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**APPLYING MANAGEMENT THEORY TO THE LOCAL CHURCH**

by

**Martyn Philip Dunning**

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A Thesis submitted in fulfilment of  
the requirements for the degree of  
Master of Arts

**Department of Theology, University of Durham**

**Durham University Business School**

**1994**



**20 JUN 1995**

## APPLYING MANAGEMENT THEORY TO THE LOCAL CHURCH

Martyn Philip Dunning

### Abstract

The aim of this study is to examine the application of management theory to the local church, with a view to identifying:

- (i) the critical questions to be asked of any particular aspect of management theory so that the local church may assess its potential usefulness;
- (ii) those areas of management theory which appear to have most - and least - to offer the local church.

The study begins by exploring both the nature and aims of the local church and the content of contemporary management theory. From this emerge two findings:

1. At its simplest, contemporary management theory might be seen as comprising eight areas of particular interest to the local church: Continuous Learning; Coherence; Committed Leadership; Continuous Adaptation and Improvement; Common Language; Co-ordination through Teamwork; Commitment to Action; and, Customer Orientation. These areas, or key themes, are initially identified in terms of their location within what might loosely be called the organizational process, then each is further explored.

2. When applying management theory to the local church, there are three critical questions to be asked, each of which has an ethical dimension:

- (i) Is it good management theory?
- (ii) Is it good theology?
- (iii) Does it fit the local church's self-understanding?

Further work is needed, both in the appropriate application of these eight 'key themes' or 'areas', and to fill out all that is implied by the three critical questions.

To summarise:

- 1. Discretion and discrimination are necessary if management theory is to be appropriately applied to the local church.
- 2. Given '1', management theory can be usefully applied to the local church.
- 3. This study outlines a potentially effective approach to such application.

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acknowledged.

For Joyce, my wife

Joyce, my mother -

and for Kathryn and Richard.

## ACKNOWLEDGEMENTS

"No man can serve two masters" [Matthew 6:24]. Yet, between July 1991 and September 1994, I tried to, very much enjoyed the attempt - and am immensely grateful to my two 'masters'!

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# APPLYING MANAGEMENT THEORY TO THE LOCAL CHURCH

## PART ONE: THEORY

### Chapter One: Setting the Scene

	<u>Page No.</u>
1.1 Study Background	5
1.2 Study Aim	5
1.3 Methodology and Structure	6
1.4 Defining the Boundaries	8
1.5 Terminology	10
End Notes	11

### Chapter Two: The Nature of the Local Church

2.1 Introduction	13
2.2 One Church in Two Dimensions	14
2.3 Images, Models and Marks of the Local Church	17
2.4 The Task of Ministry and the Clerical Profession	22
2.5 The Congregation and Its Unique Story	25
2.6 The Local Church "as it is and as it should be"	30
2.7 The Local Church, "in the world but not of the world"?	33
2.8 Linking "Church-Local" and "Church-Universal"	36
2.9 Conclusion	39
End Notes	39

### Chapter Three: The Aims of the Local Church

3.1 Introduction	43
3.2 The Local Church's 'Internal' Life: Worship	43
3.3 Fellowship	45
3.4 Nurture	47
3.5 Maintaining the Local Church's Internal Life	48
3.6 The Local Church's 'External' Life: Mission	50
3.7 Service	52
3.8 Prophetic Role	54
3.9 The Relevance of the Local Church	56
3.10 The Aims of the Local Church	58
3.11 Testing the Local Church's 'Nine Aims'	59
3.12 Relating Aims and Nature	62
End Notes	63



## Chapter Four: Contemporary Management Theory

	<u>Page No.</u>
4.1 Determining Where to Start	66
4.2 Five Management Theory Requirements	66
4.3 Oakland on Total Quality Management	70
4.4 Handy on Organizational Understanding	76
4.5 Kotler on Marketing	84
4.6 Peters and Waterman on Contingency	90
4.7 Senge on Organizational Learning	93
4.8 Key Themes in Contemporary Management Theory	95
End Notes	98

## PART TWO: APPLICATION

### Chapter Five: Eight Areas of Management Theory of Relevance to the Local Church

5.1 Continuous Learning	108
5.2 Coherence	113
5.3 Committed Leadership	117
5.4 Continuous Adaptation and Improvement	119
5.5 Common Language	121
5.6 Co-ordination through Teamwork	124
5.7 Commitment to Action	127
5.8 Customer Orientation	128
5.9 Conclusion	130
End Notes	132

### Chapter Six: Business Management and the Local Church

6.1 Introduction	135
6.2 Church and Business: Similarities	137
6.3 Church and Business: Differences	140
6.4 Managing Change	144
6.5 Church Leader & Business Manager	148
6.6 Self and Administrative Management	154
6.7 Conclusion	155
End Notes	157

### Chapter Seven: Church Management and Church Growth

7.1 Four 'British' Texts	159
7.2 Four American Texts	167
7.3 Comparing the British and American Texts	175
7.4 Church Growth Theory and Practice	177
End Notes	188



PART THREE: EVALUATION

Chapter Eight: Church Management in Practice

	<u>Page No.</u>
8.1 Introduction	193
8.2 Continuous Learning	194
8.3 Coherence	195
8.4 Committed Leadership	198
8.5 Continuous Adaptation and Improvement	199
8.6 Common Language	201
8.7 Co-ordination through Teamwork	203
8.8 Commitment to Action	205
8.9 Customer Orientation	207
8.10 Conclusion	210
End Notes	210

Chapter Nine: Evaluating the Application of Management Theory to the Local Church

9.1 Introduction	211
9.2 Question One: Is it Good Management Theory?	211
9.3 Question Two: Is it Good Theology?	214
9.4 Question Three: Does it fit our Self-Understanding?	219
9.5 Conclusion	221
End Notes	222

Chapter Ten: Leadership of the Local Church

10.1 Introduction	225
10.2 Supervision and Oversight	226
10.3 Areas of Leadership Responsibility	229
10.4 Styles of Local Church Leadership	230
10.5 Leadership: Single or Plural?	232
10.6 Servant Leadership	234
10.7 Review and Appraisal	236
10.8 Conclusion	238
End Notes	239

Chapter Eleven: Leadership as Knowledge-Based Control

11.1 Introduction	242
11.2 Leadership as 'Knowledge-Based Control'	242
11.3 Evaluation	251
End Notes	252

Chapter Twelve: Applying Management Theory to the Local Church

	<u>Page No.</u>
12.1 Introduction	253
12.2 Aim (i)	253
12.3 Church Management: Theory and Methods	256
12.4 Aim (ii)	257
12.5 Summary of Research Findings	259
End Note	259

Chapter Thirteen: The Ethics of Applying Management Knowledge to the Local Church

13.1 Introduction	260
13.2 Organization Theory and Ideology	262
12.3 Organizational Power and Managerial Authority	264
12.4 Organizational Diversity	267
12.5 Conclusion	270
End Notes	271

<u>Appendix A: Relevant British Organizations</u>	273
---	-----

<u>Appendix B: Index of Biblical References</u>	275
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Bibliographies:

A. Management Theory	276
B. Theology and Sociology	280
C. Church Management	285

PART ONE: THEORY

CHAPTER ONE: SETTING THE SCENE

1.1 Study Background

There is much discussion today about the need for clergy to develop managerial skills, about the best ways of managing local churches [1]. Alongside these debates, the extensive range of management literature is often perceived either as a potentially invaluable resource - the answer to almost all the Church's problems! - or as a potentially crippling threat to the spiritual life and vitality of both clergy and Church in an increasingly secular age.

When confronted with management theory there are two unhelpful, and extreme, positions which a local church might adopt:

- (a) to dismiss it out of hand, because it is secular; or,
- (b) to take it on board uncritically, because it appears useful.

The debate has now been sufficiently long-running for there to be evidence of both (a) and (b) [2].

1.2 Study Aim

With the above in mind, the aim of this study is to examine the application of management theory to the local church, with a view

to identifying:

- (i) the critical questions to be asked of any particular aspect of management theory so that the local church may assess its potential usefulness;
- (ii) those areas of management theory which appear to have most - and least - to offer the local church.

### 1.3 Methodology and Structure

If management theory is to be applied to the local church, the local church must be understood in organizational terms; if it is not an organization then management theory cannot be applied. Equally, if management theory is to be appropriately applied then we must understand the particular form of organization known as the church. We begin this study by looking at the sociology and theology of the local church, at its nature and aims [Chapters Two and Three]. Next, we turn to management theory, looking at some of the central concerns of contemporary management knowledge [Chapter Four] and at eight areas of management theory of particular interest to the local church [Chapter Five].

Having devoted space to sociology and theology, and to management theory, we then draw out some of the similarities and differences between business and church, business manager and church leader [Chapter Six].

## Setting the Scene

Perhaps contrary to expectation, there has now been a half-century of interest in applying management theory to the local church [3]. We look briefly at the development of this work, both in the context of the standard church management texts from either side of the Atlantic and of church growth theory [Chapter Seven].

We begin our evaluation by exploring the practical experiences of three parishes, each an Anglican church in the North East of England [Chapter Eight]. The parishes are All Saints', Middlesbrough (hereafter, "All Saints"); St George's, Eston with Christ Church, Normanby, also in Middlesbrough ("St George's"); and, St Andrew's, Haughton-Le-Skerne, Darlington ("St Andrew's").

We have said that the first aim of this study is to identify the critical questions to be asked of any particular aspect of management theory so that the local church may assess its potential usefulness. The contention of Chapter Nine is that there are three such questions: Is it good management theory? Is it good theology? Does it fit the local church's self-understanding? Each is looked at in turn.

If these are the critical questions, what dimensions of management theory meet the requirements of these three, when taken together, and still offer the local church something which is both coherent and useful? We explore this issue in terms of one particular area of management, namely leadership, in Chapter Ten, and

then, in Chapter Eleven, via a particular aspect of leadership, namely 'knowledge-based control'.

This study's second aim is to identify those areas of management theory which appear to have most - and least - to offer the local church. Those having most to offer are highlighted in Chapters Five and Eight and, in passing, we note that the learning is not all one way. The Church has insights to offer the management theorists.

In the light of Aims (i) and (ii), we draw together what we have learnt in terms both of our three critical evaluation questions and of what management theory can, and cannot, offer the local church [Chapter Twelve]. However, if management thinking is going to be applied to the local church there needs to be some awareness of the presuppositions upon which it is based. Therefore, in the final chapter we look briefly at the ethics of applying management knowledge to the local church under three headings: organization theory; organizational power; and organizational diversity.

#### 1.4 Defining the Boundaries

The combined literature on both the sociology and theology of the local church and the management of organizations is considerable. Therefore, we have introduced several boundaries to our work:

## Setting the Scene

- . First, we limit our concern to that of the management of local churches in the present and immediate future. Whilst acknowledging dependence upon a whole history of development of both management thinking and ecclesiology, this limitation suggests a focus on contemporary management theory, sociology and theology.
- . Secondly, our concern is for the management of local churches in the U.K., in general and, perhaps, Church of England parish churches, in particular. This suggests a focus on the writing and theory which influence firms and churches in this country.
- . Thirdly, our concern is for the organizational, rather than technical, orientation of management theory.
- . Fourthly, with the vicar and parish church, church leader and local church in mind, we are interested in theory which recognises 'interconnectivity' within the task of management and in those 'realistic' ecclesiologies which hold together the church "as it should be" with the church "as it actually is".
- . Fifthly, we are particularly interested in management theory that works in organizations 'similar' to a local church, such as smaller businesses and the voluntary sector. It is, of course, interesting to consider whether the Anglican Communion may be likened to a multi-national corporation and individual parish churches then compared with 'strategic business units', but theory or techniques which work for the 'multi-national' alone will prove of little value to the local church.

### 1.5 Terminology

The first terminological question concerns what is meant by 'local church'. For some this could mean 'diocese', whilst for others it will mean 'congregation'. In this study we mean all that is meant in an Anglican context by the term 'parish church'. Why then do we not use that term?; certainly, it is the Church of England that this writer knows best. Despite use of three Anglican case studies, the term 'local church' is preferred as it emphasises that this is not a denominational study, limited in application solely to Church of England parishes and parish churches. Indeed, we also follow the report of the Archbishops' Commission on Urban Priority Areas in using 'local church' to emphasise that the church "must be fully local, in the sense of having a firm commitment to the local people and to the places where they live, work and associate" [4].

Next, we distinguish between local church and national Church or the 'Church universal' by using a lower case 'c' for local church and an upper case 'C' for either the national Church or the Church universal.

Thirdly, to enable some consistency within the text, with the exception of book and article titles, English spellings are used throughout, even where overseas material is being quoted. A decision has been taken about the alternative spellings: 'organisation' and 'organization'. Following both Handy [5] and Oakland [6], two



British management theorists upon which this study is dependent, the latter is used here.

Fourthly, in line with the common convention, 'universal use' is made of the male pronoun; "he or she" should therefore be assumed where "he" is written.

Fifthly, the numbers in square brackets, [ ], refer to the references at the end of each chapter.

END NOTES: CHAPTER ONE

1. See for example:
  - (a) Faith in the Countryside, the report of the Archbishops' Commission on Rural Areas, published in 1990 by Churchman Publishing of Worthing, which suggests that "dioceses should explore the opportunities of working with secular organizations to develop skills in management" (p. 315).
  - (b) The Paul Report of 1964 on The Deployment and Payment of the Clergy, published in London by the Church Information Office and the Central Advisory Council for the Ministry, notes that the Church "seems badly to need a staff college which could ... run clergy and lay seminars on church organization and strategy" (p. 208).
2. The first chapter of Rush, M.D., Management: A Biblical Approach, 1983, Victor Books, Illinois, provides an example of dismissiveness about secular management theory, whilst Cadbury, H.J., The Peril of Modernising Jesus, 1962, S.P.C.K., London, is a more general example of anxiety about insights from the contemporary and secular world.

An example of applying secular management theory less than critically is provided by Rudge, P.F., Ministry and Management, 1968, Tavistock Publications, London. Rudge undertakes some general theological evaluation of five management theories and determines that 'systemic theory' is the one most appropriate "for the study of ecclesiastical administration". Having decided that this is the 'best fit', Rudge is rather uncritical concerning the detailed theological implications of what he then draws from this particular theory.

## Setting the Scene

3. Forder's classic book on church management, The Parish Priest at Work, S.P.C.K., London, was first published in Britain in 1947, whilst Blackwood's Pastoral Leadership, Abingdon Press, Tennessee, was first published in North America in 1949. Both texts are church management 'landmarks'.
4. The Archbishops' Commission on Urban Priority Areas, Faith in the City, 1985, Church House Publishing, London, p. 74.
5. Handy, C.B., Understanding Organizations, 1985 (Third Edition), Penguin, London.
6. Oakland, J.S., Total Quality Management, 1989, Butterworth Heinemann, Oxford.

CHAPTER TWO: THE NATURE OF THE LOCAL CHURCH

2.1 Introduction

If we are to look closely at the application of management theory we must be clear as to the nature and aims of the body to which it would be applied. Our interest is in the local church, so we explore its nature in this chapter and its aims in Chapter Three. Then, given that management theory is usually applied within the world of business, in Chapter Six we identify the similarities and differences between a local church and a business.

It is Carr who suggests that there are "two fundamental stances, which are mutually informative, upon which genuine development of the Church's ministry can take place. One is theology, the distinctive discipline of the Church; the other is a dynamic understanding of human institutions, among which the Church is numbered" [1]. Similarly, we focus on both the sociological and theological nature of the local church.

The chapter divides into seven areas of exploration, the first being into the way in which the sociological and theological are two dimensions of a single reality: the local church. If our first exploration majors on sociology, the second focuses on contemporary theological images and models of the local church, drawing from both Minear and Dulles [2] [3] and, extending back beyond contemporary

## The Nature of the Local Church

theology, looks at the Nicene Creed, noting that credal insights have proved remarkably robust and enduring. Thirdly, we explore the work of the local church and its clergy, the task of ministry and the clerical profession. Fourthly, we look at the unique nature of each local church through Hopewell's work on congregational story [4].

Berkhof identifies the weakness of ecclesiology as its strongly 'docetic' character, observing that, at present, "the dogmatic and the sociological approach are not on speaking terms" [5]. Given Berkhof's observation, our fifth exploration looks at the local church, "as it is", and "as it should be". Sixthly, we consider what it means that the church is "in the world but not of the world"; then, seventhly, we explore the relationship between the church-local and the Church-universal. Finally, we draw together the chapter's major arguments.

We turn first to the nature of the local church as social institution and as defined by theology.

### 2.2 The First 'Exploration': One Church in Two Dimensions

As Finney suggests, in many quarters "there is a feeling that the church is not as other organizations, and so is governed by different rules"; that "it is a spiritual body under the kingship of Christ, not a human structure run by the vicar" [6]. In response, we would argue that the local church is a 'human structure' as well as a

## The Nature of the Local Church

'spiritual body', and that sociological investigation is not merely legitimate but vital to a local church's proper self-understanding, and rightly raises important theological questions.

Thüning, a sociologist of religion, observes that the sociology of organizations is concerned, among other things, with the formal systems of: "division of labour between people; ... direction, management, decision-making, co-ordination; leadership, control; ... withdrawal of members, selection of leaders; recruitment and internal division of assets (money, goods, goodwill); and other, similar conditions for the common achievement of objectives" [7]. Clearly, churches are public organizations and can be studied as social institutions.

An important discussion is found in Ecclestone's The Parish Church? which centres on the contrast between the 'communal' and 'associational' models of the church. As Habgood notes, despite the diversity of outlook amongst the various contributors, "most of the essayists refuse to make this an absolute distinction. All are committed to some kind of communal role, but there are wide divergences on how this is to be expressed in practice" [8]. For our purposes, what is particularly significant is the general recognition of the legitimacy of viewing the local church as a social institution amongst all those contributing to the discussion [9].

Anderson and Jones note that we experience the Church both as an association and a bureaucracy. "This is true even at the level

## The Nature of the Local Church

of the local church. Every local congregation has some elements of bureaucratic organization in its life" [10].

If, as Finney noted [11], one unhelpful approach has been to deny the sociological dimension another, equally unhelpful, stance has been to view the sociological and theological as two separate realities, rather than two dimensions of a single reality. Indeed, it is precisely because the local church is a single reality that insights in the sociological dimension inevitably raise theological questions. Sociological investigation of the local church illuminates many issues requiring theological response and, far from being peripheral to an accurate understanding of the nature and aims of the local church, is in fact a vital component.

That the local church is a single reality can also be seen from the writings of the Catholic theologian Schillebeeckx, who argues that "we may not speak about the church only in descriptive empirical language; we must also speak about the church in the language of faith, of the church as the 'community of Jesus', as 'the body of the Lord', the 'temple of the Spirit', and so on. And this language of faith expresses a real dimension of the church. However, in both cases we are talking about one and the same reality: otherwise we should split up the church in a gnostic way into a 'heavenly part' (which would fall outside the sphere of sociological approaches) and an earthly part (to which all the bad features could evidently be transferred). Vatican II already reacted against this with the words:

## The Nature of the Local Church

'We may not see the earthly church and the church enriched with heavenly things as two realities' (Lumen Gentium I, 8)" [12].

Making a similar point, Thüing argues that the sociologist attempts to explain our experience of reality as a single whole. However, limiting himself to one aspect (ie. that of inter-personal relations and processes), he "analyses it into its component elements, formulating hypotheses concerning possible connections, which are then, in turn, tested against the facts of reality. The theologian, however, seems to be engaged in interpreting this same experience of reality, understanding its meaning in the context of a vision of what God wants from us in this reality and how he deals with it. In doing this, the theologian is concerned with the whole, and not with the aspects which have been 'anatomically' analysed" [13].

The local church, then, is both a 'human structure' and a 'spiritual body'; and the sociological and theological constitute two dimensions of a single reality.

### 2.3 The Second 'Exploration':

#### Images, Models and Marks of the Local Church

We have argued that the local church is an organization and that this offers real, if partial, explanation. We have also suggested that sociological and theological understandings present us with two dimensions of one reality. Therefore, alongside the local

## The Nature of the Local Church

church as social institution we need to set some of the theological images or models of the church, - and it is here that we turn to Minear and Dulles [14] [15].

Minear, an Evangelical theologian, counts over eighty biblical figures and symbols depicting the church's nature [16]. However, his four major New Testament pictures of the church are: 'the people of God'; 'the new creation'; 'the fellowship in faith', and 'the body of Christ' [17].

If the 'people of God' image stresses the historical dimension, the expression 'the new creation' emphasises the cosmic element; 'fellowship in faith' highlights the personal factor, and 'the body of Christ' points to the corporate quality and interdependence of the life of the local church [18]. Referring to the unity of Jews and Gentiles, Minear notes that "a new society had appeared that transformed the criteria of social judgement, the bases of social cohesion, and the structures of social institutions" [19].

By way of contrast, the Jesuit theologian Dulles identifies five basic models of the Church which together cover his major understandings of its nature [20]. First, he speaks of the Church as 'Institution', which was a prominent notion in the Middle Ages and Counter-Reformation. Whilst this is strong in emphasising historical continuity and corporate identity, it has been criticised as theologically sterile and, by the Catholic bishop de Smedt, as leading to "clericalism, juridicism and triumphalism".



## The Nature of the Local Church

Dulles' second model is of the Church as 'Mystical Communion'. Certainly organic and mystical analogies go back to Augustine and Aquinas, whilst today Vatican II speaks of 'the people of God' and 'the mystical body of Christ'. This model receives endorsement from the New Testament concept of koinonia and focuses on prayer. However, the history of its use leaves unclear the relation between spiritual and visible unity and there is also some danger of confusing human and divine fellowship.

The Church as 'Sacrament' forms Dulles' third model. This better unites the inward and outward than does his second and can encourage both a critical loyalty to the Church and an integrated view of symbolism. However, as with Dulles' first model, it has relatively little warrant in Scripture, is perhaps too sophisticated and in danger of leading to a narrow sacramentalism.

More congenial to Protestants might be Dulles' fourth model, that of the Church as 'Herald'. This presents the Church as clear in identity and mission, is humble in terms of spirituality and offers a rich concept of communication. However, some would see this particular model as being in risk of dissolving community into 'event' and promoting witness at the expense of action.

Dulles' fifth model is that of the Church as 'Servant', which ends ecclesiastical isolation and gives Christian motivation. However, service is properly defined by God rather than the world and

## The Nature of the Local Church

the kingdom is not a set of abstract values but is inseparable from Christ.

Given that no one of Dulles' models, nor any one of Minear's images, can do justice to the theological reality of the Church, it is not surprising that the New Testament is rich in ecclesiological imagery. This writer finds more resonance with a pluriformity of figures and symbols than a single sophisticated model; but, however we bring together the models and images, no metaphor must obscure the role of the Church as the meeting-place of God and human beings [21].

It is perhaps the Nicene Creed which most succinctly expresses the theological essence of the Church. Whilst the Creed's primary focus is the Church-universal, its theology should be reflected in each local church. The notes of the Creed, which best provide the four theological marks of the Church, are holiness, catholicity, apostolicity and unity. "The Church is called 'holy' because it is set aside by God from the surrounding world." 'Holiness' stresses participation in God's Spirit, the priority of prayer and service leading to transformation of life in conformity to Christ. "By 'catholic' is meant universal, comprehensive and continuous in space and time." 'Catholicity' points to universality and orthodoxy ("according to the whole"), which was an important notion in the Church's struggle against heresy and schism.

Though sadly dominated by disputes about 'succession', 'apostolicity' has a double meaning concerning both apostolic teaching

## The Nature of the Local Church

and apostolic mission. Historically, 'apostolic' was the last of the four adjectives to be applied to the Church: "It was added to the creed in 381 at the Council of Constantinople. If unity, holiness and catholicity of the Church are only finally determined by the presence of Christ to the Church, 'apostolic' indicates the historical, scriptural foundation upon which our search for Christ must always be based."

"The unity of the Church derives directly from the one Mediator and Redeemer" [22], concerns unity with God, which is impossible to destroy, and also unity amongst Christians. With the second form of unity in mind we must acknowledge that whilst unity amongst Christians is real it is possible to live and act in contradiction of the reality [23].

So then, the local church is both a social institution and a single entity, open to theological and sociological investigation. Equally, the local church is understood theologically in terms of particular models, images and marks. Now, if we put these together, we would expect the local church to exhibit the characteristics of an organization and, in various ways, to reflect holiness, catholicity, apostolicity and unity.

2.4 The Third 'Exploration':

The Task of Ministry and the Clerical Profession

The relationship between the clerical profession and the task of ministry has been subject to change and re-evaluation. It has varied over time and from church to church, and forms the subject of Carr's The Priestlike Task, which has been influential amongst those preparing for ordained ministry within the Church of England [24]. However, it is Simpson who provides an earlier parallel with business, suggesting that the minister is "the chief executive of the local congregation who may spend a large amount of time performing specific professional tasks" [25].

For Carr, ministry concerns the interaction between the internal life of the Church and the world in which it is set [26]. "In ministry the Church, whether as an institution or through various individuals, meets men and women on their terms. This is the stance which is attributed to Jesus himself as one who came 'not to be served, but to serve and to give his life as a ransom for many' (Mark 10:45). He put himself in the position of those to whom he ministered. The emphasis upon service as self-giving indicates the way in which the surrender of control is of the essence of ministry. It thus contrasts with mission, which is the proclamation of the divine demand for justice, compassion and change in the individual and in society. The two activities are complementary, but they are also distinguishable. Service is more about being done to than about doing" [27].

## The Nature of the Local Church

Given the importance of Carr's re-evaluation, we must ask two questions of his argument. First, is it the case that "surrender of control is of the essence of ministry"? Jesus retained control when he threw the money-changers out of the temple and when he washed his disciples' feet; rather Mark 10:45, to which Carr referred, is about subjecting power to servanthood. Secondly, is service "more about being done to than about doing"? Mother Theresa's highly active ministry in Calcutta has been one of exercising immense power and control over the remaining days of those who have been near death and unable to do anything for themselves. What has impressed people has been Mother Theresa's energetic use of the power she has on behalf of the powerless and vulnerable.

In Christian history there has been a tendency to transfer ministry from the Church as a whole to specific individuals. At its worst, Hebblethwaite sees this as clericalism, which is a prime hindrance to ministry: "The clericalist mentality is poison to the evangelising work of the church. It saps the spontaneous initiatives in ordinary Christians ... It undervalues the ministerial value of the real, earthy work of feeding the hungry, housing the stranger, healing the sick. It heaps honours on religious authorities with no regard to the teaching of Jesus (Luke 22:26) ... And it results in internal church conflicts that divert energy from our mission to the world. The laity are at least as guilty as the clergy in perpetuating this clericalist mentality" [28]. Fortunately, however, as Carr notes, one of today's theological and practical discoveries is "that the

## The Nature of the Local Church

differentiated ministries of individuals derive from the foundational ministry of the whole church" [29].

Interestingly, Tiller links the task of ministry and the clerical profession by suggesting that "clergy must see their role in terms of enabling local people to articulate their own faith and make their own celebration" [30].

Carr postulates a 'consultancy model' of ministry, which "may be called a model of priesthood. It is a ministry first of the church and then derivatively of each member. Its chief components are the total involvement of the church in each situation afresh; its ability to hold a transcendent reference to which people may then relate their fragmentary and incoherent experience; and its awareness that its authority is demonstrated by the accuracy of its interpretations of people's experiences in life" [31].

The notions of 'consultancy' and 'interpretation' are helpful to us here, the latter term reflecting the thinking of the Tiller Report [32]. 'Consultancy' is an illuminating contemporary term and implies accuracy of interpretation, but also implies detachment from the situation; so, there remains a question as to whether other terms are not also needed to provide a full explanation of the Christian way. Equally, one might ask whether Carr's understanding of 'the consultancy model' entirely equates with his earlier point about Christ's self-giving (Mark 10:45) [33], for that goes beyond our expectation of the consultant.

## The Nature of the Local Church

Whilst we say more about the clerical profession and the task of ministry in Chapter Six, we may observe here that individual ministerial tasks derive from the overall ministry of the whole church and that, if we are to seek a full 'model of ministry', we must look closely and imaginatively - and in a contemporarily relevant way - at the ministry of Christ.

### 2.5 The Fourth 'Exploration': The Congregation and Its Unique Story

Our fourth exploration reminds us that identity and history are important to each group of people, with Hopewell suggesting that "in telling the story of the congregation, we unravel its plot" [34].

Whilst congregational analysis and parish audits are obviously important to the management of the local church, Hopewell observes that, "if uncorrected by story, the subtle message of a congregation portrayed primarily by its statistics and programmes is that members are essentially private contributors to the church who volunteer their presence, time, funds, and energy to constitute its being" [35]. He sees three types of 'ministry' in the stories that a congregation tells about itself [36]. We look at each in turn.

First, via its ministry of 'evocation', parish story incorporates participants in a common entity. Narrative establishes 'that we are': "It works against the notion that the congregation is a loose aggregate of miscellaneous souls whose relationship to each

## The Nature of the Local Church

other is summed up in the private contribution that each makes to an unsubstantiated whole ... Any congregational setting or world view, particular and idiomatic as it may be, evokes the commonality even of those who do not adhere to it" [37].

Parish narrative's 'second ministry' "is to articulate the character of the congregation, the persistent distinctiveness that individuates the church from its setting and from other bodies". It deepens the sense of 'who we are' and relates the parish's past experiences and its "specific pattern of dispositions and values" [38]. The 'unique character' of the local church is something we pursue later, through the eyes of our three survey churches.

In part answer to the question, What makes 'a congregation'?, the Doctrine Commission's Report, Believing in the Church, states that a congregation is "inspired by a common story" [39]. The third ministry of 'confession' involves both an exercise of memory of what has occurred and the anticipation of what might happen next: Story in a confessional form stakes parish life within the gospel story. "To tell the congregational story ... is an act of confession in which the parish acknowledges that while it is the principal author of its plot, and accepts the design of its past and the nature of its present, in the light of God's story for all humankind it also resolves to claim a transformed future" [40].

Parish profiles today include the stories of several church groups and members because it is recognised that there is more to a



## The Nature of the Local Church

church than its annual budget, income and expenditure accounts, Electoral Roll and rotas. The social researcher uses his pocket calculator to analyse the 'hard data' of the church's statistics and his tape recorder to hear the 'soft data' of the church's story.

All congregations have a complex of stories, both the story of the congregation and the stories of individuals, which interact on one another. "To begin to understand a congregation one has to become aware of these stories, to read the congregation as though it were a book" [41]. Interestingly, Thompson suggests that "a church community of any denomination is both guardian of the Christian Gospel and pioneer in living and communicating it" [42].

In trying to bring together the sociology and theology of the local church, we note, with Stott, the centrality of the Church: to history; to the gospel; and to Christian living [43]. Turning to our three survey churches, we note that if the Church has been central to so much it is partly because, again and again, it has taken a culturally relevant local form.

### 2.5.1 All Saints', Middlesbrough

The old All Saints' parish in central Middlesbrough was originally well populated but the houses have been replaced by offices, and there are perhaps only 1,000 living there, now in new housing association accommodation. The present parish incorporates two former parishes. St Hilda's with St Peter's, again with a smaller

## The Nature of the Local Church

population than in its past, has about 1,000 people, and forms an urban village cut off from the rest of the town with a life all of its own. The largest part is the old St Aidan's parish, with about 4,500 people in terraced housing; so, the parish totals about 6,500, plus the shops and offices in the town centre.

### 2.5.2 St George's, Normanby with Christ Church, Eston

St George's consists of two suburbs joined together in one 'monochrome' area of 20,000 people, in 7,000 homes. Largely three-bedroom semi's, two-thirds are owner-occupied, whilst one-third are council housing. Mainly blue-collar workers on low incomes, people work at I.C.I., Teesside Industrial Estate, and as shopworkers, although many of the jobs have gone. Unemployment is perhaps as high as 27%. Nearly 40% of babies are born outside of marriage and a similar proportion of children live in homes without both their natural parents. There is high mortality amongst those in their early sixties, and the parish is top of the local car break-in league.

### 2.5.3 St Andrew's, Haughton-Le-Skerne, Darlington

Haughton-Le-Skerne was a small ancient village outside Darlington; until 1930 it was a separate community. An old County Durham main road village, with greens and Georgian houses, Haughton has experienced some recent infilling. In 1957 the parish population was about 8,000 but being on the east side of town and next to fields, it has been one of the areas of major house building. The population

## The Nature of the Local Church

is now about 20,000. The parish is made up of the old village and two separate estates, divided by arterial roads. One estate is council housing, feels rather isolated, and was built about fifteen years ago; a population of about 4,000. The other is mostly private, with a good reputation but no real sense of community; perhaps about 8,000 people. The old community was very much a village, a rural community, and has faced enormous changes over the last thirty years.

These three parish churches, each with their own socio-economic context, history and geography, emphasise Hopewell's observation about the unique character of each local church, something which will emerge again when we look at the evaluation of management theory in the light of a local church's self-understanding.

It is sometimes suggested that sociology focuses on the local church "as it is" and as being "in and of the world", whilst theology focuses on the local church "as it should be" and as "not being of the world". As will become clear, this is too simple an understanding. We look next at the local church: "as it is and as it should be"; then, at the way in which it is "in the world but not of the world"; and also, at the various links between the local and universal Church.

2.6 The Fifth 'Exploration':

The Local Church "as it is and as it should be"

Whilst several theologies have too one-sided a view of the local church as God's new society, from the outset there have always been those who have shown a realism about the church as it is and as it should be. Certainly, in referring to wheat and tares (Matthew 13: 24-30), Jesus cannot be accused of being unrealistic. It was Augustine who took this up, suggesting that the visible, empirical church would always be a 'mixed society' of wheat and tares.

