



East Midlands Group

**METANOIA & TRANSFORMATION**  
***Holy Power in Godly Organisation***  
***With Servant Leaders***

**Discovering some Underlying Principles of Church  
Organisation in the Biblical Tradition**

Norman Todd with Len Simmonds, Eric Forshaw and Norman Speirs



## **Preface**

**By Bishop Christopher Mayfield**

Are we always right? Well some of us like to think that we are. But most of us recognise that we make mistakes, failing to be the person that we might be, failing to do the good that we promised we would do. So we are grateful for the invitation of Jesus of Nazareth to “Repent and Believe the Good News”, to make a fresh start and to journey on into new ways of being and doing.

Individually we practice reflection, self-examination, confession and repentance. But do we as corporate bodies, organisations such as the Church, clubs, companies, families, ever hold up a mirror to ourselves, thereby seeing what we are doing well and where we are going wrong, and then search for new ways of being and doing?

I am very grateful to Canon Norman Todd whom I first met when he was serving as Archbishops’ Adviser for Bishops’ Ministry and his group of friends for their work in considering how any organisation, in particular the Christian Church(es), might engage in such reflection and then change the way it is. They have been studying the teaching of Dr. W. Edwards Deming to good effect and describe how the Church itself might engage in such a task. This booklet sets out Deming’s 14 Points that could form the basis of a group study or a conference programme.

I hope and pray that while individual people continue to “repent and believe the Gospel” we will in each part of the Church and in the whole Church look at ourselves as organisations and see how far we are fulfilling our primary purpose, where we are going astray, and how, under the guidance of God, we might move forward.

*“Lord, may the leaders and members of your Churches, ponder how we as Churches might be more open to the inflow of your Spirit, so that love, joy and peace may grow within your committees, councils and synods, and flow on into your world, bringing into being your Kingdom in all its fullness”.*

**+ Christopher Mayfield**



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## **Introduction**

Three of us sat round a coffee table in the conference suite on a university campus to discuss with representatives of MODEM the future of this, as yet, unpublished booklet. (We missed Canon Eric Forshaw, who had died of cancer a year previously). One of us said, *We should exemplify what we advocate, practise what we preach. So what do we repent of in our present context?* We reflected and one said, *I repent of the long time it has taken to get this far. It's three or four years since I wrote the first version of this paper.* We reflected again and another said, *I'm not so sure. I think the time has been necessary to get it right – or at least right enough to publish and plan an effective launch of the project.* The first replied, *so we should repent of any impatience and unwillingness to persevere.* In a strange way each of these confessions illuminated the other and made sense together.

We believe that the time has come when the Gospel of Jesus Christ should be applied vigorously, and with every available resource, to the actual organisation of the Church, local, ecumenical and global. *Repent and believe the good news for the organisation of the corporate Body of Christ, alive here and now on earth.* Since this organisation exists to *carry out God's work* (see St. John's Gospel 6.28, 29) it cannot but be good news for all organisations.

This Bible reference is the first of many. We are addressing primarily people who are familiar with the Bible and with the Christian theological tradition. We hope we have found the right balance between what can be taken for granted and what needs further explanation, but realise that for some the text will be too esoteric and for others too obvious. We hope you will remember each other. All quotations are from The Jerusalem Bible.

There is also reference to one particular guru of practical and theoretical organisation. We know that there are many others from whom we can learn and, ourselves, know some practitioners or their methods. We are not advocating the adoption of the teachings of Dr. W. Edwards Deming by Church leaders and followers. We **are** inviting you to use Deming, at least for the time being, as an aid to learning how to find in our own Biblical and theological traditions the guidance, inspiration and strength for **Holy Power in Godly Organisation with Servant Leaders.**

As you have read the preface you will realise that our meeting with the representatives of MODEM was successful. They made certain suggestions that are now incorporated in this text. But it is still not a final version. It is a discussion document, a green paper, not a blue print. It is an invitation to engage in the process of applying metanoia and regeneration to the organisation of the Body of Christ, the Temple of the Holy Spirit, the People of God.

## **Outline**

- I. Awareness of the opportunity for the Church as a tradition of organised spirituality and way of life in a time of unprecedented study of the phenomenon of organisation.
- II. Reminder of the Biblical tradition of repentance and conversion in *metanoia* and its development in the Church.
- III. How can we apply this discipline to the actual organisation of the Church?
- IV. The value of Deming as a way of exploration.
- V. What we can do.

Appendix 1. A first attempt at detecting Biblical and theological origins of Deming's 14 Points.

Appendix 2. Introduction to MODEM.

## I Opportunity

Many people today distinguish between spirituality and religion to the detriment of the latter. Yet religion is organised spirituality over time as tradition, and spatially in some kind of pattern of relationships. All spirituality has some degree of organisation (religion); all religion has some degree of spirituality. It is doubtful if any spirituality, or any religion can ever be totally uncaring towards others, at least some others. Perhaps this is too optimistic a picture. David Hay writes out of long research into the matter:

*...spirituality that buys into the individualism of the surrounding secular world condemns itself to being self-contradictory, superstitious and vulnerable to fanaticism. The absence of a shared community can even mean that spiritual experience is not recognised for what it is. It becomes a private possession, or an ego trip because individualist assumptions lead to a failure to recognise its universal implications...The universalism inherent in spiritual insight collapses under the pressure to set up a boundary.... between the in crowd and those outside.<sup>1</sup>*

The problem-opportunity is not confined to religion; it appears everywhere in the modern world. A comprehensive school with the attitude of a dedicated teacher, the large General Practice with a bedside manner, the factory producing quality goods, a caring Corporation; it is not just a matter of caring people in the organisation, but a caring corporate body of caring co-operating sub-systems and members. All these and many more are recognised problem-opportunities in the modern world as well as one visible global Church with the mind of Christ.

There is another possibility that we should consider in examining the gap between spirituality and religion, a gap carefully analysed by David Hay in the book from which we have just quoted. How much of the supposed fault lies in the individual persons experiencing a spiritual mystery, and how much lies in the religious institution that contains too much of the worldliness that their spiritual experience urges them to turn away from? It would not be the first time in the history of Israel and of the Church that the Holy Name has been invoked and the idols worshipped.

For some decades now the spotlight of scientific research (mixed inevitably with some unscientific speculation) has turned on the nature of human organisation. Consultants are mostly valued for their expertise and paid accordingly. Human resources, administration, management, leadership, quality assurance, excellence; these and many others are present in the secular world. Many are willing, or even keen, to help the Church, or the Churches, as we are known, for despite our founding charter in the Bible and our experience in the Ecumenical Movement we are not one body, nor do we often evoke the comment, "how these Christians love one another". There are secular consultants who might be able to help us with self-examination, but not many who can help us repent; that should be one subject in which we should not need help, indeed, be able to set an example.

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<sup>1</sup> David Hay. *Something There*, Darton, Longman & Todd 2006, 231.

