, shaped by our habitus (2021, p. 8).

Cameron *et al* (2010, p. 19) recognised that practical theology is a development of ‘significant interdisciplinary relationship with psychotherapy and counselling, into the contemporary concerns with the Christian community’ and is represented in ‘a shift from the therapeutic to the hermeneutic’. An example of this shift in terms of practical theology in a Baptist context is presented by Clarke (2021), who implements Bourdieu’s theory of habitus in the context of how Baptists are prepared for ministry. Clarke takes the idea of a habitus and explores ideas of ministry and leadership, arguing that, understanding ministerial practice is both co-operative and creative, in that it involves both individual and spontaneous agency, as well as by a development of language and thought, through shared and co-operative structural framework: a dialectical model of ministry.

The description of habitus that Clarke implements here is informed by a contribution to the discussion by Graham (2002) who takes into account not only the habitus of

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<sup>3</sup> I am not attempting here to critique MacIntyre’s philosophy, only to highlight where others have discussed its limitations. Jeffrey Stout (2004) is an example of one who argues that MacIntyre does not take into account sufficiently the significance of ‘virtue and tradition’.

individuality, but also considers a habitus that is developed within existing structures. In the case of Baptist ministers, this would include not only the habitus of the individual, but the traditions that inform training / formation, including the history and structures of a habitus of other ministers operating within the BUGB. An example of this might be the impact of the growth of ecumenism and the boundaries between denominations becoming blurred, leading to ministers-in-training being exposed to traditions of ministry that differ from those they are used to, being trained alongside ordinands of other traditions, or even being part of a Local Ecumenical Partnership (LEP).

I too will build on this work on the notion of habitus in the Baptist context, identifying how it is present across individuals in ministry as well as the corporate body of BUGB. I will show there to be various embodiments of habitus present within Baptist ministry. This will be represented in a set of theologically diverse constructs that emerge from writings and historical practices within the tradition, and which may be more or less important in the ordained / accredited ministry of particular individuals today. These constructs have not necessarily been stable within BUGB, and there is an ongoing creative tension that arises from the ebb and flow of ideas about how ministry should be conceived.

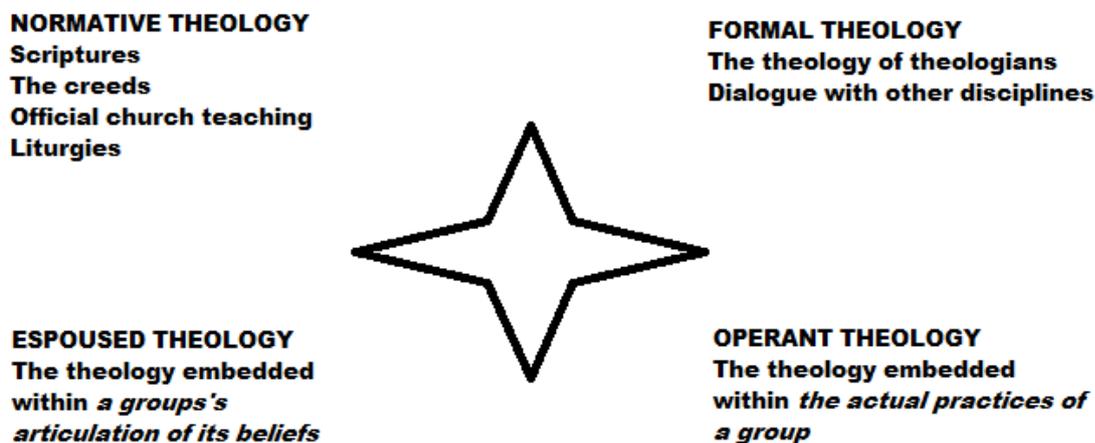
The development of the study of practice in ministry is an invaluable tool by which a minister is able to develop. The study of practice in the context of ordained / accredited Baptist ministry facilitates a minister to engage with, and reflect upon, what they believe they *should* be doing and what they are *actually* doing in practice. In other words, such research can help ministers to reflect on the type of habitus of ministry they favour (present in an espoused theology), and whether this differs from the habitus they practice in their office (present in an operant theology) and the habitus that is present in historic documents and reflected in contemporary times. This means the habitus of Baptist ministry will emerge from the theological constructs through which it is understood which will be located both in

individuals and in the structures of the BUGB itself. Therefore, identifying the theological constructs by which Baptist ministry is understood will be a key aspect of this study.

### An overarching theological framework

The study of ordained / accredited Baptist ministry needs to be made within a coherent theological framework that can embrace the various ways in which understandings emerge and are expressed. It is the responsibility of the researcher to allow the nuance of the individual voices to emerge alongside the patterns of a larger sample of voices. It is therefore imperative to implement tools that will facilitate and optimise this outcome. The tool that I will apply for this research is a variation of the ‘Four Voices of Theology’ introduced by Cameron *et al* (2010). The process allows theologies to emerge from experience by locating experiences within the context of ‘interrelated and overlapping ‘voices’ (Figure 1.1).

Figure 1.1. The Four Voices of Theology. (Modified from Cameron *et al.* 2010, p. 54).



The Four Voices model, (often used in conjunction with ‘Theological Action Research’), is a useful model type to apply to this area of research, as the aim is to learn from the experience set in its interrelated context. It recognises ‘the conviction that Christian practice is, itself, ‘faith seeking understanding’, a kind of theology [that] leads to a properly complex view of

theology as such' (Cameron *et al*, p. 53). Furthermore, it gives 'faith-full actions' a voice and recognises them as being 'theological' (Cameron *et al*, p. 53).

This model enables research to be conducted in such a way that a variety of theological voices are able to be heard simultaneously and that 'in all this diverse articulation, a certain coherence – a coherence of faith, of truth being revealed to faith in spirit' (Cameron *et al*, p. 53). However, throughout all of this, within the fluidic nature of the model, it is important to recognise that the model is a 'working tool' and not 'a complete description of theology' – rarely is a voice 'discrete or separate' (Cameron *et al*, p. 54).

In the context of the discussion on accredited / ordained Baptist ministry, the theological voices model structures a discussion in which earlier theological voices on the subject are heard, alongside more contemporary ones. Baptist ecclesiology (which historically encourages, and is shaped by, many disparate voices existing outside of any hierarchical or magisterial structure) makes locating a normative theological voice on any matter problematic, not least on the subject of the theology behind accredited / ordained ministry.<sup>4</sup> Early Baptist confessions of faith do not refer to ordained / accredited ministry explicitly, and the Scriptures are open to the interpretation of each church according to the BUGB's *Declaration of Principle*, introduced in 1873 and used to this day.<sup>5</sup>

Therefore, while for the purpose of this research the 'Four Voices of Theology' model in type will be implemented, it must first be adapted and refined for the benefit of the subject and the arena in which the voices are heard. Thus, from this point on, when I refer to the

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<sup>4</sup> Normative theology is a theology regarded as authoritative by a practicing group.

<sup>5</sup> Declaration of Principle: '1. That our Lord and Saviour Jesus Christ, God manifest in the flesh, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures, and that each Church has liberty, under the guidance of the Holy Spirit, to interpret and administer His laws. 2. That Christian Baptism is the immersion in water into the Name of the Father, the Son, and the Holy Spirit, of those who have professed repentance towards God and faith in our Lord Jesus Christ who 'died for our sins according to the Scriptures; was buried, and rose again the third day'. 3. That it is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world.' This information was taken from the BUGB website on April 16<sup>th</sup> 2019: [https://www.baptist.org.uk/Groups/220595/Declaration\\_of\\_Principle.aspx](https://www.baptist.org.uk/Groups/220595/Declaration_of_Principle.aspx)

structural process for the discussion on accredited / ordained Baptist ministry, I will be referring to the ‘Five Voices of Baptist Theology’, a variant model of the Four Voices of Theology’ (Figure 1.2).

Figure 1.2. The Five Voices of Baptist Theology.



The main difference between the models is that in the modified version, instead of attempting to confer upon Baptists a singular normative voice, I will speak of theologies that are foundational for all Baptists and those that are indicative<sup>1</sup> in the BUGB of the conversation at a given time. Furthermore, this modification will allow more flexibility within the model, whilst still distinguishing between formal views (some of which may overlap with what is foundational or indicative) compared with others that are foundational or indicative, which may have the most direct influence on Baptist practice.

<sup>1</sup> In Anthony Clarke’s *Forming Ministers or Training Leaders* (2021), he replaces the normative voice with the representative voice, whilst in the *five voices of Baptist theology* model the indicative voice achieves the same thing, I have chosen to use the word indicative instead of representative here because later in the thesis I introduce the word ‘representative’ to describe a Baptist theological construct. Both the foundational and indicative voices will be explained in detail in the subsequent sections.

According to Cameron *et al.* (2010, p. 56), the espoused and operant voices held alongside the preceding voices are in their own right ‘bearers of embodied theology’ and display their own distinct but inter-related ‘authority’. The espoused and operant voices are not only informed by the foundational, indicative and formal voices, but they relate to one another and can challenge and inform the indicative and formal voices moving forward.

## Locating the habitus through the theological voices

### *The foundational voice*

In chapters 1 and 2 which follow, I attempt to locate a habitus of ministry by listening to foundational theological voices. In the absence of normative sources, I am attempting to locate an early Baptist theology of ordained ministry that reflects areas of common foundational theologies found in the Scriptures and implemented by early Baptists, present in the ordination charges and sermons of key figures within the movement during the eighteenth and nineteenth centuries.

For this study I have identified and examined twelve sermons and / or ordination charges from a range of figures in the British Baptist tradition, including Abraham Booth, George Gould, James Hargreaves, James Hinton, John Kershaw, George Pritchard, John Ryland, Samuel Pearce, William Steadman, Henry Watts, James Webb, and Ebenezer West. I attended to sections that outline what the speaker considered to be either the key characteristics of a minister, or their core duties and obligations. This list was not exhaustive but concentrated on those that emerged most consistently and frequently, and which have relevance to contemporary ministry.

*The indicative voice*

In chapter 3, I attempt to locate a habitus of ministry by listening to the indicative theological voice. In the absence of normative sources amongst local Baptist churches, the indicative voice of the BUGB does at least outline the developments and trends of theology within the BUGB from the mid and into the second half of the twentieth century. The indicative theological voice concerning ordained ministry in the BUGB emerges particularly in formal statements and documents issued by the Union from the last century and up until the present day. Some of the theological ideas and constructs expressed in the sermons and charges and seen in Baptist interpretations of the Scriptures have influenced the BUGB's theology of ordained / accredited ministry and have shaped the BUGB's formal documents and statements that have been adopted, refined, rejected, or built upon by successive BUGB councils. Those adopted might be the closest thing to a normative theological voice that it is possible to locate and can therefore be considered as the indicative theological voice, if not of every local Baptist church that is a member of the BUGB, but at least of the BUGB itself.

I am examining documents on ministry produced by the BUGB in the period 1948 – 2021. The documents were selected on the basis that they have been adopted by the BUGB and are listed in Table 1.1. There are some other minor documents, that relate to these documents that will further assist this research. From this material I hope to begin to identify key theological constructs that have shaped the debate about ordination within BUGB over the last few decades.

Table 1.1. Key Baptist Union Documents on ordained / accredited ministry

<b>Document</b>	<b>Year</b>
<i>The Baptist Doctrine of the Church</i>	1948
<i>The Meaning and Practice of Ordination Among Baptists</i>	1957
<i>The Doctrine of the Ministry</i>	1961
<i>The Pattern of the Church</i>	1963
<i>Ministry Tomorrow: The Report of the Commission on the Ministry</i>	1969
<i>Towards an Understanding of Forms of Ministry among Baptists</i>	1994
<i>Towards a Register of Covenanted Persons Accredited for Ministry with the BUGB</i>	1999
<i>Patterns of Ministry among Baptists</i>	2010
<i>Guide to Pastoral Practice and Ministry</i>	2011
<i>Called to Pastoral Ministry</i>	2014
<i>Ignite Report</i>	2015
<i>What Baptists have affirmed and do affirm about ministry<sup>2</sup></i>	2015
<i>Marks of Ministry</i>	2016
<i>Continuing Ministerial Development Handbook</i>	2021

### *The formal voice*

In chapter 4, I attempt to locate a habitus of ordained / accredited ministry by listening to formal theological voices. These voices can be located from the twentieth century onwards and are distinct from earlier voices because this is the period in which it is commonly recognised that Baptists began to reassess a theology of ordained / accredited ministry in response to ecumenical dialogue. I will endeavour to track the formal theology of ordained / accredited Baptist ministry, by identifying key themes and developments. This will primarily build upon the theologies identified by Goodliff (2010), but will also include the study of journal articles, essays, theses, and books. It will also involve (where possible) listening to the voices of those outside of the ‘academy’. This will include consideration of newspaper columns, letters, internet sources (including blogs and forum discussions), and explorative conversations.

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<sup>2</sup> This document whilst present in the appendices of the *Ignite Report* (2015) does not have the authority of other BUGB documents that have been adopted by the BUGB. For this reason, the document has been attributed to its authors and not the BUGB.

The formal theological voice around ordained / accredited ministry in the BUGB that emerges particularly in the writings of Baptist ministers and those in the academy on the subject in the mid to late twentieth century until the present time are often reflected in, or are in response to, formal statements and documents issued by the BUGB during the past ninety years which have informed the discussion. These discussions in turn have, like the documents, been shaped by the theologies that have emerged in early ordination charges and sermons of key Baptist figures during the eighteenth and nineteenth centuries, alongside the study of the Scriptures. These theological ideas and constructs expressed in the sermons have developed and become nuanced and have emerged from the backdrop of the widening ecumenical scope for the discussion.<sup>3</sup>

These disparate voices reflecting the formal theological voices within those accredited by the BUGB sit alongside, and overlap with, those that have been identified as the foundational and indicative theological voices. It is worth examining some of the key developments that have emerged in these disparate contexts. For this study I am examining twenty writings of some Baptist figures in the contemporary British Baptist tradition, including those who contributed to the series on Sacramentalism, namely, Paul Beasley-Murray, Anthony Clarke, John Colwell, Anthony Cross, Paul Fiddes, Stanley Fowler, Paul Goodliff, Ted Hale, Steve Harmon, Joe Haward, Stephen Holmes, John Houseago, Vladis Teraudkalns and Aubrey West.<sup>4</sup> I intend to show how each author argued for, or cited, the development of particular theological constructs as key to the characteristics of the role of ordained / accredited minister. This list of authors does not represent a complete commentary of the discussion, nor is it to be treated as exhaustive but reflects a varied range of formal

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<sup>3</sup> The internal Baptist discussions on ordained ministry has become part of and influenced by ecumenical discussions since the Anglican *Lambeth Appeal* and the Baptist response to it in 1926.

<sup>4</sup> This selection of authors is extensively of white males, which reflects the ethnicity and gender of those who have written on the subject. However, part of the process of the five voices of Baptist theology is to engage with a broader range of individuals on this subject, which should encompass the variety on genders and ethnicity present within contemporary Baptist ministry.

voices within the BUGB and has relevance to the theological constructs identified in the foundational and indicative voices.

These formal voices help to inform and develop the list of theological constructs from simple construct categories to statements that reflect the complexity of the constructs in the eight construct categories. From this material I will codify statements that aim to reflect what I consider to be key theological constructs that have shaped the debate about ordained / accredited ministry within the BUGB over the past decades of discussion to attempt to bring order to an exploration of espoused and operant theological voices.

### *The espoused and operant voices*

In chapters 8 and 9, I discuss the espoused<sup>5</sup> and operant<sup>6</sup> voices of Baptist ministry with a sample of Baptist ministers. When embarking on a piece of research of this type, it is imperative that the researcher is first able to identify what approach to research would be most suitable: Should the study be quantitative or qualitative? Quantitative research generally involves simplifying a research area into constructs that can be measured numerically. Qualitative research is generally conducted through observations and interactions that are recorded and coded to reveal patterns. There are critics of both approaches to research and both approaches have strengths and weaknesses.

The rigour of the quantitative research method may be used (having simplified a research area into constructs) to make statistical predictions. Gilbert (2018, p. 222), insists that this method of research ‘can be used to great advantage by missiological researchers’. He cites three key roles that the use of statistics accomplishes:

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<sup>5</sup> In this case the espoused voice is what Baptist ministers identify as what they *believe* in Section A of the questionnaire.

<sup>6</sup> In this case the operant voice is what Baptist ministers identify as what they *do* in Section C of the questionnaire. In this thesis, whenever I speak of a minister ‘operationalising’ a theology, it is based on the assumption that what they say they do is borne out in what they actually do in practice.

1. They can describe one or more sets of data.
2. They can measure relationships between two or more sets of data.
3. They can measure the differences between two or more sets of data. (2018, p. 219)

An example of the quantitative method of research is in a survey conducted by Loudon and Francis (2003) on what Catholic priests think they are doing in their ministry, entitled *The Naked Parish Priest*. Key constructs were identified, simplified and shaped into questions, the questions answered, and the statistics interpreted to identify relationships and differences shown in the data, predictions made and direction for future research offered. In this research example, the researchers were able to locate a relationship between the age group to which the priest belongs and its influence on shaping their worldview. A discovery such as this could only be reached by simplifying the research area.

Loudon and Francis (p. 194) assert that a strength of the quantitative approach to the study ‘has been to ensure that the voices of these Catholic clergy can be heard with clarity and with precision’. They state: ‘It is not our task to evaluate or interpret’ (p. 194). Indeed, the quantitative method offers an opportunity for a large sample of voices to be heard and allows associations and correlations to emerge that are not evident when analysing qualitative data.

According to Gilbert (2018, p. 129) qualitative research is ‘useful for research requiring extensive data interpretation’ such as in the case of an exegetical study. However, its weaknesses include being ‘susceptible to researcher bias’ due to the subjective nature of interpretation and that ‘findings do not generalize well to the broader population’ (p. 129).<sup>7</sup> From loosely defined objectives, qualitative research seeks to complexify the area of research. Qualitative researchers believe that by simplifying constructs too early in a study

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<sup>7</sup> For a comprehensive comparison of strengths and weaknesses of qualitative and quantitative methods see Gilbert, M. *Qualitative and Quantitative Research: Similarities and Distinctions* in ‘Missiological Research: Interdisciplinary Foundations, Methods, and Integration’ ed. M. Gilbert, A. Johnson and P. Lewis (Pasadena: William Carey Library, 2018).

(as can be the case when using the quantitative method), areas of research can be overlooked and that as a result may lead to incorrect predictions being made. A qualitative researcher would seek to simplify an area of research only when their own research identifies repetition. Swinton and Mowat (2009, p. 72) describe this method in these terms: ‘Qualitative research is a useful tool of complexification which can enable the practical theologian to gain rich and deep insights into the nature of situations and forms of practice that are performed within them’.

For this research project, I am interested in listening to many disparate voices from across a population to locate the full variety of habitus in ordained / accredited ministry present. I will be implementing a quantitative method of research. However, considering the criticisms of this method of research, I will develop in my methodology tools that guard against the over-simplification of complex constructs. Furthermore, it is imperative that the subject being measured is approached after extensive research and is conducted to harness and assemble constructs that represent the breadth and depth of theological reflection; this will enable the quantitative method to locate the disparate voices more accurately, allowing them to be heard alongside each other yet not be influenced by pre-conceived opinion.

The rigours of the Four Voices of Theology, present also in the Five Voices of Baptist Theology, will enable me to apply a quantitative study to discover the espoused and operant voices without unduly over-simplifying the theological constructs; this will be achieved by listening to the foundational, indicative and formal voices before implementing that knowledge to conduct a survey of Baptist ministers in the form of a questionnaire which has undergone a trial-run with a selection of Baptist ministers from within a small sample before being scrutinised and sent out across all local churches within the BUGB to locate the espoused and operant theological voices (more details of the questionnaire are available in chapter 6.2).

### *Theological reflection*

In chapters 13, 14 and 15, I reflect on what can be learned from the five voices of Baptist ministry; this is the process of beginning to understand what the voices are saying. Having taken into account the five voices present influencing belief and practice, I will be able to compare and contrast belief and practice and examine the data categorised as espoused and operant theologies alongside the foundational, indicative and formal theologies identified; this should enable me to reflect upon, evaluate and suggest areas where Baptists might renew theology and practice; this may involve suggesting engagement in appropriate action of further exploration regarding where espoused theologies might challenge operant theologies, or for operant theologies to educate and shape espoused theologies; this will involve reflecting on the following questions of Cameron *et al* (2010) often used alongside the four voices of theology tool:

- How does the data help answer the research question?
- Is there anything surprising/striking about the data?
- What kind of beliefs and values are embodied in this data?
- Is there anything that seems to affirm/challenge the beliefs and values of the Indicative theological voices?
- Where do you see God in the data?
- What learning might you be keen to draw from this material for people involved in the Baptist tradition?
- What actions would you be keen to take forward? (2010, p. 103)

### Summary of aims

1. To use the foundational, indicative, and formal voices to identify key theological constructs related to Baptist ministry.
2. To develop instruments which measure the extent to which individual Baptist ministers espouse and operate different theological constructs.
3. To look for associations between theological constructs within individuals that might indicate different overall understandings or emphases in ministry.

4. To try and explain why individuals might prefer to espouse and / or operate particular theologies of ministry.

## Chapter One

### An overview of how ministry has been viewed by Baptists

John Donne (1624) wrote that ‘no man is an island’, and this is as true of a minister as it is of any other person. However, it is particularly true of the minister in two ways. First, ministry is an office shared with many, both in the local church, but also across denominational divides and across time and space. Second, it is not possible to limit ministry entirely to a set of functions or to solely one theology of the office (as will become evident as we explore the five theological voices).

There is present in a theology of ordained / accredited ministry, in any of the denominations, a common foundation for its existence which is found within the canon of the New Testament. The reading and interpretation of these texts may differ but at the very least they offer a shared premise for the existence of a separated ministry that is traced in its biblical history and theology back to the earliest times of the Church - the apostolic age.

An established approach to the ordering of ministry seen within Anglican, Eastern Orthodox, Oriental Orthodox and Roman Catholic traditions amongst others has been the threefold order of ministry: bishop, presbyter (or priest) and deacon. Before examining the use of Scriptures to define ministry within the Baptist tradition, it is worth outlining how the three-fold order of ministry is thought to have developed. Williams (2020, pp. 25-27) has recently drawn on current scholarship to outline a useful description of ministry in the early Church. What follows is largely based on his account, which summarizes the majority consensus about patterns of ministry in the first few centuries of the Christian Church.

It is asserted that a ministerial order is derived from the practices developed from Jesus’ commissioning of certain followers, who became known as ‘the apostles’, to preach his message, to the appointment of ‘elders’ or ‘presbyters’ by the apostles in the local gatherings. The word ‘episkopoi’ or ‘bishop’ was developed initially as an alternative to

‘elder’, whilst the role of ‘deacon’ emerged from practical necessities, initially in Jerusalem, although the term is not explicitly defined as such in the Acts of the apostles. Any three-fold order of ministry probably found its routes in the practices within the synagogue, which likely subsumed roles such as those set out in the lists in Paul’s letters: pastors, teachers and leaders, representing considerable diversity of ministerial order.

The New Testament reveals a pattern of two-fold ministry which embraced the offices of presbyter / overseer and deacon, with the likelihood being that it is not until the second century that a firm notion of a three-fold order of ministry is expressed in the letters of Ignatius of Antioch. From this point, the consensus amongst scholars is that as the Church grew, so did the practice of appointing a presiding elder from among the body of the presbyters; this development led to what has now become recognised as the separate office of bishop in some traditions. Then in the late second century, Irenaeus of Lyons developed a notion of apostolic succession that could be used to trace bishops back to the apostles and safeguarding the notion of apostolic succession and cementing the three-fold order of ministry in the life of the Church.

It is Williams’ (p. 29) view that such an order of ministry which was originally intended to be pastoral in its focus, became ‘an impersonal mechanism of sacramental leverage, the inherited language of orders of ministry maintained its continuity with the primitive Church, but its meaning underwent a transformation in response to the geo-political controversies of the day’.<sup>8</sup> He asserts that during the middle-ages, it was the establishment of the Holy Roman Empire that ‘set the definitive direction of travel’ for how ministry within the Church was to be ordered, following Constantine’s ‘imperial patterns’ (p. 29). Williams (p. 29) explains how from this point clergy were ordained as in ‘the Roman ceremony of

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<sup>8</sup> Williams cites the dealing with the heresy at the time of the bishop Cyprian as an example of the development of the office of bishop within the three-fold order of ministry (2020, pp. 28 – 29).

admission to one of the higher orders of society, making their appointment civic as well’.

Thus, he concludes that by the high Middle Ages, the three-fold order of ministry was not the same as the ministerial offices cited from the New Testament scriptures, remaining to this day, although challenged by those seeking to reform such practice, seeking after a ministry grounded in the Scriptures.

### 1.1. Scripture as a foundation for Baptist ministry

Baptists are among those reforming groups whose separatist position involved a re-ordering of ministry within the Church body. Baptists have sought to rediscover church order outside its three-fold expression, by appealing to the multiplicity of offices as demonstrated in the Scriptures. A starting point for the exploration of these offices are expressed in Paul’s letter to the Ephesians:

<sup>11</sup> So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup> to equip his people for works of service, so that the body of Christ may be built up <sup>13</sup> until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.<sup>14</sup> Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. <sup>15</sup> Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. <sup>16</sup> From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Ephesians 4. 11-16, NIV<sup>9</sup>)

Following official ecumenical conversations with the Church of England, *Pushing at the boundaries of unity* (BUGB & C of E, 2005, p. 77), reports how seventeenth-century Baptists ‘were convinced of the need to reorder the church according to what they saw reflected in the biblical accounts’. Fiddes (2003), a major contributor to these conversations for the BUGB,

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<sup>9</sup> I have used the New International Version of the Bible throughout the thesis for consistency. The translation is well-known and trusted.

reports how Baptists have interpreted the Scriptures to inform a theology of ordained / accredited Baptist ministry:

Fiddes states that the starting point for considering the minister's role is in the New Testament. First, by considering Paul's view of the church as a body in which the various members 'exercise spiritual gifts of ministry' or charismata (p. 88). Second, alongside the charismata 'exercised by all', some were appointed as 'elders' or 'overseers', and others as 'deacons' (p. 88). Fiddes documents how appointments were made to these offices 'from above' and 'from below' (p. 89), meaning from the Lord and recognised by the church. He sums up this development as being something that Baptists would see as both human and divine:

From the human point of view we could say that the churches found the need to have a stable leadership, beyond the spontaneous exercise of gifts; but it is also clear that they believed Christ was actually calling people to this episcopate (oversight) and diakonia (pastoral service). To use a term frequently used in early Baptist confessions, Christ was creating 'offices' in the church (Fiddes, 2003, p. 88).

Fiddes tracks a transfer of responsibility to these offices in the New Testament from the apostles as elders or overseers who inherited their ministry. He cites Acts 20. 25-28 and the pastoral epistles of 1 Timothy 4. 16; 6. 20; 2 Timothy 4. 2; Titus 1. 9 as evidence of 'the episkopos as having a special responsibility for passing on the faith' (p. 89). In other words, 'what the apostles had done in bearing witness to the gospel... the overseers were to do for their churches (p. 89). Fiddes concludes that this transfer of responsibility was two-fold: first, overseers were to be guardians of the faith; second, they were to function as a representative of the universal church.

The *Doctrine of Ministry* (BUGB, 1961, p. 38) reports how the General Baptists operationalised this in 1611 by having 'two sorts of officers, elders and deacons'; in 1678, there had developed in some places three sorts of officers, bishops or messengers, elders or pastors, and deacons or overseers'. In contrast by 1644 the Particular Baptists stood by four

offices: ‘pastors, teachers, elders and deacons’ (p. 38). In practice though, it is thought that the two offices of elder and deacon would have been more commonly adopted by Baptists.

This continuation of apostolic ministry as transferred from the apostles in the Baptist two-fold model does not negate a ministry of those who serve locally, according to Fiddes (2003). He sees this established in historic Baptist ecclesiology with those who are appointed locally as participating in *diakonia*, whilst those who are recognised more widely as participating in *episkopoi*. He cites the training that ministers should have received as being key to their role, and that from this position ministers are able to remind the local church of their role in the wider mission of the church. Fiddes sums up the complementary nature of ministry as *diakonia* and *episkopoi*, stating:

The church needs this kind of [*diakonia*] ministry; it needs to hear the word of God spoken out of that background of secular occupation and local concerns. But it also needs the leadership [*episkopoi*] of someone called to stand in the apostolic tradition of the wider church and the universal faith (Fiddes, 2003, p. 90).

Here, Fiddes is identifying a common Baptist interpretation of the Scriptures, which leads to a two-fold understanding of ministry, with the minister as elder alongside those elected by the local church as deacons. A pattern early established and present in the words of the Second London Confession:

A particular Church gathered, and completely Organized, according to the mind of Christ, consists of Officers, and Members; And the Officers appointed by Christ to be chosen and set apart by the Church... to be continued to the end of the World, are bishops or elders and deacons (BUGB, 1677).

This two-fold order of ministry established by Baptists is at odds with the wider Catholic (and some Reformed) traditions, in which ministry is commonly understood as a three-fold order, in terms of having the offices of bishop, deacon and presbyter; this signalled a significant parting of the ways with the established tradition in churches, as Baptists pursued their own interpretation of biblical order and / or pattern of ministry.

Increasingly, Baptists have been informed through New Testament scholarship of what Fiddes (2003, p. 91) refers to as ‘the diversity of forms of ministry’, and no longer make claim to the two-fold office being the only biblical practice of the ministry within the Church, as they had in early times. Even so, this remains an established pattern within many Baptist churches. However, there have been notable developments that Fiddes has acknowledged that have blurred the lines between roles of the *diakonia* and *episkopoi*; these include, first, the appointing of elders by some local churches from within the membership of the local church and, second, through the re-evaluation of the terms *diakonia* and *episkopoi* to discover areas of divergence within singular offices.

Even within this long-established pattern of a two-fold order of ministry, there is no longer the interpretation of Scripture amongst all Baptists that the two-fold order of ministry is the sole biblical order established in the apostolic church, and that other denominations who do not practice this order can still legitimately claim a biblical basis for their own interpretation of Scripture on this issue. An example of this diversity being present within Baptist thought and practice can be found in the commentary and assessment given by Goodliff (2010) and Clarke (2021) where both engage with a three-fold order of the office of ministry that refers to *Ministry in the Three Dimensions* by the Anglican clergyman, Croft (2008).

## 1.2. An alternative perspective

Croft (2008) challenges the traditional theology of a three-fold order of ministry in the Church of England. Whilst he clearly speaks to the Anglican context, those from other denominations and traditions can find it to be an interesting challenge to their own theology of ministry. He writes to encourage discussion about the nature of ordination and to

encourage engagement with Biblical alternatives to its pattern of inherited ministry and broaden its dimensions.

In the Church of England, the role of 'presbyter' as minister of 'word and sacrament', is theologically grounded in the Anglican tradition, but Croft argues for a theological divergence which encompasses the same office also with two other distinct dimensions: 'diakonia' and 'episcope'. Croft's thought is an interesting one, because it challenges the normative theology of priesthood within the Church of England.

In exploring the three dimensions of ministry, Croft seeks to address the question: How can the Church increase numerically and thus sustain itself? It is Croft's (pp. 26 - 29) view that this can be done by departing from an inherited model of ministry to embrace a ministry that emphasises the need for leadership amongst its ministers, within a Biblical framework and not by following 'a false trail' of 'secular management models'. Despite these reservations, Croft insists that the correct type of leadership would enable a clergy who are able to mobilise the talents of the laity. He goes on to suggest that lessons can be learned from examples in the secular world on the issues of leadership and management (if digested theologically), and that these may be learned and implemented in the priestly office.

Croft defends this three-dimensional theology of priesthood from those who oppose it, preferring instead to maintain diakonia, presbyter and episcopate as distinctively separate offices, and who oppose the priestly office being developed towards anything that resembles that of the role of a manager. He refers to how ministry in the Hebrew Scriptures evolved until the Messiah came to offer a perfect model of leadership. And it is from the Jewish model that he claims a model of leadership could be developed, in the knowledge that we have of the Messiah; by being informed in such a way that leadership is modelled on our understanding of Jesus Christ, by the guidance of the Holy Spirit and in our understanding of the Church as Christ's body.

### 1.3. Summary

In summary, the two distinctive offices of deacon and elder, and Crofts three-dimensional model for a ministry which combines the Biblical distinctives of the separate offices of diakonia, presbyter and episcopo as he sees them, raises several fundamental questions, with one leading into the next:

When the apostles, guided by the Holy Spirit, ordained candidates to these offices, to what extent were the offices intended to be distinct?

Does the Bible firmly state that these offices must always be distinct of one another, or is this simply because of its growth during the apostolic age?

If the numerical growth of the church led to the inception of distinctive offices, does it not follow that the numerical decline of the church might also lead to a combining of these once distinct offices to a singular office once more?

If so, what does this mean for a theology of the distinctive ministry of word and sacrament?

If Jesus Christ gave no strict guidelines as to how his Church should be structured or governed, is there any barrier to local churches re-ordering itself according to secular models?

These questions are not unique to Baptists; moreover, they are questions with which every tradition and denomination must wrestle. Indeed, these are questions that Baptists have been engaging with since its earliest days and continue to ask today (as will be seen in the foundational voices and then in the indicative and formal voices, manifest also in the espoused and operant theological voices of ministers). In a recent BUGB report into ministry, known as the Ignite Report (BUGB, 2015), an attempt was made to bring about some clarity to these very issues, as Baptists together seek to engage with ministry, and mission in the local church. As the foundational, indicative and formal theological voices are excavated theological constructs of ordained / accredited ministry will be unearthed in this thesis; it is these that are reported in the proceeding chapters.

## Chapter Two

### The foundational voices: The earlier voices of the eighteenth and nineteenth century for a Baptist theology of ordained ministry

#### 2.1. Introduction

In the seventeenth century, English Baptists had been striving for their very existence, maintaining firmly their right to worship freely outside of the established Church, so the theology of Baptist ministry was formed largely in isolation. Even so, as far back as the eighteenth century when Baptists were looking in on themselves and developing their own sense of identity, there were still those who were willing to engage in thinking through and developing a theology of ordained ministry in the Baptist context.

The ordination sermons and pastoral charges from the eighteenth and nineteenth centuries provide evidence of a theology of ordained ministry that existed at the time and offers a flavour that is distinctively Baptist and which many would recognise as not dissimilar from what is understood by many Baptists today. They speak of a ministry of preaching, prayer and exercising pastoral provision. However, it is also clear that even by the late eighteenth and nineteenth century, despite their separatist and somewhat isolated position that some Baptists (now fully functioning in a society under religious toleration) were perhaps embarking on informal relationships with friends and acquaintances of other Christian traditions. Perhaps as a consequence, Baptists were beginning to develop other theologies of the ordained office of ministry that considered views held more widely across denominations, such as ministry as sacrament and oversight, which may have started to challenge the theological position of early English Baptists. This chapter charts the story of Baptist ministry from primary sources during that time.

## 2.2. The development of a Baptist theology of ministry

Foundational theology is that which shapes church teaching, and which is expressed in the worship and preaching of a church. For Baptists, foundational theologies are based on interpretation of Scripture. What is foundational is to be gleaned from occasions when key voices in the movement are specially engaged in theological activity, and in this instance, the context of setting out what Baptists understand by ordained ministry as ministers are ordained. If one was researching for a foundational position on what ordained ministry means for Anglicans, one might go to the Lambeth papers, the House of Bishops statements, and other formal documents. The absence of such documents in the Baptist context (more so during the eighteenth and nineteenth centuries) means it is not possible to do that for Baptists because they do not record and order a normative position in the same way.

## 2.3. Locating a common pastoral foundation: Word and Prayer

A key resource to help track an earlier foundational voice of a theology of ordained ministry in the Baptist context are historical records of the addresses given at ordination services by Baptist ministers in the late eighteenth and nineteenth centuries, particularly where they refer to the nature of ordained ministry.<sup>10</sup> First, we can deduce from these sources that it was common to regard ministers who were being ordained into a pastoral charge first as bearers of the word or ‘Ministers of the Gospel’, not least because this is how each address referred to the minister in its title or subsequent sermon.

An example of the notion of ordained ministry as ‘Minister of the Gospel’ is shown in the title: *The Characters, Duties and Obligations of the Minister of the Gospel* by Kershaw (1831). The pastoral charges at the ordinations largely focused on how one would attend to

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<sup>10</sup> These addresses are available at the Angus Library of Regents Park College, Oxford. A full list of sermons and addresses are located in the bibliography and the content of each is addressed later in this chapter.

this duty. Kershaw typifies the identification of the ordained office of Baptist minister being entirely shaped by the function of preaching the Gospel when he delivered this sermon. The title indicates the theology within and substantiates the claim of the office by asserting that the minister is ‘the mouth of God to man’, in an ambassadorial sense (p. 12). There are countless more examples of pastoral charges referring to the office of Baptist minister described as ‘Minister of the Gospel’, and so it can be said with confidence that in the eighteenth and nineteenth centuries this was the primary theology of the ordained office of Baptist minister, accepted by Baptists across England, which became the habit of nearly all Baptist ministers, and which was as close to a normative theology of Baptist ministry that one is ever likely to see.

At the ordination of Thomas Hopkins, the pastoral charge was given by Booth (1785), a minister who is regarded by Bebbington (2010) as perhaps the leading Particular Baptist minister of that time. Booth (1785, p. 27) urged Hopkins to ‘preach Christ and not himself’. He tasked Hopkins with devoting most of his time to studying Scripture, so that he could feed the flock. He goes on to warn that public labours whilst being good, must not be allowed to interfere with the priority of the pulpit. Booth is not alone in emphasising the importance of this dimension of the ministry. Steadman (1819, p. 13), the theological tutor of the Baptist academy in Bradford, in his charge to George Sample expounds that preaching is ‘the most important part of your employ’.

The nineteenth century Baptist minister Gould (1871, p. 18) in delivering the charge at the ordination of J. W. Butcher wanted to expound on the Minister’s role as being not one of sacrificing priest, but ‘to minister as a priest of the Gospel’. Likewise, the Baptist minister Hargreaves (1832, p. 14) who ministered in the nineteenth century, in the charge that he delivered at the ordination of John Gipps, identifies that preaching the Gospel is

‘indispensable’ in the context of ordained ministry, and that the study of Scripture to enable sound preaching is also ‘indispensable’.

The identification of the foundational theology of the office of minister as being ‘Minister of the Gospel’ outlines its centrality of a theology of ministry as word in the Baptist tradition. As in the Catholic traditions, where the central focus of the office would be placed on the minister being president at the sacraments, and in the breaking of the bread representing Christ as part of a Eucharistic community, so in the Baptist tradition, the preaching of the Gospel by the minister, would represent a breaking of the word that the Gospel may be heard, and people gather around Christ. It is important that this parallel should be drawn, as the centrality of the preaching of the Gospel within the office of the ordained Baptist minister cannot be overstated, so key was it to the office from the earliest days.

Second, it was common for ministers of this era to be characterised within the pastoral office as ministers of prayer. The nineteenth century Baptist minister, Green (1823) compiled a series of eighteen short essays about ordained Baptist ministry featuring the subject of prayer and its relation to the ordained office. This extensive collection of essays promotes the identity of the pastoral office of ordained minister being one of ‘word and prayer’. He asserts the formal use of prayer as an act of worship in the form of prayers of ‘adoration, confession, petition and thanksgiving’ (p. 21). He acknowledges that such prayers are ‘public’ and ‘offered to God by the minister in the presence of the whole congregation’ (p. 43). This priority of prayer for the ordained minister is repeatedly expounded upon in the sermons and charges of this era.

The common theology of Baptist ministry being a ministry of the Gospel, prayerfully employed, is supported by the words of one of the most well-known of Baptist clergymen who conducted such a ministry at this time: Spurgeon (1860). He made an address to fellow

ordained ministers, in which he summed up what ordained ministers should aspire to in their ministry:

They should thunder in preaching, and lighten in conversation; they should be flaming in prayer, shining in life, and burning in spirit. If they be not so, what can they effect? If they be not spiritual Samsons how can the roaring lion be overcome? How can the gates of hell be lifted from their hinges? (1960, p. xvi)

In the habit of practice of Baptist ministers of this earlier time we see a simple theology of ordained ministry of preaching the Gospel within a ministry that is subject to a meticulous prayer life; this involved a focus on living immersed with private prayer, leading public prayers, and always offering to God a prayerful intercession on behalf of the church.

In essence, there is a theology of ministers being exemplars in their prayer-life. This is evident in Wallin's (1741) diary, where he refers continually to what he was preaching and who his audience was, preaching even into pastoral situations, but he also indicated that he was unrelenting in his desire to be in prayerful communion with God, always petitioning and thanking God. The minister of Maze Pond Particular Baptist Church even refers to preaching and praying, together, when on March 15<sup>th</sup>, 1741 he cites his preaching as being an answer to prayer for a man called Paul whose wife was in need of prayerful intercession.

A pattern of ministry which emphasised preaching in the midst of a meticulous prayer life is evident in the ministry of Tanner (1870), although much later (in the mid nineteenth century). In his diary, Tanner's entries consistently embody a prayerful and reflective approach to a ministry focused on the preaching of the Gospel. His diary entry on August 14<sup>th</sup>, 1857 is a typical example: 'Very heavy thunderstorms led my mind to meditate on the worth of a refuge in a storm, and spoke from Genesis. VII. 16, 'And the Lord shut him in'' (pp. 78-9).

The notion of the ordained Baptist minister's office being one immersed in a habit of meticulous prayer life encompassing both private and public prayer, represents an identification of the office as being a high calling. The importance placed universally on the

minister's personal prayer-life to be exemplary, whilst holding the intercessions of congregation and wider church before God indicates a theological understanding of ordained ministry that involves a setting-apart of the ordained minister in a way that is unique from any other member of the local church. Indeed, with this radical way of life being adopted and practiced at the urging of multiple pastoral charges and sermons at ordinations and cited in the practice of ministers through extracts from their diaries, it is clear that a common foundation of ordained ministry was one of 'word and prayer'.

#### 2.4. Other theologies emerging amongst earlier Baptists

The previous section has helped to form a theology of Baptist ministry that was common in belief and practice across Baptist churches and can be identified as representing a common foundational theology of ordained ministry. Meanwhile, we are able to glean from the same sources more about the theologies that are present, even if what is said is not in common with all and cannot therefore be regarded as foundational in the same sense; nevertheless, what is stated less commonly is evidence of a tradition of theological diversity that was emerging already in these early years. These disparate theologies are distinct from the common foundation already discussed but remain foundational in the sense that they will be developed and expressed in the twentieth and twenty-first centuries in both the indicative voice of the BUGB and the formal voices held by its theologians and ministers (see chapters 3 and 4 for the indicative and formal voices).

The theologies present in the pastoral charges and sermons and habits formed during this earlier period, indicate an exploration of parallel and complementary theological dimensions that make up the office of ordained Baptist minister, that are held alongside an understanding of ministry as 'word and prayer'. It is in these areas where we might see evidence of disparate theologies and the development and emphasis of other complementary

theologies being expressed. There are a number of dimensions to ordained Baptist ministry that are revealed to us as theologies being held or explored during the eighteenth and nineteenth centuries, including, the ordained minister as: Minister of sacrament / ordinances; evangelist / missionary; father of the Church; a priestly and prayerful ambassador; bishop / leader / overseer; all of which are discussed below in turn.

### 2.5. Minister of sacraments

There is a long-standing and on-going debate, over to what extent a Baptist minister is ordained to an office that is a combination of word and sacrament or of word alone (see chapter 4 on the formal voice). Whilst ministry as word has been identified as a common theological foundation of the office of Baptist minister, it is notable that both theologies are being expressed in the nineteenth century, even if a theology of sacrament / ordinance does not share the same common foundation with word. There is no sign of any form of sacerdotalism in what is suggested, however, but there is an acknowledgement that while the ordained minister's primary function is to preach the Gospel (for this is how the flock is fed spiritually) it is also their responsibility to preside at baptism and the Lord's Table.<sup>11</sup>

The sermon by Young (1824, p. 16) at the ordination of nineteenth century Welsh Baptist minister, Thomas Price, adamantly addresses the duty of the minister to preside over the celebration of the Lord's Supper and at baptism as a 'commemoration' and an 'emblem', respectively, preferring that the terminology of ordinance be used rather than sacrament. In the charge, it is insisted that within both functions ordained Baptist ministry is 'an office eminently spiritual, which affects, in its extensive influence, the interests of the present and the future worlds' (p. 17). However, for others, such as the Baptist minister, Stevens (1848)

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<sup>11</sup> Even though these privileges are not limited to the office of the ordained but can be exercised by anyone in membership of the local Baptist church.

preaching at an ordination service, ordained ministry as sacrament is expressed implicitly in a view of ministry in which he places the ‘ordinances’ of baptism and the Lord’s Supper alongside the preaching of the Gospel as the duty of the ordained minister:

The church scripturally formed has her ordinances according to the word. There is the preaching of the everlasting gospel: the truth of God is to the soul as food is to the body. And the minister or preacher is ordained of God to preach the Gospel. Prayer to God is appointed in the Church of Christ. There is the ordinance of baptism for them that believe, and communion at the Lord’s table only for baptized believers; thus we view a baptized church (Stevens, 1848, pp. 49-50).

There seems to have been the view expressed amongst some Baptists at least at this earlier time that the ordained ministry was a ministry synonymous with word and sacrament / ordinances of baptism and the Lord’s Supper that might be recognisable to some today or in other traditions as a ministry of ‘word and sacrament’, even if it was not expressed as such.<sup>12</sup> However, the nineteenth century Baptist minister, West (1818, p. 9) is an example of someone who felt strongly that it was the ministers place to preside over the sacrament / ordinances ‘on all occasions’.

Evidence that some in Baptist churches held a view of ministry as being of word and sacrament by the nineteenth century is revealed by a response to the question over who might be fit to preside in the absence of an ordained minister at the Lord’s table. West (1818, p. iv) describes in a letter that ‘some of the members’ of a certain Baptist Church as ‘professing to be unable conscientiously to unite in receiving the Lord’s Supper, at the hands of any person not called to the pastoral office’. This reference to the bond between office of minister and presidency of the sacrament / ordinances, although not by any means common, is also not an isolated example of a theology held of ordained ministry in these earlier times. Moreover,

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<sup>12</sup> Language including ‘ordinance’ in place of ‘sacrament’ would be deemed much more suitable amongst many Baptists, as an ‘ordinance’ or a ‘rite which had been laid down by the Lord’, could be traced in its scriptural foundations. In so doing, they would certainly want to avoid *ex opere operato* beliefs here about the connection between ordained ministry and the sacrament / ordinance.

ministry as sacrament is shown at an ordination when Gould (1871) refers to ordination being an ordinance in the same way that baptism is:

Next to the solemnity of professing our union with Christ in baptism, must we always regard our formal separation unto the ministry of the Gospel with the profoundest emotion... In this service we profess our readiness in obedience to another and similarly divine call to 'give ourselves' continually to prayer and the ministry of the word (1871, p. 5).

Even though in this example ministry is not spoken of explicitly in terms of being both 'word and sacrament', the identification of its theological foundation is plain to see. The eventual destination of Baptist ministry being described by the BUGB as an office of word and sacrament (see the chapter 3 on the indicative voice) is as a direct result of the foundations that are being laid during these earlier times, which establish this habitus.

These addresses and exchanges indicate that the understanding of ordained Baptist ministry as 'word and sacrament' was being theologised in local Baptist churches by ministers at this earlier time. It might indicate an implicit understanding of ordained ministry as being one of 'word and sacrament', and it is possible that this was being more widely practiced than it was being expressed. Indeed, Bebbington (2010, pp. 177-195) agrees that there was a theology of ministry that held to a theology of 'word and sacrament', in that there is evidence that in the earliest Baptist churches, only the minister could administer the Lord's Supper.

