9-2016

Ministry in Secular Employment (MSE) in the Church of England, 1960- 2000

Thomas Christopher Keighley
University of London, King's College

Follow this and additional works at: https://digitalcommons.andrews.edu/jacl

Part of the Christian Denominations and Sects Commons, Comparative Methodologies and Theories Commons, Missions and World Christianity Commons, and the Practical Theology Commons

work of selected theologians is grounded in a theology of the body. A brief history of ecclesiology is followed by an assessment of the embodied ecclesiology of selected theologians. The relationship among embodiment, liturgy, and Christian formation is probed. Finally, principles are proposed that answer the question, "What would it mean for the church to be a disabled body?" The intention of these principles is to help churches disable those beliefs and practices that keep them from being the message of the kingdom of God and from embodying the new social reality of the Gospel that challenges the values of other social bodies in the world.

Johns, J. S. (2015). *Shared leadership: Best practice in a ministry context*. Ed.D., The Southern Baptist Theological Seminary.

This qualitative, multiple case study examined the best practice of shared leadership in a ministry context. Four specific churches were considered for this study between September and November 2014. Data was gathered from the four churches through online questionnaires administered to leaders, on-site interviews with leaders and staff, published material from each church, notes documented while observing, sermons on shared leadership, training materials, bylaws, and other pamphlets or material to discover and isolate the number of occurrences of the established best practices, as well as possible unique best practices in each ministry context. The top three highest occurrences of established best practices in a ministry context were spiritual giftedness, relational support, and biblical shared leadership. Unique best practices were discovered and isolated as well. This study will assist leaders and others interested in the best practices of biblical shared leadership.

Keighley, T. C. (2015). *Ministry in Secular Employment (MSE) in the Church of England, 1960-2000*. Ph.D., University of London, King's College (United Kingdom).

The study was undertaken to examine two issues: to determine the development track of Ministry in Secular Employment (MSE) between 1960 and 2000 with associated strategy and policy intentions in the Church of England for ordained ministers, and to use the material collected to examine the ecclesiology and socio-cultural context that had underpinned the decisions about MSE. Materials archived between 2005 and 2011, including interviews, memoirs, surveys and personal communications, were examined. Using narrative, contextual and grounded theology approaches, individual narratives of those in MSE were examined to illuminate both the nature of the role fulfilled and the institution in which it was based. Analysis identified that the experimental start to the initiative had not been embedded into the structure and strategy of the church, while being well embedded into the culture and structures of the worlds in which the Ministers in Secular Employment lived and worked. The church adopted a homeostatic approach to this development characterized by dioceses and their bishops acting independently. MSE had not been explored for its potential in the field of mission or cultural integration of church and society. The church continues to understand its mission and purpose in terms of stipendiary parish priests to the exclusion of nearly all other options. While MSE has not developed to the degree its early pioneers had hoped, it is still

practiced in church life and therefore has potential for the future.

Ross, M. D. (2014). *The Trinitarian foundation of leadership: Working together for God's glory in unity and diversity.* Ed.D., The Southern Baptist Theological Seminary.

In the last decade, the theory of shared leadership has received considerable attention. This theory shifts the primary focal point of leadership discussions from vertical to lateral forms of influence. Moreover, it has been recognized that the shared leadership environment requires a unique understanding of identity. Working in teams that allow for lateral forms of influence requires that members have both a bounded and open understanding of identity.

This research examines the association between Trinitarian thinking and the understanding of personal identity in the context of positions of lateral influence. In particular the doctrines of the image of God, union with Christ, and covenant are examined from a Trinitarian perspective. Because the doctrine of Trinity emphasizes that the one God eternally exists as three persons, Trinitarian thinking requires that both universals and particulars be held together in an equiprimal relationship. Each of these doctrines is examined in order to highlight the significance of this equiprimal relationship in understanding personal identity.

This study proposes a model of leadership that values both the bounded and open aspects of personal identity, encouraging the development of ethical lateral influence through love, dialogue, and a covenantal understanding of authority. These three aspects of ethical lateral influence are then applied to the workgroup setting through the devel-opment of a particular organizational culture, which must build observable patterns of teamwork, diversification, and coaching.

2