CHAPTER SIX

The Nature and Properties of the Work

This chapter outlines key elements of my mental picture of the nature of church and community work. It teases out the core characteristics, the essential, inherent and interrelated properties of this work, which need to be respected if work programmes are to be theologically profound, contextually viable and purposefully effective.

An exploration of the nature of church work is not to be confused with an exposition of current practice which varies enormously. To say, for instance, that the work is collaborative does not mean that all practitioners are collaborative: by disposition and practice they may not be at all collaborative and those that are will be collaborative more appropriately and effectively in some relationships and settings than in others. What this means is that practitioners need to work collaboratively in order to contribute to the Christian project. Identifying core characteristics of the nature has more to do with work properties that should inform practice than with actual work performance. Effectiveness in all forms of work involves understanding the nature of the subject matter and reading off the implications for ways of working with it. The nature and properties of church work and the "dos and don'ts" of good practice are closely related. Respect for the nature of things human and divine is essential if Christian purposes are to be achieved through the Christian project.

Therefore, in this chapter I concentrate on identifying and defining attributes and indicating major implications. Temptations to explore their application and to speculate about how far the properties are reflected in the performance of practitioners, including my own, have been resisted!

The first major section is about the theological and operational attributes of the work. This is followed by shorter sections on: theology and values in the work; shadowy downsides; cutting the work diamond; towards a definition of church and community work.

I THE ATTRIBUTES OF THE WORK

The attributes and properties of the work described in the first section derive from the essential nature of the Christian project. These attributes focus on the sources, ownership and purposes of the work and the participants in it. They show that the work is missiological, initiated and sustained by God and carried out through the activities of the members of the Trinity and an infinite number of divine-human vocational partnerships.

The other attributes and properties I have described result from applying and working out the Christian project in the Church and through it in the world. They consist of an admixture of attributes which practitioners need to take seriously if they are to translate the theology and theory of the work into effective action and

practice. They show the nature of the work which is a proper expression of the Christian project which, because they are generic qualities, operate effectively within and upon the actualities of church and community working situations generally. In the second section I have described those attributes which, broadly speaking, derive from the universals of the working context and in the third section those which derive from proven ways of approaching and doing the work effectively. (These attributes must not be confused with the personal and technical abilities and knowledge required to approach and do the work in the way the nature of the work requires. They are discussed in the next chapter.)

This is but one of many ways in which the attributes can be arranged. It is the best I can come up with. Perhaps the difficulty, and possibly even the impossibility, of getting a classification of the attributes that cannot be challenged is that the nature of the work which is essentially systemic and holistic. Notwithstanding, this description of the nature of the work enables us to consider, in relation to each attribute, the personal resources, knowledge and skills required of practitioners.

1. Theological Attributes Which Derive From The Christian Project

This section shows that the work we are considering is:

(a) missiological

(b) a divine-human enterprise in creative redemptive activity

(c) vocational, personal and collective

(d) comprehensive and inclusive.

The discussion of these four theological attributes opens out on: the nature and scope of the Christian project; the unique contributions that God makes to it; the way in which the Church and its staff are called to work comprehensively and inclusively with and for God in human-divine partnerships through their vocations.

(a) The Work is Missiological

An essential attribute of the work which we are considering is that it is missiological. Missiology, "the study of the theory and practice of the Christian mission"[1] has moved to centre stage through the work of people such as the late David Bosch, Kenneth Cracknell, J. Andrew Kirk and Timothy Yates.[2] Bosch, having stated that "mission means serving, healing, and reconciling a divided, wounded humanity, indicates its centrality in this way:

> Just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character. . . . The crucial question, then, is not simply or only or largely what church is or what mission is; it is also what theology is and is about. . . . We are in need of a missiological agenda for theology rather than just a theological agenda for mission; for theology, rightly understood, has no reason to exist other than critically to accompany the *missio Dei*. So mission should be "the theme of all theology". . . .
>
> Missiology may be termed the "synoptic discipline" within the wider encyclopedia of theology. . . . For theology it is a matter of life and death that it should be in direct contact with mission and the missionary enterprise.

> Cracknell and Lamb . . . remark that, in the first edition of their study (1980) they would not have dared to suggest that every curriculum should find some place for the study of missiology; now, however, they would insist that all theological questions should be thought about from the point of view of the theology of mission. Only in this way can a "better teaching" of every subject come about. . . . In similar vein, a curriculum revision committee of Andover Newton Theological School identified an "almost universal corporate desire to widen our perspective to one of world concern". . . . One of the committee's key recommendations was to relate "each discipline specifically to a theology of mission".[3]

He follows this with a discussion about the dual functions of missiology to other disciplines and to the praxis of mission and concludes:

> Perhaps van Engelen's formulation sums it up best. He says that the challenge to missiology is "to link the always relevant Jesus event of twenty centuries ago to the future of the promised reign of God for the sake of meaningful initiatives in the present". . . . In this way, new discussions on soteriology, christology, ecclesiology, eschatology, creation, and ethics will be initiated, and missiology will be granted the opportunity to make its own unique contribution.
>
> This remains a hazardous undertaking. Every branch of theology—including missiology—remains piecework, fragile, and preliminary. There is no such thing as missiology, period. There is only missiology in draft. . . . Only in this way can missiology become, not only . . . "the handmaiden of theology" . . . , but also . . . "handmaiden of God's world".[4]

Two things are inescapable about the nature of the work we are considering. First, the Church is intended to be an instrument, sign and sacrament of Christian mission. Precisely how people understand this in theory and in practice varies enormously and is passionately debated although there is widespread agreement that it means justice, peace and bringing in the Kingdom of God. Secondly, Church workers are, by chance or default or design, engaged in missiological activities of one kind or another. As they discuss, plan and pursue work programmes they variously encounter a range of assumptions and convictions about and approaches to the theology and praxis of the mission of the Church which lead into all kinds of issues such as: mission as a human activity and mission as God's activity, *missio Dei**; confusion between "mission" (the task for which God sends the Church into the world) and "missions" (specific activities undertaken by human decision); the meanings of "evangelism" and "evangelization";[5] the significance of conversion, personal and collective; Christian mission and people of other faiths; mission and culture; the respective value, contribution and importance in the mission of the Church of evangelism, worship, fellowship, pastoral care, altruistic services, development work. Bosch says that "the contemporary crisis as far as mission is concerned, manifests itself in three areas: the foundation, the motives and aim, and the nature of mission".[6]

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* In a lecture on *Missio Dei* given in the early part of 1999, the Revd Dr Martyn Atkins described the concept as "theocentric aspect of mission" and commented: "Yet it must be said that if the *Missio Dei* has become a commonly accepted understanding of what *mission* is and the Kingdom of God has become a commonly agreed *purpose* of mission, then it has allowed virtually *all* understandings of mission and evangelism to be sustained. Even some appearing almost mutually exclusive."

Creative engagement with these foundational and formative issues is an essential part of the work of the Church, a characteristic of its nature. Church workers have to be able to work at them on their own and alongside people with the same and different views. In fact they have to be missiologists.

Engagement with these issues can be exciting and deeply satisfying in the work place and in free flowing speculative discussions. Agreements about the nature of mission have to be reached by individuals and groups in order to inform, underpin and underwrite programmes of work. Exploration of the issues and exchange of ideas has to be gathered in statements of belief and purpose and focussed in mission statements. As we saw in Chapter Three, that can be tricky for individual workers and for groups. Difficulties occur when people differ significantly and when they are at different stages in their intellectual, theological and emotional grasp of the issues and in their faith development. "Forced" decisions do not provide a good basis, but neither does inconclusive or confused thinking. Several things can help workers and groups to develop useful mission statements:

- positive openness to the issues and to different approaches to mission;
- tentative statements which enable people to work together in focussed ways in a given context;
- the ability and willingness to continue to reflect critically and positively on the approach to mission adopted in the light of developments and new approaches to mission and to make conceptual and practical changes as necessary.

Such an approach gives people an informed focus to their given position—however narrow or broad that might be—and an openness to learning from experience. Processes such as these enhance the quality of the work done no matter what the initial missiological stance might be. Professor Kenneth Cracknell has developed the "missiological circle", presented in Figure 6:1[7] which facilitates such a process.

(b) The Work is A Divine—Human Enterprise in Creative and Redemptive Activity

Along with other Christians, I believe that Jesus Christ and the Holy Spirit have done for us and continue to do for us what we simply cannot do for ourselves. In response, our part is, of our own free will, to appropriate what has been done for us and to stimulate and help others to do the same.[8] I also believe that God is continuously engaged in holistic creation and re-creation in every part of the universe—in personal and social lives of people, in the church, religious communities, secular institutions and the world generally. God is active in everything that makes for betterment, development, salvation and holiness. God invites us, individually and collectively, to participate in this venture. Consequently, the Christian project is a divine-human enterprise in creative and redemptive activity. That is a key characteristic of its nature and the work associated with it. Amongst other things this means that central to this enterprise there are an infinite number of partnerships and working relationships between God, the Church and members of the Christian workforce. All sides have to work hard, very hard at times, to establish these partnerships and relationships and to keep them in good repair. God has done the redemptive ground work. Those who are engaged in this work are

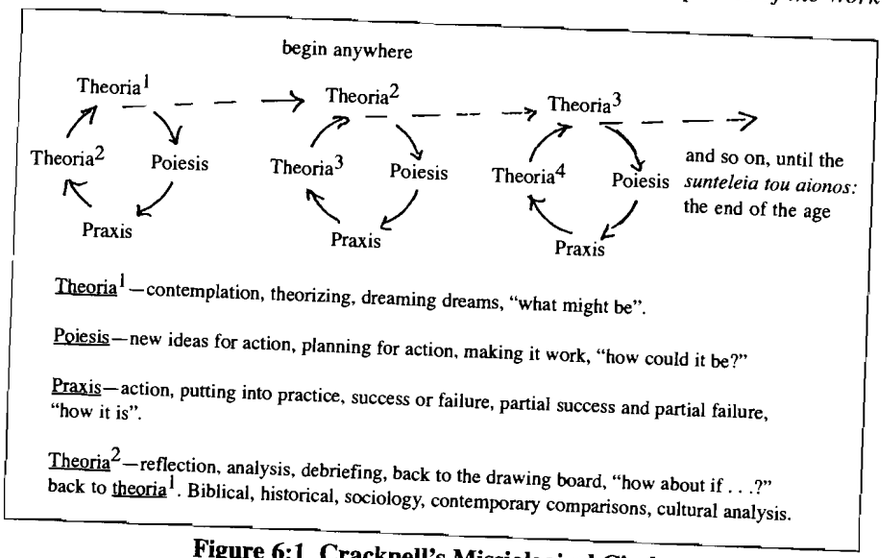

Figure 6:1 Cracknell's Missiological Circle

inspired, enabled, supported and empowered through the omnipresent Christ and the Holy Spirit and by prayer, worship, the sacraments and Christian fellowship. And, as creative and redeeming work and suffering appear inseparable, we are comforted by God, the means of grace and Christian fellowship *(koinonia)*.[9]

According to the New Testament, Christians are God's co-workers. Mark and Paul use the Greek work *sunergeo*, "to work together with", to describe this relationship.[10] The same word is used in the New Testament to describe the working relationships between apostles.[11] Collaboration, therefore, is a substantive attribute of all working relationships in the divine-human enterprise. Amongst other things this involves encouraging people to appropriate in their own lives what Christianity offers, to enter into the Christian fellowship and to co-operate in working out the implications of the Christian gospel and ethic in the world. (Collaborative practice is explored below and in the next chapter.)

Clearly it is important to differentiate and correlate the human and divine functions. It takes various forms. As we have noted God does things *for* us. He accompanies us as we do the things we have to do: nothing is done for us which we can and should do for ourselves. In all kinds of ways God, through Christ and the Holy Spirit, points us to, and stimulates and challenges us to do what we need to do as well as doing things *with* us (cf the thinking approaches pp 72-73).

One of the Biblical analogies used to indicate the nature of the working relationship is that of the servant. *Doulos* is one of the Greek words for servant which is used. Christ assumed the "form of a slave".[12] Christians are frequently called the servants, or slaves, of Christ and less frequently of God.[13] Jesus emphasises that servants are not greater than their masters.[14] But he also says "no longer do I call you servants, for a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my Father".[15] Clearly the metaphor is used to bring out aspects of the personal

and working relationships between Jesus and his disciples. Similarly for Paul, Christians, having been "bought with a price", belong to their master.[16] At the same time he insists that Christ has set them free; they are no longer slaves but sons and daughters of God.[17] Paul also says in one place that Christians must not become slaves of people[18] but in another he urges Christians to become slaves to one another in love.[19]

Clearly there are tricky nuances in our working relationships with God and each other. A story, possibly apocryphal, has helped me to understand and live out some of them. At his induction to a new church a Primitive Methodist minister said to the congregation, "I have come to be your servant. According to the New Testament that means I must be your slave. But by one of those theological paradoxes, you will not be my master no more than I, as your servant, will be your master. In fact if either of those things did happen we would be in disarray, unable to minister to each other and pursue our shared ministry, because we would have compromised ourselves. God is *our* master and *we* are his and each other's servants. To that we must be true."

Broadly speaking, Church work, a significant part of the divine-human enterprise but by no means all of it, comes under the jurisdiction of one or other of the denominations, their leaders and workers. Structures are tangible and personnel have a physical presence. In many ways denominations are organized and administered very much like secular institutions. Increasingly they are using contemporary methods of staff management. Theologically speaking, denominations are not a law unto themselves, they are under the jurisdication of God. A non-negotiable part of their ecclesiastical brief is to discern what it means for them to function as God's earthly partners, servants and co-workers. So, the divine-human enterprise is directed by the Church and by God: the one tangible through its physical presence; the other mystical, experienced through spiritual presence.

This complicated arrangement is made all the more complicated because, theoretically at least, everyone has direct access to God and can claim to know what God wants of them and the Church. Indeed, profound new challenging insights can come from anyone inside or outside of the Church.

The duality of control is illustrated by an experience of a friend of mine in theological college. As an ex-national service man he had to complete a government form. One of the questions was, "Who is your employer?" In Hebrew he wrote, "Yahweh". It was translated by a Jew in the office. When challenged, my friend refused to change it. The authorities wrote to the principal who suggested the answer should be the Methodist Church. A serious theological argument ensued, resolved only by my friend agreeing to the answer Yahweh/The Methodist Church, or was it The Methodist Church/Yahweh? This was felt at the time to be a compromise but, in fact, it is accurate, both theologically and pragmatically. Church workers are accountable to God and the Church. At best these two entities inform, complement and act as creative foils to each other; at worst, they lead to differences which can confound and be destructive. Workers can experience spiritual and practical conflicts as they grapple with significant differences between what they feel God is calling and directing them to do, their job descriptions, what the Church is actually

requiring of them and the conflicting demands of different groups of powerful personalities. Such problems are commonly raised in consultancy sessions.

Doing theological, prophetic and practical exercises of the kind noted below in bullet form could help you to take seriously this aspect of the nature of the work.

- Clarify your understanding of and belief about God's overall action plan and strategy, i.e. do your missiological thinking.
- Note and reflect critically and prayerfully in relation to your working situation and areas of human and spiritual need what you discern
  - — God is doing;
  - — God wants people to do to appropriate the Christian gospel and promote the common good;
  - — you can, should, will try to do;
  - — you see to be your part generally and specifically.

  (You may find help in doing some of these things from what has been said about work-views and diagnostic reading in Chapter 2.)
- Explore imaginatively, creatively and prayerfully the nature of your working relationship with God, the Church, other religious institutions, colleagues and Christians and non-Christians, secular organizations and ways and means of improving and extending them.
- Note and reflect upon the basics of the part you play and want to play in the divine-human enterprise.
- Establish your own guide lines for working in partnership with God, the Church colleagues and people in the church and community.

Working together with God in relation to his purposes is an enormous privilege. Sharing in God's creative activity can be satisfying beyond all desert and expectation although it is frequently problematic and painful.

(c) The Work is Vocational: Personal and Collective

Self-evidently church work is more than a job, it is vocational.* God calls people to it in all kinds of ways. Examples string their way through the Bible and Christian history: God calls; the Church, when it recognises the call, ordains and commissions. A continuing sense of vocation is a commonly accepted requirement for ordained and some forms of lay ministry. Therefore, the vocational concept is an essential characteristic of the work-force. It is written deep into the universal job description for ministry by the action of God, the response of people and the invariable practice of the Church. Over a period of two thousand years millions of people have been called to staff a vast world wide movement through this vocational

*I have two particular sets of meaning in mind: (a) A feeling that one is called by God to a certain career or occupation (*The Oxford Paperback Dictionary*, 1979/1983). (b) The action of God (or Christ) in calling a person to exercise some special (especially spiritual) function or to fill a certain position; divine influence or guidance towards a definite (especially religious) career; the fact of being so called or directed towards a special work in life (SOED, 1973). The first definition emphasizes the human sense of call whilst the second set of definitions emphasize divine actions.

process. This is an amazing phenomenon indicative of the ceaseless surge of spiritual energy generated by God's activity in human affairs. Here we concentrate on vocations in the church but this is in no way to deny that many more people have pursued their Christian vocations, separately and together, in the world at large.

So far the emphasis has been upon the *personal vocations* of individuals which are important building blocks in the Church's work economy. Equal attention must be given to *collective vocations*, not to be confused as they often are with *collections of vocations*. Jesus formed a group of disciples and schooled them in a common vocation which included, but was more than the sum of, their personal vocations. After his death and resurrection his disciples and followers formed a vocational community,[20] filled the apostolic vacancy, waited to be empowered and then pursued their individual and collective vocations.[21] Churches were formed each with their collective vocation. Peter spoke lyrically about the collective vocation of Christians:

> You are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light. You are now the people of God, who once were not his people; outside his mercy once, you have now received his mercy.[22]

Paul, using the analogy of the human body itemised some individual vocations and emphasized the importance of their systemic interdependence:

> And it is he (Jesus Christ) who has given some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, for the building up of the body of Christ, until we all attain to the unity inherent in our faith and in our knowledge of the Son of God to mature manhood, measured by nothing less than the full stature of Christ. . . . He is the head, and on him the whole body depends. Bonded and held together by every constituent joint, the whole frame grows through the proper functioning of each part, and builds itself up in love.[23]

And Jesus prayed ardently:

> May they all be one; as you, Father, are in me, and I in you, so also may they be in us, that the world may believe that you sent me. The glory which you gave me I have given to them, that they may be one, as we are one; I in them and you in me, may they be perfectly one. Then the world will know that you sent me, and that you loved them as you loved me.[24]

The author of the Book of Revelation indicates the correctives required in seven churches in order that they might get back on to their collective vocational tracks.[25]

Collective vocations emerge from pursuing Christian personal callings in New Testament ways. The evolution of Roman Catholic religious orders illustrate this. An order's apostolate evolves directly from its founder's vocation or "charism". Another illustration is the growth of the Methodist Church through the vocations of the Wesleys. People with strong individual vocations enable individuals and groups to find vocations, within and beyond the Church, which they would not otherwise have been able to find or pursue. The interplay between personal and collective vocations is endlessly fascinating and vitally important.