Küng links the church 'as it is' with the church 'as it should be' by referring to it as being "sinful and yet holy" [44], and by identifying the resultant need for "forgiveness and renewal as continuing aspects" of its life [45].

In Lumen Gentium, the official understanding of the Roman Catholic Church is made clear: "The Church, in Christ, is in the nature of a sacrament - a sign and instrument, that is, of communion with God and of unity among all men" [46]. However, unity among all has not always been the hallmark of the Church, with Sykes observing that a weakness of the documents of Vatican II is that they fail "to expect conflict in the Church" [47]. Therefore, our ecclesiology must recognise that just as God was incarnate in human flesh, so the mystical Body of Christ is incarnated in a human situation: But, says Welsby, "whereas in Christ we see perfect manhood with deity, in the Church we see the treasures of the gospel in earthen vessels. In the

## The Nature of the Local Church

Church we do not see some kind of isolated theological utopia but an institution with a particular structure which is shaped by the historical and social environment in which it is set" [48].

However, as Zizioulas observes, the church is not simply an institution: "She is a 'mode of existence', a way of being. The mystery of the Church, even in its institutional dimension, is deeply bound to the being of man, to the being of the world and to the very being of God" [49].

Clearly, the church is visible, with Newbigin suggesting that the whole core of biblical theology "is the story of the calling of a visible community to be God's own people, His royal priesthood on earth, the bearer of His light to the nations" [50]. "There is an actual, visible, earthly company which is addressed as 'the people of God', the 'Body of Christ'." He goes on to maintain that "it is surely a fact of inexhaustible significance that what our Lord left behind Him was not a book, nor a creed, nor a system of thought, nor a rule of life, but a visible community" [51].

Newbigin observes that the church "is a community 'in via', on its way to the ends of the earth and to the end of time" [52]; it is only to be understood "in a perspective which is at once eschatological and missionary, the perspective of the end of the world and the ends of the earth" [53]. He also understands the church as it is and as it should be by affirming that, "that which constitutes the church is invisible, for it is nothing less than the work of God's

## The Nature of the Local Church

Holy Spirit. But the church itself is the visible company of those who have been called by Him into the fellowship of His Son" [54].

Earlier we noted without comment Berkhof's suggestion that the weakness of ecclesiology lies in its strongly 'docetic' character: "Great things are said about the church while one does not take the trouble to connect these with the empirical reality of the churches, which often is so different" [55]. However, our understanding does not entirely match that picture. Certainly, it is right to suggest that many ecclesiologies have been idealistic. Vatican II, for example, recognised that previously the Catholic Church had tended to use the language of perfection; and even today Zizioulas, the Orthodox theologian, is not immune to the objection that his ecclesiology is rather idealistic. Nevertheless, it would be wrong to accept the essential thrust of Berkhof's argument for that would be to deny the ecclesiological insights of a tradition running from Augustine to Küng, Schillebeeckx and other post-Vatican II Catholic theologians, in which both sides of the equation are treated with equal seriousness.

Given our evaluation, we would affirm that the visible church has always been a mixed society of wheat and tares. Newbigin brings together the church "as it is" with the church "as it should be" in a very different way from that of Berkhof, for he suggests that, theologically, "the church is not what it is because it exists by the mercy of God who calls the things that are not as though they were. The church is not merely an historical reality but also an eschatological one" [56].

## The Nature of the Local Church

To summarise, justice can be done to the local church both 'as it is' and 'as it should be'. Indeed, its nature cannot be fully understood unless these two dimensions are held together.

### 2.7 The Sixth 'Exploration':

#### The Local Church, "in the world but not of the world"?

Another way of observing this tension between the synchronic and the diachronic is to consider what it means for the church "to be in, but not of, the world". Newbigin describes the church as a society of human beings, "a visible community among the other human communities" [57]: "The church is put into the world as a sign and foretaste and instrument of the unity of mankind" [58]. However, it is "always in danger of becoming conformed to this world" [59].

Newbigin also observes that "the church must always take a form which is relevant to the forms of human society in which it lives. This is because the church does not exist for itself but for God, and for all men, because it is not a club for those who care to belong to it, but the company of those whom God has chosen to be 'a kind of first-fruit of his creatures' (James 1:18), a sacrament of the unity of mankind (Lumen Gentium), a sign and foretaste of his purpose to reconcile all things to himself in Jesus Christ" [60].

Similarly, the Vatican II documents develop Augustine's understanding that "the Church, 'like a stranger in a foreign land,

## The Nature of the Local Church

presses forward amid the persecutions of the world and the consolations of God', announcing the cross and death of the Lord until he comes (cf. 1 Cor. 11:26)" [61].

The dual 'Godward'/'worldward' orientation of the church is captured in 1 Peter: "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God - so that you may declare the praises of him who called you out of darkness into his wonderful light" (2:9). It is also seen in Jesus' high priestly prayer in John's Gospel: "They are not of the world, even as I am not of it. Sanctify them in the truth; thy word is truth. As you sent me into the world, I have sent them into the world". The church is called out of the world by God (Ephesians 1: 4-14) to serve within the world (Ephesians 5:27) [62].

Each local church will operate differently what it means for it to be 'in the world' but not 'of the world'. One controlling element in this is what Troeltsch termed the 'church'-'sect' typology [63], for the sociologist's first question of the local church is, 'What type of society?'. Those interested in the sociology of Christian religion distinguish between individual churches and whole denominations on the basis of whether they are 'church' or 'sect'.

Using the sociologist's terminology, in a 'church' the core of Christian believers may include people who come for a variety of reasons. The 'church-world' boundary may be very indistinct, and there may be open-endedness into society as a whole. Given such an



## The Nature of the Local Church

understanding, individual churches become willing to play the role of being a state, or established, Church if necessary, and it can be here that distinction between church and world is at its weakest.

By contrast, the 'sect' is concerned about boundaries, about who is and who is not a believer, and there is often a strong internal system of authority. The 'sect' is very concerned with doctrinal statements of faith. With respect to 'soul and body', the primary concern is with the 'soul'; with respect to 'good and evil', the world is seen to be in the grip of evil. 'Sectarian' Christians keep at a distance from the world, for involvement with society can be dangerous and should be approached with suspicion. In terms of 'church and world', the church is seen as God's primary concern; society is there solely to be withdrawn from or converted.

Habgood notes that "a Church which cuts itself off from the world of public discourse loses credibility, and a nation which allows this to happen to its churches may threaten its own stability. On the other hand, a Church which fails to maintain its distinctness from the society in which it is set, or to swim against the secular currents of its day, becomes complacent and corrupt and ultimately sub-Christian. It is an old dilemma, sharpened by the pressures of secularisation, but not created by them, and through most of their history many of the churches have been adept at finding a middle road between the two extremes" [64].

2.8 The Seventh 'Exploration':

Linking "church-local" and "Church-universal"

Any attempt to understand the nature of the local church must come to terms with it not only 'as it is and as it should be', and not only what it means for it to be 'in the world but not of the world', but also with how it is linked with the universal Church. Significantly, Küng notes that "in 1 Corinthians and Romans the body of Christ is the individual community; in Colossians and Ephesians it is the whole Church" [65].

The Anglican-Reformed International Commission makes the point that 'subscription to confessions' is seen as a source of authority and unity within the Reformed churches of Great Britain [66], but recognises that the concept of the 'local church' is different in the Anglican and Reformed traditions: "For Anglicans it is the diocese centred in the bishop; for Reformed it is the congregation meeting weekly for the sharing of word and sacrament under the presidency of the minister" [67].

However, whilst we do well to look "to the reality of what we are in Christ" [68], when trying to link the church-local with the Church-universal we must recognise that denominationalism is a reality. In this light, the declaration of the 1948 Amsterdam Conference of the W.C.C. - that "we are divided from one another, but Christ has made us His own, and He is not divided" [69] - might be viewed as somewhat pious.

## The Nature of the Local Church

It is Newbigin, who served on the Anglican-Reformed International Commission, who links the church-local and Church-universal via the term 'congregation of God', which "is equally the proper title for a small group meeting in a house, and for the whole world-wide family. This is because the real character of it is determined by the fact that God is 'gathering' it" [70]. Whilst recognising Newbigin's argument, we prefer the better known term 'people of God', which better fits all we have drawn from both Vatican II and Minear.

The Anglican-Roman Catholic International Commission links the church-local with the Church-universal in several ways. First, by affirming that "the confession of Christ as Lord is the heart of the Christian faith" [71]. Secondly, and in the light of this confession, the Commission argues that every local church must "seek a deeper understanding and clearer expression of their common faith, both of which are threatened when churches are isolated by division" [72]. Thirdly, they offer the practical observation that being in communion with the Pope is intended both "as a safeguard of the catholicity of each local church, and as a sign of the communion of all Churches" [73], although such an insight might not be recognised within every Christian tradition.

For our study it is significant that Küng observes: "one can only know what the Church should be now if one also knows what the Church was originally" [74]. " 'Congregation', 'community', 'church' are not mutually exclusive terms, but should be seen as

## The Nature of the Local Church

interconnected: the undeniable fact that the New Testament itself always uses the same word ekklesia where we would say 'congregation', 'community', or 'church', should warn us against trying to invent contrasts here" [75].

All Christian denominations recognise "that Christ is the one head of His body, the Church, and that the Church is therefore one", noted the 1950 W.C.C. Conference in Toronto [76]. In this light Zizioulas points to something of the aberration of denominationalism applied to the local church when he observes that "if a local church comprises only a single eucharistic parish-community, as must have been the case in the primitive Church, it is then possible to speak of a complete and 'catholic' Church, given that it fulfils all the conditions of catholicity: a gathering of all the members of the church of one place (so an overcoming of all kinds of division: natural, social, cultural, etc.) in the presence of all the ministers, including the college of presbyters with the bishop as its head. But when a eucharistic community does not meet these conditions, how can it be called a complete and 'catholic' church?" [77]

Each local church - and denomination - must, then, make a decision as to what it means for it to be part of the universal Church, and act on such a basis. Practically speaking, the Church of England parish is linked to the universal Church via the clergy and bishops, the diocese and denomination, links which are sociological and organizational as well as theological.

## The Nature of the Local Church

### 2.9 Conclusion

This, then, is something of the nature of the local church. If sociology points towards the local church as social institution, theology might observe that the Church cannot itself produce the renewal which it needs; this depends upon the Holy Spirit [78]. Ultimately, the theological dimension of the local church's nature needs to be understood, at least in part, as deriving from God's commitment to His 'new society' - and from reflection upon, and a mirroring of, the divine nature from which such commitment springs.

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CHAPTER THREE: THE AIMS OF THE LOCAL CHURCH

3.1 Introduction

Whilst Brunner argues that "in recent centuries the Church has lost increasingly the consciousness of what the Church is and what the Church is for" [1], the purpose of this chapter is to identify those aims which reflect the nature and characteristics of the local church. If these aims are correctly specified they should characterise each of the three survey churches in some way.

Before attempting to specify the local church's aims, we look at three aspects of its internal life and at the role of authority and power in maintaining that life. We then turn to the local church's external life and the issue of its relevance. In the light of Chapters Two and Three, we then specify nine aims of the local church, which are then tested against our three survey churches. If we are to understand the local church we must understand its aims, and if we are to understand its aims we must understand its nature and characteristics.

3.2 Worship: The First Aspect of the Local Church's Internal Life

The local church is most distinctively the church, says Goodall, "when it is both a place of worship and a school in the life

## The Aims of the Local Church

of the Spirit" [2]. Writing in The Ecumenist on 'Ecclesiological Themes in the Liturgy Constitution', Broadhurst states that "the ecclesiology characteristic of the West understood the Church first of all as the universal community of believers, and tended to consider the local church as a part, an administrative province of the universal Church. The theological tradition of the East, however, more faithful to scriptural and liturgical teaching, has always preserved the consciousness that Christ is present first of all in the local worshipping community, that in the local church, therefore, we encounter not a part of the Church but the church 'tout court' " [3].

Corporate worship is vital, with Neill suggesting that, ultimately, the Church has survived because, even at its worst, it has never wholly lost its contact with Jesus Christ: "When the author of the fourth gospel wrote that 'in him was life, and the life was the light of men', he wrote what is literally true ... Of the elements of stability in the life of the ... (Church), ... that which we have noted again and again as the most effective is the continuity of public worship ... If public worship were made impossible for a century, it might well be that the Christian society would cease, as such, to exist: if it can be maintained, the life of the society is secure" [4].

3.3 Fellowship:

The Second Aspect of the Local Church's Internal Life

Newbigin suggests that it is natural "that men should long for some sort of real community, for men cannot be human without it" [5]. Observing that community, which is the principal desideratum of many persons, is known more in its absence than in its presence, Langford notes that "here is a fundamental challenge to the Church and to the possibility for Christian community" [6]. However, "the crisis in community also faces the contemporary Church" [7].

God does not mean the Christian life to be lived in isolation but in fellowship with other Christians, indeed Stott maintains that "it is impossible to be part of the body without being related to both the Head and the members" [8].

Langford affirms that Christian community is centred in the lordship of Jesus, that worship and service are the most important responses which can be given and that they continuously function to represent the vital life of the church. "Concrete community is transmitted by concrete signs which focus the church upon its true centre; here Christian worship and service are indispensable for Christian community". Christian community does not imply dull uniformity, however: "Once the centre is recognised in its legitimate power in the formation of community, the multiple modes by which it is transmitted, interpreted, and projected must also be recognised, appreciated, judged and utilised" [9].

## The Aims of the Local Church

Hake observes that Faith in the City "laid considerable emphasis on 'community', and claimed that the Christian religion has a contribution to make to the theory and practice of community work based both on its experience of koinonia and its theology of God, humankind and the Church" [10] [11].

The potential importance of the church's role in this can be seen in relation to the contention of Ecclestone, et. al., that 'society' has dissolved as a usable concept and that "we are left stranded as individuals" [12]. They go on to argue that "if society is not to disintegrate further into a series of fragments, each competing shrilly with the others, then someone, or some people, must somewhere be prepared to cling on to the very idea of society" [13].

At the end of After Virtue MacIntyre writes of the need for "the construction of new forms of community" [14]. Drawing upon MacIntyre, Song observes that "genuine community is not achieved by being chosen as an end in itself, but is supervenient on wholehearted commitment to some other activity" [15]. There are two important things to note here. First, that the institutional form of tradition is community. The roots of Christianity lie in historical event and churches serve as vehicles of tradition. There is continuity with our Christian past. Scripture, the creeds, and symbols and rites are important for Christian community. Secondly, that we must be aware of the danger of 'community' being only an ideal or a buzz-word. As Song suggests, it exists only when we have some end in view.

## The Aims of the Local Church

The internal life of the local church exists partly in relation to its external life, and there is a relationship between the local church as community and the church in the local community. Indeed, Ecclestone suggests, not entirely convincingly, that the modern Church no longer believes in society (or local community), but is content to be one of many competing fragments. With fear of the 'sect mentality' in mind, he goes on to interpret this "to mean that the modern Church no longer believes in a God for whom the 'world' is the primary focus of love, but rather believes in a God who has abandoned the world in favour of a select few" [16].

Clearly, the local church may have something important to offer its local community and those involved in community work. However, if it focuses solely on its 'associational' dimension, at the expense of the 'communal', it is in danger of operating on the basis that the focus of God's love is his 'people', rather than holding this together with his love for his 'world'. At several levels, the ways in which the local church relates to its local area, and the forms of fellowship it offers, are not matters of small theological concern.

### 3.4 Nurture: The Third Aspect of the Local Church's Internal Life

"The local church is a place of corporate nurture", observes Goodall [17], somewhere "where the great notes of the faith are unmistakably sounded" [18].

## The Aims of the Local Church

In terms of our nurture by encounter with the Word of God, Leech asserts that the local church needs to maintain a threefold pattern. It should be helping to provide: "a wrestling centre, a forum in which there can be open debate and struggle on the crises of the day in the light of biblical insights; a still point where individuals can find the space and the solitude for the necessary inner creative brooding and prayerful reading; facilities for the continual weeding, purging, clarifying of the truths of the Gospel message. Only in this way can Scripture come to live in us, to unsettle us, to grow within us, to unify our vision. The aim of this process is that we become a biblical people: a people formed and nourished by the word" [19].

'Nurture' implies growth, development from infancy to maturity, and the existence of more experienced people to oversee this growth. Therefore, what role does authority have in maintaining patterns of nurture? If worship and fellowship are vital to the local church's internal life, how are these to be ensured? What role do authority and power have in maintaining the authenticity of the local church's internal life?

### 3.5 Maintaining the Local Church's Internal Life

It is Langford, a theologian, who suggests that "the primary function of authority is the organization of life in communal and personal patterns" [20], whilst Fichter, a sociologist, writes that "in spite of certain differences, the leadership role in

## The Aims of the Local Church

religious groups is roughly synonymous with that of management and administration in non-ecclesiastical organizations" [21].

Lewy "comes to the conclusion that religion is a phenomenon with a Janus face: in certain circumstances, it may have a revolutionary influence; but in other circumstances it legitimates, it confirms the status quo." He "considers that the organizational form is one of these latter circumstances" [22]. Interestingly, Hengel's Christ and Power makes a telling observation about certain influences on our culture: Sociologists and psychologists have insisted that a desire for power, "the striving to have one's own desire for authority, to acquire one's own space to move about freely (thus constricting the freedom of others), is basic to every healthy person, not least the so-called intellectual". As Forbes notes, "this is the culture in which Christians live, and it has affected our theology" [23] [24].

Authority and power are inextricably linked with organizational life and therefore the issue becomes one of their focus and direction, use and abuse. The institutional Church has tended to legitimate rather than challenge the status quo in terms of the distribution of patterns of power and authority within society. However, power and authority are not simply 'Church and world' issues but also major concerns within the local church.

Samuel suggests that "we cannot separate leadership and power. Yet it is in this area of the exercise of power that

leadership often stumbles ... We need to accept the reality of power. We need to recognise that power from the top can be oppressive and needs to be hedged about with power from the bottom, power in weakness and power released through self-abandonment. Power is to be exercised to make others stewards so they may become fully the image of God. This will include the right use of resources, efficiency, proper management and planning. Power in leadership is not the renunciation of power, it is the correct direction and channelling of power for its proper purpose" [25].

Clearly, symbols of power and structures of authority are realities, and vital for the organization of the local church's internal life. However, as we move from the local church's internal to its external life, we might fairly ask about the desire to gain and use influence, within both church and community.

### 3.6 Mission: The First Aspect of the Local Church's External Life

The Church exists as a society in virtue of a common faith directed towards God known in Jesus Christ through the Spirit, says Newbigin: "It exists, moreover, to bear witness to the faith among all men as the truth of the human situation, to commend this faith among competing beliefs and ideologies and to manifest in its own life the reality and power of the living Jesus as the true friend, Lord and saviour of all men" [26]. There can be no true doctrine of the Church, says Newbigin, "which is not held ... in the tension of



urgent obedience between the saviour and the world He came to save" [27]. "Mission ... means crossing the boundary between the domestic and what lies beyond the parish household", maintains Hopewell: "If our interest is the mission of the Christian church and the gospel to which that mission witnesses, we must pay close attention to what composes the world that the church engages" [28].

The Decade of Evangelism (and Evangelization) might be viewed as several things: a response to declining church membership; an attempt to redress the balance between the Church's social and spiritual involvement in the world; opportunities to take church growth seriously; confirmation that the Church in the Third World has a dynamic which is absent in the West; the realisation that the Church's existence very much depends upon its energetic engagement in mission; or, rediscovering something that is at the very heart of the purpose of the Church. Whatever the reason, evangelism is now 'in'. It is being analysed and redefined, and has become yet another subject for clergy and lay training.

However, as Tertullian points out in his Apology, when observing how "these Christians love one another": witnessing is more than evangelism. For Tertullian, Christian love-in-community pointed to the Christian God; similarly, Stott suggests that Christian love-in-community is vital for evangelism: "For the sake of the glory of God and the evangelisation of the world, nothing is more important than that the church should be, and should be seen to be, God's new society" [29].

## The Aims of the Local Church

Clearly, the church is called to witness to Jesus Christ in the midst of the society in which it is placed (Acts 1:8). The highest priority to be sought in the witness of the church is perhaps unity (John 17: 20-23), and the characteristics of a witnessing church should include Christlike conduct, fearless and united contention for the gospel (Philippians 1: 27-30).

Historically, it has not been all gloom and defeat, as Neill reminds us: "The Christian faith is by far the most widely disseminated of all the faiths, religious or secular, that have ever come into existence in the world" [30]. That churches should look outward in witness is clear, and the early evidence from the Decade of Evangelism is that such witness is taking many different forms.

### 3.7 Service: The Second Aspect of the Local Church's External Life

Referring to the diaconal structure of the Church, Küng understands service as the imitation of Christ [31]. Luke records Jesus as saying that "the kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves" (22: 25-27; and also Matthew 20: 25-28 and Mark 10: 42-45). Clearly, Christ

## The Aims of the Local Church

expects his Church to be involved in practical social action (e.g. Matthew 25: 31-46).

Today is an age of 'power at the centre', with a prime-ministerial style of leadership looking increasingly presidential; 'power at the centre' is also evident within the mass media. Larger and larger groupings of economic power are emerging, both groups of companies and countries. Economy of scale is everything; business is big, incomprehensible and inaccessible. To the outsider, the Established Church might look very similar, with its political power and its hierarchies, its Church Commissioners, and some of its Bishops in the House of Lords.

Whilst the servant Church is not meant to be without power, its understanding and source of empowerment is not limited to this world. Clearly, Jesus taught with power and authority; he sought response. Yet he was always against the abuse of power, and his Church must always be cautious about compulsion, force and manipulation. People must be free to say 'no', as was the rich young ruler. Christian service enables people to be built up, not kept dependent; mutuality is important. Jesus' three temptations (Luke 4) concerned power, and serve as a timely warning for the local church leader to beware of the temptations: to be the provider; to be powerful; to be a performer. Ultimately, the church is God's church and is sustained by God's empowering, an empowerment which brings shalom, which transforms and sanctifies - and which is exhibited in practical, and sometimes costly, servanthood.

## The Aims of the Local Church

The local church is called to put love into action, to do the truth as well as preach it. Given the particularities of their own situation, churches will want to think carefully about the right uses of power and, with equal care, decide how to exercise influence through the local radio and newspaper. They might also consider how they can serve the community within which they are located, perhaps through financial support or allowing voluntary agencies use of their premises. As good stewards, Christians are answerable to God for the way in which they both serve and exercise power.

John 13 forms the model for the servant church: love-in-action means a contemporary understanding of 'foot-washing', the meeting of needs on other people's terms. Like evangelism and love-in-community, Christian service is a major form of witness in what often seems a self-seeking world.

### 3.8 The Third Aspect of the Local Church's External Life:

#### Its Prophetic Role

If by 'mission' we mean the local church speaking to the local community, by 'prophecy' we mean speaking for the local community. It is in this light that the local church is called to 'prophesy' to a frequently indifferent world. There is the need to care enough to preach the prophetic word, whilst avoiding the danger of being the prig or pharisee, the need to be sensitive, always

## The Aims of the Local Church

remembering where people are, and yet to be explicit, for love tells it as it is.

Poor housing is common in the North East of England and provides a useful insight into the scope and nature of the local church's prophetic role, for homelessness and poor housing provide a pastoral challenge to parochial ministry. The parochial minister has a clear requirement to maintain traditional priorities and to know and care for his parish. He can also make active use of his access to the network of other community carers and take the opportunity to ensure that the Church acts as lobbyist on behalf of the homeless and poorly housed.

From the ADMINISTRY survey Poor Relations? it is clear that some parish clergy in U.P.A.'s meet regularly, perhaps every two or three months, with other professional community carers, with the local headteacher, G.P., policeman, social worker and housing department official [32]. This keeps current the picture of the parish, and works best when each professional contributes their particular insights and gains from colleagues' perceptions. There will also be the need to be an advocate on behalf of the mentally ill and young in the parish who are homeless or poorly housed. This means knowing where to go for action and advice, and articulating the needs of the homeless and poorly housed. As both Logan and the Faith in the City report observe [33] [34], some of the structures need changing: The nation has the resources to resolve much of the problem of homelessness and poor housing but insufficient commitment. Too

many are indifferent to the problems thrown up by the housing market and some parish clergy are well-placed to offer a critique of local authority and central government housing policies. Newbigin reminds us that in the Gospels there is an "indissoluble nexus between deeds and words" [35].

Linking together what has been said about mission and prophecy, we also note that, as Neill maintains, "it is the failure of the Christian society to speak a prophetic word ... (of freedom and justice), ... and to manifest within itself a life that transcends the antithesis, which makes the Christian faith seem to many an irrelevant archaism, and turns their eyes to other and newer gospels" [36]. When taken together, the local church's prophetic role, service and mission determine its relevance.

### 3.9 The Relevance of the Local Church

The effectiveness of a local church's external life is often assessed in terms of 'relevance', with Ecclestone suggesting that "the mainstream churches have been desperately trying to keep up with a society that seems to find them more and more irrelevant, and the more they try to adapt to the changes around them, the more irrelevant they seem" [37]. Gamble speaks of "the failure of organised Christianity ... to belong to working-class people" [38]. "If the church is to be relevant and real for working-class people then it has to do two things. First, it has to speak out against the

## The Aims of the Local Church

injustice and unfairness of our national life. Secondly, it has to rediscover the power and direction to become a growing and caring church at the local street level" [39].

"The nineteenth century displayed a huge gulf between rich and poor. The rich were very rich and the poor were very poor. Their accommodation, working conditions, health, diet and general quality of life were of an almost sub-human standard. This rich / poor divide was established on the back of the class system. Capitalistic industry was its driving force ... (and) ... far from opposing this system, the churches (especially the protestant churches) actually supported and buttressed it. In so doing they patronised, manipulated and deserted the lower classes" [40].

The Church of today "needs to be transformed from an institution into a movement; a movement which acts, speaks and lives for our whole nation, but especially for the least well-off ... The people of the inner-cities the council estates and the deep countryside need more than social and economic provision. They need their full spiritual inheritance too. This is an inheritance of which they have been denied by the culture, class and traditions of the churches. They have a right given them by God's grace. A right to hear and an opportunity to respond to the gospel in a personal and individual way" [41].

That the Church of England is less effective in working-class areas is not a recent argument nor one which is peculiar to

## The Aims of the Local Church

Gamble, indeed, "the Church of England has never enjoyed a golden age in urban Britain", as the Faith in the City report acknowledges [42].

What is the theological response to this question of relevance raised by the sociologists? Newbigin responds that "the Church must always take a form which is relevant to the forms of human society in which it lives. This is because the Church does not exist for itself but for God, and for all men" [43].

### 3.10 The Aims of the Local Church

Based on Chapters Two and Three, nine main areas of concern for the local church can be identified:

1. To accept the tension between Christians as they are and as they should be: This includes holding together the reality of what Christians are in Christ, the 'second Adam', with the reality of what they are in the 'first Adam' and, for this to be meaningful, the local church must be a place of integrity, renewal and forgiveness.
2. To understand the tension between being in the world but not of the world: The local church must be relevant, knowing how and when to engage with and withdraw from the world.
3. To acknowledge its relationship to the universal Church: There will be cultural differences from area to area but the local church must be aware of the issues facing fellow Christians.
4. To be a place of worship: This is a priority, with preparation for, and variety within, worship reflecting belief in an immanent and



## The Aims of the Local Church

transcendent God.

5. To be a community within which there is giving and receiving, a genuine, but culturally appropriate, koinonia.
6. To be a place of corporate nurture: This may mean the provision of different contexts for learning and teaching, perhaps reawakening the concept of the catechumenate.
7. To maintain and promote Christian faith.
8. To be a source of practical and appropriate social action.
9. To be aware of the needs of the immediate community and ready to articulate these, a voice on behalf of the voiceless - the reflection of the creator's mind and heart, knowing how and when to speak for the community.

Additionally, of course, churches will have lower level objectives relating to the more detailed deployment of people, money and buildings, and it is perhaps at this secondary level where we might expect to find most in common with a business - but that is the subject of Chapter Six.

### 3.11 Testing the Local Church's Nine Aims

Using our three case study churches we look again at these nine aims.

3.11.1 Is there any sense of tension between the Christian life as it is and as it should be?

The General Confession highlights consciousness of this tension but, equally, Christian teaching is aimed at increasing Christlikeness, at reducing the difference between the Christian life as it is and as it should be. The Rector of St George's, for example, runs a sixteen week course for those new to the church. People can take this course as Confirmation preparation or as a Christian foundation course. They also have a training programme for Christian family life and parenthood.

3.11.2 Is there any sense of tension between being in the world but not of the world?

Corporate worship reminds Christians of this particular tension, with the final corporate prayer in the A.S.B. Communion Service (Rites A and B) asking that God will "send us out into the world" in the power of the Spirit to live and work to His praise and glory. Again, St George's provide an example with their Intercessors for Britain prayer meetings. They also observe that people who spent large sums on cigarettes and alcohol start investing that in the home when they come to Christian faith: "A fresh danger then emerges that the home becomes an idol."

3.11.3 Is there any sense of being related to the universal Church?

This, too, is captured within corporate worship in prayers for the Church. Equally, the bishop's chair in each of the three churches

## The Aims of the Local Church

provides a further example, as does financial support for the work of the Church in this country and overseas.

### 3.11.4 Worship

This is a priority in each of the churches and, interestingly, there is an increase in the number of midweek services, which might be seen as one response to the increased amount of weekend working. All Saints', for example, have a lunchtime Communion service everyday, Monday to Friday.

### 3.11.5 Fellowship

Despite very different styles, each of the three churches offers the opportunity to share the Peace during Communion, which many would see as a tangible expression of Christian fellowship. St Andrew's regard social events as a means of widening the fellowship: "They are a helpful way in for new people."

### 3.11 6 Nurture

Christian nurture is taken seriously at each of the three churches, through sermons, Confirmation preparation and Lent courses. Additionally, St Andrew's provide opportunities for people to discover what a Christian is, via an enquirers', new Christians' or home group.

### 3.11.7 Mission

Whilst St Andrew's held a parish mission in 1992, St George's undertake a programme of parish visiting each summer. Members of St

## The Aims of the Local Church

Andrew's congregation "are beginning to invite their friends and neighbours for special events such as Mothering Sunday." All Saints' have identified the need to be active in outreach at some stage in the near future, and during Lent they have a preaching service each Wednesday, which attracts about seventy people.

### 3.11.8 Social Action

All Saints' directly support 'Street-Link', a detached youth worker project, and Middlesbrough Youth Against Crime, via their Vicar and Curate, whilst St George's are currently providing the financial support for a laboratory for a children's hospice in Rumania.

### 3.11.9 Prophetic Voice

The Faith in the City [44] and Faith in the Countryside [45] reports were both prophetic, pointing as they did to issues of urban and rural deprivation. Locally, the staff at both St George's and All Saints' take seriously their contacts with their local schools, taking assemblies and going into the staff room. Both churches see schools as determiners of life-opportunities, as well as providing openings for specifically Christian instruction.

### 3.12 Relating Aims and Nature

A local church's main aims flow from its nature and characteristics. Therefore, as a result of differing understandings regarding nature and characteristics, we would expect to see churches

pursuing these aims differently. Equally, where churches are unclear as to their aims this may be because of a lack of clarity concerning their nature and characteristics. Either way, Brunner's analysis, with which this chapter began, stands as a challenge to both local and institutional Church [46].

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CHAPTER FOUR: CONTEMPORARY MANAGEMENT THEORY

4.1 Determining Where to Start

Having looked at the nature and aims of the local church, we now outline the main concerns of the relevant management theory. Given the aim of this study, there are five determinants of what constitutes relevant theory: 'contemporary relevance'; 'cultural relevance'; 'organizational', rather than 'technical', 'orientation'; 'universality' and 'internal coherence'; 'small-business/local church' application. These are outlined at the beginning of this chapter then, given these requirements, we look at the work of six contemporary management theorists: Oakland, on Total Quality Management (TQM) [1]; Handy, on organizational understanding [2]; Kotler, on marketing [3]; Peters and Waterman, on contingency [4]; and Senge, on organizational learning [5]. In concluding this chapter we draw together eight key features of contemporary management theory.

4.2 Five Management Theory Requirements

4.2.1 First Requirement: Contemporary Relevance

The heart of this study is the application of management theory to the local church, and for this application to be useful we must think in terms of the immediate future, which suggests a focus on



## Contemporary Management Theory

the theory which has influence today. Approaches which have 'had their day' or which lack recognition amongst today's managers and theorists would make unlikely 'starting points'. This would, for example, raise a question against Drucker's The Practice of Management, although this has proved to be a classic text [6].

### 4.2.2 Second Requirement: Cultural Relevance

If it is important that the theory is contemporary, it is also important that it has cultural relevance. We therefore focus on management theory which is influencing British firms, and which might most readily lend itself to application to local churches in the U.K.. With respect to TQM, therefore, use is made of Oakland [7] rather than one of the major, and better known, North American or Japanese texts [8] [9].

### 4.2.3 Third Requirement: Organizational Orientation

Advanced statistical method and the computer have enabled the development of some very sophisticated management techniques, such as those concerned with forecasting and process control, and there is now an impressive and rapidly expanding literature on technique. However, local church and firm have most in common in the large, and more established, field of organization theory. It is for this reason that the work of Handy and Senge [10] are important, even if the full impact of Senge's work has still to be felt.

