CHAPTER SIX

THE NON-DIRECTIVE APPROACH TO WORK MODE AND MODELS

This chapter is about a non-directive approach mode to work consultancy. The model described has been and continues to be extensively applied to church and community work and to the work of other Christian institutions in several countries. Two other models are described more briefly in a different format. These are but three examples. An increasingly large number of people and agencies offer consultancy help to ministers, churches and Christian organizations.

Model One: Church Work Consultancy (CWC)

Church Work Consultancy (CWC) is essentially a non-directive work consultancy model for churches and Christian organizations and agencies. Many people have contributed to its development over the past thirty years through reflecting critically on their various experiences of being consultors and consultants. But it fell to me to make the model more accessible by researching and writing up the emerging praxis and by setting it in its theoretical and theological framework. This I have now done through a series of publications.[1] Alongside this Catherine Widdicombe, my colleague of thirty-five years, has published on two aspects of work associated with this model.[2] Having been intimately and intensively involved from the very beginning in the development and use of this model, it would be natural to write about it in the first person singular. But I have decided not to do so and to refer to myself as Lovell in order to help to objectify the description and to keep it in line with the pieces on the other models.

I The Story of The Model's Development

The origins of this particular approach to consultancy are in non-directive church and community development work first introduced in the UK through local work programmes and action research projects from 1960 onwards.[3] This movement grew out of and was based upon T R Batten's non-directive approach to community development. Essentially, the emphasis is upon working *with* rather than *for* people and therefore upon getting and helping people, individually and collectively, to think for themselves (but not by themselves) as thoroughly as possible. Like so many things about working with people it is much "easier said than done" and it is emphatically not "no sooner said than done".

Standard and tailor-made facilitating structures (question or task sequences) were designed as aids to thinking through cases, problems, situations and vocational development. This approach promoted inner growth in people and the improvement of their physical, social and spiritual environments. It emphasized self-development, self-help, self-determination and

self-direction. Community development workers who promoted such thoughtful action were, in fact, engaged in a form of work and vocational consultancy, but they would not have described it in that way.

Necessary rigorous testing of the applicability and viability of the non-directive approach to church and community work involved not only practitioners and participants assessing the work stage by stage but researching it.[4] This was done through action-research projects and programmes. (There were three major research programmes: Parchmore Methodist Church Youth and Community Centre Project; Project 70-75, an ecumenical action-research project with sixteen churches of seven denominations; Avec, an ecumenical agency for church and community development.[5] Adapting and using these research methods validated and refined the non-directive community development approach to church and community work. Also, it had two other effects particularly important to this consultancy model: first, it introduced research methods and tools into community development praxis; second, it refined, extended and added to the processes and methodologies of analysis, design, action-planning and evaluation nascent in non-directive community development praxis.

Gradually this led to the realization that what was being provided to lay and ordained church workers and churches by community development workers was a form of consultancy. Once this was realized, studying the praxis of other published modes and models of consultancy alongside that of community development added new dimensions to the understanding and practice of CWC and its formation.

Consequently the CWC model results from extended dialectical processes between the practice, and evaluation of and the research into the non-directive approach to work with people for development in church and community and various forms of consultancy praxis. Indeed work consultancy is both a particular application of it *and* a means of promoting it through consultancy praxis.

Without knowing or naming it Lovell first experienced this form of consultancy as a consultor when, in 1966, he was preparing himself to become the minister of Parchmore Road Methodist Church, Thornton Heath, which had been designated one of ten experimental church, youth and community centres planned for Greater London by the Methodist Church. In his search for help he met Dr T.R. Batten, at that time the Reader in Community Studies in the University of London. He describes what happened as follows:

> I poured out what I wanted to do at Parchmore, the intractable problems I had encountered in my previous attempts at church based open youth and community work and my hopes and fears. Batten listened intently. He asked questions. His responses showed me that instinctively and immediately he understood precisely what I was talking about. Within no time we were working things out together, not just talking about them. *No one had ever talked to me about my work like that before.* Like all subsequent consultations - and I continued to have them for almost thirty years - this one was significantly but subtly different from anything I had ever experienced before. The process was different, it was an alliance of minds, experience and insights in relation to my work, my purposes, my beliefs and my concerns. It was intense, 'structured', and disciplined concentration and yet strangely open and free. It facilitated the development of thought; it enabled us to get to the bottom of things, to face realities and conflicting ideas and views, to keep our feet on the ground whilst

dealing with vital theoretical and theological issues; it engendered objectivity and helped to get things into perspective. Concentration on my situation and me as a worker gave me a confidence and freedom of expression. I never left such consultancy sessions without feeling challenged, uplifted and encouraged, with insights into what I could and could not do, with a renewed desire and enthusiasm to get on with what I had seen I must do. At the same time I was free to work things out as it subsequently appeared right for me to do so in the situation. Always I was urged to subordinate the authority of the consultancy session to that of the working situation.

Gradually, as his ministry at Parchmore developed, he started to offer to others this kind of consultancy help, without naming it, to the youth and community workers, the Sunday School staff, the Sunday School Superintendent, the Boys' Brigade officers, the Wives' Club. Increasingly, people began to ask for this still unnamed kind of help. Instinctively they too knew that it was different and valuable. Work consultancy, like pastoral counselling, became a core activity of his ministry. The time-cost-effectiveness of this was enormously high: time spent in consultations enabled others to achieve much more than they would otherwise have done; it enabled Lovell to have a much deeper and fuller picture of the rapidly expanding work than he could possibly have had otherwise; it enabled them all to make more profound contributions to the parts and to the whole. He acted as 'consultant' to key workers and, in turn, they did so to him.[6]

Since those early days in Parchmore, then in Project 70-75 and along with the staff of Avec*, Lovell has used and developed this model of consultancy in the Church. (See Section IV for a summary of the areas of application.)

II Knowledge Informing The Model [element (a)]

Eight concepts and ideas underlying this model of consultancy are described in this section.

1. Work Centred Consultancy [7]

"Work" is a central concept of this consultancy model. It is an image or a metaphor used by consultants to focus on the jobs related to ministry and mission. Work processes and procedures, with their task and affective dimensions, are seen to operate systemically and interdependently, in and through the socio-religious systems of churches and Christian organizations. These institutions are conceptualized as Christian work institutions and ministers and leaders as workers. This worker-work orientation and thrust is the consultancy axis. Consultations can be with one or more persons about the work of an institution as a whole with reference to the units *or* they can be about the work of one or other of its units in relation to the whole. Generally speaking, consultations are about the work of enabling and facilitating the diversity of activities ranging from church work to community work and community development: they are not normally about technical and specialist aspects such as preaching or Christian education although they may be, for instance, about organizing preaching and education programmes or about inter-group or inter-personal problems.

- Avec was a Service Agency for Church and Community Work, from 1976 to 1994 when it ceased to trade due to financial and staffing difficulties. It was an Associated Institution of Roehampton Institute. A critical account of what made and marred Avec is to be found in Lovell, George (1996) *Avec: Agency and Approach* (An Avec Publication)

Work oriented consultancy gives an edge and sharpness, pragmatically and theologically to promoting the Christian project. It inevitably leads to fundamental and accessible questions, which are about beliefs, praxis and action such as: What do we need to do? What do we want/intend/plan to do? With whom do we need to do it, in what way(s) and when? Why do we need to do it? Why are we doing it? How will we know that it is effective?

Church and community work consultancy has interrelated reference points: what workers do in specific church and community situations and institutions; the vocations that motivate them and their organizations; the essential characteristics of the nature of the work (discussed below). Clearly, creative interaction between these aspects is required: dissonance requires attention. Necessarily, therefore, this model combines work *and* vocational consultancy.

This model of consultancy involves consultants variously engaging with consultors about the work they do in three domains. Firstly, there is *the private domain* in which consultors, on their own or with others reflect on their work, think things through, reflect on their feelings and decide what they are going to do and how they are going to do it. Secondly, there is *the public domain* in which they engage with people in many different forms and modes, formally and informally. In the private domain, for instance, they might be involved in planning for a complicated meeting whilst, in the public domain, they might chair the meeting. The one is at a distance from the public arena, the other is in the midst of it. Common to both is the third, the *personal domain* in which workers are thinking their unspoken thoughts, feeling their emotions and deciding what to say and do. These domains are complexly interrelated, they impact and penetrate each other physically, mentally and emotionally. They involve the work of the body, the mind and the heart/soul; they involve human and divine relational work with self, others and God.

2. The Nature of the Work

Essentially this work is people-centred. It "begins with a feeling of something lacking, something desired.... Something to be created, something to be brought into being.... In the environment...in the self".[8] This quotation from Elliott Jacques is a prelude to his definition of work:

> Work is an activity of the whole person. It is that behaviour which constitutes the primary plane of reality in which the individual relates his subjective world to the external world, transforming each in the process of creating some socially manifest output. It is a realization in the external work of a subjective project. It is the behaviour through which the individual experiences the reality of his core identity.