## 2.6. Missionary and Evangelist

In the nineteenth century we can see evidence of an increased zeal for evangelism and mission activity. In the wake of wider religious toleration, congregations began to urge the ordained minister to widen the scope of the office of word from the pulpit, encompassing not only the role of feeding one's flock spiritually, but also by emphasising that the minister take heed of his role as 'Minister of the Gospel' and undertake the work of a missionary,

evangelising those from outside of the church by preaching the Gospel. In fact, the very notion of the office being one of ‘Minister of the Gospel’ seems to be defined by some in this period of greater religious freedom, that an outward-looking evangelistic ministry is the very essence of the office.

This evangelistic aspect of ministry, as word in the office of minister, is evident in a sermon in which Baptist minister, Webb (1851, p. 5) addresses a congregation of ministerial students, in which he is both urging them to preach the Gospel in distant lands and ‘to make themselves acquainted with features and tendencies of the age’, that the Gospel may be proclaimed in a fitting and appropriate manner. This sentiment was already held by a number of ministers a generation prior to this sermon and resulted in the formation of the Baptist Missionary Society in 1792. Furthermore, Steadman (1828, p. 46) in a charge he delivered, urged that the ordained minister’s task is to preach and to do so in a manner that is ‘scriptural, evangelical, comprehensive, [and] adapted to the state of your hearers’.

A further motif which is derived from Steadman’s address, is that of the ordained minister as ‘defender of the Gospel’ (p. 24). He implores that the minister ‘exert’ (p. 24) himself to do as much as he can in its defence. It is in this context that he asserts preaching to be ‘the most important part of [the minister’s] employ’ (p. 13). This is a sentiment that was impressed by Baptist minister and Baptist Missionary Society secretary, Ryland (1796) when he directed his charge to the church that will be receiving ministry from a newly ordained clergyman. He implores them to release their ministers to preach the Gospel in ‘the neighbouring villages’, he urges the congregants to ‘get houses opened and registered for him to preach in’, to bring people who have not heard the Gospel to hear it, ‘when he makes evangelical excursions’ (Ryland, p. 61).

The desire for the minister to be increasingly mission minded in his role as ‘Minister of the Gospel’ is significant because it exists as a sign of the freedom that Baptists now

exercised in society as well as ‘overseas missions’ becoming feasible with the expansion of the British Empire, which saw the inception of the British Missionary Society (BMS) in 1792. Baptists were no longer preoccupied with meeting in secret as they had been during the seventeenth century due to persecution for their non-conformity, nor were they engaged in the struggle of making sense of church order, theology and ecclesiology in a way that they would from the twentieth century onwards. Now, the local church was able to look deliberately outwards, and often through its ordained minister, engage in formal mission work and evangelical excursions. Indeed, this period saw a widening of the scope of a ministry of word, and in some local church contexts, there is evidence of how this would radically change the understanding of the minister’s role as ‘Minister of the Gospel’, regarding to whom and where they would be expected to preach.

## 2.7. Father of the Church

In a pastoral charge delivered by Ryland (1796, p. i), it was asserted that ‘the duty of Ministers [is] to be nursing fathers to the Church’. The charge issued aligns the call of the ordained minister to the ministry that Moses was called to undertake and features an interplay of imagery from that of ‘nursing father’, to the more familiar emblem in Baptist circles of ‘shepherd of the flock’, to that of overseer (p. 17). This imagery of father cannot be read or heard without hearing echoes of what images of ordination have been prevalent within the Catholic tradition and might be in the process of being rediscovered in the not dissimilar description of the office of the ordained Baptist minister.

The language Ryland uses to define the role of ‘father’ for ministers does not underplay this link to the Catholic tradition, on the contrary, it brings forth further parallels between the offices of priest in the Catholic tradition and minister in the Baptist tradition. In the Catholic tradition, the priest is seen as representing Christ to the Church in certain

functions, including as caring intercessor. As Ryland explores the role of the office of ordained Baptist minister in these terms, we can see a similar theology emerging. He refers to the minister as both ‘the gift of Christ’ (p. 41), whose work ‘is the nearest akin to the work of Jesus Christ of any work in the world’ (p. 57). In Ryland’s reckoning the minister’s charge is a ‘charge of souls already exposed to eternity’, and that each one deserves the minister’s ‘pity’, ‘prayer’ and ‘earnest endeavours to subserve his salvation’ (p. 21). Ryland draws these parallels carefully and with the caveat that Baptist ministers are ‘over-valued by some and held in too little esteem by others’ (p. 41).

The significance of the emblem of ‘father’ that Ryland incorporates into his address should not be overplayed. Nevertheless, his theological voice is evidence of the existence of what Bebbington (2010, pp. 185-190) refers to as ‘High Churchmanship’ amongst English Baptists, whilst ‘Low Church’ theology gradually established itself as more common amongst English Baptists.

## 2.8. Ambassador and priest

We have already discovered that a common foundational theology of Baptist Ministry involves a ministry of ‘prayer’ from these earlier times. However, different theologies of prayer (its place and what it does) means that it would be more prudent to excavate from these sermons and charges what was being theologised about prayer pertaining to the office of ordained Baptist minister that is foundational, even if these additional theologies are less commonly heard across the contexts.

In a series of eighteen essays, the nineteenth century Baptist minister Green (1823) wrote about the need for ministers to exhort sinners to repentance, a task he felt was being neglected by ministers. It was his view that a primary function of the office was to bring people to Christ through intercessions, where the minister would lead in prayer. Whilst Green

calls for ministers to take up this intercessory position, he makes clear that it is not the minister who conveys any power or authority to forgive sin, but God alone: ‘ministers can have no regenerating grace to offer [the sinner]’ (p. 135).

John Ryland (1801) also hints at a tension that is present between the ordained minister and the position of prayerful intercessor. In a pastoral charge published at the beginning of the nineteenth century, Ryland refers to the need for ministers to ‘beseech sinners to be reconciled to God’ (p. 12). He does so within the context that the minister’s role is to occupy the position of ‘ambassador of God’ in likeness to the reconciliatory imagery used by Paul in 2 Corinthians 5: 20.

According to the *Easton’s Bible Dictionary* (Easton, 2009), an ambassador is most commonly referred to in Scripture as ‘one who goes on an errand’ (Joshua 9:4; Proverbs 13:17 ; Isaiah 18:2 ; Jeremiah 49:14 ; Obadiah 1:1 ), or a ‘interpreter’ (2 Chronicles 32: 31), or ‘messenger’, (2 Chronicles 35:21 ; Isaiah 30:4 ; 33:7 ; Ezek. 17:15). This suggests that the role of the ordained minister is being spoken about as an intermediary role and one that can be understood as an ambassadorial one in the sense that the minister conveys the message (the call to repent) and / or represents the message, and as intercessor pleading the case before God or by asking for transformation in the case of the sinner before God in prayer.

Ryland’s subtle parallel, drawn between the role of ambassador / intermediary and the role of the ordained minister, is explored in more overt language by Kershaw (1831, p. 28), in a charge he gave, where he states: ‘Another and very important part of the ministerial duty is earnest and preserving intercession’. In the ministerial context, he asserts: ‘That before him [God] they must stand – to him they must minister – to him they must serve – to him they must burn incense... The word sent is not theirs but God’s’ (p. 31).

Such suggestions of a Baptist’s belief in an ambassadorial role of prayerful intercessor must not be overplayed. It seems much more likely that there was present in the ordained

office of a Baptist minister the active belief in prayerful intercession, which should accompany the exhortation of sinners. The language of ambassador and of being a representative before God in a wider sense is not evident in the office of Baptist minister.

An alternative priestly role of the Baptist minister is set out in this period by Gould (1871). Gould puts forth a theology of ministry of one who continues certain priestly functions, although not that of ἱερεύς denoting ‘priest’ as translated in the Septuagint, which he indicates is never used to apply to a preacher of the Gospel in the New Testament. For Gould a minister of the New Testament is not ‘a sacrificing’ priest in the sense that he is ‘tasked with the celebration of mysteries, or made communicating uncommunicable doctrines, but to preach the Law, on this basis the minister is to do the same by preaching the Gospel’ (Gould, pp. 9-10). Although this may not seem a priestly view of the ordained ministry, Gould insists on using this language according to the terms he sets; issuing the plea to the ordained: ‘Remember your special function – to minister as a priest of the Gospel’ (p. 18).

The evidence suggests that there were ordained ministers within the Baptist context in Britain who were exploring what language could be rediscovered to describe the character and function of a ministry of the ordained. Moreover, the theologies of ministry that were being expressed in the charges, sermons and writings of these ministers are signs that a broadening of the dimensions of ministry from being a minister of the Gospel, identified in the common understanding of ministry as word and prayer, were already beginning to be developed. They were being expressed through words such as ‘ambassador’, ‘intercessor’ and ‘priest’ in relation to their ministry, whilst their ministry was being compared and identified with some functions of a priestly ministry.

## 2.9. Oversight

A clear theology that is expressed in some of the pastoral charges at ordinations in this period is that ministry embraces the office of oversight (which can be linked to the image of father as described previously). In a charge delivered by Young (1824, p. 12), he described the office of minister as ‘the invitation... to take the oversight of them [the church] in the Lord’, or as Gould (1871, p. 6) puts it, the minister is ordained ‘to take oversight of the congregation’. This call may be seen less overtly in other charges, where with Ryland (1796, p. 17), the charge may be rendered with the calling of one to be ‘shepherd of the flock’, or with reference to a church who are without minister, as being akin to that of being as ‘sheep without a shepherd’ (p. 3).<sup>13</sup>

While the charge to oversee may not be writ large at other ordinations where the language draws a parallel between the office of the ordained Baptist minister with offices of oversight, in a charge delivered by Hargreaves (1832), the language of ‘bishop’ is used and the nature of the episcopal office explored. He begins by setting out its biblical origin by quoting from 1 Timothy 3: 1, instantly drawing the parallel between the office of bishop and ordained Baptist minister. He infers ‘that you [the minister-elect] have desired the office of bishop’ (p. 9).

In his charge, Hargreaves (1832) offers some insight into how he understands oversight or, as he puts it, the office of bishop in the Baptist context. He purports that the office is one that oversees ‘spiritual and eternal concerns’, asserting as he does that the office ‘imparts no power or influence over secular concerns of the nation; nor over the worldly or family concerns of your people’ (p. 10). Hargreaves sums up the responsibilities of the office in a manner that is rarely expressed because of the emphasis on the priesthood of all

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<sup>13</sup> Even though Baptists are associated with a loose-fitting ecclesiology that refrains from overemphasising the role of any one individual, not least that of ordained minister, Bebbington asserts that it was regarded by early Baptists that, ‘a church without pastoral leadership, they agreed, was anomalous’ (2010, p. 182).

believers: ‘As a bishop, you must teach the people knowledge, watch for their souls as one who must give account, and rule over them in the Lord’ (p. 11).

Indeed, Hargreaves is not alone in using the language of ‘episcopal office’ in this period in describing the office of Baptist minister. Pritchard (1842) also refers to the office of ordained Baptist minister as an episcopal one, when in the context of preaching he advocates the continuation of the apostolic tradition of preaching as continued in the office of bishop, which he identifies as being present in the office of Baptist minister.

Whilst it might seem unlikely that in a community that emphasises the priesthood of all, that a theology of episcopate might be fully embraced, the notion is not so far-fetched when one considers that as a Gospel people Baptists have desired that a reformed church should be one that returns to scriptural principles. It appears that in these early explorations of episcopate, it is as Teraudkalns (2005, p. 293) surmises, ‘not the office itself but the personality of its holder, the charisma of serving the wider church and society in general which can make the difference’. How the oversight that an ordained minister might espouse could be practiced is something that had not been widely considered in these earlier times, nor commonly applied. Nonetheless, the existence of these theological musings in some earlier Baptist ordination sermons and charges of the eighteenth and nineteenth centuries is evidence that foundations were being laid for further discussions regarding oversight and leadership to be developed.

#### 2.10. Apostolic succession

We can clearly locate attempts made in the eighteenth and nineteenth century to create some theological order to the office of ordained Baptist minister. Within this effort, there is present an attempt to engage with the various biblical and complementary offices, which helped to shape the office of the ordained Baptist minister. Furthermore, there are supplementary instructions made on preaching and teaching, and on prayer. Attempts are also made by a

disparate minority to harness a theology of apostolic succession that begins to set the Baptist tradition within the wider Christian context.

In a pastoral charge, Pritchard (1842) hints at a theology of apostolic succession by referring to an ordained ministry as being more than a function, which others can carry out. He refers to the familiar scriptural passage, Ephesians 4: 11: ‘So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers’ (NIV). From this passage he makes a case for ordained Baptist ministry being unique, in that it is a continuation of the ministry of the apostles. Ryland (1801) asserts that ordained Baptist ministry is a continuation of the apostolic ministry in that the individual is being set aside in the tradition to be ‘preacher of the Gospel’.

Whether the majority of Baptists at this time felt the need to express the ordained minister’s role as ‘Minister of the Gospel’ as a successor to apostolic ministry is debatable, but evidently this theology was present. Indeed, it could be argued that language referring to a high view of the office of ordained minister as a ‘sacred office’ and as being ‘chosen by God’ by Kershaw (1831, p. 10); and that a minister’s appointment being a ‘divine call’ by Gould (1871, p. 5) also adds veracity to the idea that ordained ministry in its Baptist context was viewed as a unique and special office that is set aside for some and not all – and thus reflects a succession to the apostolic office in appearance and function on some level. This much at least is acknowledged by Steadman (1818, p. 5) when he asserts that the office of minister ‘is not altogether like theirs [the apostles]... yet the resemblance between them is so great’.

However, it is in *Who has the right to preach? Or Apostolic Succession and Episcopal Ordination* by Young (1824, p. i), where we encounter the most overt attempt to engage with the development of a theology that incorporates in it the language of apostolic succession, even if it seeks to stand as a ‘corrective to Catholic understandings’, here it is

clear that an engagement with a theology of apostolic succession is being developed. In the charge delivered by Young (1824, p. 23), ordained Baptist ministry is attributed with the sort of primacy of position that apostolic ministry held in the early church, referring to it as he does as ‘a prime institution of the church’.

The desire to emphasise the continuity of an apostolic tradition within the office of ordained Baptist ministry might again be a product of what Bebbington (2010, pp. 184-190) acknowledges as ‘High Churchmanship’ compared with ‘Low Churchmanship’ and is by no means a common foundation. Nevertheless, this debate appears to be the earliest forerunner to the outworking of where ordained Baptist ministry fits within a theology of apostolic succession, a discussion which laid the ground for Baptists to take part in future ecumenical discussions in the twentieth and twenty-first centuries where attempts are made to locate Baptist ordained ministry in a type of apostolic succession (see *Pushing at the Boundaries of Unity: Anglicans and Baptists in Conversation* (BUGB and CofE, 2005) and *Contesting Catholicity*, (Freeman, 2014).

### 2.11. Reflecting on the earlier formal voices

It is evident that in the eighteenth and nineteenth centuries there existed a variety of theologies and habits of ordained ministry that co-existed along with the notion of a common theology of ordained ministry. The most common foundational theology and habitus of ministry was to view the minister as being ‘Minister of the Gospel’ and as a ‘pastoral office’ with a ministry of ‘word and prayer’.

Within the sermons and charges are additional theologies that develop the common foundational theology of ‘Minister of the Gospel’, such as the ordained minister as missionary or evangelist, custodian of the sacraments / ordinances of the church, ambassador, overseer, and as one within an apostolic tradition. These additional understandings of

ministry served to challenge the simple common foundational theology that shaped early Baptist ecclesiology, and themselves laid a foundation for a theology of ministry to evolve. In these earlier times, concepts, ideas and language pertaining to the office of ordained ministry that early Baptists had not owned such as apostolic succession, episcopate, father, and priest were all being explored and considered to some extent.

The emergence of these additional foundational voices signifies that even in the earlier times there were those theologies present that were pushing at the boundaries of Baptist theological understandings of the ordained office of minister. Some understandings of the office such as a ministry of 'word and sacrament' would be inherited and made into habit by future generations as a result of these early engagements with the theology of the office, while others such as apostolic succession would continue to occupy a minority formal position in the discussion. However, what the pastoral charges and sermons of the eighteenth and nineteenth century do represent are the foundations for future discussions that would be the cause of internal discussion, ecumenical dialogue, a celebration in diversity for some, and concern because of a lack of clarity for others. This inherited tension continues into the twentieth and twenty-first century where it is initially represented in the indicative voice of documents of the BUGB on ordained / accredited ministry (see chapter 3), but also present in the formal voices of Baptist ministers of that period (see chapter 4).

## Chapter Three

### The indicative voice of BUGB on ministry: The ministry documents of the BUGB

#### 3.1. Introduction

It is clear from a cursory delve into the Baptist archives and in reading Baptist ordination sermons and pastoral charges, that until at least the end of the nineteenth century there was a broad consensus among Baptists in England about the nature of ordained ministry, even if other theologies were held by some. Unsurprisingly, this earlier theology of ordained ministry differed significantly in a number of key areas from that exercised in the established Church in England at that time and does not encompass all of the theological characteristics displayed in the discussion familiar to contemporary Baptists (see formal voices in chapter 4). Even so, there is evidence that the broad position held by Baptists at this time was a radical and distinctive theology of ordained ministry that continued the early biblical pattern of a two-fold order of ministry within the local church, and that this was partly characterised by what might be described as a common foundational Baptist position of ordained ministry.

It has been argued by historians, that it was not until the post-war years of the twentieth century that the Baptists and its ministers were challenged to consider again some of the theological understandings of ministry that were held within other denominations. This is what Goodliff (2010, p. 27) refers to as the first of ‘three distinct phases of theological interest in ministry and ordination’. These included: first, the ‘ecumenical imperative’, which was the catalyst for Baptists to engage with a discussion on ordained ministry; second, the BUGB ministry documents, which are those documents that reveal what is referred to in this thesis as the indicative voice of the BUGB about ordained ministry; third, ‘conflict between executives’, which was the debate since the 1990s between those whose remit was Faith and

Unity and those whose remit was ministry (p. 6). It is out of these arenas that the discussion extends, and so we consider the indicative voice of the BUGB.

### 3.2. The Baptist Union documents

The process of transforming some of the Foundational and early Baptist theology of ministry into a theology that is indicative of the theology held by the BUGB and therefore representative of the beliefs held by Baptists was catalysed by ecumenism. Before John Howard Shakespeare's tenure as General Secretary (1898-1924), according to Hayden (2005, p. 174), Baptists were in a position where 'reunion without the Church of England was unthinkable'. However, by 1920, the Lambeth *Appeal to all Christians* issued a challenge to non-conformist Christians for re-union based around the necessity of the Bible, baptism, the Lord's Supper, the episcopate, and the apostle's creed. Suddenly, the Baptists who had had the time and space to work through an ecclesiological and theological identity of their own (albeit often independently from one another at a local church level), were now increasingly required to speak with one voice on a variety of ecclesiological and theological issues, including on the subject of ordained ministry. What followed was not the desired unity with other Christians or an agreement with the Church of England<sup>14</sup>, but a series of foundational documents, published by the BUGB that set about establishing the Union's theological position regarding ordained ministry and its relationship with church.

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<sup>14</sup> According to Roger Hayden in *English Baptist History and Heritage*, 'the Anglicans made it clear that... that they would regard a direct link with episcopal succession of the past as essential to a united church', and although General Secretary Shakespeare was prepared to accept this 'he failed to take the denomination with him'. (2005, p. 175)

### 3.2.1. The Baptist Doctrine of the Church (BUGB, 1948)

With the inception of the World Council of Churches at Amsterdam in 1948, and in response to the 'Cambridge Sermon' of the Archbishop of Canterbury in 1946, further dialogue and thought on the nature of ministry and the place of ordained ministry became necessary for British Baptists belonging to the BUGB. This began in 1948 with the statement from the BUGB entitled *The Baptist Doctrine of the Church* (BUGB, 1948).

According to the document, the Baptist claim to be apostolic (in terms of its inherited faith), and as part of the holy catholic Church, compelled the BUGB to respond to ecumenical discussion. The document addresses the subjects of 'the one holy catholic Church; the structure of local Baptist churches; the Ministry; the sacraments; Church and State' (pp. 5-11). The BUGB's position on ministry in a general sense was clarified:

A properly ordered Baptist church will have its duly appointed officers. These will include the minister (or pastor), elders, deacons, Sunday school teachers and other church workers. The Baptist conception of the ministry is governed by the principle that it is a ministry of a church and not only an individual. It is the church which preaches the word and celebrates the sacraments, and it is the church which, through pastoral oversight, feeds the flock and ministers to the word. It normally does these things through the person of its minister, but not solely through him (1948, p. 8).

Sometimes the emphasis of the ecclesiology of a priesthood of all believers has led to too little being said about the role of the minister, often because of what many regard as an overemphasis of ordained ministry in Catholic traditions. Indeed, the BUGB document from 1948 directly addressed the Baptist belief that the wider church had overemphasised the ministry of the few over and above the ministry of the many, with the result being that it offered little clarification theologically or practically regarding what the theology of ordained Baptist ministry should be.

The document had brought into sharp focus a tension that had existed since the inception of the Baptist movement in England and shows the way that BUGB was formally

abandoning the ‘High Churchman’ position in favour of the ‘Low Churchman’ position that emphasised the ministry of all (Bebbington, 2010, pp. 185-190). Nonetheless, with the presence of an ordained office of ministry firmly established in Baptist ecclesiology and tradition, further attention would need to be given to its character, expression and theology in future documents.

### 3.2.2. The Meaning and Practice of Ordination among Baptists (BUGB, 1957)

By the 1950s, it was evident that further work was necessary to clarify the theology of ordained Baptist ministry. The report, *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957) attempted to do this. The report noted that those entering ministry ‘have a deep interest in the meaning of ordination’ (p. 58). The report attempted to address this interest.

The document had, as its aim, the preparation of ‘a statement for submission to the Baptist Union Council on ‘The meaning and Practice of Ordination among Baptists, together with an Order of Service for use at ordinations’’ (p. 57). It begins with a statement on ordination from the New Testament, before highlighting the Baptist practice regarding ordination up until the time of the report, and then sets out its own findings. A strength of the document is its ability to speak into the nature of ordained ministry in its Baptist context independently from the ministry of all. Helpfully, the document offers a definition of ordination:

Ordination is the act, wherein the Church, under the guidance of the Holy Spirit, publicly recognises and confirms that a Christian believer has been gifted, called and set apart by God for the work of the ministry and in the name of Christ commissions him for this work (1957, p. 74).

The document continues by giving more detailed definitions of the terms used. For example, the ‘work’ that the minister does is clearly defined as being a habitus of ‘a ministry of word and sacrament’ (p. 74). It also offers biblical insight from the New Testament, adding that this ministry will primarily include ‘leadership of the Church’s worship; the administration of the ordinances of Baptism and the Lord’s Supper; the proclamation of the Gospel and the teaching of the faith; the work of pastoral care and Christian service’ (p. 76).

This document is significant because it clearly identifies the BUGB’s position on ordained ministry. The position is no longer limited to one of ‘Minister of the Gospel’ prayerfully conducted, it is clearly now considered to reach further than that, and the office can now be summarised as being: ‘Minister of word and sacrament’. Alongside this description sits a list of functions and responsibilities that are involved: leadership, administration of the ordinances, proclamation and teaching of the Gospel, pastoral care and Christian service. The recognition of the ordained office being one of ‘word and sacrament’, relates it more closely to that which is exercised in other traditions, whilst the list of functions would bring a degree of clarity to the habitus of the office, as well as to locate the place of the minister within the Baptist ecclesiological tradition. Indeed, the formal introduction of the word leadership into the theology of Baptist ministry would need careful defining in subsequent discussion and documents to ensure that it could be properly exercised within a tradition that has keenly emphasised an adherence to the theology of a priesthood of all believers.

### 3.2.3. The Doctrine of the Ministry (BUGB, 1961)

*The Doctrine of the Ministry* (BUGB, 1961) adopted by the Baptist Union Council, can be seen as a response to and a clarification of *The Meaning and Practice of Ordination among Baptists* document. It is an attempt to restore the balance in Baptist ecclesiology of the

importance of the ministry of all versus the ministry of the few. Indeed, it sets about defending the ministry of all over the ministry of the few. Whilst the report's tone appears to be a corrective to the earlier report, there is little guidance given on how to hold the creative tension of a theology of the ministry of the many alongside a theology of a ministry of the few. Nevertheless, the report locates that there is still a need for clarity over what ordained ministry is. However, it is unable to add to a theology of ordained ministry. The document appears to be in favour of devolving such theological matters from the BUGB to the local church and its minister, thus setting the tone for the document:

The kind of status and authority which derives from our doctrine of church and ministry has been acknowledged by Baptist churches in the course of their history, but we believe that at the present time there is need for clearer recognition of it. We would point out, however, that the problem is not one of organisation. It is a problem whose solution lies in spiritual insight and maturity among both ministers and churches (1961, p. 49).

This document appears to intentionally withdraw from the opportunity to set forth the 'clearer recognition' that had been sought by many, by deferring from adding clarity over what the role of an ordained minister is. Its central objective seems to be to seek to reaffirm the Baptist ecclesiological position of the ministry of all believers. Even so, the decision to stress the importance for the ministry of all and the primacy of the local church in deciding upon theological issues and matters of church governance is in itself familiar for Baptists as evidenced by how changeable offices (and organisation of such) and ministerial functions historically are in Baptist ecclesiology. Certainly, the authors of the report highlight their awareness of this, stating:

Therefore, we are not able to say, from Baptist History, [or] to produce a fully worked out and all-embracing doctrine of the ministry that enables us to say, 'here is what the Baptists have always and in every place believed about the ministry' (1961, p. 26).

It appears that this document recognised the dangers involved for the BUGB in saying too much on behalf of its churches regarding the office of the ordained minister in the context of the local church. It acknowledged that although the BUGB might hold a particular theological

position on church and ministry, this may not be desirable to or suitable for each local church. It now appears that although the indicative position of the BUGB was being established, the local church had to choose to what extent (if at all) it owned it. As such, the BUGB was acknowledging the autonomy of the local church and its authority to make decisions on matters of faith and order. Nevertheless, the BUGB was also formally adding a degree of clarity to its own position on matters of faith and order, that can be held as being indicative of its member churches, although not be regarded as being the normative position of each and every church. These acknowledgements are useful, in as much as they reflect the nuanced ecclesiology of the Baptist tradition and the theologies held by the local church. However, they are less helpful in bringing clarity and order to the discussion.

#### 3.2.4. Ministry Tomorrow: The Report of the Commission on the Ministry (BUGB, 1969)

In the Baptist Union report *Ministry Tomorrow* (BUGB, 1969), it was clear that the structure and offices of ministry were evolving. This time, the question was being asked over how the ministries of supplementary and complementary ministers (lay-ministers), could complement the existing ministries of ordained ministers. The document asserts that ordained ministers would be supplemented by others ‘drawn from those earning their living in trades, professions and skills of society’ (p. 102).

The document seems to re-address the ‘anyone can’ notion of ministry in the subsequent section in which it focuses attention on the calling and vocation of the minister. Here it deals with the prospective ordained minister’s call; selection; theological education; accreditation; ordination (where applicable); probation (as a newly accredited minister); settlement (the discernment process taken over a prospective pastorate). Similarly, it underpins the idea that candidates for ministry who are either not trained at a Baptist College,

or who are to serve as supplementary ministers, must also meet certain criteria and have undergone specific periods of training and preparation as a necessity. For the latter, this would include two years of suitable training at a Baptist College, or completion of a course agreed by the Ministerial Recognition Committee.

The report concludes by attempting to seek some clarity over the purpose of setting apart some to be ordained in the Baptist context. Having devolved theological authority to the local church, the document attempts to influence these theologies by affirming the BUGB's own position regarding the existence of an ordained office of ministry alongside other forms of ministry and attempts to bring clarity and order in a Baptist ecclesiology that holds in tension a ministry of the few alongside a ministry of all. The document was, as Goodliff (2010) comments, attempting to supplement what had been said in the earlier reports about ordained ministry to define its meaning in the Baptist context:

Almost a decade on from the two foundational reports, ministry was increasingly seen predominantly in terms of local pastoral oversight, but the language of 'word and sacrament' is retained, albeit supplemented by 'pastoral oversight'. Explicitly sacramental understandings of ministry are rejected, even if an extreme functional view of the ministry is unwelcome (2010, p. 34).

### 3.2.5. Forms of Ministry among Baptists: Towards an understanding of Spiritual Leadership (BUGB, 1994)

Despite the best efforts of the previous report to offer clarity on the subject of ordained ministry, explicitly sacramental views on ministry and extreme functional views remained. Goodliff (2010, p. 34), cites the 'tension' between the Baptist Union Faith and Unity Committee, and the role of the Ministry Department as evidence of this at the time the report was written. In the former, the voice of Fiddes had been prevalent, and a sacramental view of ministry was expounded, in the latter, Goodspeed stressed his functional view of ministry.

It was under Fiddes, as Chair of the Faith and Unity Committee, that perhaps the most ambitious attempt was made to address spiritual leadership, in the BUGB report, *Forms of Ministry Among Baptists: Towards an understanding of Spiritual Leadership* (BUGB, 1994). This document deals with the reality of ministry as it had been as well as offering corrective guidance to assist clergy and congregation to locate what ministry should look like in practice in the church. It does this by encouraging the ministry of all without promoting an ‘anyone can’ culture that would undermine the existence of an ordained ministry. The document addresses the important question of who should be doing what and why:

We still need to ask how we can distinguish between various forms of spiritual leadership, or indeed whether we ought to do so at all. Among our churches at present are ministers, deacons, elders, lay pastors, lay preachers, youth specialists and evangelists. What kind of recognition, ordination and authority belongs to each? (1994, p. 11)

First, the document dealt with the existence of lay ministers, alongside those who are ordained. The report strongly urged that ministry – whether stipendiary, or not – be considered a common ministry. The solution offered, was that all ministers should be recognised, trained, and ordained. The committee continued by suggesting that those who are not able to do this might consider diaconal ministry, with a specialism if necessary.

The document further elucidates issues of ordering and recognising offices by highlighting the boundaries as well as the overlap between the ministries of episcopate and diakonia. The committee asserted that all are called to a ministry of service (*diakonia*), as well as to some degree of oversight (*episkopos*) in a process that ‘flows back and forth between individual leaders and community’ (p. 26). In addition, others are entrusted by the community to serve and oversee in, with and for the community. However, it explicitly states that in the same way some are called from the many to a ministry of service, so too are some called to oversee, as indicated in the New Testament (*episkopos*). The document asserts:

While we consider the [ordained] minister to be a focus of episcopate in his or her general pastoral oversight, this ministry is also part of the diakonia of the church; on the other hand, those leaders who focus diakonia (deacons in whatever sense) may also exercise particular kinds of episcopate themselves (1994, p. 25).

It is clear that the report considered some clear boundaries should exist between particular offices even though there may be complementary areas of overlap. The clarity of this statement, is however, clouded by the fact that the committee conceded in their report that the two-fold order of ministry that locates the ordained minister as the point of episcopate, is not widely adopted or accepted by contemporary Baptists, meaning it is not indicative of what is espoused or operationalised by the local churches. However, the committee maintained that oversight was a function of ordained ministry, that is rooted within the historic tradition of being Baptist.<sup>15</sup>

The document sets about defining the role of the ordained minister in a conventional model of the local Baptist church. It states that the role pertains to being one of minister of ‘word and sacrament’, and as the ‘guardian of apostolic tradition’. The minister should be the chief celebrant of the sacraments, and the ministry should be held in the context of pastoral care and as part of the wider church. In summation, the report highlights that what makes ordained ministry unique is that it is ‘a way of life’ different to any other in that it makes up the whole of one’s being. The committee reasserts this significant difference in calling and being when it asserts the need to also ordain (not just appoint) deacons. The committee here stresses that whilst there maybe ‘overlapping’ between episcopate and diakonia, the ordination of a deacon is ordination to an office that is unique, in the same way that the office of an ordained minister is unique to any other; this is most explicitly highlighted by the committee when it states:

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<sup>15</sup> In *Tracks and Traces* (2003), Fiddes makes the case for a two-fold order of ministry with ordained ministry as episkopoi as being common amongst early Baptists. This point is verified by the content of the eighteenth and nineteenth century sermons and charges delivered at ordination services and expressed but not explained in the word ‘leader’ in the document entitled *Meaning and Practice of Ordination* (1957).

We may distinguish two distinct views about the basis for particular forms of spiritual leadership in the Church. The first is the conviction that Christ has established certain ‘offices’ or appointments to ministerial leadership, alongside the gifts by all members of the church (1994, p. 19).

This statement highlights the creative tension that exists between the two patterns of ministry usually co-existing within Baptist churches: the two-fold order of ministry for which has historically been most commonly adopted by Baptists (deacon and minister / elder), and the model of charismata or allowing use of the gifts of the church (not usually bound by offices). *Forms of Ministry Among Baptists* attempts to maintain these two models in tension by urging the former model to exist within the latter.

The tone of the document upholds the integrity and function of the ordained ministry, encouraging a stable pattern to be maintained. It also recognises and addresses the growth in a specialist nature of ordained ministry (youth ministers, evangelists etc), which exist alongside ordained ministry, as do diaconal roles which it is suggested should encompass those appointed to the local church as pastoral assistants and elders.

In summation, the document brought clarity to a number of key areas and espoused a theology held by the committee regarding church and ministry in terms that previously had never been attempted. The document affirmed the ministry of the few as unique and apostolic, but complementary to a ministry all; it recognised the ordained office as one of ‘word and sacrament’, adding a broad dimension to the office as being one of ‘guardian of apostolic tradition’ as overseer, thus bringing continuity to the office. Furthermore, the minister was affirmed as chief celebrant of the sacraments, and ordained not only to the local church, but the wider church too, Crucially, it introduced an ontological dimension to the office that had not in the past been espoused by a BUGB document. This document seems to challenge the BUGB’s classical theological position of ministry and the theology of its local churches in a radical new way.

### 3.2.6. Patterns of Ministry among Baptists: A Review of the Register of Covenanted Persons Accredited for Ministry: A Report of the 'Review of the Register Working Group' (BUGB, 2010)

Amongst other issues, the document recognised the need to re-address the ambiguity over the role of Baptist minister and is a clear attempt to define what Baptists might understand ordained ministry to be. Goodliff (BUGB, 2010, p. 209) locates 'the lack of an adequate theology of ministry' in ministry structure. It sets about adding a theology of ministry to the structure by commending a definition of ministry (in the case of ordained ministers) which incorporates the following habits.

1. Bearing the word – as 'one of the roles' of the ordained minister, done primarily through teaching, preaching, but also through leadership, and with word understood in an increasingly 'flexible way', and across 'the whole life of the church'.
2. Ministry in three-fold aspects (service, pastoral ministry and oversight) – Goodliff here is drawing on the work of Croft's *Ministry in the Three Dimensions* and is supportive of viewing ministry in light of the three Biblical offices of diakonia, presbyteros and episcopo in the one office (see chapter on the foundational voice, chapter 2).
3. Inclusive representation -which involves a two-fold representation by the minister according to Goodliff's interpretation. First, by representing Jesus Christ, and second by representing the church.
4. Ministry as a 'way of life' – This is a theology of ministry that sees it as being more than measured by its functions, that 'is concerned with calling, competence and character'.

5. Ministerial formation – Is concerned with forming ministers rather than training people to fulfil a role. According to Goodliff, formation ‘is concerned with character and spirituality, ethics and human relationships’ (2010, pp. 211-220).

The report upholds the case for ordination that *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957) made, and that the BUGB has continued to follow. Goodliff (2010, p. 220) in *Patterns of Ministry Among Baptists* reaffirms this, by referring to ordination ‘as the setting a part of a person... for Baptist ministry’.<sup>16</sup>

Under these areas and in the subsequent definitions, it is apparent that Goodliff holds in tension both the Baptist belief in the ministry of all alongside a ministry of the few, and the varying theological views held on ordained ministry. The document is not radical but is an attempt to collate information to achieve clarity over issues which can often divide and cause a lack of clarity. It seeks not to add to or promote a normative notion of ordained ministry, but illustrates a diversity of theologies, some of which have been affirmed by the BUGB, and others that are held more loosely, but in a formal way. Nevertheless, those who hold a functional or secular leadership approach to ministry might feel their perspective is neglected. The document is summarised by Goodliff, in his own words:

In this report we recognize that all disciples are called to serve Christ and his world. Such service is sometimes called ‘ministry’, although the too profligate a use of this term that is unhelpful. We might say that while all are called to have a ‘ministry’ only some are called to positions of leadership, involving pastoral care, mission and proclamation that the church has long designated as its ordained ministry. Currently those called serve as pastors, youth specialists and evangelists. This report does not seek radical change at this point, but rather seeks an evolutionary approach to recognition and accreditation (2010, p. 209).

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<sup>16</sup> The report also addresses the normal practice of commissioning candidates who are in specialist roles, but for the purpose of this research this does not need inclusion.

### 3.2.7. A Guide to Pastoral Practice and Ministry (BUGB, 2011)

In this short document of guidelines offered to ordained / accredited ministers and those exploring ordained / accredited ministry in the BUGB the role of minister is one that is referred to in the classical terms of 'word and sacrament'. The document also re-asserts that a minister 'is called to 'a way of life', to shepherd the flock of Christ' (p. 3). And, when ministry and leadership are referred to it is done so by setting it in the context of servant leadership as opposed to adopting any secular model:

The minister is a representative and embodiment of the unity of the church, both locally and in wider spheres. They must engage in their leadership responsibilities in co-operative rather than competitive ways, fostering the unity of the whole Church of which they are a minister (2011, p.4).

### 3.2.8. Called to Pastoral Ministry (BUGB, 2014)

The classical view of ministry, held and developed in the BUGB documents, was reflected in the BUGB document, *Called to Pastoral Ministry* (BUGB, 2014). This is evident first by the title, second by its emphasis on ministry being different to a secular role, with all its functional criteria needing to be undergirded with the caveat that 'a deep relationship with God' is a prerequisite, and third in how it sets out what someone who is called would expect to be:

'A minister will:

1. need to be able to handle scripture and communicate its message and meaning.
2. need to be able to cultivate relationships with all kinds of people so that they are encouraged to walk with God.
3. need to be able to accompany people in times of delight, distress and brokenness.
4. model and lead God's people in evangelism and mission enterprise.
5. need to be able to work with others in ordering the life of the church and manage this when differences emerge with others'. (2014, p. 1)

### 3.2.9. The Ignite Report (BUGB, 2015)

The BUGB council recommended that a review of ordained Baptist ministry be conducted, and subsequently a small team was assembled to facilitate that review, leading to the publication of the Ignite report (BUGB, 2015). The Ignite team's brief was to address three questions: First, what sort of ministries will we [BUGB] need in the future? Second, what support will these ministries need? Third, what of this should be done nationally, regionally, and locally? From their empirical research the Ignite team concluded that ministry is changing in the following ways: 'our mission context is changing; the way in which churches express and experience ministry is changing; the technology available to us is changing; the kind of people offering for ministry is changing; the roles to which they are eventually called is changing; the way in which our churches support ministry is changing' (p. 2).

The Ignite team have stated that they have not seen it as their remit to enter into the discussion on the theology that shapes and informs ordained ministry, but have instead posed a question that requires further thought and discussion: 'How can we develop a vision for ministry and ways of supporting it that can continue to adapt and be responsive to those changes, while at the same time retaining meaningful continuity with all we have understood and experienced as ministry in our journey thus far?' (p. 2)

The Ignite report shapes this question by introducing three key areas for future consideration and engagement by the BUGB. First, 'to re-affirm what we understand by ministry' (p. 3). Second, 'to re-imagine how we recognise and develop ministry' (p. 3). Third, 'to re-define how we support ministry' (p. 3). However, some initial reflections are made in the Ignite report, most notably regarding re-affirming an understanding of ordained or accredited ministry. Indeed, the Ignite team offered as an initial response that we should be 'deliberately attempting to shift the emphasis of ministry identity away from any particular

‘job to be done’ towards the development of an understanding of the wide variety of roles, in a way that reflects who we are and what we understand by ministry as a Baptist People’ (p. 3). The report’s tone is one of welcoming diversity in ministry, whilst calling for continuity, although they concede that how this will be done is not outlined in the report.

The Ignite report may be regarded as a parting of the way from the classical tone of theological discussion of ordained ministry that is usually centred around ministry as ‘word and sacrament’ as found in the previous documents that related specifically to ministry. The report certainly builds on other theologies of ministry, emphasising the need of the local church and the gifts of the accredited minister as being decisive in any definition of ministry. The report does not seek to offer a definition of ministry from the perspective of the BUGB as some of the earlier documents have done but does begin a process of discernment through listening to what church and minister are saying through the empirical data on practicing theology in the local context, and openly discusses ministry in terms of leadership. The report appears to encourage further reflection on what church and ministry might look like, advocating a ground-level approach to theology that might help to inform the ongoing conversation on the relationship between church and minister.

#### 3.2.10. Foundational Paper for the Ministry Review Group (Ignite Appendix 1): What Baptists have affirmed and do affirm about ministry (Argile, Ellis, Haig, Norris, and Williams, 2015)

This is a paper compiled by the BUGB steering group which portrays the position held by the BUGB on ordained / accredited ministry. Even though it may not be as widely read as other reports, appearing as it does in the appendices of the Ignite report, the tone of the piece offers to reassert a classical understanding of ministry, both within the union of churches and within the local church context. This paper (Argile *et al*, 2015, p. 59) acknowledges the BUGB’s belief that ‘ministers are called by God, and their call is discerned and recognised by God’s

people in the church’, and that it arises from within the church, and is usually first recognised and encouraged in the church.

The paper acknowledges that whilst a minister ‘may be called to a local church, or to exercise ministry trans-locally, [that] our system of discernment and testing suggests that their ministry is not restricted to the particular place in which they currently exercise it’ (p. 59). The document goes on to reassert that ministers ‘are ministers of the Church [universal] as well as the church [local], with a Kingdom focus’ (p. 59). The authors speak in terms of a bond of trust that is the pre-requisite of any accredited ministry that is established alongside the ministry of all. Language of ‘covenant’ is used to express these relationships and support the notion that whilst this does not always have to be acknowledged alongside a belief in accredited ministry, it is most likely to be found in that covenantal bond.

The paper acknowledges that ordained Baptist ministry may be described in various ways – as ‘word and sacrament’ traditionally and more recently as one of ‘pastoral or servant leadership’. But recommends caution over the application of ‘these and other descriptors’:

Nearly every term is only helpful to a point, and also has negative possibilities associated with it. A ministry of word and sacrament may sound too focused on looking inwards and serving the life of the current congregation (though word and sacrament can be understood evangelistically); ministers must exercise leadership in their given sphere, but giving the language undue prominence carries risks of an over-corporate style and the importing of inappropriate leadership styles and understandings (Argile *et al*, 2015, p. 60).

The authors ‘believe that it is still possible to discern a commonality that allows us to regard a cohort of individuals as ‘Baptist ministers’ – even if this is untidier than we would like’ (p. 60), so long as a healthy tension between a need for order, and an openness to the new moving of the Spirit is maintained. This openness whilst acknowledging the need for order is fundamental to the historic Baptist tradition being upheld, that Baptist ministers will not do anything which a local church could not in principle ask someone else who is not a minister to do. Nevertheless, the minister is regarded as being entrusted by the church to carry-out the

functions of ‘teaching, preaching, pastoral caring, and exercising strategic leadership’ (p. 60). In addition, the paper sets out that ministers are to represent the congregation in a distinctive and different way to anyone else.

The steering group affirms that the role of the minister has changed, and increasingly the minister is seen as a catalyst for ministry within the worshipping community, rather than the sole practitioner: ‘Ministry is exercised by the whole community of Christ’s people, and ‘the minister’ functions as a catalyst to nurture, encourage, provoke, and resource the ministry of the whole people of God, a process which will require team working and team building (p. 60). Increasingly, ministers in local congregations will be focused on mission, and enabling mission – recalling that ‘the church exists by mission as a fire exists by burning’ (p. 60).

### 3.2.11. Marks of Ministry (BUGB, 2016)

The *Ignite report* (BUGB, 2015), recognised the need for ministry that is ‘flexible and multi-faceted’. Furthermore, in this paper the BUGB (2016, p. 2) argued that ‘defining ministry in the language of expected competencies risks becoming unmanageably complex’. Therefore, a move was made for the sake of clarity to ‘define ministry by a set of characteristics’ known as the *marks of ministry* (p. 2). These marks are a list of characteristics that the BUGB would like to see in all its accredited ministers. They are five-fold and include being:

- Mature as a disciple of Christ.
- Accountable to others.
- Relational in approach to leadership.
- Kingdom-focused.
- Servant-hearted and sacrificial. (2016, p. 3)

### 3.2.12. Continuing Ministerial Development Handbook (BUGB, 2021)

Continuing ministerial development (CMD) was launched by the BUGB (2021), with the intention of helping fellow ministers to be successful in their respective roles. It is built upon the responses received in the *Ignite report* (2015) and is a response to the recommendation that CMD should become normalised amongst its ministers. The BUGB (2021, p. 4) seeks to instil five habits: ‘Learning; Attentiveness; Accountability; Connection; Review’. It also aims to hone the *marks of ministry*.

### 3.3. Reflections on the BUGB Documents

The trajectory of the BUGB’s theology between church and ministry has ebbed and flowed since the first foundational document was published in 1948. In response to the growing need for clarity driven by ecumenical dialogue, *The Doctrine of the Church* (BUGB, 1948) sought to establish an ecclesiology of a congregationally governed church that is dedicated to the belief in the doctrine of the priesthood of all believers, even if it recognised a ministry of the few. Indeed, the report was so successful in concentrating attention on the ministry of all within the church, that it neglected to detail a theology of ordained ministry.

The BUGB’s 1957 document on ministry *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957) appeared to be the antidote to the lack of attention that was given to ordained ministry in *The Doctrine of the Church* (BUGB, 1948), but whereas the BUGB had previously refrained from defining a theology of ordained ministry, now it was felt by some that it claimed too much. The notion of ordained ministry being of ‘word and sacrament’ was an indication of the Union’s vision towards sharing a common notion or habitus of ordained ministry with other denominations, whilst the introduction of the term ‘leader’ was contentious and lacked definition. However, perhaps the most polarising issue

was that the BUGB saw fit to describe a theology of ordained ministry for the local church at all, a development that some believed fundamentally infringed on the ecclesiological position of the local church being where matters of faith and doctrine be decided.

*The Doctrine of the Ministry* (BUGB, 1961) sought to re-address the balance between the BUGB and the local church, and the concession was made to the local church that the theological specifics of church and ministry should be left to the local church. Alongside this the BUGB continued to espouse its own theological position, but it would no longer be implied or assumed that the BUGB's theological position would at all times and in every way represent the beliefs of the local church. Although this addressed the issue of theological authority, it also highlighted the ambiguity over the office of the ordained minister and how local divergence could not be curtailed simply through statements made by the BUGB.

By the end of the 1960s, clarity over the office of ordained ministry was urgently required, as the BUGB was increasingly confronted by other emergent supplementary offices of ministry (evangelist; youth minister; pastoral assistant etc) that challenged the ecclesiology of an ordained ministry of the few alongside a ministry of all. The document *Ministry Tomorrow* (BUGB, 1969), continued in the BUGB's classical position that God through the Church sets apart the few from the church in the ordained office of minister with a special focus on word and sacrament, but also made a case for the training and recognition of others called by God who exercise certain ministerial gifts in the local church. It offered an understanding of church and ministry in which the local church calls and sends some into ordained ministry, as well as recognising, calling and equipping some of its own members to be recognised by the BUGB as well as the local church in ministerial capacities.

*Forms of Ministry among Baptists* (BUGB, 1994) sought to continue the work done by *Ministry Tomorrow* (BUGB, 1969), with the intention of having a stabilising effect on the local church in their theology and practice of ministry. It recognised the overlap between the

ordained office of minister and other supplementary offices, making an attempt to hold a healthy and creative tension between church and minister. Furthermore, it recognised a theology of the ordaining and accrediting of evangelists and youth specialists as well as recommending the ordination of deacons in the local church.

