

A HANDBOOK ON THE CHALLENGE OF MAKING  
A DIFFERENCE THROUGH LEADERSHIP

## ***CREATIVE CHURCH LEADERSHIP***

### **MEMORABLE INAUGAUGARAL LAUNCH**

Canterbury Press published our new book - *Creative Church Leadership* - on Wednesday 3rd March 2004. We celebrated its publication with an inaugural launch on Thursday, 18th March 2004 held in the Jerusalem Chamber, Westminster Abbey, London.

Our host was the Dean, the Very Revd Dr Wesley Carr, who made us all most welcome. As a contributor to our book, the Dean was also our guest speaker.

Some 25 people came to this launch. They included Bishop Christopher Mayfield, MODEM Chairman, Christine Smith, Publishing Director of Canterbury Press, five of the contributors to the book - Revd Dr Bill Allen, Very Revd Dr Wesley Carr, Linda Dawson, John Nelson, Revd Dr Norman Todd, MODEM's first Chairman of Trustees - Raymond Clarke,

Michael Graham-Jones - last Chairman of CORAT, MODEM's Management Committee, MODEM members and invited guests e.g. Andrew Carter CMG, Warden of St George's House, Windsor Castle.



**John Nelson, Very Revd Wesley Carr and Bishop Christopher Mayfield**

We are arranging a nation-wide follow-up series of launches for *Creative Church Leadership*. Details will be sent to all MODEM members in the hope that you will be attracted to supporting the one nearest to you in your locality, to taking a non-member with you and thereby helping to promote the book. *Editor*

# CREATIVE CHURCH LEADERSHIP

*Edited by*

*John Adair and John Nelson*

***Creative Church Leadership*** raises questions that are crucial for the Church today as it faces numerous challenges within its own ranks, from other faiths and from a world in need of spiritual wisdom and direction. It is the third title in a series published by Canterbury Press Norwich in conjunction with MODEM – an organization that brings together the worlds of management and the Church for mutual learning and growth.

## BOOK CONTENTS

Introduction	John Nelson
--------------	-------------

<b>Part 1</b>		
1 Overview	Passing the ball to you	John Adair

<b>Part 2</b>		
2.	A theological reflection	Malcolm Grundy
3.	One question and ten answers	Charles Handy
4.	Pathways to leadership	Bill Allen
5.	Can church leaders learn to be leaders again	Martyn Percy
6	Strategic church leadership	Robin Gill & Derek Burke
7.	Leading without leadership: Managing without management	Wesley Carr
8.	Believing in leadership	Philip Mawer
9.	Come and see	Norman Todd
10.	Lessons from the secular world	Pauline Perry
11.	But me no buts	Gillian Stamp

12	Leadership with vision: a challenge for the churches	Elizabeth Welch
13.	Setting the agenda for leadership	Peter Rudge
14	The one who builds the path cannot make it straight.	Peter Price
15	Has God stopped?	David Jenkins
16	Points to ponder or take away	John Adair

<b>Part 4</b>		
18	A database of resources for church leadership and management	David Harvey
19	A review of leadership literature and leadership development centres	Linda Dawson

<b>Part 5</b>		
20	MODEM	
21.	About the contributors	
22	Survey reports on resources for church leadership	

MODEM members are offered a discounted price of £12.50 including postage (the publisher's price is £14.99) from Peter Bates, our Treasurer and Membership Secretary, at Carselands, Woodmancote, Henfield, West Sussex BN5 98S, Tel & Fax 01273493172, email [peter@bateshouse.freereserve.co.uk](mailto:peter@bateshouse.freereserve.co.uk)

## CHAIRMAN'S REFLECTIONS

---

### CHANGING SHAPE

The Christian Church in the Western world still has many thousands of members and supporters but in recent years her general image has declined. Why is the Church's image poor? Because many of us miss the meaning of the Master's life and lack serious intent about being the Church of Christ. Instead we fuss about ritual, theological exactitude and historical continuity when we ought to be interested in being and becoming people of love - people who love God, people who love one another, caring for those who are poor and impoverished, people who treasure planet earth. And when it comes to change many of us are like the Priest and the Levite in Jesus' story about the Good Samaritan. We dislike our normal pattern of life being disturbed and are unprepared to take risks, whereas the Good Samaritan was enthusiastically unselfish and prepared to do what was necessary to help someone in need.