## II Metanoia

There follows a brief reminder of some relevant information about metanoia. It is the word used in the Greek translation of the Hebrew Scriptures for the Hebrew word meaning *change of mind* or *repentance*, often of one who grieves for the evil he has brought upon another. It is used by the first three Evangelists in the preaching of John the Baptist, whom they present as the one who makes ready the way of the Lord's Messiah by *proclaiming a baptism of repentance for the forgiveness of sins*. St. John presents John as forerunner and *witness to the light*, and refers to him baptising, but does not use the word metanoia here, or anywhere else in his Gospel.

Similarly the synoptic gospels are clear in emphasising that Jesus, after his baptism and temptation in the wilderness, *proclaimed the gospel from God saying, 'the time is fulfilled, and the kingdom of God is close at hand. Repent and believe the gospel.'* (Mark 1.14, 15) Jesus began his proclamation with the message, *Repent, for the kingdom of Heaven is close at hand.*"(Matthew 4.17) St Luke does not use metanoia in the same context, but later Jesus says, *I have come to call not the upright, but sinners to repentance.* (Luke 5.32) St. John describes the disciple as recognising Jesus as the Messiah and in his conversation with Nicodemus Jesus says, *in all truth I tell you, no one can see the kingdom of God without being born from above.* (John 3.3)

There is a watershed between the call of John the Baptist and that of Jesus. *Look, there is the lamb of God that takes away the sin of the world. He who sent me to baptise with water said to me, 'The man on whom you see the Spirit come down and rest is the one who is to baptise with the Holy Spirit'.* (John 1.29,33) *In truth I tell you, of all the children born to women, there has never been anyone greater than John the Baptist; yet the least in the kingdom of Heaven is greater than he.* (Matthew 11.11) For Christians, John the Baptist is the climax of Hebrew prophecy; Jesus is its fulfilment.

Changing our mind and believing the good news that *it has pleased your Father to give you the kingdom* (Luke 12.32) is so easy and so difficult, too good to be true. Living in a new freedom, becoming a new creation, renewed humankind, being born from above, and all the rest was rejected by humankind in the crucifixion of the one man who lived the kingdom life. It was given afresh in the resurrection and all that followed. The first disciples accepted it and the Church of Jesus Christ began. In the Church, Jesus Christ continued his mission of transforming the world into the kingdom of God. The Church could be experienced and described as his body.

The meaning of metanoia changed, or rather, was enlarged. As well as that proclaimed by John the Baptist, and that called for by Jesus, there is the metanoia for having repeatedly fallen so far short of our calling and of knowing God as Jesus knew him, *Abba, Father*. So repenting and believing the Gospel is a continuing process enabling a life-long transition in response to the continuous offer of new life.

This section is a brief reminder of the Biblical idea of metanoia. It is necessarily selective. If you do not like this selection, then improve it, or make your own. The essential point is that we should attempt to apply metanoia to the actual organisation of the Church.



### **III How can we apply this discipline to the actual organisation of the Church?**

Stephen Sykes, formerly Bishop of Ely and before that Regius Professor of Divinity at Cambridge University, has written. *I have already suggested that the New Testament does not give us a ready-made policy for the Church, as though the task simply consisted of fitting ourselves back into the kind of structures that the early communities were. What we have to do, it seems, is to develop and constantly adapt the structures to match and facilitate the unique mission on which we are engaged.*<sup>2</sup>

John Zizioulas, Metropolitan of Pergamon and a major Orthodox contributor to modern ecumenical discussion, has written; *If the notion of the local Church with all the implications we have mentioned here is to be taken into account – in other words the Church is a true Church only if it is a local event incarnating Christ and manifesting the Kingdom in a particular place – we must be prepared to question the ecclesial status of confessional churches as such, and begin to work on the basis of the nature of the local Church. This cannot be done overnight, for confessionalism is rooted deeply in our history. But we must be ready to admit that as long as confessionalism prevails no real progress towards ecclesial unity can be made. Taking the reality of the local Church and its theology more seriously than we have done so far may prove to be of extreme importance to the ecumenical movement.*<sup>3</sup>

In a more recent book, Zizioulas asks if we all accept that the Holy Spirit is “*constitutive of the Church, and that in so being he points to the ontological priority and ultimacy of the person in existence? Are we prepared to let this truth affect our ecclesial institutions, our ethics, our spirituality, and so on, in a decisive way?*”<sup>4</sup>

With these powerful warnings in mind, all with any responsibility for the effective working organisation of the Church have to get on with the earthen vessels containing the treasure, always remembering that each of them is one of those vessels. Most fall back on the New Testament metaphors of the body, the living temple and the people. But the modern notion of a human body is very different from that of St. Paul. We think more in terms of systems, vascular, nervous, immune etc. all working in harmony as an overall system. This does not mean that we abandon the metaphor, but rather develop it. Organisation (another body metaphor) is the way we conceive the structuring of people living in relationship and in purposeful cooperation. Social norms and controls are to us something like the Torah, the Law of the Covenant People. They are our way of life described in memory, history, folk-law, legend, myth and legal codes. Might the nearest we get to a temple be a modern hospital with its multi-faith chapel? Try to imagine the scale and complexity of the organisation required.

We cannot think without metaphors but we must not let ourselves be ruled by them. A Church, or any other organisation may in some ways be like a physical human body, but it is not one. It is a large or small group of people held together in a complex of relationships and motivations, a network of communications, a sufficiently shared culture, all working for a common purpose. (See the article *Hidden Depths of Organisation* in the MODEM book *Leading, Managing, Ministering*<sup>5</sup>). What guidance can we find in the Biblical and tradition of Christian theology? We strongly recommend that the teachings of Dr. W. Edwards Deming be used as an aid to answering these questions.

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<sup>2</sup> Stephen Sykes, *Power and Christian Theology*, Continuum 2006, 149.

<sup>3</sup> John D Zizioulas, *Being as Communion*, Darton, Longman & Todd, 1985, 260.

<sup>4</sup> John D Zizioulas, *Communion and Otherness*, T & T Clark, 2006, 205.

<sup>5</sup> John Nelson (Editor) *Leading, Managing, Ministering*. Canterbury Press, 1999, 263-310.

## IV The Value of Deming as an Aid to our Exploration

Norman Todd attended the three-day seminar given by Dr. Deming on what was, sadly, to be his last visit to the U.K. Among the thousand or so business executives he felt the isolation of culture shock. He was also, unexpectedly, struck very strongly by the awareness that, within much of Dr Deming's presentation, lay a form of secular Christianity. Christian assumptions and practice were being advocated, though completely within the language of a secular culture. This was quite unconscious and not in any way a covert evangelistic campaign. Later, when Norman read the first edition of "The New Economics" by Dr Deming he found one section that described the fundamental change of mind-set on which all subsequent organisational transformation depended. The section was headed, 'Metanoia'. In later editions of the same book the section is headed 'The first step' and reads.