The Church is experienced and skilled at testing individual vocations and training people to pursue them personally. Generally speaking not as much attention has

been paid to helping groups of people to discern their collective vocations and to training ministers and leaders to help them to do so. What I have found most helpful in doing this are the theories and practices associated with Church and community development and the non-directive approach to working with people in groups, communities and organizations. Preparing mission statements can contribute to articulating collective vocations. It has most effect when all concerned think things through together and least effect when statements drawn up by a minority are imposed upon the majority. Chapter Three describes how the Methodist Diaconal Order followed a process which enabled the members to clarify their individual vocations and define their collective vocation. During recent years Roman Catholic religious orders have been involved in similar processes. As part of their response to Vatican II they have been reviewing their apostolates through making individual and collective "discernments". This involves revisiting the "charism" of their founder, considering it openly and critically in relation to Scripture, current apostolates and their religious life style, contemporary needs and especially the "preferential option for the poor" and the resources and circumstances of their order. Such processes generally lead to a renewal of religious life for individuals, communities and congregations. Another example of defining collective vocations is to be found in the work done to define the individual and collective policies of the churches in a Methodist Circuit.[26]

When a church or an organization does not have a collective vocation it is a *collection of personal and privatised vocations*: sometimes they jell together but not always. A collection of vocations is no substitute for a collective vocation. Unthinking and uncritical general acceptance by a congregation of a charismatic or a directive leader's vocation must not be assumed to have the same properties as a hard won realisation of a collective vocation.

Much of the work of the Church is done, as it always has been, by workers pursuing their vocations with the support of Christian communities. But contemporary society demands the adoption of strategies of ministry and mission carried out by people with deep seated personal and collective vocations.[27]

Somewhat paradoxically, the sharper the definition of individual and collective vocations the more effective is the overall vocational bonding: the blurring of individual and collective vocations and the boundaries between them has no place in the processes described here; their nature and shape must be understood and respected. This is amply demonstrated in Chapter Three.

Working at vocations in this way is a theological, group and community activity; which has to do with the spiritual and the secular; it is an exercise in multi-disciplinary reflective collaboration; it involves succeeding generations taking their place in the vocational continuity pioneered and sustained by Jesus who continues to call people into the apostolic succession. Paul pleads with us to form collective vocations and indicates the graces required:

> If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. . . . Leave no room for selfish ambition and vanity, but humbly reckon

others better than yourselves. Look to each other's interests and not merely your own.[28]

(d) The Work is Comprehensive and Inclusive

Human diversity is a highly significant feature of church work. Theologically the Church is for all kinds and conditions of people in all kinds of circumstances and situations. In practice the range of people involved in a particular church is limited by many factors including its culture, ethos, the attitudes of its members and religious emphases, the activities and services it provides and the nature of the community in which it is set. Nevertheless, congregations can contain people with a wide and uneven spectrum of ages, intellectual ability, faith and spiritual development, gifts graces, temperaments and experience from different ethnic background and social classes. The list of variations is endless. This presents workers with enormous challenges. All age worship, the vogue that has supplanted family and community worship, is, for instance, an attempt to provide comprehensive liturgical experiences which span these differences. Alongside this, attempts are made to meet specific needs through various acts of worship, organization and activities. Exciting but difficult.

Inescapably, those with overall responsibility, lay and ordained, have to work with human diversity. In churches with a social or community work programme the diversity can be enormous.[29] Generally speaking, few churches of the main line denominations in Britain have attracted poor people in areas of deprivation: congregations mainly consist of upper working and middle class people. During the past few decades the church has had a bad conscience about this and strenuous efforts have been made to work with and minister to people who are in areas of deprivation. Large numbers of Roman Catholic religious orders have committed themselves to a "preferential option for the poor",[30] the Methodist Church has developed a "mission alongside the poor" programme[31] and the Anglicans followed the report on the church in urban priority areas, *Faith in the City*, with the Church Urban Fund. Then they produced *Faith in the Countryside*.[32]

Broadly speaking the motivation and energy for this came from two sources: the needs of poor people and the blatant injustice of their circumstances; the orientation to the poor in the Bible generally and in Jesus' ministry in particular. Combined these factors induced compassion and guilt and led to the redirection of some vocational energy and Church resources.

Examples of apostolates to people who are deprived are, of course, to be found throughout church history. Many, if not most, Roman Catholic religious orders were founded to pursue such apostolates. Protestants founded children's societies and many other charities. Whilst I am not in a position to assess the overall effect of these movements, it would seem that they added dimensions to the established and widely accepted pattern of Church work without challenging it, whereas the contemporary movement towards the poor has raised a wide ranging debate throughout the Church about the proper locus of ministry and mission.[33]

Serious questions have been raised about the Church's preoccupation with ministering to the non-poor and their place in the inauguration and economy of the kingdom of God. Amidst all the complexity of thought and action that has followed,

strands can be discerned which are pertinent to our discussion. As noted, some workers and limited resources have been committed to exclusive work with people in areas of deprivation. Some local churches are developing projects alongside their other programmes. Consequently, the overall practical effect has been to broaden the spectrum in a diverse and patchy manner. Theologically, however, there is some conflict and confusion about the issues. Conceptually a tendency can be discerned towards shifting the theological spectrum from the "rich" to the "poor" with the effect of broadening it in one direction and narrowing it in another. This takes seriously Jesus' emphasis upon the poor. But I still believe it is important to take up the challenge of what Jesus thought was the most difficult problem, converting the rich and getting them through the needle's eye entrance into the kingdom.

My conviction is that the Church should work on the broadest possible human spectrum and that it should be inclusive rather than exclusive.[34] Briefly stated my reasons for holding this position fall under three headings: theological, strategical and practical. **Theologically** the Christian gospel is for all, rich and poor, and all are in need of repentance and everything that Christ has to offer. God's love embraces the whole world and his mission is directed towards it. God's salvific approach is holistic, and so must be the Church's. The rich and poor and the vast numbers between these extremes need each other, their respective and collective spiritual well-being are interdependent. **Strategically** the development and maintenance of Churches and societies which embody the Christian spirit and ethic unavoidably involves working with the poor and the rich and the in-betweens. It is essential to engage in mission alongside the poor, the rich and all the rest in order that, separately and together, they make the contributions they alone can and must make towards creating a just and sustainable society. This means working with them in their richness and poverty for their salvation in and from those states. Amongst other things this involves getting rich and poor and the rest to work with and for each other. That is a great challenge. **Practically**, it means working with and through the given constituency, and that is predominantly people who are neither rich nor poor and who are culturally and spiritually at some distance from those who are deprived. Difficult socio-religious bridge building is required. Heavy demands will be made not only upon spiritual gifts and graces but also upon the behavioural sciences and, in my experience, upon the theory and practice of church and community development.

A model of this kind of approach is to be found in Bosch's analysis of Luke's missiology in the third Gospel. He describes it in a superb section entitled, "Gospel for the poor—and the rich".[35] (I found the dash extraordinarily eloquent!) Bosch accepts that Luke had a particular interest in the poor and other marginalized people: "The first words the Lukan Jesus speaks in public (Luke 4:18f) contains a programmatic statement concerning his mission to reverse the destiny of the poor".[36] After examining the terms used for "rich" (*plousios*) and "poor" (*ptochos*) and what people in both categories have to do to respond to the gospel he concludes:

> Luke should, however, not be interpreted as if he knows of only one sin, that of wealth, and only one kind of conversion, that of giving up one's possessions. Both the poor and the rich need salvation. At the same time, each person has his or her specific sinfulness and enslavement. The patterns of enslavement differ,

which means that the specific sinfulness of the rich is different from that of the poor. Therefore, in Luke's gospel, the rich are tested on the ground of their wealth, whereas others are tested on loyalty toward their family, their people, their culture, and their work (Lk 9:59-61). . . . This means that the poor are sinners like everyone else, because ultimately sinfulness is rooted in the human heart. Just as the materially rich can be spiritually poor, the materially poor can be spiritually poor. . . . Luke undoubtedly wishes to communicate to his readers what is today often referred to as God's preferential option for the poor, but this option cannot be interpreted in any exclusive sense. . . . It does not exclude God's concern for the rich, but, in fact, stresses it for, in both his gospel and Acts, Luke wishes his readers to know that there is hope for the rich, insofar as they act and serve in solidarity with the poor and oppressed. In their being converted to God, rich and poor are converted toward each other. The main emphasis, ultimately, is on sharing, on community. At various points in Acts, Luke highlights this "communism of love" (cf Acts 2:44ff; 4:32, 36f).[37]

Clearly, a range of factors will determine the diversity with which a local church engages and its opportunities and capacities to broaden the spectrum of its work. They include: the social setting; attitudes of the church people; the respective cultures of church and community; the intention of church leaders; the ability and willingness of lay and ordained people in the Church to engage with those who differ from them. However this may be, the nature of the work requires the thrust to be towards working with the widest manageable spectrum inclusively and not to narrowing the spectrum exclusively towards either the poor or the rich. By nature it is comprehensive and universal and therefore diverse. The personal and intellectual abilities, the knowledge and understanding, the technical skills and the spiritual resources required of workers are enormous.

2. Operational Attributes Which Derive from Basics of the Working Situation and the Christian Project

This cluster of attributes enable fundamentals of the Christian project to be worked out in the church and the world through taking seriously the realities and authority of the way things are and operate in the work place. They show that church and community work, with all kinds of people in a wide range of religious and social settings, is:

(a) relational
(b) personal, communal and organizational
(c) essentially local
(d) ecclesiastical and contextual
(e) language based
(f) voluntary

(a) The Work is Relational

Essentially the nature of the work is relational. Ministry and mission is about anything to do with shaping the complex, unpredictable inner and outer relationships between people, the world and God to conform with how Jesus related

to his Father, people and things and said that we should. That is a tall order but Christians believe that it is the way to human and spiritual well-being and satisfaction. It involves particular forms of relational engagement:

— with God (indirectly through the Bible and the theological traditions of the churches and directly through spiritual experience);
— with the created order (through experiencing, studying and researching it);
— with others (individuals, formal and informal groups, communities and institutions);
— with self.[38]

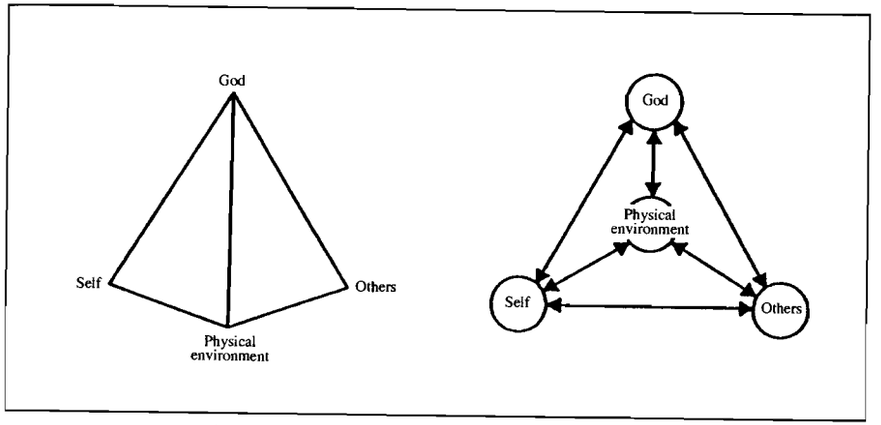

Figure 6:2 A Trihedral of Relationships

I have explored these relationships and their interaction through a trihedral model of relationships represented diagrammatically in Figure 6:2.[39] The points represent self, others, the physical environment and God; the lines represent the relationships between them. People would model these relationships differently. They might, for instance, invert it or lay it on its side to show God as the ground of all being and to avoid hierarchical inferences. Some people might substitute an ideology for God. However this might be, for me this trihedral of relationships underlies all human affairs, even though it is impossible to define with accuracy all the lines. Aspects of it may be covered and confused by institutions, churches, communities, groups or individuals, or by the way disciplines variously focus on individuals (counselling, case work, psychotherapy), on collectives (sociology, anthropology), on God (theology), or on the physical environment (physical science, technology, the work of artisans, ecology).

The shape is constantly changing. Relationships are inter-related. Change one and the others are changed. Indeed Jesus teaches us that restoring our relationship with God involves first mending our relationships with others.[40] Personal and inter-personal behaviour are influenced by, and expressions of, many different situational, personal, sociological and historical factors. At times these relationships and the factors, which can appear to have a life of their own, are dynamically balanced

creatively. At other times they lock people in uncreativity or in their agitation they disturb, confuse, and confound people and their trihedral of relationships. Dissatisfaction, disillusionment or sheer frustration with vocational work, for instance, can upset our relationship with colleagues, family, friends and God.

Some workers in the Church believe in God without claiming to have a relationship with him. For others the personal experience of, and personal relationship with God are the quintessence of life and religion. They variously experience living relationships with God, Father, Son and Holy Spirit through prayer, worship and everyday human relationships and events. God calls them, Jesus is God with them, (Emmanuel) and they believe that the Holy Spirit leads and guides them. As we have seen, they feel that they work for God; they are co-workers with Christ. These relationships exercise spiritual authority in the lives of those who experience them and determine vocational choices and apostolates. When they are in good repair they engender commitment to human well-being and they enthuse and energize people. Whether in good repair or not, their influence can be far reaching and quite beyond logical deduction. But they are even more difficult to understand and analyse than human relationships—which are difficult enough.

Some aspects of these relationships and the factors that influence them are open to view because people talk about them and they are deducible from behaviour. Others are elusive. One of the difficulties in human relations work is that much of relevance is hidden from us, as Gareth Morgan says, we are always working on incomplete information.[41] Starting with what is known we have to deduce and guess what is possibly relevant in the unknown and to create opportunities for mutual sharing of those things necessary for collaborative and reflective action in ministry and mission. Such activity is an important part of working for human and spiritual development, and therefore of work consultancy.

Considering the complexities of these relationships even in a small group makes the mind boggle. Plotting the relational lines would require a powerful computer and a good programme. How incredible that, on the whole, we manage relational systems so well when so much is unknown and unknowable! Working seriously at them in a Christian context for human and spiritual development involves pursuing complementary tasks such as:

- promoting understanding about those things which according to the teaching of Christianity and the behavioural sciences build up and those which break down human and spiritual relationships between people, God and the physical universe;
- striving continuously to understand better the creative and destructive forces in human and spiritual behaviour;
- studying, researching and working to improve human relationships in specific situations and contexts within churches and communities;
- focusing on specific aspects of the relationships as required and working at them consciously in relation to the other relationships;
- working with people experientially and theologically on their needs and their concerns and interests in any aspect of their human and spiritual relationships and temporal and mystical experiences;

- working with people in depth to the limit of their capacity, no less and no more;
- training workers in human relations skills and providing follow up consultancy services;
- providing support and sustenance and inspiration to those engaged in human relations work through the means of grace (worship, the sacraments, prayer, fellowship), pastoral care, opportunities for biblical, theological and contextual study;
- living out what is being proclaimed in appropriate forms of personal, social and institutional behaviour.

The quality and extent of the work done by Christian organizations is inseparably and causally connected with the quality of the relationships between those who do it. Relationships, therefore, especially those between key figures in any aspect of the work, are of vital importance. Their influence suffuses the enterprise and affects it for better or worse. Good working relationships are at the heart of all effective church work. When they break down or sour, as they inevitably do at times because church workers are human beings, painful and intractable problems confuse and confound. Redeeming and rebuilding them can be one of the most difficult and unenviable jobs in church and society. But doing so illustrates the power of Christianity at work and demonstrates the efficacy of the Christian gospel. Human relations, opportunities and difficulties are at the heart of many, if not most, of the problems presented to consultants.

By the very nature of church life, working and professional relationships intermingle complexly with personal and private relationships. Ordained and lay workers are variously involved in six kinds of relationships. The first is **pastoral relationships**, *i.e.:* the relationships through which human and spiritual care, love, direction, support and assistance are offered to individuals, groups, churches and communities in relation to Christian living and faith development at any and all stages of their experience and during crises and life-determining issues.[42] The second is **liturgical relationships**.[43] These are the relationships between those who lead worship, officiate at the sacraments, weddings, funerals and other occasional offices and others involved in them. The third is what I call **ecclesiastical and collegial relationships**, *i.e.:* the many kinds of relationships through which church work is designed, organized, carried out and managed. Some of these relationships are within a particular church, others are between churches and other organizations. The fourth is what I call **latent or potential working relationships**, *i.e.:* the discovery and nurturing of relationships with other workers and organizations in the same and related fields through socializing and networking which could possibly develop into formal or informal working relationships. Then there are **extended relationships** such as those entered into through consultancy, counselling, mentoring and spiritual direction arrangements. The sixth is **personal relationships**, general and soul friendships, which can evolve from or lead into any of the other relationships.

It is of the essence of this kind of relational work that it leads to profound engagement with the realities of the human condition in church and society through active participation in many situations and events with people who differ greatly—

morally, temperamentally and spiritually. It involves working in good and bad contexts, contending with all kinds of personal and interpersonal behaviour, experiencing many different expressions and forms of love and hatred, pride and prejudice, health and suffering. Church meetings, for instance, can be sublime, deeply moving experiences of creative activity and extraordinary working relationships. On the other hand they can be awful and frightening experiences of the destructive powers of human beings and their cruelty and inhumanity. Both kinds of experience can happen when least expected. The pattern is unpredictable. All too easily those leading such meetings can respond inappropriately. Clergy and lay workers require gifts, graces and relational skills to do this work and considerable resources to cope with the pain, the emotional strain and not infrequent experiences of post-traumatic shock. Contrary to public opinion, therefore, church and neighbourhood workers do not live sheltered lives.

Threaded throughout these encounters is a search for understanding, meaning, explanation. This is particularly so in relation to destructive and painful events. At one level there is a search for insights which will enable people to understand and overcome the bad dynamics they are experiencing in, for instance, meetings or groups plagued by deep faction. Workers raid and study the behavioural sciences hoping to find clues and ways and means of researching the information they need to be able to decide how best to act. At another level theological questions are raised. Examples are: "Why should this person suffer and not that?" "What do these events mean?" "What is God saying to us through our repeated failure to do this or that?" Then there are questions about goodness and badness in human life. Should we, for instance, work on the basis of "original blessing"[44] or "original sin"? Upon what biblical and theological teaching should we base our analysing and planning in areas of deprivation and discrimination? Facing these questions is important. Simplistic answers about providence may, for instance, satisfy people during good times. They will not sustain them during bad times.