4.2.4 Fourth Requirement: 'Universality'

General approaches, which work in the business and voluntary sectors, in public sector bureaucracies and manufacturing firms, are more likely to reveal helpful insights for the local church than those which are 'sector-specific', and more holistic approaches will probably prove more valuable than those which are less holistic. Given that our 'starting point' should recognise 'interconnectivity', we also ask whether a particular theory affords workable links between different aspects of the overall task of management.

4.2.5 Fifth Requirement: Small Business Application

More specifically than in '4.2.4', theory which does not work for the smaller business is unlikely to prove helpful for a study whose focus is the local church. Therefore, with respect to TQM, for example, Witcher's introductory paper [11] becomes important.

Although there is greatest similarity between local church and small business, most of the theory we are about to consider was originally developed with the larger firm in mind. Small business textbooks often focus on the question, 'How?': How to start a business; how to raise the money; how to control the business; how to employ staff; how to grow your business [12] - questions which tend to relate to 'lower level' method rather than 'higher level' theory. Much management theory is worked out for the large corporation first, then later applied to smaller firms, public bureaucracies and

## Contemporary Management Theory

voluntary organizations. As is seen in discussion of 'Total Patient Care' within the N.H.S., TQM now points to the need for customer orientation 'across the board', not just in the larger manufacturing concerns where it originated.

A second question to ask is whether management theory is relevant to the small business, i.e. not just to the local church. In terms of the development of theory, the 'gurus' seem to get there first, and then there is a 'filtering down' process, which operates through consultancy, management journals, small business clubs and the media. It is for this reason that the language or jargon often penetrates but not the substance.

A third factor is that the present drive towards non-hierarchical organizations means that smaller businesses can now more readily adapt and apply the relevant theory, key ideas often being interpreted in the form of a 'how to' book for the small firm.

Fourthly, all organizations operate within the overall world of ideas and, at present, management thinking is fashionable. With the recent collapse of socialist ideas, market-orientated thinking is now very pervasive. The present government's 'Citizen's Charter', for example, could be readily traced back to TQM's customer-orientation.

A fifth reason for small businesses and local churches taking management theory seriously is that this is generally regarded as important in an environment of change and, at present, every type

## Contemporary Management Theory

of organization seems to talk in terms of having to adapt to ever-changing conditions. Thus, in several different ways, consideration of contemporary management theory is important, both to the small business and the local church.

In the light of our management theory requirements, we now turn to five approaches to contemporary management theory, looking first at the work on TQM by Oakland. His book was first published in 1989 and has been reprinted five times.

### 4.3 First Approach: Oakland on Total Quality Management

If it is the simple ideas which are best then 'Total Quality Management' (TQM) might rate as one of the best concepts of the 1980's and 1990's, for it is based on an idea that could hardly be more easily understood: quality is "the most important competitive weapon" [13].

#### 4.3.1 Understanding, and Commitment to, Quality

Just as TQM is based on a simple idea, so 'quality' within TQM could hardly be more clearly defined. Crosby describes it as "conformance to requirements" [14], and Deming as "a predictable degree of uniformity and dependability at low cost and suited to the market" [15]. More elegantly, Juran defines 'quality' as "fitness for

purpose or use" [16] and Oakland himself, perhaps most straightforwardly of all, as "meeting the requirements" [17].

Once everyone, in any organization, understands what quality is they can be clear as to the basic question they must continually ask themselves: 'Does the product I am producing, or the service I am providing, "meet the requirements" that will be made of it?' In other words, is it fit for its "purpose or use"?

This, then, is 'quality'. How is it achieved? The answer given is TQM: "an approach to improving the effectiveness and flexibility of business as a whole". It is, says Oakland, "a way of organizing and involving the whole organization; every department, every activity, every single person at every level ... involving everyone in the processes of improvement; improving the effectiveness of work so that results are achieved in less time" [18]. It would, however, be a mistake to view TQM as a 'quick-fix cure-all'; it requires commitment throughout the organization but particularly from the chief executive and senior management.

#### 4.3.2 Organization for, and Measurement of, Quality

This sounds too good to be true: "Take on board TQM and success is virtually guaranteed." However, "the establishment of positive quality policy objectives within an organization must be accompanied by the clear allocation of responsibilities within the management structure". It is with the need for the right form of

organization for quality in mind that Oakland suggests a two-tier approach of both a 'Quality Council' and an appropriate number of 'TQM Steering Committees' [19].

Manufacturing a quality product or providing a quality service is not enough: "The cost of achieving that quality must be carefully managed so that the long-term effects of quality costs on the business is a desirable one. These costs are a true measure of the quality effort" [20].

#### 4.3.3 Planning and Design

Oakland's work makes clear that attention to planning is vital if TQM is to be effective, and that there exists a range of modern planning tools which firms need to take seriously. Equally, "quality of design concerns far more than the product or service design and its ability to meet the customer requirements. It is also about the activity of design itself" [21].

"The keystone of quality management is the concept of customer and supplier working together to their mutual advantage", argues Oakland. He states that, "for any particular organization, this becomes 'total' quality management if the supplier/customer interfaces extend beyond the immediate customers, back inside the organization, and beyond the immediate suppliers. In order to achieve this a company must organize itself in such a way that the human,

administrative and technical factors affecting quality will be under control" [22].

#### 4.3.4 Teamwork and Training for Quality

TQM is not purely technological and impersonal, not just about planning and systems. It has a very real human side, which includes both commitment and teamwork. The complexity of most of the processes which are operated in industry, commerce and the services places them beyond the control of any one individual, notes Oakland: "The only way to tackle problems concerning such processes is through the use of some form of teamwork" [23].

Oakland believes training to be the single most important factor in actually improving quality, once commitment to do so is present. Like communication, "training can be a powerful stimulus to personal development at the workplace, as well as achieving improvements for the organization" [24].

#### 4.3.5 Continuous Improvement

"Never-ending or continuous improvement is probably the most powerful concept to guide management", suggests Oakland, identifying three basic principles of never-ending improvement:

1. Focus on the customer.
2. Understand the process.
3. Involve the people [25].

4.3.6 TQM in Perspective

'Quality' and 'TQM' are easy to understand concepts - an idea and an approach which provide a common language for all employees. TQM encompasses the whole process. It takes seriously each link in the 'Quality Chain', each aspect of the firm's business. Equally, TQM applies to manufacturers and service industries, to nationalised bureaucracies and small voluntary organizations. It also utilises the new technologies, the power of the computer and modern statistical techniques.

Organizations are broken down into networks of 'internal markets'; TQM understands everyone as a supplier of a good or service, everyone as having a customer. The 'final' customer gets the right product or service because each of the preliminary 'customers' have received the right product or service.

The main weakness of TQM perhaps lies in the fact that it almost invariably takes longer to implement than first envisaged, for it is not secure within any organization until it is imbued with a TQM culture. A second potential weakness of TQM at the present lies in the fact that many managers and firms now use the 'language of quality'. However, real benefit only resides within the hard work of implemented TQM.

TQM can expose management error, and often, therefore, does not attract the required management commitment. Top and middle



## Contemporary Management Theory

management commitment is vital, with Juran noting that less than 20% of quality problems are due to workers [26]. Deming asserts that senior management are responsible for 94% of quality problems [27].

Inspection and quality control are not new ideas. What is new about TQM is that it ensures that quality is built into the product or service. TQM shifts the question away from inspection - "Have we done the job correctly?" - to, "Are we capable of doing the job correctly?" Then, once it has been established that the process is capable of meeting the requirements, TQM asks a second question: "Do we continue to do the job correctly?", which brings a requirement to monitor the process and the controls on it.

By asking these two questions in the right order TQM removes the need to ask the inspection question and replaces a strategy of detection with one of prevention: "This concentrates all the attention on the front end of the process - the inputs - and changes the emphasis to making sure the inputs are capable of meeting the requirements of the process."

Ultimately, TQM stands or falls on whether quality is in fact the "most important competitive weapon", and the evidence from the market place might suggest that TQM is right. By all accounts, many of the principles in Oakland's Total Quality Management are proving important for today's U.K. manager.

4.4 Second Approach: Handy on Organizational Understanding

Oakland's recognition that understanding the process is a basic requirement of continuous improvement forms a link with the work of Handy. However, whilst Handy's basic thesis is simple: "Diagnosis lies at the heart of effective management" [28], he observes that "analysis is an important prerequisite of action" and "no substitute". "Analysis without action or implementation remains mere analysis" [29].

The analytical task of the manager is:

"To identify the key variables in any situation;

To predict the probable outcomes of any changes in the variables;

To select the ones he can and should influence" [30].

4.4.1 Motivation Theory and Role Theory

Handy begins his exploration of Organization Theory with a look at theories of Motivation and Role, noting that there is no "guaranteed formula of motivation" [31]. A key idea in much contemporary motivation theory is that of the, usually unstated, "psychological contract" between the individual and the organization. This is essentially a set of expectations: "The individual has a set of results that he expects from the organization, results that will satisfy certain of his needs and in return for which he will expend some of his energies and talents" [32].

## Contemporary Management Theory

It has been argued, suggests Handy, that "the main result of all the improvements in communications, in social mobility, in education, in affluence and opportunity, has been to make a lot more roles available to each and any of us". Certainly, within organizations, "the size and complexity of their operations, the rate of change and speed of impact, have made more complex the roles of the individual" [33]. Handy notes that, in the organization, role problems manifested themselves in individual tension, low morale and in poor communications [34]. His analysis is that role theory is much better at explaining situations than predicting them, although he does acknowledge that explanations lead to understanding [35].

### 4.4.2 Leadership

Leadership is a recurring theme in this study, with Handy noting the need in all organizations for individual linking-pins who will bind groups together and, as members of other groups, represent their groups elsewhere in the organization [36]. Equally, "in any situation that confronts a leader there are four sets of influencing factors that he must take into consideration:

The leader - his preferred style of operating and his personal characteristics;

The subordinates - their preferred style of leadership in the light of the circumstances;

The task - the job, its objectives and its technology.

These three factors and their fit will in their turn all depend to some extent on:

The environment - the organizational setting of the leader, his group and the importance of the task."

The "best fit" approach to leadership maintains that there is no such thing as the 'right' style, but that leadership will be most effective when the requirements of leader, subordinates and task fit together [37]. Clearly, "the leadership of groups within organizations is always going to be a vital ingredient in the effectiveness of organizations" [38]. There will always be a need for the 'manager', the leader who is effective in a variety of situations.

#### 4.4.3 Power and Influence

Handy states that "if we are to understand organizations we must understand the nature of power and influence for they are the means by which the people of the organization are linked to its purpose". Influence is the process whereby 'A' modifies the attitudes of 'B'; power is that which enables him to do it. "Power and influence make up the fine texture of organizations, and indeed of all interactions" [39].

All organizations develop their own cultures, and "socialization is the process whereby the organization seeks to influence the individual to adopt its values and customs" (p. 142). However, behaviour change does not imply attitude change: "getting people to change their behaviour is relatively easy compared with changing their attitudes" [40].

4.4.4 Groups

Groups "are essential to organization effectiveness in that they provide the cells within the honeycomb. If they weren't required for the organization of work they would be formed by the individuals. Individuals will usually look to the work group, as a place of first resort, to satisfy their needs. Only if this fails will they turn elsewhere" [41]. Significantly, groups produce less ideas, in total, than the individuals of those groups working separately. But groups, though producing less ideas in total, produce better ideas in the sense that they are better evaluated, more thought through. Perhaps rather surprisingly, groups "take riskier decisions than the individuals comprising them would have done if they had been acting independently" [42].

Attention to the organization's groups is vital, for "if groups or committees are convened or constructed for an inappropriate task, or with impossible constraints; if they are badly led or have ineffective procedures; if they have the wrong people, too many people, too little power or meet too infrequently; if, in short, any one part of the model is badly out of line, frustration will set in and dissonance will be created. The result will either be an activation of negative power or a badly-attended non-effective group, wasting people, time and space" [43].

#### 4.4.5 Organizational Culture

Handy observes that organizations "have differing cultures ... (and these cultures) ... are affected by the events of the past and by the climate of the present, by the technology of the type of work, by their aims and the kind of people that work in them" [44]. In organizations there are deep-set beliefs about the way work should be organized, the way authority should be exercised, people rewarded, people controlled. "The mammoth teaching hospital has a culture manifestly different from a merchant bank, which is different again from an automobile plant" [45]. Helpfully, Handy reminds us: that "organizations gradually change their dominant cultures", that "one culture should not be allowed to swamp the organization", and that the greater the differentiation of culture "the greater the potential for conflict" [46].

#### 4.4.6 Organizational Politics and the Management of Differences

Organizational politics is a reality: "Individuals have their own personal interests, ... (values and goals), and ... in all cultures there will be pressure groups and blocking groups, groups pursuing their joint interests and groups protecting theirs". The successful manager, both in personal and organizational terms, is the one best able to reconcile the divergent interests, the differences between individuals and between groups [47]. Clearly, "the larger the organization, the greater the potential for conflict" [48].

4.4.7 Managing and Developing People

Part One of Handy's book deals with 'The Concepts', Part Two with 'The Concepts in application'. First, he notes that "the management of human assets has to take into account the dominant cultures", with most organizations needing to adopt a differentiated approach to the management of human assets [49]. Individuals change over time. They acquire new knowledge or technical skills. They become more balanced, or more risk-taking. They find new capacities within themselves, or learn to interact with each other more productively. They learn to cope with stress, or to help others to do so. "The problem of managing development within organizations is to understand how one may hasten and channel this process of learning and discovery" [50].

"Individuals are different, so are organizations. There can and should be no one grand design or theory, but rather a plethora of possibilities from which to choose ... The variety is the challenge and the delight but it behoves organizations to understand the differences just as it behoves those who manage them or work in them to understand the organizations" [51].

4.4.8 The Work of the Organization and its Design

"For survival, for continual growth and development, in organizations as with individuals, it helps to know what you would like to be before you try to become it. Analysis of the ideal, of

what should be, when compared with the reality of what is, may be disillusioning, but it is the proper starting point for improvement and for planned change" [52]. Organizations are always pulled by two forces, those of uniformity and diversity. "By nature they would prefer uniformity. That way lies predictability and efficiency. If the status quo could be the way forward, organizations would be happy". However, when it comes to the management of organizational diversity, "the most pertinent issues in the management of diversity appear to be distribution of power, match of culture and structure, and the integrating mechanisms" [53].

Every manager has some responsibility for the design of the jobs under his control. "The scope of the job, the degree of responsibility or control kept by the individual, his participation in discussions and decisions, the methods of supervision and control, are all issues that he needs to consider" [54].

### 4.4.9 Management Information Systems

Information systems are essentially servicing other systems, although "they are not always so regarded in organizations" . Not often does one find information systems classified according to their purposes in organizations. However, if one attempts to do this there appear to be four main possible purposes that a system could serve: 'planning', 'logistic', 'control' and 'motivation'. Clearly, "the purpose of an information system will determine the kind of



information that is required, the frequency with which it is gathered, the urgency, degree of accuracy and the use to which it is put" [55].

#### 4.4.10 Organizational Understanding in Perspective

"The last quarter-century has seen the emergence of 'the manager' as a recognized occupational role in society. Management has become at least a semi-profession ... it is a recognized occupational role, and one that now embraces something like 10 per cent of the total work force of the UK" [56].

Like Oakland's Total Quality Management, Handy's book has seen several printings and is a major British management text. First published in 1976, and now in its Third Edition, Handy emphasizes the importance of understanding for effective management: understanding the organizational structures and culture, understanding the tasks and people for whom there is some responsibility, understanding the various roles of the manager and one's personal strengths and weaknesses. Handy does not so much tell one what to do but rather explains how to go about understanding how to decide what might be the appropriate course of managerial action. His thesis that diagnosis is not action but should lead on to better action is surely right.

If 'understand the process' linked TQM and organizational understanding, a second principle of continuous improvement links TQM and marketing, the principle of focusing on the customer.

4.5 Third Approach: Kotler on Marketing

Marketing is an increasingly important feature of contemporary management thinking, with Kotler generally regarded as the world's leading marketing academic. In this third outline we draw principally from Strategic Marketing for Nonprofit Organizations, co-written with Andreasen [57]. We also draw from Witcher's Introduction to Marketing [58].

Kotler suggests that marketing is "the business function that identifies customer needs and wants, determines which target markets the organization can best serve, designs appropriate products, services, and programmes to serve these markets, and calls upon everyone in the organization to think and serve customers" [59].

If this is marketing, then a market is "the set of actual and potential consumers of a market offer", and every organization faces the task of defining who is in its market: "It knows that not everyone is a potential customer of its market offer ... (and therefore) ... organizations must distinguish between their customers and noncustomers" [60].

Kotler notes that today the non-profit sector is "surprisingly large" [61], and that marketing is an issue for the non-profit organization:

1. Do we use marketing better than our 'competitor'?
2. Do we use marketing better than we did in the past?

He argues that the non-profit organization seeks to influence:

- (a) the behaviour of one or more target audiences (as do profit-oriented firms), and
- (b) not solely to benefit the organization but also the target audience [62].

If we are to understand marketing properly we must see it as something four-dimensional:

1. as a philosophy; 2. as a process of management, and
3. as a set of concepts and tools for carrying out the marketing management process; and, 4. as a function.

#### 4.5.1 Developing a Customer Orientation

Kotler differentiates between differing business orientations [63], suggesting that marketing philosophy dictates that an organization must develop a customer orientation.

Helpfully, he outlines two vital aspects of the environment the non-profit manager faces:

1. Restrictions imposed by members / donors / sponsors. For example, is marketing seen as an undesirable activity, i.e. intrusive, manipulative? Are the staff primarily volunteers? Is performance judged by non-marketing standards [64]?
2. The doubling of the marketing task:
  - (a) to Sponsors / donors / members, and (b) to final customers.

## Contemporary Management Theory

"Marketing management's task is to influence the level, timing, and character of demand in a way that will help the organization achieve its objectives" [65]. However, "a first requirement for effective, successful marketing in any organization is that the organization have a clear, deeply ingrained appreciation for what marketing is and what it can do for the organization" [66].

The starting point for an effective marketing strategy "is the proper orientation toward the marketing function" [67], with Witcher identifying five types of decision vital to marketing:

- (a) The basic mission of the company. What business is a company basically in?
- (b) The choice of markets and products. What defines the whole market?
- (c) The different parts of a single market. What are its segments?
- (d) Segment choice. Which market segments offer the best opportunity for market development?
- (e) Positioning. Do customers perceive and understand the offer's uniqueness [68]?

Another vital ingredient of a philosophy of marketing is understanding customer behaviour: "The ultimate objective of all marketing strategy and tactics is to influence target audience behaviour", and "since the ultimate goal is behaviour change and the proper philosophy is customer-centred, it is essential that all strategic planning start with understanding customer behaviour" [69].

Kotler explains market segmentation and customer targeting: "In most markets, target customers are treated as similar. On the other hand, marketing strategies are more effective and efficient if customers are not treated as all alike" [70].

Witcher observes that "once segments have been identified, then the marketer must choose how the market is going to be covered. There are five possible approaches:

1. To concentrate on a single segment.
2. To specialise on a customer want (involving several segments where more than one category of customer is involved).
3. To specialise on a customer group (several segments if this involves more than one customer want).
4. To serve a number of unrelated segments (mixed customer groups and mixed wants).
5. To cover an entire market" [71].

#### 4.5.2 Strategic Planning and Organization

If the first dimension of marketing is its philosophy, the second concerns the process. Kotler outlines the strategic marketing planning process as follows:

1. Determine organization-wide missions, objectives and goals [72].
2. Analyse external threats and opportunities [73].
3. Evaluate present and potential organization resources.
4. Set marketing mission, objectives and goals [74].
5. Formulate the core marketing strategy.

6. Put in place the necessary organizational structure and systems.
7. Establish detailed programmes and tactics.
8. Establish benchmarks to measure interim and final achievements of the programme.
9. Implement.
10. Measure performance and adjust the strategy.

Kotler suggests that "the first step in preparing a marketing strategy is to understand the market thoroughly" [75], marketing research being "the planned acquisition and analysis of data measuring some aspect or aspects of the marketing system for the purpose of improving an organization's marketing decisions" [76]. This, together with market measurement, and market forecasting form the basic starting point of the strategic planning process [77], yet non-profit organizations "carry out much less marketing research than they can or ought to" [78].

#### 4.5.3 Designing the Marketing Mix

Our third dimension concerns the tools to help the manager choose between alternative tactics and programmes [79]. Kotler elsewhere explains that "the marketing mix is the set of controllable marketing variables that the firm blends to produce the response it wants in the target market" [80], with marketers often talk about the mix under categories known as the four P's:

- (a) product variables (including service);
- (b) price variables;

- (c) promotion variables (including selling), and
- (d) place variables (including distribution and retailing)" [81].

#### 4.5.4 Controlling Marketing Strategies

If the primary tool for the marketer is to design the marketing mix, the second is to control the marketing strategies, by:

1. Learning from experience.
2. Modifying programmes and tactics rapidly.
3. Evaluation and control.

"For strategic planning to be successful, it must be supported by effective control systems" [82].

#### 4.5.5 Marketing in Perspective

This outline has highlighted two key points for this study. First, despite the evident importance of marketing to an organization's effectiveness, it is clear that not all organizations are equally good at this activity. Secondly, marketing has now become a subject of major concern to, and is being increasingly understood by, the non-profit organization.

If TQM focuses management thinking around implementation, marketing focuses it around the customer, although in several ways TQM's message is similar to that of marketing.

4.6 Fourth Approach: Peters and Waterman on Contingency

Perhaps the best known contemporary management text is Peters and Waterman's In Search of Excellence, which is essentially polemic against the over-bureaucratisation of companies. In the early 1980's this book was one of two best-selling management texts that made use of the McKinsey 7-S Framework [83]. McKinsey's ideas integrate more variables than most other forms of what has become known as contingency theory, and therefore deserve special attention.

The seven S's are:

- Strategy - Plan or course of action leading to the allocation of a firm's scarce resources, over time, to reach identified goals.
- Structure - Characterisation of the organization chart (i.e. functional, decentralised, etc.)
- Systems - Proceduralised reports and routinised processes such as meeting formats.
- Staff - 'Demographic' description of important personnel categories within the firm (i.e. engineers, entrepreneurs, M.B.A.'s, etc.). 'Staff' is not meant in line-staff terms.
- Style - Characterisation of how key managers behave in achieving the organization's goals; also the cultural style of the organization.
- Skills - Distinctive capabilities of key personnel or the firm as a whole.



## Contemporary Management Theory

Shared Values - The significant meanings or guiding concepts that an organization imbues in its members (also known as 'superordinate goals').

The McKinsey 7-S framework identifies key factors whose nature and interdependence must be shaped by management to enhance organizational performance [84]. The framework's producers focus on the interconnectedness of all seven variables, confirming that successful organizations and effective management involve not only correct choices within the area of each 'S', but an effective patterning among them, a fitting together that helps the whole organization to work.

Peters and Waterman pointed to eight attributes that most nearly characterised the excellent, innovative companies they surveyed:

1. 'A bias for action': "What is striking is the host of practical devices the excellent companies employ, to maintain corporate fleetness of foot and counter the stultification that almost inevitably comes with size."
2. 'Close to the customer': "Many of the innovative companies got their best product ideas from customers. That comes from listening, intently and regularly."
3. 'Autonomy and entrepreneurship': "The innovative companies foster many leaders and many innovators throughout the organization ... They don't try to hold everyone on so short a rein that he can't be creative. They encourage practical risk taking, and support good

tries."

4. 'Productivity through people': "The excellent companies treat the rank and file as the root source of quality and productivity gain. They do not foster we/they labour attitudes or regard capital investment as the fundamental source of efficiency improvement."

5. 'Hands-on, value driven': This concerns managers getting out of their offices and on to the shop floor, knowing the employees and understanding the machinery and processes they operate.

6. 'Stick to the knitting': "The odds for excellent performance seem strongly to favour those companies that stay reasonably close to businesses they know."

7. 'Simple form, lean staff': "The underlying structural forms and systems in the excellent companies are elegantly simple. Top-level staffs are lean."

8. 'Simultaneous loose-tight properties': "The excellent companies are both centralised and decentralised. For the most part ... they have pushed autonomy down to the shop floor or product development team. On the other hand, they are fanatic centralists around the few core values they hold dear" [85].

There is a sense in which Peters' Thriving on Chaos [86], first published in 1987, moves on the argument of In Search of Excellence, for he starts his later book by asserting that "there are no excellent companies" [87]! In Thriving on Chaos Peters addresses the issue of the rapid pace of change, the turbulence of the external environment within which businesses now operate. In the preface he suggests that "the times demand that flexibility and love of change

## Contemporary Management Theory

replace our longstanding penchant for mass production and mass markets, based as it is upon a relatively predictable environment now vanished ... The winners of tomorrow will deal proactively with chaos, will look at the chaos per se as the source of market advantage, not as a problem to be got around. Chaos and uncertainty are (will be) market opportunities for the wise; capitalising on fleeting market anomalies will be the successful business's greatest accomplishment. It is with that in mind that we must proceed" [88].

If this is the issue, Peters' response is fivefold: create total customer responsiveness; pursue fast-paced innovation; achieve flexibility by empowering people; leaders, at all levels, must learn to love change; and, systems must be built for a world 'turned upside down' [89].

### 4.7 Fifth Approach: Senge on Organizational Learning

If the thesis of TQM is that 'quality' is the important element in competitive advantage, Handy's is that 'understanding' is key to effective management, and Kotler's that marketing is critically important to an organization's effectiveness. By way of contrast, Senge's argument [90] is that "over the long run, superior performance depends upon superior learning" [91]. He begins by quoting Stata: "The rate at which organizations learn may become the only sustainable source of competitive advantage" [92].

## Contemporary Management Theory

Senge argues that organizations which learn and prosper seem to possess five key 'disciplines' (or 'ways of thinking'), which are accepted and practised by their members. Some of them will be present in many organizations, but it requires all five to effect a 'breakthrough' to becoming a learning organization, capable of continuing learning and continuous improvement of performance:

1. Systems thinking is the 'Fifth Discipline' which integrates the other four into an effective approach. In a learning organization people are encouraged to hold a broad, overall view and to think through the longer-term effects and implications of what they do, and not to focus entirely on the immediate and short-term.
2. Personal mastery is the result of a lifelong commitment to learning. Within a learning organization individuals know how to learn and are encouraged to do so.
3. Mental models are 'how we know the world to be'. In a learning organization people are prepared to bring these mental models to the surface and to question their validity, making their own thinking explicit and listening to the ideas of others.
4. Building shared vision is a key to effective organizational leadership. It is not enough for 'a sense of destiny' to be delivered from the top. It has to be built, so that members of the organization feel that they own it and are committed to it.
5. Team learning - real team working, involving trust and support - is more important in the learning organization than individual brilliance. The ability to recognise and manage jointly the processes of the team's working is an essential skill [93].

## Contemporary Management Theory

In view of our earlier focus on Oakland, Senge makes the interesting observation that "with its emphasis on continuous experimentation and feedback, the total quality movement has been the first wave in building learning organizations" [94].

Senge puts great responsibility on leaders: for "leaders in learning organizations are responsible for building organizations where people are continually expanding their capabilities to shape their future - that is, leaders are responsible for learning." He describes leaders as designers, teachers and stewards, and points to Greenleaf's notion of the servant-leader [95]. He asserts that "few acts of leadership have a more enduring impact on an organization than building a foundation of purpose and core values". He argues that "much of the leverage leaders can actually exert lies in helping people achieve more accurate, more insightful, and more empowering views of reality". Senge goes on to state that "leaders' sense of stewardship operates on two levels: stewardship for the people they lead and stewardship for the larger purpose or mission that underlies the enterprise" [96].

### 4.8 Key Themes in Contemporary Management Theory

Having begun this chapter by stating our five requirements of management theory, we looked at six contemporary theorists, outlining five approaches to management: TQM, organizational

## Contemporary Management Theory

understanding, marketing, contingency thinking and organizational learning.

Taken together, this thinking provides us with eight key themes, identified here as eight "C's", the first being customer orientation. This concern is evident in Peters and Waterman's 'bias to the customer', and in both Oakland and Kotler. Interestingly, in 1983 British Airways identified customer service as the key step to their aim of becoming the "Best Airline in the World". Since then their 'Putting the customer first' campaign has revolutionised the airline's services through market research, departmental think-tanks and staff training [97]. Significantly, their 'Customer first' programme was designed by Moller, a significant, if less well-known, TQM 'guru'.

The second 'C' concerns continuous learning, the importance of which is underlined by both Senge and Handy. Clearly, diagnosis and understanding are important for effective management and continuous learning is vital if a company is to be in a position to resolve problems, respond rapidly to change and develop an effective and loyal workforce.

There is a Japanese element to the idea of co-ordination through teamwork, with teams and the autonomous work group being integral to contemporary notions of the Quality Chain and the non-hierarchical company. Significantly, this interest in teamwork and groups is shared with Handy.

## Contemporary Management Theory

Common language is the fourth theme and is seen in recognition and re-use of overarching mission statements throughout an organization, and in shared values (which is one of the elements of the McKinsey 7-S framework). Common language depends upon good communication and general appreciation of organizational culture, both of which are highlighted by Handy. Interestingly, TQM theorists observe that commitment to quality provides organizations with a common language.

The fifth 'C' concerns committed leadership, which should these days reflect the fact that the leadership role has become more subtle and is increasingly understood in terms of: setting an example; enabling, encouraging and motivating; being the 'linking-pin' between groups, as seen in the Japanese notion of 'foreman-facilitator'.

Both Senge and Peters hammer home the need for continuous adaptation, with both pointing to the instability and turbulence of the external environment and the need for flexibility and rapid response. Continuous adaptation points up the importance of adequate systems of monitoring and control, whilst one of the most significant notions to emerge from the quality movement is that of continuous improvement, and is included here alongside adaptation. Oakland's book concludes with a focus on implementation and never-ending improvement, which has clear roots in Japanese TQM and includes three basic principles: 'focus on the customer'; 'understand the process'; and, 'involve the people' [98].

## Contemporary Management Theory

The seventh theme is coherence, which is present where structure and practice reflect strategy. Peters and Waterman include this notion under their points regarding 'simple form, lean staff' and 'simultaneous loose-tight properties'.

The final 'C' is commitment to action, with one of several differences between classical and contemporary management thinking being that present-day theorists are as concerned about implementation, the customer and the external environment as about goals, objectives, the organization chart and the process of production; and, as highlighted by Senge and Peters, the reason for this is today's rapid pace of change.

No attempt has been made here to undertake a comprehensive survey of contemporary management thinking, indeed this is no longer a serious possibility for a limited-length study. There has, for example, been no detailed mention of particular management tools and this has been deliberate, for attention here must necessarily focus on general areas of theory rather than the particularity of individual techniques.

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## Contemporary Management Theory

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## Contemporary Management Theory

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PART TWO: APPLICATION

CHAPTER FIVE: EIGHT AREAS OF MANAGEMENT THEORY OF  
RELEVANCE TO THE LOCAL CHURCH

As we anticipate the application of contemporary management theory to the local church, from Chapters Two, Three and Four it is evident that there are four issues that need to be identified here and addressed elsewhere:

1. Generally speaking, business management operates, and management theory is applied, within a competitive environment; therefore, do churches wishing to use management principles need to operate competitively and adopt a business management perspective? In Chapter Six the similarities and differences between local church and business are explored, but the question to be raised here is whether there are dangers in the local church applying management principles? We consider this issue in Chapter Thirteen.

2. Given that it is the concept of 'the local church' which drives this study, what constitutes 'management', and who are the 'managers', within the local church? What are the similarities and differences between the church leader and the business manager? This is returned to in the next chapter.

## Management Theory and the Local Church

3. 'Low level' management theory relates primarily to 'skills'. Is there, therefore, a difference between the local church utilising 'high level' theory (e.g. regarding 'strategy' or 'teamwork') and 'low level' theory (e.g. particular cash flow or budgeting techniques)?

4. There is much discussion today about 'effectiveness' which, in the abstract, can only be something very vague and notional. Local churches may or may not be effective in their ministry and day-to-day administration, but to what extent is such effectiveness determined by the church leaders, church members, the 'external environment' - and to what extent by God? Having identified 'commitment' as a key element of contemporary management theory, when it comes to consideration of the local church, to what extent should our focus be on the commitment of leaders and members - and to what extent should it be on the commitment of God?

In this chapter we return to the eight themes identified in Chapter Four and identify some of the major issues they raise for the local church. The case for looking closely at the work of Handy and Oakland has already been argued so, inevitably, Understanding Organizations [1] and Total Quality Management [2] form the basis of much of this exploration. Interestingly, these two references have as their primary concerns what might be recognised as the 'opposite ends of the organizational process': Handy focuses on 'understanding' or 'continuous learning', and the question 'why?'; Oakland on 'implementation' or 'commitment to action', and the question 'how?'.

## Management Theory and the Local Church

Handy and Oakland each recognise that without 'commitment to action', 'continuous learning' is merely analysis; and, without 'continuous learning', 'commitment to action' is a very 'hit and miss' affair. There is, therefore, much complementarity between these two British texts.