*The first step is transformation of the individual. This transformation is discontinuous. It comes from understanding of the system of profound knowledge. The individual, transformed, will perceive new meaning to his life, to events, to numbers, to interactions between people.*

*Once the individual understands the system of profound knowledge, he will apply its principles in every kind of relationship with other people. He will have a basis for judgement of his own decisions and for transformation of the organizations that he belongs to. The individual, once transformed, will:*

- *Set an example*
- *Be a good listener, but will not compromise*
- *Continually teach other people*
- *Help people to pull away from their current practice and beliefs and move into the new philosophy without feeling guilt about the past.*

*The word metanoia is more suitable than transformation. Metanoia is a Greek word which means penitence, repentance, reorientation of one's way of life, spiritual conversion. Transformation means change of form, shape, or appearance.*

Following that first step there follows what Deming calls a *system of profound knowledge* consisting of four parts, all related to each other; *appreciation for a system, knowledge about variation, theory of knowledge and theory of psychology.*<sup>6</sup> A Biblical origin of this might be the wisdom of God described by St. Paul in 1 Corinthians, 17-31, which seems like folly to those who have not passed through metanoia. Wisdom in the Biblical tradition is a kind of deep infused knowledge of how the divine economy works and how humankind can fit harmoniously with this mystery. Deming writes: *One need not be eminent in any one part of profound knowledge in order to understand it and apply it. The 14 points for management in industry, education, and government follow naturally as application of the system of profound knowledge, for transformation from the present style of Western management to one of optimisation.*<sup>7</sup> Possible Biblical origins of this transformation from the governance of the (fallen) world into the governance of the kingdom of God will come to mind.

Remember, our aim is to encourage Church leaders to extend their study of the Bible and theology to include the very organisation of the Church itself. It is hoped that in doing so the Church will attract numbers of people whom we might describe as 'present-day disciples';

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<sup>6</sup> For information about Deming visit website <demingforum>.

<sup>7</sup> W. Edwards Deming, *The New Economics for Industry, Government, Education* (Massachusetts Institute of Technology, 1993) p 96.

some perhaps may no longer attend church regularly but remain committed to working for Jesus Christ. We are calling for a considered re-formation of the whole Church with respect to its organisation at both local and national levels, and further out globally. This paper is therefore for men and women who have accepted Christ's invitation to work together with Him to share in proclaiming his message of the coming kingdom of God for all people in our hurting world. Many of these present-day disciples are indeed willing to seek out fresh expressions of 'being church' for the sake of the Gospel, that both honour their faith experience and also the Hebrew and New Testament biblical witness to the Word of God.

## **VI What we can do. Making a start.**

If, as we believe and have argued, the time has come to pray and think more rigorously about the actual organisation of the Church of Jesus Christ here and now on earth, then there has to be an organised discussion, a systematic gathering of theological and secular theory and practice, and a clear presentation of guidelines for the future. We are, in effect, asking the Church, including ourselves, how we can take the full penitential discipline already applied to individuals and apply it throughout the organisation of the Church. How far short have we, the local church council, the finance committee, the boards and councils, the choirs, the synods – and all the rest – fallen short, in giving glory to God?

The details of the penitential discipline will vary between the different traditions of the Church. In general it will always be in the context of prayer and contain the following sections.

1. Remembrance of the reason for which we exist as this part of the Church gathered out of the world while remaining in it.
2. Self-examination (audit) of our fellowship and of the results of our work.
3. Sorrow for the failings of our organisation.
4. Confession as a shared statement to God, and the rest of the Church.
5. Taking advice on how to improve and to avoid going astray.
6. Promise to make amends for harm done.
7. Absolution. Authorised guarantee of forgiveness by God and the Church.
8. Continuing the work of the organisation in peace with God and the Church and the world.

We have planned the launch of this initiative as follows.

1. The publication of this booklet
2. A planning group of about 12 people lay and ordained, male and female, by invitation from among those who have offered their help to spend a day together.
3. A conference planned by the above group to initiate a wide response: possibly of working parties with collated reports.
4. Further development will depend on the results of the above consultations, their recommendations, and the enthusiasm of volunteers and sponsors.

Approaching this with the help of Dr. Deming's teaching we suggest the following.

1. Take the first step.
2. Recognise 'The Deadly Diseases' and 'The Obstacles'.
3. Profound Knowledge is essential
4. 'The 14 Points'. Four will be dealt with in detail, the rest in Appendix 1.

The *First step* has already been traced back to the Biblical metanoia

*Profound knowledge* has been linked with the Biblical wisdom and especially to the wisdom personified and revealed in Jesus Christ. How does wisdom work within the organisation of the Church, the corporate body of his disciples? In the Acts of the Apostles and the Epistles we can see this being developed in a pragmatic way, a voyage of discovery into a new way of life. The process continued into the subsequent history of the Church and still continues.

The main drive of Deming's *profound knowledge* as summarised by Henry Neave<sup>8</sup> (page 272) is *the transformation in government, in industry, and in education from Competition: Win-Lose to Cooperation: Win-Win with no loser. It is time that we all cooperated more and learned from each other.* At the personal level the new cooperation between God and humankind produces the three theological virtues of faith, hope and love, and the fruits of the Spirit. Corporately in the Church it results in the breaking down of all barriers. So what is stopping us?

Deming lists the *Deadly Diseases* in all big companies: Lack of Constancy; Short-term Profits; Job-hopping; Use of Only Visible Figures. Neave (page 55) quotes some particularly British organisational obstacles: Reluctance to learn from others; class divisions and antagonisms; too many accountants, too few engineers and statisticians; Regarding education and training as cost, not investment; Excessive regard for tradition. Their application in the Church are obvious and a number of Biblical parallels will come to the theological mind.

*The 14 Points* of Deming are applications of his teaching in his *Profound Knowledge* and *Deadly Diseases*. They are not a list of instructions, or of techniques, or a checklist. *'They are vehicles for opening up the mind to new thinking, to the possibility that there are radically different and better ways of organising our businesses and working with people.'* *'For the need is not simply to adopt the 14 Points, individually or collectively, but to create a new environment which is fully consistent with and conducive to them.'* (Neave page 38)

Here we shall deal with only four of the 14 chosen as examples of the kind of exploration we think should be done. All the Points will be dealt with in Appendix 1. The text of each Point is taken from Chapter 19 of Neave's book.

### **Point 1: CONSTANCY OF PURPOSE**

**Create constancy of purpose for continual improvement of products and service to society**, allocating resources to provide for long-range needs rather than only short-term profitability, with a plan to become competitive, to stay in business and to provide jobs.

We return to the developed metaphor of the Church as the Body of Christ. Each cell in whatever organ, member, tissue, fluid, represents a person in their particular system and each system is a part of the overall system of the whole body whose purpose is to incarnate the Person of Jesus Christ, crucified and glorified. Each person-cell is learning to pray the Lord's Prayer from the core of his/her soul-nucleus, to pray without ceasing; *Hallowed be thy name, Thy will be done, As in heaven so also on earth.* The body produces the cells. The cells produce the body. The persons have to be disciplined by the Church; the Church has to be formed, built up, by the persons; and all in order that the work of the Church within the fullness of creation is continually improved. *You must therefore set no bounds to your love, just as your heavenly Father sets none to his.* (Matthew 5.48)

We have to organise in order to create this awareness in each part of the Church and in the whole Church. All must be helped to participate and appreciate the participation of everyone

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<sup>8</sup> Henry R. Neave. *The Deming Dimension* (SPC Press, Knoxville, Tennessee, 1990)

else. Each committee, board, assembly, synod must aim at the perfect effectiveness that God is longing to enable.

