

Both of these books could be described as belonging to a connected conversation across the contemporary Christian world, but at various levels they are speaking a different language. The connected conversation is about the need for the theory and practice of church life to be informed by the understanding of the *missio dei* that emerged in the latter half of the twentieth century through the work of Barth, Newbigin, Bosch and others. In both of them, references to this concept abound, as do appeals to the decisive significance of the renewal of Trinitarian theology in the same period. For both books too, ecclesiology has a pivotal role in how we move between the theology of the sending Trinity and our understanding of what we are doing in the name of Christ day by day. The difference in focus is perhaps best captured in the contrasting key words of the two titles: ministry for Pickard, and leadership for the collection edited by Van Gelder.

Although Pickard mentions leadership with some frequency in his volume, it is perhaps indicative that only one of these is noted in the index, which leads the reader to a brief discussion of ‘autocratic leadership’ as one (discouraged) model of ministry (pp. 2-3). Ministry, on the other hand, has multiple entries in the index. An Anglican priest and bishop, Pickard writes out of the spirited discussion that has been sustained for over a century within Anglican theology about the relationship between historic orders of ministry and the ministry of the whole Church, analysing influential texts by Moberly, Ramsey and Hanson. Yet he has also read widely across different ecclesial traditions and scholarly disciplines and shows admirable concern for the promotion of ecumenical dialogue in this crucial area. In particular, he is aware that such dialogue needs not only to proceed within and between historic denominations but also to include newer Churches with a background in Pentecostalism and Charismatic renewal. In this context, he introduces a helpful contrast between older, ‘Christological’ theologies of ministry where ministry creates Church (with both Catholic and Protestant versions of this) and more recent ‘Pneumatological’ approaches where the stress is on Church creating ministries. Pickard makes a strong case for the
theological and historical interdependence of Church and ministry and the need to avoid tendencies to make one or the other ontologically prior.

Pickard’s own proposal is that a thoroughly Trinitarian understanding of Christian ministry can overcome the weaknesses of both the Christological and Pneumatological emphases. He identifies as a critical problem the lack of ‘a theory that recognises (a) the deeper Trinitarian wells from which genuine collaboration in ministry arises and (b) at the same time recognises the significance of highly structured and ordered forms of ministry that trace their emergence to the earliest period of Christian ministry and mission’ (p. 5). In seeking to provide such a theory, Zizioulas and Greenwood emerge as key interlocutors, though ones with whom Pickard is capable of disagreeing while nonetheless acknowledging his debts. He is also convinced that such an understanding can underpin and sustain a genuinely collaborative practice of ministry. In chapters 11 and 12, for instance, he directly addresses the implications of his approach for episcopal ministry in the contemporary context, with challenging results.

Unfortunately, the lack of any index in the volume edited by Van Gelder makes it difficult to track easily the balance between ministry and leadership within its pages, but the stress clearly falls on the latter. Little indication is given however that there might be questions to be asked as to how far the discourse of leadership should become central for contemporary reflection on what has traditionally been termed Christian ministry, not least given its lack of rootedness in the text of the New Testament. It is worth noting that from a more or less identical set of theological themes, Pickard derives the imperative for collaborative ministry and Van Gelder and his contributors the imperative for missional leadership. The divide is not absolute: Pickard writes about collaborative leadership, while the Van Gelder volume has much to say about working together. Yet the different frames of references are noteworthy given the apparently common points of departure.

How far is this difference the result of different ecclesologies? The contributors to Missional Church and Leadership Formation come from a range of denominations, so perhaps it is not a difference in ecclesiological sources that is decisive here. More significant is the fact that Van Gelder derives from the requirement for the Church to become ‘missional’ at the start of the twenty-first century the need for a corresponding shift from ‘leaders being prepared to serve primarily the church’ to ‘leaders being prepared to help the church engage the world’ (p. 37). In effect, this move brackets the conversation that is so critical for Pickard about the relationship between