It is perhaps in the *Forms of Ministry among Baptists* (BUGB, 1994) that a theology of the ordained office of minister as an episcopal office is most radical (even if there are historic connections to *episkopoi* even in earlier times of Baptist ministry). Although, this dimension to the office had been espoused by some formal voices throughout the history of the Baptist tradition and been implemented to some extent with the introduction of the word ‘leader’ in *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957), now the BUGB were espousing something about the ordained office of minister which re-engaged them with an understanding of the office that had been under-played somewhat, due to an emphasising of an ecclesiology of a priesthood of all believers.

Subsequent documents published by the BUGB are more accurately described as reports rather than attempting to develop a theological framework, with *Patterns of Ministry among Baptists* (BUGB, 2010) and *Ignite report* (BUGB, 2015), reflecting on the belief and practice of ordained ministers respectively. Both documents reflect diversity in belief and practice. *Patterns of Ministry among Baptists* (BUGB, 2010), calls for more theological reflection to take place to inform and shape its future, whilst the *Ignite report* (BUGB, 2015) advocates that a Baptist theology of ordained / accredited ministry must be informed and shaped by diversity in practice. Perhaps since the incorporation of additional offices to the accredited list the conversation has been redirected (certainly since the *Ignite report* (BUGB, 2015)) towards a more general understanding of ministry.

The introduction of the *Marks of Ministry* (BUGB, 2016), whilst well meaning, has not added the clarity to the office of minister that had been sought. It could be argued that

some of the traditional notions of ministry that had been discussed since 1948 in the documents of the BUGB have been side-lined, and that the use of rather general language has served only to further muddy the water. The attempt that has been made to implement a practice-based approach to an understanding of ministry has led to a loss of order in the discussion. There is need for continued theological reflection conducted by trained theologians and alongside Baptist ministers. Now, more than ever, a return to the historic documents of the BUGB on ordained ministry and its habitus is required to establish a degree of clarity to the discussion.

## Chapter Four

### The formal voice on ministry within the BUGB: The published writings of Baptist ministers in the twentieth and twenty-first centuries.

#### 4.1. Introduction

The sermons and pastoral charges of the eighteenth and nineteenth century support the assumption that Baptists have a varied theology of ministry, which manifests itself in a complex ecclesiological history. However, it is also evident that by the end of the eighteenth century and early nineteenth century that there was some agreement regarding the main theological motifs of the office of minister, pertaining to a habitus of devoting time to preaching the gospel and to prayer (see the foundational voice, chapter 2). Even so, it is also evident that other theologies and habits of ordained ministry were being developed and theological dimensions being pushed during the twentieth century. These changes gathered momentum during the second half of the twentieth century, driven by the need to respond to ecumenical dialogue. The response led to two key developments. First, a series of concerted attempts to rediscover the theology behind similar offices in the early church by exploring the office of minister beside the Biblical offices of apostle, over-seer and presbyter. Second, by comparing and contrasting Baptist ministry in local churches with those of similar offices within other denominations (see indicative voice, chapter 3). In this chapter I explore how some key Baptist ministers and theologians responded to, supported, or challenged the position of the BUGB during the twentieth and twenty-first centuries.

The formal voices include those of ordained Baptist ministers and Baptist theologians who have contributed to the discussion on Baptist ministry. These voices include theologies that are often in common with, and affirming of, the foundational and indicative voices but will also include theologies that are not historically or widely accepted or familiar amongst

Baptists. Attempts have been made regularly to identify a theology of ordained ministry in its Baptist context and discussion on the subject continues, most recently in relation to the findings and implementation of the *Ignite report* (BUGB, 2015). Ordering the variety of theologies held within the diverse ecclesiology of the Baptist tradition represents a considerable challenge.

Haymes, Gouldbourne and Cross (2008, p. 153) assert that ‘there is not, and never has been, one Baptist understanding of the nature or role of the ministry, nor of the relationship between ministry and ordination’. Furthermore, Goodliff (2010, p. 23), observed: ‘It is important to note how there is no one understanding of ministry or ordination, but a number’. Certainly, it is Goodliff who makes some notable progress in adding some structure to the discussion and has offered the following order to the diverse theological spectrum of beliefs that are present also in other formal writings, some of which are cited. Goodliff’s theologies of ordained Baptist ministry include ministry as word and sacrament, representation, function, ontological, and sacramental.

#### 4.2. Word and sacrament

The first category that Goodliff (2010, p. 52) lists is ordained ministry as word and sacrament. This is the belief that ‘the ministry of word and sacrament is a separated ministry exercised within a church that honours the priesthood of all believers’. Goodliff notes that, when viewed through this prism, it incorporates with it ‘certain tasks and functions that define the ministry which is not merely functional in theology’ (p. 52). He adds that, in this respect, ministry can be understood ‘as the ministry of the whole church and of the risen Christ, thus avoiding a sacerdotalism or clericalism that was discerned elsewhere in the church’ (p. 52). This represents the most widely accepted structural model for ordained

ministry in the Baptist context and its use of ecumenically common language naturally associates the office holder with clergy of other traditions.

A move away from the use of this language and understanding of the ministry may mark a parting of the way from an office of the ordained minister that is easily compared with a historic habitus of Baptist ministry and one that is shared with other similar offices in other denominations. Indeed, this is a concern for some, including Colwell (2003), who argues for the need to rediscover an ordained ministry in terms of word and sacrament. He asserts that ordained ministry in its Baptist context is losing its way by not prioritising this theological characteristic of the office. His desire to rediscover word and sacrament in ministry is focused by two questions:

- 1) If a generation is abandoning the church in droves (and it is), could it not partly be because the church has been forgetful of what, through its ministry, it is called to deliver?
- 2) Could it not be that a renewed focus on a ministry of word and sacrament constitutes at least a partial antidote to the ultimately vacuous spirituality that has come to characterise so much of the contemporary church? (2003, p. 246)

#### 4.3. Representation

The second category that Goodliff lists is ordained ministry as being representational.

According to Goodliff (2010, p. 53), this is the belief that ‘the ministry is of the whole church, and that in some way ministers represent that ministry’. He argues that ‘it is [the minister] who set the word before the church that is called to live under its authority and they who represent the church in the world in areas they are given authority to do so’ (p.53). This understanding of ministry has allowed the existence of a separate ministerial office of the ordained to exist in a bond of trust and in equal standing alongside the Baptist ecclesiology of each congregational member being equal in the eyes of God and His Church. Tension has often been experienced between church and minister regarding how far this representation

may be extended to the ordained minister and to what extent the minister's accountability to the church membership is exerted.

An advocate of this understanding of ministry was West (1963). He added that a theology of representation is a means of extending the authority of the church to the office of ordained ministry without departing from a Baptist ecclesiology of congregational governance:

The Baptist conception of the ministry is governed by the principle that it is a ministry of a church and not a ministry of an individual. It is the church which preaches the word and celebrates the sacraments, and it is the church which, through pastoral oversight, feeds the flock and ministers to the world. Within this total conception of ministry each member has his part to play. All have spiritual gifts, differing from person to person, but it is the contribution of these varying gifts that which makes up and make effective the ministry of the church (1963, p. 46).

For West, the minister remains within the church as part of the priesthood of all believers but is given authority by the church to represent the church in certain ways that relate to the office, in other words by a representational ministry of word and sacrament. This clause seems to advocate the creation of a bond of trust being formed between an ordained minister and church upon one's ordination and subsequent induction or, alternatively, is created through a process of discernment and recognition by the local church of particular people who are called to serve and lead within that context.

#### 4.4. Function

The third category that Goodliff lists is ordained ministry as having a functional role. This is the notion that the role of the minister is to deliver to the church in the role of minister an agreed set of functions, and that it is through these that a person fulfils what is required in order to qualify for the description Baptist minister. According to Goodliff (2010, p. 55), these functions or tasks of ministry are commonly recognised as 'leadership, the conduct of

worship, presiding at deacon's and church meetings, exercising a cure of souls and evangelism'.

Functionality protects and nurtures the ecclesiology of a priesthood of all believers and compels the accredited minister to apply their authority only according to a set of specifications or roles predetermined by the church membership. However, there is some concern that the extreme functionalist position can inhibit the vocation of ordained ministry by removing certain characteristics considered essential to the separate office of an ordained minister, such as their presidency over word and sacrament, which may lead some to question the need for a separate office.

A theology of functionality has historically been present within the Baptist tradition. As reflected in the first of the BUGB's documents examined in the indicative theological voice section (see chapter 3), the *Doctrine of the Church* (BUGB, 1948) referred to appointing people to carry out tasks. Indeed, Baptists have often felt more comfortable in focusing on a ministry defined by function.

Recent shifts in language towards notions of a functional theology of ministry have sparked counter reactions and debate by the current generation of Baptist ministers, where internet blogs have become the arena for such theologies to be formalised. One such example of this is Haward's (2014) blog as cited on the BUGB website in which he presented his ontological view of ministry under the guise of 'Being a minister and doing stuff', in which he asks the question: 'Is being a minister about 'doing stuff' - or is it something entirely else?'. My own MTh dissertation *Anyone can?* (Garland, 2014) seeks to address the question of what, if anything, sets the ministry of ordained Baptist ministers apart.

Baptist theologian Colwell (2003) sees evidence of a functional view of ministry when 'calling' is separated from the 'skills' that a minister-in-training is taught. This sums up the exploration that continues over whether ministry should be task driven or whether it has

more to do with being. This is a debate that both Goodliff (2017) and Clarke (2021) engage with. Both ground ordained ministry in more than functionalism. Holmes (2003) has, likewise, commented about ministry and church reflecting the unity of the Godhead, in an attempt to bring together the ministry as being to do with both ‘doing’ and ‘being’. Holmes argues that, just as the pre-eminence of the Father in the Trinity points to the status of ‘first among equals’, so should the office of minister in the church be:

This is real authority, not something that can be reduced to a function of leadership, as the doctrine of perichoresis will not allow us to assign any function to the Father that is not shared by the Son and the Spirit... This way of understanding the issue perhaps offers a way forward in attempting to find a proper analogy of this Trinitarian dogma in the life of the Church. The act of ordination so re-orders the relationships within the body of Christ that the one ordained stands in relationships of authority to other members of the body... In the same way, we might argue that certain functions of the Church are appropriately performed by the particular people in the Church. (2003, p. 259)

#### 4.5. Ontological

The fourth category that Goodliff lists in ordained ministry is ‘ontological’, that is, as ‘a way of being’. Goodliff (2010, p. 12) considers how *Forms of Ministry Among Baptists* (BUGB, 1994) describes how in the office of minister ‘doing cannot be separated from being, as the functions of ministry shape what a person is, as well as being grounded in a personality which has been ‘formed’ in the process of ministerial training’. In other words, the ontological position holds ordained ministry to be an ‘order of life’ (p. 12).

Those who hold an ontological view of ordained ministry contrast to those who affirm an extreme functional theology and may be considered a threat to the classical Baptist ecclesiology of ‘a ministry of all’ by emphasising the separated nature of those who have been ordained as minister. The emergence of the ontological Baptist voice in the discussion serves as a reminder of the osmosis of theological thought emerging through increased

dialogue with theologians of other traditions who make their case for ministry as an order of life.

Houseago (1997, p. 182)), an advocate of the ontological understanding of ministry, asserts that ‘ministry is not about doing a job but about being a particular sort of person’. Colwell (2003) refers to it as a calling. Fiddes, whose voice is heard in *Forms of Ministry Among Baptists* (BUGB, 1994), refers to ‘a way of being’ and an ‘order of life’ (p. 12). Elsewhere, he elaborates on this ontological and sacramental view by referring to how Christ appoints some to offices of ministry:

These offices of leadership were thus established by the call of Christ and the recognizing of that call by the body of Christ on earth, the Christian community. The offices focused and summed up the ministry of the community, and so must be set aside by it...They received their *appointment* (which is not the same thing as *power*) both ‘from above’ and ‘from below’ (Fiddes, 2003, pp. 88-9).

This ontological view has manifested itself visibly in the practice and habitus of some Baptist ministers through their participation in the ‘Order for Baptist Ministry’. This order, available exclusively to accredited Baptist ministers, represents by its very existence as well as its substance an ontological theology of ministry. The order describes itself as ‘a community of equals’:

Where we are gathered and dispersed journeying together even when alone rooted within the Baptist story. Where we hold a view of Baptist ministry as a way of being that mediates the presence of Christ, particularly expressed in word, sacrament, pastoral care and mission (Order for Baptist Ministry, 2022).

#### 4.6. Sacramental

The fifth category that Goodliff (2010) lists is ordained ministry as sacramental. This is the view that as God is present in His creation, he is also present in the created-ness of the Church, meaning that the office of ordained minister is also of sacramental value. A sacramental theology of ordained ministry may be held alongside an espoused ontological position, or in tandem with the minister as representative of the local church in respect to

them being a blessing to the wider community whilst bearing the authority of the church. The sacramental view is also a product of increased ecumenical dialogue and the increase in openness to what other denominations espouse in their theology of the ordained ministry.

The sacramental understanding of church and ministry has been influential on many who have entered ordained ministry in the latter period of the twentieth century. This is evidenced by the increase in theological authorship in the area of sacramentalism and epitomised in the multiple volume international Baptist series *Studies in Baptist History and Thought*, in which there are three volumes dedicated to *Baptist Sacramentalism* (Cross and Thompson, 2003, 2009, 2020) and other volumes such as *More than a Symbol* (Fowler, 2007) and *Towards Baptist Catholicity* (Harmon, 2006) that espouse a sacramental theology of church and ministry.

Colwell (2011), has been perhaps the most well-known of those who advocate for a sacramental theology of ministry. He explores this theology and speaks of ministry in terms sacramental mediation:

I might have an unmediated sense of God's presence and grace but generally such presence and grace are mediated sacramentally. I might have an immediate sense of assurance and forgiveness but generally such assurance and absolution are mediated through the words of a human minister (2011, p. 217).

#### 4.7. Summary

While these categories do depict something of the variety of theological positions held regarding ordained ministry in its Baptist context and highlight a theological framework that is apparent when ordained / accredited Baptist ministers speak of the role, they only offer a flavour of the formal voices, and Goodliff offers further details in *Ministry, Sacrament and Representation* (Goodliff, 2010). Goodliff's work has identified the present theological diversity that surrounds the office of Baptist minister which is grounded in a history of ecclesiological diversity. The evidence indicates that the variety of theological

understandings held on Baptist ministry is greater now than it was for earlier Baptists (pre-twentieth century). However, there is still a further theological dimension to consider that is often contentious when discussed by Baptists because of a theology of church that emphasises congregational governance and a theology that has influentially led to an ecclesiology of the priesthood of all believers. This theological subject has to do with leadership. The debate on leadership is undoubtedly a complex one. There are different types of leadership and their place in the office of minister is to be considered.

#### 4.8. Tension between a ministry of all and a ministry of a few

Beasley-Murray (1992, p. 61), a contemporary leading Baptist voice, reflects a common Baptist position in the discussion on ordained ministry, affirming the theology of the church being subject to the doctrine of the ministry of all believers (1 Corinthians 12), stating that ‘all God’s people are needed, pulling together’. He holds the view that the church must be ‘neither democratic nor despotic, but Christocentric’ (p. 60). Where Beasley-Murray has disagreed with some, however, is in how this theology is maintained alongside the ministry of the ordained minister.

In the excerpt *Churches Need Leaders*, Beasley-Murray (2011b, p. 1) asserted that it has ‘long been accepted that as Baptists we believe in the ministry of all and the leadership of some’. He developed this point by writing that, ‘clearly the larger a church grows, the more the church meeting has to delegate decisions’, meaning the more important it is that the church has a leader who is equipped to manage (p. 2). The tension in this discussion, has led to further discussions on what the office of accredited / ordained minister should entail, beginning with Beasley-Murray’s (2011a) Baptist Times article, *21<sup>st</sup> century church government* article, followed by Hale’s (2011) counter-argument, *Ministry and Leadership*, where Hale expounded upon his anti-leadership position which he also wrote about in the

Baptist Minister's Journal article, *Down with the Leaders* (2001) in which he set out a scriptural basis for his position.

Hale (2011, p. 10) wrote that: 'Baptists when they are true to their own traditions do not have leaders, however big or small the church may be'. Hale argued in the *Baptist Times* for not deferring the power of leadership to any one individual and assents to former Baptist college principal Barry White's theology of ministry and ecclesiology as being correct in interpreting the 1644 Particular Baptist Confession, stipulating that there should be no leaders in Baptist churches, citing that 'the ministry of the local church was placed firmly in the control of the local congregation,' (p. 10) and not in any particular person or persons.

Nevertheless, the presence of nuanced voices such as that of West (1963), who also argued that we must see further distinctions and differences between the role the ordained minister plays and the roles of others in ministry positions, is an indication that such polarised views on leadership need to be addressed and a balance achieved. West stated, that while it is within Baptist ecclesiology to believe in the priesthood of all believers, it is also necessary to recognise that the ministry of the few is different from the ministry of all. He stipulates that there is a difference 'in [the ordained minister's] authority within the Church, from any other member' (p. 48). It appears here that such a view is advocating for the recognition of a minister's oversight that would see the individual held with esteem, and as being the first among equals in particular aspects of church life, such as in the administration of word and sacrament and pastoral provision. West's sentiments urge the local Baptist church to respect the minister as someone divinely appointed, and asks that ministerial authority should be recognised:

The authority of the minister which commands respect and obedience is the authority of Christ himself, and to accept the minister's 'ruling' is not to submit to the dictate of man but to have a reverent regard for the will of Christ (West, p. 49).

The evidence suggests that whether ministry is understood as leadership in Beasley-Murray's terms, or to disregard it as Hale does, that a theology of oversight is present within the history of ordained Baptist ministry, and that some ministry today is increasingly being understood in terms of leadership. This raises the question of how notions of leadership in ordained / accredited Baptist ministry would be expressed in practice in the local church.

#### 4.9. Ministry as leadership

Goodliff (2017, p. 270) reflects that perhaps like Baptists generally, he has not in the positions he has held within the BUGB (within the local church, regional ministry, and as Head of Ministry) 'really grasped what authentic leadership looks like, when modelled on Christ, rather than Bill Gates'. Nevertheless, he concedes that the role of Baptist minister as leader has become prevalent, even if it is not a vision of ministry that he sees as desirable:

It has become commonplace to view the most significant role of the minister to be that of leader, and no doubt there are aspects of leadership involved in ministry that are almost unavoidable. However, the view of ministry as essentially about the leadership of the church is a relatively modern phenomenon, and one that poses very real questions about discipleship and the nature of the church (2017, p. 271).

The theology of the ordained Baptist minister as a leader and how that fits into the ecclesiology of a congregationally governed church is one that although neglected in the official documents of the BUGB to a great extent until *Forms of Ministry Amongst Baptists* (BUGB, 1994) has become increasingly debated in recent decades. Evidence of this trend is present in the change in liturgical words spoken at ordination. In *Patterns and Prayers for Christian Worship* (BUGB, 1991, p. 176) the order of words has changed from the minister being set apart to 'shepherd', to being set apart to 'serve and lead'. In fact, the BUGB report into ministry, the *Ignite report* (BUGB, 2015), uses the word 'leaders or leadership' 141 times in describing the role of the ordained minister, and the office of minister is now commonly spoken of in terms of leadership by many who occupy the office.

The trend of speaking about ordained / accredited ministry in terms of leadership has been recognised by theological staff in the Baptist training colleges too: the former Principal of Spurgeon's Baptist college, Colwell (2003, p. 246), recognises that there 'has been a shift of focus from a ministry of word and sacrament towards an understanding of ministry in terms of leadership and counselling'. Similarly, Clarke (2021), in his capacity as senior tutor at Regents Park College, Oxford, has recently been motivated to explore whether Baptist colleges are forming ministers or training leaders.

It is clear that the debate on leadership is complex, not least because there are a number of different understandings of leadership. For the purposes of this thesis, I have limited myself to exploring to what extent a theology of leadership is considered a priority by ministers, rather than trying to identify their particular understanding of leadership. This may seem unsatisfactory to some, and further research will need to be conducted to establish what theologies of leadership exist among ministers. It seems likely that there are two main theologies of leadership present amongst Baptists currently: ministry as management, and ministry as episcopate or eldership. Rejection of a managerial or a secular model of leadership, does not mean rejection of leadership, neither does rejection of a theology of episcopate or eldership in the office of minister represent a rejection of leadership in its entirety.

Goodliff (2010, p. 102), highlights the nuance of this subject matter, when he states that pastoral leadership is expressed differently: for some 'Presence' in pastoral leadership is as important as 'task'. Approaches to ministry as *management* and *episcopate* are found in the practice of ordained / accredited ministry within the church in the following ways:

#### 4.9.1. Ministry as management

In some cases, the adoption of a habitus of *secular* leadership and *secular* leadership models has seen ordained ministers receiving coaching in management and business techniques

among other areas. Books such *The Purpose Driven Church* (Warren, 1995), now urge clergy to take on a different pattern in their ministry. Warren advocates for ministers being able to develop different strengths. He argues that ‘the gifts of preaching and pastoral care are less significant for (numerical) growth than the gifts of administration and leadership’ (p. 10). Indeed, the BUGB has perhaps been influenced by similar arguments and is itself adopting tools from the secular world to facilitate the ministry of the church and their ministers. One example of this is the ‘fruitfulness indicators’ tool with six monthly reviews published in the Central England’s Baptist Association ‘special’ *Church Mission Review Edition* of its newsletter (Central England’s Baptist Association (CBA), 2018, pp. 1-3). Another example is in the creation of the *Continuing Ministerial Review Handbook* (CMD) (BUGB, 2021) which clearly shows some secular management influence, not least in the introduction of the ‘360 degree review’ of ministers, to be conducted each year by ministers in their local church context.

The concern for implementing an understanding in terms of management and leadership, which Goodliff (2017, p. 271) believes ‘has been in vogue for the past twenty years or so’, is that it is without clear theological basis. It comes with presupposed ideas of what success looks like according to the business world i.e., a healthy turnover in profit and consumer participation, but does not take into account what Goodliff describes as an ability ‘to see how Christ must transform everything, if it is to be genuinely Christian’ (p. 271).

#### 4.9.2. Episcopate

Goodliff (2010, p. 176) is concerned that attempts be made to ‘negate some of the insidious temptations to see ministry as management, or to reduce ministry to another form of therapeutic practice’ as he sees it. Instead, he advocates for a re-connection with an understanding of ministry by prioritising what he regards as ‘the great traditions of ministry

and mission that have shaped the church through 2000 years' (p. 176); this includes a re-engagement with a theology of ministry as episcopate.<sup>17</sup>

Teraudkalns (2005, p. 286) notes that there have been moves in ecumenical discussions to 'embrace a concept of shared episcopacy'. This was played out in practice in 1990 with the appointment of Hugh Cross to the post of ecumenical officer and led to a *Baptist Times* article, *Unique city post creates Baptist 'Bishop'* (*Baptist Times*, 1990) to refer to him 'in episcopal terms' (p. 1), while in Wales there have been appointments of an ecumenical bishop. Meanwhile, discussions between Baptists and Anglicans summarised in *Pushing at the Boundaries of Unity* (BUGB and C of E, 2005, pp. 104 - 121) highlights areas of differences and convergence, for the latter, particularly around episcopate and pastoral responsibility. Fiddes (2003, pp. 88 - 95) explored a theology of *episkopoi* in the historic office of ordained Baptist minister. Meanwhile, episcopate is being explored through the lens of *Ministry in the Three Dimensions* (Croft 2008) by Goodliff (2010) and Clarke (2021) when engaging with understanding Baptist ministry.

#### 4.10. A pastoral office

It may appear that the pastoral nature of the office is absent from Goodliff's (2010) theologies of Baptist ministry. However, it appears that rather than a deliberate exclusion or through neglect, this is due to a pastoral theology of the office simply being implicit and widely acknowledged as part of the conversation on ordained / accredited ministry. Indeed, Goodliff himself described the traditional task of minister in terms of pastoral care:

The pastoral care of people as whole persons, the cure of souls the *cura animarum*, as it is still sometimes called, has been the great task of generations of Christian leaders, be they priests, ministers or pastors... The pastoral care of people lies near the heart of what many clergy would see as their prime task (Goodliff 1998, p. 5).

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<sup>17</sup> Paul Goodliff explores a theology of episcopate within a wider scope with other contributors from a variety of Church traditions in *Episkope: The Theory and Practice of Translocal Oversight* (2020).

Pastoral care involves a range of time and energy-consuming activity for both ministers and others in local churches. Such a responsibility needs to be supported by prayer and inner spiritual resources. Goodliff defines a theology of pastoral ministry in terms that are commonly understood across ministers and those with pastoral responsibilities in Baptist churches:

The healing, sustaining, guiding, personal / societal formation and reconciling of persons and their relationships to family and community by representative Christian persons, and by their faith communities, who ground their care in the theological perspectives of that faith tradition and who personally remain faithful to that faith through spiritual authenticity. (1998, p. 10)

#### 4.11. A summary of the foundational, indicative in the formal theological voices

While these samples of the overall discussion on the theology of ordained Baptist ministry do depict something of the variety of theological positions held regarding ordained ministry in its Baptist context, they only offer a flavour of the formal voices, and Goodliff (2010) offers further details in *Ministry, Sacrament and Representation*. His work has identified the present theological diversity that surrounds the office of Baptist minister grounded in a history of ecclesiological diversity, and there is evidence that this diversity is greater now than it was for earlier Baptists.

In summation, it seems to me that in the relatively peaceful period following on from the inception of the separatist Baptist movement and the difficult times of persecution that were endured, and up until the beginnings of the ecumenical dialogue, that a common foundation of theology of ordained ministry was being espoused. There was no one document that could normalise it, but its seal of approval was that it was a ministry that was spoken of and practiced from congregation to congregation and manifest in the numerous ‘calls’ as

delivered in the pastoral charges and sermons. The call was to preach the Gospel and prayerfully conduct the ministry to which had been entrusted to those taking pastoral charge.

This common foundational theology of ordained ministry was familiar yet new, simple and reformed, unique yet shared. The ordained Baptist minister of the late eighteenth and nineteenth century was set aside primarily as minister of the Gospel, to preach the word and conduct his ministry prayerfully. It appears that there was the flexibility within the office to implement other gifts and talents, and that the office was tested according to the similar biblical offices of apostle, bishop, priest, elder, prophet, evangelist and deacon read about in Scripture and seen also in other Christian traditions.

However, it seems that in an attempt to promote Christian unity and enter into ecumenical dialogue with other traditions, and as a result of not knowing or owning the Baptist heritage sufficiently, Baptists have at times been forgetful in remembering what a habitus of ordained ministry was in its Baptist context. Historically, evidence suggests that although it is ordered by a ministry of the Gospel - spoken, prayed, and lived – it is also an office of some fluidity, where the office may be characterised in other ways according to the gifts of the individual minister, the needs of the church, and, most importantly, according to the will of God.

Early ecumenical dialogue may have led to Baptists attempting to say too little about ordained ministry, as in *The Baptist Doctrine of the Church* (BUGB, 1948), and then too much about what ordained Baptist ministry is, as in *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957). Both documents show how the BUGB wanted to have voice in the conversations that were happening inside and beyond the BUGB. The reality is that a union of churches is not a denomination and does not always find it easy to speak at all times with one voice. *The Meaning and Practice of Ordination among Baptists* (BUGB, 1957) and *The Doctrine of Ministry* (BUGB, 1961) documents published by the BUGB portrayed the

confusion that can be caused by attempting to say too much in isolation, first about the office of the ordained and second about the ministry of all. Nevertheless, the confusion over a theology of ordained ministry has led to further confusion regarding what the ordained minister should espouse in their theology of ordained ministry, coupled with the presence of an operant theology that can leave ministers at times practically bemused in their habitus, as reflected in their ministerial practice.

There is a need to discover, or rediscover, what the Baptist theology of ordained ministry is and what this habitus might look like in practice. The two most recent reports from the ministry department have evidenced this: the document adopted by the Baptist Union Council, on behalf of the BUGB, on *Ministry: Patterns of Ministry among Baptists* (BUGB, 2010), identified a lack of an adequate theology of ministry in shaping ministry structure. More recently, having received and read the newly published *Ignite report* (BUGB, 2015), the Baptist Union Council in the *Foundational paper for the ministry review group* (Argile *et al*, 2015) observed that there were those who felt that there was insufficient definition pertaining to what the role of a minister is. The *Ignite report* (2015) authors agreed that this was a valid point that required further consideration.

Throughout the twentieth century and into the new millennium we have witnessed an evolution of understanding of ordained ministry in Baptist theology, both regarding its place within the Baptist ecclesiological model and as a ministry unique to those ordained / accredited as ministers. The discussion is one which has sought to identify with a habitus of ministry as word and sacrament, whilst also engaging with an increasingly wide array of responsibilities (that has seen the ordained minister incorporate other skills into the office) and empowering others within the congregation to participate according to their gifts or charismata. Few have embarked on a journey that has culminated in an understanding of ministry that is both fully ontological and sacramental, having much in common with the

Catholic traditions. More have remained further down this sacramental spectrum, whilst others advocate functionality to some degree, and others regard ordained ministry in terms of leadership.

If order is to be brought to the discussion, it must be done in such a way that all voices are listened to and heard. Baptists must engage with what their predecessors have engaged with in all the foundational, indicative and formal theologies of ordained ministry. The ecclesiological tension of an ordained ministry of the few alongside the ministry of all must be studied and the BUGB's foundational documents on church and ministry be reflected on. Baptists must be willing to listen to those who are reflecting theologically on church and ministry, alongside those in the local church who offer insight into ministry as practice. Theology will need to be challenged by practice and practice by theology. With this in mind, it is time to take what has been learned from three of the five theological voices so far and hold them alongside what is being said by those who are currently in ordained / accredited ministry, by exploring the espoused and operant theological voices. In the next chapter I prelude the empirical study by identifying the eight theological constructs related to ministry that I attempt to measure in my survey and show how these relate to broader notions of ministry outlined in the previous chapters.

## Chapter Five

### The theological constructs

This short chapter is intended as bridge between the first two sections of the thesis, the first of which uses literature to identify some key theological ideas surrounding the nature of ordained / accredited ministry in the Baptist tradition and the second of which explores the relative importance of those ideas for Baptist ministers. To facilitate a quantitative survey of ministers such as this, and to attempt to understand the theologies that are being espoused and operated, I first need to crystalise and simplify what theologies of ministry will need to be explored. Based on what has been heard from the foundational, indicative and formal theological voices (see chapters 2-4), and through conversations with Baptist ministers, I will be exploring eight theological constructs that view ministry as:

**Function:** A minister who values the functional aspects of ministry is likely to espouse the idea that they are called to perform particular tasks within the local church. They may want to fulfil what they have agreed to do for their congregation and are likely to prioritise activity over reflection.

**Leadership:** A minister who values a leadership model of ministry is likely to espouse ideas of oversight, delegating tasks and responsibilities to others in the local church. They may look beyond the Baptist tradition for their model of ministry gaining inspiration from the catholic traditions and / or the secular world.

**Ontological:** A minister who sees their office as ontological is likely to espouse the idea that ministry is rather more about being than doing. This might be reflected in their ministry by an intentional rhythm of prayer-life and are likely to prioritise reflection over activity.

**Pastoral:** A minister who emphasises the pastoral dimension of the office is likely to espouse the idea of being shepherd to the flock. This may involve simply being available, visiting and praying for the needs of the congregation.

**Representation:** A minister who values the representational aspects of ministry is likely to espouse the idea that they are tasked with an ambassadorial role. They may want to fulfil the roles and functions of a minister for the congregation, including preaching and presiding, as well as being a representative for the church in public life.

**Sacrament:** A minister who sees ministry as sacrament is likely to espouse the idea that they are called to presidency over the ordinances of holy communion and baptism within the local church. They may also regard the office of minister as a sacrament and prioritise rites such as weddings and funerals.

**Sacramental:** A minister who values the sacramental notion of ministry is likely to espouse the idea that they are called to convey God's grace to the church and the world through their actions as minister. They may want to expand on a notion of ministry as sacrament by recognising that all aspects of ministry contain the potential for being an expression of a means of God's grace.

Word: A minister who emphasises ministry as word is likely to espouse the idea that a minister's primary objective is to expound upon the word. They will usually focus their attention on preparing and delivering sermons and teachings.<sup>18</sup>

### 5.1. Classical and emergent theological voices

The foundational, formal and indicative theological voices illustrate the diversity of theologies that are being applied to the office of Baptist minister. There are those theologies that have been commonly associated with the office, and there are theologies that have emerged as discussions have been conducted through the years. Word, Pastoral, Representation and Sacrament are clearly classical, and Leadership, Sacramental and Ontological are more emergent ideas. The place of Functional is less clear, but it seems likely that an understanding of it may fit with classical rather than emerging theologies, but could be both or neither.

If these positions represent genuine differences in Baptist minister's theologies of ordained / accredited ministry then we might expect those who tend to espouse (or operate) Word to also do the same for Sacrament, and to espouse (or operate) theologies of Leadership, Sacrament and Ontology less so and vice versa. Therefore, a primary task is to look to see whether and how these theologies 'cluster' within individual ministers, and whether there may be other broader understandings of ministry that have not emerged within the literature that has been reviewed.

For this research and to bring some order to this discussion, I will now refer to individual theological constructs as belonging to one of two groups of theologies. Function, Representation, Pastoral, Sacrament and Word will be known notionally as the 'Classical'

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<sup>18</sup> From this point on in the thesis these theological constructs will be capitalised, as each represents its own theological category in this research.

theologies, given their long-standing association with the office of Baptist minister.

Leadership, Sacramental and Ontological will be known as 'Emergent' theologies, given their recent, increased prominence within the discussion; this will help to reveal to what extent Classical theologies hold sway in the espoused and operant theologies of ministers, and to what extent Emergent theologies have influenced the espoused and operant theologies of ministers.<sup>19</sup>

The theological constructs forming these groups will be measured within the espoused and operant theological voices of Baptist ministers using the questionnaire that will be introduced in chapter six and that can be seen in full in the appendix. For this research I define 'espousing' as an individual expressing what should be important in ordained / accredited ministry. It could be ministry generally or their ministry or both. The point is that it is the 'idealised' view that is likely to be most closely driven by underlying convictions. This led to the inclusion of a series of statements in the questionnaire based on what individuals thought they should be doing, that participants would score in terms of perceived importance, and this represented the espoused voice.

The operant voice is more complex to measure, because ideally one would look at what ministers actually do by keeping detailed logs of their time, but in a survey the best that can be done is to ask what ministers think takes priority in their day-to-day work. Therefore, in this research, this is what was taken as the operant voice. Note that what people do is not theology as such, but the relative importance of different aspects indicates what theologies might be driving actions. Given that the contingencies of ministry often thwart the ideals, this might reveal some disparity between what ministers think they should be doing and what they actually do in practice.

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<sup>19</sup> From this point on in the thesis the Classical and Emergent theological groups will be capitalised, as each represents its own theological grouping in this research.

## SECTION TWO

### EMPIRICAL INVESTIGATION

This research attempts to deal with a lack of data identifying what Baptist ministers themselves believe about ministry. Therefore, the first area that I will be attempting to resolve is which theological constructs of ministry are most strongly espoused and which are most important in the everyday operation of ministry.

An espoused theology is an ideal of what someone thinks ministry should be about. This ideal has to interact with the reality of ministry life, where pressures from many sources may mean that less time is spent on key espoused aspects of ministry and more on things driven by local contingencies, which is identified in the operant theological voice. Therefore, a second research question is whether there is a gap between theologies that are espoused by ministers and those that are apparent from the priorities they give to different aspects of ministry.

A final area for research is to explain why ministers espouse and operationalise the theologies they do. This is difficult to prove, but one way of beginning to explore this is to see how different theologies are distributed across the sample. For example, is there a difference according to personal factors such as sex, age or personality, or contextual factors etc. Therefore, a third research question is how far the level of support for particular espoused or operant theologies (or disparity between them) are associated with contextual or individual factors of particular ministers.

## Chapter Six

### Measuring the espoused and operant theological voices

#### 6.1. Method

By researching the theology of ministry that emerges in the foundational, indicative and formal voices I have been able to locate and extract the mainstream theological constructs that represent the range of theologies adopted by Baptists on ordained / accredited ministry within the BUGB. These theological constructs are summarised and explained in the previous section.

These are not exhaustive construct categories but do represent broadly the parameters within which mainstream Baptists within the BUGB have theologised over the subject of ordained / accredited ministry, and broadly represent the theologies held by Baptists historically and to this day. The main issue in this thesis is how far these constructs are apparent among contemporary Baptist ministers, either in what they claim are their ministry priorities (ministry theology in the espoused voice), or in what they believe they actually do in practice (ministry theology in the operant voice).<sup>20</sup> To discover the espoused and operant theologies of current BUGB ordained / accredited ministers, I created items for a questionnaire survey that were based on the constructs previously identified as likely to be important aspects of ministry.

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<sup>20</sup> A related and relevant question when I have considered the data amongst ministers will be to see which theological constructs local BUGB churches prioritise. I will do this in the form of a theological reflection when I will use the Pastoral Vacancy Lists (PVL) as a foil for the data from the survey of ministers.

## 6.2. The questionnaire: Accredited ministry and you

This empirical study set out to further explore ordained / accredited Baptist ministry in the BUGB. There is a strong justification for this thesis, as the BUGB has identified the need for such an exploration in its document, *Patterns of Ministry among Baptists: A Review of The Register of Covenanted Persons Accredited for Ministry*, in which it highlights ‘the lack of an adequate theology of ministry’ (BUGB, 2010, p. 209). At the publication of the BUGB’s *Ignite Report* (Argile *et al*, 2015), its council identified that ‘there is insufficient definition of what a minister is’.

Paul Goodliff (2010) attempts to make sense of a Baptist theology of ordained / accredited ministry by locating a comprehensive spectrum of the varied theologies held to by ordained Baptist ministers (as summarised in chapter four) by reviewing some of what has been written about accredited Baptist ministry and attempts to offer some structural order to the theology, offering a starting point for exploring what some of the voices in the discussion have said and are saying about the office. I have built upon this work to widen the scope of the theological constructs attached to ordained / accredited ministry within the BUGB.

I have constructed a questionnaire in order to explore these various constructs, and in particular to try and identify the difference between what ministers espouse about ministry (i.e., what they think they would do ideally), and what they actually do in practice. The general approach was to present two sets of items which each referred to the same aspects of ministry, but in one the tone was related to an espoused voice, and in the other it was related to an operant reality.

The questionnaire was piloted by twenty-five Baptist ministers from across a variety of regional associations. The pilot survey was conducted online using Qualtrics Survey Software. This pilot was conducted to test the usability of the questionnaire and each participant was asked to offer feedback on its lay-out, the Likert scales (Likert, 1932), its

accessibility, and on the content. Following the pilot a number of alterations were made, including altering the wording of the Likert-type response scale for Section C (assessing the operant voice) from ‘Not important’ to ‘Essential’ (which suited the espoused voice, but was not as useful in locating the operant voice) to ‘No priority’ to ‘Top priority’. The wording of statements in Section A – C were also edited to improve comprehension and questions in Section E were added to measure how much importance ministers placed on Baptist history and distinctives in their ministry.

For the final version of the questionnaire, I also included items that were intended to shed light on whether differences in espoused and / or operant theologies between ministers could be explained by individual differences (e.g. sex, age, personality), experiences (e.g. place and method of training) or ministry context (e.g. size or location of congregation).

The final questionnaire was entitled *Accredited Ministry and You: An Independent Survey of Accredited Baptist Ministers* (appendix 2). It consists of six sections.

Section A invites participants to identify what aspects of ministry *should* be important for a minister. This section consisted of 25 items headed by this rubric:

*Here is a list of things associated with ministry. For EACH ONE please indicate how important you think it **SHOULD be for an ordained/accredited Baptist minister**, using the scale of 1 (Not important) to 5 (Essential). You will be asked about what you do in practice in a following section, this is about your sense of the **ideal priorities** of ordained/accredited ministry.*

The following items were intended to match the various constructs being measured (Tables 6.1 – 6.8):

Table 6.1. Items related to ‘Word’ as an espoused theological construct.

Preaching the Gospel
Bringing people to Christ
Teaching people to follow Scripture

Table 6.2. Items related to 'Sacrament' as an espoused theological construct.

Baptising believers
Offering regular opportunities for others to receive communion
Offering communion to those who are unable to attend services

Table 6.3. Items related to 'Representation' as an espoused theological construct.

Representing the congregation to the wider community
Representing the congregation by presiding and officiating
Representing the congregation in prayer on behalf of others

Table 6.4. Items related to 'Function' as an espoused theological construct.

Doing what I have agreed to do for my congregation
Doing the jobs that need to be done
Fulfilling the tasks of a minister in this tradition

Table 6.5. Items related to 'Ontological' as an espoused theological construct.

Demonstrating Godliness in practice
Being what I am called to be
Being transformed into the likeness of Christ

Table 6.6. Items related to 'Sacramental' as an espoused theological construct.

Operating as salt and leaven in the community
Mediating God's presence into the community
Communicating the Gospel through what I do

Table 6.7. Items related to 'Leadership' as an espoused theological construct.

Being an over-seer
Offering Vision
Mentoring or managing others

Table 6.8. Items related to 'Pastoral' as an espoused theological construct.

Visiting people in hospital
Organising pastoral visiting
Visiting people in their homes

Section B invited views on theory and practice of the ecclesiology of the priesthood of all believers. This section consisted of 6 items headed by this rubric:

*This question asks about your views of the priesthood of all believers in theory and in practice. For each statement please indicate how far you agree or disagree by circling **ONE** response on **EACH** line.*

The following items were intended to measure an ecclesiology of a priesthood of all believers:

Table 6.9. Items related to an ecclesiology of a priesthood of all believers.

Means all being equal in Christ
Means every baptised believer being able to perform all functions in the church
Does not mean in practice that all can administer the sacraments
Means the priesthood of all and the leadership of some
Means all being called to represent Christ in the world in different ways
Means all being represented by a few

Section C invites participants to identify what aspects of ministry should in practice be important for a minister.<sup>21</sup> This section consisted of 64 items headed by this rubric:

*This section asks about your ministry **IN PRACTICE**. For EACH item, please indicate how high a priority you give this **in your current ministry**, using the scale of 1 (No priority) to 5 (Top priority).*

The following items were intended to match the various constructs being measured (Table 6.10 – 6.17):

Table 6.10. Items relating to ‘Word’ as an operant theological construct.

Preaching sermons
Leading Bible studies
Producing written communications e.g. Magazine articles
Preaching as often as I can
Teaching during pastoral visits
Organising evangelical excursions
Preaching in other Christian communities
Encouraging others to read Scripture

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<sup>21</sup>Note section A had 3 items per construct but section C has 8, because the complexity of ministry tasks means a construct may be displayed in many different ways. In addition, I could not simply use the same items in both sections, because operation of ministry is about specific tasks, and early pilot work suggested using the same items in A and C did not work very well.

Table 6.11. Items relating to ‘Sacrament’ as an operant theological construct.

Presiding at communion
Offering home communion
Baptising those who come to faith
Offering communion outside our main services
Preparing people for baptism
Teaching the importance of baptism and communion
Offering communion to the gravely ill
Conducting funeral services

Table 6.12. Items relating to ‘Representation’ as an operant theological construct.

Representing the congregation when I preside at communion
Representing of the congregation as I preach the word
Represent the congregation in the wider community
Representing my church in the wider Christian community
Representing the church by visiting the sick
Representing others before God in prayer
Chairing church meetings
Implementing the will of my congregation(s)

Table 6.13. Items relating to ‘Function’ as an operant theological construct.

Fulfilling what the congregation has tasked me to do
Conducting the duties of my office
Being purpose driven
Fulfilling the requirements of my contract of employment
By being responsible for a designated area of church-life
Ensuring I carry out the wishes of the church members meeting
Focusing on the function of ministry
Doing whatever jobs need to be done

Table 6.14. Items relating to ‘Ontological’ as an operant theological construct.

Fostering a way of being
Following an Order of Life
Attending retreats
Being set aside and transformed into the likeness of Christ
Being different because I am a minister
Making time for personal prayer
Personal spiritual growth
Reminding people that God is at work in the world

Table 6.15. Items relating to ‘Sacramental’ as an operant theological construct.

Being a reminder of God’s grace when someone dies
Conducting funerals for those outside our congregation
Communicating the Gospel through what I do
Being a reminder of God’s grace in marriage
Operating as salt and leaven in the community
Emphasising the importance of interceding in prayer
Mediating Gods presence into the wider community
Being a reminder of God’s grace when a new-life begins

Table 6.16. Items relating to ‘Leadership’ as an operant theological construct.

Directing key church operations
Offering Vision
Over-seeing pastoral visiting
Over-seeing the organisation of worship
Leading the congregation in prayer
Being an over-seer or lead elder
Mentoring or managing others
Leading by example

Table 6.17. Items relating to ‘Pastoral’ as an operant theological construct.

Preaching practical sermons which address pastoral issues
Visiting people in their home
Counselling those who seek guidance
Visiting people in hospital
Giving time to be a listening ear
Performing marriages, baptisms and funerals
Offering spiritual direction
Organising pastoral care

Section D consisted of eighteen questions designed to collect a range of demographic and contextual data, with the intention of examining how the theological voices might vary between different groups in the sample. The section included personal information (e.g. age and sex), information about education (before and as part of training for ministry), information on participant’s ministries, and information about their church(es).

Section E included a further fourteen questions and four sub-questions designed to collect a range of data relating to local church context, with the intention of examining how the theological voices might vary between different church and ministry settings in the sample. The section included information on their regional association and associating with other local Baptist churches, information on Baptist history and distinctives, the size of their congregation and number of communion services held, information about church leadership (whether they have a leadership team, and if they do whether they deem it a success), information on baptisms, weddings and funerals, and whether they have read the *Ignite report* on ministry, or not.

The items across sections D and E attempted to measure wider demographic, personal and faith-related variables that might help to explain the variations in theologies demonstrated in the previous chapter. This can be done by a comparison of mean scores and

by correlation analysis, depending on whether the data is arranged nominally or ordinally. As I am dealing with both nominal and ordinal data type, I shall be using both methods of analysis.

Section F was a measure of psychological type preferences operationalized by the Francis Psychological Type Sorter (FPTS) (Francis, 2005). The sorter consists of 40 items, 10 each measuring the dimensions of orientation (extraversion versus introversion), perceiving (sensing versus intuition), judging (feeling versus thinking), and attitude to the outside world (judging versus perceiving). The items were scored according to the convention suggested by the originator and the results used to identify preferences in each of the four dimensions of the FPTS model. This component of the questionnaire was designed to help understand how personality might predispose ministers to favour some theological constructs more than others (see chapter 11).

## Chapter Seven

### The scales

There are several different sorts of questions that appear in the questionnaire. These include: questions that require a ‘forced response’, where a question is followed by the options of two or more answers, with the participant choosing to select one; there are also ‘multiple response’ questions where participants can select more than one option to answer the question; finally, there are questions that are answered on Likert scales, where a short statement is followed by an invitation to the participant to indicate according to the scale the degree to which they agree / prioritise / place importance on the item across a five point scale.<sup>22</sup>

#### 7.1. Scale development

In order to measure attitudes of ministers across the theological constructs, there was a need to develop appropriate scales. The use of summated rating scales using Likert scales, with the scoring on the scale items from 1 to 5 (Likert, 1932), was an appropriate tool by which this objective could be achieved. Likert scales are designed to sum up the scores for items that are intended to be a measure for a particular construct. It is key when doing this to ensure that whilst measuring the same construct, that the same question is not simply being rephrased and repeated. A scale that is designed to measure a construct, must therefore consider multiple angles, whilst remaining consistent to the construct it measures. For example, ministry as Leadership can be expressed in a variety of different ways such as by over-seeing, offering vision, by mentoring or managing etc. An individual’s views on these expressions of

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<sup>22</sup> The Likert scales used ranged in section A from ‘not important’ to ‘essential’; in section B from ‘agree strongly’ to ‘disagree strongly’; in section C from ‘no priority’ to ‘top priority’.

the construct are often related, so one who believes in ministry in terms of Leadership would usually signify a priority in these areas.