Of course they will miss that humanly impossible target. It is then vital that the falling short is admitted and repented. The three stages of *metanoia* must be considered. Has there been a relapse into idolatry (giving ultimacy to anything less than the God and Father of our Lord Jesus Christ)? Has there been a relapse into dependence on justification by fulfilment of law (even faith can be distorted into a 'work')? Has there been a failure to accept grace? The organisation should know that there is a way forward through confession, forgiveness and amendment of the corporate cooperation.

### **Point 3: CEASE DEPENDENCE ON MASS INSPECTION**

**Eliminate the need for mass inspection as the way of life to achieve quality** by building quality into the product in the first place. Require statistical evidence of built-in quality in both manufacturing and purchasing functions.

This Point has been selected because it illustrates the interdependence of all the Points and also because its relevance and theological origin or equivalent may not be immediately apparent.

In exploring Point 1 we realised that we have to be able to detect failures, that is, to discern between success and failure in maintaining constancy of purpose and continual improvement. St Paul prays for the Church in Philippi that their love for each other may increase more and more and never stop improving their knowledge and deepening their perception, so that they can always recognise what is best. (Phil 1.10) The final phrase carries the meaning, 'recognise things that differ', that is, 'the difference between good and bad, success and failure'. It is an idea that is fundamental to the Hebrew Scriptures and to the New Testament, from the Garden of Eden to the perfection of the Heavenly Jerusalem.

There is a tradition of the Last Judgement that can be, and has been, imagined as a mass inspection, but Jesus bids **us** to not condemn that we be not condemned. This does not mean that the Church is not to discern at all, any more than Deming was rejecting all inspection. As a tree is known by its good or bad fruit so also a person is known by his works. The fruits of the Spirit are love, joy, peace etc. Faith and love without resultant works are dead. It is necessary for the Church to ask, how well are we doing? Once again we remind ourselves that here we are considering the Church as an organisation.

Deming does not suggest that statistical evidence is the only reliable evidence. In fact he explicitly states that some evidence is immeasurable. His main point is that an informed and judicious use of statistics can help us improve each system and sub-system so that there are less and less failures.

Why do people leave the Church? Work by Leslie Francis produces a statistical analysis.<sup>9</sup> How can we improve our system to reduce the various causes of failure?

The bad chairing of the bishop or other minister increasingly frustrates members of a committee. They produce statistics of time taken for various items, rules of procedure not followed, lack of preparation etc. and confront the chair. He or she, realising that the necessary knowledge is not automatically conferred by ordination, can with humility delegate to someone who has that knowledge and experience. Or can bring in a consultant to observe and advise. The work and morale of the committee improves, harmonises with the work of other committees, and becomes an example of good practice.

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<sup>9</sup> P. Richter and L. Francis, *Gone but not Forgotten*, Darton, Longman, and Todd, 1998.

One of the big problems is that of apparently unanswered prayer. How much prayer is really unanswered and why? It almost seems as if the Church is frightened to try and find out.

St James wrote, *when you do pray and do not receive, it is because you prayed wrongly, wanting to indulge your passions.* (James 4.3) Perhaps by examining the statistics of apparently answered and unanswered prayers we could learn about our system of understanding and teaching what prayer is and how it is best organised, we could improve the results. A beginning has been made, again by Leslie Francis<sup>10</sup>, of whom it was written, *For as long as we can remember Professor Leslie Francis has been fascinated by statistics and their implicit messages for the 'practical theology' of the church.* It is well worth 'googling' his websites.

This approach would seem to be in accord with Evelyn Underhill who wrote of the mystical life:

*What we have been looking at is a life process, the establishment of a certain harmony between the created self and that Reality whose invitation it has heard: and we have discovered this life process rather as if it contained no elements which are not referable to natural and spontaneous growth, to the involuntary adjustments of the organism to that extended or transcendental universe of which it gradually becomes aware. But side by side with this organic growth there goes a specific kind of activity which is characteristic of the mystic: an education which he is called to undertake, that his consciousness of the Infinite may be stabilized, enriched and defined.<sup>11</sup>*

Underhill was writing of the growth of the individual. We are arguing that it is also true of the spiritual organisation. The Acts of the Apostles can be read as the development, almost by trial and error, of the corporate consciousness and practice of the Church.

'For both manufacturing and purchasing functions' wrote Deming in Point 3. For 'manufacturing' the Church might substitute 'cooperation with the Holy Spirit in the reformation of people in communion with God and one another'. Statistics of Churches Together in the Ecumenical Movement might help us to improve the system, for a divided universal Church is a wounded healer. For 'purchasing' the substitute might be 'condition for wanting to join'. Statistics of baptisms and Church growth could well help improve the systems within the organisation.

## **Point 13: ENCOURAGE EDUCATION**

**Institute a vigorous programme of education, and encourage self-improvement for everyone.** What an organisation needs is not just good people; it needs people who are improving with education. Advances in competitive position will have their roots in knowledge.

The need for education in the Church has always been recognised, but a 'vigorous programme' with feedback, monitoring and constant improvement of the programme (constancy of purpose) is more problematic. St. Paul wrote, *'that I may come to know him and the power of his resurrection, and partake of his sufferings by being moulded to the pattern of his death, striving towards the goal of resurrection from the dead. Not that I have secured it already, nor yet reached my goal, but I am still pursuing it in the attempt to take hold of the prize for which Christ took hold of me.'* (Philippians 3.10-12) The education is about transformation, about the baptismal life, about prayer, about knowing God, not just about God; about the mystery of being loved by God in Christ and of being united with him in

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<sup>10</sup> Edited by Leslie Francis and Jeff Astley. *Psychological Perspectives on Prayer*. Gracewing, 2001

<sup>11</sup> Evelyn Underhill. *Mysticism: a study in the Nature and Development of Man's Spiritual Consciousness*. Methuen, 1911

love. It is about how to live the new life given freely and in abundance by God through Christ. It is about the teaching and example of saints, prophets, mystics and sages.

What is obvious, at least in aspiration, for the individual person, though never in isolation from one's neighbour, is not so clear for the organisation. The 'gifts' given by God to individuals are to *knit God's holy people together for the work of service to build up the Body of Christ, until we all reach unity in faith and knowledge of the Son of God and form the perfect Man fully mature with the fullness of Christ himself. Then we shall no longer be children, or tossed one way and another, and carried hither and thither by every new gust of teaching, at the mercy of all the tricks people play and their unscrupulousness in deliberate deception. If we live by the truth and in love, we shall grow completely into Christ, who is the head by whom the whole Body is fitted and joined together, every joint adding its own strength, for each individual part to work according to its function. So the body grows until it has built itself up in love. (Ephesians 4.12-16)*

A 'vigorous programme' of education and edification of the whole organisation and all its sub-systems is needed. With this, of course, there would also be Points 1 and 3 operating, and at least Point 6 as well.