Today some Christian communities are finding fresh ways of being Church. For society as a whole Sunday is no longer a special day. As well as resting and visiting families and friends we play and watch sport, shop and work. So some churches, as well as meeting on Sunday mornings, are meeting on weekday mornings or in the afternoon immediately after normal school hours or in the evenings. Others are meeting on Saturdays - breakfast or evening meetings. Again, many are learning to use their church buildings for more than Christian worship. At different times throughout a typical week some are providing space for pre-school play groups, post school groups of slow learners, parenting classes, keep fit,

youth activities, line dancing, the over 60s, as well as bible study and prayer groups - all serving different members of the local community. At every turn the attempt is being made to offer visitors an attractive, warm welcome and gracious hospitality.

Some groups are using their homes rather than Church premises as a way of meeting and welcoming people, for time spent around the family meal table can lead to people feeling accepted and loved and becoming real friends. I was recently reminded that for the first three hundred years of Christianity there were no Church buildings - no Cathedrals, no Chapels - Christians met in their homes and that was the fastest period of growth of the Church! .

And some Christian groups are moving out into the community. For example, a church group north of Manchester (Anglicans and Baptists), as well as running a Saturday morning club at one of their churches, also run a drop-in club for primary-school children in one of the local supermarkets. For 90 minutes on Saturday mornings parents can go off shopping while leaving their children with volunteers who entertain them with puppets, action songs and story-telling.

I mention some of the initiatives that I have witnessed because all of us, in the churches, in business and commerce, in our home life and leisure, need to continually think about the purpose for which we and our organisation exists. As the world

population enjoys the discoveries of scientists and technologists and experiences globalisation, so it becomes more important for leaders and managers, members and everyone involved in any organisation to reflect deeply on who we are and for what we exist. Are we in the churches only interested in "bums on seats"? And if more than that, what more? Are we who make cars and sell insurance only interested in the financial return, the bottom line, the take home pay, assuming that life begins each day at 6.00 pm or perhaps later? And if more than that, what more? How can we help people to be more enriched and fulfilled, not merely financially, but physically, mentally, emotionally, psychologically, morally and spiritually too?

We all know that success in any organisation can lead to complacency, good routines can become ruts, trusted ways of doing things can become traditions that cannot be developed. So how do we help one another to want to change, to introduce change, and to achieve change so that we move forward individually and together? Gardeners know that manure represents new fertilisation - given to a plant it effects change within that plant, enriching and developing it. What might be the equivalent of "new manure" for my organisation and for yours? I guess that the Christian church is not the only organisation that needs to think about, re-imaging and then change its shape!

*+Christopher Mayfield*

---

## THINKING BACK TO ROME.

---

**Bishop Richard Garrard, looks back over the three years he has spent in Rome as the Director of the Anglican Centre and as the Archbishop of Canterbury's representative to the Holy See. We wish to thank him for his regular *Letter from our man in Rome*.**

The longest and loudest laugh that I raised during my time in Rome was in a meeting of clergy where someone raised the topic of women priests. Chancing my arm after a very good dinner, I replied that the Roman Catholic Church had followed us into vernacular liturgy, were now having married deacons and a few married priests from us Anglicans, and so I regarded the question of women priests as something over which we Anglicans are, once again, waiting ('aspettando') for the arrival of our Roman sisters and brothers.

The laugh was the last thing I had expected. And it has become something on which I continue to reflect.

The dominant section of the laugh was undoubtedly of the "pull the other one" variety. Plenty of my very affable audience made it clear that they thought I was simply making an after-dinner joke... a genre in which Rome is very rich indeed.

The second section of the laugh was scorn and I was later told by a man to whom I would award first prize for being patronising that he was so sad that we were going to have to repent the hard way, via the extinction of the Anglican tradition.

The third section of laugh was the one that I found most revealing of all. It was a laugh of relief that someone - in a building, which had very lively past connections with heresy trials and torture - should be able to articulate what they believed the Spirit is saying to the Church.