The creative core of this kind of vocational work is deeply rooted in human beings and Christians would say in God. Human subjectivity and faith help to define, direct and sustain this activity of the whole person in their situation. So, consultancy is about the inner and the outer worlds of workers and those with whom they work. Subjectively, therefore, consultants and consultors must engage with such things as their beliefs, purposes, thoughts, ideas, motivation, feelings and inner confusion; objectively they must engage with other people and their subjectivities and with circumstantial and physical aspects of their working environment.[9]

3. Working to the Actual and to the Essential Nature of the Work [10]

Engaging with the particularities of consultors and their situations is fundamental to this model of consultancy. This involves working with and to the idiosyncratic ways in which practitioners approach their church and community work and to the actualities of the churches and communities with which they are engaged. Important as this is, to avoid it being self-locking and dysfunctionally self-referential, it is necessary to examine the actual in relation to the *nature* of the work (in contradistinction to the many forms it takes) and the *attributes* required of workers to do it. The nature of the work is its very essence, its inherent qualities, and its identity. It is what makes it what it is and what it is meant to be. Critical aspects of praxis derive from it even though they have to be shaped to operate effectively in different forms of work in different contexts and cultures. Genuine praxis must relate directly to the nature of the work and the attributes required of workers. Nature and attributes are foundational subject matter, which provide primary reference points for analysing and designing church work and in consulting about it. Reference points include:

- the consultor's work-view of the *actualities* of his/her situation and the work-views of those with whom they are engaged;
- the consultor's mental picture or map of the *nature* of church and community work;
- the consultor's mental picture of how the work should be done and the *attributes* required of workers;
- the consultant's work-view of the *actualities* of the consultor's situation;
- the consultant's mental picture of the *nature* of church and community work;
- the consultant's mental picture of how the work should be done and the *attributes* required of workers.

Any of these aspects could be a starting point for consultations but it is generally the first one. Clearly the dynamic interaction in consultations between these aspects is complex and often hidden from view and subtle. Whether they are well or badly formed they are key players in the interchanges between consultors and consultants. However, they are basic reference points whether or not consultors and consultants are *au fait* with their own or each other's or are consciously referring to them.

Unable to find overall pictures of the nature of the work and the attributes of workers, which would serve analytical, and consultancy praxis, Lovell formulated his own understanding of them. It makes his own position overt and provides for consultors and consultants to do the same. He identified fourteen essential characteristics of the nature of church and community work and a thirty factor picture of the attributes required of workers which are listed in Displays 6:1 and 2. These help to work to the actual in relation to the ideal through "work-views", a key aspect of consultancy praxis (see Section III).

Theological attributes which derive from the Christian project.

The work is:
- missiological;
- a divine-human enterprise;
- vocational, personally and collectively;
- comprehensive and inclusive.

Operational attributes which derive from basics of the working situation and the Christian project.

The work is:
- relational;
- personal, communal and organizational;
- essentially local;
- ecclesiastical and contextual;
- language based;
- voluntary.

Operational attributes which derive from proven ways of approaching and doing the work.

The work is:
- a particular form of creative engagement with the nature and operation of freedom for the realisation of human and spiritual development;
- collaborative;
- multi-disciplinary and interprofessional;
- operational and reflective- publicly and privately, individually and collectively and collaboratively.

Display 6:1: The Nature and Properties of the Work[11]

Personal Attributes

Practitioners need *to be*:
- in love with their work;
- work-force persons;
- team players and leader enablers;
- reflective work-force members;
- committed to widely based developmental collaborative participation;
- instruments and subjects of human and spiritual development;
- situationally committed and contextually engaged;
- personally, professionally and spiritually disciplined disciples.

Bodies of Knowledge

Practitioners need *to have a working knowledge* of:
- missiology;
- the Bible and tradition;
- practical theology;
- human sciences;
- practical disciplines.

Skills

What practitioners need to be able *to do* is:
- to relate to God, work with people inclusively and interdependently through sentient task groups;
- to promote vocational involvement;
- to use all human and spiritual faculties;
- to access and put to effective use appropriate bodies of knowledge;
- to form and re-form their mental pictures or maps or work views of situations;
- to approach "knowing" and "not knowing" reverentially;
- to reflect and think again;
- to think and operate systematically and systemically;
- to listen to and read and dialogue with work situations;
- to act as "participant observers";
- to use other people's ideas and research critically and creatively;
- to portray work situations;
- to discuss constructively issues of life and faith;
- to be equipped and resourced for the psycho-spiritual ups and downs of creative reflective engagement;
- to deal with their own incompetence and that of others;
- to use and provide support systems;
- to disengage creatively.

Display 6:2: Attributes of Workers

4. Energy and Work Flow [12]

Energy and work-flow can inform consultancies. Dysfunctional stress is the antithesis to well-being. People in stress, says Professor Gillian Stamp, are "tired rather than alert, dull rather than creative, prone to poor judgements which deplete self-confidence and increase self-consciousness, ill at ease with the work as it progresses, constantly questioning self and others as the work proceeds". "Flow", on the other hand, she has discovered, is widely used to describe the state of personal well being at work. "People in flow", she says, "feel alert, energetic, competent and creative . . . they feel good about themselves . . . sound judgements 'just happen' and because they are more often than not correct, flow feeds on itself and confidence grows accordingly". This is described as a state of "well-being". It occurs for each person when challenges and capabilities are matched: stress occurs when challenges are more than or less than capabilities. Flow and well-being are psychological and spiritual states that can be experienced in any and all kinds of work and working situations. Lovell finds they are closely associated with a consultor's inner assurance of being faithful to her or his calling, a sense of vocational integrity, fulfilment and satisfaction: life and work lose their lustre without this assurance. Vocational satisfaction and unease have their ups and downs and can be experienced both in work programmes that appear to be successful and unsuccessful. Clearly consultants must take all this seriously if they are to help consultors to get into and stay in the well-being-work-mode and experience the associated sense of flow.

5. The Non-Directive Approach to Working With Human Freedom [13]

In this model the non-directive approach is central to the nature of working with people for development and to work consultancy. Lovell and his colleagues have spent forty years refining their understanding of it and its underlying theory and theology through practising, researching and teaching it. Conceptually and pragmatically the non-directive approach is complex despite the simple definition given earlier as working *with* rather than *for*. It is about getting people themselves to think thoroughly through things which affect their own well-being and that of others, to engage actively in decision making and taking, to behave responsibly and to act for the common good. Essentially it is an approach which seeks to maximize the creative freedom of all those engaged in and implicated by programmes of socio-religious work, not simply a select few. It subsumes essential directive action and works to a rhythm of intervention, withdrawal and waiting. (See the earlier discussion on Lippitt's diagram on directive and non-directive consultancy roles and Figures 5:3 and 6 and the related discussion.) Avec became so closely associated with this approach that many people referred to it as the "Avec Approach". This approach can be embodied in people (individuals and collectives) and their work through their love of people and God, inner commitments, human graces and technical skills. A summary of the characteristics by Lovell is presented in Display 6:3. Unfortunately, there is no word or phrase that points to the richly endowed nature of this approach as set out in this display. It is seen as a travesty to have to call it "non-directive".

In its application the non-directive approach is:
- a human and spiritual activity;
- an act of faith in the abilities and willingness of others to pursue their own well-being and development and to work for the common good;
- client centred, focused on workers and their work, however mundane it is;
- proactive, and stimulates and facilitates others to be proactive;
- outwardly directed to wider socio-religious contexts and issues;
- interventionist and perturbing whilst respecting the autonomy and privacy of others;
- structured and systematic – not to impose order and shape but to enable others to order and shape their working world as they need to;
- logical, affective and intuitive, giving attention to thoughts, feelings and hunches;
- systemic and holistic, treating people and situations as socio-religious systems;
- practical because it is theoretical and theological;
- collaborative and mutual accountability in action;
- collegial and egalitarian;
- both a private and a public activity;
- dialogical, people dialogue with themselves and each other;
- reflection-in-action, and when used rigorously, a form of action research;
- hard but rewarding work!

In its effects the non-directive approach:
- induces creative action through promoting critical and imaginative thought through phases of reflection, evaluation, analysis and design;
- uses and promotes theological understanding;
- engenders interdependency which properly respects independence and dependence;
- distributes power and empowers people;
- mandates equal opportunities to participate;
- promotes creative consensus by working at differences, factions and conflicts;
- promotes self-induced and interrelated human and spiritual development in secular and religious contexts;
- is educational but not didactic- it leads to "knowing" about the human and the divine;
- helps build socio-religious learning communities that can live and work for human well-being and the glory of God;
- equips people to work for development with each other and to be co-workers with Christ in the church and in the world;
- engages with objective, subjective and inter personal dynamics;
- is ecumenical, bringing together in common endeavour all kinds of people;
- makes contributions to all stages of human and spiritual development;
- marries the expertise, knowledge and abilities of consultants with those of consultors;
- is challenging and stretching but deeply satisfying!