Scales that measure attitudes of constructs need to include items that cover a range of subjects, and to be reliable, need to be related to one another within the construct they measure in a consistent manner. This was achieved by following a tried and tested process; Spector's (1992, p. 8) 'Major steps' are a key consideration to achieve this. Spector's steps included defining the construct; designing the scale; piloting; administration and item analysis; validation (p. 8).

Summated rating scales are useful when measuring attitudes because they offer robust reliability and limit the possibility of chance or random selection influencing data. The reliability index is a measure of how far items in the same scale are correlated, so someone giving a high or low score on one item is likely to give a similar high or low score on other items in the scale. The scores reflect how much each participant agrees with the statement / expression of the core theological constructs. The ordinal scores mean it will be possible to add the scores together and apply them to identify the theological constructs favoured by each participant, and in turn offer insight into which theological constructs are more or less common in relation to one another. An example of this (below) from Section A (espoused theology), for the theological construct of 'Leadership':

Table 7.1. A selection of responses in the espoused voice for Leadership

Participant A: 9

Participant B: 14

Participant C: 12

Participant D: 8

Participant E: 6

It would be possible to discern that (with a scale for Leadership being between 3 and 15), that participant B regards that Leadership should be an important theological construct of accredited ministry, whilst participant E does not emphasise Leadership as being of great importance to the office. This exercise can be conducted across each of the core theological constructs with the ordinal scale as a measure for espoused and operant theologies.

Additionally, it will then be possible to see if espoused and operant theologies are consistent for each participant within the identified constructs.

Each scale was tested for internal consistency reliability, that is, the degree to which respondents answer consistently items belonging to the same scale. Reliability measures the scale's consistency in measuring attitudes. The majority of theological constructs scored a Cronbach's alpha coefficient of .65 or above (see Appendix 3), which is the value often used to indicate acceptable reliability ( DeVellis, 2003) meaning they are considered trustworthy groupings. However, where the scales score a Cronbach's alpha coefficient of below .65, these theological constructs must be treated with caution when describing them as a core construct group.

To enable the meaningful interpretation and comparison of these scales, the following corrections had to be made, either to correct the absolute scale scores, or to adjust to examine relative scores within each respondent: First, the scores used are mean scores per item in each scale rather than a total, because not all scales were the same length. Without this correction, the operant scales of eight items would automatically score higher than the espoused scales of three items. Presenting average scores per item allowed direct comparison of espoused and operant scale scores. Second, it was necessary for some analyses to adjust each person's scale score to be relative to their average score for all scales in that voice (espoused or operant), because of the tendency for people to score generally high or low, making between

participant comparisons difficult. Changing scores so they are relative to a person's average espoused or operant score gave a sharper definition of difference in importance or priority between scales for each minister. It is these scores that were used when examining predictors of theologies: that is, they are predictors of how far individuals gave higher ratings to some aspects of their ministry over other aspects of their ministry. The task is to allow the true picture to emerge. The best way to do this is to correct the scores for each person so that they are relative to their total score for all scales in either the espoused or operant theological voices. This means calculating each person's average espoused / operant score and then subtracting it from the score for each espoused / operant theological construct. An example of how this was done is given in Table A1 (appendix 3). The scores used for each person will be negative if they scored relatively low on that construct, near zero if they scored average, and positive if they scored high relative to their average espoused score across all eight espoused constructs.

Although the data will be anonymous to protect the identities of the participants, the data from both parts of the study will be collated together to permit correlation of the two data sets. Each participant will have a score for each of the core theological constructs in Section A (their espoused theological voice) and Section C (their operant theological voice). This will assist in analysing consistencies and inconsistencies between theological thought and ministerial application.

## 7.2. Statistical analyses of the data

Differences in means were tested for statistical significance using an independent means 't' test. According to Hinton et al (2014), the 'mean' is 'a measure of the 'average' score in a set of data.' The mean is calculated by adding together all of the scores before dividing by the

total number of scores. Student's 't' test assesses the probability that the two means (for espoused and operant) are from populations with the same mean, or whether they are likely to be from populations with a different mean. For a given sample size the value of 't' indicates an increasing probability that the means are not different solely by chance. A probability of less than 5% ( $p < .05$ ) is taken as indicating that it is unlikely that any difference in means is purely by chance, so it can be assumed they are different (this is known as a 'statistically significant difference').

The starting point for comparing means across the predictors is to first run an Analysis of Variance test (ANOVA). An ANOVA tests whether the mean scores of the dependent variable in each group differ significantly (that is, more than would be expected by chance). Where there are several groups it does not show directly which groups differ from which, but it does tell the researcher that there is variation between groups that might be worth investigating in more detail. The test is based on the 'f' statistic, and the probability indicates whether the variation between the groups is greater than expected by chance.

Having established whether or not there are significant differences in the mean scores in the predictors across the theological constructs for the espoused and operant theological voices, the extent to which changes in a predictor score result in changes in the dependent variable (espoused / operant theological voice score) needs to be tested. Therefore, the 'effect size' of the individual predictor must be calculated. The statistic used to measure effect size for this is Eta squared ( $\eta^2$ ). Therefore, where ANOVA has highlighted a significant result,  $\eta^2$  can locate what proportion of the variation in the dependent variable is explained by a unit change in the predictor variable.<sup>23</sup>

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<sup>23</sup> Cohen (2009) suggested that  $d=0.2$  be considered a 'small' effect size, 0.5 represents a 'medium' effect size and 0.8 a 'large' effect size. In social surveys of this sort, where instruments are fairly crude, eta values are often very low, due to measurement errors and the many other unmeasurable factors that might influence dependent variable scores.

A correlation analysis will enable the identification of where the espoused / operant theological scales co-relate with the independent variables and where they do not. The theological scores used are the scores relative to a participant's other scores in that voice, so they are negative if they scored relatively low on that construct, near zero if the participant scored average, and positive if they scored high, relative to their average espoused score across all eight espoused constructs. If scores on theological constructs are unrelated then there will be no significant correlations because across the participants there would be no systematic trends. But if those who scored high in some theological constructs tended to score lower in other theological constructs, then it will reveal a pattern in the espoused / operant theological voices, and how these things are related to one another.

### 7.3. Ethical Considerations

Ethical research with human participants is an area that must be navigated carefully. I have underpinned this research by first obtaining approval from the institutional review board of York St. John University (see appendix 1). I have made it a priority to avoid plagiarism, promote only voluntary participation, gain informed consent of participants, protecting the data of participants, honouring anonymity and confidentiality, and by reporting honestly the data collected.

## Chapter Eight

### The final sample

The final sample was taken from a base population 1,377 Baptist ministers according to figures taken from *Baptists Together: spring edition* (BUGB, 2019) of active accredited ministers across the BUGB. Every attempt was made to invite all accredited ministers active in pastoral ministry to participate. The questionnaire was designed and made available online and as a paper copy. The paper copies were sent to churches across all regional Baptist associations within the BUGB, these included: Central; East Midland; Eastern; Heart of England; London; North Western; Northern; South Eastern; South Wales; South West; Southern Counties; West of England. The survey was advertised through a variety of forums, these included: regional association bulletins, the *Baptist Times* news roundup, *The Baptist Minister's Journal*, *The Baptist Minister's Journal* Facebook page and the Baptist Ministers Network UK Facebook page. Two hundred and ninety-five questionnaires were completed and returned, representing 21% of accredited ministers.<sup>24</sup> Details of the associations represented by participants can be seen in the table 8.1 (below).

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<sup>24</sup> A 20% sample size is regarded as an acceptable scoping sample size (Cohen, Manion, & Morrison, 2007).

Table 8.1. Regional associations represented in the final sample.

Regional Association	Participants
Central	36
South Eastern	25
East Midland	23
South Wales	11
Eastern	30
South West	13
Heart of England	22
Southern Counties	24
London	33
West of England	14
North Western	19
Yorkshire	19
Northern	15
Not stated	11
Total	295

The sample sizes of each association reflect to an extent the differences in the numbers of churches present within each association inasmuch as the churches are not equally distributed across the associations. Regional associations, including Southern Counties and Heart of England Baptist Associations, are associations that have most churches with > 160, these represent the associations that also returned the highest quantity of questionnaires. The associations that represent fewer churches, including South West and Northern returned fewer questionnaires.<sup>25</sup>

The overall sex ratio of those who returned the questionnaire showed a heavy bias to men 81%, compared with women who represented 18% of the sample. This reflects the

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<sup>25</sup> This information was taken from the BUGB website on April 1<sup>st</sup> 2019:  
[https://www.baptist.org.uk/Groups/220608/Baptist\\_Regional\\_Associations.aspx](https://www.baptist.org.uk/Groups/220608/Baptist_Regional_Associations.aspx)

reality within the BUGB of substantially higher numbers of men being represented in accredited ministry within the BUGB. These results strongly suggest that the returned sample was representative in terms of the sex of ministers, which according to the *Baptists Together: spring edition* magazine (BUGB, 2019) indicated that women accounted for 18% of ministers within active accredited ministry in the BUGB when the survey went out in 2019 (Table 8.2).

Table 8.2. Return rates by gender in the final sample.

Gender	participants	%
Male	239	81
Female	52	18
Not stated	4	1
Total	295	100

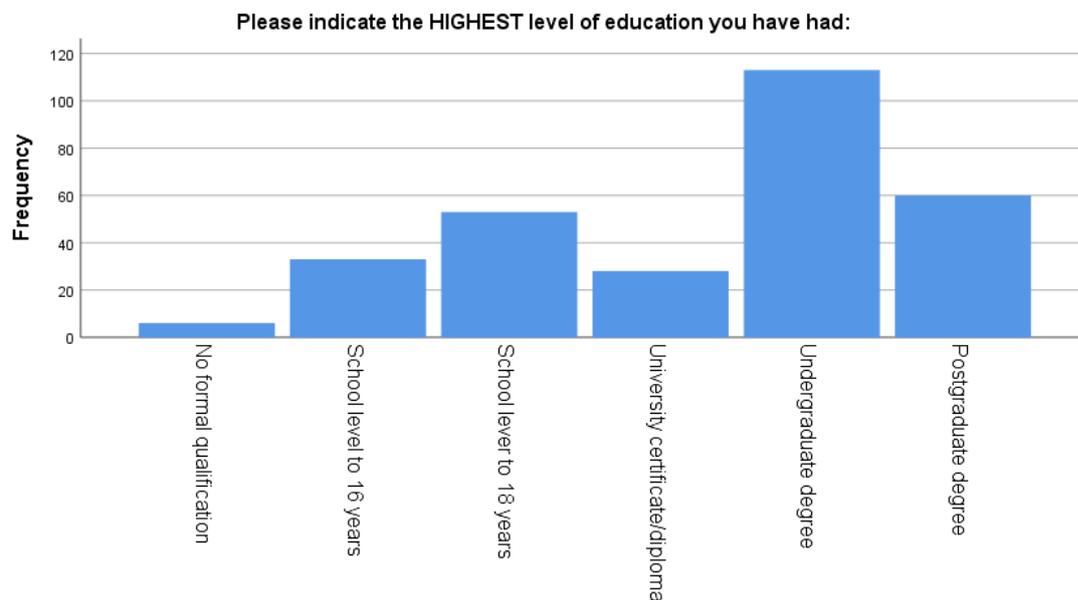
In terms of age, 31% of the sample were aged 31 - 50, and 59% were aged 51-70 (Table 3.3). According to the *Ignite Report* (BUGB, 2015), those aged 31-50 represented 37% of ministers in service at the time, whilst those between the ages of 51 – 70 represent 59%.

Table 8.3. Return rates by age profile in the final sample.

Age	Participants	%
< 30	5	2
31 - 50	92	31
51 - 70	175	59
70 >	18	6
Not stated	5	2
Total	295	100

The data revealed that the level of education received by the participants prior to training for ministry varies across the spectrum (Figure 8. 1). However, there is a clear majority of 69% who have received a university level education ranging from a certificate / diploma to postgraduate level; this is much larger than 42% in the population of the UK.<sup>26</sup> Alongside this, is a proportionally large minority of 31% whose education level ranges from no formal education to leaving school as an 18-year-old.

Figure 8.1. Highest education level prior to training for ministry.

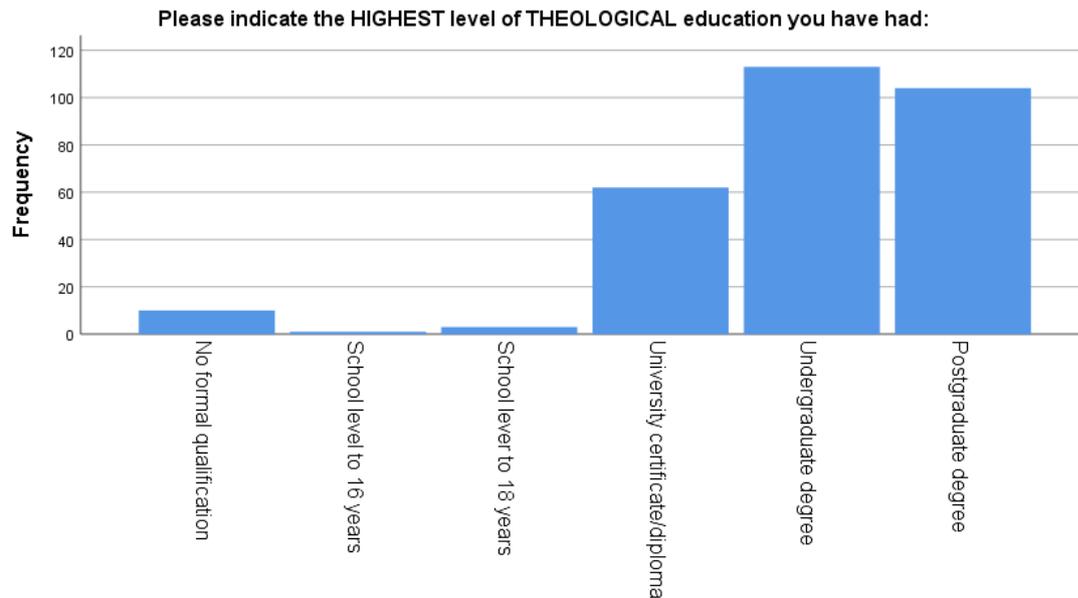


The level of theological education shown by the data in the bar chart below revealed that the theological level of education received by the participants, although reaching across the same range, is less varied. There is a very clear majority of 95% who have received a theological education of university level education ranging from a certificate / diploma to postgraduate level, compared with only 5% who do not, and this reflects a normalisation regarding the

<sup>26</sup> This data was found on the Higher Education Student Statistics website on 28 March 2019 and refers to all 21 – 64 year olds in the UK.

commitment to theological training that accredited Baptist ministers are expected to accrue prior to accreditation by the BUGB (Figure 8.2).<sup>27</sup>

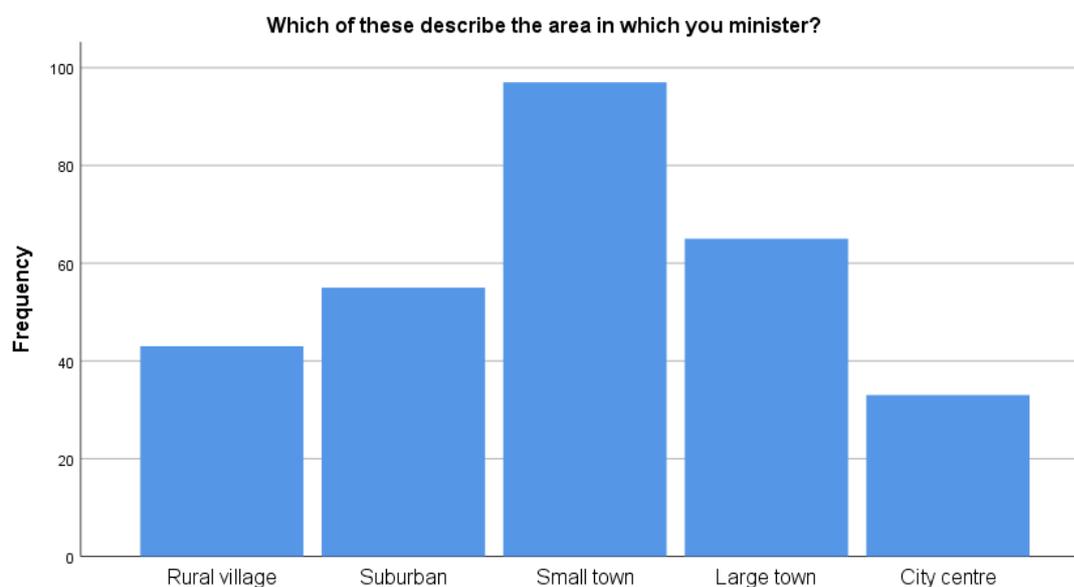
Figure 8.2. Highest theological education level.



The data showed that the sample was taken from contexts across a range of geographical settings. These settings ranged from rural villages to city centre churches (Figure 8.3). The largest percentage of questionnaires returned came from ministers serving within small town settings at 33% and the smallest sample from city centre churches at 11%.

<sup>27</sup> The BUGB expect candidates for ministry to prepare over a course of three years with one of its colleges. The two areas of preparation pertain to ministerial formation and theological education, usually to diploma or degree level. (Accessed 08/03/22) [https://www.baptist.org.uk/Groups/332833/Training\\_for\\_Accredited.aspx](https://www.baptist.org.uk/Groups/332833/Training_for_Accredited.aspx)

Figure 8.3. Geographical areas of ministries.



The sample was taken from ministers who identified with a range of traditions within the BUGB including the following categories: catholic / universal; liberal; evangelical; conservative; independent; charismatic; none of these. In all categories apart from ‘evangelical’ where 82% of ministers assented to that descriptor, only a minority of participants associated themselves with each tradition, with the ‘charismatic’ tradition featuring as second highest, with 48.1% fewer affiliations (Table 8.4).

Table 8.4. Return rates by tradition.<sup>28</sup>

	Frequency	Percent
Catholic	14	4.7
Liberal	30	10.2
Evangelical	242	82.0
Conservative	53	18.0
Charismatic	100	33.9
None	22	7.5
Total	461	100.0

<sup>28</sup> Respondents were asked to tick any that applied to them, so frequencies are greater than the sample size.

The participants sampled represent a range of different responsibility across the spectrum of ordained / accredited ministry within the BUGB and others that were not specified. They include: Sole pastorate; Evangelist; Team minister; Youth specialist; Moderator; Chaplain; Lead minister; Missionary; Associate minister; College tutor; none of these. As might be expected, the most common of these roles was that of 'sole pastorate', accruing an affirmative response from 59% of participants (Table 8.5).<sup>29</sup>

Table 8.5. Return rates by role.

	Frequency	Percent
Sole pastor	121	59.0
Evangelist	3	1.0
Team minister	33	11.2
Youth specialist	4	1.4
Moderator	6	2.0
Chaplain	9	3.1
Lead minister	75	25.4
Missionary	4	1.4
Associate minister	6	2.0
College Tutor	3	1.0
None of these	18	6.1
Not stated	13	4.4
Total	295	100.0

Although this study should not necessarily be described as a sample that is completely representative of all BUGB ministers, where data were available for the whole population (on sex and age) there was a close correspondence between proportions in the population as a

<sup>29</sup> The statistics used in the *Ignite Report* (2015) show that 96% accredited ministers are generalists, whilst Evangelists (1.5%) and Youth Specialists (2.5%) account for the other 4%.

whole and proportions in the sample. Although there may be some groups over-represented and some underrepresented, the main requirement for the analyses I use, is that there is the full range of variation represented in the final sample. What evidence there is (for example on age and sex ratios) suggested the study sample did represent BUGB ministers a whole, but caution should nonetheless be used in generalising absolute levels of items responses across the whole population.

In conclusion, it seems that the 295 responses to the questionnaire in this survey represent a reasonable cross section of ordained / accredited ministers from within the BUGB. Clearly though, they are drawn from a broadly middle-aged segment of the population and represent a majority who have received a higher education than that which is average in the UK. Additionally, many more males are represented in the sample compared to females. The sample reflects the traditional evangelical roots of the Baptist tradition and showed that ministry is being practiced in a range of areas across association borders.

These findings were to be expected when compared to the statistics presented in the *Ignite report* (BUGB, 2015). Nevertheless, it shows that they represent a relatively small sample of ordained / accredited ministers. It is important not to apply the results in a crude proportional way, but to listen to the voices of this sample, whilst acknowledging that other voices that may or may not agree have not been heard in this section of the study. Even so, a wide range of participants were sampled from different associations, areas, traditions, and educational backgrounds. Therefore, the range of views sampled is probably representative of ministers serving within the BUGB, which is of primary concern when an empirical and analytical study of this type is conducted.

### 8.1. An overview of the analyses of the data that follow in the results chapters

Chapter 9 will initially present the data on espoused and operant voice scales, using average scores per item in the scale (not corrected for individual response tendencies). This made it possible to test if a construct was more likely to be espoused or operated (Table 9.1) and the relative importance of constructs in each voice across the sample as a whole (Table 9.2).

Then I compared the relative scores of each individual for the same construct within each voice, using scores corrected for individual tendency to score generally high or low (Tables 9.3 & 9.4). This identified if there were any links between different constructs within each voice and any areas for further exploration, by asking whether ministers who scored high or low on one theology tend also to score high or low on others.

Next, I compared individual relative scores for constructs between voices (Table 9.5). This allowed a more accurate assessment of whether there was a relationship between how highly a construct was espoused versus how highly it was operated by the same individual.

Chapter 10 begins to explore what factors might predict a minister's relative scores for different constructs in each voice. The factors are related to attitudes, context and experience and include measures of geographical area, time lived in an area, age, gender, general education level, theological education level, how and where training took place, church tradition, priority and importance of ecumenism, length of time spent at current context, whether the role occupied is non-stipendiary / full-time, how the current role is best described, the association, priority and importance of associating with other Baptists, priority and importance of knowing Baptist history and distinctives, number of churches responsible for, size of congregation, number of communion services per month, whether the church regards the minister as a leader, whether the church has a leadership team, the number of

baptisms, weddings and funerals conducted annually, and whether the *Ignite report* (2015) has been read.

Associations between individual relative scores within each voice are tested either by correlation analysis (for ordinal predictor variables) or by Analysis of Variance (for nominal predictors). This allowed testing of whether particular theologies of ministry (especially Classical versus Emergent) are associated with where someone's training took place or their views on ecumenism etc.

Chapter 11 builds on chapter 10 by looking specifically at how far an individual's espoused or operant theologies are linked to their psychological type preferences; this will include consideration of personality and temperament.

I will be presenting results in tables, highlighting the key findings in the text, and for each section including a short discussion of the key findings; this is necessary because the detail of the results, and the fact that the significance of the findings might be lost if all discussion was delayed until after the results section. However, there will be an overall discussion of the broad results after the results chapters.

## Chapter Nine

### Espoused and Operant Theological Voice Results

In this chapter I shall present the data from Sections A (espoused theological voice) and C (operant theological voice) of the survey. First, by indicating key differences and similarities between the mean item scores of scales measuring the same construct in the espoused and operant theological voices. Second, by identifying from the data significant variations in the means of the scale scores. Third, by identifying from the data significant correlations between individuals' scale scores within the espoused and operant voices. These findings will give a clearer indication on which theological constructs require further analysis.

#### 9.1. A comparison of means for espoused and operant theological voices

The aim of this section is to see if, on average, espoused or operant scores were different across the eight constructs measured in each voice. It might be, for example, that some aspects of ministry are strongly upheld when espoused but are not so strongly operated in practice. The mean score of each scale can be used as a direct comparison because these means have been corrected to adjust for the different number of items in scales (see chapter 7). So, these are mean scores per item in each scale; this will allow me to directly compare average scores for the espoused theological voice with the operant theological voice, and to identify where faithful beliefs (espoused theological voices) and faithful actions (operant theological voices) complement each other, where faithful beliefs are not reflected in faithful actions, and finally where faithful actions are not necessarily reflected with the same level of priority as in one's faithful beliefs.

Table 9.1. A comparison of mean scores per item for espoused and operant theological scales for the theological constructs.

Theological construct	Espoused		Operant		<i>t</i>	<i>p</i> <
	Mean	SD	Mean	SD		
Function	3.09	0.75	3.13	0.67	-1.68	.095
Leadership	3.73	0.77	3.73	0.55	-0.20	.043
Ontological	4.69	0.48	3.50	0.65	31.65	.001
Pastoral	3.07	0.75	3.57	0.57	-15.29	.001
Representation	3.34	0.78	3.27	0.64	1.94	.053
Sacrament	3.28	0.78	3.16	0.74	3.40	.001
Sacramental	4.15	0.73	3.63	0.65	10.67	.001
Word	4.43	0.57	2.76	0.51	37.26	.001

The data in Table 9.1 suggests that across all the eight theological constructs for both the espoused and operant theological voices, that ministers recognise ordained / accredited ministry in the terms set out in the indicative and formal theological voices: each theological construct mean score was greater than three, the mid-point of the scale, except for Word in the operant voice. However, this could just as easily be due to a bias for ministers who always try and be positive in the way they view theological distinctives.

Indeed, there were theological constructs that scored significantly higher than others, across the espoused and operant theological voices. The theological constructs Ontological, Sacramental, and Word in the espoused theological voice scored highest. In contrast, the theological construct Pastoral in the operant theological voice scored higher. However, there were no significant differences in mean scores for the theological constructs Function, Leadership, Representation and Sacrament.

The data in table 9.1 shows the highest mean score (Ontological) for the espoused theological voice was .96 higher than the highest mean score for the operant theological voice (Leadership), and three theological constructs had an espoused theological voice mean score

of > 4 (Ontological, Sacramental and Word), whilst all of the mean scores for the operant theological voice were < 3.73. The two constructs which showed the same trend of scoring a higher mean in the operant theological voice compared with the espoused theological voice, were Pastoral, scoring .50 higher, and Function, scoring .04 higher. Leadership scores were identical across the espoused and operant divide. The greatest difference in scores was for Word, scoring higher in the espoused voice by 1.67, followed by Ontological, again scoring higher in the espoused voice by 1.19. All of this suggests that it is generally easier to espouse some theological constructs (such as Word and Ontological) than it is to operationalise them.

Table 9.2. Espoused and operant theological voices for theological constructs ranked by the mean scores.

<b>Rank</b>	<b>Espoused</b>	<b>Operant</b>
1	Ontological	Leadership
2	Word	Sacramental
3	Sacramental	Pastoral
4	Leadership	Ontological
5	Representation	Representation
6	Sacrament	Sacrament
7	Function	Function
8	Pastoral	Word

Table 9.2 shows a ranking of the theological constructs according to their mean score for the espoused theological voice compared to the operant theological voice. There are some constructs that are attributed great importance in ordained / accredited ministry. Word ranked second most important according to the espoused theological voice rankings but is ranked last of all amongst the theological constructs in the operant theological voice. Ontological is ranked most important according to the espoused theological voice rankings but is ranked fourth according to the operant theological voice rankings. Word and Ontological represent the greatest deficit in scores across the espoused and operant voices. Pastoral, which was

lowest ranked for the espoused theological voice, was third overall in the operant theological voice rankings. The theological constructs Sacramental and Leadership are the top ranking two for the operant theological voice, and along with Functional, Representative and Sacrament receive a similar level of prioritisation across the espoused and operant voices.

### 9.1.1. Discussion

For the majority of theologies of ordained / accredited ministry (Function, Representation, Sacrament, Sacramental and Pastoral), there is a clear pattern of ministry that is espoused through these constructs and operationalised.<sup>30</sup> The increase from the espoused theological voice to the operant theological voice for Pastoral across all categories (Table 9. 1) may be due in part to the reality of pastoral issues arising and having to be addressed on a regular basis in-pastorate compared with the theological importance one theorises about ordained / accredited ministry as Pastoral. However, Word and Ontological represent an espousal of ministry that is not borne out with the same expression in the operant voice. And Leadership received greater comparative emphasis in the operant voice than in the espoused voice.

The steep decrease for the theological construct Word from the espoused theological voice to the operant theological voice, suggests that although Baptist ministers strongly espouse this aspect of their vocation, in practice they are not finding as many opportunities to express a ministry of Word. Explanations for this may include there being a lack of opportunity (i.e., many churches have stopped their evening services), a lack of enthusiasm from congregations to receive additional teaching, or because other activities are taking up more time. The idea that ministry in practice tends to squeeze the time and opportunities for studying the Bible and preparing sermons has been widely expressed elsewhere, especially by

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<sup>30</sup> For the purpose of this research an ‘operationalised’ theological construct is one that participants say they prioritise in their ministry.

Evangelicals. Houseago (1997) recognizes the trajectory of an understanding of ordained / accredited Baptist ministry that was already moving away from a Classical pastoral ministry immersed in God's Word to one that is immersed in different priorities driven by language and models from the secular word. Nieuwhof (2015), who writes from outside a UK and Baptist context, also expresses frustration that a ministry of Word is obstructed by other activities. Although he differs from Houseago in embracing the use of secular models of leadership in ministry, he also regards the emphasis on providing a church with pastoral care as a key reason for less time being spent on message preparation, which he blames for a lack of numerical church growth.

There was a high mean for the theological construct Ontological in the espoused theological voice and a comparatively high-ranking score for Sacramental in the operant theological voice (Table 9.1), that might be explained by what Goodliff (2010, pp. 151 - 157) regards as the 'Sacramental turn'. However, there is a large decrease in the operant theological voice for the Ontological construct (Table 9.1). This may be due in part to Baptist ecclesiology traditionally not being used to expressing such a theology, and the reality that the function of ordained / accredited ministry in a Baptist tradition does not easily allow many opportunities for such theological expressions, or simply that time for expressions of ontology is squeezed by the functional necessities and routine tasks associated with the office.<sup>31</sup>

Historically Baptist churches have been committed to the classical Baptist ecclesiology of congregational governance, which limits opportunities for a theology of Leadership to be implemented in practice without tension being experienced. In contrast, the similar mean score for the theological construct Representation (Table 9.1), portrays an

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<sup>31</sup> Fiddes (BUGB, 2005) offers a good description of key ecclesiological differences between Baptists compared to the Church of England, whilst Colwell (2005) represents a British Baptist perspective of challenging the classical Baptist view on ministry as Ontological and Sacramental.

alignment of belief and practice that is familiar to the historic Baptist ecclesiology of the ordained / accredited office, that is outlined by Goodliff (2010). However, the reality that Leadership scores highest of all in the operant voice, might suggest that this classical perspective of church order is being challenged.

### 9.2. The correlation of constructs within each voice

One interesting question to ask is whether individuals that rated one particular construct highly also tended to rate related constructs highly and other constructs less highly. Were there larger patterns of theology across each of the voices? Do ministers who espouse and / or operationalise one Classical or Emergent theology also espouse and / or operationalise other Classical or Emergent theologies, or do other patterns emerge? One way to explore this is to look at correlations between scale scores corrected for individual overall response patterns (see chapter 7 for an explanation on this).

If there were no tendencies across the sample for individuals who favoured one construct (A) to also favour (or not favour) another construct (B) there would be no significant correlations between the individually-adjusted relative scores of A and B across the sample. But if those who scored high in some theological constructs tended to score consistently higher or lower in other theological constructs, then it will reveal a pattern in the espoused / operant theological voices, and how these things are related to one another.

### 9.3. The correlations in the espoused voice

With multiple variables, it is possible to compare the association between the variables by means of a correlation based on the relative scores. In this instance, a correlation will enable the identification of where the espoused theological scales co-relate and where they do not.

Table 9.3. Espoused data correlation matrix.

	8	7	6	5	4	3	2	1
1 Function	-.36***	-.18**	-.01	.06	.09	-.33***	-.33***	1
2 Leadership	.17**	.02	-.35***	-.26***	-.38***	.07	1	
3 Ontological	.16**	.16**	-.38***	-.28***	-.23***	1		
4 Pastoral	-.17**	-.45***	.15**	-.11	1			
5 Representation	-.33***	-.09	-.03	1				
6 Sacrament	-.13*	-.28***	1					
7 Sacramental	-.18**	1						
8 Word	1							

Note.  $n = 295$ ; \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

Table 9.3 indicates that there were underlying trends in the pattern of how strongly participants attached importance to different theological constructs. For example, those who more highly espoused Function tended to rate Leadership, Ontological, Sacramental and Word as less important. Those who espoused Leadership as important also rated Word as important, but Sacrament, Representation and Pastoral were rated as less important. Those who espoused Ontological more highly also rated Sacramental and Word more highly, but Function, Representation, Pastoral and Sacrament as less important. Those who espoused Pastoral as important also rated Sacrament as important, but Leadership, Ontological, Sacramental and Word, were rated as less important. Those who espoused as important Representation rated Leadership, Ontological and Word as less important. Those who espoused Sacrament as important also rated Pastoral as important, but Leadership, Ontological, Pastoral, Sacramental and Word, were rated as less important. Those who rated Sacramental as important also rated Ontological as important, but Function, Pastoral, Sacrament and Word were rated as less important. Those who rated Word as important also

rated Leadership and Ontological as important, but Function, Pastoral, Representation, Sacrament and Sacramental were rated as less important.

### 9.3.1. Discussion

In Table 9.3, the theological constructs Word and Leadership being aligned may well in part be due to the theological constructs being clearly expressed in the already well-established functions of the ordained / accredited ministerial office. Whilst an espoused theology of ministry as Leadership appears to be a challenge to the Classical Baptist ecclesiology of congregational governance, in respect to seeing Leadership in terms of leading the church by preaching God's Word; this seems in keeping with the traditional identity of the office of ordained / accredited minister being 'a minister of the Gospel' (as described in the foundational theological voice in chapter 2). The key point here seems to be that it is the minister's function as minister of the Word that gives them Leadership status as outlined in numerous historic pastoral charges (e.g., Gould, 1871). The link between Word and Leadership is also supported by the correlation between the theological constructs Ontological and Word (Table 9.3), which might be explained by the office of ordained / accredited minister being an office set aside from the secular-life (unless bi-vocational) to shepherd or lead the church by means of becoming bearer of the Word, something Goodliff (2010) recognises that Baptists have in common with wider Christian traditions.

The theological construct Sacramental was positively correlated with Ontological, possibly because these are complementary emphases that are both relatively recent Emergent theologies in the history of the ordained / accredited office of Baptist minister. Indeed, Colwell (2011) acknowledges this overlapping of theology with the two constructs in Christian ministry, in which he states 'being' a minister insists on an ontological understanding.

Table 9.3 shows that the theological construct Pastoral was slightly, but significantly, correlated with Sacrament; this may be because of the development of the recognition of the office of ordained / accredited Baptist minister as being referred to as ‘the pastoral office of word and sacrament’ by the vocational literature *Called to Pastoral Ministry* (BUGB, 2014, p. 1). Furthermore, by taking communion to the sick and elderly and shepherding one’s flock, the pastoral theology of the office is naturally expressed in the distribution of the sacraments.

Those who espoused the constructs Function, Pastoral and Sacrament highly, tended to rate Ontological and Sacramental as less important (Table 9.3). Likewise, those who espoused the constructs Pastoral, Representation and Sacrament highly, tended to rate Leadership and Ontological as less important. Here, there appears to be a divide between those constructs that might be regarded as Classic Baptist theologies (in particular: Function; Pastoral; Sacrament; Representation) as expressed in the indicative voice of BUGB documents,<sup>32</sup> and those Emergent constructs that have entered the conversation more recently (Leadership; Ontological; Sacramental) and which challenge the Classic Baptist theology surrounding ordained / accredited ministry and / or traditional Baptist ecclesiology as identified by Goodliff (2010) and identified within the foundational and indicative theological voices.

The theological constructs Ontological and Sacramental challenge a Classical Baptist theological approach to ministry by emphasising a theological approach to ordained / accredited ministry that may be described as a theology of ‘being’ what a minister is called to be, compared with the contrasting theology of ministry as a set of functions that may be described as a theology of ‘doing’ the things a minister does, as explained by Houseago (1997). On the other hand, Leadership as a theological construct is seen as a challenge to

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<sup>32</sup> *The Baptist Doctrine of the Church* (BUGB, 1948), *The Meaning and Practice of Ordination Among Baptists* (BUGB, 1957), *The Doctrine of the Ministry* (BUGB, 1961), *The Pattern of the Church* (BUGB, 1963), *Ministry Tomorrow: The Report of the Commission on the Ministry* (BUGB, 1969).

traditional Baptist ecclesiology by some like the minister Ted Hale (2011, p. 10), who argues that Baptist ecclesiology must emphasise ‘a priesthood of all believers’ and congregational governance.

Table 9.3 shows that those who espoused Word tended to rate Function, Pastoral, Representation, Sacrament and Sacramental as less important. This rating could be explained by a theology of Word being so foundational and highly espoused that it dwarfs all other Classical theologies of the ordained / accredited office and stands above all others as a theological priority of the ordained / accredited office of Baptist minister as ‘Gospel Minister’.

#### 9.4. The correlations in the operant voice

With multiple variables, it is possible to compare the association between the variables by means of a correlation based on relative scores. In this instance, a correlation will enable the identification of where the operant theological scales co-relate and where they do not.

Table 9.4. Operant data correlation matrix.

	8	7	6	5	4	3	2	1
1 Function	-.10	-.31***	-.27***	.06	-.18**	-.21***	-.11	1
2 Leadership	.10	-.21***	-.50***	-.32***	-.07	.11	1	
3 Ontological	-.17**	.08	-.35***	-.26***	-.31***	1		
4 Pastoral	-.02	-.14*	.15*	-.24***	1			
5 Representation	-.23***	-.06	.10	1				
6 Sacrament	-.19**	.03	1					
7 Sacramental	-.34***	1						
8 Word	1							

Note.  $n = 295$ ; \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

Table 9.4 indicates that there were underlying trends in the pattern of how strongly participants attached importance to different theological constructs in the operant voice. For example, those who rated Function more highly tended to rate Ontological, Pastoral, Sacrament and Sacramental as less important. Those who rated Leadership as important, tended to rate Representation, Sacrament and Sacramental as less important. Those who rated Ontological more highly, tended to rate Function, Pastoral, Representation, Sacrament and Word as less important. Those who rated Pastoral as important also rated Sacrament highly, but tended to rate Function, Ontological, Representation and Sacramental as less important. Those who rated Representation as important, rated Leadership, Ontological, Pastoral and Word, as less important. Those who rate Sacrament highly, also rated Pastoral as important, but tended to rate Function, Leadership, Ontological and Word as less important. Those who rated Sacramental as important rated Function, Leadership, Pastoral, and Word as less important. Those who rated Word as important tended to rate Ontological, Representation, Sacrament and Sacramental as less important.

#### 9.4.1. Discussion

The correlation of the theological constructs Sacrament and Pastoral in the operant voice (as in the espoused voice) may well in part be due these aspects of ministry being clearly expressed in the already well-established beliefs about the ordained / accredited ministerial office. For example, while church members who are in good standing may be asked to conduct pastoral visits or preside over the sacraments of the church, when a minister is ‘called’ and subsequently inducted to the office of minister, it would be expected that these functions associated with the office, such as presidency over the Sacraments and Pastoral visiting would make up the duties of the role. Although the ‘priesthood of all believers’ is

central in Baptist ecclesiology (Goodliff, 2010, pp. 53 - 55), this does not exclude ministers being looked upon as the first point of call for some aspects of pastoral ministry.<sup>33</sup>

In Table 9.4, we see that those who favoured the constructs Function and Pastoral tended to rate Ontological and Sacramental as less important. Likewise, those who operationalised the constructs Representation and Sacrament, tended to rate Leadership and Ontological as less important. There appears to be a divide similar to that present in the espoused voices between those constructs that might be regarded as Classic Baptist theologies (in particular: Function; Pastoral; Sacrament; Representation), and those Emergent constructs that have entered the conversation more recently (Leadership; Ontological; Sacramental) and challenge the Classic Baptist theologies surrounding ordained / accredited ministry and / or traditional Baptist ecclesiology.

The operant theological constructs Ontological and Sacramental challenge the Classic Baptist theological practice of ministry by emphasising a praxis of ‘being’ what a minister is called to be, compared with ‘doing’ the things a minister does. Whereas, applying a theology of Leadership in practice is a challenge to traditional Baptist ecclesiology, which emphasises ‘a priesthood of all believers’ and congregational governance.

Table 9.4 shows that those who rated Word tended to rate Ontological, Representation, Sacrament and Sacramental as less important. This is perhaps further evidence, that ministry as Word or operationalising the office as ‘minister of the Gospel’ holds a position amongst some that is primary and distinct from other theologies; something that is evident in historical practice (e.g., Ryland, 1801) as well as in the Baptist documents on church and ministry which distinguishes it from any other theology of the ordained / accredited office.

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<sup>33</sup> *The Meaning and Practice of Ordination* (BUGB, 1957) and *The Doctrine of the Ministry* (BUGB, 1961) implies the theological view of ministry that would become known as ‘Representation’.

### 9.5. Comparing the espoused and operant theological voice correlations

Tables 9.3 and 9.4 illustrate that there are more positive correlations in the espoused theological voices compared to the operant theological voices: four in the espoused, compared with one in the operant. This suggests that it is perhaps easier to espouse one theology alongside another, than it is to operationalise one theology alongside another. While it is obvious that certain beliefs shape practice, as seen with the correlation of Sacrament and Pastoral in the espoused and operant theological voices, which may inform something of what Baptists have written about the ordained / accredited office of minister historically and in the BUGB's official documents, allowing practice to be informed by established patterns of ministry.

Some negative correlations are mirrored across both the espoused and operant theological voices; this is the case with those who rated the construct Leadership highly in their espoused and operant theologies, who also rated the constructs Representation and Sacrament as less important in both.

There are also some slight differences that emerge across the theological voices. These include theological constructs that differed in correlations across the espoused / operant theological voice divide, such as Function and Leadership, which were negatively correlated in the espoused voice but not decisively so in the operant voice, Function and Sacrament, which were negatively correlated in the operant voice but not decisively so in the espoused voice, and Pastoral and Word, which were negatively correlated in the espoused voice but not in the operant voice. Pastoral and Representation were negatively correlated in the operant voice but not decisively correlated in the espoused voice, Sacrament and Sacramental were negatively correlated in the espoused voice but not in the operant voice, Sacrament and Function were negatively correlated in the operant voice but not in the espoused voice, Leadership and Word were positively correlated in the espoused voice, but

not decisively so in the operant voice, and Ontological and Word were positively correlated in the espoused voice but negatively correlated in the operant voice

There may be a variety of nuanced reasons for why there are differences between correlations across the espoused / operant divide. In some cases, these differences could include problems with being able to measure attitudes to a fine degree that are capable of identifying a participant's espoused / operant theology. There may be areas of theology that are easier to express in theory compared to practice, as seems to be the case for the constructs Ontological and Sacramental, or areas where established patterns of ministry present obstacles to operationalising a theology, as with Leadership and Word which whilst being espoused, an ecclesiology of the priesthood of all believers may inhibit. There may also be areas of theology that are practiced but not theorised to such an extent, as seems to be the case for Function and Pastoral.

#### 9.6. The correlations across the espoused and operant voices

Another way of comparing espousal and operation is to correlate the relative adjusted scores to see if ministers who tend to favour an espoused construct over others also tend to favour the same construct over others in the operant voice.

Table 9.5. Espoused versus operant correlation matrix based on relative scores.

	Operant							
	Function	Leadership	Ontological	Pastoral	Representation	Sacrament	Sacramental	Word
Function	<b>.39***</b>	-.31***	-.11*	-.02	.24***	.07	-.15*	-.14*
Leadership	.02	<b>.53***</b>	.17**	-.22***	-.33***	-.33***	.00	.10
Ontological	-.05	.32***	<b>.24***</b>	-.04	-.25***	-.34***	-.01	.12*
Pastoral	-.16**	-.19**	-.22***	<b>.51***</b>	.03	.26***	-.14*	.02
Representation	-.06	-.14*	-.07	-.13**	<b>.32***</b>	.09	.11	-.10
Sacrament	-.08	-.33***	-.20**	.14*	.15*	<b>.55***</b>	-.02	-.22***
Sacramental	-.08	.01	.19**	-.23***	.07	-.24***	<b>.40***</b>	-.10
Word	.04	.14**	.03	-.04	-.24***	-.09	-.23***	<b>.36***</b>

Note.  $n = 295$ ; \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

#### 9.6.1. Correlation of espoused and operant scales

Table 9.5 indicates that the same constructs across the two voices were generally the most strongly correlated scales (bold diagonal in Table 9.5). So, people who tended to rate a construct more highly in the espoused voice also tended to rate it highly in the operant voice; this was more apparent in the constructs Leadership, Pastoral, and Sacrament, than on others such as Ontological, Representation, and Word. There may be reasons for this that relate to individual construct peculiarities: e.g., Word may be highly espoused by ministers, but other functions of the office, coupled with the scarcity of opportunities to preach (other than at one or two Sunday services) may limit its operationalisation. Or it could be that some constructs that are espoused are not so easy to locate in the operant voice, showing some of the limitations of a piece of quantitative research using a survey as a tool for measuring

theologies: e.g., Ontological may be expressed succinctly in an espoused theology, but difficult to calculate in the actions of day-to-day ministering.

### 9.6.2. Discussion

Table 9.5 shows as one would expect that the theologies ministers espoused correlated positively with the theologies they operationalised. In all but Ontological, the highest correlation coefficients were between the same, rather than different constructs. There were some cases where operant constructs had positive correlations with different espoused constructs (for example between Function espoused and Representation operant), but these were difficult to interpret and may not be meaningful.<sup>34</sup>

### 9.7. Classical versus Emergent

The correlations demonstrated in Table 9.5, represent a divide similar to that which is present amongst the espoused voices (Table 9.3) and the operant voices (Table 9.4), between those constructs that might be regarded as Classical Baptist theologies (Function, Representation; Pastoral; Sacrament), and those constructs that have entered the conversation more recently, categorised as the Emergent theologies (Leadership; Ontological; Sacramental) and challenge the classical Baptist theology surrounding ordained / accredited ministry and / or traditional Baptist ecclesiology.

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<sup>34</sup> With so many contrasts being tested, some may be statistically significant by chance, especially at the .05 level.

### 9.7.1. Emergent theologies across the two voices: Leadership, Ontological and Sacramental

Table 9.5 shows the espoused construct Leadership as also being strongly aligned with the operant construct Ontological, as well as the operant construct Leadership being aligned with the espoused construct Ontological; this may be explained by understanding that the two constructs are relatively recent developments (Emergent) to Baptist theological understandings of the ordained / accredited office of Baptist minister and may indicate that certain ministers bear an openness to challenging and dissenting from what might be regarded as traditional Baptist ecclesiology.

Table 9.5 shows the operant construct Ontological as being more closely aligned with the espoused construct Sacramental. This connection once again may be due to both being theologically complementary to one another and being a relatively recent development (Emergent) in the history of the ordained / accredited office of Baptist minister due to influence beyond the Baptist tradition. Furthermore, Ontological may represent a construct that relates well to operationalising an espoused theology of the office of minister as Sacramental as Colwell (2011) asserts.

The theological constructs Ontological and Sacramental represent a practical mode of ministry that challenges a Classical espoused Baptist theological approach to ministry by emphasising an application of ordained / accredited ministry that sees a theology of 'being' what a minister is called to be applied, compared with the contrasting theology of ministry that sees a minister carry-out a set of functions; an application that may be described as a theology of 'doing' the things a minister does (for Ontological theological construct description, see chapter 4, sub-section 4.5).