## **Point 6: INSTITUTE TRAINING ON THE JOB**

**Institute modern methods of training on the job** for all, including management, to make better use of every employee. New skills are required to keep up with materials, methods, product design, techniques, and service.

The emphasis here is operational; how best to do a particular job in a particular way and for a particular purpose. A local Church may have separate teams for facilitating baptisms and their follow-up, or visiting in hospitals or serving at the altar in the Eucharist. A district or diocese may have sector groups within particular secular disciplines such as social work, financial services. A regional or national Church may have groups engaged in ecumenical exploration. As well as education (as in Point 13) they need practical training on the job and probably backed up with guidelines and checklists of what to do and when to do it. The people doing the jobs can constantly update the guidelines and checklists in the light of their practical experience. Examples were given in the first MODEM book by the late John Walker.

According to St. Luke (10.1-20) Jesus sent out his disciples in pairs to all the towns and places he himself would be visiting, and there was considerable feedback when they returned. However, it is in the Acts of the Apostles that the Church begins to organise, and in the later Church that the larger organisation appears with its written records, services, penitentiaries, and instructions. Church history suggests that the formation and re-formation of the organisation is constant, though for earthen vessels it seems to come in lurches rather than in steady intentional growth.

**These four Points** are given as first examples of the help that Deming can be in deriving guidelines for the organisation of the Church from within the traditions of the Church. Together with the examples in Appendix they are offered for continuous improvement.

## **In conclusion:**

We remember that Deming strongly emphasised the importance of joy in work, in education, service to others; in life itself. The Church is also in the business of joy. But that great religious re-former and teacher, St. John of the Cross, gives us guidance on the expression of joy. Among several chapters on the subject appears the passage.

*‘The Christian, then, if he will direct his rejoicing to God with regard to moral good, must realise that the value of his good works, fasts, alms, penances, etc., is based not on the number or the quality of them, but upon the love of God which inspires him to do them; and that they are the more excellent when they are performed with a purer and sincerer love of God, and when there is less in them of self-interest, joy, pleasure, consolation and praise, whether with reference to this world or to the next.’<sup>12</sup>*

We thus conclude where we began; with the need for continuous metanoia and transformation. We hear the promise echoing through the centuries, ‘*Your sorrow will be turned into joy;*’ and feel a quickening of our hearts as we respond to the commission, ‘*As the Father sent me, so I am sending you.*’

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<sup>12</sup> The Complete Works of Saint John of the Cross, translated by E. Allison Peers (Burns Oates & Washbourne Ltd., 1953). Vol 1, page 275.



## APPENDIX 1

### **A first attempt to formulate guidelines for the organisation and management of the Church from within her own traditions shaped by the teaching and example of W. Edwards Deming summarised in his 14 Points.**

[The Points dealt with in the main text are repeated here to make it easier to copy the whole for group study]

In using Deming's 14 Points as our model we are not suggesting that even in a fully Christian rewriting they should be applied simplistically to the Church. Neave warns generally, *there is great danger in simply obeying the words without first studying and developing a deep understanding of why he is saying these things. Indeed I would suggest that to treat the 14 Points just as a recipe is, in fact, a recipe for disaster.* Neave's version of the Points is used as the latest to receive Deming's approval.

We remind ourselves of two Biblical quotations.

*The children of this world are more astute in dealing with their own kind than are the children of light.* (Luke 16.8)

*Do you not realise that, though all the runners in the stadium take part in the race, only one of them gets the prize? Run like that – to win. Every athlete concentrates completely on training, and this is to win a wreath that will wither, whereas ours will never wither.*

(1 Corinthians 9.24)

#### **Point 1: CONSTANCY OF PURPOSE**

**Create constancy of purpose for continual improvement of products and service to society,** allocating resources to provide for long-range needs rather than only short-term profitability, with a plan to become competitive, to stay in business and to provide jobs.

We return to the developed metaphor of the Church as the Body of Christ. Each cell in whatever organ, member, tissue, fluid, represents a person in their particular system and each system is a part of the overall system of the whole body whose purpose is to incarnate the Person of Jesus Christ, crucified and glorified. Each person-cell is learning to pray the Lord's Prayer from the core of his/her soul-nucleus, to pray without ceasing; *Hallowed be thy name, Thy will be done, As in heaven so also on earth.* The body produces the cells. The cells produce the body. The persons have to be disciplined by the Church; the Church has to be formed, built up, by the persons; and all in order that the work of the Church within the fullness of creation is continually improved. *You must therefore set no bounds to your love, just as your heavenly Father sets none to his.* (Matthew 5.48)

We have to organise in order to create this awareness in each part of the Church and in the whole Church. All must be helped to participate and appreciate the participation of everyone else. Each committee, board, assembly, synod must aim at the perfect effectiveness that God is longing to enable.

Of course they will miss that humanly impossible target. It is then vital that the falling short is admitted and repented. The three stages of *metanoia* must be considered. Has there been a relapse into idolatry (giving ultimacy to anything less than the God and Father of our Lord Jesus Christ)? Has there been a relapse into dependence on justification by fulfilment

of law (and even faith can be distorted into a 'work')? Has there been a failure to accept grace? The organisation should know that there is a way forward through confession, forgiveness and amendment of the corporate cooperation.

## **Point 2: THE NEW PHILOSOPHY**

**Adopt the new philosophy. We are in a new economic age, created in Japan.** We can no longer live with commonly-accepted levels of delays, mistakes, defective materials, and defective workmanship. Transformation of Western management style is necessary to halt the continued decline of industry.

In the Church, philosophy has changed from the love of wisdom to the wisdom of love, from worldly idolatry or legalism to the gracious gift of unconditional love. *There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom. (Luke 12.22) Give yourselves to God, as people brought to life from the dead, and give every part of your bodies to God to be instruments of uprightness; and then sin will no longer have any power over you – you are living not under law, but under grace. (Romans 6.13-14)* There are many more texts that could be quoted, together with theological statements on grace and on union with God in love. We press our main question: How is this new Christian philosophy practiced in the **organisation** of the Church?

Dare the Church act in faith that the relationship with God is not, as humans feared, a win-lose situation? In the crucifixion of Jesus Christ, the sorrow of an apparent lose-lose situation is transformed into the joy of the win-win of the resurrection. What holds the Church back from transformation in corporate life? Perhaps similar barriers to those listed by Neave (p294).

1. Unwillingness to change;
2. Fear of failure;
3. Fear of the unknown – “Where would change leave me?”;
4. People measuring productivity rather than helping to improve it (Deming says there is far more of the former than the latter!);
5. Financial people who merely beat down costs rather than learning the new philosophy and helping the changes that must take place; and
6. The system of reward (see Point 12).

## **Point 3: CEASE DEPENDENCE ON MASS INSPECTION**

**Eliminate the need for mass inspection as the way of life to achieve quality** by building quality into the product in the first place. Require statistical evidence of built-in quality in both manufacturing and purchasing functions.