By nature, therefore, the work is demanding and difficult. So, as we shall see later, the work calls for a combination of interpersonal and intellectual abilities which help people to go deep into their experiences and to emerge better informed and equipped and more mature.

(b) The Work is Personal, Communal and Organizational

Church work requires of those engaged in it that they work with:

- individuals and groups in their own right and as members, officers, workers of the church;
- congregations;
- churches as communities, organizations and networks.

Much has already been said about the first of these. An increasing amount of attention is focused on understanding and working with congregations.[45] Our purposes are served by concentrating on the third in this and subsequent sections.

Whilst the term community is in general use and everyone has some understanding of what it is, defining it has proved to be incredibly difficult. After two hundred years of grappling with the concept we have not found a satisfactory

way of defining it or modelling it.[46] Raymond Plant said that such difficulties are to be expected when both the descriptive and evaluative dimensions of meaning come together.[47] Reference is often made to the fact that G. A. Hillery noted ninety four definitions. Roland Warren said, "My view is that the quest for a definition is a vain one". For me, a good community provides its members with both the privacy and the togetherness they require for their well-being, the relationships and resources they need to rise to the challenges of differences and faction and to work together for the common good. Propinquity is a word that helps me to understand the nature of togetherness in community. It is defined as: nearness, closeness, proximity in space (neighbourhood); in kinship or relationship; in nature, belief, similarity, affinity; in time.[48] Primarily based on feeling and a sense of belonging, it can exist without formal organization—indeed formal organization can kill it.[49]

Local secular communities perform four basic functions: economic (production, distribution and consumption of goods and services); welfare and mutual support; social, culture and moral (socialisation and social control and participation); environmental and ecological.[50] Christian communities contribute to some of these functions and to religious needs. James Fowler suggests that what he calls "communities of faith" have five functions:

(a) the provision of a *shared core story*;

(b) the provision of opportunities for people to participate in the *central passion* of the *shared core story*;

(c) the formation of *affections*, and, I would add, *commitment*, in accordance with (a) and (b);

(d) the generation of *virtues*, moral strengths and action skills;

(e) the development and maintenance of the *practical and particular shape of worldly vocation* in each life in the community of mission, *i.e.*: an ecology of vocation.[51]

Churches, like religious orders, are formal religious voluntary organizations and institutions* as well as socio-religious communities. Invariably people first meet them as congregations or communities.

As organizations they bring something other than what is brought by communities to the performing of the functions already described. They are purposefully organized and structured for action based on the Bible, beliefs and traditions: neighbourhood communities do not normally have purposes and mission statements. Organizations have constitutions established at law, formalised procedures, rules and regulations and ways of enforcing them; they have power, organizational and administrative structures; they have members and are employers; they recruit, train and employ people; they have identities.

So, to work with churches to good effect it is sometimes essential to treat them as congregations and communities with an eye on relevant organizational features.

* "Organization" and "institution" are often used as interchangeable terms, almost as synonyms. It helps to differentiate them. A formal organization is "a system of consciously coordinated activities or forces of two or more persons",[52] the "structured expression of rational action".[53] Institution is used "to describe social practices that are regularly and continuously repeated,are sanctioned and maintained by social norms, and have a major significance in the social structure".[54]

At other times it is essential to treat them as organizations with an eye on the impact of what is being decided and done on congregations and community life. Only then will churches be prophetic institutions organized for mission and service pursuing their ministry from places where *koinonia* is experienced. (See Reference 9)

These distinctions are important, not pedantic, because there is a propensity towards unhelpful preoccupation with community or organization—or aspects of them. I have experienced it myself. My approach to my work as a minister was transformed by what I got from community development, community studies and related disciplines. For many years I concentrated on church as community to the neglect of church as organization. Rectifying this through drawing upon the prolific literature on organizational theory and behaviour was rewarding.

For some time now people in churches have been drawing upon practices common in the industrial and business world. It is reminiscent of what happened in the 60's and 70's in relation to community development work. An example of this is the formation of MODEM (Managerial and Organisational Disciplines for the Enhancement of Ministry) launched in 1993. It is committed to creative interaction between those engaged in the management of secular and Christian organizations based upon the mutual recognition and respect of their respective values and disciplines. Already, it has been very productive—articles; seminars; a professional critique of the Turnbull Report to the Archbishops' Advisory Group on the Organization of the Church of England, "Working as One Process";[55] and now two books have been published for MODEM. The first is *Management for Ministry—appreciating contemporary issues*. This extremely useful book is at pains to set management in two contexts: the agenda for ministry (Part one) and the agenda for organization (Part two). In his foreword Sir John Harvey Jones says, "The need for better management is ubiquitous. Churches need to be well managed, perhaps even more than private sector profit-seeking organisations do". *Leading, Managing and Ministry: challenging questions for church and society*, the second book, has just been published.[56] It considers management in relation to a cluster of issues.

Grapevines and networks, spontaneously created by people in organizations and communities, critically influence church work. They are devices which have far reaching effects for good or ill. They can be used to stimulate mistrust and unease through innuendoes, gossip and slander or to build up positive feelings between and about people; they can be used to build harmony or to cause mischief and they can be used to raise vital questions or unhelpful issues; they can be used to facilitate help and care or to cause harm and neglect. Such personal and social networks are frequently controlling factors in human, organizational and community development. They are covert, ubiquitous and elusive. They cannot be grasped or gathered together for encounter. Mapping them is always difficult and often impossible. They do not have inbuilt mechanisms for accountability or responsibility. Spin doctors are experts in using them for their purposes. What happens, for instance, on the grapevines after the arrival of a new minister powerfully influences all that follows. Important as they are in the economy of human and spiritual development, networks are much neglected in church and community work. There is much written on working with individuals, and groups,

less on working with groups that interact and overlap and even less on networks. It is a subject avidly taken up by most of those to whom I have introduced this kind of subject matter because it is so pertinent to them and their work. So much of what they have attempted through formal structures has been frustrated and spoiled by the interaction on the networks whilst they stood by feeling helpless. Constructive action can be taken by addressing questions such as: what is being said on the networks about this? What can we do to correct or counter it? Before a new controversial programme is to be launched much can be gained by asking, "What do we want to be on the grapevines and what can we do to ensure that these ideas circulate?" Grapevines form a significant part of the nature of the work.[57]

(c) The Work is Essentially Local

David J. Bosch makes and substantiates the following claims about the rediscovery of the local church:

> The church in mission is, primarily the local church everywhere in the world.
>
> The fundamentally innovative feature of the new development was the discovery that the universal church actively finds its true existence in the local churches; that these, and not the universal church, are the pristine expression of the church . . . ; that this was the primary understanding of the church in the New Testament . . . ; that the universal church viewed as preceding local churches was a pure abstraction since the universal church exists only where there are local churches; we now recognise that the church is both a theological and a sociological entity, an inseparable union of the divine and the dusty.[58]
>
> The church is, really, a family of local churches in which each should be open to the needs of the others and to sharing its spiritual and material goods with them. It is through the mutual ministry of mission that the church is realised, in communion with and as local concretization of the church universal.
>
> In the context of the secularized post-Christian West our witness will be credible only if it flows from a local worshipping community.[59]
>
> This perspective . . . was for all practical purposes ignored during much of Christian history.[60]

The proliferation of local churches makes it possible to take seriously these theological statements. Generally speaking there are local branches of several denominations deeply rooted in every community in the United Kingdom. Familiarity with this phenomenon inclines us to take it for granted. Of itself, such geographical coverage is an incredible achievement. Comparing it with the impressive but comparatively scant coverage of business empires like Sainsburys helps me to marvel that the Church is still omnipresent in contemporary society after decades of shrinkage. From the point of view of community resources alone a highly influential report said:

> The churches . . . command a network of many men and a number of women working full time and of premises suitable for communal activities unrivalled by any other voluntary body.[61]

Churches are, in fact, as much a part of the social fabric as schools, hospitals and social services. The amount of work done by them, in them and through them is astronomical. By any standard they make profound and incalculable contributions to human and spiritual well-being, development and happiness.

The opportunities to put the theological emphasis upon the importance of the local into practice have been taken up by people with various and quite different, and in some cases conflicting approaches to mission, evangelism and evangelization. For instance, those committed to church and community development, liberation theology and the preferential option to the poor have got local churches involved in *their* communities in new and exciting ways. Similar things have happened to those of us who from the 1960s onwards have been deeply involved in church and community development. Cliff College has changed its emphasis from conducting missions *for* local churches to helping them with *their* mission. One of their evangelists represented this when he said to the local church in a broad North Country accent, "If you think we're coming to work for you, well you'll be disappointed, we're coming to work *with* you. Do you see what I mean?" And Robert Warren has worked out in some detail from an evangelical position what is involved in being Church in mission in local churches.[62]

Paradoxically, but entirely in line with incarnational theology, local work is not done and facilitated exclusively by local workers based in local settings. It is done by the combined and collective efforts of people located in all the operational spheres of national and international church life. In fact, the *raison d'être* for regional, national and international work is local church work throughout the world. Thus, in one sense, denominational work in a region or a nation is the holistic summation of local work. Basic responsibilities of bishops, chairmen and provincials are to promote, facilitate, regulate and support local work. In most denominations local workers contribute to the work done regionally and nationally just as regional and national workers contribute to local work; regional and national people do not do all the regional and national work by any means. That does not mean to suggest that there is nothing distinctive about regional and national workers and the work they do. They work to regions and denominations like others work to local situations; theirs is a regional/national perspective. Others view the regional and national through their local perspective. The interaction of these perspectives is complex and can be creative or confusing or destructive. This all-operational-level involvement of practitioners in the life and work of their denominations is vital. It means, for instance, that local practitioners help to shape the denominational training programmes through participating in national committees, synods and conferences. Polity and theology determine that the work in every sphere is affected and effected by the separate and combined efforts of people in all spheres. Collaboration and co-operation, not stratification and competition, must be fundamentals of Christian organizations and hallmarks of their work culture, praxis and spirituality. Leaders in all operational spheres need to have the ability to work to different perspectives of the parts and the whole. Sometimes, for instance, they need to be able to work to a parish in relation to the diocese and denomination. At other times they need to work to the diocese in relation to many parishes and the denomination. Difficulties can be experienced in doing this. Parish priests, for

instance, can find it difficult to act in relation to the good of their diocese when it is not in the best interest of their parish. I have worked with bishops and other diocesan officers who do find it difficult on some occasions to maintain the diocesan perspective when they are immersed in the actualities of a particular parish.[63]

The ubiquitous presence of the Church in community settings is a human counterpart to the omnipresence of Christ. It facilitates a Christian presence which is as continuous and permanent as possible. Churches that are deeply embedded in the local social fabric are long-standing neighbours. Churches in settled communities work with and minister to people in church and community throughout their lives and with one generation after another. Clergy and lay workers, in many instances the same ones, accompany and serve people over long periods of time in all the critical events they experience and as they struggle and grow from one stage of life and faith to another.[64] Thus, in succession they service life-long processes of human and spiritual development and meet changing liturgical and pastoral needs. Whereas some churches in radically changing or transitory communities serve and minister to the needs of people, often acute, over a much shorter time. Also, churches in both settled and transitory communities can continue a life-long ministry to its dispersed ex-members through prayer, occasional contacts and through welcoming those who make return visits.

Life-long involvement with people in their churches in relation to anything and everything to do with their lives is a critical aspect of the nature of this work. It is especially important when the provision of personal and community care can be fragmented and discontinuous.

(d) The Work is Ecclesiastical and Contextual

Churches and denominations are the primary institutions through which this work is conducted, so the work is inescapably ecclesiastical. Broadly speaking, churches and denominations are used for two complementary strategies or modes of operation. One of them is the work they do with people within their own institutions and networks through a wide range of services, activities and programmes in their premises. These are intended to achieve the institution's aims through serving people and providing opportunities for them to meet some of their personal, social and spiritual needs. Participants range from deeply committed members to casual users. People enter the church from the environment, participate in its purposeful processes, bring life to it, build it up and then return to other parts of their lives hopefully better for the experience and, possibly, as ambassadors of Christ and the Church. This mode can be modelled as an "open system process" which is illustrated in Figure 6:3.[65] This model can be applied to the whole of a church's work or to aspects of it such as a service of worship, a housegroup, a night shelter for homeless people or a Christian education programme covering several years of the lives of young people. When viewed in this way, operationally speaking, churches are in the same family of institutions as schools, colleges and hospitals. They are designed and organized to achieve their purposes through their internal programmes and the relationships they engender.

The other work mode can be described as "contextual". This involves churches working as agents for change in their immediate environment or in society in general. For example, this could involve churches working with their religious and

secular neighbours, individuals, groups and institutions on matters of mutual concern. Equally it could involve churches acting as pressure groups and even taking direct action. Or it might involve them in evangelism or apologetics, arguing the Christian faith and presenting the Christian view on contentious moral issues.[66]

Whereas the first mode of work is within the domain of the institution this is reaching out beyond it; it is socio-religious development work in the community and society at large. The first is under the direct control of the church; the second is the church at work in open social settings in which many independent authorities variously compete and co-operate—exhilarating places in which to work but they

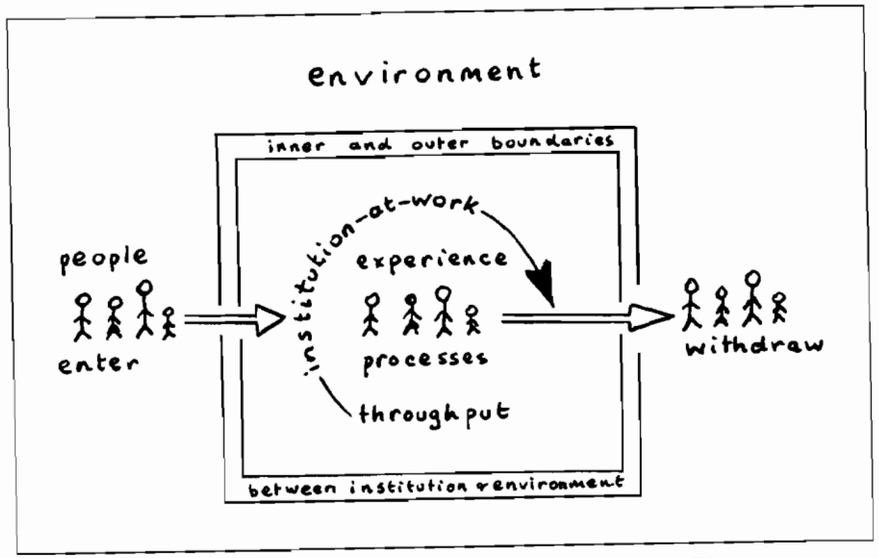

Figure 6:3 Church as an Institutional Open System Process

can intimidate.[67] The first is the church attempting to achieve its purpose domestically, the second contextually. What is important is that the "couplings" between churches and their environment are such that the effect of the one upon the other is constructive.[68]

These two modes of interrelated and overlapping work are facilitated through clergy, religious and laity operating in relation to four principal spheres of social living: local, regional, national and international.[69] Their functions and responsibilities vary enormously but, significantly, the work requires that every worker engages in a cluster of core activities, albeit, in different ways. The following classification of the core activities helps me to get my mind around them; to see them as a whole and how they relate and overlap and complement each other; to engage conceptually and practically with each of them separately and in relation to the others.

(i) *Local Church and Neighbourhood work*

Already we have seen in the previous section that those engaged in all the four spheres contribute to local work. This section offers a three-fold classification of the nature of local church and neighbourhood work.[70]

Church work includes organizing and conducting services of worship, preaching, fellowship meetings, prayer groups and programmes of Christian education for children and adults. It includes pastoral care and counselling and the occasional offices such as services of baptism and burial. All this involves engaging and working with congregations in all kinds of different ways in order to minister to them and through them. Considerable attention is now being given to what is involved in doing this.[71] Church work also involves pursuing the mission of the church through evangelical outreach. It includes all the planning, administration, fund raising and labour necessary to design, staff, finance, organize and do this work and to operate and maintain the buildings in which it is housed. Also it has an evaluative and reflective side. Continual thought needs to be given by church leaders to all that is happening or not happening in all three areas in relation to Christian mission and local needs. Church work, therefore, refers to all that is done through prayer, thought and action to meet religious and secular needs and to promote and extend the understanding of the Christian faith and its practice and to sustain and equip people for living out their Christian lives and for all the work they do in the church, in the community and in their occupations in the world whatever they might be. (Helping people to grapple with issues arising from their working lives is as vital as helping them with those related to their personal, social and spiritual lives.) Clearly the way in which this work is done varies from denomination to denomination.

Church-community work refers to work undertaken on premises owned by the church to meet the needs of anyone without regard to their religious beliefs, practices or church affiliation. It is arranged around interests, tasks, concerns and activities not normally considered "religious" and conducted with little or no religious ceremony. Examples are: uniformed organizations; clubs and sports facilities for any age group and for people with special needs; drop-in centres; luncheon clubs for retired people; AA meetings; language study groups for immigrants; mothers' and toddlers' groups, playgroups and nurseries; social and community work agency offices; counselling services; clinics and surgeries. Examples and descriptions of this work are now commonplace.

Some churches as a matter of policy undertake all the church-community work on their premises themselves: they provide or appoint workers and leaders. Some enter into partnerships with other churches or agencies in relation to one aspect or another. Other churches make their premises available freely or let them out, to enable others to provide much needed facilities. However, no matter how open and egalitarian the working relationships with other leaders and workers, local church authorities have the final say in what is and what is not allowed. As long as they are the trustees of the premises they are the senior partners or the landlords.[72]

A limited number of churches have substantial programmes of this form of work. Increasing numbers of churches have full-time youth, community and pastoral workers. The West London Mission of the Methodist Church, for instance, has an extensive social work programme located in several centres and employing forty full-time professional workers.[73] But a programme of this scale is an exception.

