

METANOIA AND TRANSFORMATION II

Fourteen Points

Norman Todd

DR W. EDWARDS DEMING is widely regarded as the father of quality management. It was his teaching and example that guided the amazing rise of Japanese industry after the desolation of the Pacific War. Later his influence was welcomed and developed in his native USA, from where it spread to the UK (for example at the Ford motor company). It also began to take effect in organizations other than manufacturing companies: in schools, hospitals, government and social services. In the United States his teaching is continued by the Deming Institute, and in the UK by the Deming Alliance.

Into his early nineties Dr Deming led four-day seminars involving thousands of people a year. It was his last such seminar in the UK that I attended shortly before his death in 1993. Surrounded by business executives, I felt the isolation of culture shock, but I was also unexpectedly and powerfully struck by an awareness that within Dr Deming's presentation lay a form of secular Christianity. Christian assumptions and practice were being advocated within the language of a secular culture. This was quite unconscious and not in any way covertly evangelistic.

Later, when I read the first edition of Deming's book *The New Economics*, I found a short section that described a fundamental change of mind-set on which all subsequent organizational transformation depended. The section was headed 'Metanoia'. In later editions it is retitled 'The First Step'. It begins:

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

Once the individual understands the system of profound knowledge, he will apply its principles in every kind of relationship with other

people. He will have a basis for judgement of his own decisions and for transformation of the organizations that he belongs to.¹

The ‘system of profound knowledge’ to which Deming refers consists of four parts: the psychology of human behaviour, the acquisition of knowledge, the understanding of variation and thinking systematically. It has been summarised by Henry Neave as ‘the transformation in government, in industry, and in education from Competition: Win–Lose to Cooperation: Win-Win with no loser’.² In an earlier book, *Out of the Crisis*, Deming outlines ‘14 points for management’, which, he says, ‘follow naturally as application of the system of profound knowledge, for transformation from the present style of management to one of optimization’.³

**A version of
the fourteen
points for ...
the Church**

People who knew Dr Deming well have assured me that he was a sincere, practising Christian who played the organ in church and composed sacred music. But when I asked at his seminar if he had applied his teaching to the organization of the Church, he looked puzzled and said he had not. I wondered whether it would be possible to detect biblical and theological sources for his ‘first step’, ‘profound knowledge’ and ‘14 points’. Might these sources then be used to create a version of the fourteen points for leaders, stewards, priests and ministers of the Church?

I discussed this with several colleagues. We organised a day conference of about twenty people, half of them local church leaders and half members of the Deming Alliance. There was committed discussion of the suggested Christian sources of Deming’s fourteen points and I was asked to produce a first attempt at fourteen points for godly organization. In taking Deming’s fourteen points as a model I am not suggesting that, even in a fully Christian rewriting, they should be applied simplistically to the Church. Henry Neave warns that, in making use of Deming’s work,

... there is great danger in simply obeying the words without first studying and developing a deep understanding of why he is saying these things. Indeed I would suggest that to treat the 14 Points just as a recipe is, in fact, a pretty sure recipe for disaster!⁴

¹ W. Edwards Deming, *The New Economics for Industry, Government, Education*, 2nd edition (Cambridge, Ma: MIT, 2000), 92–93.

² Henry R. Neave, *The Deming Dimension* (Knoxville: SPC, 1990), 272.

³ Deming, *The New Economics*, xv.

⁴ Neave, *Deming Dimension*, 38.

Neave's version of the points is used here as the latest to receive Deming's approval.

Point 1: Constancy of Purpose

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

In the familiar metaphor of the Church as the Body of Christ each cell in each organ, member, tissue and fluid represents a person working in his or her particular system, and each system is a part of the overall system of the whole body, whose purpose is to incarnate the Person of Jesus Christ, crucified and glorified. The constancy of this purpose, in the present and in the future, is fundamental to the Church. The body produces the cells. The cells produce the body. The persons have to be made disciples by the Church; the Church has to be formed, built up, by the persons; and all in order that the work of the Church within the fullness of creation is continually improved. 'You must therefore set no bounds to your love, just as your heavenly Father sets none to his.'⁵ (Matthew 5:48)

We have to organize in order to create an awareness of this organic interdependence in each part of the Church and in the whole Church. All must be helped to participate and to appreciate the participation of everyone else. Each committee, board, assembly, synod must aim at the perfect effectiveness that God is longing to enable. Of course they will miss what is a humanly impossible target. It is then vital that this falling short is admitted and repented. The organization should know that there is a way forward through confession, forgiveness and amendment of their corporate cooperation.

Point 2: The New Philosophy

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

⁵ This translation appears only in the first edition of the New Jerusalem Bible of 1985.