In its intention, orientation and effect the non-directive approach enables practitioners to
- start with people where they are, accepting them and their situations as they are;
- stand by people without attempting to take their place;
- work to the rhythms of people;
- stimulate people to do all they can for the common good;
- be both inductive and deductive;
- be religiously non-directive about the decisions people need to make for themselves;
- complement that which is done for people by God and others;
- be inclusive rather than exclusive;
- contribute to all aspects of the ministry and mission of the church;
- make essential contributions to the work economy of the kingdom of God.

Display 6:3: Nature of the Non-Directive or Avec Approach to Church and Community Development Work and Consultancy [14]

6. Systems Thinking [15]

One of the concepts underlying this model is systems thinking. Lovell has been influenced by Milan's systemic family therapy praxis and its application to organizational consultancy and by the work of Humberto Maturana. More recently, following Checkland and Scholes, he distinguishes between hard and soft systems thinking and methodology.

7. Analytical and Consultancy Processes [16]

In the description of this model analytical processes are distinguished from consultancy processes. Analysis and design play such a major part in consultancy that they are in danger of being equated with it and eclipsing other vital elements of consultancy praxis. Another reason for distinguishing them is that analytical processes are the elements of consultancy praxis most directly useful, applicable and transferable to consultors and their work. So, analytical and consultancy processes are described separately in the next section to indicate how they differ, and to show the place of analysis and design in consultancy praxis and the work of consultors.

8. Consultants and Consultors [17]

Clearly, the effectiveness of consultations is directly related to the abilities of the consultors *and* of consultants. Notwithstanding this self-evident fact, the literature tends to focus almost exclusively on consultants and what they need to be able to do. Consultations can, for instance, fail to achieve their potential either because consultors are not able to describe their situation or because consultants are unable to help them to do so. Any hint, therefore, that everything depends upon consultants is unhelpful and unhealthy. It can: generate dependency; suppress the contributions of consultors; lead to consultants doing things for consultors which they should do for themselves; promote the practice of consultants managing and controlling consultations whereas consultors and consultants together should manage and control them. Emphasis on consultants' skills can cause them to feel superior and that is very serious in an activity the success of which depends very much upon egalitarian relationships in which there is mutual respect and humility. (Consultors controlling consultants and consultations is equally undesirable.) *Therefore, as much attention must be given to the abilities and understanding required of consultors as those required of consultants.* And that is what this model attempts to do.

III Praxis of the Model [element (b)]

In this part the modus operandi and operational modes of this model are considered along with the bodies of knowledge on which it is based.

1. Modus Operandi: How the Model Works

The modus operandi of analysis and design and of consultancy are described separately for reasons given earlier. Then there are notes on the basic equipment common to both.

Analysis and Design: Thrust, Processes and Stages [18]

The core process in this model is from the experience of specific work situations through critical and imaginative thought to creative action. This is conceptualized by Lovell as eight thinking stages described in Display 6:4.

Stage 1	Depicting situations, background, context and how we see and feel about them	
Stage 2	Depicting things as we would like them to be	Studying Things as They Are
Stage 3	Establishing points of reference such as purposes	
Stage 4	Conceptualizing, analysing, diagnosing, forming hypotheses and synthesizing	
Stage 5	Drawin up development agendas	Defining What Needs To Be Done
Stage 6	Designing work programmes and means of evaluating them	
Stage 7	Planning ways of putting designs to work and of evaluating them	Working Out How To Do Things
Stage 8	Deciding, contracting and commissioning	

Display 6:4: Eight Thinking Stages [19]

Much of this is self-evident common practice but it is important to differentiate between analysing and designing. Lovell sees them as quite different activities. *Analysis* is about taking things apart, tracing things to their sources, identifying how things are working or malfunctioning, mapping out functional and dysfunctional processes in human systems in socio-religious organizations and communities and getting to the heart of the matter. *Designing* in church and community work is "a kind of making". Designs show how the parts fit together in work programmes and human systems so that they function as required and achieve the desired results. Designs compose a system of causal connections between people, individuals, groups and organizations necessary to a productive programme of development work. A design is a conceptual picture of how things work or how designers think they will work. Designers juggle and manoeuvre things until they get pictures of the creative

interaction between parts of a system that will do what they need to do. In this consultancy model diagrams and models are used extensively to aid designing. An example of a design is given in Figure 6:1.
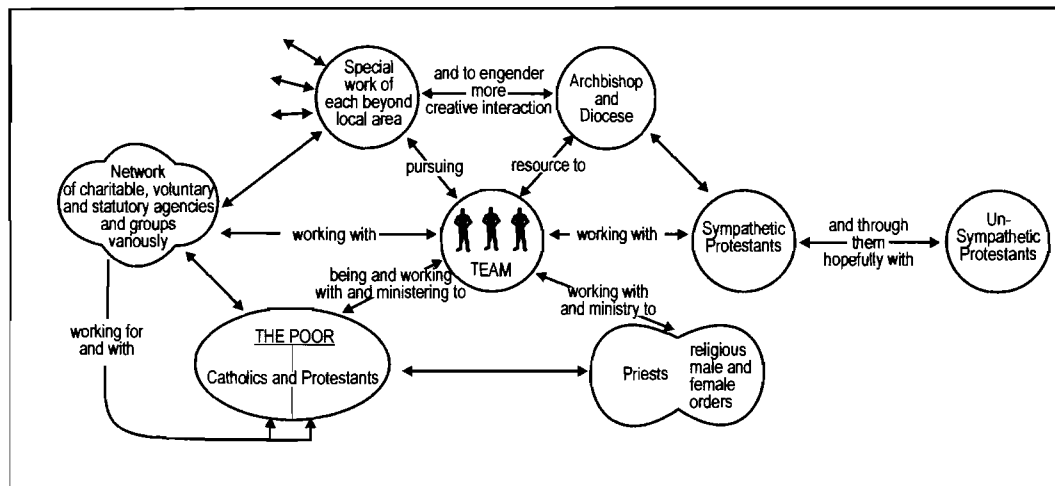

Figure 6:1 Design of a Pattern of Working Relationships [20]

This figure shows the essential dimensions and pattern of the working relationships which enabled a Jesuit team to work *with* the poor and *with* and those with whom they needed to collaborate for overall development. This design proved to be extremely useful to the team over many years in planning, developing and evaluating their work.

Designing procedures and techniques have been developed in this model to aid this absorbing but difficult task. They include determining precisely what a design has to do, identifying design criteria, forming patterns of the working units until a viable design emerges and testing out whether it can do what is required of it.[21]

Moving from analysing to designing (or vice versa) is seen as a critical stage in the consulting process. Direct reference to this transition helps to orientate consultors and consultants to the different kind of activity involved in designing, to consider how they can engage in it and to check out whether this is the point at which to move from analysing to designing. Punctuating consulting processes in this way is an important aspect of the praxis of this model.

A scheme for analysing and designing gradually emerged. Figure 6:2 is the latest version. The thrust, indicated by the heavy central ark, Lovell says, is configured in this way rather than through the hermeneutical circle to suggest that the outcome of critical reflective thought is earthed in creative action. It also suggests two other metaphors. One is "layering", the continuous process of adding new layers of critical thought by repeating the sequences. Another metaphor is that of the incoming tide representing the rhythm in the process. Like the tide, workers withdraw to think so that the next wave of action surges to cover more ground.[22]

This schema includes key reference points, formulated and used to give desired direction to thought and to ensure that it results in action plans which are manageable and effective. In this version "independent reference points" (top right corner) are combined with characteristics of the essential nature of work related to the Christian project and the attributes required to do it. They help consultors and consultant to engage in second and third loop learning.
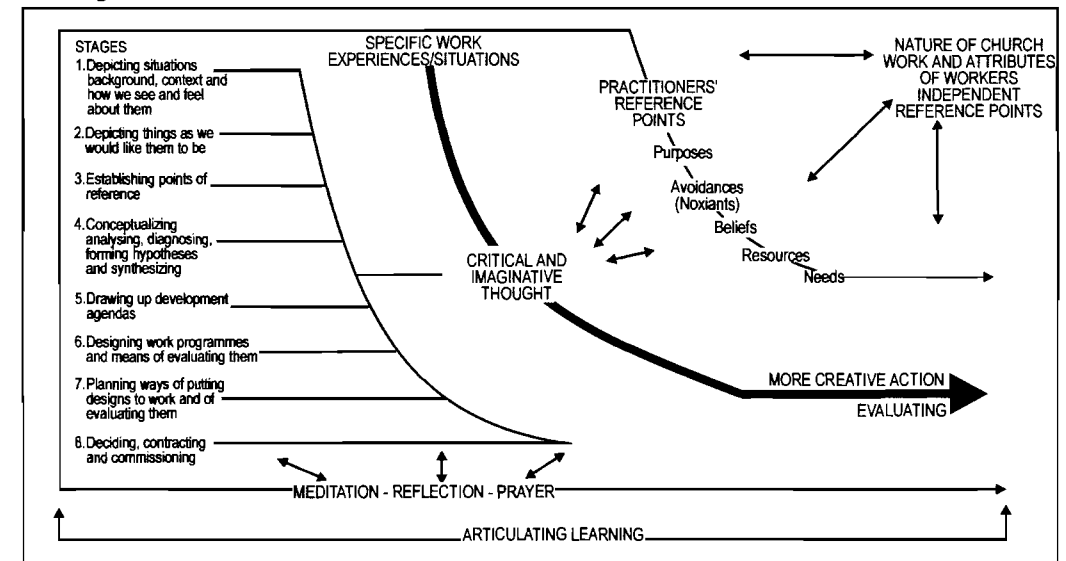

