

## NOTES AND REFERENCES

1. Stamp, Gillian, *Well-Being and Stress at Work* (Brunel Institute of Organizational & Social Studies, BIOSS, Sep. 1988).
2. *Op. cit.*, pp. 3 & 6.
3. *Op. cit.*, p. 7.
4. See note 15 to Chapter 5.
5. Church Publishing House, 1985.
6. David Smail has set out the results of his research in *Illusion and Reality: The Meaning of Anxiety* (London: Dent, 1984).
7. *Op. cit.*, p. 16.
8. *Op. cit.*, p. 37.
9. *Op. cit.*, p. 34.
10. *Op. cit.*, p. 88.
11. *Op. cit.*, p. 92 ff.
12. *Op. cit.*, p. 90.
13. *Op. cit.*, p. 83 cf. p.42.
14. *Op. cit.*, p. 30.
15. *Op. cit.*, p. 50.
16. *Op. cit.*, p. 51.
17. *Op. cit.*, p. 2 cf. p. 137.
18. Newbigin, Lesslie, *The Other Side of 1984—Questions for the Churches* (Geneva: World Council of Churches, 1983); cf. sequels to this by Newbigin: *Foolishness to the Greeks—The Gospel and Western Culture* (Geneva: World Council of Churches, 1986); and *The Gospel in a Pluralistic Society* (London: SPCK, 1989).
19. *The Other Side of 1984*, p. 35.
20. *Op. cit.*, p. 21.
21. *Op. cit.*, p. 22.
22. *Op. cit.*, p. 35.
23. *Op. cit.*, p. 31.
24. *Op. cit.*, p. 29 f.
25. Cf. Lovell, George, *Human and Religious Factors in Church and Community Work* (Grail Publications, 1982), p. 27 ff. Lovell, *Diagrammatic Modelling* (Avec Publication, 1191, 2nd ed. 1992), p. 28 ff. Lovell, "Leadership and Decision Making—Some Thoughts on a Given Theme", *Community* No. 26 (Spring 1980).
26. Friedman, Edwin H., *Generation to Generation: Family Process in Church and Synagogue* (New York & London: The Guilford Press, 1985), pp. 228–249.
27. *Ibid.*, p. 229.
28. *Ibid.*, p. 229.
29. *Ibid.*, p. 230.
30. The same processes can be used by facilitators. The overlap of these roles obscures differences of considerable practical importance between the technical and process expertise.
- Consultants, unlike "facilitators" of processes, do need other tools and knowledge of the subject matter. I act as a facilitator when I help a group of Benedictines to examine critically their monastic life and the theology and praxis on which it is based. My experience is in the process, not in the subject-matter. I act as a consultant if I help the same group to design a church and community development project, because that is my field. This distinction helped a recent consultation of facilitators and consultants to see that sometimes with the same group they find themselves changing from one role to the other and that it is essential to be clear about this and to negotiate role changes. Cf. *Consultants and Facilitators for Religious: A Brief Report on a Consultation Organized Jointly by The CMRS and Avec on the 26th & 27th November 1991* (An Avec Report).
31. Batten, T. R. and M., *The Non-Directive Approach* (Avec Publication, 1988).
32. Lippitt, Gordon and Ronald Lippitt, *The Consulting Process In Action* (University Associates, Inc., 1986), give four reasons for "the growth and development of consultation resources": technological development and its impact on life styles; crisis in human resources and "the under utilization, underdevelopment and misuse of such resources as racial and ethnic minority groups"; undeveloped consulting skills of workers; discretionary time to spend beyond wage-earning activities (p. 2 f).
33. Cf. for example Seabrook, Jeremy, *What Went Wrong? Working People and the Ideals of the Labour Movement* (London: Gollancz, 1978). Writing of working people in Bradford, Seabrook says, "Human skills (no less than work skills) absorbed unselfconsciously by the family have been taken away from them without effort and laboriously invested in professional social workers, who have to be taught them: an act of human plunder" (p. 116: cf. pp. 100, 211, 214).
34. Jacobs, Michael, *Holding In Trust: The Appraisal of Ministry* (London: SPCK, 1989). Cf. pp. 19 ff.
35. Cf. Lippitt & Lippitt *op. cit.*, p. 203 f.
36. The research completed is: Lovell, George, *An Action Research Project To Test The Applicability of the Non-Directive Concept in a Church, Youth and Community Setting*: Thesis submitted for the Degree of Doctor of Philosophy in the Institute of Education, Faculty of Arts, University of London, 1973; Lovell & Catherine Widdicombe *Churches and Communities: An Approach to Development in the Local Church* (Tunbridge Wells: Search Press, 1978); Widdicombe, Catherine, *The Roman Catholic Church and Vatican II: Action Research Into Means Of Implementation*: Thesis submitted for the Degree of Master of Philosophy in the Institute of Education, Faculty of Education, University of London, 1984; New, Charles, *Development in Church and Community: Promoting Personal Growth Through Community Development and Curriculum Development Methods*: Thesis submitted for the Degree of Master of Philosophy in the University of Liverpool, 1987; Mellor, G. Howard, *A Theological Examination of the Non-Directive Approach to Church and Community Development with a Special Reference to the Nature of Evangelism*: Thesis submitted for the Degree of Master of Arts in Theology in the Theology Department, Faculty of Arts, University of Durham, 1990.
37. Members of the two-year part-time diploma courses run by Avec and validated by Roehampton Institute write an action-research dissertation. So far there are thirty-four completed dissertations.
38. Europe, Marc, *Viva l'avec* (November 1990).
39. See the research listed under reference 36.
40. Wakefield, Gordon S. (ed.), *A Dictionary of Spirituality* (London: SCM Press, 3d impression, 1986), Article on "Spirituality", p. 361.
41. I am drawing here on an article in *A Dictionary of Spirituality* (see note 40 above) by Professor Nancy C. Ring entitled "Feminine Spirituality". She says, "... one can say that

feminine spirituality as appropriated by both male and female is characterized by receptivity, affective response, waiting or attentiveness and the acceptance of pain as intrinsic to the bringing forth of life" (p. 149).

42. Cf. Wakefield, *op. cit.*, p. 362; cf. the article in the same dictionary by Professor Dominic Maruca, SJ, on "Roman Catholic Spirituality".

43. I was helped to see the significance of this by Charles Elliott *Comfortable Compassion: Poverty, Power and the Church* (London: Hodder & Stoughton, 1987) and particularly what he had to say about "alternative consciousness and spiritual growth" (p. 119 *et al*), and the change process outlined on pp. 176 ff.