Community work is work in which churches are engaged, generally with other agencies, to promote the well-being and development of people in the community. It is carried out in settings, groups, buildings and organizations not associated with

the Church. The Church and its members are partners with others. Examples are: the kind of things listed under church-community work; residents' associations; good neighbourhood schemes; detached youth work." Church related community work" has become a widely accepted way of referring to community work and aspects of church-community work. It is a helpful term but it does not readily make distinctions that are important here.[74]

Figure 6:4 has been widely used to express this classification diagrammatically. Whilst this classification serves our purposes it has limitations. Unfortunately I cannot improve it. For instance all three categories, not just the first, are, in my view, the work of the kingdom of God. The emphases churches, laity and clergy give to these areas will depend upon many things including: their approach to mission and ministry and their personal style and circumstances. And they will express what they wish to achieve through this work for individuals and society differently according to their theological persuasion and denominational background. However, implicit in one or other of the aspects of this work are three principal objectives:

- to initiate people into the Christian faith and Church;
- to accompany, sustain and support Christians as they mature and develop in seeking to understand Christianity, to live Christian lives, to build Christian communities, and to work out the implications of their faith in their private and working lives;
- to help non-Christians to develop by helping them to meet their personal and social needs and to build up neighbourhood communities in a disinterested way.

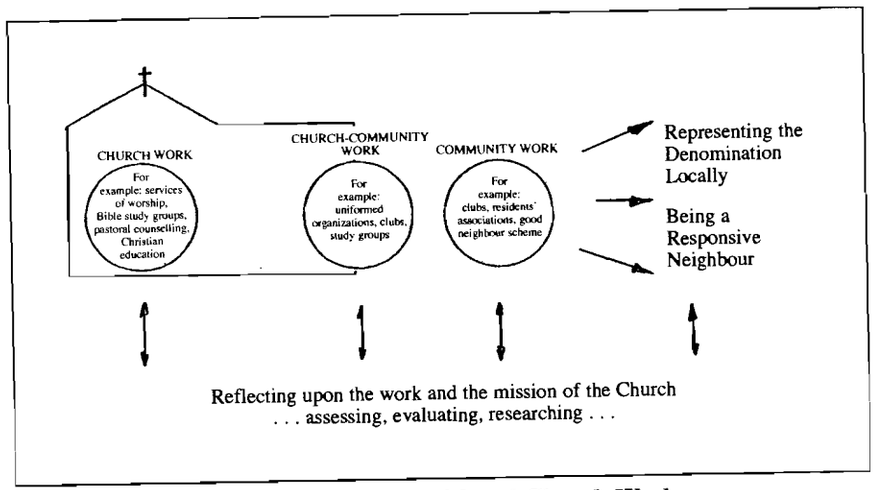

Figure 6:4 Aspects of Local Church Work

Again, theological persuasion, personal style and circumstances will lead clergy, laity and churches to weight these objectives differently. All three objectives can be pursued concurrently in *church work* and the second and third in *church-community work* and *community work*. It is however counter productive to use *church-community* and *community work* solely as a means of bringing people into the

Christian faith and the Church especially if overtly altruistic activities are used as a cover for attempts to evangelize or proselytize. Experience and research has demonstrated that the more genuinely altruistic church people are in *church-community* and *community* work the more effective they are. Not surprisingly, churches, clergy and laity are taken more seriously by people in the community when they show real interest in them and work with them openly.[75]

The shape and nuances that the overall programme of work of any one church depends upon many factors. Reference has been made to some of them. Another one is the geographical location. Clearly, the work of churches in villages will take on a different form from those in city centres. During the season, organizing worship and hospitality for visitors will be a priority for churches in holiday resorts. Small congregations in inner city churches and other areas of urban deprivation may well find themselves heavily involved in community work whereas churches in county, country and provincial towns and in the suburbs may find that they have a nicely balanced programme of church and church-community work with little community work.

(ii) *Promoting, Representing and Networking*

Local, regional and national workers represent the denomination to itself and to other bodies. They, acting on behalf of their denomination, network, engage and liaise with people in similar positions in other denominations and religions, Christian secular voluntary organizations and statutory bodies. They engage in all kinds of activities: they speak and argue on behalf of their denomination; they engage in conversations with others about their respective beliefs, about conflicts of interest, about possible areas of co-operation, collaboration, partnerships and possible schemes of unity; they establish joint projects. The aim is to exert religious, spiritual and political influence wherever necessary and to present Christianity. Through these activities they:

- promote Christianity
- evangelize in the church and the world
- discern and make known their own identity as Christians and that of the Church
- contextualize the work of the Church
- develop inter-organizational understanding and relationships.

(iii) *Working at Key Subject Matter*

A continuous core of hard thinking about a wide range of subject matter is required for the Church to be the Church and for it to do its work. In part, the Church's integrity depends upon it being able to do this well as does the quality of its life and its contribution to its own constituency and to society. Ideally, everyone involved in the work of the Church needs to think about and discuss the key subject matter related to Christian life and work, ministry and mission. Given the diversity of age, culture, education, occupation, intellect and training, this will be done in very different ways by individuals and churches and with different outcomes. The help most of us need to be able to do so comes from a number of sources: articles, books, courses, formal and informal discussions with all kinds of people, radio and television programmes, sermons. Fully aware of this need, and the importance of

studying things in depth, a vast amount of thinking is undertaken in the Church. Some of it is initiated and facilitated by the Church, much of it by individuals and groups. This cannot be left to the experts but it cannot be done without them. They facilitate thought throughout the Church and in the world at large.

Staff members of theological colleges and universities are engaged in study, research and debate about every biblical, theological and missiological subject and a range of related disciplines and of current and political affairs. A vast number of other people positioned throughout the Church are similarly engaged. Articles and books are published. Officers are appointed and departments are in being to work at subjects such as social responsibility, education, mission and other denominations. They study and research a wide range of subjects and the disciplines to which they belong. They publish reports. They participate in various academic communities and debates and they try to work out the implications and pursue the issues in the Church, in society generally and with government, business and industry. They engage in inter-faith dialogue, apologetics, the presentation and defence of the Christian faith on theological, moral and philosophical grounds and they also help others to do so. Apologetics has taken on a new importance in this postmodern era. At a different level, but of no less value, working with people within and outside the Church involves discussions and debates about the nature of the Christian faith and the difficulties they have with it (cf pp 339-340). So, inevitably, there is a desirable and necessary apologetic element in church work.

Martyn Atkins has set out in a short, penetrating and accessible essay the nature of this apologetic task during this present period of profound cultural change. "Terms describing the change such as 'postmodern', 'late modern' or even 'New Age', are less significant", he says, "than the realisation that our world view is in a state of flux".[76] Some of the difficulties people have with Christianity are of an intellectual nature. They want answers to the big questions of faith, life and death. But, as Atkins argues, experience and research show that few people are won to Christian faith by purely academic apologetics or prevented from finding faith by purely academic questions. People want to be loved, listened to and valued. Experience of these as basics of Christianity carry their own messages and logic. As Atkins concludes, what is required is "head and heart apologetics": challenging and courteous dialogue and good experiences of Christian community. The cultivation of relational apologetics is vital to the work of the church in all its spheres. (What has been said about the praxis of consultancy resonates with this. Creative in depth analysis of vocational work which is of inestimable value and importance to consultors with minimum hurt, depends upon the quality of interpersonal behaviour and working relationships. It is not by accident that these qualities along with roles make up the first three elements of the practice theory of consultancy in Chapter Two. They precede, accompany and facilitate critical thought.)

However, all that is involved in representing Christian thinking to the world and to the Church must not be left to the experts because, important as their contribution is, they simply cannot do all that is required. Intermediaries, for instance, are needed to communicate and disseminate what they are learning from specialists. And, in any case, experts do not have a monopoly on insights, knowledge and understanding. For these and other reasons related to everyone's development, it is

necessary for the whole church to engage with the subject matter and to discuss and debate it with people with whom they live and work and especially with those who differ in belief and life style. To do this most of us need the help of specialists (on appropriate subject matter and on facilitating creative dialogue) and all they produce if we, along with them, are to:

- effect the ministry and mission of the church in the academic, business, industrial and civic worlds as well as in local residential neighbourhoods
- inform and equip ourselves and the Church workforce
- help workers and members to think their way through critical contemporary issues
- contextualize the work of the Church
- equip churches to be what Peter Berger called "mediating structures"*
- develop inter-organizational understanding and relationships
- challenge and confront ideas and activities which, according to Christianity, are at variance with human and spiritual well-being and development
- help Christians to do the work of the Kingdom of God wherever they are situated in the complexities of contemporary society and their work places.

(iv) *Overseeing, Directing and Managing Allied Institutions, Agencies and Charities*

Regional, national and local workers becoming engaged in the overall administration of institutions in which their denomination has vested interests: colleges, church and public schools, local and national charities for work with children and old and handicapped people and projects of all kinds. They may act as chaplains or sit on their boards or chair their governing bodies.

(v) *Working with Other Organizations*

This work is done by a vast army of lay people who pursue their vocations in secular organizations. It is also done by an increasing number of ordained people who are seconded to work as chaplains to businesses, hospitals, prisons, schools and universities on a part- or full-time basis and as lecturers and social workers. All this helps to affect the ministry and mission of the church in the academic, business, industrial and civic worlds and to develop inter-organizational understanding and relationships. Through ministering in the work place they help Christians to do the work of the Kingdom of God in their work places amid the complexities of contemporary society. Providing them with support, spiritual sustenance, help and fellowship and opportunities to reflect on critical issues with people with similar beliefs is an important function of the Church.

(vi) *Creating and Maintaining Viable Churches and Denominations*

It follows that co-operating with God to create and use denominations and their churches and to keep them in good working order is fundamental to the work we are

* That is "those institutions which stand between the individual in his *(sic)* private sphere and the larger institutions of the public sphere". William Temple referred to them as "intermediate associations" and *Faith in the City* as agents of "intermediate action".[77] As such they are not political organizations but they are not apolitical. They have been described as "sub-political"[78] because they perform important functions in relation to all kinds of organizations and political structures through advocacy, apologetics, research, reports, books, lobbying, demonstrating, protesting and direct action.

considering. All else depends upon this being done well. Strangely, it has become common practice to be somewhat derogatory and dismissive about this aspect of church work. Maintenance is seen to be a poor cousin to mission and a frequent detraction from it. Inviting people to choose between them is to offer a false choice. They belong together. Theology, context, circumstances and resources inform the kind of church needed and possible; creating and maintaining such churches is clearly as much a missiological activity as using them in the service of the Kingdom of God. To be able to make churches that work, those involved require an unusual combination of: prophetic imagination, practical ability and nous; spiritual sensitivity and theological knowledge; ecclesiastical and organizational acumen; a profound understanding of the culture, intellectual environment and socio-religious context in which the churches and denominations have to exist and operate. Some tasks are common to the organization as a whole, *e.g.*: financing the denomination and building up working relationships infused with respect and trust. Others, such as preparing people for ministry, involve people located in different parts of a denomination making complementary contributions. Colleges, for instance, provide opportunities for ordinands to be students and ministerial apprentices whilst local churches provide opportunities for them to be ministerial apprentices and students: in the one situation they study theology and practice; in the other, practice and theology.

Basically this work is the human effort required to make churches of different denominations operate effectively in their own right, in relation to each other and parts of the society in which they are located. Ecclesiastical work involves several different but complementary theological, sociological and administrative activities. Here, we describe nine tasks which require sustained attention without attempting to note the many ways in which they are done or to assess current performance.

Doing theology on the nature of the Church and people's perception of it. This task involves working on the nature of the church and various perceptions of it. An exercise which can be both absorbing and tricky. Christians believe that the Church is created by God and that it is sustained and empowered in and through spiritual and mystical relationships with Father, Son and Holy Spirit and the Communion of Saints. It exists for, but is not synonymous with the Kingdom of God. These basic elements of the Church's theological and spiritual constitution are to be distinguished from ecclesiastical structures but are meant to inform them.

A proliferation of biblical models and images illuminate aspects of the nature of the Church. Avery Dulles notes that Paul Minear lists ninety-six in the New Testament. Amongst those most commonly referred to are: the house of God; the temple and tabernacle of God; God's people, flock, vine, field and city; Christ's bride and body. He makes two observations which help to find working theological models. *First*, he suggests that multi-modelling is to be preferred to mono-modelling. Each image has strengths and weaknesses. For example, the strength of the analogy of the body is that it emphasizes that the Church is a spiritual organism or a socio-spiritual system. The weakness is that it suggests that the members of the body have no personal freedom; they are controlled by other members.[79] More recently Howard Snyder has provided a more dynamic typology of church models than Dulles, as has Diane Hare.[80] As the Church is a human as well as a divine institution, secular organizational modelling can constructively complement biblical

and theological modelling provided that it does not supplant it. Gareth Morgan has given us a brilliant examination of the strengths and limitations of various images of organizations as machines, organisms, brains, cultures, political systems, psychic prisons, flux and transformation and instruments of domination.[81] Each of these has, at various times, illuminated my experience of working with the Church for development. Using a cluster of models, each compensating for the weakness of others, reduces the dangers of getting it wrong which are inherent in mono-modelling. The *second* suggestion is a refinement of the first, it recommends the use of dominant models which he calls, "paradigms" to head up, as it were, clusters of models. Dulles illustrates this from the Roman Catholic Second Vatican Council. Members of the Council made use of the models but the dominant one was that of the "People of God". Dulles says, "This paradigm focussed attention on the Church as a network of interpersonal relationships, on the Church as Community".[82] This paradigm shift from the model of the Church as the "Mystical Body" resembles what Thomas Kuhn has described as a "scientific revolution".[83] (Incidentally, Hans Kung has summarised in a telling way in chart form the major paradigm shifts in the history of Christianity.)[84]

Working in and with the Church's constitution and its political power structures. Churches are working institutions in which, ideally, apposite images and models are embodied. They have legal and religious constitutions, written and unwritten codes of professional practice and moral behaviour, controlling bodies, councils, synods, conferences, chapters etc. Each denomination is structured and organized differently. They vary hierarchically, democratically and administratively. Workers have to be able to work within and through the structures of their own denomination and, with today's emphasis upon ecumenical co-operation, with those of other denominations. To do this they have to understand them sufficiently well to be able to pursue their own vocation within their denomination and to contribute towards making it an effective instrument of ministry and mission. In part this is an administrative task but it is also a political one because inevitably church workers have to engage in church politics and the formal and informal power structures. And that can be a messy business.

Analysing, evaluating, contextualising and re-designing denominational church work and organizational structures. As we have seen models and images used to conceptualize the nature of churches and organizations proliferate. Those that see them as socio-spiritual systems underline the need for them to be reflective communities staffed by reflective practitioners. Those that see them as machines to be run and maintained, value procedures and bureaucratic structures and emphasize the need to follow operational instructions. Both kinds shed light on what is involved in living and working with churches. The second points to the importance of routine; the first points to the importance of continually reflecting and periodically analysing, evaluating and assessing the work programme in relation to the context in which it has to be done and, possibly, re-designing it and the organizational structures through which it is done, in order to make churches and denominations more effective and efficient and more satisfying places in which to work.

Overall administration and organization of church and denomination. This aspect of the work relates to the administration, management, maintenance, and extension

of churches and denominations. It has to do with finance, buildings, plant and the practicalities and legalities of the constitution and the organizational and administrative structures. People at all levels have responsibility for this work. They arrange meetings, conferences and synods and administer the day to day affairs between times. Overall objectives are to make the denominational institution work and to put it to work.

Recruiting, training, and validating ministers and religious. Amongst other things this involves people at all levels: testing personal vocations; accepting candidates for presbyteral and diaconal ministry, and religious life and apostolates; training, commissioning or ordaining them.

Deployment, professional and pastoral oversight, management and support of ministers and religious. The ways in which this is done varies considerably from one denomination to another as do the respective contributions made locally, regionally and nationally. Generalisations about processes and procedures are not very helpful. Vocational match making between churches and workers is a central and somewhat problematic feature of the deployment of full-time workers. Combining in one person or group, at any level of responsibility, the functions of professional oversight, management, discipline and pastoral care of workers is fraught with difficulties. Some of the issues involved are discussed in relation to the nature of church work and the competencies required in the next chapter.

Recruiting, training and deploying people in lay ministry and church and community work. Churches and denominations need a large workforce of preachers, teachers, pastoral workers, and youth workers. Building up, equipping and supporting these lay ministries, variously voluntary and salaried, is a major task to which ministers, priests and religious are required to make significant contributions.

In-service training, support and renewal of all personnel. There is a growing emphasis on life-long education and in-service training for all workers and members. All kinds of schemes from face-to-face courses and distance learning are being developed. Clergy are being given sabbaticals. Assessment schemes are being introduced. Consultants are being used by individuals and groups. People are using spiritual directors. Some Protestant clergy are following the practice of Roman Catholics and going on retreat.

Research. There is a long tradition of biblical and theological research in the Church and a growing movement to research the praxis of ministry and mission. Examples of this are to be seen in a new wave of missiological research and in a rapid multiplication of action research into all kinds of church and community work and evangelism.[85] Some of this research is systematic and sustained over long periods by individuals, working in all spheres, colleges and universities. For the main part it is ad hoc and episodic; it is not co-ordinated into holistic research programmes. This is both a strength and weakness; on balance I think it is more of a weakness.

Figure 6:5 gives an overall picture of the various aspects of the work described in this section.