Figure 6:2: A Schema for Analysing and Designing Church and Community Work [23]

As a summary of the elements of analytical processes, procedures and sequences, the schema is used as a matrix or a template for consultations. Clearly, to be effective, the schema must be used imaginatively, flexibly and sensitively not mechanically. Above all, to be creative, it must enhance working relationships between people involved and implicated. It is also used to formulate a wide range of facilitating structures (sequences of questions or tasks) for tackling problems and cases, to analyse situations and to work at projects and work programmes with specific people in given situations. In fact the schema was constructed to represent the generic basis of many such facilitating structures which had proven useful. Examples are given in reference 18.

Seven Elements of Consultancy Practice Theory[24]

In this model consultancy is understood as a process, primarily non-directive, of seeking, giving and receiving help aimed at aiding consultors (a person, group, church or organization) to achieve their purposes in specific situations and circumstances in ways which express their personalities and beliefs. Analyses and designs are produced through the creative interplay between consultors and consultants and their respective insights, understandings and perspectives. Consultants focus on consultors as vocational workers and on their work, the what, why and how of what they want to achieve and the circumstances in which they operate. This interplay has a unique and highly valued ethos generated by: the sentience of the methodology; the philosophy, theology and underlying assumptions of the non-directive approach; the nature of the interpersonal and inter-professional working relationships between

consultors and consultants. Generally speaking work consultancy is an ancillary aid to the private preparation for working with people for human and spiritual development in church and community. It is a professional service to and a pastoral provision for those engaged in work; it is, therefore, a mode of applied theology.[25] Critical aspects of the consultancy practice theory of this model cluster around one or other of the following seven basic elements: 1, roles; 2, interpersonal behaviour; 3, working relationships; 4, work views; 5, thinking together; 6, systemics and logistics; 7, beliefs, values and ethics.

Each of these elements of consultancy practice theory are compounds of three different kinds of human and spiritual qualities and abilities. The first of these is the cluster of *personal attributes*, the being and behaviour that equip people to be consultants and/or consultors. Trustworthiness is an obvious example of this kind of quality. Secondly, there is the *body or bodies of knowledge*, the knowing and understanding which informs consultancy praxis. This can include such things as the ways in which groups, churches and communities function, the broad based theory and theology of development, ecclesiastical structures and politics. Thirdly there are the *technical and practical human relations skills* related to doing and making which are required of consultants and consultors. The ability and skills, that is, which, for instance, enable them to think and work together, to analyse and design. So the practice theory elements are about what consultors and consultants need *to be*, what they need *to know* and what they need to be able *to do* and the importance of the unitive interplay between *being, knowing* and *doing*. And this mirrors the attributes required of consultors as practitioners.

The systemic relationships between the seven elements are modelled by Lovell in Figure 6:3. An integrated consultative system is in being when good practice in each of the seven elements jells. When this happens creative consultancy processes are active in consultations and in consultors and their work.
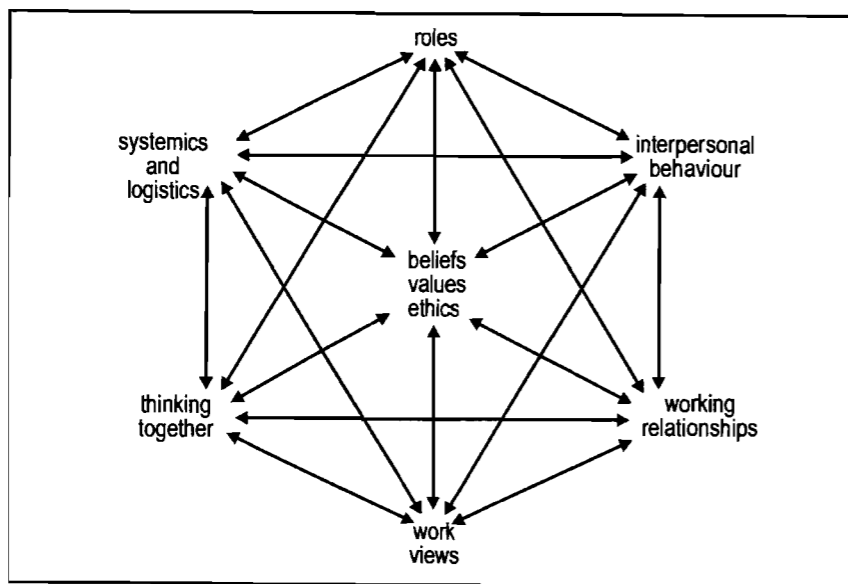

Figure 6:3: Systemic Relationships Between The Seven Consultancy Elements[26]

Consultants and consultors need to build these elements into consultancy systems that work for them in relation to what they are doing. To do this they have to put aside any ideas that a code of good practice is a simple list of "do's" and "don'ts". Work consultancy in this model is not a series of mechanical procedures. It is a creative art, based on the insights of Christianity and the behavioural and social sciences performed in the glory and messiness of human and spiritual life in the church and the world.

Detailed examination of each of these elements is neither possible nor necessary in this presentation of the model, much of it is common practice. Significant points of some of the elements are highlighted and the work view concept is described.

Interpersonal relationships (element two)[27] includes things such as assurance of confidentiality, paying attention, empathic relating with controlled emotional involvement, securing the freedom of consultors to be their own person. These are distinguished from *working relationships* between consultants, consultors and those with whom consultors workless (element three).[28]

Much of what has been said about analysing and designing applies to *"thinking together"*, element five[29]. Emphasis is placed in this model on consultants and consultors understanding, accepting and respecting the modes, mechanics and dynamics of each other's thinking patterns. Interpersonal, interactive and inter penetrative thinking depends upon it. Thinking in consultations occurs in several ways: consultants think things through *for* consultors and think *with* them about what emerges; consultants accompany consultors as *they themselves think* things out; consultants stimulate consultors to re-think and think again (or vice versa); consultants think things through *with* consultors. Inductive and deductive thinking processes are used, often in complementary ways. This thinking has to be done in a range of emotional states some of which can inhibit consultors and consultants from thinking objectively, dispassionately and objectively. Emotion is inevitable; controlled emotional engagement is necessary.

Again thinking things through in this model of consultancy can involve or be associated with different but complementary activities. *Analysing and designing* are in the active mood and mode of thoughtful being and doing which involves the disciplined application of mind and heart to the job of exploring, questioning and working things out systematically. *Meditating and reflecting* are in quite different moods and modes, relaxed rather than active, waiting upon things expectantly, mulling things over and cogitating, "listening" to what they might say, pursuing thoughts that arise. In this context *prayer* is a listening to and a dialogue with God about vocational work. *Meditation, reflection and prayer* allow the free wheeling association of mind and heart with all that is happening in the widest possible context. *Formulating learning* is in a reflective, reflexive, searching, active, disciplined mood and mode. *Doing theology* is variously in the active and reflective moods and modes. Applied or practical theology is actively putting beliefs into practice. Experiential theology is reflecting on events. Emergent theology is discovering God working in situations.[30]

"Systems and logistics", element six,[31] refers to the forming of consultancy systems which operate effectively and efficiently. To do this they must fit the circumstance, structures and rhythms of consultors' workaday world. Amongst other things this element

involves establishing contractual understandings including psychological and spiritual contracts which are open alliances (for something) and not "denied coalitions " (against someone).[32] It involves attending to the logistics related to time required and costs. It involves sculpting consultancy processes, phases and sessions which facilitate: (a) entry; (b) orientation and preparation by both consultors and consultants; (c) working together on the consultancy agenda; (d) reflecting on the consultancy; (e) repeating (b) and (d) for any subsequent consultancy sessions and renewing or revising contracts, relationships and arrangements; (f) concluding the consultancy; (g) withdrawing and waiting in ways which make it possible to return if necessary.

Consultancy arrangements constitute temporary or permanent sub-systems to the consultor's personal, vocational and work systems and the other ones within which s/he lives and works. To be effective, consultancy systems must provide the degree of autonomy consultors and consultants need for them to perform independent and lateral thinking functions essential to the work that they have to do. So they must accept, respect and harmonize with the natural working rhythms, programme timetables of consultors and their churches and organizations. This involves taking into account work culture and natural biological, personal and institutional rhythms and habits and the ways in which these attributes are genetically, psychologically, sociologically and ecclesiastically underpinned.