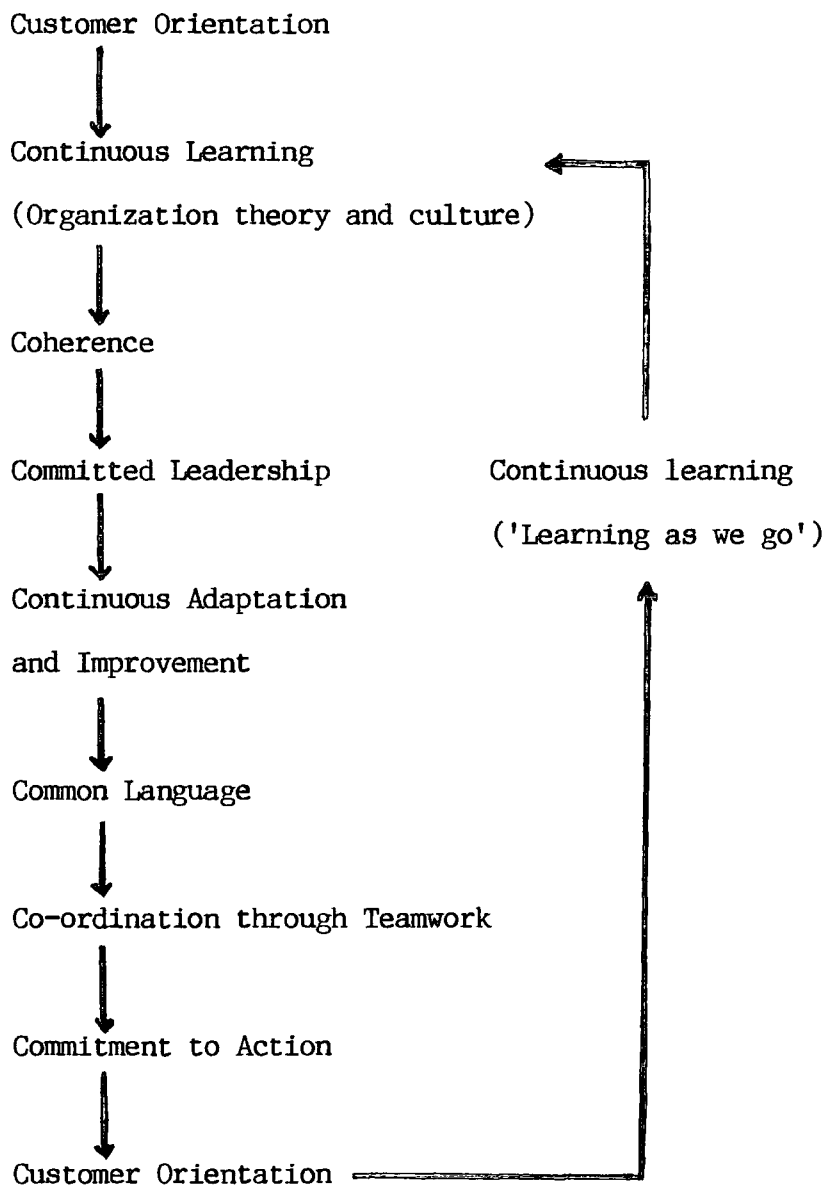
As with any organization, within the local church there must be 'continuous learning', but not as an end in itself; and, 'commitment to action', but based on 'continuous learning' as a vital prerequisite. No consideration of the application of management theory to the local church can be reckoned as adequate unless it gives due attention to these two areas. However, from both Handy and Oakland, and our other contemporary management theorists, we can see that what might be generally described as the 'initial' and 'ultimate' stages in the organizational process are linked in several ways. Given our interest in examining the application of management theory to the local church, we argue here for a focus on five particular 'links' which, in the simplest of organizational processes, might almost operate sequentially: 'coherence'; 'committed leadership'; 'continuous adaptation and improvement'; 'common language'; 'co-ordination through teamwork'. As with every organization, for each of these links there is a 'task' dimension and an 'inter-personal' dimension, both of which must be given proper attention if the local church is to be organizationally effective. There is also a need to recognise what management theory has to say about the interface between the organization and its external environment, what we have earlier termed as 'customer orientation'. It is with this in mind



## Management Theory and the Local Church

that we again look to Kotler and Strategic Marketing for Nonprofit Organizations [3].

Simplifying things enormously, the organizational process might be expressed in the following way, with the structure of the chapter adopting the 'sequence' below:



## Management Theory and the Local Church

Throughout, we must be clear that the end to which any organization works is 'action'; 'learning' and the links between this and 'action' are, when properly understood, means to an end and never ends in themselves.

Beginning with 'continuous learning', we look first at the need to understand organization theory and culture, and then at gaining understanding as progression is made through the organizational process.

### 5.1.1 Issue One: Continuous Learning (A) - Organization Theory and Culture

From the outset we have recognised that the local church can be understood as an organization. Whilst we would not wish to limit our understanding to this one dimension, from Handy's definition below it is obvious that it is entirely legitimate to describe the local church in this way.

Handy regards organizations both as collections of individuals (each with "separate personality characteristics, separate needs, and ways of adapting to roles") and as political systems (i.e. having defined boundaries, "goals and values, administrative mechanisms and hierarchies of power") [4]. This is an important realisation: "organizations are political systems, not simply collections of individuals" [5] - and the link between these two is

## Management Theory and the Local Church

"power and influence" [6]. The local church, therefore, is an organization within which power and influence operate.

Handy makes the observation that organizations "have differing cultures" which are "reflected in different structures and systems" [7]. There seem to be four main types of organizational culture which (following Harrison) are called: 'power', 'role', 'task' and 'person' - and "it must be emphasized that each can be a good and effective culture; but people are often culturally blinkered, thinking that ways that worked well in one place are bound to be successful everywhere. This is not the case" [8].

Some of the factors influencing the choice of culture and structure for an organization include: history and ownership; size; technology; goals and objectives; the environment; the people. As was noted earlier (p. 80), Handy points out that:

- \* Organizations gradually change their dominant cultures [9];
- \* It is unwise to allow a particular culture to swamp the organization [10]; and,
- \* Increasing the differentiation of culture increases the potential for conflict [11].

### 5.1.2 Implications for the Local Church:

Applying organization theory to the local church raises several questions:

1. How do our other understandings of the local church affect our thinking about applying organization theory to it?

## Management Theory and the Local Church

2. In practice, what do we mean if we maintain that the local church is an organization within which power and influence operate?
3. In what ways, and to what extent, does 'organizational culture' help explain evident differences between local churches? How have the forces towards democratisation and informality within wider society affected the culture of the local church in the U.K.?
4. To what extent do Harrison's 'power', 'role', 'task' and 'person' cultures apply to the local church? In terms of our theology of the local church is each equally valid? To what extent does the local church's concern for the awesomeness of God affect its organizational culture?
5. To what extent do cultural preferences rather than, say, specifically theological considerations, determine the form, or style, of a particular local church?

Just as each organization, and each part of an organization, has a culture, and a structure and systems appropriate to that culture, so "individuals will each have a preferred culture" [12]. Given that this is true for the local church, clearly organization theory has much to offer in terms of increasing self-understanding. However, for effective learning, there needs also to be a second element, in the form of the continuous process of 'learning as we go'.

5.1.3 Issue One: Continuous Learning (B) -

'Learning as we Go'

Many contemporary management theorists make much of 'learning as we go', with Peters and Waterman pointing us to the work of both Weick and Pettigrew. Weick suggests that organizations learn and adapt slowly. "They pay obsessive attention to habitual internal cues, long after their practical value has lost all meaning. Important strategic business assumptions (eg. a control versus a risk-taking bias) are buried deep in the minutiae of management systems and other habitual routines whose origins have long been obscured by time" [13]. It was Pettigrew who studied the politics of strategic decision making and became fascinated by the inertial properties of organizations. "He showed that companies often hold on to flagrantly faulty assumptions about their world for as long as a decade, despite overwhelming evidence that the world has changed and they probably should too" [14].

Given our understanding of 'continuous learning', we remember Handy's basic thesis: "Diagnosis lies at the heart of effective management" [15]. As we have already suggested, 'continuous learning' may be represented as the 'initial' stage and 'commitment to action' as the 'ultimate' stage, with 'coherence, 'committed leadership', 'co-ordination through teamwork' and 'common language' flowing from the 'initial' to the 'ultimate' stages - but that is not the end of things. Actually producing a product or service should lead to improved understanding which, in turn, should further lead to

## Management Theory and the Local Church

improved implementation. The process is an iterative one. With reference to successful TQM, Oakland suggests that it is essential for everyone to understand variation and how and why it arises: "The absence of such knowledge will lead to action being taken to adjust or interfere with processes which, if left alone, would be quite capable of achieving the requirements" [16]. 'Learning as we go' is therefore vital.

### 5.1.4 Implications for the Local Church:

All church members, and particularly the local church's 'chief executive' and 'senior management', must learn about the nature of the Church and the 'culture' of their particular local church; the structures within their organization; the processes of plan- and decision-making, communication and implementation; themselves and their particular roles. To take the example of 'appropriate structure', so vital to organizational efficiency [17], without an accurate understanding of the working of the various structures within the local church it is impossible to know whether or not they are organizationally appropriate.

Meetings, formal and informal, provide feedback; and, comparison of the church's accounts with its budget provides some insight into its organizational health. 'Monitoring' is a particular form of 'learning as we go' and, although not equally well done in all organizations, enables subtle and sensitive modifications of strategy in the light of reality. For the parish church the Annual Parochial

## Management Theory and the Local Church

Church Meeting can be an important opportunity for taking stock, and for clarifying strengths and weaknesses.

The contention then is that both aspects of 'continuous learning' form a key element in determining a local church's, and any organization's, potential effectiveness. We turn now to 'coherence', a second major area of management theory.

### 5.2.1 Issue Two: Coherence

"All organizations have to make provision for continuing activities directed towards the achievement of given aims", note Pugh and Hickson [18]. 'Purpose' and 'plan' both flow directly from, and directly reflect, our 'understanding'. TQM illustrates well the value of coherence. Once everyone within an organization understands what 'quality' is they can be clear as to the basic question they must continually ask: 'Does the product I am producing, or the service I am providing, "meet the requirements" that will be made of it?' [19].

There is much discussion today about mission statements and, once these have been agreed, one of the important functions of any leader, as Townsend notes, is to make the organization focus on these. In the case of Avis it took six months to define one objective, which turned out to be: 'We want to become the fastest-growing company with the highest profit margins in the business of renting and leasing vehicles without drivers'. That 'mission statement' was simple enough

## Management Theory and the Local Church

not to be written down. They could put it in every speech and talk about it wherever they went. It included a definition of their business: 'renting and leasing vehicles without drivers': This "showed us that we had to get rid of some limousine and sightseeing companies that we already owned" [20].

Whilst one may ask whether fixation upon a single objective might jeopardise awareness of new opportunities and the wider picture, Townsend develops his point by acknowledging that "Drucker was never more right than when he wrote: 'Concentration is the key to economic results ... no other principle of effectiveness is violated as constantly today as the basic principle of concentration ... Our motto seems to be: "Let's do a little bit of everything".' It isn't easy to concentrate, notes Townsend but, most of all, "work on simplifying and distilling your statement of objectives" [21].

Organizational 'coherence' includes not just Townsend's 'objectives', but also 'planning', 'target setting', and 'forecasting'. A budget, for example, should reflect an organization's strategy. Indeed, if it does not the firm cannot act coherently.

'Forecasting' is another key aspect of organizational coherence, and has been defined by Drucker as "estimating the value of a certain variable in the future" [22]. It has two functions:

- (a) to set up standards of performance;
- (b) to serve planning, controlling and budgeting processes.



## Management Theory and the Local Church

As with 'forecasting', 'planning' is becoming a required activity for managers for several reasons, including:

- (a) an increasing rate of technological change;
- (b) the growing complexity of business;
- (c) intense world-wide competition.

If coherence is vital, so too is purposefulness about its pursuit. TQM, for example, requires commitment throughout the organization but particularly from the chief executive and senior management. Equally, it needs a carefully worked out policy to ensure proper introduction and penetration throughout the organization - and proper development and maintenance.

Oakland suggests that an organization must so organize itself that the human, administrative and technical factors affecting quality will be under control. This leads to the requirement for the development and implementation of a quality management system which enables the objectives set out in the quality policy to be accomplished. Clearly, for maximum effectiveness and to meet individual customer requirements, the quality management system in use must be appropriate to the type of activity and product or service being offered [23].

### 5.2.2 Implications for the Local Church:

From Oakland's work it is evident both that attention to planning is vital if TQM is to be effective, and that there exists a range of modern planning tools, several of which local churches might do well

## Management Theory and the Local Church

to take seriously [24]. It is also evident that there are a number of issues surrounding the application of the notion of 'coherence' to the local church:

1. Is there any conflict between making plans and forecasts and exercising faith in God? Are such plans direction-seeking or direction-giving? Who within the local church should be involved in the drawing up of such plans?
2. Is there more than one understanding of the local church's primary goal and, if so, does it vary over time?
3. Can the local church be as singleminded as Townsend suggests in the pursuit of its objectives?
4. Do local churches need to be more clear as to what 'they are in business for'? Without anticipating Chapter Seven, we might wonder whether the various 'Church Growth' philosophies are helpful in the attempt to think this issue through?
5. What are the implications of recognition of God as 'bringer of order out of chaos', or as 'plan-maker' or 'administrator', for our thinking about local church strategy? Is He 'above' our planning and arranging? To what extent is there 'uncertainty' and 'surprise' in God's relationship with the local church?

"We are far too busy to have a strategy", said the Vicar to the new Curate in an East London parish, as the Faith in the City report notes [25]; yet 'aims' and 'objectives' have formed key elements of mainstream management thinking. It is in this light that we can ask: What are the local church's overall purposes? Does it know? What are the purposes of each group? 'Coherence' means giving

## Management Theory and the Local Church

direction - and a sense of direction - to an organization and, as for any organization, the local church must plan its activities, allocate its resources and deploy its manpower. How it does these things will reflect its level of coherence. Coherence, then, is an important issue for the local church as, of course, is committed leadership.

### 5.3.1 Issue Three: Committed Leadership

"Uneasy lies the head that wears a crown" (Henry IV, Part Two) and, clearly, for a whole range of reasons, not all organizations are equally well led. Yet committed leadership is vital if vision is to be turned into reality, 'understanding' into 'implementation'. We have already seen that there is a need for leaders to bind their group together and to represent the group elsewhere within the organization (p. 77) [26]. Also noted (p. 77) have been Handy's observations regarding the great need of organization-leaders to understand: their preferred style of operating and their personal characteristics; they must know their subordinates' preferred style of leadership; and, be clear about the task, its objectives and its technology [27].

'Motivation' is an important aspect of 'leadership', and Drucker links it with communication: "The ability to motivate by means of the written and spoken word, or the telling number" [28]. Whilst there may be the occasional need for 'more direct supervision', "people like guidance, they resent being commanded" [29]. It was Likert who, when distinguishing between human- and job-centred aspects

## Management Theory and the Local Church

of problems, noted that "supervisors with the best records of performance focused their attention chiefly on the human aspects of the problems tackled by subordinates" [30]. Peters and Waterman endorse this finding: "it is attention to employees, not work conditions per se, that has the dominant impact on productivity" [31].

In Motivation to work Herzberg lists the 'real' motivating factors: achievement, recognition, responsibility and growth. Significantly, these "arose from involvement in planning, target setting, problem solving and performance appraisal" [32]. However, a leader is never completely free to behave as he would want: "There are organizational requirements, such as hours of work, reports and returns; and organizational norms, such as methods of reward and punishment, and mode of address to subordinates" [33].

### 5.3.2 Implications for the Local Church:

Again, a number of issues arise:

1. What do we mean by 'hierarchy' and 'authority' in the local church?
2. To what extent should the church leader look to Jesus as a leadership role model? We look at leadership of the local church in Chapters Ten and Eleven, but might ask here whether there is a link between leadership and servanthood and, if so, what it means to be a 'servant-leader'?
3. Handy notes that the 'best fit' approach to leadership maintains there is no such thing as the 'right' style [34]. With regard to the local church, however, is there such a thing as a 'wrong' style of leadership?

## Management Theory and the Local Church

4. One of a leader's jobs is to motivate those for whom he is responsible. Does motivation operate differently when the relationship is church leader to church member, involving, as this does, levels of trust and persuasion, rather than where the bottom line is a contractual relationship?

Priestland argues that "since human organization demands leadership, we must get bishops (or moderators) back to what they were in the Celtic Church - not committee men and administrators, but evangelists and saints. I know some very holy bishops even today, but they find it hard to fit into their diaries" [35]. Whilst the role of leader is a complex one, riddled with ambiguity, incompatibility and conflict, "the leadership of groups within organizations is always going to be a vital ingredient in the effectiveness of organizations" [36]. Within the local church, too, there will always be a need for the leader who is effective in a variety of situations.

### 5.4.1 Issue Four: Continuous Adaptation and Improvement

Any study of contemporary management theory cannot help but mention that there exists an impressive and increasingly sophisticated range of management tools and methods, a good proportion of these being involved with some aspect of 'continuous adaptation', which is our term for the "management function that aims to keep activities in such a way that desired results are achieved". Drucker suggests that monitoring performance is the starting point of continuous adaptation

## Management Theory and the Local Church

or 'control', for where "performance deviates from what is expected, corrective action must be taken" [37]. However, 'control' is only possible if plans and forecasts have already been prepared.

Many of the 'quality gurus' believe that all processes can be monitored and brought 'under control' by gathering and using data. Statistical Process Control (SPC), a specialist quality tool, "refers to measurement of the performance of the process and the feedback required for corrective action where necessary ... SPC methods, backed by management commitment and good organization, provide objective means of controlling quality in any transformation process, whether used in the manufacture of artefacts, the provision of services, or the transfer of information" [38].

Emphasising the importance of both good communication and continuous improvement, Oakland suggests that for successful TQM it is essential that everyone understands variation and how and why it arises [39]. He offers a range of up-to-date systems and methods for control of quality, and notes that "the emphasis which must be placed on never-ending improvement has important implications for the way in which process control charts are applied. They should not be used purely for control, but as an aid in the reduction of variability by those at the point of operation capable of observing and removing assignable causes of variation" [40].

Given that the effective organization is always learning, and engaged in continuous improvement, there will always be the need

## Management Theory and the Local Church

for adjustment, not least because each organization's external environment is always changing.

### 5.4.2 Implications for the Local Church:

Management tools and methods enable more sophisticated and responsive means of control but, inevitably, change the character of the organization. Computerisation, for example, involves changes in operational method and involves a whole range of new communication requirements and opportunities. For the local church, replacement of the old duplicator with a new photocopier, or installation of an answerphone, inevitably changes communication-patterns.

At the beginning of this chapter it was suggested that there are both 'task' and 'inter-personal' dimensions to each of these eight areas of management theory. The second issue here concerns the relationship between control of task and relation with the individual church member. If monitoring, however informal, shows up an organizational problem within the local church, is the balance between the 'task' and 'inter-personal' dimensions the same as in a commercial organization, or must the 'personal' always assume priority?

### 5.5.1 Issue Five: Common Language

Proper communication is vital if an organization is to develop a common language. Drawing partially from Adair [41], Hinton helpfully identifies seven factors in communication:

## Management Theory and the Local Church

1. The Communicator, who sends the message.
2. The Aim of the communication.
3. The Receiver, who interprets the message.
4. The Response of the receiver, which can range from a written reply to the briefest of glances.
5. The Content of the message.
6. The Medium by which it is conveyed, e.g. orally or in writing.
7. The Situation within which the communication takes place. [42]

If organizations are to work well the information must not only be well developed it must be well communicated. One general law of communication is that, as Handy notes, "we never communicate as effectively as we think we do" [43]. Poor communications are often a reliable "symptom of some underlying disorder in the organization or in the relationship between the people concerned" [44].

Handy goes on to note the following potential communication problems:

- (a) Perceptual bias by the receiver: "We only hear or perceive what we are ready to hear or receive."
- (b) Omission or distortion by the sender: "For various reasons, the sender will contaminate or leave out items in the message."
- (c) Lack of trust: "If we do not trust someone, we are careful to screen the information."
- (d) Non-verbal obliterates the verbal: "The emotional overtones of a communication may distort the reception of the data."
- (e) Overload: "Too much information in a channel faces the



## Management Theory and the Local Church

recipient with a screening query, or stereotyping problem."

- (f) Information secretion: "The use of position power to garner and secrete information instead of sharing it."
- (g) Distance: "The further away one is, the less one communicates."
- (h) Relative status: "Individuals with low perceived status have difficulty in initiating communications in groups or with those of superior status."
- (i) Immediacy: "The more immediate communication drives out the less."
- (j) Tactic of conflict: "Information withholding or distortion is a common tactic in organizational conflict."
- (k) Lack of clarity: "What is obvious to the sender is obscure to the recipient" [45].

Common language is more than communication, and also includes common understandings and common commitment.

### 5.5.2 Implications for the Local Church:

Whilst 'downwards' communication might inform, instruct or train, 'upwards' communication is necessary to solve problems, to share experience and to participate. Equally, 'horizontal' communication might be needed for co-operation or co-ordination. Given this, churches should recognise that the transmission of information 'downwards' is more effectively done than transmission 'upwards' or 'laterally'.

For the local church the issue of communication is a more complex one than is often recognised. Do the members understand the church's

## Management Theory and the Local Church

strategy? How good is the 'bottom-up' communication? Do the church's leaders appreciate the members' needs and aspirations?

In the context of a local church what do 'top-down' and 'bottom-up' mean? Certainly, the larger the church the more complex will be the patterns of communication. Is there good communication between the church's groups, and within the church's groups?

In what ways do we communicate with God and He with us, and what can we learn in terms of principles for communication within the local church and between the local church and the outside world? Does the church communicate well with the 'outside world'? Do the Church and the world share a 'common language'? What, for example, do sacrifice, redemption and salvation mean to the 'outside world'? Is the church in touch with the 'outside world', receiving clearly its messages? Are a variety of modes of communication being well-used?

### 5.6.1 Issue Six: Co-ordination through Teamwork

'Co-ordination', too, is vital to an organization's effectiveness. Whilst interdependence might imply weakness in a highly individualistic culture, in modern management it is a well understood concept, a mark of organizational maturity, implying a fair and logical distribution of work. 'Co-ordination' is important if the various functions within an organization are to be effective and potential areas of conflict minimised.

## Management Theory and the Local Church

Organizations attempt 'co-ordination' through:

- (a) training; (b) transfers of personnel; (c) committees / meetings;
- (d) policy / office manuals and standard practice instructions.

Co-ordination and teamwork are very evidently linked - and groups, whether or not they are part of the formal organizational structure, are a reality within all but the very smallest, 'group-sized', organization. It has already been noted [p. 79] that Handy suggests that groups "provide a psychological home for the individual" [46]. Given the importance of groups, the need for good co-ordination and effective teamwork becomes self-evident.

It was McGregor who identified seven characteristics of effective management teams:

1. Understanding of, mutual agreement upon, and identification with the primary task.
2. Open communications.
3. Mutual support.
4. Management of human differences.
5. Selective use of the team.
6. Appropriate member skills.
7. Appropriate leadership [47].

In Chapter Four it was noted that groups often produce better [48] and, perhaps surprisingly, riskier decisions than individuals (p. 79) [49]. Handy observes that they also mature and

## Management Theory and the Local Church

develop: "Like individuals, they have a fairly clearly defined growth cycle" [50].

The chances of groups or committees being less than fully effective are, in fact, very high. "If 50 per cent of managerial time is spent in groups, the cost of wasted time begins to look colossal, let alone the damage done by the use of negative power" [51]. It is for this reason that the study of groups, including the improvement of the work of groups and committees, merits attention.

### 5.6.2 Implications for the Local Church:

The complexity of most of the processes operated in industry, commerce and the services places them beyond the control of any one individual, notes Oakland: "The only way to tackle problems concerning such processes is through the use of some form of teamwork" [52]. Therefore, whether its groups work well is a key determinant of whether the local church is an effective organization.

Discussion of co-ordination and teamwork reminds us of interdependence within the local church and begs the question: Should commercial organizations be able to look to the local church to see best practice with regard to interdependence and mutual support?

5.7.1 Issue Seven: Commitment to Action

The effectiveness of an organization is usually judged by its output, its implementation, its action. Is the right product being produced, the right service being offered - and at the right price and on time? When it comes to implementing TQM, Oakland suggests that "never-ending or continuous improvement is probably the most powerful concept to guide management" [53]. Whilst a potential weakness of TQM might lie in the fact that it is currently in fashion, its real benefit only resides in the hard work of continuous improvement actually being implemented.

In Understanding Organizations Handy likens the manager to a G.P. - assuming that the 'disease' is not incurable, there must necessarily be an appropriate solution, or prescription, which reflects the manager's understanding of each particular problem. Good organizational health requires accurate diagnosis, but not only that: it requires that the organization takes the prescription seriously - and acts on the advice given! Peters and Waterman observed that the excellent companies were, above all, brilliant on the basics. "Tools didn't substitute for thinking. Intellect didn't overpower wisdom. Analysis didn't impede action. Rather, these companies worked hard to keep things simple in a complex world. They persisted. They insisted on top quality ... They listened to their employees and treated them like adults. They allowed their innovative product and service 'champions' long tethers." They tolerated some chaos in return for regular experimentation and quick action [54].

## Management Theory and the Local Church

### 5.7.2 Implications for the Local Church:

A local church, too, may be judged by its actions, its special and Sunday services, its spiritual and numerical growth, the quality of its pastoral care. Before too readily suggesting that these things are not reliably measurable, we might ask ourselves whether or not members and potential members, deanery, diocesan and national bodies, are not all, from time to time, making some form of assessment about individual local churches, their activities, groups and action.

'Commitment' is a major concern of TQM but how ought we to think about commitment with respect to the local church? Should the primary focus be on God's commitment to the local church and His world, or on a church member's or leader's commitment to God and the local church?

### 5.8.1 Issue Eight: Customer Orientation

The way in which an organization inter-relates with its 'external environment' is a key determinant of its developing culture and effectiveness. Indeed, it has already been noted that one area of concern that might help distinguish between 'classical' and 'contemporary' management theory is that of 'customer orientation'. For example, Peters' and Waterman's interest in 'closeness to the customer', has led managers to take 'the external environment' into their consideration more and more.

## Management Theory and the Local Church

We have seen that Kotler and Armstrong define marketing as "the business function that identifies customer needs and wants" and "determines which target markets the organization can best serve" (p. 84) [55]. It is Kotler and Andreasen who define a market as "the set of actual and potential consumers of a market offer" (p. 84). Therefore, "every organization faces the task of defining who is in its market" [56].

Equally, the philosophy of marketing suggests that an organization, whether or not it is profit-making, must develop a customer orientation [57]; and, as already observed: understanding customer behaviour and 'the external world' are two key elements of marketing (p. 86) [58].

### 5.8.2 Implications for the Local Church:

Whilst earlier work on the nature of the church cautions us against over-simplification (pp. 33 - 35), it can be seen that a local church has at least two 'publics': one 'internal' (i.e. 'members'), the other 'external' (i.e. 'parish'). It was Archbishop Temple who suggested, perhaps not strictly accurately, that "the Church is the only society on earth which exists for the benefit of the non-members", and certainly the local church will want to ask itself how non-member orientated it is. Equally important is the interface between the local church and 'the external world'. What is the local church's perception of what is happening at a baptism, marriage or funeral service, and what is "the outside world's" perception? A similar set of questions operates at major festivals.

## Management Theory and the Local Church

The 'external environment' is in a constant state of flux and, for the most part, may appear to offer less opportunity for sustained interaction with the local church than formerly. So often the local church can seem marginal to the life of many in both urban and rural communities; hence, the Faith in the City [59] and Faith in the Countryside [60] reports.

Local churches do not exist in isolation, and it is important to the mission of the local church that it communicates clearly with its external environment. Also important is the "outside world's" image of the local church. There may be a closer link between marketing and mission than we might at first have imagined!

### 5.9 Conclusion

Our conclusions are:

1. Clearly, the local church can learn from management theory.
2. Equally clearly, the local church is more akin to a small business than a large one; more akin to service industry than manufacturing; and is, of course, fundamentally a voluntary body, albeit with a paid 'manager'.
3. 'Continuous learning', 'Coherence', 'Committed Leadership', 'Continuous Adaptation and Improvement', 'Common Language', 'Co-ordination through Teamwork', 'Commitment to Action' and 'Customer Orientation' might be key factors in determining a local church's organizational effectiveness.



## Management Theory and the Local Church

(We return to these concepts in Chapter Eight.)

4. Alongside their other responsibilities, church leaders and local churches will do well to give due attention to each of these eight areas.
5. The local church cannot be understood in organizational terms alone. Therefore, we dare not attempt an uncritical appropriation of management theory based on some imagined straight line, one-to-one, correspondence. Certainly, the business manager would be wary of uncritical appropriation when moving from the general to the particular and, for us, some theological evaluation of the application of each of these eight areas of management theory to the local church is necessary.

Looking to the future, Handy notes that technologies, products and ideas all have life cycles. "They flourish then wane. So it is with organizations and the assumptions on which they have been built. The trick is to manage the switch from the end of one life cycle to the start of another. Firms which can do this with their products remain in business. Organizations which can allow old ways to die and new ways to grow will survive and have the chance to prosper. The acceptance of death as the prelude to new life is an age-old recipe for the survival of nature, society and the human race. It also applies to organizations" [61]. However, when it comes to considering future possibilities for the local church, we will need to carefully reflect as to whether 'product switching' is or is not an option! If it is, then we must ask to what extent.

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CHAPTER SIX: BUSINESS MANAGEMENT AND THE LOCAL CHURCH

6.1 Introduction

If, as Chapter Five implies, there are so many areas of contemporary management theory which appear relevant to the local church, we might expect considerable evidence of application from the one to the other. At the outset we observed that there is an increasing discussion about various aspects of the management of the local church, a discussion which is taking place on both sides of the Atlantic [1].

Adair notes that the spread of the management ethos during the 1960's brought a proliferation of management training courses, and for the Churches raised the question, In what sense is the parochial minister like a manager? "At one extreme, some Americans equated their churches with businesses and saw their ministers as business executives; at the other, some Englishmen declared that ministry and management were totally distinct roles and the Church was not even an organization, let alone comparable to a business one. In fact there are some concerns common to minister and manager, notably administration. Churches are organizations even if the Church is not, and they are certainly in business in the sense that they are employing essential resources - people and money - to a purposeful end" [2].

## Business Management and the Local Church

Yet differences between ministry and management are equally marked, suggests Adair. "For example, a minister may have an apprentice or colleague working with him, but he does not have a paid team under his leadership. Moreover, the business perspective on organizations, which sees them essentially as producers of phenomenological results, does not illuminate more than a small part of church life any more than it does that of a school, library, or hospital" [3].

Before going further we must clarify something of the similarities and differences between business and local church, and between business manager and church leader. Are Adair's 'Americans' right to equate "their churches with businesses" and to see "their ministers as business executives"? Or, are Adair's 'Englishmen' right to declare that the Church is simply not comparable to a business organization?

As part of this process of clarification we undertake two case studies: the first concerning the management of change; the second concerning self- and administrative management. Before looking at the two 'organizers', church leader and business manager, we look at the two organizations, business and local church.

6.2 Church and business: Similarities

If any organization is run along business lines it will be run in something like the following way: First, there will be recognition of the organization's purpose, of what it is in business to do or be, and this may be expressed as goals and objectives or in a mission statement. Secondly, there will be identification of the organization's areas of activity, balancing what to do, and why, with what not to do, and why. Thirdly, the appropriate groups, or populations, will be defined; and, fourthly, the organization's priorities will be specified. Finally, the organization will recognise its 'personality' or organizational culture, those special properties or characteristics which make it unique.

Given this, what do we mean by 'running the church along business lines'? We begin by identifying the similarities between a business and a church, noting that in Chapter Five we identified eight features of contemporary management theory of particular relevance to the local church, areas to which we return in Chapter Eight.

There are a whole range of similarities between a local church and a business. Here, we highlight six: organizational purpose; 'thinking customer'; marketing and mission; balancing immediate need and the longer term perspective; regarding people as a key resource; and, understanding the reasons for failure.

## Business Management and the Local Church

First, then, organizational purpose. Aims are important for any organization, and determining and ordering priorities, for example, reflect and enable 'coherence' - and are key areas of both business management and church leadership. Equally, at a time of increasing lay involvement, motivation is an important issue for the church.

Secondly, we note the need for 'thinking customer'. Clearly, both church and business have 'internal' and 'external' customers. It is, in fact, with the voluntary organization in mind that Kotler describes two 'publics', one internal to the organization and the other external. At the simplest level, these are members and parishioners although, for the Anglican parish church, there may almost be a continuum of 'publics', from those 'fully internal' to those 'fully external'.

Thirdly, we identify the link between marketing and mission. Interestingly, TQM brings a consumer/customer ideology into the organization whilst, similarly, marketing acknowledges that the external customer matters. Certainly, the local church has a need to market itself. Kotler observes that an organization does not exist for itself but to satisfy consumers' needs and, in this light, Archbishop Temple's already-mentioned comment about the Church being "the only society ... which exists for the benefit of the non-members" might need some re-evaluation. For now, however, we simply note that the 'external' matters, and that neither business nor church exist for the sake of the 'internal' alone.



## Business Management and the Local Church

Fourthly, we observe that both church and business struggle to balance response to immediate need with the requirement to take a longer term view. Consumer-orientation can militate against the longer term perspective, and what has become known as 'short-termism' can be a problem for a church as well as for a business. So often the logic and influence of the Stock Market tend towards short-term thinking. Equally, people often expect an immediate 'dividend' from new approaches, such as TQM but, almost by definition, these take time to get into the veins of the company and point up the need for careful preparation and planning.

Fifthly, both church and business see people as a key resource. Human Resource Management, or HRM, points us to the fact that groups, and individuality and personal contribution, are being taken more seriously today. Typically, within TQM groups have more autonomy, with teams and individuals working out for themselves who are their 'customers'. Volvo, for example, practises innovative and democratic ways of working. It has been assessed that very few people work solely for money and, whilst TQM seems to operate more readily in some cultures than others, and needs commitment 'from the top', it does offer firms 'people policies', policies which take teams, harmony and people's contributions seriously. The 'Quality Chain' emphasises personal influence over one's own work, and 'quality' implies a looking for faults in one's own work. Within TQM's autonomous work-group, the 'Quality Circle', all are treated, and generally paid, equally. Both church and business need to take teams seriously.