In the Church, philosophy has changed from the love of wisdom to the wisdom of love, from worldly idolatry or legalism to the gracious gift of unconditional love.

Present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. (Romans 6: 13–14)

There are many more texts that could be quoted here, together with theological statements on grace and on union with God in love. But how is this Christian ‘new philosophy’ to be practised in the *organization* of the Church?

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

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

Point 3: Cease Dependence on Mass Inspection

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

In order to achieve the aims of Point 1 we have to be able to detect failures, that is, to discern between success and failure in maintaining

⁶ Neave, *Deming Dimension*, 294.

constancy of purpose and continual improvement. St Paul prays for the church in Philippi that their love for one another may increase more and more, and never stop improving their knowledge and deepening their perception, so that they can always recognise what is best (Philippians 1:10). The final phrase carries the meaning 'recognise things that differ', that is, recognise the difference between good and bad, success and failure. It is an idea fundamental to the Hebrew scriptures and to the New Testament, from the Garden of Eden to the perfection of the Heavenly Jerusalem.



W. Edwards Deming

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

Deming does not suggest that statistical evidence is the only reliable evidence. In fact he explicitly states that some evidence is impossible to measure. But an informed and judicious use of statistics can help us improve each system and sub-system so that there are fewer and fewer failures. How can we improve our system to reduce the various causes of failure? Here are some examples.

The bad chairing of the bishop or other minister increasingly frustrates members of a committee. They produce evidence about the time taken for various items, failure to follow rules of procedure, lack of preparation and so on, and confront the chair. He or she, realising that the ability to chair a meeting is not automatically conferred by ordination can, with humility, delegate to someone who has the knowledge and experience—or can bring in a consultant to observe and advise.

The work and morale of the committee improve, it harmonizes its activities with other committees and becomes an example of good practice.

A big problem for the Church is that of apparently unanswered prayer. How much prayer is really unanswered, and why? It almost seems as though the Church is frightened to try to find out. St James wrote, 'You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures' (James 4:3). Perhaps by examining statistics on apparently answered and unanswered prayers we could learn more about our system of understanding and teaching what prayer is, and how this system is best organized—and then improve the results.⁷

Deming wrote about 'both manufacturing and purchasing functions'. In place of 'manufacturing' the Church might think instead about its cooperation with the Holy Spirit in the re-formation of people in communion with God and one another—and statistics from Churches Together and the Ecumenical Movement might help us to improve the system, for a divided universal Church is a wounded healer. For 'purchasing' the substitute might be 'becoming members of the Church', and here statistics on baptisms and church growth could well help to improve the systems within the organization. Why, for example, do people leave the Church?⁸

Point 4: End Lowest Tender Contracts

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

There are implications here for the way the Church, though its various organizations, conducts its ordinary business in order to produce, maintain and improve publications, websites, buildings and so on. There are also implications for the quality of the primary product of the Church: maturing

⁷ A beginning has been made by Leslie Francis. See *Psychological Perspectives on Prayer*, edited by Leslie Francis and Jeff Astley (Leominster: Gracewing, 2001).

⁸ Once again, work by Leslie Francis has produced a statistical analysis. See *Gone but not Forgotten: Church Leaving and Returning*, edited by Philip J. Richter and Leslie J. Francis (London: Darton, Longman and Todd, 1998).

members of the Body of Christ. But are there any implications for the organization of the Church, ways in which its systems could work more effectively?

The central corporate act of the Church, in whatever manifestation, is the worship of God in sacrifice of thanksgiving and praise: 'I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship' (Romans 12: 1). A contrast is being drawn here between spiritual and ritual sacrifice.⁹ The price of the sacrifice is no longer that of an animal substitute but the life-blood of Jesus Christ, as expounded most clearly in the Epistle to the Hebrews. Thus the way the Church, in all its various traditions, makes this sacrifice, the quality of its work, has to be as good as possible in every detail.

Point 5: Improve Every Process

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

Jürgen Moltmann wrote several books on Christian hope. One of them was *Hope and Planning*, in which he pointed out that hope without planning is as ineffective as planning without hope.¹⁰ In the Church, if much of the experience of hope is concentrated among the clergy, most of the experience of planning and implementation is concentrated among the laity.

'For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it?' (Luke 14: 28) This mini-parable and the one that follows it are presented in the context of the personal sacrifice of becoming a disciple. This is a sacrifice that continues through life and calls for the kind of practical application that Deming describes, for both clergy and laity.

⁹ See note to the New Jerusalem Bible text.

¹⁰ (New York: Harper and Row, 1971).

In this context problems should not be regarded as ‘failures’ and brushed under the sanctuary carpet, but as valuable learning opportunities about their own (usually systemic) causes. The personal failure of an individual can be caused by being subjected to excessive pressure and insufficient support within a particular part of ‘the Body’. Only a very small proportion of the responsibility for failure may be due to him or her.