Beliefs, values and ethics, element seven, of consultants suffuse the other six elements and allow those of consultors to do the same.[33] Critical aspects are described in Section IV.

Fundamentally, this model operates through the *"work-views"* of consultors interacting with those of consultants (element 4).[34] Consultants stimulate and help consultors to examine and, when necessary, to change their inner orientation to themselves as workers and to their work and how they intend to go about it. This term is parallel to *world-view* (*weltanschauung*) as used in sociology and philosophy. More precisely, a work-view is an inner function of human cognition which sums up and models what we know and believe about our work generally and specifically, and how we evaluate it emotionally and respond to it volitionally. Work-views are in part formed by, and in turn, are used to form aspects of the world of church and community work. In various ways a work-view sums up, conceptualizes, represents and models:

- what we believe about the nature of our work, i.e., it can have a *theological, philosophical* and *spiritual* content;

- what we know, understand and think about it, i.e., it can have a *cognitive* content;

- how we feel about it and evaluate it emotionally, i.e., it can have an *affective content*;

- how we respond to it volitionally, i.e., it can have a *vocational* content;

- what we know, think, believe and feel about the actualities and realities of church and community work in general and that in which we are engaged in particular, i.e. it can have *existential* content.

Several things, Lovell assumes, make work-views important to consultancy praxis. First, they profoundly affect consultor's attitudes and, therefore, what they do and how they do it and consequently how effective they are. Second, practitioners' perspectives are normally permeable and open to outer as well as inner influences. Third, consultants and consultors can engage conceptually and creatively with each other's work views because it is possible to "stand in each other's shoes" and "to see things through each other's eyes".

"Virtual insidership" is a conceptual device which illuminates the processes of getting into the work-views of consultors.[35] It has been used in dialogues between people of different religions. Lovell adapted it to the processes of consultants seeking empathic insidership of a consultor's work-view. Consultants are seen as outsiders, consultors as insiders. A consultant outsider, attempts to gain an understanding which matches as closely as possible the consultor's insider's view, whilst the consultant remains an insider to his own work-view. Virtual insidership is a metaphor which helps to explore and understand this process. It draws upon a method developed by computer scientists which generates a three-dimensional virtual world which gives people a sense of "really being there". Consultants who make the empathic journey become "virtual consultors". The virtual reality of the consultor's work view is constructed through the joint activities of the consultor and the consultant. The consultor shares, describes, projects, illustrates, explains and demonstrates ideas, situations, events, emotions, beliefs, and hypotheses. Consultants discipline themselves to learn the consultor's language, to listen, question, imagine, immerse themselves in the consultor's situation, feelings and ideas and check out the way they are beginning to see things through the consultor's eyes. Consultors and consultants allow their perspectives to interact and engage in dialogue until they have pieced together what for both of them is a virtual reality which is a reliable basis for the work they need to do together. This Lovell represents
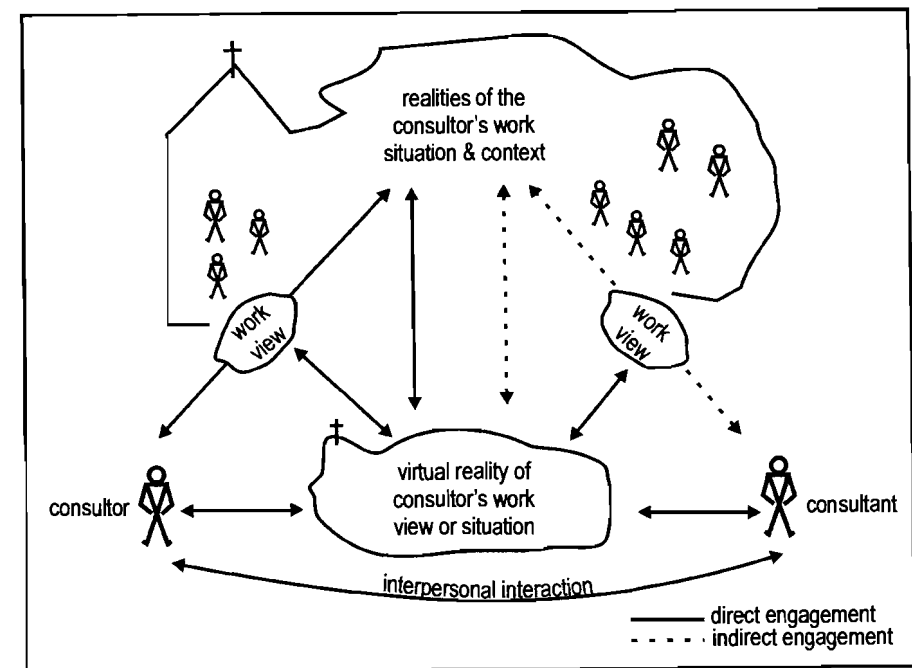

Figure 6:4: Virtual Reality of a Consultor's Work-view [36]

diagrammatically in Figure 6:4. There is a sense in which the description and profile of the consultor's work view used to facilitate the consultancy dialogue is a virtual reality for the consultor as well as for the consultant because it is "approximate, nearly-but-not-quite the same" as the consultor's reality. It is "really-but-not-fully" or "similar - yet different". Whilst consultants and consultors approach it from different points of being, nevertheless for both of them it "approximately corresponds to the 'fullness' of that to which it refers". Consequently it is near enough to act as a basis for effective consultations in this model.

2. Operational Modes [37]

Essentially this model of consultancy is a form of private activity which provides consultors with opportunities to explore things openly with impunity in preparation for working with people individually and collectively, in private and in public. It takes place in many different settings and relationships. Mostly consultants (one or more) and consultors (one or more) meet privately away from the consultor's work situation. Normally the external consultants have not and do not visit the working situations of consultors. Consultancy services of these kinds have been affected in several ways through:

- *internal or external specialist consultants provide consultancy to individuals or groups or churches or organizations;*

- *work and vocational consultancy courses;*
  (These were developed by Avec and widely used over a period of twenty years. They consisted of two periods of five days separated by a month or so and were tailored to the particular work needs of its members. Ideally they comprised a group of twelve people with two or three staff members. Members wrote position papers on their situations. Co-consultancy processes operated through consultative tutorials and through small co-consultancy groups of members and staff. Each situation was considered in successive sessions: the first week was on analysis and the second on design. Then there were consultative plenary sessions on generic issues, problems, cases and practice theory and theological subject matter identified by members and staff through the study of the position papers and the co-consultancy sessions.)

- *co-consultancy or reciprocal consultancy dyads or groups;*
  (In these dyads and groups two or more people offer each other consultancy help by adopting in turn the roles of consultor and consultant. See Model Two in this Chapter for an example of this mode of consultancy.)

- *consultancy projects;*
  (These involve consultants working alongside ministers, officers and members of churches or agencies or organizations on agreed tasks related to aspects of *their* work. It could involve consultants working with a council or a provincial team of a religious order or the archdeacons of a diocese or the members of a church. The tasks can vary enormously- reviewing work, designing new projects or tackling long-standing problems. Project work invariably involves but is more than a consultancy service. In project work, in addition to consultancy sessions, consultants are actively involved in decision making about the project programme and in carrying out what has to be done. Consequently, consultancy projects are jointly "owned" by consultants and their agency and the organization which

commissioned them. In some projects training is provided for those involved in the work essential to carrying out the project.)

- *consultancy conferences;*
  (These are similar to consultancy projects. They could be a part of a project. A typical contract is to facilitate a conference and act as a consultant to the members and staff. A spin on this is acting as a consultant to those who are running a conference.)

- *consultancy combined with training;*
  (Consultancy enables consultors to learn how to do things differently and to acquire new insights and skills. Some of this is through processes of osmosis. However, some of the abilities required by consultors to do their work are most effectively acquired through training programmes. Some of the most effective consultancy work is achieved through consultancy services combined with training and, in some cases, research.)

- *self-consultancy.*
  (This involves practitioners using analytical and consultancy approaches and methods to act as consultors to themselves. Lovell finds that he can do this by describing to himself what he needs to consult himself about. Sometimes he does this in the first person but he finds that it helps to objectify things and to induce consultancy processes and dynamics if he uses the third person singular: "George said...." or "Lovell did...." or "The minister/chair/worker/consultant felt...." The form of address depends upon how good or bad he is feeling about himself, things that have happened and what he has done! Then he submits the subject matter and himself to appropriate consultancy procedures.)