### 9.7.2. Theologies from across the Classical and Emergent voices: Leadership and Word

Table 9.5 shows the operant construct Leadership as also being strongly aligned with the espoused construct Word. The theological constructs Word and Leadership being aligned may well in part be due to the theological constructs being clearly expressed in the already well-established habitus of the ordained / accredited ministerial office. Meanwhile, an espoused theology of ministry as Leadership appears to be a challenge to the Classical Baptist ecclesiology of congregational governance; although in respect to seeing Leadership in terms of leading the church by preaching God's word, this seems in keeping with the traditional identity of the office of ordained / accredited minister being 'a minister of the Gospel'. The key point here seems to be that it is the minister's function as minister of the Word that gives them Leadership status, as identified in the Foundational voices (see chapter 2: e.g., Gould, 1871).

### 9.7.3. Classical theologies across the two voices: Pastoral and Sacrament

Table 9.5 shows that the espoused construct Pastoral was correlated with the operant construct Sacrament, similarly, the operant construct Pastoral was correlated with the espoused construct Sacrament. This connection may be because of the traditional recognition of the office of ordained / accredited Baptist minister as 'the *pastoral* office of word and *sacrament*' (BUGB, 2014) as discussed in the indicative and formal voices (see chapters 3 and 4). In taking communion to the sick and elderly the pastoral theology of the office is expressed in the distribution of the sacrament.

#### 9.7.4. Classical theologies across the two voices: Word and Representation, and Sacrament and Word

Table 9.5 shows that those who espoused Word tended to rate the operant construct Representation as less important. This result could be explained by the traditional notion that the ordained / accredited minister is ‘a minister of the Gospel’ (e.g. Kershaw, 1831), and in that sense it is a calling that is not bound to fulfilling a set of functions as prescribed by a local church, nor is it achieved through representing the church, but by fulfilling the charge of the great commission to preach the Gospel and expecting God to speak through the preacher as they expound Scripture. For this reason, it cannot be operationalised by always representing the will of the congregation through a set of prescribed ministerial functions, but by being the instrument through which the preaching of Scripture is to be God’s mediation in the church.

In Table 9.5, we can also see that those who espouse the construct Sacrament, do not operationalise the construct Word highly. This could be further evidence that even when ministry is spoken of in terms of ‘Word and Sacrament’, that in reality in Baptist ministry the two are not always as closely associated to the office ordained minister as they are in other Christian traditions.

#### 9.7.5. Paired / multiple alignments

Table 9.5 shows the operant construct Ontological as being more closely aligned with the espoused constructs Leadership and Sacramental. Whilst this trend may be due to both Ontological and Sacramental being theologically complementary to one another; all three constructs are relatively recent theological developments in the history of the ordained / accredited office of Baptist minister due to influence beyond the Baptist tradition, and

because of this may draw more attention and focus due to more being written recently on them (see Formal theological voice in chapter 4).

In Table 9.5, we see that those who espoused the constructs Function and Pastoral tended to rate the operant constructs Leadership, Ontological and Sacramental as less important. Likewise, those who espoused the construct Sacrament, tended to rate the operant constructs Leadership and Ontological as less important, those who espoused the construct Representation, tended to rate the operant construct Leadership as less important, and those who espoused the construct Word, tended to rate the operant construct Sacramental as less important. Table 9.5 also shows that those who espoused the constructs Leadership and Ontological tended to rate the operant constructs Representation and Sacrament as less important. Likewise, those who espoused the construct Leadership and Sacramental tended to rate Pastoral and Sacrament as less important.

In Table 9.5, we see that those who espoused Sacrament and Function tended to rate the operant construct Word as less important. Perhaps this represents a contrast with the earlier Baptist perspective of how the ordained / accredited office is traditionally viewed, as ‘a minister of the Gospel’ (e.g. Kershaw, 1831), and that for some this remains a primary and separate function to being ‘a minister of the sacrament’, as expressed in more recent material on the office of ordained / accredited Baptist minister (e.g. BUGB, 2011). Whereas, the espoused theology of ministry as Function compared with an operant theology of Word, may reveal the historic suspicions that Baptists have held regarding any trappings of extending ministry beyond a theology of Word.

In Table 9.5, we see that those who operationalised the constructs Sacrament and Pastoral tended to espouse the constructs Leadership and Sacramental as less important. Likewise, those who operationalised the construct Sacrament and Representation tended to rate the espoused constructs Ontological and Leadership as less important. In contrast, those

who operationalised the constructs Leadership, Ontological and Sacramental tended to espouse Function and Pastoral as less important, and those who operationalised the construct Sacramental tended to espouse Word as less important. Likewise, those who operationalised the construct Leadership tended to espouse four Classical constructs: Function, Pastoral, Representation and Sacrament as less important. Those who operationalised the construct Ontological tended to espouse three Classical constructs: Function, Pastoral and Sacrament as less important. These correlations all add to the evidence for a distinction to be drawn between those ministers who espouse and operationalise Classical theologies versus those who espouse and operationalise Emergent theologies.

#### 9.8. Summary of key points

In summation, it is clear to see from Table 9.5 that there is a connection between a high espousal of a theological construct and a high priority to operationalise the theological construct. However, there emerges evidence of a disconnect between the espousal of ministry as Word and Ontological and the operationalisation of each construct.

There are some additional patterns related to variations in the relative importance individuals gave to constructs in the two voices. This seems to reinforce the existence of the groupings of Classical and Emergent theologies of ordained / accredited Baptist ministry among this sample of ministers. This gives both credence and more insight into the ideas that have been expressed in other theological voices. There are those theologies of ministry that are embodied by the constructs, in particular Function, Representation, Pastoral and Sacrament, reflecting a Classical approach to ordained / accredited Baptist ministry. Additionally, there are constructs related to Emergent theologies that are embodied by the constructs Leadership, Ontological, and Sacramental.

The distinction between all Classical and Emergent constructs is not straightforward, however, as instanced by the relationship between the theological constructs Word and Leadership, which hereto had been thought to belong to the Classical and Emergent groupings of theologies respectively. This connection perhaps reveals the complexity of using language of Leadership alongside a Baptist ecclesiology that shies away from placing emphasis on the Leadership of some. It may also suggest that there are other distinct theologies of ministry that fall outside those I have defined as Classical and Emergent, such as Word, which the data shows does not fit neatly in the Classical group of theologies. Furthermore, the correlation of the theological constructs Word and Leadership represents a separate and distinct combination of theologies. Whilst this combination of theological constructs does not fit the Classical or Emergent model as such, the constructs of Leadership and Word combine to form a notion of ministry that harkens to the characteristics of the historical and biblical office of elder or eldership as over-seer (Leadership) with an emphasis on preaching (Word).

## Chapter Ten

### Factors predicting theologies of ministry: attitudes, experience, and context.

The data discussed in the previous chapter has offered further evidence for distinct groups of theological constructs that complement others in the espoused and operant theologies of Baptist ministers. These theological constructs complement the Classical and Emergent groupings previously identified. The Classical group include those theologies that have long been commonly expressed in ordained / accredited Baptist ministry and include Function, Representation, Pastoral, Sacrament and Word.<sup>35</sup> The Emergent group include those theologies that have seen an increase in expression in ordained / accredited Baptist ministry and include Leadership, Ontological and Sacramental. A third distinct group has emerged from the data analysis, this has been termed the Eldership group and consists of the theologies: Leadership and Word.<sup>36</sup>

#### 10.1. Objectives

In this chapter, I will be testing several hypotheses. To achieve this, I will be looking at evidence that Classical, Emergent and Eldership theological groupings emphases might be associated with different views on the importance of Baptist tradition or ecumenism, where ministers trained, or the situation in which they now minister.

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<sup>35</sup> I shall continue to include Word in the Classical group after listening to the foundational, indicative and formal voices, however the data suggests it does not always sit neatly there.

<sup>36</sup> Although the title 'elder' might not be used by ministers in their particular context, in this thesis 'Eldership' will be used to express the theology behind what constructs Leadership and Word jointly espouse. I am defining 'Eldership' as being those 'who rule... especially those who labour in the preaching and teaching' (Elwell, 1996). The role of elder can be found in 1 Timothy 3: 1-7 and Titus 1: 6-9. From this point on it will be capitalised when used to describe the theological group consisting of Leadership and Word constructs.

## 10.2. Predicting Classical, Emergent, and Eldership theologies of Baptist ministry through connectivity to wider Baptist life

The survey sought to identify and measure ‘wider connectivity’ by asking about associating with other Baptist churches and ‘Baptist distinctiveness’. Participants were asked what importance and priority they would give to these areas, to measure their beliefs and practice respectively. This section seeks to test the hypothesis that ministers who do not prioritise and place importance on Baptist history and distinctives, nor on associating with other Baptists would not espouse and operationalise theologies of Baptist ministry that are regarded as Classical. In contrast, those who do place priority and importance on these aspects of their Baptist identity and belonging, would be expected to hold to the Classic theologies of Baptist ministry.

### 10.2.1. The importance placed on associating with other Baptist churches as a predictor

In the questionnaire, the participants were asked to register what importance they placed on associating with other Baptists in their ministry on a sliding scale with five being most important and one being least importance. Tables 10.1 and 10.2 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.1 Correlations between relative espoused theological constructs and the importance of associating with other Baptist churches.

Espoused construct	Associating with other Baptist churches	
	<i>r</i>	<i>p</i> <
Function	.104	.077
Leadership	-.171**	.003
Ontological	.127*	.030
Pastoral	.115	.051
Representation	.161**	.006
Sacrament	.073	.212
Sacramental	.032	.592
Word	-.227***	.000

Note. For all tables in this chapter, \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

Ministers who more strongly espoused Leadership and Word were less likely to rate associating with other Baptists as important, whereas the opposite was true for those who more strongly espoused Ontological and Representation.

Table 10.2 Correlations between relative operant theological constructs and the importance of associating with other Baptist churches.

Operant construct	Associating with other Baptist churches	
	<i>r</i>	<i>p</i> <
Function	-.048	.418
Leadership	-.121*	.039
Ontological	-.003	.995
Pastoral	-.096	.102
Representation	.146*	.012
Sacrament	.124*	.034
Sacramental	.088	.135
Word	-.113	.055

Ministers who rated Leadership highly in the operant voice were less likely to rate associating with other Baptists as important, whereas the opposite was true for those who rated more highly Sacrament and Representation.

### 10.2.2. The priority placed on associating with other Baptist churches as a predictor

In the questionnaire, the participants were asked to register what priority they placed on associating with other Baptists in their ministry on a sliding scale with five being Top priority and one being none, as an indication of their operant theology. Tables 10.3 and 10.4 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.3 Significant correlations in the espoused theological voice across the constructs for the priority placed on associating with other Baptist churches.

Operant construct	Associated with other Baptist churches	
	<i>r</i>	<i>p</i> <
Function	-.127*	.030
Leadership	-.197**	.001
Ontological	-.147*	.012
Pastoral	.183**	.002
Representation	.109	.062
Sacrament	.099	.091
Sacramental	.029	.624
Word	-.205***	.000

There are five construct correlations from the espoused voice that are related to the predictor 'priority placed on associating with other Baptist churches', these include Function, Leadership and Ontological and Word which are negatively correlated, and Pastoral which is positively correlated.

Table 10.4. Significant correlations in the operant theological voice across the constructs for the priority placed on associating with other Baptist churches.

Operant construct	Associated with other Baptist churches	
	<i>r</i>	<i>p</i> <
Function	-.096	.102
Leadership	-.173**	.003
Ontological	.032	.589
Pastoral	.060	.305
Representation	.059	.313
Sacrament	.209**	.000
Sacramental	.076	.193
Word	-.096	.100

The Leadership construct and the ‘priority placed on associating with other Baptist churches’ predictor is negatively correlated in the operant voice. Sacrament is the only construct that has a positive correlation with the predictor.

### 10.2.3. Conclusion

The significant correlations across the espoused voice support the hypothesis that those who place less emphasis on associating with other Baptist churches in their ministry are also less likely to espouse Classic Baptist theologies of ministry. In the espoused voice, Leadership and Ontological represent Emergent theologies that have a negative correlation with both predictors. Function, Pastoral and Representation are constructs that affirm Classic Baptist theologies and correlate positively to a notion of support for Baptists associating together. Whilst these correlations may not be decisive in predicting Classical and Emergent voices in the operant voice, it is clear that an emphasis on associating with other Baptists remains contrary to what those who emphasise a theology of Leadership do in practice, whilst the Classical constructs Pastoral and Representation portray an opposing position.

An emphasis on Leadership in Baptist ministry is a theology that has seen a recent increase in emphasis in ministry in the Baptist context and therefore can be regarded as an Emergent theology. It is likely, that those who espouse and operationalise Leadership look beyond the Baptist network to support this theology of practice and would therefore be less inclined to emphasise this predictor in their ministry. In the espoused voice, Leadership and Word represent an Eldership theology of ministry that is shown to be somewhat distinct in theological character from that which is Baptist. In contrast, Representation and Sacrament are constructs that epitomise the congregational governance and care of the church and the minister's role within that, holding to a Classical theology of Baptist ministry, and therefore are more likely to draw on Baptist associations within the union of churches.

#### 10.2.4 The importance placed on Baptist history and distinctives as a predictor

In the questionnaire, the participants were asked to register what importance they placed on the teaching of Baptist history and distinctives in their ministry on a sliding scale with five being most important and one being least importance. Participants were asked what importance they would give to this area, to measure their beliefs and practice respectively. Tables 10.5 and 10.6 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.5. Significant correlations in the espoused theological voice across the constructs for the importance placed on Baptist history and distinctives.

Espoused construct	Importance placed on Baptist history and distinctives	
	<i>r</i>	<i>p</i> <
Function	.147*	.012
Leadership	-.148*	.011
Ontological	-.116*	.048
Pastoral	.130*	.026
Representation	.078	.181
Sacrament	.141*	.016
Sacramental	-.115*	.050
Word	-.145*	.013

Ministers who rated Leadership, Ontological, Sacramental, or Word highly in the operant voice were less likely to place importance on Baptist distinctiveness, whereas the opposite was true for those who rated more highly Function, Pastoral, and Sacrament.

Table 10.6. Significant correlations in the operant theological voice across the constructs for the importance placed on Baptist history and distinctives.

Operant construct	Importance placed on Baptist history and distinctives	
	<i>r</i>	<i>p</i> <
Function	-.100	.088
Leadership	-.051	.386
Ontological	.035	.554
Pastoral	.000	.996
Representation	.008	.894
Sacrament	.191**	.001
Sacramental	-.036	.538
Word	-.068	.244

In the operant voice, the only significant correlation was that those who prioritised Sacrament also tended to rate the importance of Baptist distinctiveness more highly.

### 10.2.5. The priority placed on Baptist history and distinctives as a predictor

In the questionnaire, the participants were asked to register what priority they placed on the teaching of Baptist history and distinctives in their ministry on a sliding scale with five being top priority and one being none, as an indication of their operant theology. Tables 10.7 and 10.8 show how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.7. Significant correlations in the espoused theological voice across the constructs for priority placed on Baptist history and distinctives.

Espoused construct	Priority placed on Baptist history and distinctives	
	<i>r</i>	<i>p</i> <
Function	.156**	.008
Leadership	-.230**	.000
Ontological	-.080	.170
Pastoral	.127*	.029
Representation	.093	.110
Sacrament	-.089	.130
Sacramental	-.068	.242
Word	-.103	.079

The Leadership construct and the ‘priority placed on Baptist history and distinctives’ predictor are negatively correlated in the operant voice. Function and Pastoral are the only constructs that have a positive correlation with the predictor.

Table 10.8. Significant correlations in the operant theological voice across the constructs for priority placed on Baptist history and distinctives.

Operant construct	Priority placed on Baptist history and distinctives	
	<i>r</i>	<i>p</i> <
Function	-.080	.169
Leadership	-.157**	.007
Ontological	.041	.487
Pastoral	.000	.998
Representation	-.021	.721
Sacrament	.213**	.000
Sacramental	.018	.763
Word	-.036	.534

The Leadership construct and the ‘priority placed on Baptist history and distinctives’ predictor are negatively correlated in the operant voice. Sacrament is the only construct that has a positive correlation with the predictor.

#### 10.2.6. Conclusion

The espoused correlations for ‘importance’ support the hypothesis that those who emphasise Baptist tradition in their ministry are more likely to espouse Classic Baptist theologies of ministry and those who do not tend to espouse Emergent theologies. This comes through more clearly in the ‘importance’ aspect of the question, perhaps because when dealing with Baptist history and distinctives, it is easier to say ‘you believe’, than it is to show in practice. It seems reasonable to conclude that the espousal of Classical theologies of ministry is relatively stronger among those who also attach more importance to those aspects of the Baptist tradition that are most distinctive.

The espousal of Leadership in Baptist ministry is a theology that has seen a recent increase in emphasis in ministry in the Baptist context and has been operationalised through

its implementation by the BUGB, with language of Leadership employed in the *Ignite Report* (BUGB, 2015) and in recent amendments to the minister's profile proforma that is implemented by the National Settlement Team (BUGB, 2020). It is widely understood that such a theology of Baptist ministry is not drawn from historical Baptist roots, but is derived from influences outside of the Baptist network (see Goodliff, 2010, p. 176). Therefore, it follows that ministers who espouse Leadership are less likely to score the 'importance / priority of Baptist history and distinctiveness' more highly than those who espouse and operationalise Classic Baptist theologies of ministry.

Even though the espousal of Emergent and Classical theologies are not mirrored in the operant voice, it is clear in the espoused voice that such a divide exists. A reason for this difference may be due to the ecclesiological traditions that exist within Baptist churches that do not allow the same pattern of Emergent theologies to visibly manifest in practice.

Although the espousal and operationalisation of Emergent and Classical theologies are not always related in predicted ways to giving 'priority' to Baptist distinctives in these analyses, in either of the voices, it is notable that in the espoused and operant voices that Leadership is significantly negatively correlated with the predictor variables, as might be expected. Leadership is representative of the Emergent theologies you would have expected to have had a negative correlation with this predictor. It is noteworthy that the correlation between the predictor with both Leadership and Sacrament represented the extremes and epitomises the Classical and Emergent positions, with the latter prioritising its Baptist roots as shown in its priority to the predictor.

### 10.3. Predicting Emergent, Classical, and Eldership theologies of Baptist ministry through ecumenical connectivity

This section seeks to test the hypothesis, that ministers who prioritise and place importance on ecumenism, who as a consequence are exposed to different theologies of ministry, would espouse and operationalise theologies that are not Classically Baptist about ministry.

Participants were asked what importance and priority they would give to this area, to measure their beliefs and practice respectively. This is likely to be represented by a negative correlation between a predictor and one or more of the Classic Baptist theological constructs and positive correlation with Emerging constructs. It may also be more likely that a minister who prioritises or places importance / priority on ecumenism, may emphasise a greater breadth of Christian tradition in their theology that is associated with the Catholic traditions, rather than a theology of *sola scriptura* that might be more common in Baptist tradition, which itself might be expressed through an emphasis on the construct Word.

#### 10.3.1. The priority placed on the importance of ecumenism as a predictor

In the questionnaire, the participants were asked to register what importance they placed on the importance given to ecumenism in their ministry on a sliding scale with five being most important and one being of least importance. Tables 10.9 and 10.10 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.9. Significant correlations in the espoused theological voice across the constructs for the importance given to ecumenism.

Espoused construct	Importance given to ecumenism	
	<i>r</i>	<i>p</i> <
Function	.052	.378
Leadership	-.230***	.000
Ontological	-.077	.189
Pastoral	.021	.723
Representation	.072	.216
Sacrament	.189**	.001
Sacramental	.183**	.002
Word	-.230**	.000

There are two construct correlations from the espoused voice that are related to the predictor ‘importance given to ecumenism’, that are negatively correlated, they are Leadership and Word. Whilst Sacrament and Sacramental are both positively correlated construct.

Table 10.10. Significant correlations in the operant theological voice across the constructs for the importance given to ecumenism.

Operant construct	Importance given to ecumenism	
	<i>r</i>	<i>p</i> <
Function	-.016	.791
Leadership	-.203***	.000
Ontological	.055	.351
Pastoral	-.053	.363
Representation	.231***	.000
Sacrament	.100	.086
Sacramental	.208***	.000
Word	-.322***	.000

There are two construct correlations from the operant voice that are related to the predictor ‘importance given to ecumenism’, that are negatively correlated, they are Leadership and Word. Representation and Sacramental are the only positively correlated constructs.

### 10.3.2. The priority placed on ecumenism as a predictor

In the questionnaire, the participants were asked to register what priority they placed on ecumenism in their ministry on a sliding scale with five being top priority and one being of none. Tables 10.11. and 10.12. show how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.11. Significant correlations in the espoused theological voice across the constructs for the priority given to ecumenism.

Espoused construct	Priority given to ecumenism	
	<i>r</i>	<i>p</i> <
Function	.057	.332
Leadership	-.232**	.000
Ontological	-.082	.161
Pastoral	.023	.701
Representation	.082	.161
Sacrament	.192**	.001
Sacramental	.186**	.001
Word	-.249**	.000

There are two significant construct correlations from the espoused voice that are related to the predictor ‘priority given to ecumenism’, that are negatively correlated, they are Leadership and Word. Sacrament and Sacramental are significant positive correlations.

Table 10.12 Significant correlations in the operant theological voice across the constructs for the priority given to ecumenism.

Operant construct	Priority given to ecumenism	
	<i>r</i>	<i>p</i> <
Function	-.079	.175
Leadership	-.200**	.001
Ontological	.021	.726
Pastoral	-.035	.548
Representation	.238***	.000
Sacrament	.142*	.015
Sacramental	.201**	.001
Word	-.273***	.000

There are two significant construct correlations from the operant voice that are related to the predictor ‘priority given to ecumenism’, that are negatively correlated, they include Leadership and Word. Representation, Sacrament and Sacramental are positively correlated.

### 10.3.3. Conclusion

Overall, these correlations offer some support to the hypothesis that those who emphasise the importance or priority of ecumenism in their ministry are less likely to espouse Classic Baptist theologies of ministry in the espoused and operant voices. The positive correlation with Sacramental and the ecumenism predictors represent significant support for the hypothesis, as does the negative correlation with Word and the ecumenism predictors. However, the hypothesis is not borne out in the negative correlation between the predictors and Leadership, nor with the positive correlations with Sacrament and Representation (in the operant voice).

There is good reason for the link between ‘Sacramentalism’ and the ecumenism predictors: the Sacramental construct represents a theology of ministry that can in part be

seen as being influenced through ecumenical contact, as part of the well documented 'sacramental-turn' that occurred post Second World War within parts of the BUGB (Goodliff, 2010, pp. 151 - 157). The negative correlation between the predictors and Leadership represents some evidence that a theology of Leadership might not come from any influence of ecumenical relationships. The rise in Leadership as a theology of Baptist ministry may have other roots, such as in the secular world.

There is strong evidence that ministers who emphasise ecumenism are less likely to operationalise highly the construct Word. Explanations for this could include the possibility that ecumenically facing ministers are more exposed to influences from churches that express their faith through sacraments and historical tradition and not solely through Scripture. Furthermore, the fact that the data suggests that ministers who do not prioritise or place importance on ecumenism are more likely to focus on Leadership and Word, making the priority and importance of ecumenism a key predictor for a preference in the Eldership theology of ministry.

The construct Representation may be positively correlated with ecumenism in the operant voice for importance and priority being given to ecumenism because it is often the minister's responsibility as the representative of the Baptist church to work alongside clergy of other traditions. Whilst Sacrament is common theological language of ordained ministry, and it would make sense that ministers who prioritise and place importance on ecumenism would emphasise this common theological understanding of the office of the ordained minister.

#### 10.4. Predicting theologies of Baptist ministry by college

Historically, each Baptist college has had its own character and methods for training candidates for Baptist ministry, although guided by shared principles within the BUGB. This

section seeks to test the hypothesis that ministers who trained at different colleges would espouse and operationalise different theologies of Baptist ministry. Furthermore, within each college, there are different routes of training that candidates will embark on depending upon church experience, academic background, and the recommendation of a college selection panel. This section also seeks to test the hypothesis, that ministers who studied to different theological academic levels would hold different theologies of Baptist ministry.

#### 10.4.1. The training college as a predictor

In the questionnaire, the participants were asked to register where they trained prior to entering ordained / accredited Baptist ministry. Tables 10.13 and 10.14 show the mean scores for each of the theological constructs in the colleges across the espoused and operant voices.

Table 10.13. Mean espoused construct relative scores by college.

Training place	<i>n</i>	Func	Lead	Onto	Past	Repr	Sact	Sacl	Word
Bristol	32	3.16	3.56	4.67	3.19	3.47	3.40	3.90	4.46
Northern	26	3.14	3.67	4.59	2.97	3.26	3.19	4.21	4.15
Regents Park	40	3.18	3.43	4.63	2.97	3.27	3.15	4.08	4.25
South Wales	12	2.83	3.86	4.92	2.92	2.75	3.22	4.03	4.50
Spurgeon's	102	3.03	3.72	4.75	3.12	3.35	3.36	4.28	4.48
Non-BUGB	74	3.14	3.95	4.68	3.05	3.46	3.27	4.14	4.51
	<i>f</i>	0.67	2.93	1.28	0.62	2.05	0.64	1.61	2.58
	<i>p</i>	NS	*	NS	NS	NS	NS	NS	*

Note. *n* = number training at that college; *f* = *f*-statistic for difference in means between colleges; \* *p* < .05; NS = Not Significant.

Table 10.13 shows that there are two constructs that have significant differences between the means for the predictor 'training colleges' in the espoused voice, namely Leadership and Word. The highest scoring Baptist colleges for Word were South Wales, Spurgeon's and Bristol, whilst the lowest scoring Baptist colleges were Northern and Regents Park. The highest scoring Baptist colleges for Leadership were South Wales, Spurgeon's and Northern,

whilst the lowest scoring Baptist colleges were Regents Park and Bristol. Leadership shows a difference between its highest and lowest mean for this predictor at 0.52, although across the BUGB colleges the difference is 0.43. Word shows a difference between its highest and lowest mean for this predictor of 0.37, and 0.36 across BUGB colleges.

Table 10.14. Mean operant construct scores per item by college.

Training place	<i>n</i>	Func	Lead	Onto	Past	Repr	Sact	Sacl	Word
Bristol	32	3.15	3.79	3.58	3.65	3.38	3.41	3.64	2.88
Northern	26	3.20	3.69	3.45	3.54	3.28	3.17	3.76	2.67
Regents Park	40	3.19	3.57	3.30	3.43	3.25	2.96	3.45	2.54
South Wales	12	3.07	3.71	3.44	3.50	2.91	3.00	3.30	2.75
Spurgeon's	102	3.04	3.75	3.60	3.61	3.25	3.17	3.68	2.80
Non-BUGB	74	3.22	3.81	3.52	3.61	3.30	3.16	3.70	2.81
	<i>f</i>	0.76	1.23	1.35	0.84	1.01	1.47	1.76	2.28
	<i>p</i>	NS	*						

Note. *n* = number training at that college; *f* = *f*-statistic for difference in means between colleges; \* *p* < .05; NS = Not Significant.

Table 10.14 shows that Word is the only construct that has a significant result across the means for the predictor 'training colleges' in the operant voice. The highest scoring Baptist colleges were Bristol and Spurgeon's, whilst the lowest scoring Baptist colleges were Regents Park and Northern. Word shows a difference between its highest and lowest mean for this predictor at 0.34.

#### 10.4.2. Conclusion

This predictor indicates that there is some truth (in the espoused voice) that participants that trained at certain colleges tended to espouse Leadership relatively more than other constructs. It is probable that certain colleges attract students who espouse theologies of Leadership more than others, and that those colleges also influence the prevalence of the theology amongst ministers who are trained there. It is notable also that ministers who have trained at places such as London School of Theology or Moorlands Bible College for example, colleges

that are not affiliated with the BUGB are ministers who espouse the Leadership construct most highly, and this supports the hypothesis that ministry as Leadership is drawn more from external influences than internal ones.

The college predictor indicates that there is evidence that the college where a candidate attended will be a factor on whether or not Word is regarded by the minister as a preferred theology of ministry. College also seems to be a predictor for the espousal and operationalisation of Word. It may be that some colleges are associated with a theology of Word and have a reputation for producing preachers of the Word, and therefore draw candidates to their college who want to emphasise that theology of ministry, whilst at the same time the training received at such colleges will shape and inform the espoused and operant theologies of the ministers they have trained.

#### 10.5. The level of theological education as a predictor

In the questionnaire, the participants were asked to register what level of theological education they attained on an ordinal scale of 1 = no formal qualifications to 6 = postgraduate qualification. Tables 10.15 and 10.16 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.15 Significant correlations from the relative scores in the espoused theological voice across the constructs for level of theological education.

Operant construct	Level of theological education	
	<i>r</i>	<i>p</i> <
Function	-.051	.380
Leadership	.058	.322
Ontological	.142*	.015
Pastoral	-.040	.492
Representation	-.102	.083
Sacrament	-.089	.130
Sacramental	.073	.215
Word	.026	.662

There is one significant construct correlation from the espoused voice that is related to the predictor 'level of theological education': Ontological is positively correlated with the predictor.

Table 10.16 Significant correlations from the relative scores in the operant theological voice across the constructs for level of theological education.

Operant construct	Level of theological education	
	<i>r</i>	<i>p</i> <
Function	-.051	.388
Leadership	.093	.112
Ontological	.079	.177
Pastoral	.073	.215
Representation	-.152**	.009
Sacrament	-.013	.825
Sacramental	-.038	.517
Word	.004	.949

There is one negative correlation between Representation and the predictor 'level of theological education'. The lack of correlations is clearly evidence that one's theological level of education has little bearing on the operationalisation of theologies in ministry.

#### 10.5.1. Conclusion

The lack of correlations across the theological constructs for the predictor 'level of theological education' is evidence that this predictor cannot be used accurately to indicate an emphasis of the theological constructs. This is expected to some extent because it would be the content of formation, rather than the level that would be most correlated with the content of ministry theologies. However, a minister who has a higher level of academic theological education may be inclined to espouse a theology of ministry as Ontological and shy away from operationalising ministry in terms of Representation, and this may not be by chance. Indeed, this may be due to ministers with higher theological academic qualifications being exposed to more complex theological ideas for longer.

#### 10.6. Predicting theologies of Baptist ministry through ministry context

This section seeks to test the hypothesis, that a minister's context will influence what theological constructs they would espouse and operationalise in Baptist ministry. For example, a larger church and / or a church in an urban setting might have an effect on the way a minister espouses and operates upon Leadership and Pastoral theologies; while whether a church sees the minister as the leader or not will likely affect the minister's perception and practice of Leadership.

## 10.6.1. The church's location as a predictor

In the questionnaire, the participants were asked to register the type of area their ministry is located. Tables 10.17 and 10.18 show the mean scores for each of the theological constructs in the locations across the espoused and operant voices.

Table 10.17. Mean espoused construct scores per item by the church's location.

Church Location	<i>n</i>	Func	Lead	Onto	Past	Repr	Sact	Sacl	Word
Rural	43	2.90	3.37	4.71	3.11	3.47	3.06	4.08	4.16
Suburban	55	3.01	3.58	4.65	3.13	3.26	3.22	4.04	4.44
Small Urban	97	3.20	3.82	4.71	3.02	3.27	3.36	4.19	4.47
Large Urban	65	3.20	3.90	4.78	3.02	2.75	3.32	4.25	4.54
Town Centre	33	3.06	3.82	4.48	3.10	3.35	3.38	4.04	4.41
	<i>f</i>	1.26	4.25	2.26	0.31	1.43	1.35	0.98	3.20
	<i>p</i>	NS	**	NS	NS	NS	NS	NS	*

Note. *n* = number in a location; *f* = *f*-statistic for difference in means between locations; \* *p* < .05; NS = Not Significant.

Table 10.17 shows that Leadership and Word are constructs with a significance across the means for the predictor 'church's location' in the espoused voice. Leadership shows a difference between its highest and lowest mean for this predictor at 0.53, with the highest mean being 'Large Urban' and the lowest as 'Rural'. Likewise, Word shows a difference between its highest and lowest mean for this predictor at 0.38, with the highest being 'Large Urban' and the lowest as 'Rural'.

Table 10.18 Mean operant construct scores per item by the church's location.

Church Location	<i>n</i>	Func	Lead	Onto	Past	Repr	Sact	Sacl	Word
Rural	43	3.02	3.49	3.40	3.58	3.17	2.96	3.57	2.58
Suburban	55	3.05	3.73	3.53	3.53	3.24	3.19	3.53	2.85
Small Urban	97	3.22	3.75	3.52	3.56	3.31	3.20	3.68	2.77
Large Urban	65	3.22	3.84	3.51	3.59	3.31	3.21	3.68	2.80
Town Centre	33	2.97	3.79	3.56	3.58	3.20	3.12	3.64	2.70
	<i>f</i>	1.72	2.94	0.39	0.09	0.50	1.02	0.61	2.10
	<i>p</i>	NS	*	NS	NS	NS	NS	NS	*

Note. *n* = number in a location; *f* = *f*-statistic for difference in means between locations; \* *p* < .05; NS = Not Significant.

Table 10.18 shows that there are two constructs that have significant results across the means for the predictor 'church's location' in the operant voice, these include Leadership and Word. Leadership shows a difference between its highest and lowest mean for this predictor at 0.35, with the lowest mean as 'Rural' and the highest as 'Large Urban'. Word shows a difference between its highest and lowest mean for this predictor of 0.27, with the lowest mean as 'Rural' and the highest as 'Suburban'.

### 10.6.2. Conclusion

The data shows that 'church's location' is a predictor for the espousal and operationalisation of Leadership. Ministers who espouse and operationalise Leadership are less likely to be found in rural settings. It is probable that churches where there is a higher population attract ministers who espouse Leadership, due to their likely larger size and the opportunities that arise for church growth from being in relatively more densely populated areas. It is also likely that such churches will also be churches that are influenced by secular models of Leadership, as areas that are more exposed to industry and business sectors that are also more often to be found in these locations. This predictor helps to reveal the settings where ministers who favour a theology of ministry as Eldership might be found.

### 10.6.3. The size of congregation as a predictor

In the questionnaire, the participants were asked to register the size of the congregation they minister to using average Sunday attendance as a measure. Tables 10.19 and 10.20 shows how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.19 Significant correlations from the relative scores in the espoused theological voice across the constructs for size of congregation.

Espoused construct	Size of congregation	
	<i>r</i>	<i>p</i> <
Function	-.247**	.000
Leadership	.319**	.000
Ontological	.082	.163
Pastoral	-.222**	.000
Representation	-.027	.649
Sacrament	-.117*	.045
Sacramental	.029	.619
Word	.206**	.000

There are five significant construct correlations from the espoused voice that are related to the predictor 'size of congregation'. Three constructs are negatively correlated: Function, Pastoral and Sacrament. Leadership and Word are positively correlated.

Table 10.20 Significant correlations in the relative scores in the operant theological voice across the constructs for size of congregation

Operant construct	Size of congregation	
	<i>r</i>	<i>p</i> <
Function	-.089	.129
Leadership	.208***	.000
Ontological	.109	.063
Pastoral	-.056	.342
Representation	-.213***	.000
Sacrament	-.126*	.032
Sacramental	.004	.939
Word	.151*	.010

There are four significant construct correlations from the operant voice that are related to the predictor 'size of congregation'. Two constructs are negatively correlated: Representation and Sacrament. Leadership and Word have a significant positive correlation.

#### 10.6.4. Conclusion

Overall, these correlations offer support for the hypothesis that those who minister to larger congregations are more likely to espouse Leadership and Word, and this is supported by the contrast of those who minister to smaller congregations espousing Classical Baptist theologies. It may be that larger churches attract ministers who espouse and operationalise ministry as Leadership and Word of the Eldership group of theologies, whilst numerically smaller churches attract ministers who emphasise ministry in Classic Baptist theological terms. However, it could also be that smaller churches are able to be governed according to congregational methods and theologies indicative of the Baptist tradition with more ease, whilst larger churches explore and embrace other methods and theologies such as secular leadership models to function efficiently.

### 10.7. Summary of Conclusions

It seems clear by testing the data that the hypothetical predictors do identify some clear differences between the participants and the theological constructs of ministry across the espoused voice (to a greater extent) and operant voice (to some extent).

First, ministers who show a clear connectedness to both the wider Baptist network and its history and distinctives, tend to espouse and operationalise ministry as Representation and tend not to adopt a theology of Leadership. Indeed, the reverse is true, in that those ministers who indicate less rootedness in the wider Baptist network and its history and distinctives, are more likely to adopt a theology of Leadership in their espoused and operant ministry and tend not to favour Representation so much.

Second, ministers who promote ecumenism in their ministry, tend to espouse and operationalise theology as Representation, and do not favour ministry as Leadership. Conversely, ministers who favour a theology of Leadership in ministry tend to place less emphasis on ecumenism in their ministry.

Third, a minister's ecumenical activity is also an indicator of greater emphasis on ministry as being understood in their espoused and operant theology as being Sacrament and Sacramental. In contrast, it appears to be that ministers who place less emphasis on ecumenism tend to favour an espoused and operant theology of ministry that centres around Leadership and Word.

Fourth, the data reveals that the college a minister attended to train for ministry is an indicator of how highly they might espouse the theology of Leadership in their ministry. The college also indicates to some extent the degree to which a theology of Word is espoused and operationalised in their ministry.

Fifth, that the geographical density of the area a minister is in predicts the ministry they espouse and operationalise. Furthermore, the data shows that ministers who are in

numerically larger churches in more populated areas tend to be ministers who emphasise ministry as Eldership, adopting theologies of Leadership and Word more than others.

Sixth, ministers who are based in ministries with numerically smaller congregations are more prone to emphasise Classical theologies in their espoused and operant voices. Indeed, the Pastoral construct is vastly more favoured by ministers in these contexts in the operant voice. In contrast, ministers in smaller churches do not espouse or operationalise ministry as Leadership highly. Whereas ministers in numerically larger churches tend to favour the Eldership group of Leadership and Word theologies.

Finally, the data has affirmed the presence of a third group of theological constructs that do not fit neatly in those termed as Classical or Emergent. These constructs: Leadership and Word (the Eldership group), appear together with similar correlations with the same predictors.

#### 10.8. Predicting Emergent and Classical theologies of Baptist ministry through an ecclesiology of a priesthood of all believers

This section seeks to test the hypothesis, that ministers who emphasise a theory and practice of the ecclesiology of the priesthood of all believers, will be more inclined to place emphasis on Classic theologies of Baptist ministry; this may be particularly true of the Representative theological construct. In contrast, it would be expected that ministers who emphasise a theory and practice of the ecclesiology of the priesthood of all believers, will be less inclined to place emphasis on Emergent theologies of Baptist ministry; this may be particularly true of the Leadership theological construct.

### 10.8.1. Emphasis on a theory and practice of the ecclesiology of the priesthood of all believers

In the questionnaire, the participants were asked to register to what extent they agreed with a number of statements on a sliding scale with five being most important and one being of least importance. Tables 10.21 and 10.22 show how these scores correlated with each of the theological constructs across the espoused and operant voices.

Table 10.21. Correlations between relative espoused theological constructs and an ecclesiology of a priesthood of all believers.

	means all being equal in Christ	means every baptised believer being able to perform all functions in the church	does not mean in practice that all can administer the sacraments	means the priesthood of all and leadership of some	means all being called to represent Christ in the world in different ways	means all being represented by a few who are set aside
1 FunctE	-.05	.10	.03	-.17**	-.09	.09
2 LeadE	-.03	-.03	-.10	.21***	.11	.00
3 Ont..E	.09	-.09	-.03	.13*	.07	-.05
4 Past..E	-.05	-.06	.13*	-.07	-.10	.08
5 Rep..E	.02	-.04	.19**	.01	-.06	.13*
6 Sac'tE	-.02	.08	-.04	-.15*	.01	-.07
7 Sac'lE	.13*	.15*	-.10	-.09	.07	-.14*
8 WordE	-.08	-.15*	-.12*	.14*	-.01	-.07

Note.  $n = 295$ ; \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

There were thirteen construct correlations from the espoused voice that were significantly correlated to an ecclesiology of a priesthood of all believers (see Table 10.21). Eight of the correlations were positive and five were negative. The two statements that had the strongest and most correlations, were 'means the priesthood of all and leadership of some' and 'does not mean in practice that all can administer the sacraments'. The former statement was

positively correlated with Leadership, Ontological and Word, and negatively correlated with Function and Sacramental. The latter statement was positively correlated with Pastoral and Representation, and negatively correlated with Word.

Table 10.22. Correlations between relative operant theological constructs and an ecclesiology of a priesthood of all believers.

	means all being equal in Christ	means every baptised believer being able to perform all functions in the church	does not mean in practice that all can administer the sacraments	means the priesthood of all and leadership of some	means all being called to represent Christ in the world in different ways	means all being represented by a few who are set aside
1 FunctO	.04	.04	-.08	.00	.03	.00
2 LeadO	.05	-.03	-.09	.20**	.13*	-.06
3 Ont..O	.09	.02	.00	.15*	.13*	.02
4 Past..O	-.06	-.12*	.04	-.04	.00	.01
5 Rep..O	.00	.06	.09	-.16**	-.06	.02
6 Sac'tO	-.09	-.02	.17**	-.12*	-.07	.02
7 Sac'lO	.05	.14*	-.08	-.10	-.01	-.08
8 WordO	-.09	-.10	-.05	.04	-.17**	.06

Note.  $n = 295$ ; \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$ .

There were ten construct correlations from the operant voice that were significantly correlated to an ecclesiology of a priesthood of all believers (see Table 10.22). Six of the correlations were positive and four were negative. The two statements that had the strongest correlations, were 'means the priesthood of all and leadership of some' and 'means all being called to represent Christ in the world in different ways'. The former statement was positively correlated with Leadership and Ontological and negatively correlated with Representation and Sacramental. The latter statement was positively correlated with Leadership and Ontological, and negatively correlated with Word.

### 10.9.2. Conclusion

The significant correlations across the espoused and operant voices for ‘means the priesthood of all and leadership of some’ voice supports the hypothesis that that ministers who emphasise a theory and practice of the ecclesiology of the priesthood of all believers, will be more inclined to place emphasis on Classic theologies of Baptist ministry. The significant positive correlations in the espoused and operant voices also shows that ministers who emphasise a theory and practice of the ecclesiology of the priesthood of all believers alongside a Leadership theology of ordained / accredited ministry, will be more inclined to place emphasis on Emergent theologies (in this case: Leadership and Ontological) of Baptist ministry, particularly in the case of the Leadership theological construct. This indicates that there is a divide over whether ordained / accredited ministry is perceived as being Representation (as shown in the operant voice) or Leadership (as shown in both voices), and that an ecclesiology of a priesthood of all believers can be interpreted differently (see Chapters 4.3 & 4.9).

It is also noteworthy that there are strong correlations across the theological constructs with the statement ‘does not mean in practice that all can administer the sacraments’. The positive correlation with Representative in the espoused voice shows an approach to ordained / accredited ministry that entrusts aspects of the ministry of the church to appointed individuals, as is the case with presidency over the sacraments, whilst not pursuing a theology that only ordained individuals may do so. However, the lack of correlation with the Representation construct and the strong correlation with the Sacramental construct indicates a possible move away from Representation in practice with regard to sacraments. This gap between what is espoused and what is operationalised should be monitored to ensure that what is being practiced is what is believed by Baptists, and that churches are not simply

following patterns of priestly ministry that are familiar with other church traditions, but that have not been Classic of Baptist belief and practice (see chapter 5.1 for summary of Classical Baptist theologies).

Finally, it is noteworthy that ‘means all being called to represent Christ in the world in different ways’ is negatively correlated with Word. This might be explained by a notion of ordained / accredited ministers being ‘guardians of the word’ and desiring to distinguish between a preaching of God’s Word by the few in the form of sermons and teaching as illustrated by Peter preaching at Pentecost (Acts 2. 14-41) amongst other examples, and a spreading of the good news by the many in the form of informal guidance and instruction as set out by Paul (Colossians 3.16).

## Chapter Eleven

### Psychological type preferences and temperaments

#### 11.1. An introduction to psychological type theory

Jung (1971) developed his theory around the assumption of two basic types: introversion and extraversion, known as attitudes. He asserted that introvert types have a tendency to reside internally and contemplatively, whilst extravert types have a tendency to reside externally and by interacting in the outside world. He contrasted the attitude types with two further types: perceiving and judging, known as processes. The perceiving process has two functions, sensing and intuition; the judging process has two functions, thinking and feeling. Jung argued that, in each component, both attitudes or functions were available to individuals, but individuals tended to prefer one over the other. Component preferences were independent of one another, leading to a typology of preferences that described basic personality types. Myers and Myers (1980) later expanded the typology to include a fourth component, attitude to the outer world, which indicated which of the two core processes, perceiving or judging, were preferred when dealing with the external world.

The Myers-Briggs Type Indicator (MBTI) (Myers and McCaulley, 1985) is a well-known example of how Jungian typology has been developed into four dimensions and operationalised into a measurement instrument. It measures four dimensions of personality: extraversion (E) versus introversion (I) as the preferred mode of orientation; sensing (S) versus intuition (N) as the preferred mode of perceiving; feeling (F) versus thinking (T) as the preferred mode of judging; judging (J) versus perceiving (P) as the preferred attitude to the outer world.

The theory argues that individuals tend to display preferences independently in each of the four dimensions, which leads to 16 possible combinations, or types.<sup>37</sup> The dynamics of the preferences mean that each of the 16 combinations tends to display a particular set of personality characteristics. These combinations are based on preferences and not absolute difference; the analogy of handedness is often used to explain this: most people prefer to write with one or other hand but can use the non-preferred hand albeit rather awkwardly. The 16 types describe preferences that lead to different types of personality, which underly the variety of personalities we observe in the world around us, meaning that most individuals will operate in a variety of ways, which aids in understanding the complexity of personalities we observe in in the world around us.

In summation, this model asserts that an individual's personality, attitudes and behaviour preferences are observable in their functions, from which a psychological type can be given. There are four components of the psychological type model that relate to different aspects of psychological function. How these operate in relation to the external or internal psychological worlds is explained by Myers and Myers (1980), Myers and McCaulley et al (1998), Goldsmith and Wharton (2005) Garland and Village (2021).<sup>38</sup>

#### 11.1.1.1. Orientation

Orientation refers to whether someone prefers to operate as an extravert (E) or an introvert (I). Introverts tend to be oriented to their inner world, being energised by internal reflections and ideas, and may feel drained of energy by social interactions. Introverts may prefer to reflect on the situation before taking any action, valuing time to contemplate. They feel

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<sup>37</sup> The 16 different types are; ESTJ, ENTJ, ESFJ, ENFJ, ISTJ, ISFJ, INTJ, INFJ, ESTP, ESFP, ENTP, ENFP, ISTP, ISFP, INTP & INFP.

<sup>38</sup> The Myers-Briggs indicator has been widely critiqued and has limitations as outlined in [https://www.researchgate.net/publication/232494957\\_Cautious\\_comments\\_regarding\\_the\\_Myers-Briggs\\_Type\\_Indicator](https://www.researchgate.net/publication/232494957_Cautious_comments_regarding_the_Myers-Briggs_Type_Indicator) and <https://journals.sagepub.com/doi/10.2466/pr0.1997.80.2.611> amongst others.

energised by spending time in solitude, focusing attention on what is happening internally. Introverts may pursue intimate relationships rather than casual acquaintances, thus appearing reserved and even detached. In contrast, Extraverts (E) tend to be oriented in the outside world and are therefore energised by external activity, enjoying stimulating and exciting occasions and opportunities to communicate. Extraverts may prefer to act in a situation, they may vocalise their thoughts, and may feel drained by silence and solitude. They may focus their attention on external events, and enjoy a wide circle of friends, being easy to get to know.

#### 11.1.2. Perceiving

The perceiving process refers to whether someone prefers to be intuitive (N) or sensing (S), when they gather information. Those who perceive by intuition focus on the possibilities of a situation and are not so concerned with the minutiae of detail. Intuitive types are concerned with meaning and inter-relationships. They are attracted to concepts and indirect associations, being described often as creative, imaginative or innovative. In contrast, sensing types tend to focus on specific details rather than the big picture or wider patterns of interconnections. They are concerned by reality and practicalities and are attached to the conventional or the traditional. They would be described as being matter of fact, down-to-earth and / or conservative.