The use of the concept of innovation here is also important. For the Church the newness is radical and the innovator is God.

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. (2 Corinthians 5:17, 18, 20)

It is a strange judgment on today’s Church that the words ‘theological’, ‘liturgical’, ‘ecclesiastical’, ‘churchy’, ‘parochial’, do not have the same dynamic connotations as ‘innovation’. How can we allow God to change that?

Point 6: Institute Training on the Job

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

The emphasis here is operational: how best do we do a particular job in a particular way and for a particular purpose? A local Church may have separate teams for facilitating baptisms and their follow-up, or visiting in hospitals or serving at the altar in the Eucharist. A district or diocese may have sector groups within particular secular disciplines such as social work or financial services. A regional or national Church may have groups engaged in ecumenical exploration. As well as education (see Point 13), all these people need practical training on the job, probably reinforced by guidelines and checklists of what to do and when to do it. They themselves can constantly update the guidelines and checklists in the light of their practical experience.¹¹

¹¹ John Walker, ‘Quality Ministry’, in *Management and Ministry: Appreciating Contemporary Issues*, edited by John Nelson (Norwich: Canterbury, 1996), 141–154.

According to Luke (10:1–20) Jesus sent out his disciples in pairs to all the places he himself would be visiting, with detailed advice on how to proceed. However, it is in the Acts of the Apostles that the Church really begins to organize, and in the later Church, with its written records, services, penitentiaries and instructions, more elaborate organization appears. Church history suggests that the formation and re-formation of this organization is constant, though it seems to progress in lurches rather than in steady intentional growth.

Point 7: Institute Leadership

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

The concept of leadership is rather a bandwagon at the moment and a lot is written about it, much of it focusing on personal success and material happiness. The Church's leader says, 'Follow me' in a way that can be heard by the deepest yearnings of the human heart. But he also says, 'If any want to become my followers, let them deny themselves and take up their cross and follow me' (Matthew 16:24). He led the way for the Church to follow, having warned his disciples,

You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20:25–28)

If the 'better job' that leaders are to help people towards doing is that of being the Church as the Body of Christ it must include the way that the Body is organized. And that Body also includes the leaders themselves. St Paul, after listing some of his sufferings, writes, 'And, besides other things, I am under daily pressure because of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?' (2 Corinthians 11:28–29) St Peter writes to the elders as

a fellow-elder, 'tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.' (1 Peter 5:2–3)

Point 8: Drive out Fear

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

The Church is taught that perfect love casts out fear, and also that the fear of God is the beginning of wisdom. St Maximos puts the contrast neatly.

Fear is twofold: one kind is pure, the other impure. That which is pre-eminently fear of punishment on account of offences committed is impure, for it is sin which gives rise to it Pure fear, on the other hand, is always present even apart from remorse for offences committed. Such fear will never cease to exist, because it is somehow rooted essentially by God in creation and makes clear to everyone His awe-inspiring nature, which transcends all kingship and power.¹²

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

Fear produces tribalism and the need to identify enemies—or invent them. 'But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven' (Matthew 5:44–45)

Point 9: Break down Barriers

Break down barriers between departments and staff areas. People in different areas, such as Research, Design, Sales, Administration, and Production, must

¹² *The Philokalia: The Complete Text*, translated by G. E. H. Palmer, Philip Sherrard and Kallistos Ware, volume 2 (London: Faber and Faber, 1981), 179–180.

work in teams to tackle problems that may be encountered with products or service.

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

Concerning Jews and Gentiles St Paul writes,

For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God. (Ephesians 2:14–15, 19)

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



The Church has to put its own house in order, and set about organizing for this, including deciding what a united Church will be like. In one of the Eucharistic prayers, the Church of England prays for the Church, 'to reveal her unity'. This seems to imply that there is *already* a unity that we cannot see. And the Church also has to consider the barriers between itself and other religions.

Point 10: Eliminate Exhortations

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

Deming emphasizes that what people need to improve is help, advice, training and a better system, not exhortations to try harder. They are already doing their best under the prevailing circumstances. Even worse is the suggestion that they 'ought' to do, or believe, or feel something. It aggravates the guilt feelings of already more than willing workers and produces what a friendly psychiatrist called 'hardening of the oughteries'.¹³

A church problem with slogans is the use of Bible texts carefully selected, often out of context, to 'prove' the speaker's point of view. Shakespeare knew that 'the devil can cite Scripture for his purpose'. But the legitimate use of texts, slogans and posters whose genuine purpose is to help, communicate and inform can have its proper place. A text that may be appropriate here is, 'Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye?' (Luke 6: 41) I sometimes wonder if, in the Church we know, the injunction, 'Let anyone among you who is without sin be the first to throw a stone at her' (John 8:7), might result in a rush to grab a stone.