(e) The Work is Language Based

Creative use of language is a central feature of the nature of the work we are considering. Every aspect of church and community work from having initial ideas

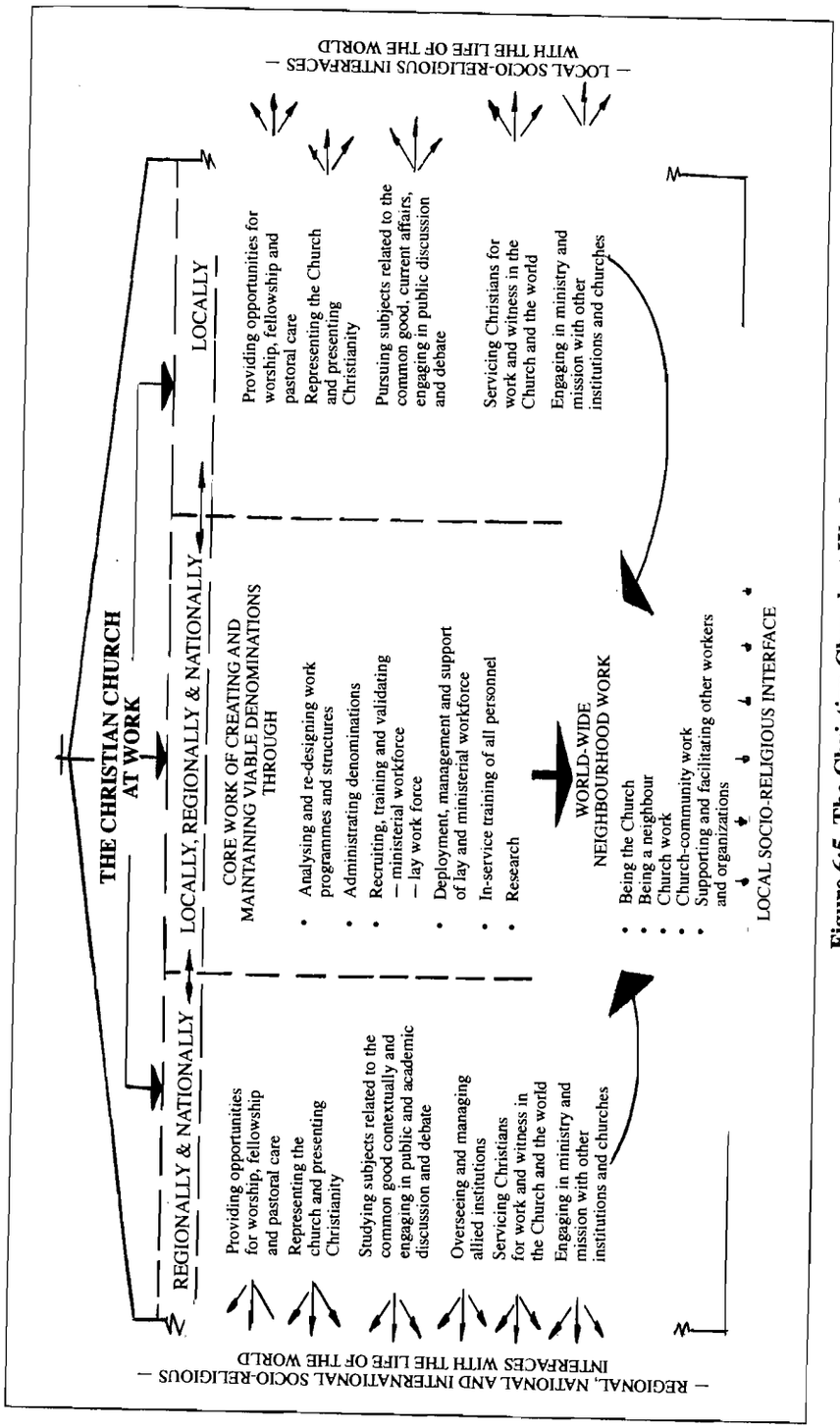

Figure 6:5 The Christian Church at Work

to evaluating the outcome of action taken is facilitated through people communicating with each other in many different ways, verbally, non-verbally and through the written word exchanged mechanically and electronically. Inescapably, therefore it is "talking work"[86] in contradistinction to manual or craft work. Words and more words are essential to conceptualising and communicating, to making things happen and to interpersonal working relationships. The quality of work depends upon the quality of talk: good talk makes for good work.

Undoubtedly it is "good to talk". It can be the elixir of life, exciting and creative. Such conversation is widespread in the church and in community organizations. In some circumstances, however, it can be extraordinarily difficult to talk lovingly, honestly and purposefully. And, sometimes talking is damaging and destructive. Noting some of the complications that arise illuminates the nature of this aspect of the work.

Linguistic complications have to be negotiated. Even people in the same church who speak the same native language can speak different biblical, theological and conceptual languages. Their life, educational and work experiences upon which they draw in discussing the work of the church vary enormously. People speak with very different spiritual dialects and the vocabularies with which they feel comfortable differ significantly. Church work has to be done in the long shadow cast by the Tower of Babel. It can be difficult to find a *lingua franca* adequate for all that is involved in talking seriously, honestly and purposefully about the work especially where differences are irritating people and causing conflict. Sometimes people simply do not know the meaning of words used by others and, confusingly, the same word can mean different things to different people. Ways in which words are said and the body language accompanying them sends messages which are sometimes clear, at other times ambiguous and confusing. And these difficulties are compounded when people in the Church are from many countries with different languages. (I counted nineteen in my local church recently.)

These difficulties are compounded by attitudes and approaches to "talking-time." Some people give value to "doing" ("getting on with things") and denigrate "talking" (which they see to be unnecessary, "we all know what has to be done"). Others will talk and talk without any intention of helping with what has to be done: they think out tasks for others. Some people talk about their work as they do it, others do not. And some talk about anything but their work as they do it. Most people fall somewhere between these extremes. Some firmly grasp that talking is a form of doing and that, in developmental work with people, doing involves talking. But people differ greatly in their ability to sustain critical thinking processes for long-term objectives and to cope with deferred satisfaction. Then again some people misuse and abuse talking time in committees and groups. Verbiage and verbosity cause some problems—as of course can the lack of communication. People abuse and squander valuable opportunities to work at things productively when they use time in meetings to gain attention, status and power; to get their own way; to settle old scores; to recite party pieces; to ride hobby-horses.

An important part of the work we are considering is, in relation to these and other complicating factors, to enable creative discussions in all kinds of circumstances, moods and environments. It is getting people to take to heart St Paul's dictum: "Do not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you".[87]

And this has to be done in facing and working through significant differences of opinion, conflict and faction. Progressive movements are needed in discussions about work which sensitively but surely progress from experience through critical and imaginative thought to constructive action.[88] Endlessly working through these stages cyclically minimises the dangers of talking without doing and doing without thinking—both of which circumvent creative action and the development of workers and those with and for whom they work. When these processes pulsate through churches and organizations a culture evolves which is conducive to talking about things of importance creatively.

For faith communities there are what are commonly referred to as spiritual dimensions to all this. Christians believe that God is aware of their thoughts and that they converse in the divine presence whether or not they are conscious of it. Moreover they believe that God is one to whom they can listen, speak and pray and with whom they can dialogue. In discussions, groups, committees and councils people can have several aims: to discover what God is saying to and wants from them; to find God's will for them and how to do it; to listen to what God is saying to them through each other and events. Prayer, meditation, reflection and allowing scripture, beliefs and tradition to "speak" to particular situations and issues are critical aspects of such conversations. Sharing and talking, like the visible part of an iceberg, are only a part of the process. People are thinking their own thoughts and are in dialogue with God. So the discussion leader's job is to get people talking to each other and collectively engaging in spiritual dialogues. Interaction with self, others and the trinitarian God are critical relational aspects of this talking work. Interpersonal exchanges are combined with what Ignatius Loyola referred to as "colloquys with the Lord".

Using language in this way is different from using it in preaching and lecturing. All three modes make contributions to church work. But not all preachers and lecturers are able to facilitate the kind of dialogue described here. The nature of this work is further illuminated by examining just what is involved in promoting this kind of creative talking work. And that is what most of this book is about.

(f) The Work is Voluntary

Voluntariness is a fundamental attribute of the Church and its work. Churches are voluntary institutions with voluntary members, heavily dependent upon voluntary workers. They are theologically committed to pursuing and promoting voluntary principles in church and society from their base in the voluntary sector of human life.

To all intents and purposes churches in the United Kingdom operate as religious voluntary organizations although some exclude them from their classification of the voluntary sector. Voluntaryism, the principle that the Churches should be supported by voluntary contributions rather than by the state, is fundamental to their constitution and practice. Churches meet other criteria by which voluntary organizations are commonly defined: they are in control of their own affairs; they are not commercial in that they are described as "non-profit distributing"—even when they raise funds through trading, as some do, they use it for their purposes or for grants, they do not disburse it as bonuses to their members or "share holders"; they are of public benefit and contribute to "the common good".[89] One of the defining factors frequently used relates to the absence of "direct" control by statutory

authority. Care is taken to avoid this in contractual arrangements made with statutory authorities (and other bodies) in relation to youth, community and welfare work. With respect to this criterion the Church of England differs from the other churches because of its unique relationship to State and society through being Established.

However, whilst churches have much in common with voluntary organizations, the points made in this chapter about the nature of their work form an indicative list of their distinctiveness. Chris Baurosey in a chapter entitled, "The Church as a voluntary non-profit organization", reminds us that, "At a time when many charities and businesses are seeking to clarify and strengthen their ethos and values, the church must ensure that it does not lose its own".[90]

Various relationships have existed between the voluntary and statutory sectors including the churches. These relationships are a source of continuing discussion and revision because of the profound changes in the sectors and the contexts in which they operate.[91] They have been conceptualised in different ways: the marginal model in which the voluntary sector is on the pioneering fringes of state organized social services; the integral, plural model which gives a more central role to the voluntary sector; parallel bars and extension ladder models; partnership and contractual models. Whichever model is in play, there is a vast mixture of converging and conflicting motives, interests and goals occupying the interface between the sectors. Churches must maintain their autonomy if they are to make their proper contributions to human and spiritual welfare through service delivery, pioneering unmet needs and challenging authorities about social, moral and spiritual issues.

The essential nature of religious voluntary organizations is defined and formed from within by voluntaristic socio-spiritual communities. People enter these communities "on the basis of independent individual decisions" [92] about the Christian faith. Voluntarily they become members engaged in the life and work of churches as volunteers and voluntary workers. Moral and religious voluntaryism (or voluntarism) which emphasizes the importance of the human will in decisions about belief and conduct is a spiritual life giving source of energy which infuses the voluntary organizations and their programmes. In this regard, churches are distinctive voluntary organizations.

To make this point I have bypassed endless discussion about a range of interdependent subjects about the nature of human freedom, the influence of all kinds of personal, spiritual and social forces and pressures upon people making decisions about religious life; the moral and spiritual imperatives in play; God's part in the decision making; the place, rights and wrongs of persuasion. Amidst all these complicated issues, theological principles and precepts about human freedom in community are secured deep in the teaching and beliefs of Christianity, and in the hearts and souls of the members, and therefore in the structures, culture and ethos of churches. As those principles are fundamentals of the nature of church work—no matter how much they are neglected, denied or abused—the non-directive approach is a necessity not a matter of personal preference. (This approach is described in various parts of this book. See also pp 285-287.)

Another dimension of the voluntary nature of the Church is to be found in its workforce. Voluntary workers compose the largest group. They grossly outnumber "paid" workers. Most of them are part-time but some are more-or-less full-time

workers in their "retirement". Some give professional skills freely, others become highly skilled at a wide range of things such as preaching, teaching, facilitating, working with all kinds of people, pastoral care and counselling. Presbyteral and diaconal ministers, priests and religious are the next largest group of workers. They, unlike the very much smaller, but growing, group of lay workers employed by the church, are not salaried, they are given a stipend or an allowance. The aim is to free them from earning their living in the world in order that they can whole-heartedly pursue their calling. The result is a composite work force of people—lay/ordained, unpaid/stipended/salaried extensively engaged in all kinds of social and spiritual voluntary programmes. (Some implications of staffing the work of the church in this way are considered in the next chapter.) Churches and community organizations, therefore, can make significant contributions towards maintaining and developing participatory democracy in all kinds of communities and contexts, not least through doing so in their own.

3. Operational Attributes Which Derive from Proven Ways of Approaching and Doing the Work

The nature of the work is affected by the way in which it is done as well as by the Christian project and the circumstances in which it is pursued. This section considers a group of operational attributes which derive from proven ways of approaching and doing church and community work. They show that effective work is:

(a) a particular form of creative engagement with the nature and the operation of freedom for the realization of human and spiritual development

(b) collaborative

(c) multi-disciplinary and interprofessional

(d) operational and reflective: publicly and privately; individually, collectively and collaboratively.

(a) The work is a particular form of creative engagement with the nature and the operation of freedom for the realization of human and spiritual development

The aim of this section is to identify this attribute which is generic to both the work we are considering and the theory and practice of consultancy. A limited aim in view of the way in which the concept of freedom opens out on to a vast area of complex subject matter which cannot be dealt with in this book.

Practitioners and participants have to work with the notion, expression, frustration and abuse of human freedom just as carpenters have to work with wood and its nature and properties. For several reasons they have to grapple with it, dialogue with it, dance with it, tango with it. The first of these is that personal and vocational responses to Christianity must of necessity be informed and freely made. The second reason is that the quality and effectiveness of church and community work depends upon practitioners and participants individually and collectively, maximising the use of whatever inner and outer freedom they might have for their own good and that of others with proper respect for other people's freedom. The resulting self-induced change is essential to development. A third reason why they

have to work at it is, because there are so many things that make it difficult for people to exercise their freedom and their human rights. Individuals and groups, for instance, can experience what Erich Fromm called the "fear of freedom".[93] Opportunites for self-determined action can be neglected because of apprehension about the possible consequences and the reluctance to accept responsibilities. Even though they might grumble about it, many people prefer to be directed by others. Helping people to take action of their own free will involves working with them at these psycho-spiritual inner constraints on their freedom and the givens in their circumstances and conflicts of interest. And all this has to be done in a context where all kinds of people in the church and in society from positions of power and influence variously manipulate and persuade other people, act in an authoritarian manner and abuse the rights and freedoms of others. All this can be done with the best of intentions or out of conviction that they are doing it in the best interests of all concerned or simply to get their own way and to acquire power and control. However that might be, overriding the freedom of others is trespassing upon their rights and complicating the already difficult human and spiritual dynamics of living their lives fully and freely.

This book is, in fact, a study of what is involved in engaging with human freedom in church and community work and in non-directive consultations about it. A central theme of the work we are considering is the creation of conditions, ethos and relationships in which people are most likely to make free and creative responses. The detailed story of the developments in the Methodist Diaconal Order told in Chapter Three, for instance shows clearly just what was involved in creating circumstances in which people were, and knew that they were, free to express what they felt about their own vocation and that of the Order and to pursue them separately and together. Even a cursory glance at that study shows the nature and quality of the conceptual effort, planning and face to face work required to generate the conditions conducive to everyone involved being able to participate in the processes as freely as possible. Work of a similar kind has to be done to promote voluntary and collaborative participation in the Christian venture as can be seen from sections above. To turn to another example, there is a commonplace need for meetings in which participants have the freedom to explore constructively tricky subjects which could all too easily engender defensiveness and faction. A key attribute of church and community work is the creation of the conditions in which that is most likely to occur.

Now, having identified the attribute, it is possible to consider in a more meaningful way what is required of practitioners. They have to have a respect for freedom. They need to be able to identify the things people simply have to decide for themselves and to be consistently and determinedly non-directive in relation to them. They have to be able to grapple with the nature of freedom, theologically, theoretically and pragmatically with especial reference to promoting development through church and community work. Some of the personal attributes, knowledge and skills required to do this and to work with people freely are described in the next chapter. Fundamentally, they need to have *reverence for freedom*, to adapt Albert Schweitzer's phrase "reverence for life". A reverence, that is for their own and other people's freedom. *Basically that is what the non-directive approach is all about: a*

reverential way of working with people which concentrates on promoting direction from within rather than from without; the praxis of living free.

Operationally, it is important to focus first on the nature and the reasons for the engagement with human freedom and then on ways and means of facilitating it with specific groups of people in their given circumstances. If practitioners do this, they are more likely to use directive and non-directive approaches and methods appropriately and less likely to confuse them with tasks and to be doctrinaire about their approach.

(b) The Work is Collaborative

An inescapable conclusion of any examination of church work is that collaboration is written deep into its nature. To do the work it is necessary for people to co-operate with God and with each other in relation to the realities and actualities of life. Collaboration is essential between professionals in the same and from different disciplines; between professionals, voluntary workers and the people with whom they work; between churches of the same and of different denominations; between different religious and secular agencies. Essentially it is through collaboration rather than competition that this work flourishes—providing, that is, that the collaboration is grounded in constructive engagement between people about their differences as well as their similarities.Two extended quotations about collaboration are given in Display 6:1. In the first Bishop David Jenkins, in his own inimitable way, claims that collaboration is an expression of love and a quality of the Trinity. In the second Professor R. Michael Casto, Associate Director of Practice, Ohio State University, examines the warrant for interprofessional collaboration in responding to human need. Together they show collaboration to be grounded both in theology and the human situation.

A recent report presenting collaborative ministry as a "key feature of Church life to come" is welcome as is the fact that it has attracted much interest and been applauded.[94] But that such a report is necessary and seen as innovatory, is an indictment of the Church. Not only have large sections of it neglected collaboration, some have argued against it, tried to undermine theologically those practising it and strenuously promoted non-participatory and hierarchical approaches and structures. Yet others have been calculatedly manipulative. Some clergy and laity resist it on theological grounds, arguing that leaders called by God and ordained by the Church must lead and followers must follow. Others resist it on practical and psychological grounds, *e.g.*: it takes too much time, the fear of loss of control. Promoting it involves going against the emphasis on competition in contemporary society. How to promote collaboration in all kinds of situations is a major theme in consultancy work. The need for collaborative practitioners, teams, organizations and churches is discussed in the next chapter.

(c) The Work is Multi-Disciplinary and Interprofessional

By its nature, church work involves pursuing the calling and profession of Christian ministry, drawing upon a number of related disciplines, working interjacently with other organizations and professions engaged with people in the same area. This can and does lead to interprofessional working relationships.

The Trinity thus symbolizes the discovering of love which is both transcendent and committed to being at work in history and in human beings. This is the discovery which is reflected and reported in the stories the Bible records about God and about Jesus and therefore about God, man and the world. Hence love is known to be essentially committed to collaboration in the construction of reality for eternity. Men and women are shown to be pilgrims and workers who have their own share in the creation and development of their own history. We are part of, and co-operators in, both the telling and the making of the story which will end in the community and communion of the life of God poured out into the life of men and of the whole universe.[95]

What is the warrant for interprofessional collaboration in responding to human need? Interprofessional practice by those in the helping professions finds its sanction in basic assumptions about the nature of human community and the interdependence of each of us. Whether our responsibilities as pastors and professionals lead us toward the relative isolation of academic work, the passionate response to individual crises in missionwork, or the daily routines of the pastorate, we finally discover that our work is dependent on the knowledge, benevolence, and skill of countless others. Whether the circumstances we face are hopeless or hope filled, our only real hope is in the strength that comes to us from God through those who surround us—those who came before us, those who come after us, and those who stand with us. To affirm that "our hope is in the Lord" is to affirm that the community of God's people—the ecumenical community—the community of the whole inhabited earth—is the source of our hope and our strength. It is the possibility out of which we live and to which we turn in both our joy and our pain.

We are drawn into interdependence of the human community by several dimensions of human life, among which are the anthropological, communal, technological, ethical, and educational aspects of our common humanity.[96]

Display 6:1 The Trinity, Collaboration and Interprofessional Practice

Our attempts at describing aspects of the nature of church work show that boundaries can be drawn around it. It has its own identity, ethos and culture shaped by its theoretical bases, body of knowledge, technical expertise, accepted practices, spiritual and ethical values, standards, stances and style. So, it meets some of the characteristics required of a profession.[97] Lay, religious and ordained people who pursue the work seriously share the professionalism of church work.

Church work draws upon a number of disciplines. Some have their origins deep in the profession of ministry itself, others have been developed by related professions. Examples of the first kind are biblical studies and theology, examples of the second kind are education, the social and behavioural sciences, psychology, organizational studies, community development. In fact, and increasingly so, church work and the profession of ministry are at the nexus of many disciplines. This traffic

is not all one way. Over a long period of time, for instance, church work has contributed to as well as profited from educational theory and practice.