3. Basic Equipment [38]

In addition to the basic equipment used in analysis and design and consultancy practice already described, equipment common to both in this model are: words; diagrammatic modelling of representational and disclosure models; questions; circularity; hypotheses, especially systemic hypotheses; feedback; energy auditing; trouble shooting charts.[39]

IV Application: Work Settings to which the Model is Applicable [element (c)][40]

Over the past thirty years variations of this model have been used by consultants from the main denominations to provide consultancy services for people engaged in church and community work and in voluntary organizations. These services have been used by ordained and lay people working at all levels of seven denominations but mostly of the Anglican, Methodist and Roman Catholic traditions, working in the UK and Eire. They were also used by missionaries (now known as mission partners) working in most countries and in consultancy project work in Zimbabwe and West Africa. Roman Catholic religious orders (male and female) were another group who used these services extensively. Up to 1994 these services were provided by Avec, since then they have been provided by various independent consultants.[41]

V Understanding of the Consultor's Work [element (d)]

This model requires consultants to understand the essential *nature* of the work of the Christian Church and of Christian organizations in contradistinction to an understanding of the many different *forms* that it takes. Also it requires understanding of the vocational and professional attributes required of workers to do the work proficiently. Consultants who understand the *nature* of the work and the attributes required of workers are able to offer consultancy help to consultors engaged in any and all of the *forms* of work undertaken by Churches and Christian organizations. (See section II:3 above).

VI Principles [element (e)]

This model draws upon principles related to four main bodies of knowledge: non-directive church and community development work praxis; Christian theology and missiology, and the generic nature of church work and the attributes required of lay and ordained practitioners; consultancy praxis, including ways and means of analysing, designing and evaluating work with people in church and community; social and behavioural sciences in general and on action-research practice theory in particular.

Aspects of the underlying philosophy and theory of this model can be discerned from what has already been said about such things as: people freely making from deep inside themselves that contribution that they alone can make to the common good and to their own human and spiritual development and that of others; working to and with human freedom; the non-directive approach; systems thinking.

Theologically, Lovell argues, the nature of the processes and outcomes of this model fall naturally under basic doctrines. They are:

- *incarnational* because they ensure that the application of Christianity is worked at with particular consultors engaged in specific situations;

- *salvatory* because they can assist consultors to remain true to their vocations, save them from problematic situations, help them to cope with "disappointed hope" and help them to deal with failure, error and sin;

- *revelatory* because they facilitate human and spiritual disclosures which throw new light upon work situations and vocational issues;

- *resurrectional* because repeatedly and regularly they induce experiences of being stirred or raised to new life in relation to work and vocation accompanied by new energy, enthusiasm and hope;

- *creational* because it draws upon creation theology and gets people to think out how they can make the best contributions to human and spiritual development and well-being;

- *sacramental* because consultations can and have been experienced as acts of eucharistic worship, sacraments of work, as consultants enter deeply into the consultor's vocation to work treating them as holy ground no matter how rigorous the consultancy processes might be.[42]

VII A Summary of Key Features of the Model

CWC emerges as a multi purpose church and community work consultancy model. Basic elements are modelled diagrammatically in figure 6:5.
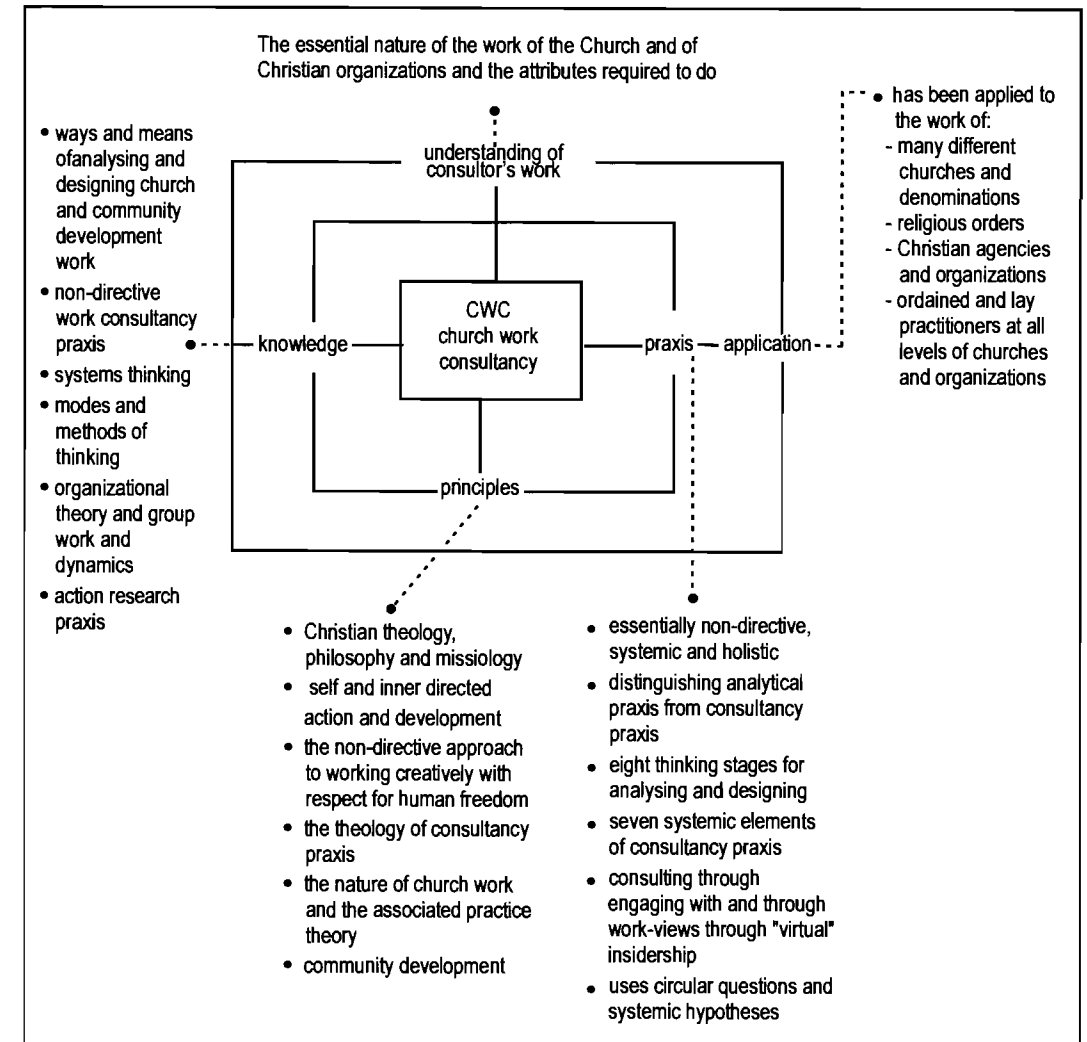

Figure 6:5 A Diagrammatic Representation of the Fundamentals of the Church Work Consultancy Model

Model Two: Reciprocal or Co-Consultancy

A particular application of Model One, Church Work Consultancy, illustrates the emergence of what is variously known as reciprocal or co-consultancy. These arrangements enable two or more people to offer each other consultancy help by adopting in turn the roles of consultor and consultant. Practitioners who can provide this service to each other in the work place make vital contributions towards the provision of readily available consultancy cover.

One way of developing effective reciprocal co-consultancies is through consultants initiating consultors into the processes. Consultations focus exclusively in turn on each of the consultors and their work. When they are concentrating on one of the consultor's work, the other consultor acts as a co-consultant. (Triads can be much more creative than dyads especially when two people cannot see a way forward or are locked in conflict.) This enables them to develop skills and confidence in providing consultancy services to peers and colleagues, the facility to engage in role reversal and the understanding and experience to offer each other help without the assistance of an external professional consultant. Thoroughgoing co-consultancies between practitioners lead to egalitarian consultancy relationships and avoid the ever present potential for patronage in one person helping another without receiving reciprocal help.

A co-consultancy arrangement in which I have been engaged since 1997 is extremely productive. It is with two other co-consultors and operates through a programme of consultations fixed in advance for a period of one year at a time to be reviewed and terminated or re-negotiated at the end of that time. In 2000 we wrote an article about our experience.[1] What follows is from that article and is not, therefore, in the format and style of the other models in this book. It has been edited, but minimally so.

I The Story of the Model's Development.

We began to work together in 1997 due to the happy chance of the three of us moving into the same region and becoming easily accessible to each other - two to Manchester and the third, George Lovell, to Leeds. Charles New, Superintendent Minister in Bramhall, had accepted the responsibility of the Convenor of the Joint Committee of the Managing Trustees of Manchester Central Hall shortly before David Copley became Superintendent Minister of the Manchester & Salford Mission and therefore had some work in common. We had very contrasting contexts for our ministry. George Lovell, through his work in Avec, and his subsequent work, research and writing, had a special interest in developing co-consultancy as a real contribution to growth in ministry. We were friends before the process began who, over many years, had worked together in promoting the non-directive approach to church and community development. However, good experiences of co-consultancy do not depend upon common commitments and friendships, nor is it impaired by them.

II Features of the Process

A key element of co-consultancy is a clear commitment by each participant to concentrate on one person at a time; usually focussing upon a single issue, although from time to time inter-related issues are discussed. The responsibility of the consultor is to help to identify the issue clearly; to keep in touch with the realities of their own situation and to make sure the consultants do so; to be open and honest; and to be prepared to trust the others.