In exploring Point 1 we realised that we have to be able to detect failures, that is, to discern between success and failure in maintaining constancy of purpose and continual improvement. St Paul prays for the Church in Philippi that their love for each other may increase more and more and never stop improving their knowledge and deepening their perception, so that they can always recognise what is best. (Phil 1.10) The final phrase carries the meaning, 'recognise things that differ', that is, 'the difference between good and bad, success and failure'. It is an idea that is fundamental to the Hebrew Scriptures and to the New Testament, from the Garden of Eden to the perfection of the Heavenly Jerusalem.

There is a tradition of the Last Judgement that can be, and has been, imagined as a mass inspection, but Jesus bids **us** to not condemn that we be not condemned. This does not mean that the Church is not to discern at all, any more than Deming was rejecting all inspection. As a tree is known by its good or bad fruit so also a person is known by his

works. The fruits of the Spirit are love, joy, peace etc. Faith and love without resultant works are dead. It is necessary for the Church to ask, how well are we doing? Once again we remind ourselves that here we are considering the Church as an organisation.

Deming does not suggest that statistical evidence is the only reliable evidence. In fact he explicitly states that some evidence is immeasurable. His main point is that an informed and judicious use of statistics can help us improve each system and sub-system so that there are less and less failures.

Why do people leave the Church? Work by Leslie Francis produces a statistical analysis.<sup>13</sup> How can we improve our system to reduce the various causes of failure?

The bad chairing of the bishop or other minister increasingly frustrates members of a committee. They produce statistics of time taken for various items, rules of procedure not followed, lack of preparation etc. and confront the chair. He or she, realising that the necessary knowledge is not automatically conferred by ordination, can with humility delegate to someone who has that knowledge and experience. Or can bring in a consultant to observe and advise. The work and morale of the committee improves, harmonises with the work of other committees, and becomes an example of good practice.

One of the big problems is that of apparently unanswered prayer. How much prayer is really unanswered and why? ? It almost seems as if the Church is frightened to try and find out. St James wrote, *'when you do pray and do not receive, it is because you prayed wrongly, wanting to indulge your passions.'* (James 4.3) Perhaps by examining the statistics of apparently answered and unanswered prayers we could learn about our system of understanding and teaching what prayer is and how it is best organised, we could improve the results. A beginning has been made, again by Leslie Francis<sup>14</sup>, of whom it was written, 'For as long as we can remember Professor Leslie Francis has been fascinated by statistics and their implicit messages for the "practical theology" of the church.' It is well worth 'googling' his websites.

This approach would seem to be in accord with Evelyn Underhill who wrote of the mystical life:

*What we have been looking at is a life process, the establishment of a certain harmony between the created self and that Reality whose invitation it has heard: and we have discovered this life process rather as if it contained no elements which are not referable to natural and spontaneous growth, to the involuntary adjustments of the organism to that extended or transcendental universe of which it gradually becomes aware. But side by side with this organic growth there goes a specific kind of activity which is characteristic of the mystic: an education which he is called to undertake, that his consciousness of the Infinite may be stabilized, enriched and defined.*<sup>15</sup>

Underhill was writing of the growth of the individual. We are arguing that it is also true of the spiritual organisation. The Acts of the Apostles can be read as the development, almost by trial and error, of the corporate consciousness and practice of the Church.

'For both manufacturing and purchasing functions' wrote Deming. For 'manufacturing' the Church might substitute 'cooperation with Holy Spirit in the re-formation of people in communion with God and one another'. Statistics of Churches Together in the Ecumenical Movement might help us to improve the system, for a divided universal Church is a wounded

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<sup>13</sup> P. Richter and L. Francis, *Gone but not Forgotten*, Darton, Longman, and Todd, 1998.

<sup>14</sup> Edited by Leslie Francis and Jeff Astley. *Psychological Perspectives on Prayer*. Gracewing, 2001

<sup>15</sup> Evelyn Underhill. *Mysticism: a study in the Nature and Development of Man's Spiritual Consciousness*. Methuen, 1911

healer. For 'purchasing' the substitute might be 'condition for wanting to join'. Statistics of baptisms and Church growth could well help improve the systems within the organisation.

#### **Point 4: END LOWEST-TENDER-CONTRACTS**

**End the practice of awarding business solely on the basis of price tag.** Instead, require meaningful measures of quality along with price. Reduce the number of suppliers for the same item by eliminating those that do not qualify with statistical and other evidence of quality. The aim is to minimise *total* cost, not merely initial cost, by minimising variation. This may be achievable by moving toward a single supplier for any one item, on a long-term relationship of loyalty and trust. Purchasing managers have a new job, and must learn it.

There are implications here for the way the Church in its various organisation conducts its ordinary business in order to produce, maintain and improve publications, websites, buildings etc. There are implications for the quality of the primary product of the Church, maturing members of the Body of Christ. But are there any implications for the organisation of the Church, the way her systems could work more effectively?

We are not sure, but find our thoughts turning to the central corporate act of the Church in whatever manifestation, the worship of God in sacrifice of thanksgiving and praise. *I urge you, then, brothers (sic), remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God; that is the kind of worship for you, as sensible people.* (Romans 12.1) The contrast (according to a footnote in the JB) is between spiritual and ritual sacrifice. The price of the sacrifice is no longer that of an animal substitute but the life-blood of Jesus Christ as expounded most clearly in the Epistle to the Hebrews. Thus the way the Church, in its various traditions, does this has to be the best possible in every detail.

#### **Point 5: IMPROVE EVERY PROCESS**

**Improve constantly and forever every process** for planning, production, and service. Search continually for problems in order to improve every activity in the company, to improve quality and productivity, and thus to constantly decrease costs. Institute innovation and constant improvement of product, service and process. It is management's job to work continually on the system (design, incoming materials, maintenance, improvement of machines, supervision, training, retraining).

*And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it?* (Luke 14.28) This mini-parable and the succeeding one are presented in the context of the personal sacrifice of becoming a disciple. It is a sacrifice that continues through life and calls for practical application as described by Deming in this point.

J. Moltmann wrote several books on Christian hope. One of them was "Hope and Planning" in which he pointed out that hope without planning is as ineffective as planning without hope. We suspect that if much of the experience of hope is concentrated in the clergy, most of the experience of planning and implementation is concentrated in the laity. Problems should not be regarded as 'failures' and brushed under the sanctuary carpet, but as valuable learning opportunities about the (usually systemic) causes of the problem. Even the personal failure of an individual can be caused by his or her being subjected to excessive pressure and insufficient support within that particular part of 'the Body'. Only a very small part of the responsibility for failure may be due to him or her.

The use of the concept of innovation here is important. For the Church the newness is radical and the innovator is God. *So, for anyone who is in Christ, there is a new creation: The old order is gone and a new being is there to see. It is all God's work; he reconciled us to himself through Christ and he gave us the ministry of reconciliation...So we are ambassadors for Christ; it is as though God were urging you through us, and in the name of Christ we appeal to you to be reconciled to God. (2 Corinthians 5.17,18,20)* In the next verse (6.1) Paul refers to himself and his companions as God's *fellow-workers*. Yet it is a strange condemnation that the words 'theological', 'liturgical', 'ecclesiastical', 'churchy', 'parochial', do not ring the same bells as 'innovation'. How can we allow God to change that?