Point 11: Eliminate Arbitrary Numerical Targets

Eliminate work standards that prescribe quotas for the work-force and numerical goals for people in management. Substitute aids and helpful

¹³ The idea was borrowed from Ogden Nash in Alexander Reid Martin's 'Mental Health and the Rediscovery of Leisure', presented at the 13th Annual Meeting, World Federation for Mental Health, Edinburgh, 8 August 1960.

leadership in order to achieve continual improvement of quality and productivity.

At a one-day training event aimed at 120, only thirty enrolled. In fact the day was very effective in a way that would have been impossible with 120. A meditation weekend for men was aimed at twelve. Seven came and benefited greatly. More would have been too crowded. Both the original target numbers were arbitrary, as the organizer came to realise, and he was able to modify his preparations. 'I planted, Apollos watered, but God gave the growth.' (1 Corinthians 3:6) The Church can too easily be misled into grandiose worldly measures of success, instead of continuing faithfully to give thanks for the growth that God gives.

Point 12: Permit Pride of Workmanship

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

All church workers are volunteers, in the sense that they have answered a call. The vast majority are unpaid and also contribute to the costs of the organization and its property. For all there is an element of sacrifice in the service they offer through the Church to God in Christ. The parable of the vineyard labourers who all receive the same pay, unrelated to the hours they have laboured, reminds us that church workers all receive the same reward. This reward is not extrinsic to the work, but follows naturally from it. 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' (Matthew 25:21, 23) Like virtue, Church work is its own reward.

But the Church must ask to what extent this teaching is embodied in the way the Church is organized, in the attitude of its ministers, in its own attitude towards authority, and the way work is valued and acknowledged. A regular review of the work that has been done is helpful, particularly when it can be an opportunity for development and learning. The Church should not 'performance manage' and rank its staff. Agreeing the focus of their work with people is useful. Discussing and creating a

description of roles can be helpful—particularly for clergy and ministers, as the demands and expectations of them are huge.

Point 13: Encourage Education

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

The need for education in the Church has always been recognised, but a ‘vigorous programme’, with feedback, monitoring and constant improvement of the programme—constancy of purpose—is more problematic. St Paul wrote,

I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. (Philippians 3:10–12)

Education is about transformation, the baptismal life, prayer—knowing God, not just about God. It is about how to live the new life given freely and in abundance by God through Christ. It is about the teaching and example of saints, prophets, mystics and sages.

What is obvious, at least in aspiration, for the individual person (though never in isolation from one’s neighbour), is not so clear for the organization. The ‘gifts’ given by God to individuals are,

... to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ Speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love. (Ephesians 4:12–16)

A ‘vigorous programme’ of education and edification of the whole organization and all its sub-systems is needed. Of course Points 1 and 3 would also be operating, and at least Point 6 as well.

Point 14: Top Management Commitment and Action

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

Management in this sense has the job of planning and bringing about the basic transformation that begins with, and continues in, *metanoia*. The apostolic succession is the living continuity of the faith of Jesus through the faith of the apostles:

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God. (Ephesians 2: 19–22)

I am treating the 'apostolic succession' as neither a chain of individual acts of ordination nor a transmission of truths, but a sign and expression of the continuity of the Church's historical life in its entirety, as it was realised in each community.¹⁴ How is this to be done, now, in practice, by the whole Church? In attempting it the Church may find that its unity is becoming clearer, and its ministry more effective.

Continuing Metanoia

A friend who was a manager at Ford UK when Deming was working there as consultant, and who later went on to become a consultant to the motor industry himself, told me that he thought that Deming's First Step—transformation of the individual—was essential, and that any slackening in its practice resulted in a drop in the standard of the final product. It was as if the newness of the manufacturing system faded

¹⁴ See John D. Zizioulas, *Being as Communion* (London: Darton, Longman and Todd, 1985), chapter 5.

away with any return to old assumptions and habits. He suggested that this was also happening in some parts of the Japanese car industry.

If it is the particular newness of Deming's First Step that is important there may be some parallel with the particular change of mindset (*metanoia*) requiring that everything from birth to death become new in the Kingdom of God. Without continuing *metanoia* the newness is lost and the old ways are resumed.

In the book of Revelation, in the letter to the angel of the church in Ephesus, the Spirit says,

But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen; repent and do the works you did at first. (Revelation 2:4-5)

We must embrace the radical newness of life in Christ enjoyed by the apostolic Church, and follow the instruction of the angel of the Lord to the disciples when releasing them from prison in Acts 5:20.

Go, stand in the temple and tell the people the whole message about this life.

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