Another key element is listening to and valuing each story. The responsibility of the consultants (those offering the help) is to listen with care; to concentrate entirely on the issue presented; to avoid anecdotes; to be non-judgmental but challenging.

A further key element is the recognition that insights from others can and will shed light on the work of the consultor. Consultants do not juxtapose their own experiences. They do, however, ask questions about the issue in order to clarify their understanding of it. Then drawing upon their experience without describing it and using their analytical and creative abilities they offer perspectives which may widen and deepen the consultor's understanding as well as their own.

This activity has become for us a grace-full time, where in the interaction of perspectives, and in the acceptance of work in all its imperfections there is a sharing of trust, and a growing feeling of liberation. And we find that God can say more about a situation to a group than one person can hear through thinking, praying and working alone.

We are dealing with our work as ministers, and are using this process within the profession of ministry as an act of faith. As we reflected on this, the Emmaus Road experience comes to mind, where two men walked away from Jerusalem, grappling with the distressing story of the death of Jesus; they encountered the Risen Christ in their struggle. They recognised Christ in a moment of hospitality, which flowed out of the debate on the road. Christ took their brokenness, listened to it, addressed it, but then was recognised in the gracious task of sharing food. We believe that Christ is with us on our journey and in our ministry, but too often unrecognised. Co-consultancy can be described as that generous hospitality: of listening and being listened to, of trusting and being trusted, of challenging and being challenged. We have found that where two or three co-consultants work together they too can experience Christ presiding over their explorations.

III Working Together

Our first two consultations were over twenty-four hour periods. We agreed the purpose of our meeting and how we would work together, and get a thorough understanding of the work situation of each of us. Subsequently we have met three times a year from 9.30 until 4.30. This is just about long enough for each of us to present "issues" and for the rest to concentrate upon them. We have also disciplined ourselves not to have an evening meeting on those days, as the process is and should be very demanding. Display 6:5 sets out or basic arrangements for and rules of co-consultancy sessions.

In Our Co-Consultancy We:
- Sit round a table.
- Get out our agenda.
- Concentrate on one topic at a time.
- Do not juxtapose other experiences.
- Do not tell anecdotes!
- All make notes and share them.
- Use notes and diagrams communally to analyse and design.
- Write a record of co-consultancies and check them for accuracy.

Display 6:5: Basic Arrangements for and Rules of Co-consultancy Sessions

We have been fellow travellers contributing to mutual discovery, through listening and learning. At the heart of the process has been willingness, indeed an expectation that we must live with uncertainty. We ask many questions, not with a view to express comment or value, but to finding ways forward. We are prepared to offer an issue, situation, and struggle with things which concern us, without knowing where the process of working together is going to lead us. The end result might be difficult and awkward to carry out, or personally challenging, but having worked at it together there is a deep sense of ownership by the consultor of the outcome. George Lovell reflecting about the process, commented: "I am amazed at the way in which conceptualising and analysing inexorably takes us to a consensus about approaches and methods by which to promote the kind of developmental processes we value. It is as though a tractive force is generated by the interaction between us. Invariably slow to begin with and then, as things start to come together, it accelerates often to a galloping pace!"

A typical session focussed on the circuit where one of us works. The issue was how to develop collaboration through the ministerial staff becoming increasingly more reflective and collaborative practitioners. Pursuing questions about the context of the Superintendent and his colleagues' work led us to the idea of a one-day Staff meeting. As we worked on the issues, three approaches emerged aimed at promoting reflection, learning and action about collaboration, which we had not conceptualised in this way before. They were: first, inviting members to establish a short and long term programme for education for collaboration; second, members to be asked to look at each other's situation in turn with specific reference to collaboration and finally members to be asked to work at collaboration in the area groups into which the circuit is divided. . These approaches gave us something to bite on, and enabled us to make a comparative analysis of their feasibility and merit. Each alternative was examined critically.

The third option was eventually chosen and adapted to enable each minister and deacon in turn in their area group to articulate what s/he can or does do to work participatively and what s/he wants to do better.

Then we worked together on a possible structure for the day. It would begin with an introduction, contextualizing participation and collaboration in the range of working relationships. The time would then be allocated to three tasks. The first would concentrate on each person in turn, encouraging them to share their experiences of promoting participation and being collaborative. Next, there would be a sharing amongst all those present of what would emerge from the area groups. Finally, the whole team would work together on the implications of what emerged, or there could be a discussion of key topics by interest groups. The end result would be a learning agenda for the ministerial staff meeting.

The outcome of this co-consultancy was a clear path to follow which had arisen out of a collaborative process, and in itself would help in being applied to the process of working towards collaborative working in the circuit. It would be fair to report that the day was held, and from it a learning agenda did emerge which gave shape to Staff Meetings for the year.

A list of the topics worked on in some depth over a period of two and a half years during 1997-2000 is presented in Display 6:6

- Adult Christian education programmes
- Church and community development programmes – designing, planning, inaugurating
- City centre ministry
- Co-consultancy with colleagues
- Collaboration, engendering it
- Conflicting and changing approaches to church work
- Confusion, working with it
- Consultancy: work and vocational consultancy book and course
- Crises
- Critical events, preparation for and management of them
- Development: incremental, holistic and issue based approaches to circuit and inter-circuit work
- Developing projects
- Education for change of adults in church
- Feedback- how, when, who.
- Participation: promoting egalitarian participation, whilst maintaining necessary authority and responsibility
- Superintendents' participation in circuit work;
- Finding ways in which someone with an authority that others have not got can encourage participation
- Self-appraisal and consultancy
- Setting up NW Social & Community Work Forum
- Teams and teamwork; changes in members, team building, planning a retreat
- Training people in the non-directive approach
- Vocational development
- Work and situational reviews
- Workbook to engage people in a developmental exercise
- Work culture, its changing nature, developing apposite culture.

Display 6:6: Topics Worked on 1997-2000

IV Beyond The Sessions

The value of co-consultancy is far greater than just helping us focus on the management of critical events in our work, particularly in what we want to achieve and avoid. In the process other, less obvious, issues are recognised which can have a bearing right across the range of our work.

Working together on this article became in itself a co-consultancy exercise, in which we found ourselves looking theologically at the method and outcome of co-consultancy. We could only do so because of two and a half years of grappling with our work. In it we found meaning, and the heart of that meaning is Christ. In opening ourselves to the scrutiny of our two colleagues each of us have discovered the grace of collaboration, which runs counter to the individualism, which can so easily characterise our ministry[2]

A Note on The Bible Society Model

The Revd Barrie Cooke whilst employed by the British and Foreign Bible Society during the period 1990-1999 developed a consultancy model "to help churches become mission oriented congregations". This was done through an extensive field work programme and then researched and written up for a Master of Philosophy degree.[1]

The model is described as a collegial consultor's centred model which "reflects a non-directive approach".[2] It is one in which consultants work "*for* a church but the overriding ethos is one of working *with* church leaders and congregations".[3] There is a detailed description and evaluation of the model up to 2001, howbeit in an unpublished thesis.

A significant feature of this model is that the consultancy processes stimulate reflection about the work and life of the church in relation to Christian mission issues and the realities of the community in which it is set. Thus consultations are ecclesiological, sociological and missiological exercises. There is an interesting division of labour: consultors profile and audit the life of their church using a comprehensive questionnaire work-book that is provided; consultants draw on information provided by the National Census to provide a detailed profile of the church neighbourhood in the form of a written report. Then the consultants facilitate congregational discussions about the church and neighbourhood profiles in relation to mission issues. Consultants, therefore, need to be competent missiologists.

Subsequently the Bible Society has modified the model. Also, a revised and adapted version of this model is currently being tested out through an extended programme of action research for its applicability to Baptist churches in the UK through a Mission Consultancy Programme, 2002-2004, which is being piloted in the southern area of the Baptist Union of Great Britain.

References and Notes: Model 1 Church Work Consultancy

1. The books by George Lovell are: *Analysis and Design: A handbook for practitioners and consultants in church and community work* (Burns and Oates1994); *Consultancy, Ministry and Mission: A handbook for practitioners and work consultants in Christian organizations* (Burns and Oates 2000); (This book is the companion volume to *Analysis and Design.*) *Telling Experiences: Stories about a transforming way of working with people*; (Chester House Publications 1996); *Avec: Agency and Approach* (An Avec Publication 1996); *Diagrammatic Modelling: An aid to theological reflection church and community development work* (An Avec Publication 1991 originally published as Occasional Paper No4, 1980 by the William Temple Foundation). And by Lovell George, Middleton Jane and Smith Hilary (1996) *A Process Model for the Development of Individual and Collective Vocations* (Methodist Diaconal Occasional Paper No.1).