Since then, of course, the 'New Hampshire effect' has been doing to Roman Anglican relationships what women in the priesthood was doing ten years and more ago.

However, since I do not believe that the Holy Spirit has stopped leading the church, even in directions which seem totally unexpected to most of us, I suggest that ten years hence may see the kind of three-layer laugh when one of my successors is asked to talk about the Anglican

Communion and why it bothers to have a Centre and an Archbishop's Representative in Rome. The key words for the Anglican presence in Rome are still ***BEING THERE, LOVING THERE, AND WAITING THERE***.

It is very hard to see how reunion will happen and whether, indeed, negotiated theological and organizational unity will be what we get in the end. However, having lived among so many wonderful Christians (there's no other phrase that will do), and having watched them survive physically as well as spiritually and do excellent work amid the constraints, disasters (especially over sexuality and drastic decline in ordinations), and the fears and anxieties that wrack the Roman Catholic Church at its centre, I am now as confident as ever that the Spirit will win the day. .. but when,. .. who can say?

It will take a long time for any fruits to come through on the 'Gift of Authority' front, although I do hope that the subject will not be allowed to go away and die; something that is a real danger in the present climates in both the Roman and Anglican orbits.

Yet my continuing hopes were summed up for me quite brilliantly by an octogenarian retired Roman Archbishop of Durban - Denis Hurley - with whom I was very fortunate to cross paths in Rome a few days before he died. A group of us were talking about unity and love, when Hurley, in his beautiful Irish voice, said. "St Paul talked about faith, hope and love and said that love was the greatest. I think we Catholics have tended to make faith the greatest in the place and that is the root of much trouble". The Spirit will win.

*Lastly and sorrowfully: someone bet Ann and me £10.00 before we went to Rome that we would be there for a Papal funeral. Wish we'd taken the offer!*

**+Richard Garrard**

# ***CORAT AFRICA***

---

I am indebted to Archdeacon Malcolm Grundy, our Immediate Past Chairman, for telling me, about CORAT AFRICA. I knew about CORAT Australia from our Emeritus member, the Revd Dr Peter Rudge, but not about CORAT Africa.

MODEM, as we know, was formed to take over from CORAT-UK with the goodwill and good wishes of its remaining officers. Maybe we should forge links with overseas CORAT's.

As a Christian non-profit making organisation, CORAT AFRICA came into being in 1975 when several Christian leaders from different denominations initiated its formation in recognition of the critical need for much better management in churches and church related organisations in Africa.

It is based in Nairobi, Kenya, and its aim is to enable Christian organisations to improve their management capability. It has a vision, mission and strategy

- **Vision** - To see a church fully equipped for the work of mission exercising the abundant gifts from God, caring, loving and able to bring all the knowledge of God and His Son Jesus Christ as Lord and Saviour
- **Mission** - It is a non-profit making Christian Organisation that exists to enable more effective leadership, management and accountability of churches and church related bodies, in a Christian and professional way.
- **Strategy** - Its mission is achieved through management training, consultancy, research and publication. In all this it sees facilitation and enablement as an overarching strategy.

All its courses are held in its Management and Development Centre, based on Langata, Nairobi. Two points took my eye: first, that its courses portfolio included a Management course for Women Leaders/Managers; and, second, a clear distinction was made between leaders & leadership on the one hand and managers and management on the other.

*Editor*

## ***Liberating MANAGEMENT***

---

Far too many of us are being forced into managing an institution rather than engaging with souls, says the Bishop of Manchester in his Foreword to the UK Christian handbook: Religious Trends, warning that the present massive decline in church going could see the Church of England disappear within a generation or two.

If only the church had seen management as the way to liberate bishops (and clergy) instead as dismissing it as evil! Of course, it needed - and still needs- church leaders to be trained to see management as liberating and to be able to manage managers! ***MODEM still has unfinished business!***

---

**NEW ADDRESS FOR CTBI and MODEM**



**MODEM  
CTBI, Inter-Church House  
Bastille Court, 2 Paris Garden, London SE1 8ND**

---

## BOOK PREVIEW

---

Canterbury Press is publishing later this year what promises to be a timely re-look at THE PARISH, the heart of the Church of England

**The Parish: People, Place and Ministry:  
A theological and practical exploration**

It is, perhaps, surprising that there has been no book about the parish since Giles Ecclestone's *The Parish Church published in 1988*. There have been books about various aspects of the parish, and particularly about its ministry but no book about the parish as a whole.