## Business Management and the Local Church

Sixthly, similarity is also emphasised by Pearson's application to the local church of Oldcorn's six primary reasons why businesses fail, namely:

1. Shortage of space / capacity.
2. Ageing resources - buildings, people, methods.
3. Shortage of required skills.
4. 'Product' no longer appeals to the consumer.
5. Financial problems.
6. Wrong location for enterprise [4].

Whilst it is easy to think of 'local church' examples of problems two to six, 'shortage of capacity' may simply mean being unable to install a kitchen or W.C. within the church building, or being unable to identify an adequate room for use by the Sunday School or creche.

### 6.3 Church and business: Differences

Adair is as clear about differences between church and business as he is about similarities [5]; so, having seen something of the similarities we now turn to consider five areas of difference: Organization-type; aim; efficiency and speed of response; the competitive environment; and, resource deployment.

A worldwide consulting and accountancy firm, Arthur Young International, distinguish between five types of organization, this differentiation being spelt out in terms of: 'objective', 'ownership', 'control structure', 'operations', 'private activities'

## Business Management and the Local Church

and 'business emphasis' in each organization-type. Of the business form of organization they say:

- . Objective: To make profit or raise net assets by providing goods or services.
- . Owners: Investors, share-holders, sole owners.
- . Control structure: Board of Directors elected by franchised share-holders.
- . Operations: Chairman, managing director, executive directors, managers.
- . Prime activities: Trading, manufacture and provision of services.
- . Business emphasis: Maximization of profit or return [6].

In much of this business and church are very different.

In Chapter Three, on pages 58 and 59, we outlined nine main aims of the local church:

1. To accept the tension between Christians as they are and as they should be.
2. To understand the tension between being in the world but not of the world.
3. To acknowledge its relationship to the universal Church.
4. To be a place of worship.
5. To be a community.
6. To be a place of corporate nurture.
7. To maintain and promote Christian faith.
8. To be a source of practical and appropriate social action.
9. To be aware of the needs of the immediate community.

## Business Management and the Local Church

By way of contrast, the main aims of a business might include:

1. Financial viability and profit.
2. Maintenance of the relevance of the product or service, including a concern for customers' and potential customers' perceptions of the firm and its products or services.
3. The ability to meet the differing requirements of shareholders, executives, employees and market-place.
4. Growth, an increased market share, and the ability to outperform competitors.
5. A stable supply of the necessary 'raw materials'.

Not all of these aims, of course, are unimportant for the local church, as is seen by comparison of this list with Pearson's 'application' above. 'Financial viability', for example, is a practical, and sometimes spiritual, issue for many local churches. Equally, where the money comes from is important. Some sense of 'competition' between churches is not entirely unknown either, e.g. regarding parish magazines or numbers attending corporate worship. Nor is this necessarily unhealthy; and neither is the need to maintain relevance! For example, how accessible are the 'rewards' of church membership to the average 'outsider'? Can these be 'marketed' without being trivialised?

It might be argued that there is generally a more rapid response time in commercial organizations. In fact, there is a question here as to how efficiency-minded God is: Habgood notes that "Kosuka Koyama writes charmingly and pointedly about God's

## Business Management and the Local Church

'inefficiency'. God moves at a human pace and on a human scale, as concerned with the ox-cart as with the supersonic air-liner" [7]. Therefore, to what extent should local churches be caught up in the "pressures towards efficiency" and, in the light of spiritual considerations, to what extent should these pressures be resisted? With regard to investment in technology a firm's interest is in 'payback' and maintaining competitiveness but the motivation is rather different for the local church.

In large part business operates, and management theory and techniques are applied, within a capitalist economy. Therefore, if churches wish to use management theory, do they need to adopt a business management philosophy and operate competitively? Before making up our mind we need to note that many businesses experience rather less competition than we might at first think. There is a sense in which TQM, for example, is anti-competitive because it promotes both a close relationship with suppliers and the notion of 'developing together'. Sometimes the logic of TQM leads to 'single-sourcing', a practise observed within Marks and Spencer, who so often successfully exercise 'control' without being directly involved in ownership.

Next, within the Church of England there is the issue of deployment of financial and manpower resources from the centre. Therefore, too precise a parallel should not be drawn between the parish church and the small, independent business. Given the financial autonomy of individual Provinces, the Anglican Communion

## Business Management and the Local Church

might be seen less as a 'multi-national' conglomerate than the Roman Catholic Church. Nevertheless, individual Anglican parish churches might still be viewed as 'strategic business units'. Understanding the role of General Synod, the Church Commissioners, and the diocesan bishops is important if the parish church is to be understood. Within Anglicanism there is, for example, still a debate - perhaps even a crisis - over 'control'. Is the primary decision-making level that of the bishop/diocese or incumbent/parish church? By way of contrast, does 'control' not operate more evidently at the lower level within the Free Churches and function from the 'bottom' 'up' whilst, within the Roman Catholic Church, things seem to work the other way round?

These, then, are some of the similarities and differences between business and church. One further thing affecting both forms of organization is the constant state of flux of their external environments. Management theorists have done much work on adaptation and managing change, and have much to offer the local church confronted with this issue. A major area common to business and church is that of maintaining relevance, the enabling of 'newness' to flourish within 'stability'. To this we now turn.

### 6.4 Managing change

In Chapter Two we noted the centrality of the Church to history, to the gospel and to Christian living [8], observing that

## Business Management and the Local Church

this must in part have been due to the Church's ability to assume a culturally relevant local form. Another aspect of the Church's ability to remain central to so much for so long is that, again and again, newness has been enabled to emerge within stability.

However, Beveridge maintains that there are instances where clergy have been guilty of using time and effort to provide or restore plant in areas where this was irrelevant. "In surroundings from which most people have moved away, men have gone on beautifying buildings which no one is ever there to use. They have become the keepers of magnificent museums in areas of human desolation, irrelevant to the real needs of the world, busily engaged in attempting things which are quite unable to help the church achieve its true objectives" [9].

God is unchangeable - Alpha and Omega - and the church has a role in reflecting this by providing security and stability. We also need to remember that change is acceptable to those in control but painful to those not consulted. Change is especially painful when it affects our cherished buildings, and customs, observes Stott, "and we should not seek change merely for the sake of change. Yet true Christian radicalism is open to change. It knows that God has bound himself to his church (promising that he will never leave it) and to his word (promising that it will never pass away) ... So long as these essentials are preserved, the buildings and the traditions can if necessary go. We must not allow them to imprison the living God or to impede his mission in the world" [10].

## Business Management and the Local Church

The church historian would point out that the Church has always had to adapt to changing situations, whilst the cultural anthropologist might remind us of the role of sixteenth century Conquistadores in the Christianisation of parts of South America and then point us to today's grass-roots communities of Brazil, Peru and Mexico; with Kirk, they might observe that these are "not a new movement within the Church but a new way of being the church" [11].

Concerning newness within stability, Kirk observes that the relationship between these communities and the institutional Church works relatively well as long as two conditions are maintained: "that the hierarchy does not try to make the communities conform to more traditional patterns of church life, and that the communities do not display sectarian or separatist tendencies" [12].

Given our interest in newness within stability, we might note two other features of these communities. First, they observe Church discipline: "They seem to have achieved a certain balance between freedom for change and formal links with a Church that claims to be universal." Secondly, leadership is exercised, at least in part, by local people: "The 'professional' clergy ... stand back from trying to dominate the decisions of the group ... Leadership is seen largely as a corporate responsibility" [13].

Handy suggests that in the world of business, development is a matter not of luck but of discipline, a discipline which can be learned. "To run a developing organization requires an understanding



## Business Management and the Local Church

of: (a) the blocks to change, and how to deal with them, and

(b) the levers of change, and how to choose between them.

Only then will there be a chance that the organization not only adapts and survives in a world that is always changing, but more importantly keeps its destiny in its own hands and, more importantly still, is a place where individuals can themselves grow, develop and contribute to a better future" [14].

As Pearson acknowledges, common sense has much to teach about the importance of asking the question 'why?' when change is being proposed, and management theory has much to teach the local church about change [15]. Churches will do well to learn about force field theory and 'unfreezing', 'changing' and 'freezing'. Generally speaking, organizational change points to organizational life. What those comparing churches and businesses must remember is that their motivation to change may have a different source.

From all that has been said, we can see that sweeping statements about the local church being either entirely like or unlike a business are wholly inadequate. Adair's observations about ministry and management, with which we began this chapter, are surely right [16]. Overall aim, ownership and primary activities apart, the more we understand both business and church the more we realise that the differences and similarities are qualitative, stimulating and often subtle.

## Business Management and the Local Church

How to handle change is clearly a major concern within management literature today, with Seward's All Change dealing with many of the practicalities of addressing change within the local church [17]. Having compared local church and business, and looked briefly at the challenge and management of change, we now undertake a similar exercise with regard to church leader and business manager.

### 6.5 Church leader and business manager

With others, we might ask: Who are the managers in the local church? The clergy clearly have a managerial function but does the local church also have 'departmental managers' (Lay Readers, Wardens, Sunday School superintendent and house group leaders) and a trainee manager, in the form of the curate? In spite of these 'departmental managers', perhaps the first similarity is that in both small business and local church the person in charge is often required to be something of a Jack-of-all-trades.

Secondly, putting into practice new ways of doing things is always hard work, and clergy are involved, and businessmen need help, with the day-to-day task of getting the job done. There is a common concern for contingency, for starting with things as they are. So often small businessmen and parish clergy are very much more realistic than the theoreticians and trainers.

## Business Management and the Local Church

Low-level theory relates to 'methods, skills and competences' and many small businessmen focus their attention here rather than on 'high-level' theory, their interest being how to write a business plan, how to improve their stock control and budgeting [18]. Given this, we might ask whether there is a difference between the church leader taking on board the business manager's high-level theory (e.g. regarding 'quality'), with all that this assumes in terms of undergirding philosophy, and the small businessman's more 'down-to-earth' techniques (e.g. regarding particular cash flow methods)?

Today, both manager and minister are aware of being part of a process of professionalisation. This is something to which Carr alludes [19], however, it is Russell who notes that, "in contemporary society, the clerical profession has found itself unable to embrace many of the changes which have altered other professions in recent years and remains, in many significant aspects, in the form which it assumed in the mid-nineteenth century" [20]. One interesting aspect of 'being professional' is the issue of success and failure, of reputation and reward. Obviously the successful business manager earns vastly more than his church leader counterpart but what are the respective criteria of success and failure for professional church leader and business manager?

Commitment to education and training is also common, in terms both of a period of time in college and in practical experience (i.e. curacy or 'trainee managership') - and points, again, to the

## Business Management and the Local Church

issue of professionalisation. In both the management and ministerial training centres there is often the opportunity to agree a learning plan with a tutor. Indeed, Adair notes that by the late 1960's many Church of England clergymen "were talking about the need for further training ... (and) ... by then there were a number of further training courses available to clergymen, usually provided by private enterprise organizations rather than the dioceses or the Church itself" [21].

Appraisal, too, has become part and parcel of this process of professionalisation, with Beveridge noting that "clergy go on writing and delivering sermons, making visits, running meetings, maintaining organizations, raising money but failing so often to ask, 'What is this all for? What do these things do? What is their purpose in the life of the church? What is the purpose of the church itself?" [22]. However, the quality movement has led to a right concern for competence and to a common commitment to appraisal. Whilst we will return to the issue of appraisal in 10.7, we note here that for Anglican clergy there is now the opportunity for what in Liverpool Diocese is known as Joint Work Consultation. This can lead to the setting of realistic ministerial targets and can form a tangible response to a general sense of ministerial failure [23].

Both church leader and business manager operate within flatter, less hierarchical, organizations today. With TQM the business manager need not worry overmuch about hierarchies for the focus is the customer and the 'Quality Chain'. At its best, TQM

## Business Management and the Local Church

takes seriously the need for agreement and can remove the fear of exposure of management error. It helps to solve some of the problems of 'control' for quality is 'built-in' with everyone looking for faults in their own work. This too could be helpful for the church leader anxious about a 'top-down' managerial style, for with 'Quality Chains' managers are enablers with a primary concern for motivation and commitment. Therefore, within Nissan, for example, there is great emphasis upon the 'foreman-facilitator'.

Stress is another issue for both business manager and church leader, especially with the requirement, in both spheres, for an ever more subtle handling of conflict. In the light of what has been said about TQM, we note that Japanese management is more consensual than that in the U.K. For the church leader, stress may be caused by 'living on the job', having no separation of home from work, or from having to manage on a relatively low income. Indeed, the Church of Scotland and the United Reformed Church have both undertaken studies of clergy stress. The U.R.C. report, Stress in the Ministry, noted that clergy stress came from: "exhaustion, frustration and repeated disappointment"; "overwork; inability to delegate or say no; unrealistic expectations of ministry and the minister's role; the readiness for self-sacrifice unbalanced by proper self-care and self-regard; trying to please everyone; rigidity of thought and theological stance; above all, a sense of omnicompetence as a front to be upheld" [24].

## Business Management and the Local Church

Also published in 1987, the Church of Scotland report noted that one in five ministers were over-stressed, and that this was generally because of being a churchman in a secular world. In particular, financial problems, conflict with and within the congregation, and workload as a result of amalgamation of churches, were cited [25]. By contrast, the business manager's stress might be the result of his firm's poorer than expected financial year-end results or the need to mediate between firm and employee.

Given today's greater informality, the issue of status is perhaps more subtle than formerly. However, status, too, is a common factor, with both the businessman and clergyman requiring affirmation. For the manager 'status' may mean a particular quality of company car, a reserved space in the car park; for the church leader it may mean a particular seat as a school governor, a reserved place at a civic function. In this light we might ask whether these things reflect an historic view of privilege and social class or theology and efficiency. At Nissan's Sunderland car plant, for example, the reserved car parking places are for those who need them because of the nature of their work - and this does not necessarily mean the most senior staff.

The church leader will remember that the example of Christ, the Head of the Church, is that of the servant-leader, and that one ancient description of the Pope is that of 'servant of the servants of God'. Greenleaf, for example, has written at length about servant-leadership [26]. Equally, titles are not unimportant for

## Business Management and the Local Church

either profession, particularly as both are asked to be role models for those for whom they have some responsibility. For example, being made an honorary canon can be seen as appropriate reward for many years effective and faithful service. However, in the main, business managers serve as role models for a paid team whilst the church leader relates primarily to a team of volunteers.

Both business manager and church leader are concerned with what might be called 'management style', with contemporary literature discussing the factors which determine what is and is not appropriate, and including culture; external environment; technology; behaviour or experience; structure; control; governance. Do church leaders understand that their management style may need to vary over time and from person to person? For example, the level of necessary direction given to each 'church worker' will depend upon their differing levels of confidence and competence. There is also much contemporary discussion about management teams and we might, in passing, ask whether Christian leadership is not in fact meant to be plural? This, too, is returned to in Chapter Ten.

Again, we can see that business manager and church leader have much in common but that there are significant differences between their respective roles and motivations. Both, however, live and work in a bureaucratic age, an information-rich society, which brings immense benefits and makes certain requirements in terms of general administrative competence.

## Business Management and the Local Church

### 6.6 Self and administrative management

In both business and church administrative skill and judgment are obviously necessary to sustain the momentum that vision creates. Indeed, the way in which administration is undertaken has real consequences, with individual tasks taking on a life of their own. Given the proportion of time managers and clergy spend on administration and in administrative meetings, many need help with their deskwork and self-management.

Welsby points out that "bad, inefficient, administration can hinder or restrict the preaching of the gospel" and that "inefficiency in administration hurts people and is the outward expression of lack of concern" ... "Administration is part of the ministry of every Christian who holds office in a church which is incarnated in an earthly institution" [27].

Equally, time management is now required training for business executives and church leaders alike and, as Rudge indicates, "there would be few people in the church for whom the management of time is not a relevant issue" [28]. However, there is always a requirement for good self-understanding if time management theory is to be appropriately and successfully adopted by church leader and business manager. Equally, the theologian would want to remind the work-study engineer and time management consultant that life, and therefore time, is a gift as well as a resource. Time does not exist solely to be maximised but also to be enjoyed.



## Business Management and the Local Church

A further common area is that of 'competence', with some of the areas in which competence will increase effectiveness including: public speaking; chairing a meeting; listening skills; use of particular computer programs; report writing; word processing; deskwork and using a dictaphone. Both business manager and church leader can receive training in each of these areas; and, clearly, self and administrative management are areas common to church leader and business manager.

### 6.7 Conclusion

Our first conclusion is that the local church is more akin to a small business than a large firm, and more akin to a voluntary agency than a commercial enterprise.

Secondly, we note that the local church may be more aware of the need to treat people as whole people, and of the need for taking care of and looking after individuals and families. Perhaps businesses, in general, and human resource managers, in particular, should increasingly recognise life's spiritual dimension, and the need to treat potential consumers, customers, employees, executives and share-holders as whole people. Certainly, Mayo's Hawthorne studies, as described in Roethlisberger and Dickson, point part way in this direction [29].

## Business Management and the Local Church

Thirdly, understanding difference from other similar organizations is important for both business and church. Lawrence and Lorsch, and contingency theory, start with the particularities of the individual organization: universal principles are questioned, if not entirely abandoned; the 'micro-insight' is highlighted at the expense of the 'macro-'. Therefore, local churches should not simply copy examples of success but, in the light of detailed self-understanding, make an application which is appropriate to their particular situation.

Twenty years ago, Beveridge observed that industry was "beginning to face up to questions like: What are we in business for? How can we most effectively engage in this business? What do the men and women who work for the organization expect to find in their work? Are they finding it? How do they relate to the other people who with them make up the organization? How far do these relationships matter to them? How much does their work matter to them? And does this affect the way they do it? How far is it important for the organization that its employees be able to identify themselves with its goals and objectives" [30]?

He went on to state that "the church is an organization just like any other. It has structures for obtaining and transmitting information, for deciding priorities, selecting and training staff, and paying them, delegating authority and co-ordinating all its various activities towards the achievement of agreed goals" [31].

## Business Management and the Local Church

Is, then, the church like a business, and the church leader a business manager?: To some extent 'yes', and in some ways 'no'!

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CHAPTER SEVEN: CHURCH MANAGEMENT AND CHURCH GROWTH

7.1 Four 'British' Texts

At the outset it was suggested that the local church might be tempted to dismiss management theory out of hand or incorporate it uncritically. On this side of the Atlantic we err towards the first position and in North America they err towards the second. With this in mind, we now look at some of the major British and North American church management texts, beginning with four 'British' texts, two by Rudge [1] [2], and one each by Beveridge and Pearson [3] [4]. Then, having reviewed four North American texts, we look briefly at Church Growth Theory.

7.1.1 Rudge and Forder

Rudge, an Australian, came to England in 1963 to write a dissertation on 'A New Approach to the Study of Ecclesiastical Administration' at St Augustine's College, Canterbury, and went on to write a doctoral thesis on 'The Study of Ecclesiastical Administration using the Methods and Insights of Public Administration' at Leeds University. Ministry and Management, published in 1968, is very much based upon the Leeds thesis [5], whilst Management in the Church, published in 1976, reflects five years' consultancy with Christian Organisations Research and Advisory Trust (CORAT), when Rudge was again based in England [6].

## Church Management and Church Growth

Both Rudge's books are landmarks in the field of church management in the U.K., although he rightly acknowledges that Forder's, The Parish Priest at Work, published in 1947, is probably the initial reference point for modern British thinking on this subject [7]. Forder was the real pioneer. As Rudge explains, Forder suggested that the aim of church management, or 'parochial administration', "is to plan and organize the time and activities of the parochial clergy, and the various affairs of the parish, in such a way as to obtain in practice a maximum of efficiency, saving of time, and the elimination of friction" [8]. Forder saw 'parochial administration' as a means to an end, arguing that clergy should "be as free as possible for devotion, study, and evangelism", and produced what Rudge described as "a handbook about every aspect of parish life" [9].

### 7.1.2 'Ministry and Management', 1968

Rudge's argument is that the church is an organization, and therefore organizational theory can usefully be applied to it. Although his fivefold division of management theory into traditional, charismatic, classical, human relations and systemic is a useful introduction to the history of the development of organization theory, more recent thinking on contingency theory and TQM makes the book now appear rather dated.

Rudge says three things of enormous importance. First, he contends that "there is a high degree of affinity between

## Church Management and Church Growth

organizational theory and theological doctrines" [10]. Secondly, he points up the need for "theories of management to be judged in theological terms" so that their "appropriateness for churches" can be determined [11]. Thirdly, he argues that "the systemic way of thinking has the greatest weight of biblical support and is nearest to the central stream of Christian thinking" - "and so the systemic theory of management is supremely suitable for use in the church" [12]. We look at each of these understandings in turn.

First, then, the "affinity" between organizational theory and theology. Certainly, there is some embodying of "common perspectives", however Rudge is observing here nothing profound. Organizational theory and theology are fundamentally different disciplines, operating with different insights and requiring different skills. Therefore, what appears superficially true is untrue at anything other than the most superficial level. This would not matter except that observing this "affinity" leads Rudge to reason as he does under point three below.

Secondly, changing the way in which an activity is managed is likely to change the nature of the activity itself, therefore the need for management theories to be judged in theological terms before they are applied to the church is surely right [13].

Thirdly, we return to Rudge's argument that systemic theory is appropriate "for the study of ecclesiastical administration". Twenty or so years on, one now has to enquire about the status of

## Church Management and Church Growth

systemic theory within contemporary management thinking. We return to this in Chapter Nine.

A further weakness of Rudge is that he does not sufficiently distinguish between local or parish church, diocese, and national Church or denomination, frequently giving illustrations at different levels, but without recognising that these are three qualitatively different forms of church organization.

Ministry and Management has several major strengths: first, it defines the area of 'ecclesiastical administration', or church management, as a subject worthy of serious study; secondly, it recognises and underlines the importance of theological evaluation when applying management theory to the church; thirdly, it recognises that church management operates at two levels: that of general theory and that of practical technique or method; fourthly, it relates to church management and the local church in the U.K..

Few clergy now consult Ministry and Management for, in only 24 pages, Pearson's Grove booklet has as many practical tips and appeals more to today's church leaders [14]. However, much contemporary church management thinking, in some way, relates back to either Rudge or Forder. Both helped change the climate. Things have changed so much since 1947, and The Parish Priest at Work, that "church management" is now viewed with complete suspicion by relatively few - and, for many, 'Ministry and management' is not first the title of Rudge's book but a ministerial training course.



7.1.3 'Management in the Church', 1976

Rudge's first book relates to his background in public administration whilst his second reflects a consciousness that many problems faced by churches are also faced by other contemporary organizations who have found management thinking relevant [15]. Rudge ends his second book where he started his first, with systemic theory, even though by 1976 this had become the subject of some general criticism. To get the best out of Rudge we do not dwell on systemic theory for, as with Ministry and Management, he is stronger on practical advice, on 'low-level' method. Again he fails to distinguish between different types of organization, and again he draws too much from the smaller world of public administration and too little from the larger world of business management. His best chapters are Two to Four, on personnel, financial and property management respectively, although Chapters Six (office management) and Eight (time management) are also useful.

Much subsequent and more detailed work has been based upon these two texts although, interestingly, neither Beveridge nor Pearson, which we now review, refer to either of them.

7.1.4 Beveridge

Beveridge taught in the Department of Management Studies at Middlesex Polytechnic and, in Managing the Church, has written a stimulating book. It is short, Beveridge's aim being "to try to apply

## Church Management and Church Growth

some of the findings of the behavioural scientists to the structures of the church" [16]. He presents management theory in an accessible way and gives several clues as to what he regards as appropriate application to the church. With the exception of the final chapter, his focus is the local or parish church. However, Beveridge gives considerably less attention to theological evaluation than Rudge, leaving that task to the local church and, instead, concentrates on two particular areas of management theory: first, the nature and structure of groups and different forms of organization; and secondly, 'management by objectives'.

More limited in scope than either of Rudge's texts and more thorough than the Grove Booklet format allowed Pearson to be, Beveridge is probably the most useful of the four when it comes to assisting those involved in managing the local church and actually looking for help.

### 7.1.5 Pearson

Pearson was teaching management studies at a college in Worthing when he wrote Yes, Manager ... Management in the Local Church in 1986 [17], and since then he has joined the staff of the present Archbishop of Canterbury, first when Bishop of Bath and Wells and now at Lambeth Palace. Grove Books published Pearson's text in their Pastoral Series, and it aims "to identify those elements of good management practice which can realistically be applied within a local church setting" [18]. The book is a church management 'taster', the

## Church Management and Church Growth

important word above being 'identify', for Pearson was allowed insufficient words for anything but the briefest of introductions to the subject and therefore, inevitably, makes several statements which he does not have the space to substantiate. For example, it is not clear what he means when he suggests that "the church is not an organization but an organism" [19]. If the church is not an organization why does Pearson draw from the world of management theory, as when applying Oldcorn [20] [21]?

Pearson attempts to cover a vast amount of ground: S.W.O.T. analysis; structures; management of change; decision-making; leadership style; delegation; motivation; time management, in general, and handling mail and meetings, in particular. Chapter Three is the most satisfying, dealing as it does with the art of managing change, although Pearson is also useful on 'meetings'. However, too much material is covered too superficially.

The question to ask of Pearson's booklet is probably whether it is more useful to a church than either Beveridge's, more dated, book or Holloway and Otto's Getting Organised [22], which is written with small non-statutory organizations in mind, and covers: aims and methods; monitoring; roles; teamwork; problem-solving; meetings; accountability. The answer is probably not, although there are three reasons why it is important: first, it is inexpensive and therefore accessible; secondly, it has been made widely available through Grove's distribution network; thirdly, it is the only one of the four 'general readers' currently available.

## Church Management and Church Growth

### 7.1.6 The 'British' Church Management Texts Reviewed

Forder's pioneering work and these four 'general church management readers', together with the rapidly rising number of more specialist texts [23], demonstrate an increasing awareness in the U.K. that the local church is an organization; that the church leader is a manager; and, that management theory and practice have something to offer the local church. 'Church management' is an emerging area of knowledge and is gaining recognition as such. Indeed, the number of organizations now offering advice, consultancy, research and training is further evidence of this trend (see Appendix A).

Given this development, local churches need to be able to decide which general church management advice is appropriate for them. For this three things are important: first, a confidence that it is good management theory that is on offer, i.e. theory that the teachers of management respect; secondly, a clarity about the nature and characteristics of a local church, which will enable them to undertake a theological evaluation; and thirdly, a detailed self-understanding, which is particular to each local church.

Between them, Forder, Rudge, Beveridge and Pearson have done much for church management within the U.K.. There is now a greater openness to learn from management theory on this side of the Atlantic. With Pearson's assistance, this is something that the present Archbishop of Canterbury, Dr. George Carey, is keen to see developed and sustained.

7.2 Four American Texts

If church management was becoming a recognised subject in the 1980's in the U.K., it was already recognised as such in the U.S.A. by the 1950's. By the time of Blackwood's Pastoral Leadership [24], in 1949, the journal Church Management was already a monthly publication. Whilst Forder's The Parish Priest at Work [25], in 1947, was the product of an experienced British clergyman and pioneer, Blackwood's Pastoral Leadership was an American clergyman's first rate synthesis of management learnings and pastoral insights.

North American churches tend to have larger and more affluent congregations than those in the U.K., and they are more used to employing lay staff members, youth pastors, counsellors and administrators. As early as 1949 Blackwood devoted a chapter to 'dealings with the staff', which opens with the observation that "every church of any size needs a staff of full-time workers each on a salary" [26].

It should be noted here that the Edward King Institute for Ministry Development in Lincoln exists, at least in part, to introduce into the U.K. the thinking of the Alban Institute in Washington D.C. Equally, MARC Europe, and then the Christian Research Association, have promoted Rush's book, Management: a Biblical Approach [27], (discussed below), and have produced British editions of other North American material on aspects of church management and leadership,

## Church Management and Church Growth

particularly that by Dayton and Engstrom [28], including their Christian Leadership Letter.

We look at four American church management texts and then compare these with the British texts reviewed.

### 7.2.1 Blackwood

Blackwood was both a lecturer at Princeton Theological Seminary and a minister, and in Pastoral Leadership has written a book which has proved most durable, having been most recently reprinted in 1980 [29]. It divides into two parts. 'The Pastor as Executive' deals with a whole range of areas within which the pastor has some specific and personal responsibility (e.g. church councils, employed staff, ushers or sidesmen, the chairing of a meeting, relationships with other churches). Interestingly, Blackwood observes that, as an executive, "the pastor makes the most out of the forces at hand" [30]. The second part, 'The Pastor as Organizer', scans a string of topics in the church's life for which the pastor has general, rather than specific, responsibility (e.g. young people's work, annual budget, men's club), with Blackwood noting that, as an organizer, the pastor may help to bring about changes in areas of the church's life which apparently he has nothing to do with [31].

Like Forder's book, Blackwood's has proved popular, is equally practical and wide-ranging, and similarly contains the insights and wisdom of an experienced church leader. This is

## Church Management and Church Growth

something missing from many of the more recent church management texts. Unlike Forder, Blackwood is able to draw upon a range of church management thinking and writing for, in the 1940's, management theory in North America was clearly well ahead of that in the U.K.

Blackwood is the only church management writer to conclude by taking us to church history to look for models of exemplary pastoral leadership. He draws attention to Kemp's list of good parish leaders [32] and to five attributes they have in common:

1. A faith which enabled courageous decision-making [33].
2. The ability to think strategically [34].
3. Judicious use of tactics to move things along in line with the overall strategy [35].
4. Love of people [36].
5. Love of Christ [37].

Pastoral Leadership was written for the church leader by an experienced pastor, and will have served as a reference book and checklist for many North American ministers. It is perhaps stronger on practical theology than management theory, but nevertheless aimed to take management thinking seriously.

### 7.2.2 Schaller

Having trained as a town planner, Schaller worked as a church planning consultant. He was a Member of the American Institute of Planners and the Religious Research Association and served on the

## Church Management and Church Growth

staff of the Center for Parish Development and the Yokefellow Institute in Richmond, Indiana.

Parish Planning was written in 1971 [38] and, at the outset, draws together the theological and the sociological, as when suggesting that the local church "is both a called out community of believers and a voluntary association in which the right of withdrawal is cherished by many members" [39]. However, Schaller is keen we realise that Parish Planning is not an attempt to define things "in biblical or theological terms". Rather, it suggests "some approaches to parish planning from an institutional perspective" [40]. Indeed, it is only in the introduction and Chapter One that the theological and sociological are fully integrated.

Schaller's overall aim is to provide a self-help course in planning, so that members of a church council or congregation are able to re-evaluate their purpose, mission, and methods, and put new ideas into action. He suggests that one of the critical issues in parish planning and church administration is whether the more influential force in the planning and decision-making process, is "the desire for efficiency and economy or maximizing the effectiveness of the organization in fulfilling its purpose". These are often "incompatible goals" [41].

In an excellent final chapter Schaller explains 'redundancy theory', noting that its application tends to force a change from "an orientation to the institution and its needs" to "an orientation to



## Church Management and Church Growth

the task that is to be performed". For example, instead of focusing on the attractive features of a particular service, the emphasis would be on "the need to which worship is a response" and on "the needs of the people who are staying away" [42].

Blackwood, too, uses redundancy theory, pointing to the importance of purpose over against a limited drive towards efficiency [43] and, from this, focuses the task of management on overall performance rather than the simple eliminating of "duplication of effort" [44]. If the strength of Blackwood lies in the practical wisdom based on many years' pastoral experience, Schaller's strength is that of the consultant knowledgeable about goal formulation and policy development.

### 7.2.3 Anderson and Jones

Anderson was one of the guiding figures in founding the already-mentioned Alban Institute, which studies the ministry of the local church. Jones is a research and planning consultant, working as an executive in the United Methodist Church from Dayton, Ohio. Their work, The Management of Ministry, offers models of ministerial practice "which integrate theological principles and behavioural action". However, it is recognised that whilst church management and management principles are "a piece of the life of the church", they are "only a piece to be integrated into the whole" [45].

## Church Management and Church Growth

Observing that "the nature of the social institution determines the type of leadership and management that is needed" [46], Anderson and Jones spell out the four components of ministry, namely: 'community', 'reason for being', 'organization' and 'leadership', and go on to identify six types of church [47], although this typology does not directly equate with the Church situation in the U.K.

The primary management task, argue Anderson and Jones, "is to alter the continuing processes and structures of church life to the specific situation" [48]. They also note various stages through which communities move and "which a local church should be able to identify" [49], and isolate three key components of parish leadership:

1. Effective associational leadership.
2. Authentic spiritual direction.
3. Efficient organizational management.

The Management of Ministry has the most coherent understanding of the management of the local church and is the best 'general reader' on the subject, its methodology recognising the significance of contingency theory [50].

### 7.2.4 Rush

Rush was a management consultant, co-owner of a manufacturing firm and president of Management Training Systems. His book is very different from the other three in that it juxtaposes secular management with "the principles of management outlined in the

## Church Management and Church Growth

Bible". Secular theory is 'wrong'; Rush's understanding of the principles of "biblical management" is 'right' [51]. The important paragraph for understanding Rush's argument is on page 17: "This book is designed to provide the principles of management outlined in the Bible. It also supplies the leadership and management tools needed to apply these biblical principles of management successfully. When God decided to accomplish His work through men, He knew people would need to organize in order to complete the tasks. Therefore, He made sure the Bible contained the management and organizational philosophies and principles needed to accomplish His work. These principles apply not only to Christian organizations, but to Christian leadership in any organization" [52].