#### 11.1.3. Judging

The judging process refers to whether someone makes decisions based on feeling (F) or thinking (T). Those who judge by feeling ground their decision making subjectively, attaching personal values to the situation. Feeling types look to compassion and mercy, and strive for tactfulness and peace, prioritising a sense of harmony above adherence to set

principles. They focus on ensuring that solutions satisfy all involved, they may find it difficult to criticise others, wanting to empathise and offer support instead. Feeling types are characterised by their empathy and warmth. In contrast, thinking types make decisions logically using impersonal objectivity, looking to integrity and justice, striving for truthfulness and fairness, and prioritising conforming to principles above promoting harmony. They are equipped to make difficult or objective decisions, able to offer correct assessments of people and situations and are characterised by their honesty and objectivity.

#### 11.1.4. Attitude towards the outside world

Attitude towards the outside world is based on whether individuals respond by perceiving (P) or judging (J) the world around them. Perceiving types are adaptable and open, favouring spontaneity, they are happy to improvise and / or to leave things open-ended. They may see schedules as restrictive and as an obstacle to improving projects, favouring adaptability, being more relaxed about deadlines, punctuality and tidiness. Perceiving types are likely to be able to adjust to unexpected plans and make changes, being seen by others as flexible and imaginative. In contrast, those who apply their judging functions to the outer world benefit from structure and prefer order, tending to plan ahead, finding routine and schedules to be beneficial. They see value in making lists, creating timetables and diary keeping, tending to be tidy and punctual, keeping schedules as an aid to completing projects. Judging types are less prepared in dealing with changes to plans and unexpected disruptions. They are seen by others as being decisive and rooted.

The theory behind the psychological type is based on observations of human behaviour. It is useful to explain individual differences, but not necessarily to definitively describe someone's type. There has been some debate as to whether personality works in a typological or trait-based way. Indeed, Jung (1971, p. 515) acknowledges that while the

majority may clearly fit an introvert or extravert type, for others it can be ‘hard to say whether the motivation is chiefly from within or without’. Even so, Jung is more decisive in his typology as categorical when it comes to ‘attitude’, and this is problematic to some who prefer a trait based approach when studying personality (Arnau et al, 2003; Bess and Harvey, 2002; Loomis, 1982).

A number of people have shown links between psychological type models and trait based models, these include, but are not limited to: Empereur (1997), Metz and Burchill (1987), Riso (1999), Zuercher (1992) who employed the Enneagram; Francis and Thomas (1997) who employed Eysenck’s dimensional model; Baab (1998), Bunker (1991), Francis (2001), Goldsmith and Wharton (1993), Keating (1987) who employed the MBTI. There have also been those who have shown correlations between psychological and the ‘Big Five’, including McCrae, Costa and Robert (1985), Bayne (1994) and Tobacyk, Livingston, and Mary and Robbins (2008).

### 11.2. Operationalising type models

Clearly, MBTI is not the only way to measure type. Indeed, it is not suitable for research because its use is restricted to trained practitioners delivering workshops to small groups. A challenge for measuring psychological type preferences in empirical research has been developing an instrument that offers accurate measurement in a simplified and time efficient way. The MBTI is most widely used, but is not easily employed to such studies. An alternative option employed has been the Keirsey Temperament Sorter (KTS), although this was an imperfect fit to begin with when dealing with psychological type theory.<sup>39</sup> There are a number of other instruments that have been developed to measure psychological type. These

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<sup>39</sup> Village (2007, p. 110) explains how KTS used typology rather than psychological type to define certain basic temperaments.

include: the Gray-Wheelwright Jungian Type Survey (Gray and Wheelwright, 1946); the Singer-Loomis Inventory of Personality (Loomis, 1982); the Personality Style Inventory (Ware, Yokomoto and Morris, 1985); the Type Differentiation Indicator (Mitchell, 1991); the Cambridge Type Inventory (Rawling, 1992); the PET Check (Cranton and Knoop, 1995); the Jung Type Indicator (Budd, 1997); the Personal Preferences Self-Description Questionnaire (Kier, Melancon and Thompson, 1998); the Francis Psychological Type Scales (Francis, 2005).

It is the Francis Psychological Type Scales (FPTS) that have been implemented in this piece of research. Previous studies have demonstrated the effectiveness of this instrument, and that it functions well in a range of church-related contexts (for example, see Francis, Butler, et al., 2007; Francis, Edwards, et al., 2021; Francis, Robbins, & Craig, 2011; Village, 2016).

FPTS ‘presents ten pairs of items to differentiate each of the four choices between extraversion and introversion, between sensing and intuition, between thinking and feeling, and between judging and perceiving’ (Francis, 2005, p. 68). Each choice is scored 0 or 1, so in any one component of the model scores are complementary and add up to ten. So, for example, someone who scored eight for extraversion would score two for introversion. Type categories are assigned to the one scoring highest in each component, with ties being assigned to I, N, F, or P (Francis, 2005). For research purposes it is often better to use scores rather than binary types. As scores in each component are complementary it is necessary to use only one score per component (in this case E, N, F, and P). In this study the alpha reliabilities were .83 for the EI scale, .72 for the SN scale, .70 for the TF scale, and .79 for the JP scale.

### 11.3. Type models in religious research

Psychological type has been employed to help predict religious behaviour. The areas of research in this area are two-fold and have included examining psychological type of Christian ministers. The first examines the correlations between religious dimensions and psychological type and have shown that type preferences of clergy and other ministers are related to many aspects of Christianity including charismatic experience (Francis & Jones, 1997), Christian conservatism (Village, 2016, 2019), tolerance for religious uncertainty (Francis & Jones, 1999), and different modes of faith expression (Francis, Craig, et al., 2008; Francis & Loudon, 2000; Village, 2013). The second involves the profiling of psychological type, where the underlying assumption is that the characteristics of different denominations are derived from different emphases of faith expression, which may be related to psychological type preferences in predictable ways. There have been numerous studies of ministers from across denominations.<sup>40</sup> These studies show how clergy reflect the same patterns as their congregations in some aspects, but may also display slightly different preferences according to self-selection or by how those going forward for ordination are selected by their denominations.

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<sup>40</sup> The numerous studies profiling the psychological type of clergy include: North American studies include profiles from Catholic convents and seminaries (Bigelow, Fitzgerald, Busk, Girault, & Avis., 1988; Cabral, 1984; Harbaugh, 1984; Holsworth, 1984), Catholic clergy (Burns, Francis, & Village., 2013), and clergy in the Presbyterian Church (Francis, Robbins, & Wulff, 2011). Studies in the UK include profiles of various groups from the Church of England such as clergymen and women (Francis, Craig, Whinney, Tilley, & Slater., 2007), ordained local ministers (Francis & Holmes, 2011; Village, 2011), women priests (Francis, Robbins, & Whinney., 2011), women in local ministry (Francis, Robbins, & Jones., 2012), and hospital chaplains (Francis, Hancock, Swift, & Robbins., 2009). Profiles of other clergy or lay ministers in the UK including clergy in Wales (Francis, Litter, & Robbins., 2010; Francis, Payne, & Robbins., 2013), Readers (Francis, Jones, & Village, 2021), male evangelical church leaders (Francis & Robbins, 2002). Further studies include: Baptist ministers in BUGB (Garland & Village, 2021), Methodist circuit ministers (Burton, Francis, & Robbins., 2010), and Methodist lay leaders (Francis & Stevenson, 2018). These studies have shown that profiles of ministers can vary from those in the general population, can vary between clergy and congregations, and can vary between clergy in different denominations.

Garland and Village (2021, pp. 8-9) showed that Baptist ministers and Anglican clergy were similar in a number of ways: First, by showing a greater tendency towards introversion than the general population. Second, in the perceiving process, where Baptists ministers like Anglican clergy showed a preference for intuition that is higher than the general population. Third, in the judging process, Baptist ministers (both male and female) showed similar preferences to the Anglican clergy by preferring judging to perceiving. Fourth, there was a greater tendency towards feeling over thinking in the males compared to the general population amongst Baptists and Anglicans. Fifth, in attitude to the outer world, like male Anglican clergy, male Baptist ministers also shared a tendency towards judging, although this is stronger amongst Baptist ministers than it is for Anglican clergy.

Clergy profiles can also differ from that of their congregations. For example, in the Church of England, the key differences were two-fold: First, there is a greater proportion of intuitive types in clergy than in congregations. Second, there are a greater number of thinking types among congregations than there are in the clergy, especially among men (Francis, Robbins, & Craig, 2011). It is not yet known whether similar trends exist in BUGB congregations.

According to Village (2007, p. 109), and as evidenced by the growing body of research in which psychological type has been used in exploring religious affiliation and expression, 'psychological type is a useful model for exploring the links between personality and religion'. He adds that such research is 'relatively new, and our understanding is likely to increase... with the deployment of more sophisticated instruments on a wider range of people' (p. 109).

Psychological type preferences were assessed using the Francis Psychological Type Scales (FPTS). This 40-item instrument comprising four sets of ten forced-choice items enabled each participant's preference for the four components of psychological type:

orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving) (Francis, 2005). Psychological type and temperament can then be used to predict a participant's theological voice, which can be done by a correlation analysis of the participant's relative espoused and operant scores against scores derived from the psychological type scales.

#### 11.4. An introduction to temperament theory

Keirsey and Bates (1978), who drew on the Myers-Briggs typology, concentrated on type descriptions, drawing on and distinguishing between four temperaments characterised as SJ, SP, NT and NF. They developed the Keirsey Temperament Sorter (KTS) as a self-assessment instrument to identify four temperaments. It assesses preferences in the same four components, but uses them in a different set of paired combinations. It focuses on two expressions of sensing types; differentiating between those who prefer perceiving in the outer world (SP), to those that prefer judging in the outer world (SJ), alongside two further expressions of intuitive types; differentiating between those who prefer feeling (NF), to those that prefer thinking (NT). These combinations of preferences offer an explanation of the characteristics of the four temperaments, which include the following as described by Keirsey and Bates (1978).

##### 11.4.1. Apollonians

The Apollonian temperament (NF) is synonymous with those who are oriented in relationships and in seeking authenticity. NFs tend to be romantic idealists, desiring to assist others by offering their services and by endeavouring to help those in need. Often empathetic, they may appeal to the sensitivities of those to whom they speak. What they lack in

practicality, they make up for in inspiration, and are good at facilitating opportunities for others to put to use the gifts they have. Flourishing in people-based projects, NFs are at ease within structure free frameworks of ministry, finding fulfilment in realising the needs of others.

#### 11.4.2. Prometheans

The Promethean temperament (NT) is synonymous with those who are competence-seeking intellectuals. NTs tend to be academics and intellectuals, seeking out meaningful truths and analysing possibilities. They tend to be good orators, seeking underlying principles as opposed to applying a basic interpretation. Prometheans are often strong advocates for justice in society, seeing value in making opposing views heard in pursuit of truth, as such, they are characterised as visionaries with a desire for success.

#### 11.4.3. Dionysians

The Dionysian Temperament (SP) is synonymous with those who are oriented in action. SPs tend to be full of energy and are activity based, meaning that they may be less likely to afford time to focusing on theoretical dimensions of life or the abstract, preferring to work out ideas through practice. This type may work well with people of different ages and are often seen flourishing in the midst of unplanned and / or unpredictable events, making them well suited to cope when a crisis develops, and / or if a conflict needs to be resolved. Dionysians may be ideal at initiating projects, compared with seeing them through. They may be characterised as being spontaneous, fun and flexible.

#### 11.4.4. Epimetheans

The Epimethean temperament (SJ) is synonymous with those who are who want to conserve and serve of others. SJs offer stability and continuity, guarding and conserving traditions. Epimetheans seek to ground a community in established truths, offering loyalty and a sense of belonging, whilst ordering life and planning for the future. They tend to implement strategies to enable gentle change to be established, and as such are sensitive in dealing pastorally with others. They are characterised as being efficient, punctual, realistic, and reliable.

According to a study by Francis et al (2007), the most frequently occurring temperament among Church of England clergy was Apollonian (NF) (35% of male and 50% of female), then Epimethean (SJ) (31% of male and 29% of female). A similar study by Garland and Village (2021), profiling a sample of BUGB Baptist ministers showed the Epimethean (SJ) temperament was the most frequent in both sexes (51% male and 54% female). All of this might give more insight into preferences for theologies of ministry. In particular the SJ temperament has emerged as frequent in mainstream denominations, where upholding traditional values and organisations is often highly prized.

#### 11.5. Objectives

In this chapter, I will be exploring how espoused and operant theologies of ministry vary with psychological type preferences. First, whether psychological type preferences predict whether a minister is more likely to espouse and operationalize theologies of ministry that are Classic Baptist theologies or those theologies that are Emergent theologies from outside of the Baptist tradition. Second, whether a minister's psychological temperament predicts a minister's espousal of or operationalization of Classical and Emergent theologies in their

Baptist context. Third, I will test how a minister's theological voice differs between the espoused and operant voice, across the psychological types and temperaments.

#### 11.6. A summary of procedure

In the questionnaire, the participants were asked to select between characteristics 'which is closer to the real you', in order to give a brief personality profile. This type sorter allowed for a psychological type to be attributed to each participant, including sixteen possible combinations, or types.

The type scales also allowed for participants to be categorized by temperament. Temperament is a different way of conceptualizing type preferences which can add additional insight into preference for various theological constructs. In this analysis, each minister was assigned a temperament according to preferences in Perceiving (SN), Judging (FT), and Attitude (JP) components of the type sorter: the Apollonian Temperament (NF); the Promethean Temperament (NT); the Dionysian Temperament (SP); Epimethean Temperament (SJ). In each temperament, individuals were assigned one if that was their preferred temperament, and zero if it was not, and these scores were used as the predictor variables in a regression analysis; known simply as using 'dummy variables'.

Of the 295 participants participating in the survey, 283 people completed the psychological type section. Type data can be used to produce binary preferences, and therefore profiles of the sample, here I used continuous scores in regression analyses, because it uses more of the information in the data and is a better method for this sort of investigation. Temperaments are inherently categorical and so I used binary preferences of the type sorter scores to categorize each participant according to temperament.

### 11.7. A summary of how the instruments were used

Psychological type preferences were assessed using the Francis Psychological Type Scales (FPTS) (Francis, 2005). Psychological type and temperament were then used to predict individuals' relative scores for theological constructs in the espoused or operant voice using correlation analysis. As in the previous results chapters, the theological scores used here are the scores relative to a participant's other scores in that voice, so they are negative if they scored relatively low on that construct, near zero if the participant scored average, and positive if they scored high, relative to their average score across all eight constructs. In these analyses, a significant correlation implies that those who score relatively high (or low) in a given aspect of theology of ministry also tended to score high (or low) in one or more preferences within the psychological type model.

### 11.8. Hypotheses

I will be testing several hypotheses that focus on whether some psychological types predict whether a minister is more likely to espouse and operationalize theologies of ministry that are Classically Baptist or those theologies that are developing from outside of the Baptist tradition (Emergent), including:

1. A preference for Thinking might indicate an engagement with theological constructs that are Emergent to Baptist ecclesiology, whereas a preference for Feeling might indicate a commitment to a Classical Pastoral theology of ministry. In this case, the Feeling function suggests the sort of empathy and values-driven judgments that would fit with a more pastorally based ministry, whereas the Thinking function

suggests the sort of evaluating and information-driven judgements that would fit with Emergent based theologies such as Sacramental and Ontological.<sup>41</sup>

2. A preference for Sensing might indicate a participant's connectedness to the functions of ministry in its Baptist context, thus aligning them with Classical theological constructs, whereas a preference for Intuition may lead to an embracing of Emergent theologies. In this case, the Sensing function might prefer the familiar, whereas intuitive types are more open to new possibilities and linking to new ideas. Furthermore, intuitive types tend deal better with symbolic perception, so perhaps a sacramental approach to ministry is a more 'natural' concept to them.
3. A preference for Judging linked to Sensing is a temperament that is synonymous with being a kind of guardian of tradition by enjoying 'established patterns' (Francis & Village, 2018, p. 950), which might indicate a tendency to espouse and operationalize those theological constructs that are Classical, whereas a preference for Perceiving might signify more openness to Emergent theologies.

Through the testing of these hypotheses, it will be possible to discover how a minister's type and temperament predicts their espousal of or operationalization of Classical and Emergent theologies of ordained / accredited ministry in its Baptist context. It will also be possible to see how a minister's theological voice differs between the espoused and operant voice, across the psychological types and temperaments.

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<sup>41</sup> In ministry within the BUGB, in the development and understanding of ministry in terms of being Ontological and Sacramental have been key figures in the academy, such as John Colwell (2011), who has inspired others to research and discover ministry in these terms, leading to those who have explored further to begin to operationalise this understanding. An example of this influence is seen in Paul Goodliff, who was instrumental in establishing the order for Baptist ministers, where other like-minded ministers associate.

### 11.9. Psychological type preferences

Tables 11.1 and 11.2 shows how these scores between each personality profile preference correlated with each of the theological constructs across the espoused and operant voices.

#### 11.9.1. Psychological type preferences in the espoused theological voice

For Orientation, there were no significant correlations with extraversion scores for any aspect of espoused theology. In the Perceiving process, higher intuition scores were correlated with relative higher scores for Leadership, Ontological, and Sacramental, while lower intuition scores (or higher Sensing scores) were collected with higher scores for Function, Pastoral, and Sacrament. For the Judging process, higher feeling scores were associated with relatively higher scores for Pastoral and Sacrament, while lower feeling scores (or higher thinking scores) were associated with Leadership and Word. For Attitude toward the outer world, higher perceiving scores (or lower judging scores) were correlated with Ontological and Sacramental, but there were no other significant correlations.

Table 11.1. Correlations between relative espoused theological constructs and the psychological preference.

Espoused construct	Extraversion	Intuition	Feeling	Perceiving
	<i>r</i>	<i>r</i>	<i>r</i>	<i>r</i>
Function	-.023	-.136*	.016	-.085
Leadership	.068	.190**	-.232**	-.030
Ontological	-.084	.175**	-.019	.128*
Pastoral	-.033	-.160**	.168**	-.024
Representation	.034	-.092	.075	-.105
Sacrament	.046	-.127*	.149*	.011
Sacramental	.013	.145*	-.016	.121*
Word	-.045	.018	-.152**	.001

Note. For all tables in this chapter, \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

### 11.9.2. Conclusion

The significant correlations across the espoused voice support the arrangement of the theological constructs of ministry into two distinct groups: Emergent and Classical. In the espoused voice, Sacramental and Ontological represent Emergent theological constructs that have a positive correlation with intuition (rather than sensing) and perceiving (rather than judging), showing a connection between the constructs within these types. Another of the Emergent constructs, Leadership has the intuitive psychological type in common with the former two Emergent theologies. Intuitive ministers appear to be more inclined to espouse Emergent theologies, which is in line with the idea that those who prefer intuition over sensing are more likely to generally favour new ideas, future possibilities, and to question the status quo.

In contrast, to the Emergent group of theological constructs, Function, Pastoral and Sacrament represent a Classical group of theological constructs and had a negative correlation with intuition scores (and therefore a positive correlation with the sensing type preference). Sensing types deal much more in the specific details of ministry and are therefore more likely to be more function driven, by delivering a previously set out and familiar form of ministry, which may be expressed in the context of ministry in a local Baptist church as honouring and abiding by the theologies of Baptist ministry that are historically established.

There is a further tension that can be seen in the theological constructs that can be identified within the espoused voice and the psychological type correlations in the data. The constructs, Leadership and Word represent an additional distinct group of theological constructs that have a negative correlation with feeling scores (and therefore a positive correlation with the thinking scores), showing a connection between the constructs and type.

A thinking type might base decisions logically using impersonal objectivity, making them less likely to consider a particular set of circumstances, and more likely for them to be inclined to focus attention on models of ministry that might include preaching the truth as they see it set out in the Scriptures and offering a strong theology of Leadership to build and protect the church. In this way, such participants espouse a type of ministry that maybe best described as 'Eldership' in that it combines aspects of teaching and oversight that have familiarities to the biblical office.

In contrast, Function and Sacrament represent some of the constructs of a Classical group of theological constructs that have a positive correlation with the Feeling type preference, showing a connection between the constructs and type. The Feeling function is associated with the ability to empathise with others and generate harmony, qualities that may be especially useful in pastoral ministry. Feeling types may be driven more by pastoral responsibility, rather than any notion of a specific call to preach or oversee and are therefore to be found espousing ministry as Pastoral and as Sacrament, dealing compassionately and with mercy to those under their care, which again might be expressed in the context of ministry in a local church as honouring and abiding by the theologies of Baptist ministry that are historically established, that are recognised as being Classical.

### 11.9.3. The psychological type in the operant theological voice

For Orientation, there was one significant correlation with higher extraversion scores correlated with relative higher scores for Sacramental. In the Perceiving process, higher intuition scores were correlated with relatively higher scores for Ontological, while lower intuition scores (or higher sensing scores) were collected with higher scores for Sacrament. For the Judging process, higher feeling scores were associated with relatively higher scores for Function, Pastoral, Representation and Sacrament, while lower feeling scores (or higher

thinking scores) were associated with Leadership and Word. For Attitude toward the outer world, higher perceiving scores (or lower judging scores) were correlated with Sacramental, but there were no other significant correlations.

Table 11.2. Correlations between relative operant theological constructs and the psychological preference.

Espoused construct	Extraversion	Intuition	Feeling	Perceiving
	<i>r</i>	<i>r</i>	<i>r</i>	<i>r</i>
Function	-.065	-.090	.154**	-.086
Leadership	.066	.076	-.218**	.057
Ontological	.103	.165**	-.010	.097
Pastoral	-.053	.004	.141*	-.004
Representation	-.017	-.088	.184**	-.071
Sacrament	-.053	-.153**	.217**	-.041
Sacramental	.143*	.070	.048	.177**
Word	-.112	.034	-.164**	.010

#### 11.9.4. Conclusion

The Eldership theological group of constructs of Leadership and Word again represents a distinct group that has a positive correlation with the thinking type preference (rather than feeling), showing a connection between the constructs and type. This shows that a thinking type who might espouse a theology of Leadership also operationalises it through making decisions logically, is characterised by using impersonal objectivity, and may also prioritise models of ministry that might include studying and preaching the truth as they see it as set out in the Scriptures, thus offering a strong Bible based Leadership to build up the church.

In contrast, the Classical group of Function, Pastoral, Sacrament and Representation constructs have a positive correlation with the feeling type preference (rather than thinking), showing a connection between the constructs and type. In this context, feeling types may be driven more by pastoral responsibility, dealing compassionately and with mercy those under

their care, rather than any notion of a specific call to preach or oversee. When operationalised, this theology might be connected with a re-emphasis on the governance of the local church being congregational in ecclesiology and tradition, thus pushing back against notions of Leadership seen within a theology of ministry as Eldership.

The significant correlations across the espoused voice that represented a contrast between the Classical and Emergent theological constructs were not as obvious in the operant data. In the operant voice there were positive correlations between the Sacramental construct and the perceiving and extraversion scores, but there were no other significant correlations from any of the Classical constructs. The absence of Classical constructs to contrast with the operationalisation of the Emergent Sacramental theological construct could be because this theology is now seen in practice as being theologically separate from a theology of ministry as Ontological. The latter might be more difficult to reconcile with Baptist theology and ecclesiology, whilst the former has been normalised. This is because it is somewhat problematic to develop an understanding of ministry as being Ontological within a rather Functional Baptist ecclesiology, although efforts have been made by a minority of Baptist ministers, most notably by Colwell (2011). Unlike with the Ontological construct, a theology of Sacramentalism has been accepted more and normalised widely across the BUGB,<sup>42</sup> which might account for it being widely accepted and applied by ministers, irrespective of type preferences in the operant theologies of some Baptist ministers. It may be particularly common amongst the perceiving types, because of their willingness to be open to the opportunities to express this theology, coupled with the reality that most participants who hold to a Sacramental view of ministry are comfortable with expressing it in public ministry, due to their tendency towards being extroverted.

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<sup>42</sup> A contribution of a variety of Baptist scholars to the volumes entitled *Baptist Sacramentalism 1 & 2* (2003 & 2009), including those teaching future ministers is evidence of the influence that Baptist Sacramentalists have had.

In contrast, where a theology of ministry is operationalised as Ontological, as it is amongst the intuitive types (rather than sensing), resistance along the Emergent and Classical fault line is visible, even if it is not as prevalent as in the espoused voice. The Classical view of ministry as Sacrament provides opposition to the notion of ministry as Ontological, with sensing types likely to be keen to operationalise ministry as Function through a set of ordinances.

#### 11.10. Psychological temperaments as a predictor of theological voice

Tables 11.3 and 11.4 shows how temperament preference correlated with relative scores for each of the theological constructs across the espoused and operant voices.

##### 11.10.1. Temperament and the espoused theological voice

Of the theological constructs, there were only two theologies espoused that had a positive correlation with any temperament. The participants who held to a theology of Leadership tended to have the Promethean (NT) temperament, whilst those who espoused a theology of ministry as Pastoral tended to be of the Dionysian (SP) temperament. However, there were a number of theological preferences that were negatively correlated with particular temperament types. The Emergent theologies of Ontological and Sacramental showed a negative correlation with the Epimethean temperament (SJ). In contrast, three of the Classical constructs: Function, Pastoral and Sacrament share a negative correlation for the Promethean temperament (NT).

Table 11.3. Correlations between relative espoused theological constructs and the temperaments.

Espoused construct	NF	SP	SJ	NT
	<i>r</i>	<i>r</i>	<i>r</i>	<i>r</i>
Function	.044	-.016	.074	-.123*
Leadership	-.111	-.082	-.088	.260**
Ontological	.110	.002	-.180**	.097
Pastoral	.063	.137*	.080	-.230**
Representation	-.083	.037	.091	-.042
Sacrament	.033	.011	.109	-.167**
Sacramental	.059	-.059	-.122*	.114
Word	-.109	-.038	.023	.104

Note. For all tables in this chapter, \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

#### 11.10.2. Conclusion

The participants who espoused a theology of ministry as Leadership, tended towards the Promethean (NT) temperament, which might be explained by NTs often being visionaries who bring about change. This might also explain why those who hold a Classical view of ministry expressed by the constructs: Function, Pastoral and Sacrament tend to be less likely to hold this temperament, as guardians of tradition as opposed to being agents for change.

It might have been expected to see the Apollonian (NF) temperament closely associated with the Pastoral construct, rather than those with a Dionysian temperament type (SP). This is because usually SP temperaments are associated with being ‘fun-loving, optimistic, realistic, and focused’ and ‘unconventional, bold, and spontaneous’. However, it might be that they espouse a different sort of Pastoral theology, perhaps working outside congregations (e.g. evangelists), further research could be done to develop a fuller picture of this aspect of the pastoral theological construct.

The attributes associated with conserving and upholding traditions common with the Epimethean temperament (SJ), is at odds with those who espouse theologies outside of what might be considered Classically Baptist. It is therefore unsurprising that SJs correlate negatively with Emergent theologies, in this case with the Sacramental and Ontological constructs.

### 11.10.3. Temperament and the operant theological voice

In the operant theological voice, there were three theologies that had a positive correlation with the temperament types. The participants who held to a theology of ministry as Sacrament tended to have the Epimethean (SJ) temperament. The theologies Leadership and Word shared a positive correlation for the Promethean temperament (NT). In contrast, the Classical theologies: Pastoral, Representation and Sacrament, tended to have a negative correlation with the Promethean (NT) temperament. The only other negative correlation was between Ontological with the Epimethean (SJ) temperament.

Table 11.4. Correlations between relative operant theological constructs and the temperaments.

	NF	SP	SJ	NT
Espoused construct	<i>r</i>	<i>r</i>	<i>r</i>	<i>r</i>
Function	-.104	.042	.034	.045
Leadership	-.095	-.045	-.047	.174**
Ontological	.061	-.021	-.132*	.103
Pastoral	.094	.072	-.013	-.119*
Representation	.054	.008	.057	-.126*
Sacrament	.051	-.015	.154**	-.224**
Sacramental	.025	.031	.007	-.049
Word	-.064	-.057	-.072	.179**

#### 11.10.4. Conclusion

As in the espoused voice, the Epimethean temperament (SJ) is negatively correlated with those who hold to an Ontological theology of ministry, which might be because SJs are guardians of tradition, whereas the Emergent construct of Ontological challenges this. In contrast, it might be for the same reason that SJs hold to a ministry as Sacrament in practice, thus representing a key Classical theological understanding of ministry.

There is a clear divide between the Eldership theologies of Leadership and Word, with the Classical theologies of Pastoral, Representation and Sacrament in the Promethean (NT) temperament for the operant voice, which might be because NT's seek meaningful truth and are visionary in Leadership. This might also explain why those who hold a Classical view of ministry expressed by the constructs: Pastoral, Representation and Sacrament tend to be less likely to hold this temperament, as guardians of a congregational and Functional theological tradition who are as such opposed to being agents for such change.

#### 11.11. Comparisons between espoused and operant data sets

##### 11.11.1. Psychological type correlations

There were seven theological constructs that correlated positively with the same psychological type across the espoused and operant voices. These included, in the case of Intuitive types, an Ontological view of ministry held by participants across both voices. Likewise, at the other end of the perceiving spectrum, Sensing types espoused and operationalised a theology of ministry as Sacrament. In addition, across the espoused and operant voices, the Pastoral and Sacrament constructs are positively correlated with the judging function of feeling, with its correlation being stronger in the operant voice for Sacrament than it is in the espoused voice. In contrast, ministry as Word and Leadership are

positively correlated in the espoused and operant voices with a preference for thinking rather than feeling. Lastly, the Sacramental construct's correlation is across both the espoused and operant voice amongst Perceiving types, with its correlation being stronger in the operant voice than it is in the espoused voice.

There were eight theological constructs that did not significantly correlate with the same psychological type across both the espoused and operant voices. These included, in the case of the intuitive types, the constructs of Leadership and Sacramental which were espoused but not operationalised. Likewise, at the other end of the Perceiving spectrum, sensing types espoused the constructs Function and Pastoral, but did not operationalise them.<sup>43</sup> Similarly, in the Perceiving types, the Ontological construct was espoused but not operationalised. In contrast, amongst the feeling types, theologies of ministry as Function and Representation were operationalised even though they were not espoused. Likewise, the only orientation correlation was in the operant voice and involved a positive correlation between Sacramental and extrovert.

#### 11.11.2. Conclusion

The data clearly shows that there are significant correlations between theologies that are espoused and operationalised across the psychological types. Nevertheless, there are also examples of when a theological construct is espoused, but not operationalised, and a minority of constructs that are present in the operant voice even when they are not espoused.

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<sup>43</sup> When I write of operationalisation, I am writing of the subject's 'perception' of their operationalisation, 'actual' operationalisation has not been measured as part of this research.

### 11.12. Similarities across the theological voices

One possible reason why the Ontological construct is present in both voices for intuitive types, might be because it is a theology that relates more to an individual's expression of ministry rather than theology related to upholding established patterns of ecclesiology, allowing intuitive types to implement their sense of meaning outside the practice of ministry, thus aligning espoused and operant ministries within an understanding of ministry as Ontological. In contrast to the intuitive types, the sensing types, who espouse and operationalise the theological construct Sacrament are able to continue within a Classical understanding of ministry, because it remains consistent with what has always been practiced.

Feeling types who commonly operationalise their espoused theologies of ministry through the Pastoral and Sacrament are able to do so freely and with little challenge, as the theological constructs fit a Classical understanding of ministry. Feeling types are driven to act out of compassion, therefore, they may regard Classical theologies of ministry such as Pastoral and Sacrament as both essential and affirming of the office that they have been called to deliver.

In contrast, thinking types are different in the way they judge to feeling types, with their emphasis across the espoused and operant voices for ministry as Leadership and Word. Although the ministry they espouse and operationalise is not Classically Baptist, it draws its legitimacy from both the Scriptures with a theology of Eldership and in other cases the practical framework that accompanies the notion of Baptist ministry being a profession.

An item of interest from the data is that amongst perceiving types, the Sacramental construct that is found in both espoused and operant voices has a stronger correlation in the operant data. This might be explained by two factors: First, by the rise in acceptance of

Sacramentalism in ministry in the BUGB.<sup>44</sup> Second, due to the spontaneous and adaptable traits of perceiving types (who see opportunities to apply a notion of the Sacramental in practice) which may foster the construct more readily in the operant voice compared with the espoused voice.

### 11.13. Differences across the theological voices

The data indicates an underlying theoretical perspective that suggests type preferences may perhaps be more easily expressed when the theological voice is ‘in theory’ (i.e. ‘espoused’), because that is what they are - disposition preferences rather than fixed positions. As in all other aspects of life, the reality of what we do in practice requires that we operate outside our preferred zones at times, which underlies some of the work on type and clergy wellbeing, where the Church often selects introverts and then expects them to operate as extraverts a lot of the time.

Much can also be learned from those constructs that are not correlated across both the espoused and operant voices. For example, whilst intuitive types espouse the Emergent theologies: Leadership, Ontological and Sacramental, only Ontological is positively correlated in the operant voice. In contrast, whilst sensing types espouse the Classical theologies: Function, Representation and Sacrament, only Sacrament is positively correlated in the operant voice. This might show a key tension in Baptist ministerial practice between the Classical and Emergent theologies. It is possible that established local church structures mean an established ecclesiological approach puts limits on the operationalisation of Leadership and Sacramental theologies. Similarly, it is possible that the growth in espousal of

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<sup>44</sup> See the discussion on Sacramentalism as a growing from being a Formal to Normative theological voice in the BUGB in the late twentieth century and beyond, under the influence of prominent figures (Cross and Thompson, 2003, 2009, 2020).

the Emergent theologies, represent a challenge to what has been Classical, such as Function and Pastoral being applied in the ministry of those who are currently in pastorate. It would be interesting to see, if this tension between intuitive and sensing types also exists in a theological tension between church and minister over what a minister is called to do in practice.

It is also important to examine why the Function and Representation constructs are operationalised by feeling types, even when they are not espoused. A sensible explanation for this might simply be that these two constructs are Classical theologies, meaning they are normative to the local Baptist church. It is quite possible that feeling types fulfil this role, not because they espouse either theology, but because others within the church do, and therefore because they attach personal values and are inclined to pursue after peace, thus becoming an important part of their operant theology.

#### 11.14. Temperament Correlations

There were only four theological constructs which showed the same patterns across both espoused and operant voices. Leadership was the only theological construct that was positively correlated across both the espoused and operant voices, and its correlation was within the group of participants who exhibit the Promethean temperament (NT). There were further negative correlations amongst this temperament, including the constructs Pastoral and Sacrament. The Ontological construct was the only other construct with a correlation across both voices, and it was correlated negatively with the participants who have an Epimethean temperament (SJ).

### 11.14.1. Conclusion

The Promethean temperament (NT) traits of being deep thinkers may explain why a participant may consider a theology of ministry that is not Classically Baptist, such as the Emergent theology of Leadership. NTs tend to be independent and strong-willed, and this may suit them to particular sorts of Leadership in a Baptist context. Furthermore, NTs have the temperament that would make it more likely that they would operationalise such a theology, given their visionary tendencies, coupled with their desire to succeed.

The participants with a negative correlation to the Promethean temperament, who espouse and operationalise Classic Baptist constructs such as Pastoral and Sacrament, could be explained by their resistance to Emergent theologies of ministry. These participants, who are negatively correlated to Emergent theologies, may desire to curb the momentum of those who would seek to bring about a change in ecclesiology through developing theologies that might be considered extra-Baptist into the ministry of the BUGB.

In a similar way, participants with an Epimethean temperament (SJ) are likely to act as guardians of a continuity in the office where the traditional position is protected from the kind of visionary drive that leads to a move away from Classical expressions of ministry as set out by these constructs, towards something that challenges this position, as can be seen in the Emergent constructs. It is therefore unsurprising that participants who espouse and operationalise a theology of ministry as Ontological are negatively correlated to this temperament, as they are pushing at the boundaries of how ordained / accredited Baptist ministry is understood.

## SECTION THREE

### CONCLUSIONS

#### Chapter Twelve

#### Summative conclusion of results

##### 12.1. Classical, Emergent and Eldership

Analyses showed that for the majority of ministers a relatively high espousal of a theological construct was followed by a relatively high operationalisation of the same construct, and the same is true for theological constructs that are not prioritized in one's espoused theology also not featuring highly in one's operant theology. However, there are also examples of ministers whose espoused and operated theologies that do not follow this expected pattern. So, for example theologies of ministry such as Pastoral and Representation are highly operationalised even when they are not emphatically espoused. The reason for this is likely that Baptist congregations expect their ministers to fulfil these established roles, and therefore compliance is necessary. Likewise, the theological constructs Ontological and Word are highly espoused, even though these are not manifest as prominently in the operant theologies. The reason for this is likely that Baptist congregations prioritize other theologies in practice, leading to a limitation on certain theologies being able to be expressed fully.

The tension I previously identified in Baptist ministry, between ministers that espouse a Classical theology of ministry (Function, Representation, Pastoral, Sacrament and Word) and those who espouse an Emergent theology of ministry (Ontological, Sacramental and Leadership) has been shown clearly in the data. There is sufficient evidence to deduce that these espoused theologies are being operationalised, although it seems more likely that a fuller operationalisation of some theologies of Classical Baptist ministry are more prevalent

than others. For example, Word is ranked second amongst espoused theologies, but last amongst operant theologies, whilst Pastoral is ranked last of the espoused theologies, but third in the list of operant theologies.

The data also shows that the Emergent theologies feature highly across both the espoused and operant voices, even though some of the theologies translate between the voices easier in the Baptist church context than others, as shown by the rankings. In the espoused voice, Ontological is ranked first, Sacramental third and Leadership fourth. In the operant voice, Sacramental is first, Leadership second and Ontological fourth. The Classical theologies occupy the bottom four ranked theologies across both theological voices, with the only difference being that Pastoral is last in the espoused voice but is replaced by Word in the operant voice.

A further tension in the theology of ordained / accredited Baptist ministry is located with those who espouse highly a Classical and Emergent combination of theologies of ministry described in terms of a theology of ministry as Eldership. In this description, Eldership combines both the historical and biblical office of elder as over-seer (Leadership) with an emphasis on preaching (Word). Due to the historical and biblical precedent for this theology, this theology of ministry is both highly espoused and highly operationalised by those ministers who emphasize the theological constructs Leadership and Word most highly, which is a challenge to a Classical theology of Baptist ministry, not because Word is espoused and operationalised, but because language of leadership is accompanying it, which is contrary to the congregational Baptist approach to governance, although present within a historic discussion of ordained Baptist ministry (See 'Scripture as a Foundation for Baptist Ministry' in Chapter 1. 1). History and tradition are also a challenge to the proponents of Emergent theologies, because it calls for a returned focus on preaching rather than exploring and incorporating those additional patterns of ministry derived from other church traditions.

The data shows that the Classical understanding of Baptist ministry, although clear across both the espoused and operant voices, is stronger in the espoused voice for constructs such as Sacrament and Word, but stronger in the operant voice for the constructs Pastoral and Representation. Whereas the Emergent understanding of ministry is stronger for the Ontological construct in the espoused voices, the Leadership and Sacramental constructs are strongly espoused and comparatively strongly operationalised.

#### 12.1.1. Predicting theologies

There are contextual and experiential predictors (gleaned from sections D and E of the ‘Ministry and You’ questionnaire) that offer an indication from the analyses as to what factors might contribute to ministers espousing and operationalising the variations of theological constructs that make up the Classical, Emergent and Eldership theologies in ministry. Ministers who indicated that they valued being closely connected to the wider Baptist network and its history tended towards a Classical understanding of ministry. Ministers who regarded ecumenism as an integral part of their ministry, tended towards an Emergent understanding of ministry. Having trained at some colleges (non-BUGB, Spurgeon’s, South Wales) was a predictor for minister’s holding an Eldership theology of ministry. In addition, the size of the church and density of population (e.g., urban compared with rural) also increased the likelihood of a minister espousing and operationalizing ministry as Eldership.

A further set of predictors can be found in the data (from section F of the ‘Ministry and You’ questionnaire) that relate to psychological type and temperament that also indicate which preferences were associated with Classical, Emergent, or Eldership theologies. When researching psychological types, it was clear that those ministers who scored highly in intuition and perceiving tended to espouse Emergent constructs; those identified as sensing

and feeling types tended to espouse more of a Classical theology of ministry; thinking types tended to espouse a theology of ministry that was Eldership based. Some of these patterns were seen also in the operant theologies of Baptist ministers, with feeling types exhibiting Classical theological constructs in their practice, whilst thinking types exhibited a preference for a theology of Eldership, and echoes of the intuitive type's preference towards Emergent theologies was evident in their preference for the Ontological construct.

Viewing the data through the lens of temperaments, it was clear that those ministers who were Promethean (NT) in temperament espoused ministry in terms of Leadership, those with Dionysian (SP) temperament espoused the Pastoral theology strongly, the Epimetheans (SJ) correlated negatively towards Emergent theologies of ministry. Those who were shown as being Epimethean are unlikely to operationalise ministry in terms of Ontology, while Promethean's appear to continue to operationalise Eldership theologies of ministry in contrast to the thin numbers of this temperament who would operationalise some Classical theologies of ministry.

Many of these patterns fit with expectations arising from the known characteristics of various psychological types and temperaments, suggesting personality may be one of many factors that predispose ministers to have a propensity for some aspects of ministry over others. For example, intuitive types are often inventive and imaginative, whilst perceiving types are adaptable, liking to keep options open and are spontaneous. This, in turn equips these types for implementing certain Emergent theologies: Ontological and Sacramental theologies require ministers to theologize in the abstract and engage with symbolic rather than literal interpretations of the office of minister, in which ministry is less about doing a set of functions and more about being a particular presence – reminiscent of one having a role to maintain, rather than tasks that need doing.

A compelling example of how psychological type is a factor in the theology espoused and operationalised, is with feeling types. This group is high in empathy, gentle and cares for others, making them work well in amongst Classical theologies such as Pastoral and Representation where a personable and people-oriented approach is of great usefulness. In contrast, thinkers are equipped by their strengths of objectivity, impersonal approach and critical outlook that enables them to excel in an Emergent theology, such as Leadership.

## Chapter Thirteen

### Conclusions and reflections

#### 13.1. Reflection on the theologies

Historically, Baptists have sought to follow a Reformed theology that has included a Reformed and Bible-based ideal of ministry and ordained / accredited ministry. This theology holds a tension between the outworking of a theology of a priesthood of all believers and a theology that emphasises the importance of those who are called from within that group to exercise their gifts in the office of minister. The biblical examples of Jesus' issuing of the Great Commission (Matthew 28:16-20; Mark 16:15-18; Luke 24:44-49; John 20:19-23; Acts 1:4-8), his preaching and teaching ministry as found in the Gospel, and the continuing teaching and preaching ministry of the early church as seen set out in the Acts of the Apostles and written about in the pastoral epistles, is the template that has informed Baptist views of ministry.

Baptists have collectively shared the responsibility of preaching, presiding at worship, and discipling, whilst at the same time appointing a few from within the body to particular responsibility pertaining to these functions, a practice that Goodliff (2010, pp. 53 – 55) acknowledges as 'inclusive representation'. The earliest examples of charges and ordination sermons (see chapter 2 on the foundational theological voice) reveal something of the character of the office in these early years, with the minister's role being that of minister of the Gospel in an office of Word, in which the minister would preach and teach from the Bible and administer the ordinances of the Lord's Supper and baptism to those in their pastoral charge. Indeed, an understanding of ministry as Word has clearly been identified in all of the early ordination sermons and charges, forming a historical understanding of ministry that is

as close to normative as can be asserted.<sup>45</sup> This is reflected to some extent by the data in this study that reveals the collective espoused theological voice of Baptist ministers. Further exploration is necessary to explain why a theology of Word does not translate into a theology of high priority in the operant voice.

One reason for the relatively low importance placed on Word by Baptist ministers in the operant theological voice may be discovered as we reflect on both the indicative and formal theological voices. There is an impression, reflected in the ministry documents of the BUGB and in the formal writings of Baptist ministers and theologians, that ecumenical influence and a journey of discovering ‘helpful aids’ (both spiritual and practical) from external sources has led to a once straightforward understanding of ordained Baptist ministry as Word gleaned solely and directly from the scriptures taking on an increasingly complex theological dynamic. This is evidenced by the invitation to take up the 1948 invitation to engage with the World Council of Churches through its statement *The Baptist Doctrine of the Church*, that sought to locate Baptists as part of ‘the one holy catholic church’. Goodliff (2010) argues that this historic moment for Baptists meant that the BUGB had to wrestle with questions of doctrine they had up until this point not had to engage with, notably:

Questions of apostolicity and doctrinal distinctives arose from the necessity to situate the Baptist Union in the growing ecumenical context. Would Baptists remain true to some dissenting traditions and exclude themselves from this movement, or take their place with others in the newly emerging ecumenical consensus that included churches of the Reformation and the Orthodox (2010, p. 29).

Although historically Baptists have interpreted the Reformation as a re-alignment with a biblical character of ministry, in which the trappings of superstitious traditions, hierarchy, and man-made institutions were eradicated with the intention of rediscovering a purer form of the faith through a belief in *sola-scriptura* (Bebbington, 2010, pp. 7 - 24), the prospect of

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<sup>45</sup> Whilst we are able to identify from these sermons what was espoused about ministry, it is not certain that Word was operationalised perfectly, after all the data collected in this research shows that espousal and operationalisation of theological constructs do not always positively correlate.

ecumenicism meant that questions also needed to be addressed regarding ecclesiology and how ministry and church are ordered.

This theological trajectory may have been shaped by a number of other factors, including an increase in cross-denominational dialogue and shared experience, in response to the diverse and ever-changing challenges that confront the Church in society. However, it could also be explained by the BUGB, as a denomination whose origins date back for centuries, being inevitably influenced by numerous voices over time, and as a consequence having undergone several cycles of theological reflection. Alternatively, it could be that the BUGB as a denomination has been forgetful of its historical understanding of ministry as one of Word and allowed other ideas to take prominence in everyday ministry.

This exploration of discovery can be seen in the indicative theological voice of the BUGB through its church and ministry documents since 1948, in which ministry as Word and Sacrament is normalised and supplemented with other ideas so that Function, Pastoral, and Representation also became indicative of a Classical Baptist theology of ministry (see chapter 3 on the indicative theological voice). Indeed, these additional theologies of ministry are essential components that reflect a theology of ministry within an ecclesiology of congregational governance that has become the norm and is indicative today of the Baptist tradition and of the local church, which also offer a common understanding of ordained / accredited ministry with ecumenical churches. It is this indicative theology of Baptist ministry that has tended to build on the earlier foundational understanding of ministry and its functions since the earliest Baptist congregations chose to ordain its ministers.

This pattern of increased complexity in understandings of ministry was evident as the data in this study were examined and groupings of priorities emerged that fitted either a Classical, Emergent, or Eldership theology of ministry. The reduced emphasis in the operant theologies of ministers towards Word, may have caused ministers to ponder what else might

be at the heart of Baptist ministry. The answer for some is to embrace aspects of Catholic understanding of ordained ministry by pursuing those Ontological and Sacramental theological constructs that make up some of the Emergent theologies (see the discussion on formal theological voice in chapter 4). For others there seems to be a move towards combining an understanding of ministry in terms of Leadership, an aspect that has experienced a degree of resistance from some within the BUGB, with a re-emphasis of the Classical emphasis on Representation. I have suggested that a combined emphasis on Leadership and Word reflects the biblical notion of Eldership. Ministers who operate with an Eldership theology of ministry maintain the priority of Word in their theologies, something that has generally seen decline across the operant theologies of ministers as a whole.