## **Point 6: INSTITUTE TRAINING ON THE JOB**

**Institute modern methods of training on the job** for all, including management, to make better use of every employee. New skills are required to keep up with materials, methods, product design, techniques, and service.

The emphasis here is operational; how best to do a particular job in a particular way and for a particular purpose. A local Church may have separate teams for facilitating baptisms and their follow-up, or visiting in hospitals or serving at the altar in the Eucharist. A district or diocese may have sector groups within particular secular disciplines such as social work, financial services. A regional or national Church may have groups engaged in ecumenical exploration. As well as education (as in Point 13) they need practical training on the job and probably backed up with guidelines and checklists of what to do and when to do it. The people doing the jobs can constantly update the guidelines and checklists in the light of their practical experience. Examples were given in the first MODEM book by the late John Walker.

According to St. Luke (10.1-20) Jesus sent out his disciples in pairs to all the towns and places he himself would be visiting, and there was considerable feedback when they returned. However, it is in the Acts of the Apostles that the Church begins to organise, and in the later Church that the larger organisation appears with its written records, services, penitentiaries, and instructions. Church history suggests that the formation and re-formation of the organisation is constant, though for earthen vessels it seems to come in lurches rather than in steady intentional growth.

## **Point 7: INSTITUTE LEADERSHIP**

**Adopt and institute leadership aimed at helping people to do a better job.** The responsibility of managers and supervisors must be changed from sheer numbers to quality. Improvement of quality will automatically improve productivity. Management must ensure that immediate action is taken on reports of inherited defects, maintenance requirements, poor tools, fuzzy operational definitions, and all conditions detrimental to quality.

Leadership is rather a bandwagon at the moment and a lot is written about it, much of it (it seems to us) connected with personal success and material happiness. The Church's leader says, *Follow me* in a way that can be heard by the deepest yearnings of the human heart. But he also says, *If anyone wants to be a follower of mine let him renounce himself and take up his cross and follow me.* (Matthew 16.24) He trod the way for the Church to follow having warned his disciples, *You know that among the gentiles the rulers lord it over them and great men make their authority felt. Among you this is not to happen. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of man came not to be served but to serve, and to give his life a ransom for many.* (Matthew 20.25-28)

If the 'better job' that leaders are to help people towards doing is that of being the Church as the Body of Christ it must include the way that the Body is organised. St Paul, after listing some of his sufferings, writes, *And beside all the external things, there is, day in day out, the pressure on me of my anxiety for all the churches. If anyone weakens, I am weakened as well; and when anyone is made to fall, I burn in agony myself.* (2 Corinthians 11.28-29) St Peter writes to the elders as a fellow-elder, *give a shepherd's care to the flock of God that is entrusted to you: watch over it, not simply as a duty but gladly, as God wants; not for sordid money, but because you are eager to do it. Do not lord it over the group which is in your charge, but be an example to the flock.* (1 Peter 5. 2-3)

## **Point 8: DRIVE OUT FEAR**

**Encourage effective two-way communication and other means to drive out fear throughout the organisation** so that everybody may work effectively and more productively for the company.

The Church is taught that perfect love casts out fear, and also that the fear of God is the beginning of wisdom. St Maximos puts the contrast neatly. *Fear is twofold: one kind is pure, the other impure. That which is pre-eminently fear of punishment on account of offences committed is impure, for it is sin which gives rise to it... Pure fear, on the other hand, is always present even apart from remorse for offences committed. Such fear will never cease to exist, because it is somehow rooted essentially by God in creation and makes clear to everyone His awe-inspiring nature, which transcends all kingship and power.*<sup>16</sup>

Impure fear is to be cast out by God's love. Pure fear is to be enjoyed with a certain amount of creaturely trembling. Would improved communication between the various parts of the organisation of the Church assist this process? Our impression is that such communication within confessional churches is extremely poor. There even seems to be a vested interest in not letting other committees know what is being done. Secrecy can become almost paranoid. As for communication between confessional churches, there often seems to be competition of the Win - Lose variety even within 'churches together'.

Fear produces tribalism and the need to identify enemies – or invent them. *But I say this to you, love your enemies and pray for those who persecute you; so that you may be children of your Father in heaven. ... You must therefore set no bounds to your love, just as your heavenly Father sets none to his.* (Matthew 5.44, 48)

## **Point 9: BREAK DOWN BARRIERS**

**Break down barriers between departments and staff areas.** People in different areas, such as Research, Design, Sales, Administration, and Production, must work in teams to tackle problems that may be encountered with products or service.

The breaking down of barriers is one of the central meanings of 'religion' itself, and 'company' means 'sharing bread together'. In the Church we share and live on the bread of the Kingdom. A possible translation of the Lord's Prayer is, *give us, today, tomorrow's bread.* It is almost impossible to separate Points 8 and 9. Breaking down barriers IS largely overcoming fear.

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<sup>16</sup> The Philokalia, volume 2, pages 179 – 8 (Faber and Faber, 1981)

Concerning Jews and Gentiles St Paul writes, *For [Christ] is the peace between us, and has made the two into one entity and broken down the barrier which used to keep them apart, by destroying in his own person the hostility, that is the Law of commandments with its decrees.*(Ephesians 2.14) ... *you are no longer aliens or foreign visitors; you are fellow-citizens with the holy people of God and part of God's household.* (Ephesians 2.19)

Crossing barriers can be a frightening occupation. It means leaving the security of your own defence systems and venturing into the unknown, whether it be the Berlin Wall, no-mans-land of the West Bank, or the tribal divisions within the Church. Peacemakers take a double risk; of being rejected by the 'enemy' and by their compatriots. Within the struggle of Win-Lose the reconciler struggles in a different way to create something new, the peace and cooperation of Win-Win.

The Church has to set its own household in order, and set about organising for it, part of which will consist in deciding what a united Church will be like. In one of the Eucharistic Prayers the Church of England prays for the Church, *to reveal her unity.* This seems to imply that there is **already** a unity that we cannot see. In our opinion the Church also has to consider the barriers between the Church and other religions.

## **Point 10: ELIMINATE EXHORTATIONS**

**Eliminate the use of slogans, posters and exhortations** for the workforce, demanding zero defects and new levels of productivity, without providing methods. Such exhortations only create adversarial relationships; the bulk of the causes of low quality and low productivity belong to the system, and thus lie beyond the power of the work-force.

Deming emphasises that what people need to improve is help, advice, training, and a better system; not exhortation to try harder. They are already doing their best under all the prevailing circumstances. Even worse is the suggestion that they 'ought' to do or believe, or feel something. It aggravates the guilt of already more than willing workers and produces what a friendly psychiatrist described in some hard working clergy as 'hardening of the oughteries'.