Management: a Biblical Approach is a clearly written and popular book. Its summaries and personal application at each chapter-end make it very easy-to-use. However, there are two questions to be asked. Rush is dismissive of secular management theory but can he be sure that it has nothing to teach about managing the local church? Certainly, if Rush is right then the other three American texts and all four British ones are wrong. How Rush can write on the basis that the church is an organization and then not see that organizational theory might be useful is not at all clear.

Secondly, one must ask whether the Bible operates as a management text in quite the way Rush uses it? For example, he uses the Tower of Babel narrative to point to the key ingredients which produce organizational success [53]. However, the original point of

## Church Management and Church Growth

this account had little to do with outlining "the management and organizational philosophies and principles" needed to accomplish God's work [54], but rather the expression and results of disobedience to God. Rush's main points are in no way dependent upon this particular passage of Scripture, and it is unclear as to what he means by 'organizational success', both in this context and more generally. Again with reference to the Tower of Babel story, Rush observes that "when God said, 'Nothing they plan to do will be impossible for them' (Genesis 11:6), that meant there is a solution to every organizational problem" [55]. This simply does not follow and, similarly, when referring to the creation narrative (Genesis 1:26) [56] Scripture is built upon in a way that not all theologians would recognise.

Rush identifies four leadership styles: dictatorial, authoritative, consultative and participative. With the exception of the dictatorial style, these are common in secular thinking about leadership, although Rush does not acknowledge this. Many would, however, question the legitimacy of the dictatorial management style which Rush attributes to Jesus, "when driving the money changers out of the temple (John 2:13-16)" [57].

"People are an organization's most valuable resource", observes Rush [58] and so does Human Resources Management. He goes on to argue that "in secular and Christian organizations alike their value is frequently overlooked". Modern studies would imply that this is decreasingly true; but, more profoundly, it is inconsistent to both observe this and then later make a case for a dictatorial leadership

## Church Management and Church Growth

style, albeit only for use in exceptional circumstances. If today's managers were seen acting as Christ did when driving the money changers out of the temple there would be trouble indeed! To summarise, Rush begins by discounting secular management theory and then, in support of his alternative, uses Scripture in a rather arbitrary and non-theological way.

### 7.3 Comparing the British and North American Texts

These four North American books represent a much larger body of literature which has had a major impact on thinking about church management this side of the Atlantic. Indeed, North American literature has engendered both more enthusiasm for, and more reluctance to adopt, church management principles and practices in the U.K. than the equivalent British literature. Fortunately, more British work is now underway on a range of topics, including church leadership, strategy, teams, parish administration, parish reviews, mission audits and clergy appraisal [59].

In comparing the British and American church management texts we note five points of interest:

1. The U.K. literature is more aware of the wider ecclesiastical context, the diocese and denomination, within which the local church operates. On the other hand, the American texts emphasise the individuality of the local church, so much so that Schaller, for example, can claim, "denominational labels tend to obscure the fact

## Church Management and Church Growth

that every local church that can and does pay its bills is congregational in terms of church government" [60].

2. To date, most of the American and all the British literature has been relatively unsophisticated in the application and adaptation of management theory. Amongst the British writers only Beveridge genuinely incorporates secular management theory in a thorough-going way and this in a book which is theologically weak [61]. It is only in Anderson and Jones that we see some real integration of theology and sociology, ecclesiology and management theory [62].

3. Only in Rush are theological insights offered to the secular world, and, despite being a non-theologian, Rush does this because of his prior rejection of secular understandings [63]. Interestingly, Rudge does the opposite. He looks at the major forms of management theory to see which is the best fit theologically, and then draws from this in a rather uncritical way [64].

4. Clearly, church management is better established as a discipline in North America. Although the position is improving in the U.K., notions of parish development, church consultancy, congregational analysis and mission research are more advanced in the U.S.A.

5. The American literature is more specifically leadership-centred. For example, Anderson and Jones state that "churches that have understood their essential task ... are led by clergy who have a

## Church Management and Church Growth

glimpse of what the church can be, and must be, and have provided a framework in which the congregation can function to make it so" [65].

It is clear that both Forder and Blackwood have been durable and influential [66] [67]. The two best British texts are probably Rudge's second book [68] and Beveridge [69]. However, only Anderson and Jones [70], with its appropriate use of Lawrence and Lorsch [71], and, to a less extent, Pearson [72], has anything like a contemporary feel. None, for example, reflect the influence of TQM. Ironically, Anderson and Jones, the best of the four American texts, is the one least well known in the U.K. whilst, despite some weaknesses, Rush is the one most widely available [73] [74].

### 7.4 Church Growth Theory and Practice

Numbers are powerful indicators, as every church leader knows; and added to an acute awareness of the statistics of growth and decline, we are as conscious today of the apparent gulf between success and failure as at any time. Almost inevitably, the Church is caught up in our success-minded age of measurement and assessment. Today's PCC knows all about progress against budget, parish reviews and appraisal of clergy performance. Church growth thinking exactly fits this culture.

'Church Growth' thinking was popular in the U.K. in the 1980's, being promoted by the Bible Society, MARC Europe and the

## Church Management and Church Growth

British Church Growth Association. However, its roots lie in North America and, particularly, in the School of World Mission and Institute of Church Growth at Fuller Theological Seminary in Pasadena. Fuller is the leader in missionary thinking, writing and research in North America, with McGavran, the church growth pioneer and guru, as the School of World Mission's first Dean. Whilst drawing on several other texts, we base our discussion around four books: two by Gibbs [75] [76], and one each by Wagner [77] and McGavran [78]. Significantly, all three authors have served on the staff at Fuller.

McGavran identifies three kinds of Church Growth: biological, transfer, and conversion. "Biological growth derives from those born into Christian families ... Biological growth is exceedingly slow ... Should the Church rely upon biological growth alone, the proportion of Christians in the world would grow smaller and smaller ... By transfer growth is meant the increase of certain congregations at the expense of others ... Every Church should follow up its members and conserve as many of them as possible. But transfer growth will never extend the Church, for unavoidably many are lost along the way ... Third is conversion growth, in which those outside the Church come to rest their faith intelligently on Jesus Christ and are baptized and 'added to the Lord' in His Church. This is the only kind of growth by which the Good News of salvation can spread to earth's remotest bounds. The goal of mission is to have a truly indigenous congregation in every community of every culture" [79].



## Church Management and Church Growth

There are three central tenets of Church Growth thinking - the multiplication of churches; the concept of the 'people-movement'; and, the place of analysis within the missionary task. Each is examined in turn. We also identify some of the bright ideas promoted by the Church Growth thinkers and analysts then, in the light of our discussion, ask three questions: Is Church Growth thinking cultural imperialism? Does God require that His Church grows? Do the 'low level' practical suggestions which emanate from Church Growth studies depend upon 'high level' Church Growth theory? First, then, three basic tenets of Church Growth.

### 7.4.1 The multiplication of churches as the will of God

The Church Growth movement interprets the Great Commission as "an imperative to make disciples and build and multiply churches". Wagner suggests that "Church Growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with him and into responsible church membership" [80].

McGavran reacted strongly against mission endeavours which did not result in the growth and multiplication of churches, nor make converts, disciples of Jesus Christ, noted Greenway: "Throughout the numerous writings of McGavran and his colleagues runs a note of urgency and passion for the discipling of the world's masses and the responsible 'folding' of new believers in visible churches" [81]. "Mission is always properly concerned that its labours be guided by

## Church Management and Church Growth

considerations of where men are in fact being found", suggested McGavran [82].

Concern for numerical growth, the multiplication of churches, and consideration of where people "are in fact being found" raises several issues. First, people are not "being found" until pioneer missionary work has begun. This applies to much of St. Paul's early missionary journeying, the Celtic mission and, more recently, to Hudson Taylor's work in inland China.

A second issue is whether growth is spiritual and numerical - and not simply numerical. McGavran suggests that "it is more pleasing to God to proclaim Christ where men are reconciled to Him than where they are not" [83]. Yet, in his writings Paul sometimes appears more concerned about spiritual growth among his Christian converts than their enabling further numerical growth.

Thirdly, with Greenway, we note the criticism of those who felt they had to defend mission endeavours which were not producing converts and multiplying churches: "There has been continual opposition from sectors of the Christian community which feel that social concerns and justice issues are neglected by the Church Growth movement. Even some evangelicals have spoken out against the Church Growth school for what they see as a serious neglect of kingdom issues in mission" [84]. Surely God is concerned for spiritual growth within all people, and with the visible extension of his kingdom, both in

## Church Management and Church Growth

terms of increased justice and peace in his world and increased incorporation into the Church of his Son.

### 7.4.2 Cultural homogeneity and the Gospel

The 'people-movement' concept is the idea that conversion to the Christian faith has a social and sociological dimension which can and should be fostered by the missionary, notes Greenway, so that "a large culturally homogeneous group will become Christian at the same time, making the change less disruptive of the social structures of the group" [85]. Greenway goes on to note that many oppose the so-called 'homogeneous unit' concept, which when elevated into a universal and normative principle of church growth "leaves its proponents vulnerable to the charge of being concerned exclusively with numerical growth and of minimizing the social, ethical and cultural contexts in which evangelism takes place" [86].

McGavran has shown that where there have been large scale conversions on the mission field, there have been a series of outward providential factors, e.g. among the Untouchables of India, that have predisposed certain kinds of people towards the gospel. However, Small notes that the weakness of McGavran's work "is that he explains everything in these terms, even to the point of suggesting that if we could know fully all the external circumstances at work in the situation, we could predict or even perhaps engineer revival" [87].

## Church Management and Church Growth

Presenting the Gospel in a particular way to a particular group clearly makes good sense. In the West, "the anxiety of doubt and meaninglessness is ... the anxiety of our period", suggests Tillich. "The anxiety of fate and death and the anxiety of guilt and condemnation are implied but they are not decisive ... The problem of meaning troubled recent Existentialists even when they speak of finitude and guilt ... The decisive event which underlies the search for meaning and the despair of it in the twentieth century is the loss of God in the nineteenth century" [88]. Therefore, in Western culture we might proclaim Christ as the One who gives meaning to life, but proclamation in such terms carries no automatic guarantee of success.

In culturally homogeneous areas we might expect culturally homogeneous churches, and socially mixed churches in socially mixed areas, and we should remember that from the beginning there has been both individual and corporate coming to Christ, as clearly seen in Acts 8 - 11. Equally, what has come to be known as body-theology emphasises that it is diversity within the church which points to Christ-centred unity.

### 7.4.3 The role of analysis within the missionary task

Padilla suggests that for the Church Growth 'gospel' to be distributed among the greatest number of consumers of religion the twentieth century has provided it with the perfect tool - technology [89]. Technology has its place in evangelization; it would be foolish to deny that. However, "the problem comes when technology is made a

## Church Management and Church Growth

substitute for Scripture under the assumption that what we need is a better strategy, not a more biblical gospel and a more faithful church" [90]. Greenway observes that the Church Growth approach to missions places strong emphasis on "the use of the social sciences, research and analysis, as necessary tools for the carrying out of the missionary task" [91]. However, one is left wondering whether the theorists imagine that if one gets the variables in the missionary equation right then Church Growth is automatic.

### 7.4.4 Church Growth in Practice

In The Management of Ministry Anderson and Jones acknowledge the usefulness of Wagner's analysis: "Effective growing churches combine celebrative worship with a deep sense of community. The community is created by two different-size building blocks - 'congregation' and 'cell'. Whilst 'congregation' is the fellowship of up to two hundred members one might be expected to know by acquaintance and name, Wagner's second and smaller building block is the 'cell', a group that offers the face-to-face intimacy of the primary family group. In the small church cell and congregation are one; in larger churches there may be two or three or four congregations, each of which will or should have numerous cells as the setting for primary relationships" [92].

If we have reservations about church growth theory we must acknowledge how useful many local churches have found the practical training sessions in church growth, such as those run by the Bible

## Church Management and Church Growth

Society. Equally, we note both the impact of church growth thinking over the past ten years and the widespread discomfort with Church Growth theory. Based on his analysis of Ten Growing Churches, Gibbs helpfully identifies three key aspects of Church Growth [93]. However, in his earlier Grove Booklet, he identifies five, rather different, characteristics [94]. Before concluding, we consider three further questions raised by this approach.

### 7.4.5 Church Growth Theory and the Success-Culture

Critics have caricatured the Church Growth movement as the application of Madison Avenue business methods to the mission of the Church. "They see it as the product of North American 'culture Christianity' which has turned Evangelical Protestantism into a consumer product which can be effectively 'sold' on the basis of market research to reveal response-potential and to identify felt needs, of right packaging of the product to appeal to the potential customer, and of setting performance targets for the evangelistic 'sales teams' " [95].

Therefore, is Church Growth thinking rooted in a North American success-orientated culture? McGavran would suggest that in speaking of "the spread of the Church throughout the world ... we are not speaking about the multiplication of branches of an American organization; that would be cultural imperialism" [96]. However, Padilla, an Argentinian theologian, and consistent critic of Church Growth missiology, suggests that "it represents North American

## Church Management and Church Growth

'culture Christianity' which is not the answer to Third World needs" [97].

Gibbs notes that the concerns which determine the policies of the Church Growth strategists "are success, shown in terms of quantifiable results, and efficiency: that is, the 'results' have been produced at the least possible cost in the shortest possible time" [98]. However, the study of Church Growth belongs particularly to North America, but also to Western Europe, whilst the actual numerical - and perhaps spiritual - growth belongs to Eastern Europe, Asia, Africa and South America. Green notes that the 'deadest' areas are those traditionally associated with Christian culture, namely Western Europe: "here faith is in decline in most countries" [99].

### 7.4.6 God's Requirements of His Church

Secondly, we must ask what God requires of His Church: Growth, success or faithfulness? Should we always expect the Gospel to make good progress? Should we watch for the evidence of where God is working and work in with that? McGavran suggests that "our Lord carefully instructed His disciples not to tarry with those who rejected the Gospel, but to hurry on to those who welcomed it (Matthew 10:14) ... Acts 13:51 indicates that Barnabas and Saul knew of this instruction and followed it" [100].

McGavran describes Church Growth as "faithfulness to God" [101]. However, is it not the Old Testament picture that faithfulness

## Church Management and Church Growth

to God results in blessing and prosperity whilst the New Testament picture is that faithfulness results in suffering and persecution? Commenting on Matthew 10: 16 - 25, Bonhoeffer suggests that "neither failure nor hostility can weaken the messenger's conviction that he has been sent by Jesus ... The messengers of Jesus will be hated to the end of time. They will be blamed for all the divisions which rend cities and homes ... But the end is also near, and they must hold on and persevere until it comes ... As is the master, so shall the disciple be, and as the Lord, so the servant ... Thus Jesus will be with them, and they will be in all things like unto him" [102].

Another way of spelling this out is to ask what growth the Holy Spirit is responsible for and what the church is responsible for? "To God, as He has revealed Himself, proclamation is not the main thing", says McGavran. "The main thing is the salvation of persons" [103]. However, McGavran acknowledges that "men cannot make the church grow - only God's Holy Spirit can do that" [104]. Interestingly, he also quotes as follows from Cullmann [105]: "The Church itself is an eschatological phenomenon ... constituted by the Holy Spirit" [106]. Certainly, his argument here is not consistent.

### 7.4.7 Church Growth: 'Low-Level' Suggestions or 'High-Level' Theory?

Thirdly, then, is it possible to draw from the wealth of practical, 'low-level', suggestions that flow from Church Growth studies, whilst not necessarily drawing from the underpinning, 'high level' theory? And, if so, how 'underpinning' is such theory? Why is



## Church Management and Church Growth

it that a whole string of 'low level' methods has been helpful to so many churches at a practical level, whilst at the theoretical level there is so much disquiet? This is because the practical wisdom about 'cells' and 'congregations', about vision and commitment, about adequate decision-making and organizational structures, and about having a wide horizon of operation, would seem not to depend upon church growth thinking. Group theory, for example, will better teach us the need for, and roles of, smaller and larger groups. The 'low level' bright ideas associated with the analysts and researchers are not necessarily dependent upon their 'high level' theory.

### 7.4.8 Church Growth Theory Evaluated

McGavran's sense of purpose is evident: "Let us ... lay down that defeatist attitude which keeps us convinced that the Church is not only at a standstill but in retreat ... and ... face the fact that the world is open to belief in Christ as widespread as is our power to proclaim Him" [107]. In the long run, however, it may be that his legacy will be seen not so much in terms of his theory, which increasingly looks 'pseudo-scientific', but in his in-depth studies of missions from which the Church has learnt a very great deal.

The most serious criticism of Church Growth theory remains that it reduces the gospel to a type of merchandise, "the acquisition of which guarantees the consumer the highest values - success in life and personal happiness now and forever", and this 'gospel' is there

## Church Management and Church Growth

"to be distributed among the greatest number of consumers of religion"  
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PART THREE: EVALUATION

CHAPTER EIGHT: CHURCH MANAGEMENT IN PRACTICE

8.1 Introduction

In Chapter One we defined the boundaries to this research and in Chapters Two, Three and Four outlined the relevant sociological, theological and management thinking. Then, in Chapters Five, Six and Seven we brought these together, first by identifying eight areas of contemporary management theory of relevance to the local church; secondly, by comparing church and business; and, thirdly, by exploring some of the church management and church growth texts.

Given our objective, and having looked at the application of management theory to the local church, we now turn to evaluating its application. Therefore, in this chapter, we evaluate the eight areas of management theory of particular relevance to the local church in the light of the practical experience of our three survey churches.

Based on the insights of the first seven chapters, we argue in Chapter Nine that if the local church is to be able to assess the potential usefulness of a particular management concept there are three critical questions to be asked: Is it good management theory?

Is it good theology? Does it fit the local church's self-understanding?

Then, in the light of our 'eight areas of management theory' and our 'three critical questions', we focus in Chapter Ten on one particular aspect of church management, that of leadership of the local church and, in Chapter Eleven, look more closely at a particular insight, that of leadership as 'knowledge-based control'.

Here, in looking at the way in which the eight areas of management theory relate to the practise of our three survey churches, we note some interconnection between them with, for example, good communication obviously being necessary for good co-ordination. The first such area is continuous learning.

## 8.2 Continuous Learning

Handy [1], Oakland [2] and Senge [3] each point to the need for continuous learning within the contemporary organization. Within the local church, there are many opportunities for this: staff meetings, Annual Parochial Church Meetings [AGM], Archdeacon's visitation, diocesan returns, the weekly church newspaper, continuing ministerial education, conferences and other training opportunities. Equally, year-on-year reviews of the parish magazine, annual accounts, Electoral Roll, baptisms and confirmations also provide much scope for continuous learning.



## Church Management in Practice

Vision-building at St Andrew's is based on continuous learning. Twice a year the clergy consider where the church have come from and where they are going, and an annual PCC Quiet Day looks at a particular issue of church life. Equally, the weekly staff meeting includes time for reflection and learning, with the Rector also making time for this on his own by going away on retreat.

With the presentation of statistics and reports, the AGM helps St Andrew's here too, with questions from the floor proving to be important indicators of what the church is feeling. PCC meetings are also seen as vital for keeping in touch with an ever-changing reality: "Lay leaders are in danger of being unaware as to how fast things are moving. People change. What were key issues are now no longer key issues."

At All Saints' the Curate has a particular ability to stimulate review of the church's pattern of activities, yet there is the real prospect of him not being replaced. The church is therefore conscious of the need to develop an alternative means of maintaining the continuous process of review.

### 8.3 Coherence

'Coherence' means action in line with strategy and consistency in policy implementation. Inevitably, therefore,

## Church Management in Practice

theological understanding influences the management of ministry by helping determine what is more and what is less important.

Spiritual and numerical growth would be important theological notions for St Andrew's. Indeed, a Parish Audit, undertaken soon after the new Rector came, demonstrated that the congregation did not accurately reflect the parish community: "We were under-represented in young families. We therefore realised that we needed to work hard at looking after children. Starting a creche was very important. Making our services user-friendly was also important. We tried to ensure that people were not embarrassed about what they should do next in a service."

In line with their desire for growth, St Andrew's also held a Parish Mission after eighteen months of consultation and planning. They recognised that some Missions are held too early, with insufficient understanding of the situation. "For example, there needs to be a minimum number of clear Christians to do the follow-up." Having agreed to it, the church worked with a sense of pulling together, which is a good indication of the reality of the 'coherence'. Lay involvement was vital to the success of the Mission, with "lay members of the Mission Committee each having a 'portfolio' and working extremely hard. We have gained enormously from that experience. The Mission has changed the church. Many church members now understand what we are here for."

## Church Management in Practice

All Saints' management of ministry operates around their town centre location, which means being conscious of the needs of visitors: "We have a lunchtime eucharist everyday, Monday to Friday, and pick up a number of people who don't come to church on a Sunday. There are also a handful of people who belong to other churches and who come here during the week. During Lent we have a preaching service each Wednesday, which attracts about 70 people."

The Society of the Sacred Mission are responsible for All Saints', and have a liberal Catholic theology: "This comes through in our preaching and ministerial style. We're trying to tidy things up liturgically. People are very pleased with the new Parish Mass Book, which is ASB Rite A 'with deviations'." Social concern is also important for All Saints', with Fr. Gary and Fr. Edmund each being connected with Street-Link, a detached youth worker project, and Middlesbrough Youth against Crime (MIYAC), which is financed by the Church Urban Fund.

St George's high profile in the parish results from a concern for outreach. Major services are advertised; teams of members visit homes and hand out leaflets in the summer. They are very active in the local schools. "The community know that the church is here. A bereavement team visits and supports relatives through their grief, whilst marriage and baptism preparation classes provide opportunities to care and instruct."

## Church Management in Practice

Clearly, there should be coherence between theological understanding and ministerial action, and between the theological understanding of clergy and laity and, equally clearly, good communication is vital for developing and maintaining such coherence. Given this, each of the three survey churches might look again at the complex issue of their patterns of internal church communication, to which we return in 8.6.

### 8.4 Committed Leadership

In 5.3.1 we saw the importance of committed leadership for moving from vision to reality and for coherent action. Each of the survey churches has more than one clergyman. There are three ordained staff at St Andrew's and leadership commitment means living where they are most needed. All the clergy housing used to be in the older central part of the parish. Now, more strategically, the curates live on the two estates: one in a council house on the Red Hall estate and the other on the Whinfield estate in a house part-owned by the Church Commissioners. "The staff member living in the area from which the parishioner comes will normally take the appropriate baptism, marriage or funeral service as this is better for long term pastoral contacts."

Within the Church committed leadership can also entail living in less than satisfactory housing. All Saints' Vicarage is "too cold in winter and too hot in summer. There is nothing outside, no garden; it has 'office windows' and is generally not well

## Church Management in Practice

designed." The two clergy living there are members of the Society of the Sacred Mission, with the vicarage serving as a priory. Living up in the first floor of an office block, they are not so well known in those parts of the parish where people live and, whilst the vicarage suits as a clergy house, it is not good for families.

Much is expected of the lay leadership at St George's. The twelve house groups, women's group, young wives' group, and youth group form the main areas of teaching, and the Rector views his role as that of a pastor of pastors. The house group leaders are then seen as pastors and teachers, with the house groups operating as mini churches within the church.

Mobilising and motivating volunteer lay leaders is a subtle business, and there is some scope for further development of patterns of training and supporting lay leaders, perhaps particularly at All Saints' and St Andrew's; indeed, this is something of which both churches are already conscious.

### 8.5 Continuous Adaptation and Improvement

Church leaders must continually work to maintain their buildings structurally and to adapt them to the changing needs of the congregation and parish. Therefore, the issue of continuous adaptation and improvement might most readily be seen in the survey churches' responses to their plant and plant-related restrictions.

## Church Management in Practice

St Andrew's Church Hall is just over the road from the church, and has a large meeting room, with toilets and kitchen attached. Recent changes have included adding a smaller meeting room and creating a Church Office, which is attached to the Hall. By way of contrast, the old All Saints' vicarage and church hall were replaced by a modern office block, and the new church centre is poor: "It has no lift, which was a mistake as first floor rooms are not good for parish functions. Less than half the congregation come over for coffee after the Sunday morning service, and the centre is empty most of the time. Old people and prams can't come upstairs. The church came out of the deal with the developers rather poorly: It had prime land, conceded a 99-year lease and the commercial space in Church House has done well."

St George's has over 350 attending regularly but is on a restricted site, with those living nearby having been inconvenienced by the number of cars on Sunday mornings. Therefore, attendants now ensure that cars park on-site and that neighbours are not blocked in. In recent years adaptation and improvement have been almost continuous at St George's. It has been extended three times and is currently being further extended. The worship area has been enlarged and the Sunday School given more space. Within the complex there is now a main office, with computers and video library, and a Rector's study. The next task is to create a first floor hall for further Sunday School work and other functions. This will cost £150,000, may include additional kitchen facilities, and will give thirty more spaces in the worship area.

## Church Management in Practice

There are particular restrictions at both St Andrew's and All Saints' with regard to their further adaptation and improvement. St Andrew's is an historic building with Jacobean box pews; All Saints' are currently limited to their first floor hall. For St Andrew's the answer may eventually lie in two main morning services (say, 9.15 am. and 11.15 am., with coffee in the Church Hall at 10.30 am.). For All Saints', the solution may lie in taking their Narthex screen further into the main body of the church (perhaps by between twelve and fifteen feet) and then serving coffee there rather than their first-floor Hall.

### 8.6 Common Language

Another area of contemporary management theory affecting the parish concerns common language, and this is dependent upon good communication. St Andrew's Church Office is key for communication. It is open five mornings a week and is used as an information centre. Like St George's, the church advertise, use posters, visit the new estates, distribute Christmas and Easter cards.

The parish magazine serves a wide readership, going to about 600 homes and being given out free in church. It is in a state of flux, partly because it is more of a village communication: "We have to sort out the issue of communicating internally as well as externally." As the church establishes another congregation so communication will become more and more important. A brief summary of

## Church Management in Practice

PCC discussions is included in the parish magazine which helps to keep people up-to-date.

Internal communication is more difficult and was something the church worked very hard on during the Parish Mission, setting up a special Mission noticeboard. The present service sheet outlines the main activities for the week but the church are discussing how to expand its role for internal communication. "As the church grows so more and more happens. An events calendar for the year was produced at the beginning of this year. So much is now happening, individual leaders of organizations have to take some responsibility for communicating with their groups."

All Saints' is a town centre church rather than a church with an identifiable parish, and the magazine is therefore 'congregational' rather than 'parish'. "We spend a lot of effort and time communicating with the congregation through the weekly pew slip and monthly magazine." The magazine was photocopied but is now more professionally produced. "The theological slant has changed. People hadn't previously been encouraged to contribute to the magazine but this has now caught on." They also spent a lot of time explaining the pattern of intercessions being used within corporate worship, which has just been changed: "Two sheets were put together: (a) a sheet telling people how to intercede, and (b) a sheet for their particular day, telling them what the readings were about, suggesting some prayers, which they might add to or change. It's been a real improvement."



## Church Management in Practice

Handy makes clear that few organizations are as good at communication as they think [4]. For the local church, regular meetings with lay leaders are immensely important, as are church magazines, parish offices, pew slips, newsletters and noticeboards.

### 8.7 Co-ordination through Teamwork

Good teamwork makes for a variety of gifts and abilities being mobilised towards a common end, but requires a thought-through division of labour. At St Andrew's, dividing their time is helped by having an Administrator. Here, "an extension telephone has helped in fielding some of the 'phone calls and routine enquiries. Equally, days away are important - and are more necessary as the church grows and as there are more things to co-ordinate".

Each of the three clergy has a slightly different brief. The Curate on Red Hall estate is choirmaster and organises the music for corporate worship. The Rector tackles much of the administration, the contacts with the diocese, discussions with other churches, ecumenical relations, etc. The other Curate is particularly involved with enquirers and the development of new Christians' courses, in addition to focusing on the Whinfield estate in the light of the new morning congregation there. The staff work very much as a team, setting goals and deciding together who is doing what.

## Church Management in Practice

Fr. Edmund has been at All Saints' three years, having come "into what was a quite reasonable situation." However, both clergy and lay members are conscious of the need to develop a more co-ordinated outreach ministry. "Most lay folk want to secure the future and recognise this need."

Fr. Edmund's time is spent in administration and liturgical work, with his day being built around the midday service in church. He visits the school once a week, and gives a lot of time to sick communions. He is on several diocesan committees, is secretary of Middlesbrough Youth Against Crime (MIYAC) and on the Street-Link Committee. He also marks essays for the Cleveland Lay Training Scheme and attends their Tuesday evening meetings. By contrast, Fr. Gary's time is spent organising most services and he has overseen several liturgical changes. He edits the magazine (2½ days per month), visits the elderly and ill, and is also on the MIYAC and Street-Link committees. He does a lot of practical things in church, such as repairs, electrics and looking after the PA system.

At St George's time is spent very differently again: one of the Team Vicars spends two thirds of his time in schools liaison work: assemblies, R.E. lessons, meeting with teachers. Each of the Team Vicars runs a house group. The Team Rector spends a third of his time in schools work, producing the assembly sheets and being vice-chairman of the board of governors of one of the secondary schools. "I go into it every Thursday lunchtime, am on the disciplinary committee, and do some of the assemblies and R.E. work. The rest of my time is spent on

## Church Management in Practice

training, teaching and preaching. I preach half of the sermons at St George's and a fifth of those at Christ Church."

It is perhaps at All Saints' where co-ordination through teamwork might most readily be enhanced. Questions that might be asked include: Should Fr. Edmund and Fr. Gary each be on both Street-Link and MIYAC? And, is the proportion of time that Fr. Gary spends on practical tasks in line with the church's overall priorities?

### 8.8 Commitment to Action

Commitment to action in our three parish churches has led to a Parish Mission, a revised Service Book and several building extensions, and in 8.9 we will see what action has been taken with respect to church services, but here we look at two areas of innovation - church planting and church offices.

Both St George's and St Andrew's have recently set up church offices. The number of funerals, baptisms and weddings is large at St Andrew's and the associated administration was threatening to overwhelm the clergy. The need for administrative help was evident and three years ago a Church Office was set up and a part-time administrator appointed. Initially there was some consternation that a lay person would be involved but the office has proved an invaluable resource. "Until the Administrator was in post other areas of ministry were being prevented."

## Church Management in Practice

St George's office is busy; they have a full-time Administrator, a maths graduate, and there are several computers on which to produce service sheets and handouts for their schools work: "You cannot give schools tatty bits of paper and we are committed to schools. We produce interesting, well laid out, documents." St George's also use their office to serve other churches, producing deanery posters, the parish magazine for a neighbouring church and running a well-catalogued video lending library. They are a major partner in Romanian Children's Aid and act as the office of the Evangelical Alliance in Cleveland, putting out literature for both groups.

St Andrew's has just established a geographically based congregation on the Whinfield Estate, for which the Curate who lives there has particular responsibility. "People have been asked to commit themselves to the new service for a year or eighteen months. There is no evening service there; folk go to St Andrew's for that and there are some joint activities." However, it is principally a church for the local community, which is still growing. They have their own creche and Sunday School and meet in the Primary School of which the Curate is a Governor. "There is no community building on the estate but in the short term the church do not want to be involved in building work but in building the real church which is the people of God and in building relationships."

Peters and Waterman emphasise the need for continuous learning to lead on to commitment to action [5], whilst over-concern

## Church Management in Practice

with the day-to-day can stifle enthusiasm for undertaking new initiatives. Too often clergy and churches can seem so absorbed with their weekly pattern that new opportunities are missed.

### 8.9 Customer Orientation

As was seen in 5.8.2, customer awareness is a relevant issue for the local church, with patterns of services being partly a reflection of customer-orientation, although other factors, such as history and context, also influence things.

In line with their aim to be accessible to the parish, St Andrew's have recently changed the pattern of their main morning service. Originally Parish Communion each Sunday, the new pattern is: 1st Sunday - Family Service; 2nd Sunday - Morning Prayer, with Shortened form of Holy Communion; 3rd Sunday - Morning Prayer with Baptism; 4th Sunday - Parish Communion. Their reasons were that "when so many in the area are unchurched, it proved difficult to include people when at the high moment of the service (i.e. Communion) they felt excluded."

Welcoming people is important and a key introduction has been to serve coffee after the morning service, providing the opportunity for both newcomers and older members to meet one another. Social events are important too. They are a helpful way in for new people. "As the parish church we cannot be satisfied with a couple of

## Church Management in Practice

hundred people coming on a Sunday morning. Why are the other 19,000 not coming? We have tried hard to see things from the new person's point of view. There can be tensions for those who have been coming for fifteen or twenty years but most folk realise that we are not doing our job simply by having a full church on Sunday."

St Andrew's are equally aware of the need to provide for their 'internal customers'. Those wishing to take Communion each Sunday can do so at the 8.00 am. service or at the evening service on the first Sunday of the month; and there is a strong network of support amongst those attending their midweek house groups or midweek Communion Service.

Recognising their town centre location, All Saints' have a lunchtime eucharist everyday, Monday to Friday. "During Lent we have a preaching service each Wednesday." Their Sunday morning service compares well with some parishes in the industrial North East, but because of their environment, they are unable to do any youth work: "You would need one leader for every three children to get anything meaningful done."