The emphasis, or re-emphasis, of ministry as Eldership in this way offers an operant theology that embraces the core foundational theology of ordained / accredited Baptist ministry as a ministry of Word. However, although ministry as Eldership seems scriptural, it represents a challenge to the representative Baptist understanding of ministry and is in contrast to a Classical Baptist ecclesiology because of the prominence it gives to promoting a theology of Leadership of some (often inspired by secular models) within an ecclesiology of congregational governance. This understanding of ministry is quickly becoming indicative of how ministry is being viewed in the BUGB, as evidenced in the language, findings, and initial implementations of the *Ignite report* (BUGB, 2015). The report assumes that ministry is understood in terms of Leadership; this is evident when it acknowledges that not all churches will have an accredited minister, and therefore, not every church will experience Leadership of this type, before addressing how in these contexts' Leadership can be nurtured.

The development of an understanding of ministry as Sacramental and / or Ontological also challenges the Classical theologies of ministry. Sacramentalism appears to offer an alternative solution to the conundrum of the reduced profile of a ministry of Word (at least by

preaching) by putting more emphasis on liturgy, patterns of prayers, and pursuit of spiritual formation. An example of this can be seen in how the Ontological theological construct has grown in prominence amongst Baptist ministers, as reflected in the creation and membership of the Order for Baptist Ministry. According to their website (Order for Baptist Ministry, 2021), the order is a dispersed community of Baptist ministers who 'hold a view of Baptist ministry as a way of being that mediates the presence of Christ', and 'who see ministry as a living means of grace to the church as together we mediate the presence of Christ in the world.'

Finally, the data suggests that the Emergent theologies are now overtaking Classical theologies in both the espoused and operant theological voices (with the exception of Word in the espoused voice and Pastoral in the operant voice) of Baptist ministers, with three of the top four ranked theologies making up the Emergent group in both theological voices. Whether this is true across the BUBG as a whole depends on how far views in this sample are a random sample of views across all ministers. It is possible that ministers with Emergent theologies were more likely to respond to the survey, but I have no way of testing this, though there is no evidence to suggest this was the case. This shows that to a great extent, these theologies now receive more expression of thought and practical application than many of the Classical theologies that have historically formed the character of the Baptist tradition. This raises the question as to whether Baptist ministry is still the same as it was historically, or whether it is now something different. If so, what does that mean moving forward for training / forming ministers, and are local churches changing their theological position on ministry too?

## 13.2. Reflection on predictors

### 13.2.1. Ideological predictors

Chapter 10 demonstrated that there were some significant associations between the theological constructs that individual ministers prioritised and a range of ideological attitudes. The level of connectedness to the wider Baptist network and its history and distinctives, and the priority and / or importance of ecumenism, partly predicted how ministry is espoused (to a greater extent) and operationalised (to some extent). The ministers who favoured connectedness to the Baptist tradition, tended to espouse and operationalise ministry as Representation and in contrast tended not to adopt a theology of Leadership. Likewise, ministers who did not favour an emphasis for being part of the wider Baptist network and its history and distinctives, were those who adopted a theology of Leadership in their espoused and operant theologies, with Representation being less prevalent. This suggests, as expected, that ministers who emphasise their commitment to the Baptist tradition in their ordained / accredited ministry are more likely to advocate a Classical understanding of governance that is present in understanding ministry as Representation. On the other hand, ministers who place less emphasis on their Baptist identity in conducting their ordained / accredited ministry are more likely to be those who under-emphasise the Classical ecclesiology of Baptist congregational governance by stressing a theology of Leadership and / or Ontological and Sacramental theologies. One example of this could include the introduction of secular leadership models to replace the diaconal office with ‘directors’ who rely on business-based practices such as annual appraisals, coaching or mentoring.

A minister’s ecumenical activity predicts whether they are likely to hold to a Sacramental theology of ministry, with those who are more involved ecumenically being more likely to hold this theology. In contrast, ministers who are less involved with

ecumenism tend to favour espoused and operant theologies of ministry that are centred to a greater extent around Word. The increase in ecumenical activity brought about by ‘Churches Together’, will have undoubtedly broadened the horizons of Baptists and helped them understand better the beliefs and practices of those traditions that emphasise a Sacramental and / or Ontological theologies of ministry. It could follow that those ministers who rarely if ever engage in ecumenism will not have been influenced to such an extent by these extra-Baptist Christian encounters, and therefore retain a Classical Baptist theology of ordained / accredited ministry as Word.<sup>46</sup>

### 13.2.2. Contextual predictors

Contextual predictors such as the college a minister trained at prior to entering accredited ministry, the geographical location of their churches, and the size of the congregation were also associated in some instances with how ministry was espoused and operationalised. Training college was an indicator of how highly ministers espoused the theology of Leadership in their ministry. It appears that ministers who trained at non-BUGB colleges are more likely to espouse ministry in terms of Leadership than those who trained at a BUGB colleges. This makes sense if BUGB colleges distinctively teach an understanding of congregationalism within a Baptist ecclesiological framework. It also seems likely that those who train at non-BUGB colleges are more exposed to theologies of ministry and church governance that adopt a theology of Leadership. How far ministers chose colleges that fitted their existing views, or were shaped in those views while at college, could not be told from this study.

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<sup>46</sup> The broadening of the scope of ordained ministry seen in the BUGB’s ministry documents since the Lambeth appeal is evidence of this – see chapter 3 on the Indicative voice of the BUGB.

The college attended also indicates to some extent the degree to which a theology of Word is espoused and operationalised in ministry. This is probably due to the emphasis of different colleges, which may both shape those who attend and attract candidates who already hold a high or low attachment to Word based ministry. Goodliff (2010) presented evidence that the theology of a college principal has significant bearing on those who train under their tutorship, and Clarke (2021) has also written about the distinctiveness of the theological character of BUGB colleges.

The geographical location and congregation size also had some predictive power for espoused and or operant theologies. Larger churches and those in residentially populated areas tended to have ministers who emphasised ministry in terms of Eldership, holding to theologies of Leadership and Word. There may be good practical reasons as to why congregational governance is exercised more consistently in smaller churches, whereas larger churches have more efficient structures based in ministerial Leadership, as Beasley-Murray (2011) sets out (see formal voice section in chapter 4. 8). It is unsurprising that these larger churches with ministers who hold Leadership theologies are more likely to be in suburbs, towns and cities than in rural areas. Following the same logic, it is for the opposite reasons that ministers who are based in churches with smaller congregations are more likely to emphasise Classical theologies in their espoused and operant voices, and it is therefore of no surprise that the Pastoral construct was more favoured by ministers in these contexts in both espoused and operant voices.

### 13.2.3. Psychological predictors

Preferences within the four components of the psychological type model of personality offer additional predictors for a minister's espoused and operant theologies. They offer insight into which ministers are more likely to hold to Emergent, Classical and Eldership theologies. In

general, the results were often in line with type and temperament theory, such that personality preferences tended to align with the sorts of skills or dispositions required in particular sorts of ministry.

The data showed that ministers who preferred intuition (rather than sensing), and perceiving (rather than judging), were more likely to favour Emergent theologies. Therefore, if more ministers (particularly those who have influence) fit these psychological profiles, it can be expected that a theological shift could occur within how ministry is understood. The contrasting theologies that underpin Sacramental and Ontological theologies compared with Leadership are likely to cause a creative tension across those espoused Emergent theologies, in addition to representing a challenge to those theologies regarded as Classically Baptist. Nevertheless, if the majority of ministers are profiled as sensing (rather than intuition) and judging (rather than perceiving), which seemed to be the case in this sample (Garland & Village, 2021), it can be assumed that those theologies termed as Classical will hold firm, even if the Emergent theologies might continue to develop Baptist thought.

Stemming from the Classical and Emergent groups is the sub-group 'Eldership' that combines Word from the Classical group and Leadership from the Emergent group. The data showed that it was ministers with a thinking profile (rather than feeling) who were more likely to espouse an Eldership theological understanding of ministry. If ministers with a thinking profile were to outnumber or have greater influence than those who fit the feeling profile, then this could transform how ministry is theologised across the BUGB. Indeed, Goodliff (2010) and Clarke (2021), both observe the increase in ministers who understand their office in terms of Leadership. Furthermore, the implementation of the Continuing Ministerial Development (CMD), built on the findings from the *Ignite report* (BUGB, 2015)

provide evidence that seeing ministry in terms of Leadership is becoming a prevalent theological voice.<sup>47</sup>

If understanding ministry in terms of Leadership becomes normative, there is the potential that those ministers who fit a feeling profile could become disillusioned and / or marginalised, whilst the Classical theologies such as Function, Representation and Sacrament that feature highly for feeling type ministers might be pushed to the fringes or lost altogether. Indeed, the fact that the Eldership theological group is represented strongly across both the espoused and operant voices by some ministers is further evidence that this Classical / Emergent hybrid theological group has roots to grow.

The profile predictors across the psychological temperaments offer another slightly different way of interpreting a minister's espoused and operant theology / theologies. They offer insight into which ministers are more likely to hold to Emergent, Classical and Eldership theologies. These predictors offer an additional perspective to understanding why ministers espouse and operationalise the theologies they do. Ministers with the Promethean (NT) temperament, who are characterised as tough-minded visionaries who tend to be independent rather than co-operative are ministers who tend to hold a theology of ministry as Leadership, but not Function, Pastoral or Sacrament theologies. If ministers with this temperament take on positions of influence within the BUGB, it would be expected that the language of Leadership will increase in discussions and in the BUGB's implementation, while other theologies may appear to be become increasingly marginalised. Indeed, Clarke

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<sup>47</sup> The CMD Handbook (2021) describes how ministerial development can enrich, renew and connect those in ministry. However, when the detail is studied, it assumes an application of aspects of a theology of Leadership in what it describes as 'habits'. The fifth habit states an expectation that all ministers undergo a regular review. Even though, there is good intention behind such a process, the process itself assumes a theology of ministry that does not take into due consideration the theologies of all. Indeed, some would argue that the congregational governance of churches already fosters a healthy tension of accountability between minister and church, whilst some of the words of historic Baptist minister, Charles Spurgeon (1960) would challenge the theology behind the implementation of such a review process: 'The minister who cares for any man's opinion when he is doing his duty is unworthy of his office. The servant of God must not be the servant of men' (1874, p. 232).

(2021) raises this possibility when considering the training ministers are receiving in BUGB colleges, and the challenge that a theology of training leaders rather than forming ministers might present to the future of ministry. Indeed, perhaps the temperament analysis suggests that those who favour Leadership may be promoting a particular kind of theology of Leadership, which is not the only way in which a theology of Leadership in ministry can be exercised. This may be an area in which there may need to be a closer study conducted.

Ministers with Epimethean (SJ) temperaments seemed to be the guardians of the Classical understanding of ministry. It appears, that these ministers are more reluctant to adopt the Emergent group's Sacramental and Ontological theologies than they are over an Emergent theology of Leadership. This may be because when combined with the Classical theology of Word, it feels more familiar than the other Emergent theologies (Sacramental and Ontological). Another explanation could be that a theology of ministry as Leadership represents a tension that has historically existed in Baptist ecclesiology when relating minister to a congregation. A display of this creative tension was visible in wider Baptist church life of the BUGB, when the theology of Leadership featured in a public debate that Hale (2011) and Beasley-Murray (2011a & 2011b) had in the form of an exchange of articles in the *Baptist Times*.

Indeed, it may be that there is value in the profiling of ministers and congregations, because it might be of help to identify if differences in psychological preferences underly cases of tension and dispute. Goldsmith and Warburton (1993) suggested that it might be the case that such preferences are more than just theological differences of opinion. Furthermore, if ministers are having to operate in ministries that require them to use their less preferred function, this might induce psychological stress, as suggested by Lee and Horsman (2002), and Osborne (2012) amongst others. Ministers will always have to do this in a rounded

ministry context, but some may find this easier than others. Self-understanding can often help, so training in these areas may help here.

## Chapter Fourteen

### Listening to the five voices

Having considered the ‘five voices of Baptist theology’<sup>48</sup>, I am now able to explore how Baptists might engage in appropriate action to enable espoused theologies to be reconsidered in light of the five voices. The starting point for this is to consider the following seven questions, taken from the book *Talking About God in Practice* (Cameron et al, 2010, p. 103):

What has been learned about operant theology?

What has been affirmed in the espoused theology?

What are the gaps between the espoused and operant theologies?

Discussion on the gaps in relation to [foundational / indicative] and formal theologies.

Identify where theologies may be informed and renewed.

Identify how further research could be developed.

What questions do these reflections raise?

These questions will be summarised in the title headings below, and are designed to tease out observations made when this model is employed, and will be expanded upon in further theological reflections (see chapter 15 onwards):

14.1. Learning about operant theology, affirmations in the espoused theology, and gaps between the espoused and operant theologies.

There are examples of where theologies that are espoused are similarly present in the operant theologies, some of these are found in the group of Classical theologies. However, there are

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<sup>48</sup> A variant of the *four voices of theology* (Cameron et al, 2010)

anomalies, including Pastoral which is low in the ranks of espoused theologies, but high in the operant theologies; conversely, Word is highly espoused, but ranks lowest in the operant theologies of Baptist ministers. This indicates a disconnect between what Baptist ministers believe and practice regarding a theology of ministry as Pastoral and Word.

Of the Emergent theological group, Sacramental and Leadership are given a higher priority in the operant theology (ranked 1 and 2 respectively) than they are compared to other theologies, though not espoused as highly. However, the opposite is true of Ontological, which is ranked higher in the espoused voice (ranked 1) than it is in the operant scale (ranked 4).

Furthermore, it appears that Emergent theologies are overtaking Classical theologies in both the espoused and operant theologies of Baptist ministers (with the exception of Word in the espoused theology and Pastoral in the operant theology). Three of the top four ranked theologies are occupied by the Emergent group in both the espoused and operant theological voices. It may be the novelty of the Emergent theologies that account in part for their prevalence in the theologies of ministers. In my own experience of ministering and sharing experiences with others in similar positions, I can see how this development has come about through changes in patterns of ministry, from inherited models of church to other expressions of church and ministry that are attempting to reverse the decline in church membership and attendances, and on the other hand develop a new form of ministry that makes sense in the midst of a changing church landscape. Examples of this might include ministers wanting to place less emphasis on pastoral ministry in order to focus attention on mission and outreach, ministers preaching on fewer occasions with evening services increasingly cancelled, secular leadership models being introduced in an attempt to drive through change, or ministers incorporating into their daily habits a spirituality that is learned and borrowed from other traditions.

#### 14.2. Gaps between the foundational / indicative theologies and the formal theologies.

There do appear to be gaps developing between the foundational theology of Baptist ministry as being simplistically described as one of Word compared with current theologies. The gap is emerging first between the foundational position of Baptists and the current indicative theology of the BUGB, seen in its published documents relating to ministry, as well as in the formal theologies of an increasing number of ministers.

It may be argued that the indicative and formal theological positions offer an alignment with the wider Christian normative theology of ministry. Nonetheless, it is clear that the formal theologies of those who are practicing ordained / accredited Baptist ministry and the theologies of those who are reflecting on their beliefs and practice, challenge the foundational and historic theological position of Baptist ministry as they engage with other alternative and Emergent theologies.

In summary, there is evidence that a re-thinking and implementation of what Baptist ministry is, is taking place, and this is seen in the espoused and operant voices, with the rise in Emergent theologies. However, it is clear that ministers do still hold a conviction that their ministry should be primarily that of the foundational theology of 'Gospel Minister' through preaching the Word, and that the challenge of the Classical theology of ministry as Pastoral, whilst not espoused highly, is the primary practical priority of the majority of ministers.

#### 14.3. Areas where theologies may be informed and renewed.

This research suggests that Emergent theologies of ministry are being given priority in Baptist ministry in thought and practice. Therefore, if the Classical theologies of Baptist ministry are not to be lost, action needs to be taken to educate future generations of ministers

about their place in a theology of ministry in the Baptist context. This might be done by finding ways to emphasise Baptist history and distinctives into a curriculum across Baptist colleges and within a framework for continued study.

If the highly espoused, but lowly operationalised theological construct of Word is to be prioritised in ministries, space in the operant theologies must be created. This may mean that ministers and local church congregations need to consider re-evaluating the purpose for which they are calling and appointing a minister. For example, in the Baptist tradition, are ministers called primarily as preachers / teachers, or are they primarily leaders, or are they pastors?

If the highly operationalised, but lowly espoused construct of Pastoral is so important in the operant theology of ministers, it must be examined why this is not so in their espoused theology. This may mean that ministers and local church congregations have to undergo a process that re-evaluates the expectations they are placing on a minister, and to decide whether over-sight of pastoral duties is a different calling to being a regular pastoral visitor, and whether the minister should be the former, latter, both or something entirely different.

#### 14.4. Areas where further research could be developed.

First, further research could be conducted to see whether Baptist church members share the theology of ministry that ministers do, and where they differ. This could help to explain some of the inconsistencies between the minister's espoused and operant theologies. Second, additional research could also be made to help understand some of the quantitative findings, through qualitative research. This will enable more understanding to be gained over what the loss or implementation of Classical and Emergent theologies could mean for the future of the BUGB and its churches. Third, research could also be done to explore what determines a

person's theology more, by comparing contextual considerations alongside psychological type and temperament.

I will consider these three areas for further research cited above to some extent in my theological reflection section. However, these three areas mark the beginning of a further conversation rather than a final word on the matter. In this sense, the quantitative nature of this research limits the conclusions that can be drawn and cannot offer complex and nuanced explanations. This is because complex theologies and theological statements have needed to be simplified to enable quantitative analyses. Further research would be needed to complexify once more some of these theologies, theological constructs, and statements to facilitate a thorough discussion.

#### 14.5. Questions raised by these reflections

A first question is why the Pastoral theological construct is not espoused so highly, when it is what Baptist ministers say they spend the majority of their time operationalising. A second is why Word is not operationalised as strongly as it is espoused. A third question is how can Classical theologies of ministry be held in tension alongside the Emergent and Eldership theologies. A fourth question concerns the relative importance of ideology, context, and psychology in shaping the nature of espoused and operant theological voices.

## Chapter Fifteen

### Theological reflections

I have conducted four theological reflections. The first three deal with the observations made in chapter 14 in response to Cameron's questions, whilst the fourth is a response to the work of Goodliff (2010 & 2017) and Clarke (2021) on preparing future ministers. The first reflection is a comparison of those theologies held by ordained / accredited ministers with theologies of ordained / accredited ministry present in local churches. The second is an attempt to understand theologies of ordained / accredited ministry and their connection to the psychological type and temperament of their occupants through the lens of Scripture. The third is to offer an example of how the disparity between an espoused and operant theology of Word may be rectified by re-connecting with a historic Baptist theology of Word and engaging with the prospect of further research into what Baptists believe and how the Bible is read, before considering an antidote for promoting a theology of Word in the ministry setting of today. Fourth, is an attempt to engage with the question of whether Baptist ordinands are being formed or trained.

#### 15.1. A Comparison of a theology of ministry held by ordained / accredited ministers with a theology of ordained / accredited ministry held in the local church

It is key that any consideration of what ordained / accredited ministry is in its Baptist context, is not something that is worked out in isolation. Indeed, the five theological voices have helped to draw out an understanding of the key theologies that underpin this discussion. However, in this discussion and perhaps in the wider discussion on Baptist ordained / accredited ministry so far, there have been voices that have not been engaged with that also need to be considered if a fuller picture of ordained / accredited ministry is to be formed. For

example, I have researched what Baptist ministers and the BUGB has espoused and operationalised about ordained / accredited ministry, however, this does not take into consideration the voices from the local churches, that will also espouse its own theology of ordained / accredited ministry within the full picture of ministry in its own particular context.

Indeed, the BUGB's *Declaration of Principal* states:

That our Lord and Saviour Jesus Christ, God manifest in the flesh, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures, and that each Church has liberty, under the guidance of the Holy Spirit, to interpret and administer His laws. (BUGB, 1873)

Given the authority of the local church to 'interpret and administer His laws', this understanding of church governance makes it, and not the BUGB or the accredited minister the final arbiter of its theology of ministry in its local context, the church. So, to what extent does a theology of ministry differ across churches within the BUGB? Does the local church affirm that which the BUGB and its ministers espouse?

A way to sample the theology of the local church on the matter of ministry is to consider what churches are writing about ministry in their Pastoral Vacancy documents that feature on the BUGB's *Pastoral Vacancies List* document.<sup>49</sup> This list is published and updated at regular intervals by the BUGB and is used by churches with a pastoral vacancy to find an accredited minister. The list was updated in 2021 and now contains a section entitled 'The Ministry', which gives some details about the theology of ministry that the particular local church holds. It is from this document that we can learn something of the theology of ministry that local churches hold.<sup>50</sup>

The data from the survey of ministers reveals a prioritisation for Emergent theologies, Pastoral scoring highly on the operant scale, an Eldership (Leadership and Word)

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<sup>49</sup> Permission was given to me to use these so long as the anonymity of individual churches were maintained.

<sup>50</sup> The PVL I will be using was published on 2<sup>nd</sup> September 2021. The churches in this document are from across the associations that make up the BUGB.

theology of the office, and holds firm in identifying the office with an espoused theology of Word, even if this is not reflected in the operant voice. So, the question is, is this consistent with the theology of ministry that is being espoused by the local churches?

The word that relate to a theology of ministry that occurs most frequently in the PVL is ‘Lead’ or ‘Leadership’. In total, these words appear 80 times. At times, this word describes the ecclesiology of the church the minister will be joining (i.e. as part of a leadership team), or to describe the church’s expectation of their minister. An example of this, which is indicative of many is:

We want someone who is: Of good character: mature, secure, humble. Proven in their leadership skills either inside or outside the Church, and has experience of leading in some capacity within the church. Able to get on with just about everyone. Who can lead the leadership team towards a clear vision. Strengthen the core team, discipling and developing them and creating space for their gifts to be released. Build relationships with those in the community and those on the fringe of church.<sup>51</sup>

Indeed, there were only 14 out of 61 churches who made no mention of the word(s) ‘lead’ or ‘leadership’ in the PVL. That ministry as leadership features, so prominently, gives a strong indication that accredited ministry and a theology of Leadership are rooted in the theology of a majority of local churches. The main difference across these 61 churches is that in some cases the word(s) ‘Lead’ or ‘Leadership’ represented the most prominent theology espoused by the church (as reflected in the example above), whilst in others, a theology of leadership was being held in tension with other theologies. One example of this is how a theology of Leadership is held alongside a ministry of Word:

We are looking for someone with vision to lead us on into areas we have not yet imagined. We will support and share in that responsibility. We believe this would be a caring, approachable minister who is gifted in preaching.

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<sup>51</sup> This and subsequent quotations in this section are taken from the PVL published 2<sup>nd</sup> September 2021; they are not referenced, so as to protect church identity.

This example is indicative of 29 out of 61 of the churches featured in the PVL. While these churches espouse ministry in terms of Leadership, they also explicitly espouse a ministry of Word alongside this. This is evidence of what I have termed the Eldership group amongst ministers, that combines the theologies of Leadership and Word moulding them into an office that is not dissimilar to that of elder, as set out in the Scriptures.

Descriptors of a theology of Word are deeply engrained in the PVL document. The words ‘preach’ or ‘preaching’ are used 22 times; ‘teach’ or ‘teaching’ is used 28 times; ‘evangelism’ 12 times; with ‘Word’ itself featuring 11 times. In total there are 73 obvious references to a theology of Word in the PVL, with 41 out 61 churches explicitly espousing a theology of Word for their minister’s desired ministry from within their ministry section. This makes a theology of Word the second most commonly held of the theologies expressed by churches in the PVL. A typical way for a theology of Word to be expressed in the PVL would be:

We seek a minister who is a good Bible preacher and teacher, who will lead us and enthuse us into the people we can be in God, and through this bring God’s kingdom into our lives and the lives of our local community. We have a strong desire to develop our role as the centre of our local community by reaching out with the gospel through various activities.

A third theology of ministry that is prevalent in the PVL, is Pastoral. In 16 churches, this is explicitly expressed alongside theologies of Leadership and Word. In 23 churches, this is expressed alongside a theology of Leadership. In 25 churches, this is expressed alongside a theology of Word. An example of how these theologies might be expressed in triunity is:

Our next minister will have opportunities to shape the church and lead it towards growth, both in number and depth. We are looking for someone who is community minded, with a heart for mission within a culturally rich area. They will develop people's spirituality through preaching, teaching and pastoral care.

In total, 29 churches out of 61 explicitly referred to the Pastoral theology of the office of minister in the ministry section of the PVL, with the words ‘pastor’ or ‘pastoral’ used a total

of 42 times. This is all evidence that a Pastoral theology of ministry features significantly across a large proportion of local churches, in some churches, it is held in tension with one or more theologies of ministry. However, there is evidence that in some churches a Pastoral theology of ministry is the primary theology of ministry espoused. An example of this is:

We are looking for someone with a pastoral heart who is able to relate to a wide variety of people of different ages, backgrounds and needs. You will be a visionary who is able to guide the church in meeting the challenges of being a relevant church community in a rapidly changing 21st century culture setting.

There are further aspects of ministry that have not been identified as theological constructs in their own right (perhaps because they occur across the constructs), but merit a particular mention here, because of the frequency in which they occur in the PVL. They include: being part of a 'team' and interacting with or belonging to a 'community' 33 times; the need to be a person of 'vision' 26 times; being able to 'encourage' or to be an 'encourager' 25 times; offering 'discipleship' 19 times; being able to 'pray' regularly or living a life ordered by 'prayer' 14 times; being 'mission minded' 13 times; an encouragement to try 'new initiatives' 12 times; to be an 'enabler' of others 10 times. These descriptors perhaps belie the Baptist minister's theology of Function, and the necessity of being a generalist even if they favour or are pre-disposed to certain theologies more than others. A typical example of the link between a theological construct of Function and a local church's view of ministry in the PVL is:

We are looking for a Minister who will lead and journey with us towards deeper discipleship and the transformation of our individual character & values. Our leader(s) should have a close relationship with God. Be prayerful. Understand the big picture of the world and the church. Enable the church to work out priorities to achieve our mission. Co-Develop a strategy to deliver with the deacons and Church. Excel in equipping and enabling our folk to apply their gifts to making disciples of all nations.

As would be expected, to some extent all of the churches express something of an understanding of ministry as Function. However, some as with the example above display

Function more clearly than others, where ministry as a way of being (where there can be some Ontological theological understanding of ministry) might be assumed. It is in churches that speak of ministry in terms of Leadership where the Functionality of ministry is most highly espoused (as above). Compared with a church that fosters a theology of ministry as ‘being’, alongside Function:

We want someone... who can strengthen the core team, discipling and developing them and creating space for their gifts to be released. Build relationships with those in the community and those on the fringe of church. [And who can] live out incarnational mission and hospitality.

It is notable how many of the churches are searching for a minister who shows proficiency in multiple areas of ministry from across the theological spectrum. In fact, only 17 out of the 61 churches on the PVL are seeking a type of ministry in terms of either Leadership, Pastoral or Word alone. Of the remaining churches, 21 are searching for a pastor-teacher type (combining Pastoral and Word); 29 are seeking a leader-preacher type (combining Leadership and Word); 21 are looking to appoint a lead-pastor type (combining Leadership and Pastoral). Furthermore, 17 churches are wanting to find someone who can be a pastor-leader-teacher type (combining Pastor, Leadership and Word). An example of how this is communicated includes:

We pray for a minister who will take us forward, preaching the Word of God; a pastor – sensitive to the needs of the membership; a leader who will guide us as we continue to serve our Lord.

In summation, the PVL demonstrates: First, that an understanding of ministry in terms of a theology of Leadership is prevalent and explicitly expressed by local churches. Second, that a large proportion of churches want a minister who is able to engage in a ministry of Word, whether by teaching and preaching to the church, and / or by engaging the wider community in evangelistic endeavours. Third, that many churches highly prioritise a Pastoral theology of ministry. Fourth, that across the churches who explicitly state one of these three theologies of

ministry (Word, Leadership and Pastoral), that this theology is often held in tension with at least one other, and sometimes both other theological constructs – most notably Leadership and Word, which is dually expressed by nearly half of the sample. Fifth, that all churches express a theology of Function, and that this is more explicit in churches that espouse a theology of Leadership.

Out of the 61 churches, 11 of the churches had a membership of < 30, 24 of the churches had membership of between 31 – 70, and 26 of the churches had a membership numbering > 71. Size does not appear to be a factor when predicting the theological constructs each church prioritises in ordained / accredited ministry, with theologies and combinations of theologies varied regardless of congregation size, but this could be due to the small sample size:

Of the smallest churches, the most common theological construct present was Word across 9 churches, followed by Lead in 7 churches and Pastoral in 5 churches. The most common combinations of constructs were Word and Lead in 6 churches, whilst Word and Pastoral was combined in 6 churches, and Lead and Pastoral in 3 churches. Only 3 churches made known their priority for all three constructs of Lead, Pastoral and Word together. Of the middle group of 24 churches in terms of membership, the most common theological construct present was Lead across 18 churches, followed by Word in 15 churches and Pastoral in 11 churches. The most common combinations of constructs were Word and Lead in 11 churches, whilst Lead and Pastoral was combined in 9 churches, and Word and Pastoral and in 7 churches. Only 6 churches made known their priority for all three constructs of Lead, Pastoral and Word together. In the group of churches with largest memberships, of 26 churches, the most common theological construct present was Lead across 21 churches, followed by Word in 17 churches and Pastoral in 14 churches. The most common combinations of constructs were Word and Lead in 13 churches, whilst Word and Pastoral was combined in 10 churches,

and Lead and Pastoral and in 10 churches. Whilst 9 churches made known their priority for all three constructs of Lead, Pastoral and Word together.

#### 15.1.1. Discussion

From the limited snapshot of the priorities of ministry in the local church provided by the PVL, it is clear that there are those theological constructs of ministry, including Leadership, Word and Pastoral that are explicitly stated, whilst a theology of Function is evident, and these constructs are held across churches of varying sizes. However, there are other theological constructs, including Ontological, Representation, Sacrament and Sacramental that are not explicitly referred to, nor obviously implied. While the evidence is not conclusive in finding that these latter four constructs have ceased to be a part of the operant theology of the local church (and these may still be espoused to varying extents in each of the full church profiles), the PVL does show where the top priorities of the local churches are, which in turn reveals something of a theology of ministry that is being prioritised.

It is evident that an Emergent theology of ministry as Leadership has become a key theology in understanding the office of minister in many local Baptist churches within the BUGB. At the same time, a Classical theology of ministry as Pastoral remains a key theology for local churches, when ministry appointments are considered. It is perhaps these understandings of ministry in the local church that influences ministers to prioritise these theologies more in their operant theology of ministry. Leadership is ranked fourth in the espoused theology of ministers, but second in the operant rankings. Pastoral is ranked last of all in the espoused theology of ministers, but third in the operant rankings.

If the Leadership and Pastoral theologies of ministry represent areas of divergence between a minister's espoused theology with that of the local church, then a theology of Word surely offers an area of convergence. Word is espoused by ministers as their second

highest priority in ministry, whilst the PVL reveals that a ministry of Word is highly sought after in the vast majority of the sample of Baptist churches available on the version of the PVL considered. Indeed, the fact that numerous churches on the PVL are stressing that in their own context, there needs to be new ideas and methods of evangelism explored, is evidence that ministry as Word is an area in which there is need for improvement. A typical example of this notion is evidenced in the following statement about ministry in a local church context taken from the PVL:

We would be seeking a [minister] of God having experience of growing churches through evangelism and discipling the membership into creative ways to tell their personal story of coming to Jesus and discipling them into prayerful improvements in their own spiritual walk.

There is evidence from the PVL that a ministry that combines Word with theologies of Leadership and Pastoral, might capture the essence of the ministry that the local churches are seeking to be characterised in the role of ordained / accredited minister as pastor-teacher and / or leader-preacher. Furthermore, there is evidence that across the espoused and operant theologies of ministry, that a similar view of ministry, that I describe as Eldership which represents at least a number of ministers who share a theology of the office of minister that is similar to that which is being expressed by many local churches.

Nevertheless, there remain two obvious areas of divergence between ministers and the local church that require urgent attention, whilst a third area needs careful navigation. First, although ministers highly espouse a ministry as Word, this is not reflected in their operant theology, where it is ranked last of all. This is a significant hurdle to be overcome, as the local church is indicating that a theology of Word be exercised by its minister, whilst other duties such as pastoral needs of a congregation may crowd this out. Second, although ministers operationalise a Pastoral theology with high priority, they do not espouse its importance. In many local churches a Pastoral theological understanding of ministry is

espoused, and so this represents a gap in theologies between minister and church that requires attention. Thirdly, an understanding of theology as Leadership represents a challenge to Classical Baptist ecclesiology. It may be worth further consideration and research being conducted about how Leadership is exercised by ministers in the local church. For example, there may be those ‘at the front’ types, where sermons and teaching are used to direct a congregation. Or it might be that it is time spent working with others to empower and direct them. One would fit with Word the other is more Pastoral. However, if a particular theology of Leadership becomes dominant amongst ministers, or is adopted by the BUGB, it raises the question of how a healthy tension could be struck to maintain other theologies of Baptist ministry.

These areas of divergence between minister, the BUGB and the local church must be navigated sensitively with due care and attention if theological convergence is to be desired on the theology of ordained / accredited ministry. It is my observation, as so often is the case, that such theological convergence can be grasped if unity around God’s Word is sought in this area, and if at the same time local churches are afforded the freedom to ‘interpret’ how this is applied in practice, as the *Baptist Declaration of Principal* prescribes.

There is therefore a need to turn to the Scriptures to identify how far each of the three theologies of Baptist ministry, including: Leadership, Pastoral and Word, that many local churches espouse, have biblical basis. By seeking to study the Scriptures with this objective in mind, ministers may gain renewed focus in these areas that will inform both their espoused and operant theologies. At the same time, there must be a re-engagement with the scriptural basis for those theologies that are not explicitly stated by the majority of churches, so that it can be identified how and to what extent, if at all those in the local church can engage an understanding of ordained / accredited ministry with them.

The Baptist Historical Society is attempting to re-connect the local church with the historical Baptist identity in various ways, including a series of on-line workshops entitled *Uncovering the Baptist Stories* (Baptist Historical Society, 2022). Although this work is commendable, its reach is limited by the few who have time and inclination to participate. If such engagement is to gain traction, it requires the engagement of ministers who are also willing to introduce aspects of the Baptist theology that are less known, at times when the church is gathered.

A key component to the dissemination of the full picture of Baptist theology around ministry to the local church could come from the colleges and the regional associations. Clarke (2021) has laid much of the groundwork for the colleges to consider again the theologies that underpin ordained / accredited Baptist ministry. Perhaps this will result in this area being given closer consideration by the colleges and its ministerial students, with ministers urged to reflect on and carefully consider the ministry into which they are entering – its past, its present and its future. Furthermore, it may be that now that regional ministers in their associations, although less involved in the official process of settling minister and church than they used to be, can now in conversations with both churches and ministers have more freedom to express the minister's and the local church's need to consider theologies of ministry that are not currently on their radar.

Another key component that the BUGB, associations and ministers should seek to engage in with the local Baptist church, includes separating the vision or mission of the church from the personal specifications of the role of minister to some extent. Indeed, whilst it is sensible for a church to seek someone who shares the churches vision and has suitable experience, skill sets and gifts to help realise the mission of the local church, it is unrealistic to expect or to insist that each of these attributes be found in one person. So, if a church is primarily seeking someone who is an excellent preacher, they should appoint someone who

displays these gifts; if a church desires an empathetic pastor, they should appoint someone who demonstrates these attributes; if a church wants strong leadership, they should appoint someone who displays that strength. It is unrealistic for churches to expect one person to meet each of the criteria they hope for to achieve the church's vision in a single person. Perhaps research on personality type can complement a biblical perspective of ministry that may help churches to be more realistic and specific in what / who they are looking for in a minister, and help ministers to be more aware of their strengths and areas of weakness, when comparing themselves to the profile of a minister a church is seeking to appoint.

#### 15.2. A biblical mandate for a multiplicity of theologies in ordained / accredited ministry

Some might question the validity of multiple espoused or operant theologies of ministry, and whether instead a biblical argument can be made for an office that should be more narrowly defined as that of a pastor-teacher, leader-preacher or lead-pastor. Others might argue that ministry style and content should be fitted to the natural dispositions and skills of ministers, drawing on their strengths and gifts and allowing others to do tasks for which they may be better suited. Bickersmith and Pain (1992) make the case for all followers of Jesus to reflect the image of God in four major areas, made as we are in the image of God and making up Christ's body, the Church. They argue that the four faces of God are reflected in the life of Jesus Christ and symbolised by the insignia of four of the tribes of Judah and Israel, represented in the four gospels and seen in the faces of the cherubim in Ezekiel 10. 21 amongst other places.

### 15.2.1 The Ox of Ephraim and the Gospel of Mark

The ox represents servitude. Just as Jesus descended from his heavenly throne to become incarnate, taking on the posture and mission of the suffering servant for the saving of all humankind:

For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Mark 10. 45, NIV)

In the same way, in imitation, all followers of Jesus Christ are to take on a spirit of servitude. For some individuals, a pursuit of God's likeness in this respect will fit easily in following Christ's teaching that 'whoever would be great among you must be your servant' (Mark 10. 43). But, for others, attaining this likeness is not easy, otherwise Jesus would have had no need to address the issue in Mark 10.

### 15.2.2. The Lion of Judah and the Gospel of Matthew

The lion represents leadership. The Gospel according to Matthew begins by setting out the lineage of Jesus from King David. Jesus was to be recognised as the King of kings, who was prophesied about in the Scriptures. The theme of Jesus' kingship runs throughout the narrative of this gospel, in which Jesus asserts his authority saying:

When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. (Matthew 25. 31 - 32, NIV)

Similarly, every follower of Jesus Christ is expected to take a Christ-like lead in various aspects of life. This could be at work, in the home, in aspects of family life or within the church. Every individual has a responsibility to have sovereignty over whether or not they choose to follow the ways of Jesus in their life, and over their body as the temple of the Holy

Spirit. Leadership comes more naturally to some than others, nevertheless, all are called to take the lead at times.

### 15.2.3. The Man of Reuben and the Gospel of Luke

The man represents a connection with the hardships associated with the human condition, and Jesus Christ's perfecting of being human, by being fully human. The Gospel according to Luke connects Jesus to humanity by giving detail of his human heritage in the form of a lineage that links him all the way to Adam, and therefore every human who has ever lived. This fullness of Jesus Christ's humanity not only affords him an equal share of the human condition, but also his utmost concern for his fellow humans. This is tangible in the objectives and conduct of his earthly ministry, when Luke records him as saying:

The Spirit of the Lord is on me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to set the oppressed free,  
to proclaim the year of the Lord's favour. (Luke. 4. 18 - 19, NIV)

Jesus' human nature connects him irrevocably with all humanity, but it also represents a nature of God that requires imitation by anyone who claims to follow in his way. It is therefore necessary that all Christians exercise pastoral concern for others. Some people are naturally more empathetic than others, yet all are called by Jesus Christ to share his mission for the poor, the captive, the blind and the oppressed.

#### 15.2.4. The Eagle of Dan and the Gospel of John

The eagle represents dwelling with the divine. In the Gospel according to John, the lineage of Jesus Christ is a straightforward one, in which his origin is an elevated one as the Son of God, and one that shows the fullness of his divinity:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. (John 1. 1-3, NIV)

Belief in this aspect of Jesus' nature defines whether someone is a part of his Church. It requires of the follower a public testimony to this truth and heartfelt worship that declares Jesus as Lord. As the eagle is able to dwell in the mountains (a place associated with meeting the divine), so a follower of Jesus is granted elevated access to God in his triunity. Just as Jesus made time to commune with the Father, so therefore followers of Jesus must be prepared to divert their attention away from that which captivates and occupies from within the world and come before the LORD in penitent reverence, full of fear and praise for their creator. For some people, this worship of the LORD is a natural response to his grace, whilst to others it is a process of realignment that may be gradual and / or unhurried, yet a discipline and pleasure necessary of all.

#### 15.2.5. Reflection

I have suggested that a biblical mandate for ministry might arise from the idea that Jesus is the humble servant and yet the King of kings. His followers, who are called to imitate him, are expected to develop discipleship in different domains, which can be illustrated by the characteristics traditionally linked to the four gospel writers. This key point reveals that how someone expresses faith in discipleship is at least in part dependent upon their innate dispositions. It seems to me from the PVL profile descriptions that local churches are aiming

to follow this trajectory and in turn are seeking to appoint someone who is Christ-like in each of these four areas.

Therefore, before a minister even considers their theology of ministry, they should already be engaging in this pursuit. Ministry needs to reflect the character and pre-occupations of the person in whose name it is carried out. While ministers may not achieve perfection in who they are or what they do, this is the standard against which ministry theologies should be judged.

Indeed, each of the theologies which I have identified as linked to the office of Baptist minister relate to one or more of the facets of the earthly ministry of Jesus. A theology of Function and Representation is ox-like; Pastoral is found in the empathy of people; Sacrament and Word is eagle-like, and the same is likely true of Ontological and Sacramental; whilst Leadership has clear resemblance to the lion. Bearing this in mind, it seems imperative that the BUGB, its accredited ministers, and the local church do not limit the office of minister to a theology that fits too comfortably, and which lacks challenge. Moreover, the pursuit of imitating Christ, demanded of all believers, is especially important for ministers, whatever the imperfections of the office. While ministry in general theological terms needs to be about exercising different sorts of characteristics, which reflects some of the different tasks associated with being a minister or doing ministry, there is a biblical mandate for seeing ministers as especially called to particular tasks or exercising particular spiritual gifts. Indeed, 1 Corinthians 12 argues strongly for differentiation – not all are called to be apostles to the same offices of ministry:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. (1 Corinthians 12. 4 – 11, NIV)

Nevertheless, the demands of these four Christ-like dimensions of ministry, that sit alongside giftings, also sit alongside the natural abilities and preferences dictated by individual differences, training and context (see Chapter 15.3, below). Self-understanding of these abilities and preferences can protect the mental health and wellbeing of ministers, whilst facilitating a ministry that is exercised collectively by the church and not limited to individuals. If this is taken into account by the BUGB, its associations and the local churches when seeking to appoint ministers, it may reduce the numbers of ministers who suffer ‘burn-out’.<sup>52</sup> Understanding one’s psychological types and temperament is a possible way for Baptist ministers to become aware of their strengths and limitations, offering a means by which the Biblical notion of representing the four faces of God can be applied.

#### 15.2.6. Psychological type

The psychological type preferences of the Baptist ministers who completed the survey has demonstrated that their preferences and personalities help to highlight the distinctiveness of the kind of leadership and pastoral care that they may be best suited to offer. This is valuable information that can help to inform ministers of their areas of strength which they can harness

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<sup>52</sup> Leslie Francis in *Psychological type and work-related psychological health among clergy in Australia, England and New Zealand* (2009) has highlighted in his research how increased ‘burn-out’ is related to particular psychological types. This research has shown that ‘psychological type is able to predict differences in work-related psychological health among clergy. Clergy who prefer introversion and thinking experience lower levels of work-related psychological health than clergy who prefer extraversion and feeling’ (p. 2).

and areas of weakness which they can develop, or which they may be best delegating to others.

Garland and Village (2021) assessed the type profiles of Baptist ministers who took this survey and found that they may be more suited to some models of ministry than to others. This research revealed a tendency towards introversion over extraversion is greater than in the general population, and this might cause problems as suggested by work among Church of England clergy:

A large part of ministry involves engaging with people, be that in worship, in fellowship groups, or the one-to-one meetings that are the core of pastoral work. Extraverts are likely to be energised by this activity and will enjoy meeting many different people in the course of a day. Introverts are likely to be drained by this activity as they prefer a few deep friendships and are energised by solitude (Francis, Robbins, et al., 2008, p. 166 - 182).

This is significant because studies of clergy have alerted us to the possibility that introverts might find some aspects of ministry demanding and this might foster lower wellbeing if they cannot also find time to be energised in more solitary activity (Francis, Robbins, et al., 2008). This information highlights the danger of a lower wellbeing to a significant proportion of Baptist ministers. If left unaddressed, this may also lead to a degree of avoidance of this kind of activity that may not be beneficial to the mission and vision of the local church.

A second finding of the research on the profiles of Baptist ministers concerned the perceiving process, Baptist ministers showed a slight preference for sensing over intuition, which is different to the more even balance across the general population. As described by Garland and Village (2021), 'intuitive types tend to see the big picture, and are comfortable imagining change and future possibilities, qualities that are often useful in leading churches, especially in times of flux' (pp. 10 - 11). This information suggests the majority of Baptist ministers may not be suited to a role of overall leadership and innovation, meaning that they would not be the most suitable candidate for a role that emphasises the role of minister as visionary leader.

The study also revealed a tendency for male Baptist ministers to show a greater propensity towards feeling compared with men in the general population. This means they are likely to demonstrate empathy, tendermindedness, and values-orientated decision making more in their ministry. This may make them good at working pastorally but does not make them ideal for the kind of leadership that requires tough-minded decisions having to be made that risk upsetting people. Again, this illustrates the difficulty of finding a minister who can master the roles of both pastor and leader in the local church.

The strong preference for judging, rather than perceiving, in dealings with the outer world, places these Baptist ministers at odds with the UK population. Garland and Village (2021) note that judging types tend to want to order their external world, and this may be a helpful preference for those who run churches that have regular tasks that need to be completed on time. This may be why a theology of ministry as Function has been closely connected to Baptist ministry and may reveal to some extent why ministry is often be measured in terms of ‘doing stuff’, even if a theology of ‘being’ is desired by some.

#### 15.2.7. Temperaments

The temperaments of the Baptist ministers who completed the survey has demonstrated how these might help to highlight the distinctiveness of the kind of leadership and pastoral care that they may be best suited to offer. As with psychological type preferences, understanding temperament is valuable information that can help to inform ministers of their areas of strength to harness any areas of weakness to work on and / or delegate responsibility in that area to others who are better suited and who are able to offer assistance.

The data shows that the most frequent temperament among the Baptist ministers was Epimethean (SJ), described by Keirse (2021) as ‘guardians’. Those with this temperament tend to revere the past and be committed to tradition, order, and structure. Therefore, it

should be expected that the majority of Baptist ministers will have entered into ordained / accredited ministry in the local church with some degree of clarity of what ministry should be in its Baptist context, and this may mean a natural tendency to preserve some Classical theologies, whilst resisting some Emergent theologies. This may also indicate a possible source of tension that must be carefully observed to safeguard the mental welfare of Baptist ministers, who may feel increased pressure to conform to new expressions of ministry.

The Promethean (NT) temperament was more frequent in Baptist ministers than in the general population. Prometheans are described by Keirse (2021) as 'rational'. Ministers with this temperament tend to be visionary innovators who might look for pragmatic and strategic change and subject such change to rigorous scrutiny. It is perhaps ministers with this temperament who are championing a ministry that introduces some of the strategic and management tools. It will be important for ministers with this temperament to be aware that their temperament may be different to that of the membership of their local church, and that the majority of Baptist ministers have a temperament that tends towards protecting established patterns of ministry rather than innovating change.

The Apollonian (NF) temperament was another frequent temperament among Baptist ministers and one that exceeded the frequency in the general population. Apollonians are described by Keirse (2021) as 'idealists'. They tend to be imaginative, romantic, and prize authenticity, kind-hearted, empathetic and diplomatic. Whilst these attributes are useful in ministry, they offer only a limited range of the attributes required for a minister who is expected by many to be pastor, leader, teacher and much more. Indeed, these are attributes that are represented in the remaining temperaments that are useful in Baptist ministry, that are not as prevalent amongst Baptist ministers.

The temperament that was most underrepresented among ministers was the Dionysian (SP) or as described by Keirse (2021), the 'artisan'. People with this temperament tend to be

impulsive, playful, and adaptable. Perhaps, as never before the Covid-19 pandemic has made being adaptable been so important, especially when ministry as Leadership is considered, and yet, it must be acknowledged that adaptable Leadership is not something that suits the temperaments of the majority of Baptist ministers who probably thrive where there is order and not flux.