Interdisciplinary study at any depth is rewarding but difficult. New disciplinary languages have to be learnt. The literature is vast. Encountering concepts and practices which conflict with those of our own discipline can be challenging and intimidating. Discovering things which could be helpful disturbs the coherence of our own theory and practice until they are assimilated or rejected. Several things help me to explore other disciplines for things which will throw light upon stubborn problems and enhance my ability to be more effective. One of them is remaining conscious of the nature of the exercise in which I am engaged. I am foraging for anything which will help in any way. It could be any one of many things—information, techniques, ways of conceptualising things. Having discovered something it has to be assimilated into my own profession and become an integral part of the practice theory upon which I work. Describing it in this way disguises the complexities by making it appear an obvious and simple process. Many things have seduced or thrown me: getting involved in other disciplines beyond a point of economic investment through interest and excitement; being overwhelmed, confused and intimidated by the vast and expanding amount of knowledge, conflicting theories, evolutionary changes in the nature of disciplines and the growth of sub-disciplines; feeling professionally de-skilled; assuming quite unrealistically and arrogantly that I ought to master the allied discipline(s) and feeling inadequate because I know I cannot, and a charlatan because I am not doing so; using material new to me before I have assimilated it.[98] Someone with much experience of interdisciplinary work in the field of pastoral care and counselling has said:

> Interdisciplinary study at any depth is difficult, because it undermines the conservatism necessary to hold the discipline together. . . . Learning about another profession and revealing the secrets of one's own is a difficult and costly process.[99]

Given my purposes, what I have to do is to learn sufficient of an allied discipline and its language to be able to draw upon it in a professional manner and to work with people of that discipline in relation to my own. Keeping aspects of the process firmly in mind is essential: foraging in other disciplines—discovery of treasures—disturbance of coherence of professional model of ministry—affecting necessary changes—synthesizing, integrating and assimilating new insights, procedures and practices—working on the new basis. Listing elements in this way gives the process the appearance of linear tidiness, whereas it is intricately systemic and messy.

All this has to do with individual practitioners studying other disciplines in order to enhance their ability to practise their own. This is healthy providing it does not slip over into individuals themselves trying to acquire all the skills required to do all the work we are considering. That is not possible. Within the general discipline of church work there is specialisation. Teamwork is needed to bring together all the expertise required. Again, in community life, members of several professions, drawing upon a range of disciplines, make complementary contributions to the education, development and general well-being of people. Church work is interjacent to educational, medical and welfare work, serving the same

constituencies. Interpersonal, interprofessional and interdisciplinary relationships are vitally important both inside and outside the Church. Their quality affects the quality of the services offered to people in the Church and in the community.

(d) The Work is Operational and Reflective: Publicly and Privately; Individually and Collectively and Collaboratively

Work with people for development has two modes: the operational and the reflective. "Operational" has been chosen to indicate all the work that is done, publicly and privately. I have avoided "action and reflection", the more commonly used term, because reflection is an activity, sometimes deeply satisfying and exciting, at others a tortuous and tormenting one. Sometimes it is done quietly, in a leisurely way, privately by individuals or groups. At other times it has to be done publicly in the full flow of the pressure of encounters with people individually and collectively, formally and informally. Reflective action and reflection-in-action helps practitioners to keep in touch with the actualities of the ever changing human situations in which they are engaged and the deeper realities to which they are ultimately committed. This kind of an approach is essential because work with human beings cannot be standardized or mechanized.

Equating reflection exclusively with either the private or public sectors distorts the nature of the work. Relegating it to the private sector makes thinking into something of an elite activity, denies many people general and open access to the collective reflection so important to human and spiritual development, impoverishes the outcome and contributes to an unhealthy segregation of people as "thinkers" and "doers". Private reflection is, of course, essential: the quality of public thinking depends upon that of private thinking (and vice versa) and especially upon the thought given to promoting public reflection. Clearly the three pairs of contrasting variables—reflective and operational, private and public, individual and collective—are complexly related. Together, as they interact, overlap and complement one another they illustrate the subtleties of the nature of the work. This is partly illustrated in Figure 6:6.

This model presupposes that practitioners can stimulate and enable the teams, workforces, organizations and churches to be operational and reflective or that these

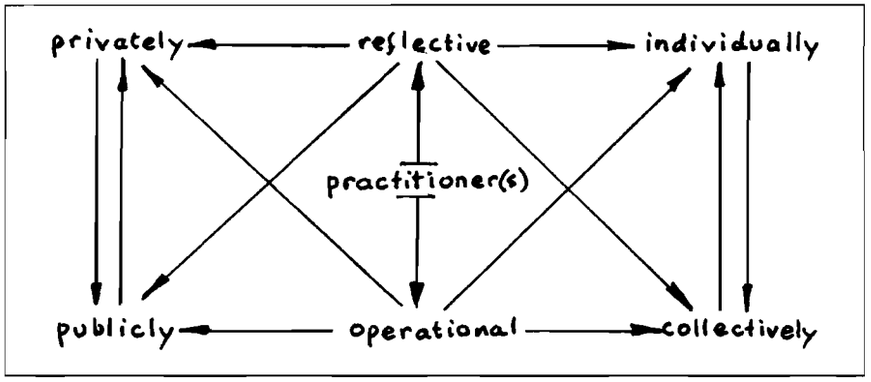

Figure 6:6 Reflective and Operational: Six Complexly Related Variables

collectives are operational and reflective. The latter case is the ideal. Promotional and reflective practitioners facilitate and reinforce each other.

Another thing about this model is that it only works when practitioners and those with whom they work are collaborative in their being, in their doing and in their reflecting. "Reflective practitioners", a term first proposed by Donald Schon,[100] need also to be "collaborative practitioners". Reflective work-forces need to be collaborative workforces. Reflection and collaboration are twin competences which need to be conjoined in practitioners and work forces. When this happens churches become developmental organizations, (see Figure 6:7) Reflection and collaboration, therefore, are both pragmatic and theological necessities.

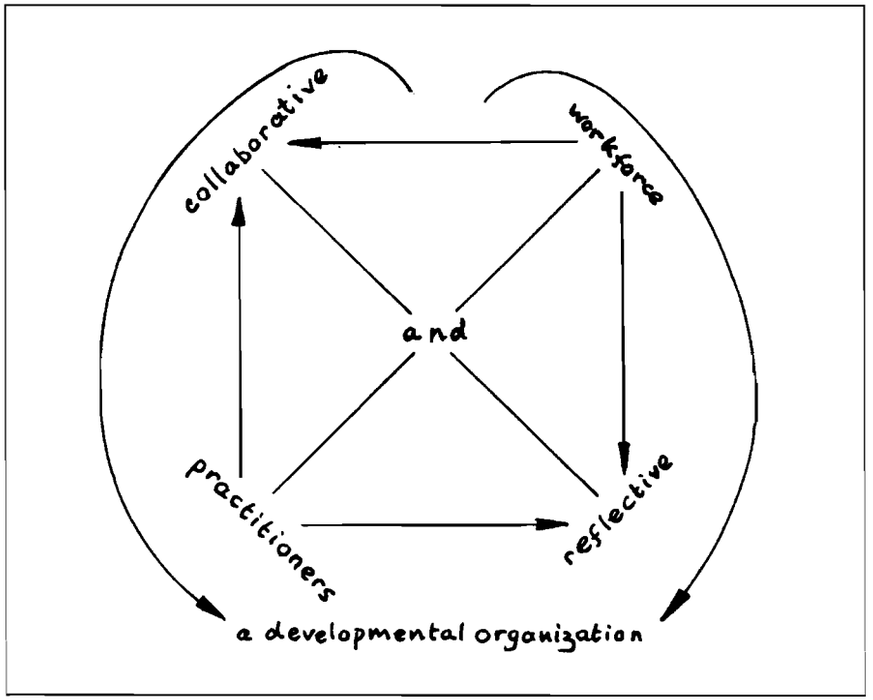

Figure 6:7 Reflective and Collaborative Practitioners and Organizations

There are significant differences between getting on with things and reflecting upon what is being done and what is happening. "Hands on" engagement is a feature of the operational side of the work; "minds and hearts on", mental detachment and distance from the action are features of reflection. Distancing of this kind is an inner disposition which can occur in quiet moments of privacy or whilst walking in the hills or around the shops or in the welter of the most intense engagements. It does not necessarily or automatically occur in any setting. But it can be induced and cultivated. Kenneth Howcroft says of reflective practitioners that they maintain a critical awareness of:

— the situations in which they find themselves;

— their thoughts, feelings, intuitive judgements, emotions, and deeper instincts;

— operative values and assumptions;

— relevant theoretical and theological understandings and knowledge.

Being reflective therefore entails a much broader range of cognitive responses than "thinking". And it is certainly a different activity from reminiscing with which it can be confused. Amongst other things, it calls for humility, insatiable curiosity, genuine interest in others, an open mind, knowledge and wisdom.[101]

Radical changes are taking place in interpersonal and working relationships between clergy, religious, lay workers and leaders and people. Collaborative action and teamwork are on the increase whilst authoritarianism is on the decrease. Equal opportunities policies and the emphasis on political correctness are eroding a wide range of unjust actions, structures and discriminatory attitudes. Inclusivism is increasingly more valued than exclusivism. Alongside all this, there is a drive for responsible accountability with all that this means for formal and rigorous work evaluation and the assessment of people. Progess is slow. Inner and outer changes in people and in their behaviour must go hand in hand to avoid insincerity and superficiality. New ways of working and new skills are required in relation to working with *and* in relation to preparing to work with people. These are discussed in the next chapter.

The subtle changes in private preparation tend to be neglected. Public behaviour is open to view and therefore readily accessible. Private preparation is hidden from view and therefore less accessible. There is much experience of the work involved in preparing for services and preaching but much less in doing the preparation work for these new ways of working with people. To complicate things, there is a common idea that the new way of working needs less preparation whereas, in fact, it requires more. The private preparation involved in deciding what people should do and how they are going to be persuaded to do it is quite different from that involved in determining how to get people to work together at critical issues, especially those they are inclined to avoid. For instance, it involves thinking things through to discern ways and means of stimulating and helping people to work through things themselves and find agreed solutions. So one of the questions for preparation is, "What has to be done beforehand in order that busy people at the fag-end of a busy day in the middle of a demanding week can work at these tricky issues to good effect and with satisfaction?" Serious consideration of such a question can really stretch the mind and imagination and make heavy demands upon the commitment to self-effacing servant ministry which undertakes backroom work to lead and empower others. It calls for many skills and much discipline especially when it is done by individuals. But it can be exhilarating, especially when it is done by groups, because of the insights it generates and the learning that occurs.

The nature of this new kind of collaborative public and private work, and what is involved in inaugurating it, is illustrated throughout this book. In the companion volume the nature of what is involved in designing and analysing church and community work, privately and in groups, is described in some detail.[102] Working privately and publicly are compared and modelled. The ways in which these two

domains intersect and interact is drawn out. For instance, a telephone call can suddenly break into the middle of our private work and drag us unwillingly into the public arena in relation to the very issues which we are trying to sort out and demand responses we are not ready to give. What aids and hinders movement between the domains is considered. Consultancy illuminates the work in both domains because, whilst it is firmly located in the private domain, it is about the work of both domains.

Personal and collective reflection can perform several important functions. They can be integrative and link "private faith to public action".[103] If the reflection runs deep and true it enables people to make greater sense of the work in which they are engaged and what they are experiencing through it. Doing that enables people to tell and re-shape stories which help them to understand and handle things in their working and personal lives.[104] Many things flow from this. The raw material of experience is refined and anything of value is integrated and assimilated into the way in which individuals and groups see their work and go about it. Internalising things in these ways forms and develops creative faculties deep down in individuals, groups, communities and organizations. Operational action, therefore, is more likely to be effective because it is located in and flows from the creative centres of people[105] and churches and is embedded in the realities of the environments in which they live and work. The overall effect is that development processes are contextualised through creative cells in churches and situations.

Reflection-in-action is a way in which individuals and groups of people can increase their theoretical, theological, practical and experiential knowledge. As practice, experience, theology and theory speak to each other, new insights and connections are made. Reflecting, therefore, is vital to every aspect of doing the work we are considering, to assessing and evaluating it and to consulting about it. Rigorous reflection of this kind can facilitate a basic form of action research, *i.e.*: learning from experience, theory and theology which issues in a more effective outcome of projects and work programmes. Practitioners and those with whom they work can engage in this in several ways: by talking together; interacting and working at things in order "to find out about things" ("dialogue research"); through examining personal and shared experiences ("experiential research"); through setting out by trial and error, either on their own or in co-operation with others, to investigate things or to get to the bottom of something or other ("collaborative research").[106] In these and other ways practitioners learn to be more effective researchers of their own experience and better able to reflect in any situation.

The nature of the work requires that operation and reflection are structural aspects of church and community work. They must be integral parts of public and private and individual and collective processes. Collaborative reflective dialogues are intertwined with the action as it is planned, as it takes place and as it is reviewed. Experience and action must issue in reflection; reflective processes must be informed by experience, theology and theory.

II THEOLOGY AND VALUES IN THE WORK

The theology and moral and spiritual values of the work are written into the nature of the attributes, therefore, this section is surprisingly brief. Much of what was said about the beliefs, ethics, values and qualities of consultancy are also true of the

nature of church and community work. Like consultancy processes, this work is incarnational, salvivic, revelatory, resurrectional, creational and sacramental (See Chapter 2 Element 7).

III SHADOWY DOWNSIDES

Because of its very nature the work is shot through with difficulties. Doing it is to experience shadowy downsides and the dark night of the soul as well as sublime joy and deep satisfaction. Given that the work is a partnership in Christ's ministry we can expect nothing less even when we studiously avoid the trap of equating our ministry with his. To balance the work picture that is emerging it is necessary to give a brief indicative survey of the difficulties that emanate from the nature of the work. Deliberately I am writing this in an inclusive style to indicate that I experience these problems and to avoid any inference that I am standing judgementally over and against others.

Determining just what God wants us to do in divine-human partnerships can be difficult. Assurance can evade us sometimes for long periods whilst doubt assails and debilitates. On the other hand we can get it all wrong and feel that we have got it all right. The Church might write job descriptions, God doesn't, although we do experience spiritual guidance. Self-deception in processes of spiritual discernment is sometimes difficult to identify and correct. Collective discernment can be highjacked and groups held to spiritual ransom by people who claim to know precisely what God's will is because they claim it has been revealed to them in some especial way. Consequently, personal and collective vocational uncertainty, conflict and error are commonplace. These kinds of problems add to the difficulties inherent in working out and pursuing missiological programmes which have sound biblical and theological bases and are contextually viable. Sorting out the complex missiological issues and grounding them in actual situations is a considerable undertaking. The literature is vast, the reasoning complex and the conclusions reached by scholars and church leaders vary so greatly. Kenneth Cracknell has given us an extraordinary account of some of the issues and the ways in which missionaries struggled with them during the period 1846-1914.[107] Strangely, but not surprisingly, they throw light upon our own missiological struggles.

Getting groups of people to think things through at any depth, make realistic plans, act upon them responsibly and evaluate what happens is notoriously difficult. It is also difficult on a personal basis. Consequently, thought without action and action without thought are all too common. Determining the most effective approach and method is very often far from easy. Should I be directive or non-directive or simply leave people to their own devices? When and how should I intervene and withdraw? These and similar questions are ones over which I have agonised in relation to many different situations, times without number!

Engagement with the human condition invariably means at some stage encountering personal, socio-pyschological and spiritual limitations and immaturity in myself and in and between other people. Human relationships can be difficult if not impossible. Personality clashes and disorders and interpersonal conflict can be very difficult to deal with even for people skilled in group and community work. Sin and evil can easily run riot in church as well as in society and in me. Engaging with

myself and working with all kinds and conditions of people in which these things and all kinds of cultural dynamics operate is problematic.

Other difficulties occur because, as we have seen, the work opens up on so many complex aspects of human life: personal, communal, organizational, ecclesiastical. To each of these many disciplines and specialisms are dedicated. It is impossible to keep up with developments in any one of them. General practitioners of ministry are persistently out of date in most, if not all, areas and feel that they are. This is not a good feeling. It is so easy to be put at a disadvantage and feel pseudo guilt at not being on top of everything.

Working with people who are serving voluntarily, untrained and without the gifts and graces required, can be taxing and frustrating. Moreover, it can cause great difficulties when their motives are seriously askew, when, for instance, they are doing the work to gain status and attract attention rather than to serve Christ and other people.

Problems also occur through the close association of high and relatively pure vocational motivation and deep commitment with the unending amount of work to be done. Combined these things can drive us on, individually and collectively, beyond our strength and induce stress, burn out and breakdown. It is important but difficult to regulate the amount of work you do when the needs are great and you are living under the conviction that willing, costly and sacrificial giving and sharing of self is an intrinsic part of one's vocation.[108] Once overstretched, finding new energy is as difficult as it was to control the expenditure of the original energy.

Working to the whole as well as the parts can be difficult. The canvas is so big and "our part", small as it is and seems, can demand more than we have to give.

Facing and working through these and many more difficulties and being true to Christian values are vital parts of the nature of the work. To do so most of us need help and support which some get through consultancy sessions.

IV CUTTING THE "WORK DIAMOND"[109]

Diamond cutting is an image which helped me to understand and get on with describing the nature of my overall work-view/work-picture. On the one hand this was an endlessly fascinating task because of what it revealed as one face after another of the work diamond was cut, described and polished. On the other hand it was laborious beyond my expectations because of the many facets, each of which presented conceptual and descriptive challenges. But it was only when I was within sight of the end of this chapter that I saw that cutting the diamond of work was a fundamental aspect of the nature of church and community work. What I was doing in relation to my overall work-view, practitioners and churches need to do in relation to *theirs*. Analyses such as this one can help them by providing conceptual structures, distinctions and images for selection and adaptation and as stimulants to other ideas. But there is no substitute for practitioners and people, separately and together, cutting the faces of their own work diamonds. Helping consultors to do that is an aspect of work and vocational consultancy.

Strangely, it was this image that sustained me even though the systemic model is the dominant one of the many I use.[110] Throughout, I was aware of the complex systemic connections between one aspect of the nature of the work and another and

noted some of them. However, I now realise that the diamond cutting image absolved and saved me from being seduced into feeling I had to trace out the tangled web of connections between the attributes and draw diagrams with double-headed arrows going in every direction! Diagrams showing the diamond faces do not have to have arrows because each face is a "side" of the substance, in this case church and community work, and it is only a side as long as it is an integral part of the work and complementary to all the other sides (see Figure 6:8).