St George's ministry operates around their lively and informal Sunday worship. They have a Parish Communion at 10.00 am. and a 6.30 pm. Praise and Prayer service. Their services include charismatic worship; clergy not robed; no choirs; modern choruses, with keyboard, bass and rhythm guitars. They have talked about moving

## Church Management in Practice

away from being Communion-centred towards a weekly Family Service but the majority prefer Communion.

St George's particular form of 'customer-orientation' has certainly facilitated growth. Twelve years ago, when the present Rector first came as Curate-in-Charge they averaged 58 communicants. There are now 240 per week, not including midweek services, and about 100 at the evening service. There are over 500 people across both congregations, and "if you present people with relevant worship and a welcoming church they will come and they will stay. It's very hard to know what goes on in people's lives. Change is often quiet. It just happens. We have known men come off crime, alcohol abuse, drugs and gambling. Marriages are more secure. Friends and relatives see that lives have changed and ask what is going on. They talk about the church and people come along out of curiosity. People bring people."

A growing number of St George's 'customers' are children. With over 130 meeting on a Sunday morning the church is planning a further extension to accommodate them.

Kotler makes clear that customer orientation is an issue for the non-profit organization [6], and certainly churches can no longer presume that parishioners will automatically come to them.

8.10 Conclusion

Two things are clear. First, that each of these eight areas of contemporary management theory has relevance for the local church; and, secondly, that much useful work could be done by further exploration of the application to the local church of the ideas from each of these eight areas.

End Notes: Chapter Eight

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2. Oakland, J.S., Total Quality Management, 1989, Butterworth Heinemann, Oxford.
3. Senge, P.M., The Fifth Discipline, 1990, Doubleday / Currency, New York.
4. Handy, C.B., 1985, p. 356.
5. Peters, T.J., and Waterman, Jr., R.H., In Search of Excellence, 1982, Harper Collins, New York, pp. 13 - 17.
6. Kotler, P. and Andreasen, A.R., Strategic Marketing for Nonprofit Organizations, 1987 (Third Edition), Prentice-Hall, New Jersey.



CHAPTER NINE: EVALUATING THE APPLICATION OF MANAGEMENT  
THEORY TO THE LOCAL CHURCH

9.1 Introduction

In the previous chapter we saw the potential relevance of some contemporary management concepts to the ways in which three local churches manage themselves. Clearly, it is important that the local church carefully assesses the potential usefulness of the management thinking to which it is exposed, there being three critical questions it needs to ask: Is it good management theory? Is it good theology? Does it fit the local church's self-understanding? We explore here each of these in turn, acknowledging that if a local church is exposed to concepts reflecting good theology and management theory, and which fit its present self-understanding, it would be strange indeed if it did not, in some way, incorporate such thinking.

9.2 Question One: Is it good management theory?

Perhaps the first tangible example of the Church of England's commitment to proper use of management thinking was the establishment of St George's House, Windsor, in 1966 [1], to run, amongst other things, "clergy and lay seminars on church organization and strategy" [2]. Since the mid-Sixties there have been many courses and conferences making management concepts available to the Church.

In Chapter Four some of the key themes in contemporary management theory were outlined and, in Chapter Seven, eight important church management texts were reviewed. We need to return to these if we are to ascertain the features of good management theory.

In Ministry and Management [3], Rudge argues that systemic theory is the one most appropriate "for the study of ecclesiastical administration". Twenty years on, however, one has to ask whether we can persist in regarding it as "most appropriate" for the local church. Systems, or systemic, theory was popular in the late 1960s and early 1970s, and was widely applied, not just to management but also, for example, to town planning [4]. Then, in the mid 1970s, there was the beginning of a reaction against this theory's reliance upon analogy with the world of ecological interdependence. Rudge saw systemic theory as the 'best fit' and his work depends primarily upon this particular insight. By contrast, Senge uses systems theory in a more balanced way, drawing also from contingency theory, HRM and TQM [5].

Turning to Beveridge, we note that he presents management theory in an accessible way, focusing particularly on group theory and 'management by objectives'. His aim is "to apply some of the findings of the behavioural scientists to the structures of the Church" [6]. Every local church will find it helpful to think about its groups in terms of whether they are 'primary' or 'secondary', and individual groups will find it stimulating to think through their corporate lives in terms of what the management theorists have to say about 'task

achievement' and 'group maintenance'. There is also some interesting material on the impact on group structures of: particular leadership styles; the introduction of new technologies and new ways of doing things; and, different patterns of communication. Generally, speaking, Beveridge makes good use of management theory.

An American text, Schaller's Parish Planning [7], written in 1971, approaches "parish planning from an institutional perspective" [8]. In his final chapter Schaller notes that 'Redundancy theory' operates as an important counterbalance to the drive towards efficiency [9], the most serious consequence of this drive being "that the goals of the entire system often are subverted by the yardsticks used to measure efficiency" [10]. Therefore, says the 'redundancy theorist', "the emphasis in church administration should be on performance rather than on eliminating duplication of effort" and "minimising unit costs" [11].

Anderson and Jones make good use of Lawrence and Lorsch's important book, Organization and Environment [12] [13] and, in doing so, recognise the significance of contingency theory. Whilst, systems theory underpins both of Rudge's books, it is contingency theory which undergirds theirs. To date it is Anderson and Jones' The Management of Ministry which reflects the most coherent understanding of the management of the local church.

### 9.2.1 The Features of Good Management Theory

If the question about whether a concept or idea is good management theory is so important, what are the features of good management theory? Despite Rush's contention that his book provides biblical principles of management [14], this writer would still want to ask whether his concepts are good management theory.

From our earlier work, we suggest that, as far as the local church is concerned, the features of good management theory will include:

1. Our five requirements, as in Chapter Four.
2. Academic or professional acceptability.
3. Resonance with our eight areas of contemporary management theory (see page 107).

Against these criteria Rush's book [15] would not score well. He is unsubtle in what he says about leadership, and very much overlooks issues associated with learning and understanding, adaptation and improvement. We have also seen that Rudge's use of systems theory does not measure well against the criterion of contemporary relevance.

### 9.3 Question Two: Is it good theology?

If the local church's first 'application question' was, Is it good management theory?, our second must be, Is it good theology? Why should we ask this of secular management theory? Certainly, the management theorist rarely has this question in mind when thinking and

writing. Our justification is that we are not interested in management theory per se but its application to the local church.

Asking whether a particular management idea conforms with good theology might appear superfluous to church leaders who receive their theory via church management texts but, as we have seen, that is far from the case. As we observed in Chapter Seven (pages 160 to 162), Rudge [16] says two things of enormous importance. First, he contends that there is an "affinity between organizational theory and theological doctrines" [17]; and, secondly, he points up the need for "theories of management to be judged in theological terms" so that their "appropriateness for churches" can be determined [18].

First, when examining the affinity between organizational theory and theology one is dealing with fundamentally different disciplines, operating with different insights and requiring different skills. Rudge's second point, however, that management theories need to be judged in theological terms before they are applied to the church, is surely right.

Rudge does not sufficiently distinguish between the clerical profession and the task of ministry and, occasionally, one wonders whether there are lay people in Rudge's churches and, if so, whether they have any legitimate ministry. Certainly, Carr would be critical of Rudge's underlying theology at this point [19]. Equally, although Rush claims to examine "the principles of management outlined in the Bible" [20], one must ask whether the Bible operates as a management

text in quite the way he uses it [21], and whether he is using Scripture non-theologically [22].

### 9.3.1 The Features of Good Theology

Rudge suggests that approaches to management "need to be looked at carefully lest they contain emphases or fundamental characteristics which those in the Church, from conscious theological insights or from deep-seated Christian instincts, feel to be in some measure inappropriate in the ecclesiastical world" [23].

From both Rudge and Rush we learn of the need to ask of a church management text, Is this good theology? Therefore, if we wish to evaluate management concepts and ideas theologically prior to their application to the local church, we should return to the insights of Chapters Two and Three. For, in seeking to develop a good understanding of the nature of the local church, we have identified such factors as:

1. The four Credal marks of the Church (see pages 20 and 21).
2. The local church's internal and external life.
3. Our nine aims (see pages 58 to 62).

From work already cited we can see that attempts are being made to evaluate management theory theologically. However, this process is not yet very robust. To reject management theory out of hand, as Rush does, and to see the Bible as a church management textbook is to claim for it something which it does not claim for

itself and does not represent an understanding that the Church has traditionally held. There is much further work to be done here, perhaps particularly in the area of comparing Christian and secular models of leadership.

### 9.3.2 Church management as 'care-taking'

We saw earlier that the environment and culture within which church leaders manage are important. Equally, from our reading of the New Testament we can ask whether management in the church is primarily about 'care-taking' and, if so, whether there is anything here which might also be of value for what has come to be called human resources management. In 1 Timothy, for example, overseers, deacons and widows are required to manage their homes and families well (3:4, 5, 12; 5:14). This is instructive, observe Dunning and Pierson: "New Testament management takes as its model not some large business organization, but our spouse and children - those closest to us, to whom we are committed in love. Church management should never lose the warmth and humanity of home and family" [24]. 1 Timothy 3:5 asks, "If anyone does not know how to manage his own family, how can he take care of God's church?" It is a highly illuminating question: "For one thing, it is a vitally important test of whether someone is suitable to be an elder. It is too easily ignored by churches today; and yet it is so practical, so easy to see, compared with many other measures we use to select our leaders" [25].

The other insight in the verse, easy to miss, is that management is equated with 'taking care' of the church. This is the definition of the function of management in the church. It is a lovely concept: "This word epimeleomai, 'to take care of', comes in only one other place in the New Testament - the story of the Good Samaritan who brought a wounded man to an inn "and took care of him. The next day he took out two silver coins and gave them to the inn-keeper. 'Look after him', he said" (Luke 10 : 34 - 35). 'Take care and look after'; could there ever be a clearer picture of Christian management?"

It is difficult to say with any precision how different this is from contemporary human resources management ('HRM'). However, it is probably not unfair to suggest that HRM focuses first upon the needs of the firm rather than the individual, and upon the need to optimise the efficiency of the organization. HRM is concerned with training, making the most of personal contribution and with appraisal, with the individual here deriving his importance from his significance to the firm. By way of contrast, the church is concerned with the nurture and pastoral care of the individual, with importance here being derived from being in the image of God.

### 9.3.3 Ecclesiological insights into Business Management

Whilst our overall purpose is to examine the application of management theory to the local church, we might also point to an opportunity for the world of business to evaluate the practical



application of certain aspects of ecclesiology! Churches would perhaps remind firms that the learning should not be all one way. They might, for example, wish to critique an unquestioning adoption of automation, with its almost inherent tendency to impersonalise. There are many possibilities here. The prospect of developing koinonia, fellowship, within the workplace might prove well worth pursuing jointly. Equally, firms interested in 'mission statements' might gain something from organizations interested in 'mission', and businesses following Senge's advice about becoming learning organizations [26] might benefit from contact with organizations whose members see themselves as disciples or 'learners for life'.

Given that Roddick has suggested that The Body Shop would never employ anyone with an M.B.A. - "because they don't teach you about love at business school" - it might be interesting to enquire what proportion of her employees are members of an organization founded in love and through which divine love should be demonstrated. Theological evaluation of management theory might lead not just to more effective ministry and mission within local churches - but also to better management theory.

#### 9.4 Question Three: Does it fit our self-understanding?

Hopewell's work on 'congregational story', and our three survey churches, have made us conscious of the unique character of each local church. When faced with some management idea, therefore,

our third question asks of the particular concept, Does it fit our self-understanding? We look at what secular theory says about the unique character of each organization, noting here the contemporary significance of contingency theory.

There is a sense in which every organization is unique, and this is emphasised by contingency theory, by Lawrence and Lorsch [27], and by organizational culture and Handy [28]. Being made aware of the differences between organizations means that one role of church leadership is to develop an accurate self-understanding within the local church.

The literature on leadership tells us that personality and environment, organizational culture and the particularity of any given situation determine what will constitute good leadership. Finney follows McGregor in suggesting that there are four 'leadership variables':

1. The attitudes and needs of the people who are being led.
2. The nature of the organization.
3. The prevailing culture.
4. The personality of the leader [29].

Self-understanding is vital, for Anderson and Jones observe that "the nature of the social institution determines the type of leadership and management that is needed" [30].

If self-understanding is so vital, local churches should be aware of the various means of increasing this. Possibilities include:

1. Parish Profile or Mission Audit, as suggested by the Faith in the City report [31].
2. Spending time 'interpreting the story', perhaps using Hopewell's framework [32].
3. Staff Meetings, Annual Parochial Church Meetings, Group Leaders' Meetings.
4. External Consultants and Archdeacon's Visitation.
5. Perceiving Leadership as 'Knowledge-Based Control' (See Chapter Eleven).
6. Appraisal-Interviews or Liverpool Diocese's Joint Work Consultation [33].

Clearly, as Dayton and Engstrom suggest, "organizations are like people; they all have different personalities. Each one is a unique mixture of individuals" [34].

### 9.5 Conclusion

How does a church incorporate a good management idea? A possible scenario might be as follows. A church member comes across, and is excited by, British Airways' "Customer first" policy and sends a copy of their policy statement to the vicar, asking whether the ideas fit Christian notions of serving others and seeking to meet their needs, and whether the church needs to be more outward-looking and welcoming. The vicar is stimulated by this and decides that it is worth pursuing with the PCC. At the meeting one PCC member agrees to find out how other churches welcome newcomers; another agrees to look

into the possibility of coffee after the morning service; the wardens ascertain whether one of the WC's can be converted into a disabled person's WC; someone offers to mount a display of the church's activities, and so on. The three stages are: idea - evaluation - application.

We pursue this in Chapter Eleven as we look at one aspect of church leadership in a way which takes seriously our three questions: Is it good management theory? Is it good theology? Does it fit the local church's self-understanding?

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CHAPTER TEN: LEADERSHIP OF THE LOCAL CHURCH

10.1 Introduction

Another useful way of exploring the application of management theory to the local church is to look in greater depth at one particular aspect, in this case leadership and leadership failure. Churches need to be aware of the snares of leadership for the Church in North America is providing the press with some sensational examples of failure. Samuel notes one downward spiral that leaders might take: "First, they become inaccessible to their colleagues. This communicates that their colleagues are unimportant, mere functionaries to do their will, not people to consult or support ... The second stage is that people become unaccountable. While there may be some formal paper relationship of accountability ... the leader's decisions and actions are never called to actual account ... The third stage is that such leaders become infallible. They cannot be criticised ... Finally such leaders become immutable. They cannot change. No forces can move them, and no change is possible. They seem to take on that quality that belongs to God alone" [1].

As we continue our evaluation we consider whether good theology and church management theory can help local church leadership guard against the problem Samuel identifies. We start here by looking at leadership as supervision and oversight before examining some of the styles of local church leadership and some

## Leadership of the Local Church

insights into distinctively Christian leadership. Finally, we consider the effectiveness and appraisal of church leadership, this last area being particularly important if some of the snares of church leadership are to be avoided.

### 10.2 Supervision and oversight

Saward observes that "leadership in the local church is probably the single biggest problem area in its life today. On the one hand there are the autocratic dinosaurs who 'run' their churches with rods of sanctified iron ... On the other side are the technocratic enablers who forswear front-manship and manipulate with kid gloves" [2]. Clearly, there are dangers in focusing solely upon leadership with Neill, having lived in Germany, regarding "the idea of leadership, das Fuhrerprinzip, with abhorrence". In his judgement, no single thing had done as much harm to the Christian cause in the world over the last fifty years as the leadership idea [3].

Anderson and Jones state that "leadership in a voluntary association is with the consent of the governed ... (and that) ... associational leadership is far more political in nature than it is managerial" [4]. Using somewhat outdated language, Haire suggests that "the superior has subordinates because he is responsible for more work than he can do himself. Consequently, his job is to get help from his subordinates. His job is people, not production" [5].



## Leadership of the Local Church

Haire sees that the subordinate needs to be both dependent on his leader and able to act independently [6]: A good manager will create an atmosphere of approval in which the subordinate will feel easy in his dependency and will develop an active independence, he will identify with his work as a person, "not merely as a routinized robot waiting for his pay" [7].

Samuel evaluates oversight and supervision in terms of three questions. First, is the leadership empowering others? "Have others become bold enough to act on their own?" Secondly, has trust increased? "Management entails the responsibility to provide security, space, protection and training. Creating this sort of environment enables trust and a good relationship to be built up." Thirdly, he asks whether control is shifting from people to process? "Do people sense that our concern is not to control them but to guide the process? By focusing on the process, differences and disagreements can be prevented from becoming inter-personal battles and personality clashes. They are then merely differences about the way of understanding the process" [8].

If management theory implies that good leadership is first of all about people, what sort of supervision and oversight does the church practise and how does it view it? Taylor notes that, from the very early days of the church, those who 'labour among you and are over you in the Lord and admonish you' were "to be respected and esteemed very highly in love because of their work" (1 Thessalonians 5: 12-22) [9].

## Leadership of the Local Church

As the Church grew so patterns of leadership became more formal and institutionalised. However, "in the apostolic church no clear distinction of order can be detected between bishops and presbyters. Oversight is not restricted to a class" [10]. Indeed, it is the obligation of the whole church, but is focused in certain individuals. What kind of individuals? Taylor suggests that Paul draws attention to five characteristics:

1. Disposition (temperate, sensible, dignified, hospitable);
2. Moral character (upright, holy, self-controlled);
3. Home and family (impeccable matrimonial state, respectful children, who are believers and not profligate or insubordinate);
4. Christian experience (not a recent convert), and
5. Reputation - in good standing with those outside the Christian community.

Turning from New to Old Testament, Wright points to an Israelite society where the household was the basic unit, often of up to a hundred members. Rather underplaying the patriarchal element, he argues that Israelite society, "as a fabric of such sturdy units enjoying considerable autonomy and social freedom, was socially decentralized and non-hierarchical. It was geared to the social health and economic viability of the 'lowest' units, not to the wealth, privilege or power of the 'highest' " [11]. This model of the household seems to be taken up in the New Testament where the church is the household of God and its leaders are overseers. Perhaps the church is meant to be a family of families and its leadership such as is appropriate for families.

## Leadership of the Local Church

Ultimately, oversight in the church is provisional, deriving its essential character from the Head of the Church (1 Peter 2:25), and implying both direction-giving and discipline-maintaining. Both are vital for Christian community.

### 10.3 Areas of Leadership Responsibility

Acknowledging that leadership has both a task- and a people-orientation, Adair argues that there are three areas of leadership responsibility: achieving the task; building and maintaining the team; and, developing the individual [12]. With the local church in mind, Finney suggests that the goal of Christian leadership is "to present everyone mature in Christ (Colossians 1:28)" [13]. Samuel, however, contends that "creating space for others to exercise their gifts is arguably the definitive role of a Christian leader" [14].

Anderson and Jones have produced a model of parish leadership functions, which divides into three areas: effective associational leadership, authentic spiritual direction and efficient organizational management. They argue that "when any one of these leadership functions is missing or weak, a church's ministry will suffer" [15]. Clearly, most church leaders carry a range of responsibilities and must, for example, accept at least some responsibility for the world's perception of the relevance of the church. Russell suggests that "as the representative figure of the

## Leadership of the Local Church

Church, the clergyman feels in his own person the frustrations and dilemmas which ... the constant questioning of the Church's relevance in contemporary society ... has occasioned" [16].

### 10.4 Styles of local church leadership

Most people in a leadership position will be aware that they are to some extent a role model, that there is a cultural dimension to leadership, and that the leadership style adopted must be true to the situation and to their particular personality. Therefore, there are such things as inappropriate styles of local church leadership. Finney suggests that "Christian leadership ... is at least as much about enabling the ministries of other people to blossom as it is about getting them to do what we want" [17]. He also argues that "the biblical pattern of leadership is complex but can be seen as being grouped around four words: Servant; Shepherd; Steward; Episkopos" [18].

The New Testament uses doulos ('slave') twenty times in reference to Christian leaders: twice as 'slave of people' and eighteen times as 'slave of God'. Diakonos ('servant') is used twenty three times of the Christian leader in the New Testament. With reference to the 'steward', Finney suggests that he is accountable to God for his people, and responsible to the Church for the past, and for the future.

## Leadership of the Local Church

The prime tasks of the overseer are: co-ordination of the work of others; discipline; and, acting as the focal point or representative. When discussing episkopos ('overseer') Finney notes that the New Testament never uses the term 'ruler' of the Christian leader. Jesus' disciples would have interpreted his exercise of power through the prevailing leadership styles within their community. In contrast, Jesus seemed to teach that if power flows from the top it tends to oppress. Therefore, in emphasising service he turned the pyramid of hierarchical power on its head.

Saward asks what ought to be the ingredients and aims of effective pastoral leadership? "What kind of vicar ... ought we to be seeking, training and employing for tomorrow's church? ... Take for a moment the situation in Anglican congregations in England and the United States. The absolutely inescapable fact of the last twenty years is the growing centralisation (and bureaucratisation) of the denomination. Coupled with that has been a congregational decline (with some striking exceptions) and a role-transformation of the clergy who are more and more becoming employees - local store managers, if you like - of a huge international chain-store. Individual initiative ('commercial success') is encouraged in the U.S.A. but, neatly reflecting the English national situation, regarded with unease on the east side of the Atlantic" [19].

"Even allowing for the difference in character between the English and Americans, a second striking fact stands out. Low-key Anglican leadership is generally not effective in building strong and

## Leadership of the Local Church

growing congregations whereas the more aggressive leaders in the newer, tougher and more demanding sectarian churches are seeing rapid growth and higher-level commitment. In such circumstances it is extremely tempting to change styles in midstream for the quick results which look to be available" [20].

Some leaders thrive on making others dependent upon them. However, within a pattern of pastoral care of the weak and vulnerable, the requirement of Christian community, and therefore of its leaders, is the enabling of mutuality rather than the creation of dependency. So then, there are a whole range of areas for which leaders have some responsibility. Equally, whilst there are inappropriate leadership-styles, there is no single 'right' style. Clearly, self-understanding and self-awareness are vital.

### 10.5 Leadership: Single or plural?

Within what is a popular and practical treatment of the issue of church leadership, King interestingly suggests that New Testament leadership is nearly always in the plural; leadership in the early church is nearly always shared [21]. He maintains that Jesus "deliberately demonstrated a model of shared leadership ... (and that) ... similarly the leaders in the early church selected others to share their work of evangelism and teaching" [22]. Shared leadership is not entirely unproblematic, however. Barnabas and Paul, for example, quarrelled over the suitability of Mark as a

## Leadership of the Local Church

member of their leadership team, their disagreement leading to division [Acts 15: 36 - 41].

In The New Reformation?, Robinson quotes Weber, who noted that "the laity are not the helpers of the clergy so that the clergy can do their job, but the clergy are helpers of the whole people of God so that the laity can be the church" [23]. The 1981 Partners in Mission consultation, To a Rebellious House?, stated that Church of England clergy "should be selected and trained for a ministry which is always shared with others" [24].

Saward draws attention to a 1979 Misselbrook survey of six 'growing churches' in California: "One common factor ... was that 'they all believed in multiple leadership ... and counted the one man ministry as unbiblical and non-productive' " [25]. He continues that "the Church of England has not, at the national level, formalised any procedure for regularising eldership schemes ... Nevertheless all the omens are in favour of developing shared clergy-and-lay teams within the parishes". Similarly, "the report of the Partners in Mission consultation urges that 'priests must be trained to take the risk of teamwork ... and the laity ... must ... share these responsibilities with them'. It further notes that those parishes 'whose clergy are taking the risk of sharing the ministry of the church with the laity are lively and vigorous' " [26].

The three survey churches studied in Chapter Eight each have a plural staff leadership and are increasingly sharing

## Leadership of the Local Church

leadership with lay members. It was implied then that leadership teams imply complementarity; realism regarding strengths and weaknesses; commitment to the hard work of communication within the team; and, the occasional difference of opinion. However, much is imprecisely said about both the value of such teams and about Jesus and teams. If we say nothing else, we must remember that Jesus' twelve disciples were not the only team to which he related. There was a hierarchy: the seventy he sent out, the twelve themselves, and the inner core of three (Peter, James and John). We must also remember how much Jesus did alone, how often he tried to get away so that he could be on his own, how much could only be done by him. Equally, whilst recognising the potential value of newer styles of leadership teams within the life of the local church, we must not overlook the value of existing teams: the staff meeting, Standing Committee (of Vicar, Wardens, Treasurer and P.C.C. Secretary) and, of course, the P.C.C. itself.

### 10.6 Servant Leadership

Tournier suggests "that we are all moved without knowing it by an imperious will to power which brooks no obstacles" [27]. Therefore, perhaps it is not surprising that Greenleaf asks whether the two roles of 'servant' and 'leader' can be fused in one real person. "If so, can that person live and be productive in the real world of the present?" [28]. Greenleaf goes on to observe that "a new moral principle is emerging which holds that the only authority



## Leadership of the Local Church

deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader ... To the extent that this principle prevails in the future, the only truly viable institutions will be those that are predominantly servant-led" [29].

France observes that 'not to be served, but to serve' "is Jesus' description of his own 'sacrificial' mission (Mark 10:45). He offers it as a model for his followers at a time when they are preoccupied with the issue of status and authority within the disciple group. He contrasts their situation with that of the great ones among the nations, whose worth is measured by the respect and obedience of others. But for them it must be the opposite: 'Whoever would be great among you must be your servant, and whoever would be first among you must be the slave of all'. The slogan which sums it all up is in verse 43: 'It shall not be so among you' " [30]. "But the history of the church shows how often and how easily it is 'so among us', how quickly we adopt the world's standards of judgment ... there can never be a matter of right and entitlement for those who follow the Son of Man who had nowhere to lay his head" [31].

In an interesting article Samuel links servant-leadership with the provision of security: "A very important requirement of leaders is that they provide security. To do this they need to be secure in their own identity. God gives his children the security that they are his sons and daughters ... Such deep inner security

## Leadership of the Local Church

means that they can be free of self concern; free of the need to find their identity and security in the affirmation and adulation of others. Jesus gives a penetrating analysis of the insecurity of human leaders in his criticisms of the Pharisees in Matthew 23 ... His analysis points out the grave temptation for religious leaders to seek their identity not from God but from affirmation by others. Leaders who enjoy security in their identity from God can in turn provide the security that others look for from leaders" [32].

Samuel goes on to suggest that to develop an adequate theology for the practice of Christian leadership we "need to draw on the Trinitarian understanding of God: the Father who provides security and space, the Son who models servanthood, and the Spirit who empowers others' gifts. The role of Christian leaders is to facilitate the community and the environment in which others can exercise the gifts which the Spirit gives them for the benefit of all" [33].

### 10.7 Review and Appraisal

The concepts of continuous learning, adaptation and improvement outlined in Chapter Five apply to leadership, and reviews and appraisal can prove useful tools in this process. A formal system of clergy appraisal is currently being introduced in both York and Durham Dioceses. Mills' and Nelson's Explorations into Parish Ministry concerns appraisal of clergy performance, is known in

## Leadership of the Local Church

Liverpool Diocese as 'Joint Work Consultation', and is based around an idea Adair suggested to the Bishop of Liverpool and others at a Senior Church Leaders' course at St. George's House, Windsor. In his preface, Sheppard points out that "many clergy know the trap of plodding on unquestioningly, responding to the immediate demands, paralysingly unable to change gear in their priorities of ministry" [34]. The book aims to provide "some skills which with the help of a consultant could help us to review how we really spend our time; it could lead on to setting performance objectives, which could be recognised when they were achieved. Anxiety about failure could be faced. There are steps to help us grow" [35].

Finney suggests that "whether leaders are born that way or emerge from a particular situation, their leadership potential can be increased." There are three fields where training is particularly important:

1. Knowledge of self.
2. Expanding knowledge in each of the areas for which the leader has some responsibility.
3. Knowledge of leadership skills [36].

There are three forms of appraisal: Hierarchical (e.g. Rural Dean appraises Vicar), Peer Group (e.g. Team Rector to Team Rector) and Personal (i.e. Self-appraisal) - and there are advantages and disadvantages to each. Given this, and the largely redundant argument as to which of these is superior, the present understanding of this writer is that most is gained if clergy appraisal becomes an

## Leadership of the Local Church

annual occurrence and that, over a three-year period, each of these types of appraisal is undertaken.

Appraisal should cover Anderson and Jones' three key areas of leadership responsibility (pages 172 and 229) and can lead to re-orientation of ministry, the setting of realistic targets and the identification of particular training needs. However, for this to happen, the appraisal-interview must not become a fireside chat, a job interview or even spiritual counselling. Structured and well planned appraisal-interviews are usually beneficial; unstructured and unprepared-for appraisal-interviews are often a waste of time.

Review and appraisal of church leadership is important and takes place within an understanding of the nature of oversight and supervision. Equally, the local church will need to examine management theories in the theological light of the servant model of this chapter and the 'care-taking' model of the previous one.

### 10.8 Conclusion

The quality of a church's leadership may well be exposed in one of two ways. First, how does it respond to an impasse? This may demand negotiation, lateral thinking and self-examination, with the form the impasse takes determining the form of response required. Secondly, how does leadership deal with failure? How do leaders deal with those whom they have trusted and who have failed them? Church

## Leadership of the Local Church

leaders might carefully examine the Jesus-Peter conversations in the Gospels - and then read on into Acts to remind themselves of Peter's subsequent ministry and church leadership. When responding to failure, Jesus' focus seems to be concerned with restoration at least as much as with discipline.

Finney says he has seen far too many churches that had leaders who were uncertain of the skills they needed and where they could find them: "A few had swallowed management theory without any thought, while a much greater number had never made use of it and were hostile to the very idea" [37].

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CHAPTER ELEVEN: LEADERSHIP AS KNOWLEDGE-BASED CONTROL

11.1 Introduction

We have argued that there are three critical questions to be asked when applying management theory to the local church. Having looked more generally at church leadership in Chapter Ten, we now test whether these questions are realistic by exploring one particular aspect of leadership of the local church which relates to each of these questions and, in doing so, takes with equal seriousness management theory, theology and self-understanding.

11.2 Case Study: Leadership as 'Knowledge-Based Control'

In Chapter Five we looked at eight areas of contemporary management theory of particular relevance to the local church. Here we focus on three: continuous learning, committed leadership, and continuous adaptation and improvement. In the light of Handy's general thesis that the primary need of the manager is to understand the organization within which he is working, we return to the notion that "diagnosis lies at the heart of effective management" [1].

As has been seen, the world of theology is full of discussion about the nature of the church, the relationship between the church-local and the Church-universal, and the place of the Church both in today's world and in the purposes of God. Equally, church



## Knowledge-based control

management texts and clergy conferences frequently emphasise the importance of good leadership within the local church. So, theologically, the church is important and, practically, good church leadership is important. Alongside these parallel insights we detect an ever present sense of frustration and even failure amongst many church leaders, a sense of the sheer impossibility of the job. As evidence of this, we note the level of current concern about clergy stress and ministry burnout [2], and acknowledge here the complexity, perhaps the increasing complexity, of leadership within the local church. As much as ever, today's church leader needs to juggle resources and strategy, tasks and people, ministry and mission.

We begin by defining 'knowledge', 'control' and 'knowledge-based control', and then argue that the local church leader must know himself, God and his church. He must also 'control' his availability; his delegation; and, the levels and forms of activity within the local church. Without these, sustained effectiveness will not be possible. Finally, we argue that the church leader's awareness of the situation must include understanding of where the leadership and membership are in terms of three continua:

- . a continuum between 'taking-in' and 'giving-out';
- . a continuum between 'task-' and 'person-orientation', and
- . a continuum between the church's 'internal' and 'external' life.

11.2.1 Defining our terms

'Knowledge' here means the sum total of understanding and awareness of self and situation. In the context of church leadership, it is increased by reading and study; 'learning as you go'; listening and reflection; familiarity with good management theory and ecclesiology; and, worship and prayer. Therefore, the new church leader necessarily has less knowledge than one more experienced; the more spiritual leader has more knowledge than the less spiritual; the more observant has more knowledge than the less observant.

With regard to 'control' we work with Deverell's three-stage definition:

1. Setting up standards and appraising performance against them in order to safeguard progress;
2. making and implementing decisions which will rectify deviations from the agreed plan and amend it where advisable, and
3. registering the experience gained in the interests of the future [3].

Importantly, Deverell maintains that one of the most common causes of business failure is inadequate 'control' by management.

The term 'knowledge-based control' is used for two reasons. First, the current emphasis in larger organizations on sophisticated 'statistically- and computer-based control' is of limited usefulness for the local church leader. In larger churches more people will be involved in different aspects of 'control', and more sophisticated

## Knowledge-based control

methods and techniques of 'control' will be used. Yet, in most churches, like the manager of the small business, many aspects of 'control' will inevitably fall to a single person. Secondly, we would want to recognise the complexity of the exercise of 'control' within the local church, a complexity which calls for recognition of the subtle nature of the 'manager-volunteer' relationship within any voluntary organization; an appreciation that, despite so many common characteristics, each local church is unique; and, an awareness of the range of knowledge in three very different spheres - God, self and church - each of which is vital for good church leadership.

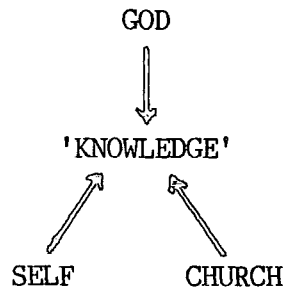
### 11.2.2 'Knowledge' in three spheres

The leader who does not know both God and himself cannot interpret the spiritual agenda of the church. Equally, the leader who does not know both himself and his church cannot delegate appropriately. Thirdly, the leader who does not know both God and his church cannot make good decisions regarding the inter-relationships between the church's worship and evangelism, teaching and social action.