A Church problem with slogans is the use of Bible texts carefully selected, often out of context, to 'prove' the speaker's point of view. Shakespeare knew that *the devil can cite Scripture for his purpose.* The legitimate use of texts, slogans and posters whose genuine purpose is to help, communicate and inform can have their proper place. A text that may be appropriate here is, *Why do you observe the splinter in your brother's eye and never notice the great log in your own?* (Luke 6.41) We sometimes wonder if, in the Church we know, the injunction, *Let the one among you who is guiltless be the first to throw a stone at her,* might result in a rush to grab a stone. (John 8.7)

## **Point 11: ELIMINATE ARBITRARY NUMERICAL TARGETS**

**Eliminate work standards that prescribe quotas for the work-force and numerical goals for people in management.** Substitute aids and helpful leadership in order to achieve continual improvement of quality and productivity.

A one day training event aimed at 120 - only 30 enrolled. In the event it was very effective in a way that would have been impossible with 120. A meditation weekend for men aimed at 12. Seven came and benefited greatly. More would have been too crowded. Both the original target numbers were arbitrary as the organiser came to realise and was able to modify his preparations. *I did the planting, Apollos did the watering, but God gave growth.*(1 Corinthians 3.6)

The Church can too easily be misled into grandiose worldly measures of success, instead of continuing faithfully giving thanks for the growth that God gives.

## **Point 12: PERMIT PRIDE OF WORKMANSHIP**

**Remove the barriers that rob hourly workers, and people in management, of their right to pride of workmanship.** This implies, *inter alia*, abolition of the annual merit rating (appraisal of performance) and of Management by Objectives. Again, the responsibility of managers, supervisors, and foremen must be changed from sheer numbers to quality.

All Church workers are volunteers in the sense that they have answered a call. The vast majority are unpaid and also contribute to the costs of the organisation and its property. For all there is an element of sacrifice in the service they offer through the Church to God in Christ. The parable of the vineyard labourers who all receive the same pay, unrelated to the hours they have laboured, reminds us that Church workers all receive the same 'reward'. The reward is not extrinsic to the work, but follows naturally from it. *Well done, good and faithful servant; you have shown you are trustworthy in small things; I will trust you with greater; come and join in your master's happiness.* (Matthew 25.21,23) Like virtue, Church work is its own reward.

But the Church must ask: "To what extent this teaching is embodied in the way the Church is organised, in the attitude of its ministers, its attitude towards authority, and the way work done is valued and acknowledged?"

A regular review of the work that has been done is helpful, particularly when it can be an opportunity for development and learning. The Church should not performance manage and rank its staff. Agreeing with people the focus of their work is useful. Discussing together and creating a description of roles can be helpful – particularly for clergy and ministers, as the demands and expectations on them are huge.

## **Point 13: ENCOURAGE EDUCATION**

**Institute a vigorous programme of education, and encourage self-improvement for everyone.** What an organisation needs is not just good people; it needs people who are improving with education. Advances in competitive position will have their roots in knowledge.

The need for education in the Church has always been recognised, but a 'vigorous programme' with feedback, monitoring and constant improvement of the programme (constancy of purpose) is more problematic. St. Paul wrote, *that I may come to know him and the power of his resurrection, and partake of his sufferings by being moulded to the pattern of his death, striving towards the goal of resurrection from the dead. Not that I have secured it already, nor yet reached my goal, but I am still pursuing it in the attempt to take hold of the prize for which Christ took hold of me.* (Philippians 3.10-12) The education is about transformation, about the baptismal life, about prayer, about knowing God, not just about God. It is about how to live the new life given freely and in abundance by God through Christ. It is about the teaching and example of saints, prophets, mystics and sages.

What is obvious, at least in aspiration, for the individual person, though never in isolation from one's neighbour, is not so clear for the organisation. The 'gifts' given by God to individuals are *to knit God's holy people together for the work of service to build up the Body of Christ, until we all reach unity in faith and knowledge of the Son of God and form the perfect Man fully mature with the fullness of Christ himself. Then we shall no longer be children, or tossed one way and another, and carried hither and thither by every new gust of*



*teaching, at the mercy of all the tricks people play and their unscrupulousness in deliberate deception. If we live by the truth and in love, we shall grow completely into Christ, who is the head by whom the whole Body is fitted and joined together, every joint adding its own strength, for each individual part to work according to its function. So the body grows until it has built itself up in love. (Ephesians 4.12-16)*

A 'vigorous programme' of education and edification of the whole organisation and all its sub-systems is needed. With this, of course, there would also be Points 1 and 3 operating, and at least Point 6 as well.

## **Point 14: TOP MANAGEMENT COMMITMENT AND ACTION**

**Clearly define management's permanent commitment to ever-improving quality and productivity**, and their obligation to implement all of these principles. Indeed, it is not enough that top management commit themselves for life to quality and productivity. They must know what it is that they are committed to – that is, what they must do. Create a structure in top management that will push every day on the preceding 13 Points, and take action in order to accomplish the transformation. Support is not enough: action is required.

Management in this sense has the job of planning and bringing about the basic transformation that begins with, and continues with, metanoia. The Apostolic Succession is the living continuity of the faith of Jesus through the faith of the apostles. *So you are no longer aliens or foreign visitors; you are fellow-citizens with the holy people and part of God's household. You are built upon the foundation of the apostles and prophets, and Christ Jesus himself is the corner-stone. Every structure knit together in him grows into a holy temple in the Lord; and you too, in him, are being built up into a dwelling-place of God in the Spirit.* (Ephesians 2.19-22) We are using 'apostolic succession' as neither a chain of individual acts of ordination nor as a transmission of truths but as a sign and expression of the continuity of the Church's historical life in its entirety, as it was realised in each community (with Zizioulas in *Being as Communion*, chapter 5).

How is this to be done, now, in practice, by the whole Church? In attempting it the Church may find that her unity is becoming clearer, and her ministry more effective.

## APPENDIX 2

# 

## A Hub for Leadership, Management and Ministry

*modem* exists to enable churches to explore and engage with managerial and organisational issues. Its primary task is to lead and enable authentic dialogue between exponents of religious and secular leadership and management.

Formed in 1993 as a registered charity, *modem* is a national ecumenical member organisation now recognised as the 'Voice of Leadership, Management and Ministry' It replaced the former Christian Organisation Research Advisory Trust (CORAT).

The word *modem* was originally an acronym for 'Managerial and Organisational Disciplines to Enhance Ministry'. Subsequently, like British Telecom's 'BT', it has become a term in its own right, symbolising a two-way facilitator in which the insights move freely between the worlds of management and ministry.

Who is *modem*? You are! It is a gathering of people, the members of *modem*, who are passionate to see good ministry and good management working together to build up God's people both in the church-place and the workplace.

*modem* provides a forum for the exchange of experience in the practice of leadership, management and ministry in the secular world and in the church. It is a collaborative organisation, involving our members in its activities and projects and working in cooperation with organisations with similar interests. It is an Associate Member of Churches Together in Britain and Ireland.

*modem* has had published four books by SCM-Canterbury Press, all best sellers:

*Management and Ministry* (1996),  
*Leading, Managing, Ministering* (1999),  
*Creative Church Leadership* (2004)  
*How to Become a Creative Church Leader* (2008).

*modem* is developing its role as a hub for leadership, management and ministry through its website, [www.modem-uk.org](http://www.modem-uk.org). To find out more, e-mail [info@modem-uk.org](mailto:info@modem-uk.org).