Three interdependent shaping processes can be discerned in this description of the nature of church and community work and its basic attributes. *First* of all there is the all pervasive activity and influence of God, Jesus Christ and the Holy Spirit in human affairs and in every aspect of the work. *Second*, there is the divine-human shaping or sculpting. *Third*, there is the environmental shaping that occurs through the work being done with people *in situ*. This I refer to as existential or situational shaping. An attempt is made in Figure 6:8 to represent these distinctions diagrammatically. Basically therefore, the nature of church and community work derives from the nature and authority of God, the nature and authority of workers and the nature and authority of the situations in which the work has to be done. The actual nature and form of specific work programmes are determined by the result of the interplay of these three sources of authority.

V TOWARDS A DEFINITION OF CHURCH WORK

An attempt can now be made to define the work we are considering. It comprises those church activities through which Christians, acting as God's co-workers variously in association with others, think and act to transform themselves and/or aspects of their physical, social, moral and spiritual worlds and help others to do the same.[111] David Deeks stated the aims of this activity in this way

> Jesus . . . makes crystal clear what God's permanent activity is all about. It's about healing and wholeness of life for individuals and communities: it's about human lives being changed, so that they are filled with the love of God and are capable of communion with God; it's about revealing a new way for human beings to live together in community, a way of life which is indestructible—eternal life, as St John calls it: not even death can block it.[112]

This work is personal and collective vocational involvement in redemptive and creative missiological activity. It is engagement in a divine-human enterprise directed by God and the Church. Its aim is to initiate, promote, foster and sustain to completion processes by which people and every aspect of their habitat become more like the Christian ideal. It involves engagement with human goodness and badness through working with and ministering to all kinds and conditions of people —personally and in all kinds of communities, socio-religious organizations and churches. This missiological work, essentially local, is a relational, personal, communal, organizational, ecclesiastical, contextual, language based, all life activity designed to meet all human, personal, social and spiritual needs through a range of religious and secular programmes which aim to be inclusive and comprehensive. By nature and circumstance the work is voluntary in principle and practice, collaborative, participatory and multi-disciplinary and inter-professional. It is operational and reflective faith and love based action. It is an application of all

our faculties and an outworking of Christian values through sub-political Christian institutions. Thus, Church work is theological and mundane and holistically creative with its own culture and spirituality.

This work operates creatively on the inner and outer worlds of practitioners and those with whom they work and the complex relationships between them, their environment and God. It "begins with a feeling of something lacking, something desired . . . something to be created, something to be brought into being . . . in the environment, and in the self" and ends with the Kingdom of God.[113]

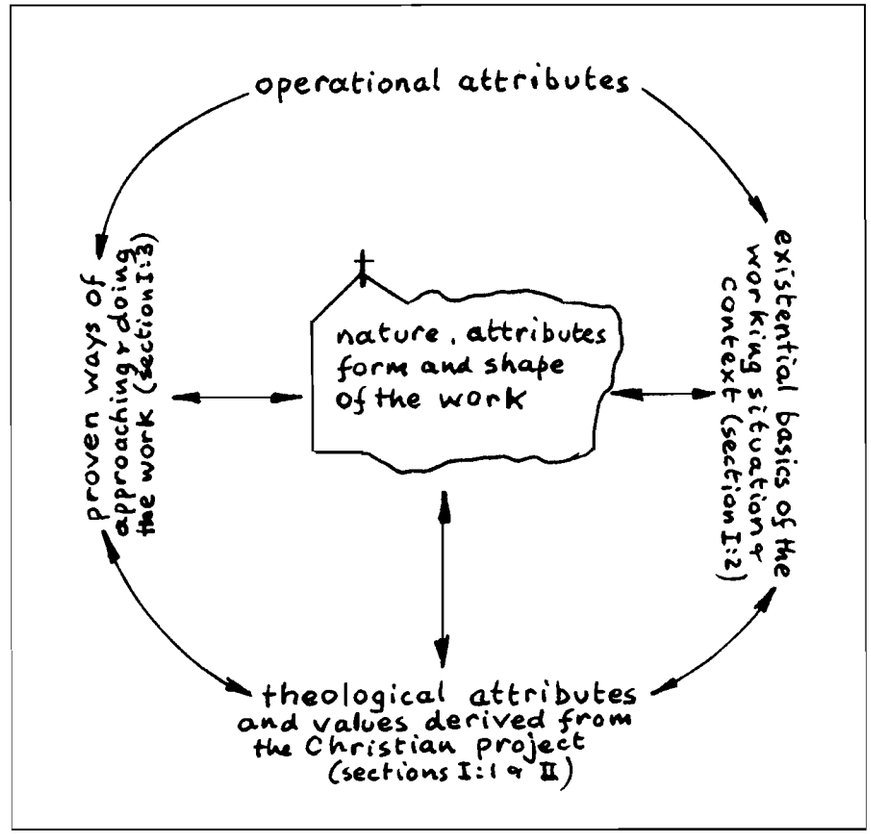

Figure 6:8 Human, Spiritual and Existential Factors Shaping the Nature and Properties of Church Work Discussed in Chapter Six

NOTES AND REFERENCES: Chapter Six

1. cf. Yates, Timothy (1994) *Christian Mission in the Twentieth Century* (Cambridge University Press) p 4.

2. Evidence for this is to be found in the following publications and in the rapturous reviews of them from people representing a broad theological spectrum. Bosch, David J. (1991 tenth printing 1996) *Transforming Mission: Paradigm Shifts in Theology and Mission* (Orbis Books, Maryknoll); Bosch, David J. (1995) *Believing In The Future: Towards the Missiology of Western Culture* (Trinity Press International and Gracewing); Cracknell, Kenneth (1995) *Justice, Courtesy and Love: Theologians and Missionaries Encountering World Religions, 1846-1914* (Epworth Press); Kirk, J. Andrew (1997) *The Mission of Theology and Theology as Mission* (Trinity Press International, Gracewing); Yates, Timothy (1994) *op cit.*

3. Bosch, David J. (1991 tenth printing 1996) *op cit* p 494, references not included. Kenneth Cracknell presented a paper to the World Methodist Council in 1995 entitled, *Mission and Evangelism in Methodist Theological Inquiry and Education With Special Relation to Culture and Context.* A carefully argued case for the centrality of missiology in ministerial preparation was embraced and recommendations were accepted that people and organizations be challenged to provide funds "for the teaching of missiology and evangelism . . . in Methodist seminaries throughout the world" (cf pp 18-21).

4. Bosch, David J. (1991 tenth printing 1996) *op cit* p 498, references not included.

5. Bosch, David J. (1991 tenth printing 1996) *op cit* pp 409ff discusses a "plethora of definitions". "Basic to my consideration", he says, "is the conviction that mission and evangelism are not synonymous but, nevertheless, indissolubly linked together and inextricably interwoven in theology and praxis" (p 411.) He then works this out through eighteen statements covering nine pages (411-420). Some people use *evangelization* to include the whole process of salvation, and evangelism to mean the proclamation of it: the preaching of the good news and calling people to repentance and conversion. Evangelization is a term more natural to Roman Catholics, evangelism to Protestants. (cf "Evangelism, Mission and Evangelization". An address by Albert Nolan to the Diocese of Cape Town's conference in June 1990 and published in the series *Southwell and Oxford Papers on Contemporary Society*, Summer 1991). Bosch, on the other hand, uses evangelism to refer to activities involved in spreading the gospel or to theological reflection on these activities and evangelization to refer to the process of spreading the gospel or to the extent to which it has been spread, p409. Kenneth Cracknell takes the same line as Bosch cf *Protestant Evangelism or Catholic Evangelization? A Study in Methodist Approaches* (The Methodist Sacramental Fellowship,1992). But William J. Abraham does not in his book *The Logic of Evangelism* (William B. Eerdmans Publishing Co. Grand Rapids, Michigan, 1989/1996).

6. Bosch, David *op cit* p 4.

7. A lecture handout circulated privately.

8. cf the use of *huper*, for, on behalf of, in relation to Christ giving his life for the redemption of people; Mark 14:24; John 10:15; Acts 21:13; Romans 5:6-8.

9. *Koinonia* has a wide range of meanings. Fellowship is the most common translation but it can also be translated as community, communion, sharing, participation, partnership and solidarity.

10. cf Mark 16:20; 1 Corinthians 3:9; 2 Corinthians 6:1.

11. cf 1 Corinthians 16:16; Romans 6:3 *et al*; Philippians 2:25; 4:3; Colossians 4:11; Philemon verses 1 and 24.

12. Philippians 2:7. cf Mark 10:44.

13. *e.g.:* Romans 1:1. In this section I am drawing upon an article by J. Y. Campbell entitled "Servant" in *A Theological Word Book of The Bible* edited by Alan Richardson (SCM Press Ltd., 1950) p 224.

14. cf Matthew 10:24f and John 13:16.

15. John 15:15, R.E.B.

16. cf 1 Corinthians 6:20; 7:23.

17. Galatians 4:7.

18. 1 Corinthians 7:23.

19. Galatians 5:13.

20. cf Acts 2:43. Henri J. M. Nouwen, Donald P. McNeill and Douglas A. Morrison have interesting comments on this in *Compassion: A Reflection on The Christian Life* (Darton, Longman & Todd, 1982) in chapter 4, "Community". They say, "Those who were first converted by the Apostles revealed their conversion not by feats of individual stardom but by entering a new life in community"(p 50).

21. cf Acts chapters 1-5.

22. I Peter 2:9-10 R.E.B.

23. Ephesians 4:11-16 N.E.B., cf I Corinthians 12:27-31.

24. John 17:20-23.

25. The Revelation of St John Chapters 2 and 3.

26. This has been written up in two Birkenhead Circuit reports: *Circuit Mission Plan: A Statement of Circuit Policy which will guide decision making and an explanation of how it is to be implemented* (January 1993) and *The Role, Function and Deployment of Ordained and Lay Circuit Staff: A Circuit Staffing Policy* (June 1983).

27. cf *Involvement in Community: A Christian Response* (1980) A Report by the Community Development Group, William Temple Foundation in collaboration with the Community Work Advisory Group, British Council of Churches. pp 15ff.

28. Philippians 2:1-2(a) and 3 and 4. Verses 1-2(a) from the Jerusalem Bible and verses 3 and 4 from the R.E.B.

29. An example of this is Parchmore Methodist Church, Thornton Heath. See Grundy, Malcolm (ed) (1995) *The Parchmore Partnership: George Lovell, Garth Rogers and Peter Sharrocks.* Some of the developments facilitated through the Church Urban Fund also illustrate this, see Grundy, Malcolm (1990) *Light in The City* (The Canterbury Press) and particularly Chapter 10, "Church Growth and Renewal". See also *The Christian Action Journal: Hope in The City? The Local Impact of The Church Urban Fund* (Summer 1995).

30. cf for instance, Gutiérrez, Gustavo (1979/1983) *The Power of the Poor in History: Selected Writings* (SCM Press).

31. cf Holden, Tony (ed) (1989) *Mission Alongside the Poor Programme : Seeing and Hearing* (The Methodist Church Home Mission Division), and Cooper Niall (1992) *All Mapped Out?—a critical evaluation of the Methodist Mission Alongside the Poor Programme* (The William Temple Foundation Occasional Paper 22). Amongst other things this Paper notes the various reports on the Programme. Mission Alongside the Poor (MAP) is no longer regarded as a separate programme, it is "mission work in all kinds of areas— rural, urban, industrial, chaplaincy and the like" (from an official statement by the Methodist Church).

32. *Faith in the City—A Call for Action by Church and Nation, The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas* (Church House Publishing, 1985); Harvey, Anthony (ed) (1989) *Theology in the City: A Theological Response to Faith in the City* (SPCK); O'Brien, Richard, Donnison, David, Forrester, Duncan and others (1986) *Faith in the Scottish City: The Scottish Relevance of the Report of the Archbishop's Commission on Urban Priority Areas* (Centre for Theology and Public Issues, New College). *Living Faith in the City: A Progress Report by the Archbishop of Canterbury's Advisory Group on Urban Priority Areas* (General Synod of the Church of England, 1990); *Faith in the Countryside: Report of the Archbishop's Commission on Rural Areas* (ARORA Publishing , 1990); "The Country in an Urban Society: A Response to Faith in The Countryside" (*Christian Action Journal*, Spring 1991); Grundy, Malcolm (1990) cited in Ref. 29.

33. See, for instance, the writings of Leonardo Boff, Gustavo Gutiérrez, David Sheppard, Austin Smith, John Vincent.

34. Canon John Atherton in an address to the Methodist Wesley Deaconness Order Convocation in 1986 was reported as urging "a bias not simply to the poor but to the whole body, recognizing rights yet equally emphasizing responsibilities, passing judgement on the caring for both (poor and rich) communities", *Methodist Recorder*, 8th January 1986 p 9.

35. Bosch, David J. (1991) *op cit* pp 98-104.

36. *ibid* p 98. cf Vincent, John J. (1991) *Discipleship in the 90's* (Methodist Publishing House) in a section "Discipleship for the Rich" gives "Ten Commandments for suburban Christians from the point of view of a disciple in the inner city". They are: Love the people you are; Love the place you've got; Make friends with Mammon; Look for the critical edges; Do not withdraw into a Private Christianity; Face the possibility of Radical Conversion; Give away some spare time; Give away some years of your life; Give away some money; Support a missionary, pp 22-26.

37. *ibid* p 103f.

38. cf *The Making of Ministry: The Report of the Ministerial Training Policy Working Group to the Methodist Council* (Methodist Publishing House, Sept. 1996, Ref.PE146) p 32.

39. Lovell, George (1994) *Analysis and Design: A Handbook for Practitioners and Consultants in Church and Community Work* (Burns & Oates) p 235.

40. cf Matthew 5:23.

41. Morgan, Gareth (1986) *Images of Organization* (Sage) p 81. Also, I have found "The Johari Window" (sometimes referred to as Johari's Window) a helpful device in thinking about known and unknown aspects. The basic construct is modelled as follows.

Not known to others	1 OPEN	2 BLIND
Not known to others	3 HIDDEN	4 UNKNOWN

This is developed in *The 1973 Annual Handbook for Group Facilitators* (2nd Edition).

42. The Revd David Deeks1987 in *Pastoral Theology: An Inquiry* (Epworth Press), says there are four aims of pastoral care: to encourage people to make their own sense of their own experience; to disclose Christian meaning in life; to stimulate men and women to engage in their own conversation with Christian tradition; to encourage holiness, pp 80-94. Alistair V. Campbell suggests four main pastoral functions: healing; guiding; sustaining and reconciling. cf Campbell, Alistair V. (ed) (1987) *A Dictionary of Pastoral Care* (SPCK) p 188 cf 188. He differentiates it from pastoral counselling (although it may include it) and pastoral and practical theology which he sees as "theoretical counterparts". I would add to the list of functions: supporting, accompanying and challenging. cf John Nelson (ed). (1996) *Management and Ministry: appreciating contemporary issues* (Canterbury Press), Chapter 2 "Pastoral theology re-defined: Correspondence between Gillian Stamp and Norman Todd" for an interesting exploration with especial reference to care of practitioners.

43. The idea for this term came from a distinction made by Argyle, Michael and Henderson, Monika (1985) *The Anatomy of Relationships and The Rules and Skills to Manage Them Successfully* (Heinemann) between "professional and service relationships" pp 267ff. Examples of the former are teacher and pupils, doctors and patients. Examples of the latter are customer-salesman p 274. It struck me that it is a useful term for those who provide Christian services not least because it is a double entendre. Chapter 10 in this book, "Social Relationships at Work", is useful even though it does not have a section on church workers. I was particularly interested in the way in which they plot work relationships

on two four quadrant graphs (p 240) and the rules for co-workers, superiors etc. Earlier in the book I found the relationship scales helpful (p 4) and the high, moderate and low intimacy relationship clusters (54f) and the intimacy rules (42 *et al*). Cf also Argyle, Michael (1972, 1981 reprint) *The Social Psychology of Work* (Penguin Books) and Argyle, Michael (1964, reprinted in 1967) *Psychology and Social Problems* (Social Science Paperbacks in Association with Methuen & Co Ltd.) especially Chapter 14 "Behaviour in Small Organizations".

44. cf Fox, Matthew (1983) *Original Blessing* (Bear & Co Inc.).

45. Examples are: Hopewell, James F. (1988) *Congregation: Stories and Structures* (SCM Press); Grundy, Malcolm (1998) *Understanding Congregations: A New Shape for the Local Church* (Mowbray); Harris, Margaret (1998) *Organizing God's Work: Challenges for Churches and Synagogues* (Macmillan Press).

46. cf Bright, Laurence (ed) (1971) *The Christian Community: Essays on the Role of the Church in the World* (Sheed and Ward) p 47.

47. Plant, Raymond (1974) *Community: An Essay in Applied Social Philosophy* (Routledge and Kegan Paul) p 12.

48. cf *The Shorter Oxford English Dictionary.*

49. Roland L. Warren (1963, third edition 1978 reprint 1987) *The Community in America* (University Press) has a penetrating look into this possibility in the following quotation in which he discusses *gemeinschaft* (community) and *gesellschaft* (association):

> Community development, seen as a process of converting the community or parts of it into a formal organization for problem-solving and action purposes, is an attempt to achieve a substitute for *gemeinschaft* through *gesellschaft*-like structures and methods, . . . This raises an interesting question, to paraphrase a popular song from a few years back, "Where Has All the *Gemeinschaft* Gone?" The answer, it would seem, is that it is very much still here and always will be. p 419.

50. cf. Warren, Roland L. *op cit* pp 21-551; Thomas, David N. (1983) *The Making of Community Work* (George Allen & Unwin) p 300.

51. cf Fowler, James W. (1984) *Becoming Adult, Becoming Christian* (Harper & Row) p 114ff and (1981) *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (Harper Row) p 98.

52. C. I. Barnard quoted by P. Selzwick p 301 in Emery, F. E. (ed) (1970 Revised Edition 1981) *Systems Thinking Volume I* (Penguin).

53. Emery, F.E.. *op cit* p 301.

54. Abercrombie, N., Hill, Stephen and Turner, Bryan S. (1984) *Dictionary of Sociology* (Penguin) p 110f.

55. *Working As One Process: MODEM's Submission on The Turnbull Report to the Archbishops' Advisory Group* (MODEM Occasional Paper, May 1996).

56. Both books are edited by John Nelson and published by The Canterbury Press in 1996 and 1999 respectively.

57. I have been greatly helped in my work by a publication long out of print. It is an *Automomous Groups Bulletin* which was edited by Maria Rogers and Ralph B. Spencer (Vol. VII No. 4-Vol. VIII No. 1, Summer-Autumn 1952) and it is entitled "Leadership and Authority in the Local Community: A Report to the Fourth International Congress on Mental Health by The Preparatory Commission on Autonomous Groups and Mental Health". It was this publication which helped me to realise just how influential networks are in relation to development and counter-development.