### 15.3. Concluding reflections

It is evident that with the different psychological types and temperaments there are different sets of strengths that lend themselves to particular individuals, which in turn means that people are suited to different roles. It is no different in Baptist ministry, there are ministers who are suited to a pastoral role, some have a flair for teaching, whilst others make good leaders. Even though skills can be learned over time, it should not be assumed that all can develop themselves in these areas to excel, and that time and resources might be better spent appointing people to prioritise areas they are strong in. Therefore, if a church is seeking someone who is primarily pastoral, they should appoint someone whose type and temperament is appropriate, and the same would apply if a church is primarily looking for someone who is a leader or teacher.

By reflecting on psychological type and temperament amongst Baptist ministers, Garland and Village (2021) conclude that it is not difficult to imagine how these could contribute to Baptist church life in different ways. First, the data suggests that Baptist ministers may tend to resist change and innovation, especially when it involves innovations they regard as potentially untried. Second, with the majority of ministers being Apollonian in temperament, it means that some will seek to lead by consensus.

#### 15.4. Re-evaluating a biblical theology of Word

Perhaps one way of bringing theological clarity to the office of Baptist minister and narrowing the breadth of expectation of the role is by resolving to prioritise in the office a theology of Word – a returning to the notion of ‘Gospel Minister’ espoused in the earliest forms of Baptist ministry (see Chapter 2.3). Taking Word as the primary theology of Baptist ministry that is espoused by both minister and the local church, but according to the survey of Baptist ministers currently not highly operationalised, I will consider how this area of divergence might be synchronized.

It is not overly dramatic or simplistic to state that the theology of Word and the ministry of the Church are inextricably joined together. Yet, the operant theologies of ministers and theology of the local church (evidenced in the PVL) suggests that whilst a theology of Word is highly espoused by ministers and the local church, that the priority of operationalising this requires attention. In a recently published book entitled *The Bible Theft*, Sanlon (2019), a conservative Anglican minister<sup>53</sup> writes how the Bible has become an artefact of the academy more than it is a living and breathing Scripture for the church; he warns Anglicans that a departure from the prioritisation of biblical teaching will lead to false teaching, and from his own context writes about what he sees as being the absence of clear teaching of the Bible in churches. Sanlon, who himself acknowledges the ‘almost infinite variety of duties and responsibilities’ of ministry (p. 12), asserts that it is ‘the unfolding of the written word in Spirit empowered expository preaching [which] energises all other ministries and all other forms of word ministry’ (p. 12).

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<sup>53</sup> Peter Sanlon is an evangelical and conservative Anglican minister, formerly of the Church of England and currently within the Free Church of England (a church in the Anglican tradition). He has spoken about the need for evangelical Anglicans to openly debate the problems that face the Church of England (2018).

I share Sanlon's zeal for preaching and teaching biblical truths through Spirit empowered expository preaching, whilst recognising that there are other ways that a theology of Word may be realised in church and ministry. In my own experience, by praying, reading and writing in preparation for Sunday services and midweek teaching opportunities at the beginning of each week, I find that a theology of ministry as Word to be elevated. Furthermore, this priority of Word frames the ministerial week in a theology of Word which from my own perspective, helps inform and interpret all of my other ministerial activities, and in turn influences the activities and theology of the local church as a whole. Therefore, it seems to me, that it is integral to ground ministry in Word.

Whatever one's theological outlook, there appears to be consensus among ministers that a priority should be given to Word in ordained / accredited ministry; whilst churches are clear that the minister's role in delivering a theology of Word is central to their expectation of the office. Therefore, it seems essential that solutions are discovered to enable that which church and minister agree upon – namely a theology of Word - to become once more central to the office. To do so, will require a re-evaluation of what the Bible itself teaches on the subject of a ministry of Word and what can be learned from Baptist history.

When looking backwards into the faithful actions of church and minister in the Baptist context, it is easy to forget how a ministry of Word evolved even in the earliest times (see the foundation voice in Chapter 2). Persecuted by the establishment, initially Baptists were forced underground, meeting in secrecy behind closed doors. During these earlier times, Baptists looked inward teaching those within their meetings scriptural lessons. However, after 1689 with the passing in legislature of the Act of Religious Toleration, the scope of a ministry of Word widened, and teaching and preaching opportunities expanded from closed gatherings to being open to evangelistic possibilities with different audiences. The landscape

of the nation therefore shaped the ways in which a minister and church could practice a theology of Word.

To a large extent, the theology of Word practiced by ministers has remained constant with a settled and inherited model of church affording ministers with opportunities to teach and preach in set ways (services to local congregations or in care homes, Bible studies etc), and yet the nation we live in now is much changed from that of even the twentieth century. Since the turn of the millennium, the number of people identifying themselves as Christian in England and Wales has declined from 72% in 2001 (Census, 2021), to 53% in 2021 (Humanist UK, 2022). Not to mention the many other changes relating to the way people live that have changed since churches seriously reviewed the way they delivered a theology of Word in the wider ministry of the church or the within the scope of the ministry of an ordained / accredited minister.

Keller (2017, pp. 1-4) sets out a biblical basis for re-evaluating how a ministry of Word can be re-imagined enabling it to flourish within the confines of the office of minister. He sets out what he sees as a biblical basis for three levels of 'Word ministry', which he expands on in subsequent chapters. The first level involves a type of Word ministry that all Christians are called to: *didaskalia* and *noutheo* (p. 2). The former involves instruction, whilst the latter involves counsel. Keller asserts that as this form of Word ministry is conversational, that it is a form of Word ministry that all are called to. He cites the example of Priscilla and Aquila in their home, explaining the gospel to Apollos. The second and third levels of Word ministry that Keller identifies are more likely to be conducted by an ordained / accredited minister or someone with an identifiable and recognised teaching gift. Keller (p. 2) describes the third of these levels as being 'at the more formal end of the [Word ministry] spectrum', involving 'preaching... to assembled gatherings', something which he insists is integral and must remain. However, he asserts that in the second level of Word ministry, there is scope for

a form of Word ministry that can be rather more dynamic and adapted, in that it requires the practice of something that is more formal than the conversational teaching of the ‘first level’, but less formal than the ‘third level’ Word ministry. Keller uses as his basis for this ‘in-between’ Word ministry, the apostle Peter’s writing on the spiritual gift of speaking:

Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. (1 Peter 4. 1-11, NIV)

Keller (p. 3) highlights that the word ‘speaking’ is translated from *lalein*, which can be used for ‘general daily speech’ (Matthew 12. 36; Ephesians 4. 25; James 1. 19), or ‘refer to a preaching ministry’ (‘as with Jesus’: Matthew 12. 46 and 13. 10, ‘or Paul’ 2 Corinthians 12. 19). He asserts that when read in the context of Paul’s teaching on gifts (Romans 12, Ephesians 4, and 1 Corinthians 12 and 14), that he is referring to ‘a whole category of Word ministry gifts that function in ways beside public preaching to the assembled Sunday congregation’ (p. 3). The second level of Word ministry according to Keller although not formal like the third level, still requires that the one who speaks to do so ‘seriously’, as the apostle Peter regards this *lalein* in this instance to do so ‘as one who speaks the very words of God’ (p. 3). These other forms of Word ministry, include: ‘personal exhortation or counselling, evangelism, and teaching individuals and groups’; they require those exercising these ministries to ‘prepare and present lessons and talks; they lead discussions in which they are presenting the Word of Christ’ (p. 3). It is in this second level of Word ministry that Keller (p. 4) sees the scope for a minister of the Word to have the agility to supplement that which they are likely to already be doing. Amongst those supplementary expressions of second level Word ministry, he includes: ‘writing, blogging, teaching classes and small groups, mentoring, [and] moderating open discussion forums on issues of faith’ and much more. Perhaps, it is by exploring this second level of Word ministry as outlined by Keller,

that the espousal of ministry as Word by Baptist ministers, and the need for ministry as Word within churches can be re-evaluated and operationalised.

However, these observations on re-evaluating the delivery of a theology of Word form only a part of the picture. It is also necessary that we re-evaluate what kind of theology of Word is being espoused by ministers and what kind of theology of Word is being sought by the local church. Indeed, there is research to be done here if a degree of clarity is going to be achieved to enable ministers and churches to operationalise a ministry of Word that fits with what is being espoused. This requires first for ministers and churches alike to know what is currently lacking in the ministry of Word, and what they and fellow Baptists believe, and for this to inform ministry in practice. This might be used to fill possible gaps; by teaching, to correct erroneous doctrines, or to inform the colleges who are involved in preparing ministers in a clearer way what churches expect of a minister contrasted with what ministers espouse. I believe quantitative research into Baptist people's basic beliefs could be a useful tool in providing answers.

Research conducted in the context of the Church of England offers a useful case study of how this can be achieved. The research and work of Village (2007) is an example of how greater understanding can be developed on how people read the Bible. In a similar way, Baptists too, might begin to develop an understanding of how Baptist people read Scripture. Village (2007) focused his research on how ordinary readers approach the Scriptures, by measuring attitudes, beliefs and behaviour, by implementing a questionnaire. In part 1, Village encouraged participants to consider a Bible story, asking participants a range of questions about the passage, including the use of a Likert scale to measure how literally the passage was taken. Part 2 of the questionnaire asked for the participants views on the Bible and other beliefs. Part 3 dealt with the application of Scripture, in the form of experiences of healing. Part 4 asked about the participant's experience of church (Village, 2007).

Village's findings themselves offer a clear reason for Baptists to undertake a similar survey of its Baptist people in order that an understanding of a ministry of Word can be formed and realised. A significant finding within the Church of England being that the way lay people in the Church of England read Scripture is 'unafraid to be changed by the encounter... [which] is totally unlike the kind of reading so long championed by the academy' (2007, p. 168).

So much of preparation for Baptist ministry within the BUGB is conducted through a narrow lens of a relatively small number of people in the academy who draw on their own experiences of church and ministry who are interested in preparing the next generation of ministers. Less attention is given and drawn on from the breadth of theologies expressed notionally in the local church context in this process. When a chasm of difference exists between what a minister espouses about a ministry of Word and what they operationalise (which the *Ministry and you* survey suggests there is), is it not possible that a similar discrepancy over a ministry of Word exists between those Baptists in the academy, including perhaps many in ordained / accredited ministry, and members of local Baptist churches? If so, it is likely that attitudes, beliefs, and behaviours towards the Bible can begin to locate some of the key areas of separation. Until as Baptist people within the BUGB, we understand more about what our own people believe about both a theology of Word more widely and about the basic beliefs relating to how the Bible is read, it is difficult to accurately plan a course of actions to ensure that an espousal of Word is operationalised. Indeed, researching this area must be a priority.

15.5. A theological reflection on whether the espoused and operant theological voices indicate an understanding of ordained / accredited ministry that either forms a person or trains a person

In the BUGB document *Patterns of Ministry Amongst Baptists* (BUGB, 2010, p. 11) it is stated that the practice of preparing candidates for ministry is understood as being formation, yet it concedes that within this practice of preparation there is ‘a complex mix’ of approaches. Clarke (2021, p. 133), supports this, stating that ‘the use of language is not consistent’, even if such an approach is foundational.

The reflection here, explores whether or not ministers believe they are being ‘formed’ as a minister or ‘trained’ to be a minister. BUGB ordained / accredited ministry understood in terms of formation is led by theological constructs that are more about ‘being’ a minister than ‘doing’ what a minister does (Clarke, 2021, pp. 133 – 155; Goodliff, 2017; Colwell, 2011, pp. 211 – 231). The theological construct in this study that would be most closely associated with ‘being’ is Ontological, whilst the theological construct that would be most closely associated with ‘doing’ is ‘Function’.

The Ontological theological construct is more commonly espoused than any other. This might suggest that what ministers are contemplating in their ministry is a role that requires them to ‘be’ a minister rather more than fulfilling a prescribed set of functions. This is supported by the data, which shows that within BUGB colleges, the agreement rating with the Ontological construct is strong across all college settings in the espoused voice of ministers (see Table. 10.13).

The Function theological construct is the second lowest of all the theological constructs espoused by ministers. This might suggest that ministers do not commonly perceive a theology of ministry about receiving training to do the things a minister does. This is supported by the data, which shows that within BUGB colleges, the agreement rating with

the Functional construct is among the weakest across all college settings in the espoused voice of ministers (see Table. 10.13).

The picture is rather more complex in the operant theological voices of ministers (see Table. 10.14). It may be that the Ontological and Functional theological constructs are harder to measure within the operant theological voice. For this reason, it may be possible to measure their operationalisation by considering other theological constructs that are closely linked to expressing ministry in terms of 'being' and 'doing'. The Sacramental theological construct is a construct that is closely associated with understanding ministry in terms of 'being', whilst an interpretation of Representation theological construct can be deployed as an example of how ministry involves fulfilling a set of Functions, i.e., a minister is employed to be the representative of the church in a multiple pre-agreed or assumed ways.

The Sacramental theological construct is more commonly operationalised than any other. This might suggest that what ministers are practicing in their ministry is a role that requires them to 'be' a minister rather more than fulfilling a prescribed set of functions. In contrast, the Representational theological construct is ranked fifth of all the theological constructs operationalised by ministers. This suggests that ministers do not prioritise a theology of ministry that requires them to function according to set tasks, or that perhaps in a tradition that values a notion of the priesthood of all believers, ministers are reluctant to see themselves as standing in for others.

In summary, what can be gleaned from the data is that an understanding of ministry in terms of 'being' rather than 'doing' is more prevalent amongst Baptist ministers, particularly in the espoused theologies. This indicates a deep sympathy to the notion that ministers are formed rather than trained. While this does not translate fully into the operant theologies held by ministers, the high perceived operationalisation of ministry as Sacramental does suggest a good level of a continued participation in the notion of continued formation in ministers.

Such views are being expressed in detail openly by leading Baptist contributors such as Colwell (2011), Goodliff (2017) and Clarke (2021).

Colwell (2011, p. 223) insists that: ‘the focus and priority for ministerial preparation surely should be an encouragement of spiritual disciplines and the formation of habits of character that enable an authentic and sustainable spirituality’. This, he maintains should take presidency over and above developing ‘pastoral and leadership skills and of liturgical competence’, and even hold rank over ‘theological and biblical studies’ and studying ‘the history of the Church’ (p. 223).

Goodliff (2017) explores what is being done during ministerial formation, and how the link between formation with practice, the person, spirituality and individual wisdom shapes that by means of virtue ethics. This holistic approach to ministerial formation, which Goodliff (2017, p.6) asserts ‘begins long before’ one enters a theological college, and also ‘continues long after the course has been completed’. Goodliff, although critical of the secular management model of leadership argues that in the context of formation that ministry is to be seen as similar to professional development that is the reality in many professions.<sup>54</sup> Goodliff who otherwise pursues a Sacramental approach to ministry (in formation and ordination) establishes that formation is more than a theological education where the purpose in learning what one needs to know, and that it is more than ‘training’ and understanding and learning what needs to be done and how to do it. Moreover, Goodliff asserts that formation is about becoming who you need to be.

Clarke (2021) explores the notions of training and formation in BUGB colleges and sets out a roadmap of what this might look like in the Baptist context of forming ministers. Having established that there are inconsistencies in the language and methods of forming

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<sup>54</sup> In one of Goodliff’s last act as Ministries Team Leader, he oversaw the BUGB report: *Review of Selection and Formation, Funding and CMD* (2014), in which CMD is particularly focused on the continued formation of minister.

ministers in BUGB colleges, Clarke (2021, pp. 133 – 155) advocates that formation in colleges is approached by engaging in the following areas of emphasis: ‘Formation as participation: A theological emphasis’; ‘Formation as discipleship: An ecclesial emphasis; Formation as covenant: A biblical emphasis; Formation as hospitality: A missional emphasis; Formation as integration: A pedagogical emphasis; Formation as growth in virtue: A personal emphasis.

The *Ministry and you* survey and subsequent study of it suggests, that whether the practice of preparing candidates for ministry is understood fully as formation rather than training or not, that the espoused theology of ministers represents an engagement with ministry in terms of ‘being’ and not just as fulfilling a set of functions. Such an understanding of ministry is likely to be as a result of their own experience of being ‘called’ into ordained / accredited ministry, and their preparation for that ministry understood as formation. Indeed, it would be fair to say that in the majority of Baptist ministers is an openness to the notion that a minister is to be formed and not simply trained in the functions of ministry. This has been seen to some extent by the number of ministers who have engaged with the CMD framework that has been introduced by the BUGB, designed in continuing the development of current ministers.<sup>55</sup> CMD will need to be carefully developed and implemented to ensure that it is allowing for the continued formation of ministry and that it is not just employed as a management tool understood in terms of professional development. Moreover, as in all areas of Christian life, a careful balance must also be applied to ensure that other theologies of ministry are not ignored, even when they appear opposed to the mainstream perspective.

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<sup>55</sup> According to the CMD News email sent in November 2021, 45% of female and 34% of male accredited ministers had enrolled with CMD.

### 15.6. A personal reflection

As an ordained and accredited minister within the BUGB, this exercise has been formational for me, as it has helped me to develop an understanding of what it means to be in accredited Baptist ministry. In identifying the five voices of Baptist theology, I have been able to listen to the range of theological voices present within the foundational, indicative, formal, espoused and operant voices. This has enabled me to locate those theological beliefs that have been and remain foundational to the office of Baptist minister, particularly pertaining to Word and Pastoral constructs, whilst being able to track and trace how other complementary and challenging theologies have become prevalent. These theologies have caused me to question both my own espoused and operant theologies and has led me to re-focus and prioritise those foundational theological principles that the earliest Baptist ministers based their habitus around – namely the theologies of Word and Pastoral, alongside other complementary theologies.

This research has also enabled me to embrace my strengths and face my weaknesses / shortcomings with increased honesty and awareness, not least by identifying areas of ministry that are highly espoused but less frequently operationalised. The use of FPTTS to develop an understanding of ministry in relation to the person who occupies the office has become for me a vital tool which has helped me to come to terms with expectations I have of myself and others who are called into ordained / accredited ministry within the BUGB. This has helped me to recognise that although people are called to a common office, we approach it from a plethora of backgrounds, experience, and history and with different giftings and talents present within particular psychological types and temperaments. This diversity challenges a notion of there being a one-dimensional approach to the office of ordained / accredited ministry.

Moving forward, I would like to share this research with others in ministry to help them navigate the path into and through ministry, particularly as a minister to a local church. I hope that this helps others to reflect theologically and from all of the angles on their own espoused and operant theologies of ordained / accredited Baptist ministry, and that this in turn will benefit the mental health of those who occupy the office of Baptist minister, allowing them and the church to flourish, and ultimately better enable them to fulfil the work that Jesus Christ has called them to.

I am eager to see further research done to explore further how a theology of Word can be operationalised more adequately in the local church. A key in this is to listen intently to voices within local churches across the BUGB. I would like to conduct further quantitative research through surveying attitudes, beliefs and behaviour of Baptist people within the BUGB, with the aim to discover what people's basic beliefs involve and how people read their Bibles. I believe that it is only after conducting this research that an informed ministry purposefully driven by a theology of Word can be adequately realised and supported by an ordained / accredited ministry in the local Baptist church context. As such, my hope is that through such research and application of it, that churches in the BUGB will endeavour to proclaim the Goodnews of Jesus Christ with increased confidence, and will be worthy of the praise that is afforded by Jesus to the Church at Philadelphia:

Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. I am coming soon. Hold fast what you have, so that no one may seize your crown. The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. He who has an ear, let him hear what the Spirit says to the churches.' (Revelation 3. 10 – 13, NIV)

Appendix 1: Ethical Approval



Gareth Garland School of Humanities, Religion and Philosophy

23 May 2017

Dear Gareth,

I am pleased to inform you that your project "An Exploration into ordained and accredited Baptist ministry in the Baptist Union of Great Britain" has been approved by the Research Ethics Committee for Education, Humanities, Religion and Philosophy and Language and Linguistics.

The approval code is REChrp00002.

You may now proceed with the project.

Yours sincerely,

A handwritten signature in black ink, appearing to read "C. J. Hall".

Prof Christopher J Hall, Chair

Appendix 2: Questionnaire  
**Accredited Ministry and You:  
An Independent Survey of Accredited Baptist Ministers**



Thank you for taking part in this survey, which should take no more than 20 minutes to complete. There is an online version at:

[https://yorks.jeu.qualtrics.com/jfe/form/SV\\_bEnyn0rAz7wkFE1](https://yorks.jeu.qualtrics.com/jfe/form/SV_bEnyn0rAz7wkFE1)

If you have already completed that then you do not need to do this one.

I am an accredited Baptist minister interested in how Baptist ministers understand their role, and in particular what they think it means to be in accredited ministry in the Baptist Union of Great Britain. This questionnaire has sections that explore what you believe the priorities of your ministry *should* be, and what you *actually* do in practice. There are also sections about your context, background and individual characteristics that I hope will help me to interpret the answers you give.

Most questions have a similar format, and all you need to do is circle or tick one choice. Some questions will let you choose more than one option.

**Please answer ALL the questions.** When asked for your opinions there are no right or wrong answers- I am interested in what YOU think and YOUR experience.

Your answers will be kept strictly confidential, used only for the purposes of my doctoral research, and information will be destroyed when no longer needed for the purpose for which it was given. This is in accordance with the General Data Protection Regulation.

Responses are anonymous, unless you are willing to be interviewed as part of a more detailed follow-up to this survey, in which case you can give your contact details on the last page. These will be kept secure, used only for the purposes of this research, and not passed on to anyone else.

Please use the return envelope, **which needs no stamp**, and which will be passed to me unopened by my supervisor, Professor Andrew Village.

Thank you for your time and co-operation, which is much appreciated.

Gareth Garland  
PhD Student, York St John University, YORK, YO31 7EX.

**SECTION A** Here is a list of things associated with ministry. For EACH ONE please indicate how important you think it **SHOULD be for an ordained/accredited Baptist minister**, using the scale of 1 (Not important) to 5 (Essential). You will be asked about what you do in practice in a following section, this is about your sense of the **ideal priorities** of ordained/accredited ministry.

Please circle ONE response on EACH row	Not important	Somewhat important	Important	Very important	Essential
Preaching the Gospel	1	2	3	4	5
Demonstrating Godliness in practice	1	2	3	4	5
Baptising believers	1	2	3	4	5
Bringing people to Christ	1	2	3	4	5
Visiting people in hospital	1	2	3	4	5
Doing what I have agreed to do for my congregation	1	2	3	4	5
Representing Christ and His Church at all times and in all places	1	2	3	4	5
Mentoring or managing others	1	2	3	4	5
Representing the congregation to the wider community	1	2	3	4	5
Fulfilling the tasks of a minister in this tradition	1	2	3	4	5
Operating as salt and leaven in the community	1	2	3	4	5
Mediating God's presence into the community	1	2	3	4	5
Representing the congregation by presiding and officiating	1	2	3	4	5
Representing the congregation in prayer on behalf of others	1	2	3	4	5
Being an over-seer	1	2	3	4	5
Communicating the Gospel through what I do	1	2	3	4	5
Doing the jobs that need to be done	1	2	3	4	5
Organising pastoral visiting	1	2	3	4	5
Offering vision	1	2	3	4	5
Offering regular opportunities for others to receive communion	1	2	3	4	5

Visiting people in their homes	1	2	3	4	5
Teaching people to follow Scripture	1	2	3	4	5
Being what I am called to be	1	2	3	4	5
Offering communion to those who are unable to attend services	1	2	3	4	5
Being transformed into the likeness of Christ	1	2	3	4	5

**SECTION B** *This question asks about your views of the priesthood of all believers in theory and in practice. For each statement please indicate how far you agree or disagree by circling ONE response on EACH line.*

	Agree Strongly	Agree	Neutral	Disagree	Disagree
<b>For me, the priesthood of all believers...</b>					
means all being equal in Christ	AS	A	NC	D	DS
means every baptised believer being able to perform all functions in the church	AS	A	NC	D	DS
does not mean in practice that all can administer the sacraments	AS	A	NC	D	DS
means the priesthood of all and leadership of some	AS	A	NC	D	DS
means all being called to represent Christ in the world in different ways	AS	A	NC	D	DS
means all being represented by a few who are set aside	AS	A	NC	D	DS

**SECTION C** *This section asks about your ministry IN PRACTICE. For EACH item please indicate how high a priority you give this in your current ministry, using the scale of 1 (No priority) to 5 (Top priority).*

	No priority	Low priority	Some priority	High priority	Top priority
<b>Please circle ONE response on EACH row</b>					
Directing key church operations	1	2	3	4	5
Personal spiritual growth	1	2	3	4	5

Fulfilling what the congregation has tasked me to do	1	2	3	4	5
Representing the congregation when I preside at communion	1	2	3	4	5
Presiding at communion	1	2	3	4	5
Being a reminder of God's grace when someone dies	1	2	3	4	5
Preaching sermons	1	2	3	4	5
Preaching 'practical' sermons which address pastoral issues	1	2	3	4	5
Over-seeing pastoral visiting	1	2	3	4	5
Leading Bible studies	1	2	3	4	5
Reminding people that God is at work in the world	1	2	3	4	5
Offering home communion	1	2	3	4	5
Representing of the congregation as I preach the word	1	2	3	4	5
Conducting the duties of my office	1	2	3	4	5
Fostering a way of being	1	2	3	4	5
Offering Vision	1	2	3	4	5
Over-seeing the organisation of worship	1	2	3	4	5
Following an Order of Life	1	2	3	4	5
Being purpose driven	1	2	3	4	5
Chairing church meetings	1	2	3	4	5
Baptising those who come to faith	1	2	3	4	5
Communicating the Gospel through what I do	1	2	3	4	5
Producing written communications e.g. Magazine articles	1	2	3	4	5
Visiting people in their home	1	2	3	4	5
Counselling those who seek guidance	1	2	3	4	5
Preaching as often as I can	1	2	3	4	5

Being a reminder of God's grace in marriage	1	2	3	4	5
Offering communion outside our main services	1	2	3	4	5
Represent the congregation in the wider community	1	2	3	4	5
Implementing the will of my congregation(s)	1	2	3	4	5
Making time for personal prayer	1	2	3	4	5
Visiting people in hospital	1	2	3	4	5
Teaching during pastoral visits	1	2	3	4	5
Operating as salt and leaven in the community	1	2	3	4	5
Preparing people for baptism	1	2	3	4	5
Representing my church in the wider Christian community	1	2	3	4	5
Fulfilling the requirements of my contract of employment	1	2	3	4	5
Attending retreats	1	2	3	4	5
Leading the congregation in prayer	1	2	3	4	5
Being an over-seer or lead elder	1	2	3	4	5
Being set aside and transformed into the likeness of Christ	1	2	3	4	5
By being responsible for a designated area of church-life	1	2	3	4	5
Conducting funerals for those outside our congregation	1	2	3	4	5
Offering communion to the gravely ill	1	2	3	4	5
Emphasising the importance of interceding in prayer	1	2	3	4	5
Organising evangelistic excursions	1	2	3	4	5
Performing marriages, baptisms and funerals	1	2	3	4	5
Giving time to be a listening ear	1	2	3	4	5
Preaching in other Christian communities	1	2	3	4	5
Mediating God's presence into the wider community	1	2	3	4	5

Teaching the importance of baptism and communion	1	2	3	4	5
Representing the church by visiting the sick	1	2	3	4	5
Ensuring I carry out the wishes of the church members' meeting	1	2	3	4	5
Being different because I am a minister	1	2	3	4	5
Mentoring or managing others	1	2	3	4	5
Representing others before God in prayer	1	2	3	4	5
Conducting funeral services	1	2	3	4	5
Being a reminder of God's grace when a new-life begins	1	2	3	4	5
Encouraging others to read Scripture	1	2	3	4	5
Offering spiritual direction	1	2	3	4	5
Focusing on the function of ministry	1	2	3	4	5
Leading by example	1	2	3	4	5
Doing whatever jobs need to be done	1	2	3	4	5
Organising pastoral care	1	2	3	4	5

**SECTION D**

*This section asks some questions that will help me to understand your answers more fully.*

**Which of these describe the area in which you minister? (Please tick one answer)**

Rural village  Suburban  Small town  Large town  City centre

**How many years have you lived in the area?**

**What is your age?** \_\_\_\_\_ years

**Are you:**

Male  Female  Rather not say

**Please indicate the HIGHEST level of education you have had BEFORE you trained for ministry:**

No formal qualifications	<input type="checkbox"/>	University certificate/diploma	<input type="checkbox"/>
School level to 16 years	<input type="checkbox"/>	Undergraduate degree	<input type="checkbox"/>
School level to 18 years	<input type="checkbox"/>	Postgraduate degree	<input type="checkbox"/>

**Please indicate the HIGHEST level of THEOLOGICAL education you have had:**

No formal qualifications	<input type="checkbox"/>	University certificate/diploma	<input type="checkbox"/>
School level to 16 years	<input type="checkbox"/>	Undergraduate degree	<input type="checkbox"/>
School level to 18 years	<input type="checkbox"/>	Postgraduate degree	<input type="checkbox"/>

**How did you train for ordination? (Please tick those that apply)**

Baptist college	<input type="checkbox"/>	Ministry training course elsewhere	<input type="checkbox"/>
No formal training	<input type="checkbox"/>	Other	<input type="checkbox"/>

**Where did you train for ministry?**

Bristol Baptist College	<input type="checkbox"/>	Northern Baptist College	<input type="checkbox"/>
Regent Park Baptist College	<input type="checkbox"/>	International Baptist	<input type="checkbox"/>
Scottish Baptist College	<input type="checkbox"/>	Theological Study centre	<input type="checkbox"/>
South Wales Baptist College	<input type="checkbox"/>	Baptist College outside the UK	<input type="checkbox"/>
Spurgeon's College	<input type="checkbox"/>	Non-denominational college	<input type="checkbox"/>
Theological college of another denomination	<input type="checkbox"/>	No affiliation with any college	<input type="checkbox"/>
		Other	<input type="checkbox"/>

**Did you train full time? Yes  No**

**During your training for ministry did you pastor a church? Yes  No**

**Which of these best describes you? (Select as many as apply)**

Newly accredited	<input type="checkbox"/>	Ordained	<input type="checkbox"/>
Accredited	<input type="checkbox"/>	Minister-in-training	<input type="checkbox"/>
None of these <input type="checkbox"/> , I would say: _____			

**How would you describe your church tradition? (Select as many as apply)**

- |                    |                          |              |                          |
|--------------------|--------------------------|--------------|--------------------------|
| Catholic/universal | <input type="checkbox"/> | Liberal      | <input type="checkbox"/> |
| Evangelical        | <input type="checkbox"/> | Conservative | <input type="checkbox"/> |
| Independent        | <input type="checkbox"/> | Charismatic  | <input type="checkbox"/> |

None of these , I would say:

**What priority do you give to ecumenism?**

None  Low  Some  High  Top

**How important do you believe ecumenism to be?**

Not important  Somewhat important  Important  Very important  Essential

**How many years have you been at your current church(es)?****In your current situation are you:**

Stipendiary  Non-stipendiary  Part-stipendiary

**Do you work as minister:**

Full-time  Part-time  Part-time with another church role

**What position are you appointed to? (Select as many as apply)**

- |                    |                          |                  |                          |
|--------------------|--------------------------|------------------|--------------------------|
| Sole pastorate     | <input type="checkbox"/> | Evangelist       | <input type="checkbox"/> |
| Team minister      | <input type="checkbox"/> | Youth specialist | <input type="checkbox"/> |
| Moderator          | <input type="checkbox"/> | Chaplain         | <input type="checkbox"/> |
| Lead minister      | <input type="checkbox"/> | Missionary       | <input type="checkbox"/> |
| Associate minister | <input type="checkbox"/> | College tutor    | <input type="checkbox"/> |

None of these , I would say:

**SECTION E**

*This section asks for useful information about your context. It greatly helps if you can identify your association: I will ensure that this does not compromise your anonymity*

**Name of association you serve in:**

- |                  |                          |                   |                          |
|------------------|--------------------------|-------------------|--------------------------|
| Central          | <input type="checkbox"/> | South Eastern     | <input type="checkbox"/> |
| East Midland     | <input type="checkbox"/> | South Wales       | <input type="checkbox"/> |
| Eastern          | <input type="checkbox"/> | South West        | <input type="checkbox"/> |
| Heart of England | <input type="checkbox"/> | Southern Counties | <input type="checkbox"/> |
| London           | <input type="checkbox"/> | West of England   | <input type="checkbox"/> |
| North Western    | <input type="checkbox"/> | Yorkshire         | <input type="checkbox"/> |
| Northern         | <input type="checkbox"/> | None of these     | <input type="checkbox"/> |

**How important is it for you to associate with other Baptist churches?**

Not important  Somewhat important  Important  Very important  Essential

**What priority do you give to associating with other Baptist churches?**

None  Low  Some  High  Top

**How important is it for you to know about Baptist history and distinctiveness?**

Not important  Somewhat important  Important  Very important  Essential

**How high a priority do you give to teaching about Baptist history and distinctiveness?**

None  Low  Some  High  Top

**How many churches are in your care?** 1  2  3 or more

**What is the average Sunday attendance of your congregations?**

**What is the average number of communion services held each month?**

**Does the congregation you minister with regard you as their leader?**

Yes  No  Not sure

*If you answered 'Yes':*

**In your opinion, is this a helpful model for ministry?** Yes  No  Sometimes

**Would you prefer a different model of ministry?** Yes  No  Not sure

**Does the congregation you minister with have a leadership team?**

Yes  No

*If you answered 'Yes':*

**In your opinion, is this a helpful model for ministry?** Yes  No  Sometimes

**Would you prefer a different model of ministry?** Yes  No  Not sure

**Approximately how many baptisms do you have in a year?**

**Approximately how many weddings do you have in a year?**

**Approximately how many funerals do you have in a year?**

**Have you read the 'Ignite' report?**

Yes

Not yet, but I intend to

No

I do not intend to read it

I do not know what this is

**Please complete the final section  
overleaf.**

You can add any further comments you would like to  
make on the back page.

If you would be willing to take part in a follow-up  
interview, please also give your name and email.

## SECTION F

*This section is different from the rest. The questions may seem strange, but they have been professionally formulated to give a brief personality profile of respondents. Completing this section will greatly help the interpretation of the results.*

*Please tick (✓) ONE box next to that characteristic which is **closer** to the real you, even if you feel both characteristics apply to you. Tick the characteristic that reflects the real you, even if other people see you differently.*

## PLEASE COMPLETE EVERY QUESTION

**Don't spend too long on each one: your first answer is usually the best.**

- |                               |                       |                          |    |                          |                            |
|-------------------------------|-----------------------|--------------------------|----|--------------------------|----------------------------|
| <b>Do you tend to be more</b> | active                | <input type="checkbox"/> | or | <input type="checkbox"/> | reflective                 |
| <b>Do you tend to be more</b> | interested in facts   | <input type="checkbox"/> | or | <input type="checkbox"/> | interested in theories     |
| <b>Do you tend to be more</b> | concerned for harmony | <input type="checkbox"/> | or | <input type="checkbox"/> | concerned for justice      |
| <b>Do you tend to be more</b> | happy with routine    | <input type="checkbox"/> | or | <input type="checkbox"/> | unhappy with routine       |
| <b>Do you tend to be</b>      | emotional             | <input type="checkbox"/> | or | <input type="checkbox"/> | unemotional                |
| <b>Are you more</b>           | private               | <input type="checkbox"/> | or | <input type="checkbox"/> | sociable                   |
| <b>Are you more</b>           | inspirational         | <input type="checkbox"/> | or | <input type="checkbox"/> | practical                  |
| <b>Are you more</b>           | analytic              | <input type="checkbox"/> | or | <input type="checkbox"/> | sympathetic                |
| <b>Are you more</b>           | structured            | <input type="checkbox"/> | or | <input type="checkbox"/> | open-ended                 |
| <b>Are you mostly</b>         | contented             | <input type="checkbox"/> | or | <input type="checkbox"/> | discontented               |
| <b>Do you prefer</b>          | having many friends   | <input type="checkbox"/> | or | <input type="checkbox"/> | a few deep friendships     |
| <b>Do you prefer</b>          | the concrete          | <input type="checkbox"/> | or | <input type="checkbox"/> | the abstract               |
| <b>Do you prefer</b>          | feeling               | <input type="checkbox"/> | or | <input type="checkbox"/> | thinking                   |
| <b>Do you prefer</b>          | to act on impulse     | <input type="checkbox"/> | or | <input type="checkbox"/> | to act on decisions        |
| <b>Do you mostly</b>          | feel secure           | <input type="checkbox"/> | or | <input type="checkbox"/> | feel insecure              |
| <b>Do you</b>                 | dislike parties       | <input type="checkbox"/> | or | <input type="checkbox"/> | like parties               |
| <b>Do you</b>                 | prefer to design      | <input type="checkbox"/> | or | <input type="checkbox"/> | prefer to make             |
| <b>Do you</b>                 | tend to be firm       | <input type="checkbox"/> | or | <input type="checkbox"/> | tend to be gentle          |
| <b>Do you</b>                 | like to be in control | <input type="checkbox"/> | or | <input type="checkbox"/> | like to be adaptable       |
| <b>Do you tend to</b>         | stay stable           | <input type="checkbox"/> | or | <input type="checkbox"/> | have mood swings           |
| <b>Are you</b>                | energised by others   | <input type="checkbox"/> | or | <input type="checkbox"/> | drained by too many people |
| <b>Are you</b>                | conventional          | <input type="checkbox"/> | or | <input type="checkbox"/> | inventive                  |
| <b>Are you</b>                | critical              | <input type="checkbox"/> | or | <input type="checkbox"/> | affirming                  |
| <b>Are you</b>                | happier working alone | <input type="checkbox"/> | or | <input type="checkbox"/> | happier working in groups  |
| <b>Do you tend to</b>         | get angry quickly     | <input type="checkbox"/> | or | <input type="checkbox"/> | remain placid              |

<b>Do you tend to be more</b>	socially detached	<input type="checkbox"/>	or	<input type="checkbox"/>	socially involved
<b>Do you tend to be more</b>	concerned for meaning	<input type="checkbox"/>	or	<input type="checkbox"/>	concerned about details
<b>Do you tend to be more</b>	logical	<input type="checkbox"/>	or	<input type="checkbox"/>	humane
<b>Do you tend to be more</b>	orderly	<input type="checkbox"/>	or	<input type="checkbox"/>	easy-going
<b>Do you tend to</b>	feel guilty about things	<input type="checkbox"/>	or	<input type="checkbox"/>	feel guilt-free
<b>Are you more</b>	talkative	<input type="checkbox"/>	or	<input type="checkbox"/>	reserved
<b>Are you more</b>	sensible	<input type="checkbox"/>	or	<input type="checkbox"/>	imaginative
<b>Are you more</b>	tactful	<input type="checkbox"/>	or	<input type="checkbox"/>	truthful
<b>Are you more</b>	spontaneous	<input type="checkbox"/>	or	<input type="checkbox"/>	organised
<b>Are you generally</b>	at ease	<input type="checkbox"/>	or	<input type="checkbox"/>	anxious about things
<b>Are you mostly</b>	an introvert	<input type="checkbox"/>	or	<input type="checkbox"/>	an extravert
<b>Do you mostly focus on</b>	present realities	<input type="checkbox"/>	or	<input type="checkbox"/>	future possibilities
<b>Are you mostly</b>	trusting	<input type="checkbox"/>	or	<input type="checkbox"/>	sceptical
<b>Are you mostly</b>	leisurely	<input type="checkbox"/>	or	<input type="checkbox"/>	punctual
<b>Do you tend to</b>	stay calm	<input type="checkbox"/>	or	<input type="checkbox"/>	panic easily
<b>Do you</b>	speak before thinking	<input type="checkbox"/>	or	<input type="checkbox"/>	think before speaking
<b>Do you prefer to</b>	improve things	<input type="checkbox"/>	or	<input type="checkbox"/>	keep things as they are
<b>Do you</b>	seek for truth	<input type="checkbox"/>	or	<input type="checkbox"/>	seek for peace
<b>Do you</b>	dislike detailed planning	<input type="checkbox"/>	or	<input type="checkbox"/>	like detailed planning
<b>Do you</b>	frequently get irritated	<input type="checkbox"/>	or	<input type="checkbox"/>	rarely get irritated
<b>Are you</b>	happier with uncertainty	<input type="checkbox"/>	or	<input type="checkbox"/>	happier with certainty
<b>Are you</b>	up in the air	<input type="checkbox"/>	or	<input type="checkbox"/>	down to earth
<b>Are you</b>	warm-hearted	<input type="checkbox"/>	or	<input type="checkbox"/>	fair-minded
<b>Are you mostly</b>	unbothered by things	<input type="checkbox"/>	or	<input type="checkbox"/>	easily bothered by things
<b>Are you</b>	systematic	<input type="checkbox"/>	or	<input type="checkbox"/>	casual

**Thank you for taking the time to complete this questionnaire.**

If you would be willing to be interviewed by me on the subject of ordained and accredited ministry, please give your name and email address below. Your responses to this questionnaire will still be treated confidentially and your contact details will not be shared with others.

**Please tick here first to show that you consent to giving your personal details and being contacted by me for the purposes of this research**

Name: \_\_\_\_\_

Email: \_\_\_\_\_

### Appendix 3: Average uncorrected scores

Example of score correction: Questionnaire number 100

Espoused scale:	Number of items	Sum of score per item	Mean score per item	Score relative to mean for this individual (4.33)
Word		12	4.00	-0.33
Sacrament		12	4.00	-0.33
Represent		13	4.33	0.00
Function		13	4.33	0.00
Ontological		15	5.00	0.67
Sacramental		15	5.00	0.67
Leader		13	4.33	0.00
Pastoral		11	3.67	-0.67
			<b>4.33</b>	

Operant scale	Number of items	Sum of score per item	Mean score per item	Score relative to mean for this individual (3.03)
Word		16	2.00	-1.03
Sacrament		11	1.38	-1.66
Represent		26	3.25	0.22
Function		31	3.88	0.84
Ontological		29	3.63	0.59
Sacramental		22	2.75	-0.28
Leader		34	4.25	1.22
Pastoral		25	3.13	0.09
			<b>3.03</b>	

Average uncorrected scores for the espoused theological voice.

		Not Important	Somewhat Important	Important	Very Important	Essential			
		%	%	%	%	%	Scale score: Uncorrected	Scale score: per item	Alpha reliability
Word	Preaching the Gospel	0	0	5	14	80	13.3	4.4	.54
	Bringing people to Christ	0	4	18	28	49			
	Teaching people to follow Scripture	1	3	14	27	55			
Sacrament	Baptising believers	2	5	31	33	30	9.9	3.3	.66
	Offering regular opportunities for others to receive communion	6	18	41	25	9			
	Offering communion to those who are unable to attend services	7	30	39	16	8			
Representation	Representing the congregation to the wider community	1	12	32	39	17	10.0	3.3	.67
	Representing the congregation by presiding and officiating	5	25	39	23	8			
	Representing the congregation in prayer on behalf of others	5	13	35	29	17			

Function	Doing what I have agreed to do for my congregation	1	10	29	31	30	9.3	3.1	.52
	Doing the jobs that need to be done	14	34	38	11	4			
	Fulfilling the tasks of a minister in this tradition	11	28	34	17	11			
Ontology	Demonstrating Godliness in practice	0	0	2	19	78	14.1	4.7	.60
	Being what I am called to be	1	1	8	16	74			
	Being transformed into the likeness of Christ	0	1	4	16	78			
Sacramental	Operating as salt and leaven in the community	0	5	22	30	42	12.4	4.1	.77
	Mediating Gods presence into the community	1	8	24	33	34			
	Communicating the Gospel through what I do	0	1	9	35	55			
Leader	Being an over-seer	4	8	25	36	27	11.2	3.7	.66
	Offering vision	1	9	19	37	34			
	Mentoring or managing others	1	14	34	37	14			
Pastor	Visiting people in hospital	2	24	43	25	6	9.2	3.1	.69
	Over-seeing pastoral visiting	4	26	38	26	6			
	Visiting people in their homes	4	25	39	23	8			

Average uncorrected scores for the operant theological voice.

		No priority %	Low priority %	Some priority %	High priority %	Top priority %	Scale score: Uncorrected	Scale score: per item	Alpha reliability
Word	Preaching sermons	1	2	15	41	42	22.1	4.4	.66
	Leading Bible studies	8	27	40	19	6			
	Producing written communications e.g. Magazine articles	22	33	29	13	2			
	Preaching as often as I can	5	12	27	35	21			
	Teaching during pastoral visits	17	33	31	17	2			
	Organising evangelical excursions	38	22	24	11	5			
	Preaching in other Christian communities	17	34	28	15	5			
	Encouraging others to read Scripture	1	2	15	37	46			
Sacrament	Presiding at communion	8	21	46	17	8	25.3	3.3	.84
	Offering home communion	17	31	32	15	6			
	Baptising those who come to faith	2	6	24	39	28			
	Offering communion outside our main services	22	29	30	15	4			
	Preparing people for baptism	4	12	27	40	18			
	Teaching the importance of baptism and communion	2	12	38	34	14			
	Offering communion to the gravely ill	14	27	25	22	12			
	Conducting funeral services	5	16	30	30	19			

Representation	Representing the congregation when I preside at communion	11	24	40	18	8			
	Representing of the congregation as I preach the word	7	8	41	30	14			
	Represent the congregation in the wider community	4	12	27	36	21			
	Representing my church in the wider Christian community	2	12	30	35	21			
	Representing the church by visiting the sick	7	23	38	21	11			
	Representing others before God in prayer	2	11	27	33	26			
	Chairing church meetings	12	22	27	28	11			
	Implementing the will of my congregation(s)	9	24	40	23	3			
							26.1	3.3	.74
Function	Fulfilling what the congregation has tasked me to do	3	9	45	37	5			
	Conducting the duties of my office	3	9	32	33	22			
	Being purpose driven	23	22	26	18	11			
	Fulfilling the requirements of my contract of employment	13	17	34	24	13			
	By being responsible for a designated area of church-life	12	17	33	25	14			
	Ensuring I carry out the wishes of the church members meeting	5	20	35	28	12			
	Focusing on the function of ministry	12	19	36	23	11			
	Doing whatever jobs need to be done	14	23	31	20	12			
						25.0	3.1	.74	

Ontological	Fostering a way of being	3	7	28	32	31			
	Following an Order of Life	20	21	31	18	9			
	Attending retreats	19	28	32	15	7			
	Being set aside and transformed into the likeness of Christ	1	5	14	31	49			
	Being different because I am a minister	32	22	24	14	8			
	Making time for personal prayer	1	6	16	38	39			
	Personal spiritual growth	0	5	18	43	34			
	Reminding people that God is at work in the world	1	2	21	42	34			
							28.0	4.7	.76
Sacramental	Being a reminder of Gods grace when someone dies	1	4	24	48	23			
	Conducting funerals for those outside our congregation	11	19	31	27	13			
	Communicating the Gospel through what I do	1	2	10	35	53			
	Being a reminder of Gods grace in marriage	8	14	28	32	17			
	Operating as salt and leaven in the community	1	11	26	38	24			
	Emphasising the importance of interceding in prayer	4	10	25	39	22			
	Mediating Gods presence into the wider community	4	12	28	35	22			
	Being a reminder of Gods grace when a new-life begins	5	16	33	33	13			
							29.0	4.1	.79

Leaders	Directing key church operations	0	6	32	49	13			
	Offering Vision	2	5	17	41	36			
	Over-seeing pastoral visiting	3	20	37	32	8			
	Over-seeing the organisation of worship	3	11	33	36	17			
	Leading the congregation in prayer	2	7	31	43	17			
	Being an over-seer or lead elder	6	6	17	36	36			
	Mentoring or managing others	4	14	28	38	16			
	Leading by example	0	2	11	36	51			
							29.9	3.7	.71
Pastoral	Preaching practical sermons which address pastoral issues	1	1	17	44	37			
	Visiting people in their home	4	22	39	27	8			
	Counselling those who seek guidance	2	9	33	42	14			
	Visiting people in hospital	3	16	38	31	12			
	Giving time to be a listening ear	0	2	22	46	29			
	Performing marriages, baptisms and funerals	2	13	33	33	20			
	Offering spiritual direction	3	11	24	34	28			
	Organising pastoral care	7	19	40	24	11			
							28.6	3.1	.74

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