Handy defines the analytical task of the manager as identifying the key variables in any situation; predicting the probable outcomes of any changes in the variables; and, selecting the ones he can and should influence [4].

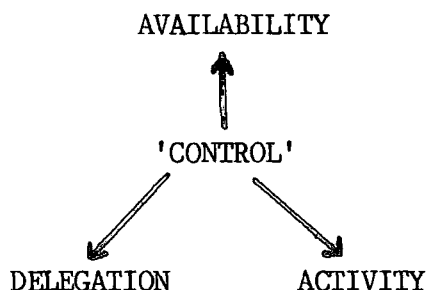
## Knowledge-based control

To undertake this process of 'identification', 'prediction' and 'selection' the good church leader must know God, himself and his church:



### 11.2.3 'Controlling' the local church

According to Fayol, the 'control' function verifies "that everything occurs in conformity with the plan adopted, instructions issued and principles" laid down [5]. Leaders who fail to 'control' personal availability experience ministry burnout and spiritual dryness. Leaders who do not 'control' delegation find that it results in continuing unease about the way things are done. Leaders who fail to 'control' the level and form of the church's activities in the light of good management theory and ecclesiology, might well witness frenetic activity but little extension of the kingdom of God:



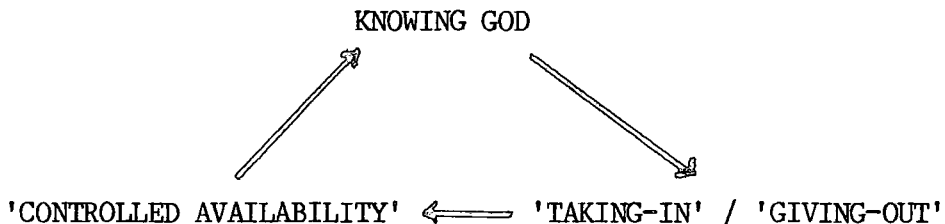
11.2.4 'Taking-in' and 'Giving-out'

Church leaders and members have a need for 'taking-in', through personal devotion and study, prayer and reflection upon activity; and, for 'giving-out', through preaching or Sunday School teaching, visiting the housebound, involvement in some social activity or campaigning for social justice. The balance between 'taking-in' and 'giving-out' will vary with personality, spirituality and Christian tradition. 'Taking-in' will typically involve making time for regular Retreat; time alone with God; reading; social activity; appropriate use of days off. By contrast, the hallmarks of 'giving-out' are meetings; 'phone calls; deskwork; preaching; visiting; street evangelism and pastoral counselling.

Given that spiritual growth is related both to withdrawal from the world and engagement with the world, how can the local church leader know when he is getting things wrong? The answer is 'control': appraising performance against 'standards', however informal (e.g., "am I spending less time praying about the church's corporate worship than I used to?"); rectifying deviations from the, implicit or explicit, strategy and amending the strategy where advisable (e.g., planning to get to church fifteen minutes earlier to ensure more time for prayerful preparation); and by learning from the experience (e.g., fixing a particular time by which I know whether I am 'early or late' in terms of my service preparation). 'Knowledge-based control' asks questions; makes appropriate adjustments; and, learns from experience, i.e. increases 'knowledge'.

## Knowledge-based control

There is a continuum between 'taking-in' and 'giving-out' and the church leader ought to know where he is and where he ought to be within that at any one point in time. One response to appraisal of the personal 'taking-in / giving-out' continuum might be to better 'control' personal availability. This, in turn, may allow more time for knowing God, which might result in a renewed 'giving-out'. 'Knowledge-based control' is an important dimension of balancing 'taking-in' and 'giving-out':



### 11.2.5 'Task-' and 'Person-orientation'

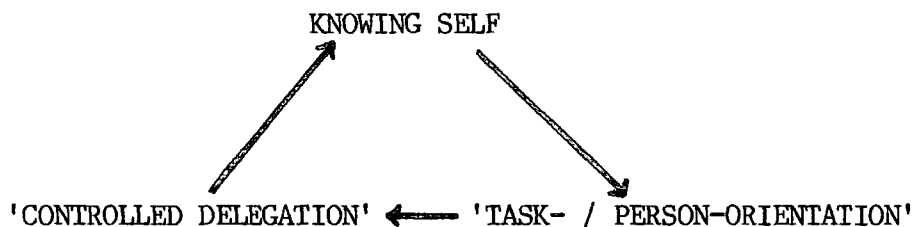
Within a Christian community there is often the expectation of a high level of pastoral care. Equally, there are always jobs needing attention: a hall to be rewired, a rota to be drawn up, a meeting to attend, materials to be ordered, a magazine to be distributed - and people expect these to be done too.

The hallmarks of a people-orientated person include good listening and conversational skills; sensitivity; the remembering of someone's spouse and background. By contrast, the hallmarks of a task-orientated person include clarity of purpose; list-making; the enjoyment of project groups and new initiatives.

## Knowledge-based control

If a church is 'person-orientated' it may be difficult for it to move from old duplicator to new photocopier; from established patterns of worship to newer forms - and without these may well lose touch with the contemporary world. If a church is 'task-orientated' it will find it difficult to nurture sensitive people or minister to those in personal crisis or spiritual turmoil.

If a leader asks himself where he and the church are on the continuum of 'task- / person-orientation' he can more effectively delegate particular jobs and responsibilities. To do this he must know and acknowledge his personal strengths and weaknesses. 'Knowledge-based control' is important with regard to 'task-' and 'person-orientation':



### 11.2.6 The local church's 'internal' and 'external' life

If the church leader must be mindful of personal 'taking-in' and 'giving-out', and that of his church members, he must also continually appraise the church's 'internal' and 'external life'. Hallmarks of an effective 'internal life' include attractive and profound worship; fellowship within a genuinely Christian community; thoughtful and provocative teaching and learning. On the other hand,

## Knowledge-based control

hallmarks of an energetic 'external life' include regular evangelistic effort; engagement with the social and political life of the local community; serious interest in Third World and global issues.

If a local church is solely concerned with its 'internal life' it will be strong in worship, fellowship and teaching. However, without a counter-balancing 'external life' this could become introspective, selfish, indifferent to the needs of the world and, ultimately, a denial of the responsibility to be 'salt and light' and proclaim Christ to the world.

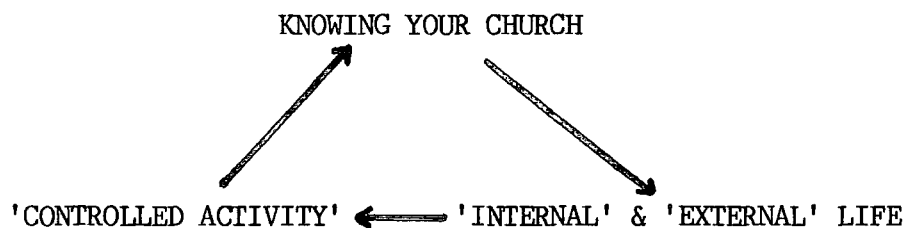
On the other hand, if a local church is solely concerned with its external life it will be strong in evangelism and social action, communicating well with the external environment. It will be in touch. However, it may not be the type of Christian community to which those outside the church will wish to belong because there is little sense of identity and fellowship. Indeed, in time, if its members are not taking seriously the need for teaching and learning, such a local church may eventually become indistinguishable from the world. Equally, if corporate life does not centre around public worship it may not long remain distinctively Christian.

There is a continuum between 'internal life' and 'external life' - and the local church leader must know where the local church 'is', and where it 'should be'. From time to time the church may wish to concentrate on its 'external life', for example during a parish visiting campaign. Equally, the emphasis may be on 'internal life',



## Knowledge-based control

as when sharing the Peace during Communion. Importantly, after Communion in both A.S.B. Rites there is the congregational prayer of thanksgiving, rededication and recommissioning. Having come together there is a consciousness of then being sent out. Whilst the local church cannot forever remain at either end of the 'internal - external life' continuum and remain the local church, each end is vital to the church's ministry and mission. Clearly, 'knowledge-based control' is important in terms of balancing the church's 'internal' and 'external' lives:



### 11.3 Evaluation

We have here explored three continua: 'taking-in' and 'giving-out'; 'task' and 'person-orientation'; 'internal' and 'external' life. In the light of our consideration, it would appear both that:

- \* "diagnosis lies at the heart of effective management" [6] of the local church, and that
- \* 'knowledge-based control' is a key dimension of local church leadership.

## Knowledge-based control

We express what we believe not just by what we say but by how we act, observing here that the decisions a local church leader takes and the actions he engages in will signify his understanding of: the task and nature of church leadership; 'where the church is'; and, 'where it should be'. Awareness and monitoring of such decisions and activity are vital for effective 'knowledge-based control' which, in turn, points up the importance to the local church of our three critical questions.

### End Notes: Chapter Eleven

1. Handy, C.B., Understanding Organizations, 1985 (Third Edition), Penguin, London, p. 18.
2. For example:  
Sanford, J.A., Ministry Burnout, 1984, Arthur James Ltd., London.
3. Deverell, C.S., Business Administration and Management, 1977, Gee and Co.
4. Handy, C.B., 1985, p. 17.
5. Fayol, H., General and Industrial Management (Storrs, C. [Trans.]), 1949, Pitman, London.
6. Handy, C.B., 1985, p. 18.

CHAPTER TWELVE: APPLYING MANAGEMENT THEORY TO THE LOCAL CHURCH

12.1 Introduction

The aim of this study has been to identify:

- (i) the critical questions to be asked of any particular aspect of management theory so that the local church may assess its potential usefulness;
- (ii) those areas of management theory which appear to have most - and least - to offer the local church.

By way of conclusion we look at each of these in turn, noting that there is an increasing body of church management literature and an increasing number of U.K. organizations offering churches management help and advice (see Appendix A).

12.2 Aim (i)

12.2.1 Is it good management theory?

Whilst the focus of this study has not been on providing an assessment as to whether a particular management technique is based on sound theory, it has made clear that THE VALUE OF ANY PARTICULAR ASPECT OF MANAGEMENT THEORY TO THE LOCAL CHURCH DEPENDS FIRST UPON WHETHER OR NOT IT IS GOOD MANAGEMENT THEORY. In many ways this is very difficult for the local church to assess, but the following

questions should prove instructive:

1. Is the theory contemporary? Is there reference to management theory published within the last fifteen or so years?
2. Is the theory culturally relevant? Is there reference to management theory published within the U.K.?
3. Who is recommending it? Are there people within the congregation or parish qualified to assess whether or not it is based upon good management theory?
4. Does it apply to small businesses or the voluntary sector?

#### 12.2.2 Is it good theology?

Having spelt out something of the nature and characteristics of the local church, it is clear that THE VALUE OF ANY PARTICULAR ASPECT OF MANAGEMENT THEORY TO THE LOCAL CHURCH DEPENDS UPON ITS DEGREE OF FIT WITH OUR THEOLOGY OF THE LOCAL CHURCH. Given our understanding of its nature and characteristics, we must ask whether the particular aspect of management theory under consideration is appropriate. Generally speaking, this is easier for the local church to ascertain. From Chapters Two and Three, we might ask what are the implications of this particular aspect of management theory for the local church as:

- (a) a group of Christians as they are and as they should be (the issue here being individual formation);
- (b) it exists in the tension between being in the world but not of the world;
- (c) an integral part of the universal Church;

## Research Findings

- (d) a place of worship;
- (e) a community of Christians (in contrast with (a) above, the concern here being corporate formation);
- (f) a place of corporate nurture;
- (g) somewhere where witness is borne to Christian faith;
- (h) a source of practical and social action, and
- (i) offering a prophetic voice, based on awareness of the needs of the immediate and wider community.

In practice a church may well readily accept 'low-level' management technique, 'low-level' skills and competences (e.g. regarding analysis of the accounts or word-processing) but be more wary of applying 'high-level' secular management theory (e.g. regarding volunteer-motivation), with its underlying, but all too often implicit, philosophy. However, the fact is that simply changing from old duplicator to new photocopier, from manual typewriter to word-processor, or from horse to car, actually changes the church's pattern of ministry and mission. Therefore, from the outset, a good understanding of the nature and aims of the local church is imperative.

### 12.2.3 Does it fit our particular local church?

The third question is the most straightforward and relates to the local church's self-understanding. Study of our three survey churches has demonstrated that each local church is different, and it is therefore clear that THE VALUE OF ANY PARTICULAR ASPECT OF

## Research Findings

MANAGEMENT THEORY TO THE LOCAL CHURCH DEPENDS UPON ITS DEGREE OF FIT WITH A PARTICULAR LOCAL CHURCH'S SELF-UNDERSTANDING. For example, it may be right for one local church to incorporate a particular management practice, such as annual staff appraisal, and wrong for another to do so. To make such a decision the local church must understand itself, if necessary using some of the opportunities to increase self-understanding outlined in Chapter Nine.

### 12.3 Church management: Theory and methods

It is sometimes assumed that the local church can apply church management theory and methods uncritically because their origin is Christian. However, several church management texts have uncritically adopted secular management theories without questioning their underlying assumptions, and therefore we must ask the same three questions of a church management text that we would ask of secular management: Is it good management theory? Is it good theology? Does it fit our particular local church? Whatever the source, these three questions which are central to the application of management theory to the local church.

Neill observes that "the American churches have developed enormous headquarters, of a kind entirely unknown in the rest of the English-speaking world, in which of necessity everyone is an administrator in one capacity or another. The chief administrators tend to run these institutions exactly as though they were a large

business corporation or a bank. There is a president and directors, a small number of policy-makers, with all the rest of the staff taking rank as clerks, cashiers or office-boys. The distinction between colleagues and employees is quite rigid" [1]. This may be part exaggeration, but illustrates well the need for careful evaluation as to whether ideas and practices from particular Christian sources, (say North American texts on church leadership), are appropriate for use in particular churches, (such as those in rural East Anglia).

#### 12.4 Aim (ii)

##### 12.4.1 Those areas of management theory which appear to have MOST to offer the local church

From the work we have undertaken there is clear evidence that, if properly evaluated and appropriately applied, the local church can learn from many areas of management theory. In this context the following areas have much to offer:

(A) At a 'higher' level:

1. Organization theory (e.g. pages 76 - 83, 108 - 110)
2. Continuous Learning (e.g. pages 108 - 113, 194 - 195)
3. Coherence (e.g. pages 113 - 117, 194 - 195)
4. Committed Leadership (e.g. pages 117 - 119, 225 - 241)
5. Continuous Adaptation and Improvement (e.g. pages 119 - 121)
6. Common Language (e.g. pages 121 - 124, 201 - 203)

7. Co-ordination through Teamwork (e.g. pages 124 - 126)
8. Commitment to Action (e.g. pages 127 - 128, 205 - 207)
9. Customer Orientation (e.g. pages 128 - 130, 207 - 209)
10. The external environment (e.g. pages 84 - 89)

(B) At a 'lower' level:

1. Self and time management (e.g. pages 154, 155, 242 - 252)
2. Administrative management and deskwork (e.g. pages 154 - 155)
3. Property management (e.g. page 163)
4. Financial management (eg. page 163)

Particularly where 'low level' method and 'high level' theory in the above areas are applied to small businesses and voluntary organizations, there is much from which local churches might expect to learn.

12.4.2 Those areas of management theory which appear to have LEAST to offer the local church

There are relatively few areas of management theory which appear to have little relevance to the local church in late twentieth century Britain, but such areas include:

1. Advanced management techniques and methods, such as those requiring either powerful computers or sophisticated statistical manipulations, including some of the more technically orientated aspects of TQM.
2. Management theory and method relating solely to the largest organizations, multi-national corporations or the public sector.



3. Some of the non-contemporary management theories.
4. Sector-specific theory or method, such as that relating solely to hospitals and public health administration.
5. Secular management theory and method which relates to neither small business nor voluntary sector.

#### 12.5 Summary of Research Findings

To summarise, this study identifies:

1. Three critical questions to be asked of any particular aspect of management theory so that the local church may assess its potential usefulness:
  - (i) Is it good management theory?
  - (ii) Is it good theology?
  - (iii) Does it fit our particular local church?
2. Fourteen areas of management theory which have most, and five which have least, to offer the local church.

#### End Note: Chapter Twelve

1. Jackson, E.M. (Ed.), God's Apprentice: The Autobiography of Stephen Neill, 1991, Hodder and Stoughton, London, p. 239.

CHAPTER THIRTEEN: THE ETHICS OF APPLYING MANAGEMENT

KNOWLEDGE TO THE LOCAL CHURCH

13.1 Introduction

"All organizations operate within the overall world of ideas" (page 69) and, as 'a community within a community', the local church has always been influenced by the ideas prevailing in the society within which it has been set. Within the present world of ideas, management thinking and language - such as that concerning 'leadership', 'quality' and 'teams' - seem particularly pervasive and therefore it is unsurprising that these are influencing the contemporary Church.

Very often parochial clergy think and act pragmatically and this, together with contemporary financial and manpower pressures within the Church, has accelerated interest in, and use of, business management's modus operandi. However, in 'buying into' a management approach is there a danger of the Church 'selling its soul'? Thus far we have explored the practicability of applying management theory to the local church but, given the potential danger just identified, something now needs to be said about the ethical dimension of such application.

Much research is currently being undertaken which exposes the epistemological presuppositions underlying management. As a

## The Ethical Dimension

result theorists and practitioners can understand better the implications of their work and thinking, and begin their own self-evaluation. This work raises two issues: first, how management perceives itself (the questions that it is currently asking of itself and being asked of it by those operating within its sphere); secondly, how adequate management knowledge is to deal with an organization, such as a local church, which has its own insights, and its own distinctive outlook and position.

In several contexts reference has been made to differences between the worlds of business management and the Church, and passing allusion to some potential or actual discomfort with the application of management knowledge to the local church. Yet, the existence of both church management texts and church growth theory implies a certain comfort with such application. If management knowledge is to be applied to the local church it ought to be on the basis of some awareness of the presuppositions upon which such knowledge is based. Some of these relate to the world of business and business management more generally whilst others are particular to individual theories and theorists. In this final chapter we look briefly at management knowledge and its application to the local church under three headings: organization theory; organizational power; and organizational diversity.

13.2 Organization Theory and Ideology

The notion that there is such a thing as a single, undifferentiated body of organization theory is rapidly receding. Indeed, within a recent, careful discussion of paradigm diversity in organizational research, Morgan outlines four distinct approaches: functionalist; interpretive; radical humanist; and, radical structuralist [1]. He describes the contribution each makes to an understanding of organizations and "argues that we need to harness the research possibilities raised by different paradigms in order to yield the rich and varied explanations offered by multiple paradigm analysis" [2].

Whilst Morgan may or may not be right about the dividends multiple paradigm analysis might yield, what is important for any Christian application is the recognition of several distinctively different approaches to Organization Theory. Certainly, with regard to organizational behaviour and management, the limitations of traditional or scientific paradigms are now beginning to be illuminated. So a proper discernment and choice needs to be exercised.

Drawing from Critical Theory, Alvesson and Willmott suggest that five foci need to be identified for an adequate and critical understanding of management: "resisting technicistic and objectivistic views; drawing attention to asymmetrical power relations and discursive closures associated with taken-for-granted

assumptions and ideologies; exploring the partiality of shared and conflictual interests; and paying careful attention to the centrality of language and communication" [3]. Realising that management knowledge is far from being value-free, they go on to argue that any claim "that management is essentially a matter of grasping and manipulating elements of objective reality (such as structures or cultures) through efficiency-enhancing techniques appears as a grave mystification that is practically as well as intellectually deficient" [4].

In practice, management theory tends to be applied to the local church in a task-centred way, whilst these more theoretical issues are ignored. Yet it surely needs to be asked whether there is not more to a local church than the efficient performance of its work and, indeed, whether 'efficiency-mindedness' actually blurs or contaminates the ends towards which it ought ultimately to be working. Taylor's 'job-simplification' [5], Herzberg's 'job-enrichment' [6] and Drucker's 'peak performance' [7] provide three examples of management knowledge's longstanding, though not entirely coherent and consistent, attempt to relate motivation and efficiency. Whilst there are good elements in such approaches and these might helpfully be explored theologically, Habgood's concern as to the extent to which the Church should be caught up in the "pressures towards efficiency" [8] has already been noted (page 143) and, in the light of spiritual considerations, a more general question must be raised as to the extent to which the local church should resist such contemporary pressures.

## The Ethical Dimension

Essentially the problem is this: where organization theory is applied to the local church it tends to be on the basis of it being value-free and scientific; yet increasingly, theorists are recognising that this is far from the case. Therefore, those wishing to apply management knowledge to the local church must be aware: first, that there are a range of assumptions underpinning different theories and ideas; and, secondly, that enquiry into these may well determine the appropriateness of the proposed application. When a local church asks whether something constitutes good management theory, it must remember that this question has ethical and theological, as well as practical dimensions.

### 13.3 Organizational Power and Managerial Authority

If the first issue regarding management knowledge concerns the questioning of its apparently value-free nature, the second concerns its assumptions regarding control and authority. One ethical question the academic literature on organizations is now asking of management is how democratic it is, and how democratic it thinks it ought to be. In his seminal study in moral theory, MacIntyre notes the rise of managerial expertise as a central theme in the history of every advanced country, observing that such expertise "has two sides to it: there is the aspiration to value neutrality and the claim to manipulative power" [9].

MacIntyre has alerted us to the narrowly instrumental approach which management theory can sometimes adopt, with the stress

## The Ethical Dimension

all on means rather than ends. Indeed, he argues that "what managerial expertise requires for its vindication is a justified conception of social science as providing a stock of law-like generalizations with strong predictive power. It might therefore seem at first sight that the claims of managerial expertise can be easily sustained. For just this conception of social science has dominated the philosophy of social science for two hundred years ... This account however seems to entail - what is certainly not the case - that the social sciences are almost or perhaps completely devoid of achievement. For the salient fact about these sciences is the absence of the discovery of any law-like generalizations whatsoever" [10].

However, whilst accepting MacIntyre's caution regarding management theory's potentially narrow, instrumental approach, it does not follow that we should accept the general position of After Virtue, which seems to suggest that we must simply decide which community of values in which to belong, with no clear criteria of choosing between them. Indeed, it might be argued that his later book, Three Rival Versions of Moral Inquiry [11], produces just such criteria. So, equally, the work of management critics needs also to be used with discrimination. But certainly MacIntyre's anxieties about 'the claim to manipulative power' do require to be taken with the utmost seriousness.

Now it is sometimes suggested that "'us/them', 'management/labour' divisions are less evident" today and that "the

## The Ethical Dimension

leadership role has become more subtle" (page 97). Nonetheless, in an interesting paper concerning the labour process perspective on management organization, Reed argues that "the study of management should focus on the range of social practices through which managers attempt to retain a semblance of control over productive activity within the shifting pattern of material and ideational constraints contained within the social situations in which they operate" [12].

This thesis has drawn attention to several issues surrounding the exercise of power and control - and, for the local church at least, the associated issue of service (pages 48 - 50 and 52 - 54). From both these and the above comments regarding managerial authority, it is clear that those interested in an ethical application of management knowledge to the local church must be aware that various assumptions about power and control generally undergird the theories or ideas being applied. Therefore, when a local church asks whether a particular idea or practice is theologically appropriate it ought certainly to be interested in the ethical issues surrounding the exercise of managerial authority and expertise, issues concerning ends as well as means. Given the nature and characteristics of the local church, as outlined in Chapters Two and Three, not all expressions of managerial authority are equally acceptable. Indeed, whilst management has always taken some form of controlling or directive function, those expressions of managerial authority which might prevent the setting up of creative human relationships within the local church would rightfully be questioned. Of particular acute concern for the Church is the way in which it can



sometimes be the case that those who claim to be 'ministers' or 'servants' end up being among the worst manipulators of power. The temptation to self-deception needs to be faced, and perhaps can be effectively faced if the use of power is acknowledged to be precisely that.

#### 13.4 Organizational Diversity

Organizations are as "different and varied as the nations and societies of the world" and, as a result, there is a third problem to be faced when applying management knowledge to the local church, one which concerns organizational and ethical diversity. It is Clegg who observes that "across countries there are clear diversities between contemporary forms of organization. The contrasts can be attributed to the different modes of rationality available for fabrication within diverse settings. These differences result from the interplay of local cultures with processes of institutional framing and regulation which derive from the state and other agencies of rationalisation. It is from this matrix of possibilities that resources are drawn for power-play within organizations" [13].

It has been seen from our studies of All Saints', St George's and St Andrew's that, at the micro-level, each is organizationally unique and that each local church's 'personality' derives in part from its particular social and economic geography and

## The Ethical Dimension

history. We have also observed denominational differences in the ways in which the local church relates to the universal Church.

Holmes asks the fundamental question, "What do we, can we, understand by an 'organization'? Is there such a thing as a prototypical organization - a kind of Platonic idea which embraces, however abstractly, what an organization 'must be'? A term which can refer to a concentration camp, a car hire firm, the Lord's Day Observance Society or a train spotters' club is clearly a very accommodating term - so accommodating that its being granted any kind of delimited identity might be thought to represent a victory of optimism (or presumption) over the inconsequence of the everyday" [14]. Similarly, Handy suggests that "a moment's reflection makes it clear that it would be absurd to pretend that all voluntary organizations are alike. There is little logic in grouping together the Royal National Institute for the Blind and the small co-operative trying to start a radical newspaper in the living-room" [15].

Just as organizational theory is not a single, undifferentiated, body of knowledge, so not all organizations are the same. Therefore, those wishing to apply management knowledge to the local church must be aware of the issues associated with organizational diversity and clear that, in terms of their ethics, different organizations may operate with different priorities and along different lines. For example, within the local church, the materials side of management, important as it is, cannot be expected to take precedence over the human side. However, given that local

## The Ethical Dimension

churches differ both from each other and from businesses in their self-understanding, for each the question will arise as to whether the application of a particular management idea or practice is ethically appropriate in that case.

Much thinking within the business world is based on particular views of competition and the consumer; therefore the question as to how notions of competition and consumption might translate to the local church is an important one. Habgood's contention that "a Church which cuts itself off from the world of public discourse loses credibility, and a nation which allows this to happen to its churches may threaten its own stability" has been noted (page 35). "On the other hand, a Church which fails to maintain its distinctness from the society in which it is set, or to swim against the secular currents of its day, becomes complacent and corrupt and ultimately sub-Christian" [16].

If the local church might have prophetic things to say about the unacceptability of poor housing within our urban areas and the needs and welfare of the homeless (page 55), might it not also have at least some general insights into the ethics of competition and consumption, as well as into the ideological assumptions which can be seen to underpin organization theory, the exercise of managerial authority, and the operation of the structures of power within organizations? In respect of the latter, Handy is one example of a Christian who has been deeply involved in exploratory discussions in some of these areas [17]. Theologically conceived,

## The Ethical Dimension

management would be seen to be more than the manipulation of existing forces; instead the stress would lie more in terms of being creative of new conditions and the potential forging of new relationships.

More immediately, these ethical considerations point up the need for some caution in applying management theory to the local church for, in terms of ethics, the value of any particular idea to any particular organization depends upon its degree of fit with the organization's values.

### 13.5 Conclusion

Whilst a particular management idea might appear to work effectively within the business world it does not necessarily follow that it is appropriate for a particular local church. Instead, before any application is attempted, three questions need to be addressed, each with important ethical and theological implications. First, in terms of organizational theory and ideology, there is the issue of whether an idea constitutes good management theory, and this might be summarised in the question, Good for whom? 'Good' for company profits does not of course necessarily imply good for the wellbeing of the company's members, far less the local church's. Secondly, with regard to organizational power and managerial authority, how power is exercised is something which the Church as a whole is reluctant to face but needs at all times to be kept firmly in view. Finally, as far as organizational diversity is concerned, the ethical issue must clearly be considered in relation to a local

church's uniqueness and self-understanding. The wise parochial minister will use discernment and discrimination when applying management knowledge to the local church.

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13. Clegg, S.R., Modern Organizations, 1990, Sage, London, p. 174.

14. Holmes, R., 'Person, Role and Organization: Some Constructivist Notes', in Hassard, J. and Pym, D. (Ed.'s), The Theory and Philosophy of Organizations, 1990, Routledge, London, p. 198.
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16. Habgood, J.S., 1983, p. 65.
17. For a brief period Handy was Warden of St George's House, Windsor Castle [refer to pages 226 to 227 above].  
See, for example, pages 53 to 104 of Handy, C.B., Waiting for the Mountain to Move, 1992, Arrow, London.

APPENDIX A

BRITISH ORGANIZATIONS CONCERNED WITH MANAGEMENT OF THE  
LOCAL CHURCH

ADMINISTRY, P.O. Box 57, St Albans, Herts., AL1 4BD [0727 856370]. Interdenominational organization promoting creative administration and administrative management in churches through training events, publications and consultancy. 1993 training events include: church offices; self-management; teamwork; communication in print and speech.

AMED Christian Network (The 'Christian Network' is an informal group within The Association for Management Education and Development). 'Christian Network' Co-ordinator: Mr R.J. Cumber, Manager, National Westminster Bank plc, 33 Kings Road, Chelsea, London, SW3 4LY [071-370 9806].

AVEC (A Service Agency for Church and Community work), 155a Kings Road, Chelsea, London, SW3 5TX [071-352 2033]. Ecumenical organization providing in-service training for church and community development workers.

Bible Society Church Growth Unit, Stonehill Green, Westlea, Swindon, Wilts., SN5 7DG [0793 513713]. Interdenominational organization providing training for church leaders in church growth.

British Church Growth Association, 3a Newnham Street, Bedford, MK40 2JR, [0234 327905]. Interdenominational organization sharing church growth interests, insight and experience through research, consultancies and conferences. Publishes Church Growth Digest.

British Institute of Management Churches Committee, Africa House, 64 Kingsway, London, WC2B 6BL [071-405 3456]. Non-church organization concerned with church management.

Christian Research Association (formerly MARC Europe), 4 Footscray Road, Eltham, London, SE9 2TZ. [081-294 1989]. Interdenominational organization which exists to support Christian leaders through research, consultancy, information and training.

Church Pastoral-Aid Society, Athena Drive, Tachbrook Park, Warwick, CV34 6NG [0926 334242]. Anglican organization servicing the local church; has produced church leaders' resource packs and 'Leading Questions' video and discussion set.

Council for the Care of Churches, 83 London Wall, London, EC2M 5NA [071-638 0971]. Anglican organization advising on the care of churches and concerned with buildings management.

## British Organizations

CORAT (Christian Organisations Research and Advisory Trust), 78 Canon Street, Winchester, Hants., SO23 9JQ [0962 867032]. Ecumenical organization providing management training and consultancy for clergy and Christian organizations.

Edward King Institute for Ministry Development, 51a Wragby Road, Bardney, Lincoln, LN3 5XR [0526 398075]. Interdenominational organization sponsoring an American designed ministry development workshop; acts as agent for the publications of the Alban Institute, Washington, DC.

'God on Monday' Project, Ridley Hall, Cambridge, CB3 9HG. [0223 353040]. Project Director: Dr. Richard Higginson.

Leadership Development Group, 19 Northbury Avenue, Ruscombe, Reading, Berks., RG10 9LH [0734 345845]. Interdenominational organization fostering individual and church growth through insights common to the Bible and the behavioural sciences.

Lindley Educational Trust, The Old Vicarage, Castle Street, Castleton, Sheffield, South Yorcks., S30 2WG [0433 21341]. Interdenominational organization providing training and consultancy for business managers and church leaders.

Luton Industrial College, Chapel Street, Luton, Beds., LU1 2SE. [0582 29374]. Methodist organization offering an interdenominational diploma correspondence course in church management and administration.

National Council of Voluntary Organizations, 26 Bedford Square, London, WC1B 3HU. [071-636 4066]. This secular organization is concerned with the management of voluntary organizations.

St George's House, Windsor Castle, Windsor, Berks., SL4 1NJ [0753 861341]. Anglican organization providing courses for senior church leaders.

Scripture Union National Training Centre, 26-30 Heathcoat Street, Nottingham, NG1 3AA [0602 418144]. Interdenominational organization providing courses on leadership, ministry and managing the local church (teamwork; meetings; managing change; managing time).



APPENDIX B

INDEX OF BIBLICAL REFERENCES

- Genesis 1:26 p. 174  
Genesis 11:6 p. 174
- Matthew 10:14 p. 186  
Matthew 10:16-25 p. 186  
Matthew 13:24-30 p. 30  
Matthew 20:25-28 p. 52  
Matthew 23 p. 236  
Matthew 25:31-46 p. 53
- Mark 10: 42-45 p. 52  
Mark 10:43 p. 235  
Mark 10:45 pp. 22, 23, 235
- Luke 4 p. 53  
Luke 10: 34-35 p. 218  
Luke 22:25-27 p. 52  
Luke 22:26 p. 23
- John 2:13-16 p. 175  
John 13 p. 54  
John 17: 20-23 p. 52
- Acts of the Apostles 1:8 p. 52  
Acts of the Apostles 8-11 p. 182  
Acts of the Apostles 13:51 p. 186  
Acts of the Apostles 15:36-41 p. 233
- Romans p. 36  
1 Corinthians p. 36  
1 Corinthians 11:26 p. 34
- Ephesians p. 36  
Ephesians 1:4-14 p. 34  
Ephesians 5:27 p. 62  
Philippians 1:27-30 p. 52  
Colossians p. 36  
Colossians 1:28 p. 229
- 1 Thessalonians 5:12-22 p. 227  
1 Timothy 3:4-12 p. 217  
1 Timothy 3:5 p. 217  
1 Timothy 5:14 p. 217
- James 1:18 p. 33
- 1 Peter 2:9 p. 34  
1 Peter 2: 25 p. 229

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