58. Bosch, David J. (1991, Tenth Printing 1996) *Transforming Mission: Paradigm Shifts in Theology of Mission* pp 378 and 389.

59. Bosch, David J. (1995) *Believing in the Future: Towards a Missiology of Western Culture* p 59.

60. p 378 of reference 58.

61. *Community Work and Social Change: The Report of a Study Group on Training Set Up by the Calouste Gulbenkian Foundation* (1968) p 25.

62. There is a vast amount of literature on liberation theology and the preferential option for the poor as there is on church and community development. Some of the latter is referred to at various points in this book. Interestingly, the Rev. Howard Mellor drew upon his experience of Avec and the non-directive approach when he introduced the revised approach to mission and missioners cf *Telling Experiences: Stories about a Transforming Way of Working with People* (Chester House Publications, 1996). The quotes are from pp 49-51. Robert Warren's book is *Being Human, Being Church: Spirituality and Mission in the Local Church* (Marshall Pickering , 1995).

63. cf *Analysis and Design* p 78.

64. cf The work of James W. Fowler *et al* and particularly Fowler, James W., Nipkow, Karl Erust and Schweitzer, Friedrich (eds) (1992) *Stages of Faith and Religious Development: Implications for Church, Education and Society* (SCM Press) and Fowler, James W. (1981) *Stages of Faith—The Psychology of Human Development and the Quest for Meaning* (Harper & Row).

65. cf. Reed, Bruce (1979) *The Dynamics of Religion: Process Movement in Christian Churches* (Darton, Longman & Todd) p 147 and a chapter he contributed to Mitton, C.L. (1972) *The Social Sciences and The Cultures* (T & T Clark) entitled "The Local Church as Institution" pp 44ff. The diagram is based on, but not identical with, those by Bruce Reed in the books referred to on pp 148 and 46 respectively.

66. In *The Church and Community Development: An Introduction* (Grail Publications & Chester House Publications, 1972 revised 1980, Avec Publication 1992 reprint) I offer several models of the church at work in the community, cf Chapter 8.

67. In Lovell, George 1994 *Analysis and Design: A Handbook for Practitioners and Consultants in Church and Community Work* (Burns & Oates) there is a section entitled "Coping with Contextual Intimidation" pp 149ff.

68. McKelvey, Bill (1982) *Organizational Systematics: Taxonomy, Evolution, Classification* (University of California Press) contrasts, compares and synthesises two organizational models "allogenic" (directed from without) and "autogenic" (directed from within). He discusses the kinds of "couplings" between organization and environment which produces these different organizational forms. cf pp 75ff.

69. Professor Gillian Stamp suggests five spheres of social living: the immediate home area, the neighbourhood, the extended community, the district, the region. She relates these to sub-parish units, the parish, group deaneries, district deaneries, dioceses. *Spheres of Social Living* (Brunel Institute of Organization and Social Studies, An undated occasional paper).

70. This classification evolved from a six-year programme of action research with sixteen churches of seven denominations. The research is reported in Lovell, George and Widdicombe, Catherine (1978 Reprinted 1986) *Churches and Communities: An Approach to Development in the Local Church.* See also Grundy, Malcolm (ed) (1995). *The Parchmore Partnership: George Lovell, Garth Rogers and Peter Sharrocks* (Chester House Publictiobns) for an analysis of the work done in a Methodist Church, Youth and Community Centre over a period of twenty five years based on this classification. Work areas are modelled in these publications.

71. See for instance, Hopewell, James F. (1988) *Congregation*; Luscombe, Philip an article entitled "Churches and Congregations" in the *Epworth Review*, Volume Eighteen Number One January 1991. (Luscombe helpfully examines the relationship between church and congregation.); Tisdale, Leonara Tubbs (1997) *Preaching as Local Theology and Folk Art* (Fortress Press, Minneapolis); (There is a very helpful chapter on "Exegeting the Congregation which is referred to later.) Grundy, Malcolm (1998) *Understanding Congregations* (Mowbray). (This is a practical and popular approach to the subject.)

72. There is an unusual if not a unique example of a united Anglican/United Reformed Church handing over its premises to a trust to form a centre and becoming one of the users of it. It is the Copleston Centre in Peckham, in the Inner London Borough of Southwark. Richard Bainbridge did a study of it entitled, *Church and Centre: An Examination of Church Centre Relationships in a Shared Church and Community Centre in South London.* It is an unpublished Diploma Dissertation. There is a copy in the Avec Archives, Westminster Institute of Education, Oxford.

73. A book has been written about this by Philip S. Bagwell, (1987) *Outcast London: A Christian Response: The West London Mission of the Methodist Church* 1887-1987 (Epworth Press).

74. For accounts of church related community work see: Ballard, Paul (ed) (1990) *Issues in Church Related Community Work* (Holi 6, Pastoral Studies, University of Wales College of Cardiff in association with The Community Resource Unit, B.C.F.). Grundy, Malcolm (1995) *Community Work: A Handbook for Volunteer Groups and Local Churches* (Mowbray).

75. This was a conclusion of the research described earlier cf *Churches and Communities* p 196f.

76. The essay forms a chapter entitled "More than Words? Christian Apologetics for the Third Millennium" in *A Charge to Keep: Methodist Reflections on the Eve of the Third Millennium* compiled by Thornton, Brian (1999) (Methodist Publishing House) pp 68-75.

77. See: Berger, P. (1977) *Facing up to Modernity* (New York Basic Books) I owe the reference to Willmott, Peter with David Thomas (1984) *Community in Social Policy* (Policy Studies Institute) p 10; and *Faith in the City—A Call for Action by Church and Nation: The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas* (Church House Publishing) pp 57f.

78. I owe the term to Professor Hywell Griffiths through an address given to South Region Conference 21st March 1981 entitled: *Community Work in the 80's: Paid and Voluntary Action* (1981) p 9. There is an extract in *Analysis and Design op cit* p 152.

79. cf Dulles, Avery (1976) *Models of The Church: A Critical Assessment of The Church in All Its Aspects* (Gill & Macmillan) see particularly pp 17 and 26.

80. See Snyder, Howard (1991) *Models of the Kingdom* (Abingdon Press). Hare, Diane M. (1993) *A Critical Examination of the Nature and Scope of Community in an Ex-Mining Valley in South Wales, and Its Impact on Church, Ministry and Mission* (An unpublished dissertation submitted for the Diploma in Church and Community Development in the Roehampton Institute of Higher Education for a course of study at Avec, an Associated Institution of RIHE) produced the following chart to help her to understand the models of church and ministry, local people in churches to which she ministered in the South Wales Valleys and their implications (p 41). They demonstrate just how useful church modelling can be to local ministry.

Model of Church	**Minister**	**Members**	**Theology**
Family of God/ society/club	Servant/ caretaker	Owners/ masters	Ownership/control. A "contained"and customised God
Pillar of the establishment	Law and order figure	Obedient subjects	Conformity/loyalty Maintains status quo
Vineyard	Nurturer Gardener	Tender plants Branches	Spiritual (and also numerical growth) Unity/holding on ?Pruning/harvesting
Community of faith	Holy person Theological resource	Disciples Thinkers Prayers	Fellowship/support Acting/reflecting Doing theology
Body of Christ	Limbs/organs/co-workers Ideally non-hierarchical		Mutual value. Interdependence Teamwork
Community resource (baptisms, weddings, funerals)	Community resource	Supportive pastoral follow-up	Presence ministry. Rites as pastoral opportunities
Community conscience	Prophetic voice	Prophetic witness/action	Faith and lifestyle. Standards/values. Danger of being judgemental
Community and social care centre	Community worker	Supportive? Involved?	Social concern. Mission
Business concern	Manager	Money-maker	Stewardship
Base for mission	Sender Encourager	Evangelists Witnesses	Mission/outreach

Holy people Pilgrim people	Leader or Guide	Separate Dedicated Shared aims	Journey/promise. Pilgrimage/search. Dynamic/moving
God's army	Captain	Soldiers or followers	Militant crusade Triumphalism
God's workforce	Overseer	Workers	Task-oriented, not place-oriented
Holy place	Priest or intermediary	Worshippers (passive?)	Liturgy and ritual. Priestly autocracy
Worship theatre	Performer Preacher Orator	Audience (passive or Participative)	Entertainment. Drama. Emotionalism
Circus Ring	Ringmaster or Clown	Performers Participants	Openness/surprise. Untidiness/action. Fun/involvement
Museum	Curator	Keepers of tradition	"Our fathers' God" Historical/ancestral
Place of education	Teacher	Students	Self-improvement
Place of healing	Healer or counsellor	Patients/ suffer	Faith and prayer, miracles and hope
Place of encounter with God	Challenger	Strugglers	Making links between heaven and earth
Place of refuge	Shepherd/ "Minder"	Sheep/ victims	Safety and comfort. Peace and escapism
Preparation for heaven (hospice)	Comforter/ nurse	Patients/ suffers	Heavenly reward. Escape to joy

81. Morgan, Gareth (1986) *Images of Organization* (Sage Publications).

82. Dulles, Avery *op cit* p 26 and 27. Following Thomas S. Kuhn he defines paradigms as "concrete-puzzle-solutions which, employed as models or examples can replicate explicit rules as a basis for the solution of remaining puzzles of normal science".

83. Dulles, Avery *op cit* p 28.

84. cf Kung, H. (1986) *Church and Change: The Irish Experience* (Gill & Macmillan) pp 70f. And (1991) *Judaism: The Religious Situation of Our Time* (SCM Press) on the front and rear inside covers.

85. See refs. 1 to 4 for books and papers on missiological research by Bosch, Cracknell and Yates. Action research into mission and evangelism is a part of the new MA in Evangelism Studies Course at Cliff College. A note of the action-research undertaken over the past thirty years into church and community development is to be found in my book *Avec : Agency and Approach* (An Avec Publication, 1996) pp 135ff.

86. The phrase "talking work" I owe to Argyle, Michael (1972) *The Social Psychology of Work* (Harmsworth, Penguin) pp129f. In *Analysis and Design op cit.* I discuss "words spoken and written" as basic equipment in analysis and design, pp 176ff. Smail, David (1984) *Illusion and Reality: The Meaning of Anxiety* (J. M. Dent & Sons) has two extremely useful chapters on language: "The Domination of Words" (4) and "The Language of Anxiety" (5).

87. Ephesians 4:29 as translated in *The Divine Office: The Liturgy of the Hours According to the Roman Rite* Volume III (Colins, E. J. Dwyer & Talbot, 1974) p [114].

88. This process is described more fully in Chapter Two and *Analysis and Design, op cit.*

89. Wilson, U. and Butler, R. (1985) *Voluntary Organisations in Action: Strategy in The Voluntary Sector* (Journal of Management Studies 23) (5) p 521, define the key elements of a voluntary organization as follows:

> (1) A considerable proportion of the labour force is voluntary and, hence, unpaid. A voluntary organization does not lose its title, however, if some of its members are paid, or if it receives financial aid from government agencies. Membership of a voluntary organization is not inherited through familial or societal connections. Neither is membership specifically aimed at securing economic benefit for its individuals.
>
> (2) Such organizations are engaged in the non-commercial provision of goods or services. Voluntary organizations do not specifically seek profit from the selling of goods or services in the market although, as we shall see, many voluntary organizations set up profit-seeking subsidiary trading companies, but with the purpose of providing funds for that voluntary organization.

I owe this quotation to Sr Catherine Ryan.

With reference to the phrase "the common good" , Professor Ronald H. Preston, in the Hartley Lecture 1995, having critically examined challenges to this concept by John Atherton, André Dumas and postmodernist thinkers express my own feelings about the term in his conclusion:

> I think the concept of the common good is fundamental to Christian social theology and that there should be no question of abandoning it. Especially it is a call to each Christian and to the Churches to take civic responsibility seriously. We cannot think that God is concerned only with the well-being of Christians. We are born into this world as human beings, made in his image, not as Christians. We are globally involved with those of other faiths and philosophies, cheek by jowl with them. We must assume God wants us all to flourish and not to destroy ourselves in conflicts. A common good must continually be sought. What contribution can Christians make today to that search? (cf the *Epworth Review* 24/1 Jan. 1997).

For other discussions of the common good see: Kennedy, John "Machiavelli and The Good Republic", The Beckly Social Service Lecture, (1997) published in the *Epworth Review* 24/3, July 1997 and *The Common good and the Catholic Church's Social Teaching, A statement by the Catholic Bishops' Conference of England and Wales* (1996).

90. Nelson, John (ed) (1996) *Management and Ministry—Appreciating Contemporary Issues* Chapter 9, p 117.

91. Brenton, Maria (1985) in *The Voluntary Sector in British Social Services* (Longman) maps the development and growth of voluntary agencies in the spheres of social welfare and social focussing on the new era from 1979 to the mid eighties. She identifies and discusses the main issues. Unfortunately she does not include the Church in this study. The current issues were fully examined by The Commission on the Future of the Voluntary Sector. The National Council of Voluntary Organizations published three volumes on the Commission's Report under the titles: *Meeting The Challenge: Voluntary Action into the Twenty-first Century* (NCVO, 1996). Handy, Charles (1988) *Understanding Voluntary Organizations* (Penguin).Batten, T. R. and Dickson, A.G. (1959) *Voluntary Action and Social Progress* (The British Council). These I still find useful.

92. I owe these two phrases to Bonino, José Miguez (1983) *Towards a Christian Political Ethics* (SCM Press) p 60.

93. Fromm, Erich (1942/1960) *The Fear of Freedom* (Routledge and Kegan Paul).

94. cf. *The Sign We Give: Report from the Working Party on Collaborative Ministry* Bishops' Conference of England and Wales (Roman Catholic) 1995.

95. Jenkins, David E. (1976) T*he Contradiction of Christianity: The 1974 Edward Cadbury Lectures in the University of Birmingham* (SCM Press) p 155.

96. An article by Casto, Michael R. entitled "Towards Theology for Pastoral Care: Ministry with Persons in Pain" in Jones, Richard G. (ed) *Epworth Review* Vol. 16/2 May 1989.

97. Russell, Anthony (1980) *The Clerical Profession* (SPCK) is a carefully researched book which studies the history of the professionalization of the Church of England clergyman's role from the late eighteenth century to the late 1970s. Of particular interest to us is the detailed exposition of the roles and functions of the clergy and the way in which they have evolved and changed in relation to the emergence of the professions in English society. A contemporary view would see "professions as socially prestigious avocations that control their own training, recruitment and practice and which apply specialized

knowledge, under the guidance of an ethical code in individual and social problems". A Robertson in an article on "Professionalism" in Campbell, Allistair V (1987) *A Dictionary of Pastoral Care* (SPCK) p 220. I consider the Christian ministry meets these criteria.

98. There is a good example of this in Lovell, George (ed) (1996) *Telling Experiences: Stories About a Transforming Way of Working With People* pp 163 ff.

99. Norman H. Todd, in a contribution to *A Dictionary of Pastoral Care, op. cit.*, under the entry "Interprofessional Relationships", p 136.

100. See: Schon, Donald A. (1990) *Educating the Reflective Practitioner: Towards a New Design for Teaching and Learning in the Professions* (Jossey-Bass Publishers). It has already been indicated that this is a major emphasis in *The Making of Ministry* (see next reference).

101. From an unpublished paper, "Ministerial Competence", dated 22nd February 1996. cf *The Making of Ministry: The Report of the Ministerial Training Policy Working Group the Methodist Church* (The Methodist Publishing House, Ref PE 146, September 1996) pp 66ff.

102. Lovell, George (1994) *Analysis and Design, op cit.*

103. I owe this phrase to Ann Morisy. It is the sub-title of an article in *Crucible* (January/March 1993) "Community Ministry: Linking Private Faith to Public Action."

104 David Smail (1984) in his book *Illusion and Reality: The Meaning of Anxiety* argues persuasively that, "For everyday purposes, it seems, that reality is the best description I am able to give myself of it". (p 64 cf 172). People tell themselves stories which they believe and which enable them to live with events and happenings. As they work through experiences they revise their stories.

105. This kind of action is what Eric Fromm calls "non-alienated activity". He writes:

> In alienated activity I do not experience myself as the acting subject of my activity; rather, I experience the **outcome** of my activity—and that is something "over there", separated from me and standing above and against me. In alienated activity I do not really act; I am **acted upon** by external or internal forces. I have become separated from the result of my activity. . . . In non-alienated activity I experience **myself** as the **subject** of my activity. Non-alienated activity is a process of giving birth to something, of producing something and remaining related to what I produce. This also implies that my activity is a manifestation of my powers, that I and my activity are one. I call this non-alienated activity **productive activity**. . . . Productiveness is a character orientation all human beings are capable of, to the extent that they are not emotionally crippled. Productive persons animate whatever they touch. They give birth to their own faculties and bring life to other persons and to things.

To Have or To Be (Jonathan Cape, 1978) pp 90ff.

106. I owe these titles to Ian Cunningham from a chapter entitled, "Interactive Holistic Research: Researching Self-Managed Learning" in Reason, Peter (ed) (1988) *Human Inquiry in Action: Developments in New Paradigm Research* (Sage Publications) pp 164f. I was particularly helped by diagrams he uses which are reproduced opposite. The first he entitles "testing and evolving theory" and the second "contextual locating" pp 167ff.

Dialogic research: two or three people talking and interacting as a way of "finding out".

Collaborative research: a group of people together investigate their own experience or experience outside the group.

Experiential research: research which focuses upon the direct experience of the person(s)/researcher(s).

Action research: action areas of the practitioners are the source of research material. Other "modes do not necessarily assume active 'doing' as central to the process".

107. Cracknell, Kenneth (1995) *Justice, Courtesy and Love: Theologians and Missionaries Encountering World Religions* (Epworth Press).

108. This is discussed further in *Analysis and Design*, p 126f.

109. Long after I had written this section I discovered through the Revd Geoff Cornell that Jackson W. Carroll had also used the same metaphor for similar purposes in *As One With Authority: Reflective Leadership in Ministry* (Wesminster /John Knox Press) p 99.

110. As the text makes clear I am committed to multi- rather than mono-modelling. cf Chapter 3, II.4.

111. cf Jacques, Elliott (1976 reprinted 1981) *A General Theory of Bureaucracy* (Heinemann Educational) p 99.

112. Sermon given by The Revd David Deeks at The Annual Service of "Church At Work In London" on 17th May 1993, p 1 of published version.

113. Jacques, Elliott, *op cit* p 101 cf *Analysis and Design* pp 215ff and 226.