2. The books by Catherine Widdicombe are: *Meetings that Work: A practical guide to team working in groups* (The Lutterworth Press, 2000). This is a republication for a wider constituency of *Group Meetings that Work* (St Pauls, 1994); *Small Communities in Religious Life: Making them work* (The Lutterworth Press, 2000).

3. Books about this approach to church and community development are: *The Non-Directive Approach* by Batten, T R and M (An Avec Publication 1989) (This is an abridged version of *The Non-directive Approach in Group and Community Work* by the same authors, published by Oxford University Press, 1967, fourth edition 1978, now out of print); *The Church and Community Development: An Introduction* by Lovell, George (An Avec Publication1992, originally published in 1972 as a Grail and Chester House Publication); *Human and Religious Factors in Church and Community Work* – Based on the Beckley Social Service Lecture 1981 by Lovell, George (Grail Publications 1982); *Churches and Communities: An Approach to Development in the Local Church* by Lovell, George and Widdicombe Catherine (Search Press 1978 and 1986); *The Parchmore Partnership: George Lovell, Garth Rogers and Peter Sharrocks* edited by Malcolm Grundy, (Chester House Publications 1995).

4. Books and dissertations on the Research Programmes are *An Action Research Project to Test the Applicability of the Non-directive Concept in a Church, Youth and Community Centre Setting*. 677pp. A thesis submitted for the degree of Doctor of Philosophy in the Institute of Education, Faculty of Arts, University of London, 1973 The thesis was not published as such but parts of it are to be found in *The Parchmore Partnership* (see above); *The Roman Catholic Church and Vatican II: Action research into means of implementation*. A thesis submitted for the Degree of Master of Philosophy in the Institute of Education, Faculty of Edcuation, University of London by Catherine Widdicombe, 1984, 425pp unpublished: *A Theological Examination of the Non-directive Approach to Church and Community Development with a Special Reference to the Nature of Evangelism*. A thesis submitted for the degree of Master of Arts in Theology in the Theology Department, Faculty of Arts, University of Durham by Howard G Mellor, 1990 368pp; *Development in Church and Community: Promoting personal growth through community development and curriculum development methods*, a thesis submitted for the degree of Master of philosophy in the University of Liverpool by Charles New, 1987; *Churches and Communities: An Approach to Development in the Local Church* by Lovell, George and Widdicombe, Catherine (Search Press 1978 and 1986), a description of a six year action-research programme, Project 70-75, with sixteen churches of seven denominations testing out the ecumenical applicability of the non-directive approach to church and community work. Avec, A Service Agency for Church and Community Work, 1976-1994 offered work consultancy courses and services. The work was treated as an action-research programme and was independently surveyed and evaluated by MARC Europe in 1990. see *Viva l'Avec: An Evaluation of Avec's Training Ministry* (MARC Europe, December 1990, 188pp plus 52 pages of questionnaires) and Lovell, George (1996) *Avec Agency and Approach* (An Avec Publication) which contains a summary of MARC Europe's Report. In addition there have been many research dissertations on various aspects of the non-directive approach to church and community development and to the associated model of consultancy by students on The Church and Community Development Diploma Course, 1986 to 1993 and on the Master of Arts/Postgraduate Diploma in Consultancy, Mission and Ministry course at Cliff College and University of Sheffield, 1998.

5. On the Parchmore Project see my PhD thesis and *The Parchmore Partnership* noted in reference 4. On Project 70-75 see *Churches and Communities* noted in reference 3. On Avec see: Lovell, G (1996) *Avec: Agency and Approach* (An Avec Publication); *Viva L'Avec* noted in reference 4; and sections of *Analysis and Design* and *Consultancy, Ministry and Mission* noted in reference 1.

6. cf *Consultancy, Ministry and Mission* pp3-6 for this section

7. The ideas in this section are developed in *Analysis and Design* pp215-218, 193-204; 176-177 et al and in *Consultancy, Ministry and Mission* pp10, 22-23, 246-250 et al.

8. This and the definition that follows are from Jacques, Elliott (1976 reprinted 1981) *A General Theory of Bureaucracy* (London and Exeter, NH Heinemann Educational) pp101 and 112 cf 113-114. They are quoted in *Analysis and Design* pp 215-216.

9. The ideas in this section are developed further in *Analysis and Design* pp215-218 et al *Consultancy, Ministry and Mission* pp22-23 et al

10. For more on the ideas in this section see *Consultancy, Ministry and Mission* pp7-10; 246-250 et al

11. For displays 6:1 and 6:2 see *Consultancy, Ministry and Mission* Chapters 6 and 7 respectively.

12. For more on energy and work flow see *Analysis and Design* pp262-263 and *Consultancy, Ministry and Mission* pp107-112, 150, 344, 376, 388, 391 et al. Stamp, Gillian (September 1988) *Well-Being and Stress at Work* (Brunel Institute of Organization and Social Studies, BIOSS) p3. Quotation from this paper helps to contextualize her thinking.

13. In the course of the past fifteen years I have had the privilege of listening to more than a thousand men and women, of different ages and levels of education in different countries, from different cultures and at all levels of capability, as they talked to me in depth about their working lives. They were employed by, or belonged to, a wide variety of commercial, military, religious, educational and voluntary organizations. This rich and diverse experience has given me a unique opportunity to learn about well-being and stress at work, both from the point of view of the individual and of the organization (p1).

14. More tends to be written about the experiences and consequences of stress than about well-being. In the course of my interviews, I have had the opportunity to hear much of both, and my findings echo those of others who have set out to understand the psychologically healthy individual. Our shared conclusion is (a) that well-being occurs when what there is to do is in balance with what the person feels able to do, and (b) that continuing personal development happens only when what the person feels able to do is matched by growth in what there is to do (p3).

15. A word that is very widely used to describe the state of well-being is "flow". People in flow feel alert, energetic, motivated, competent and creative… (p6) [people in stress] are tired rather than alert, dull rather than creative, prone to poor judgements which deplete self-confidence and increase self-consciousness, ill at ease with the work as it progresses, constantly questioning self and others as the work proceeds (p7) cf *Consultancy Ministry and Mission* p 391

16. The non-directive approach is considered extensively in the publications and dissertations described in references 1 to 5.

17. This is a revised edition of previous charts published in *Analysis and Design* pp262-263 and *Consultancy, Ministry and Mission* Appendix II

18. cf *Consultancy Ministry and Mission* pp33-36, 65-66, 145-146, 345 et al

19. cf op cit, pp7, 10-11 et al

20. cf op cit, pp11, 23-24 et al

21. cf *Analysis and Design* particularly for this section pp113-174.

22. An example of a facilitating structure for problem analysis is: 1. What is the problem? 2. What has been tried so far? 3. What specific changes are required and why? 4. What are the causes and sources of the problem that we need to examine? 5. What are we/am I going to do about it? 6. What are we learning from our study of this problem? And for a case study: Stage 1. Getting a clear statement of the case study. Stage 2. Defining the overall change for the worse and for the better that has occurred. Stage 3. Diagnosing what went wrong from the worker's perspective and assessing what action the worker could have taken to influence the course of events for the better. Stage 4. Assessing the strengths and weaknesses of the current working situation and determining the implications for the worker. Stage 5. Thinking out precisely what action the worker can now take. Stage 6. Learning as much as possible from the experience in order to inform and improve the way in which the worker goes about things in the future. Cf *Analysis and Design* Chapters Two and One respectively.

23. op cit, p114

24. op cit, pp98 and 161

25. cf op cit, Chapter 6

26. op cit, pp113-114 and 134-135

27. op cit. p116 and *Consultancy, Ministry and Mission* p81

28. cf *Consultancy, Ministry and Mission* pp33-154

29. op cit. p23

30. op cit. p34

31. op cit. pp36-46

32. op cit. pp46-51

33. op cit. pp71-101

34. op cit. pp86-87

35. op cit. pp101-122

36. op cit. pp118-120

37. op cit. pp122-145

38. op cit. pp51-71

39. op cit. pp59-60. I draw upon the development of this conceptual device by the Rev Dr Philip Meadows

40. op cit. p60

41. This section draws upon *Consultancy, Ministry and Mission* p 35 and 354-363

42. see *Analysis and Design* pp176-193

43. cf *Consultancy, Ministry and Mission* pp207-243

44. cf op cit. pp6 and 355-390

45. cf op cit. pp377-386

46. cf op cit. pp129-133

References and Notes: Model 2 Reciprocal or Co-Consultancy

1. Copley, David; Lovell, George; New, Charles. (2000) *Epworth Review* Volume 27/Number three, 2000 (Methodist Publishing House).

2. Methodist Co-consultancy groups of this kind have been established in London.

References and Notes: The Bible Society Model

1. Cooke, Barrie G (2001) *An Evaluation of a Model of Consultancy to Help Churches Become Mission Oriented Congregations* (An unpublished thesis submitted to the University of Sheffield through Cliff College for the degree of Master of Philosophy)

2. ibid., pp115-116

3. ibid., p115

4. ibid., cf pp13-14 et al.