Now, to put this right, fifteen clergy from South East London have written ***The Parish: People, Place and Ministry***: A theological and practical exploration. It is edited by The Revd Dr Malcolm Torry, Team Rector of the Parish of East Greenwich. All the contributors are either incumbents or recently have been incumbents and each of them has written about a particular aspect of the parish.

There are chapters on the parish in its context, liturgy in the parish, pastoral care in the parish, parochial history, the multicultural parish, ecumenism in the parish, the parish and the workplace, discovering God's Spirit at work in the parish, art and architecture in the parish, the parish as a community in mission, young people in the parish, regeneration in the parish, evangelism in the parish, the priest in the parish, a bishop to the parishes, and listening to the parish community in order to rethink faith in God.

Each chapter is grounded in the writer's experience and is about particular parishes, so the material is thoroughly parochial. But that doesn't mean that it's parochial in the pejorative sense of the word, for every chapter also looks beyond the author's own experience and discusses ways in which the parish is changing and might change.

The book's readers will be able to relate what they read to their own parishes, will be enriched by explorations which are both practical and theological and will be enabled to think about the possible futures of the Church of England's parishes.

The authors express the hope that their book will stimulate further reflection on the nature and activity of the parish; and such reflection is surely an essential task, for the parish is, after all, the heart of the Church of England.

*Editor*

---

## Modem members prominent in training for consultancy in churches and Christian organisations

---

Three members of Modem are members of a CLIFF COLLEGE course team providing training for consultancy in churches and Christian organisations.

**Dr Helen Cameron, Revd Dr George Lovell** (who founded the course) and the **Revd David Dadswell** who is a director of a management consultancy (Macdonald Associates).

The course has the title of **Consultancy, Ministry and Mission** and is a 2-year part time programme delivered by six 5-day residential periods in Cliff College. It leads to the award of a Postgraduate Diploma and Master of Arts in Consultancy.

It aims to develop students as effective consultants and facilitators, practical theologians and reflective practitioners. It is a course that inherits the tradition of nondirective consultancy whilst remaining self-aware and

open to other approaches. It is owned and offered by Cliff College and validated by a leading UK university.

It has been established to help meet the needs of churches and Christian organisations for independent work consultants and facilitators: of practitioners, lay and ordained, who wish to be able to act, formally and informally, as work consultants; and for colleagues to provide reciprocal consultancy services to each other.

Cliff College stands in the Methodist tradition but seeks to recruit students from a wide base of Christian theology reflected in its teaching of the theology of ministry and mission.

Further details are available from the Postgraduate Course Administrator (tel- 01246 582321 ext 109 or email: [postgrad@cliffcollege.org](mailto:postgrad@cliffcollege.org))

*Editor*

# *Four Ways into the Future*

By Peter Brierley

Executive Director, Christian Research

An Australian book simply called *Burnout* gave the results of a survey of 4000 senior church leaders. It found one of the key causes of stress to be the lack of a sense of where your church or organisation should be going. So how do we think future?

◆ There is the "Clubs" (a rough and ready instrument) approach which seeks to identify tomorrow's goals by an extrapolation of today's. If your church has grown from 50 to 100 people in the last 5 years, then your vision is to see it grow from 100 to 150 in the next 5 years. Perfectly proper, clear, inspiring and a method of building vision which has helped many a church or agency to move forward. It looks at where you are now, and where you have come from, and in the light of that, makes a faith statement for the future. Fine!

♥ Diamonds are valuable, and a good model for thinking about "values". Identifying the motives in a congregation or company can be a fascinating exercise. They are not always what you might expect! The Horizon Mission Methodology mechanism supposes a scenario well into the future - such as supposing a huge meteorite struck the earth in 2050. If it annihilated, say, the Isle of Man and sent such a huge tidal wave around Britain that the London Flood Barriers couldn't cope, and the consequential earthquake destroyed every church in the land, what might the survivors of your Church Council be thinking of doing? Ask them! Then ask why to ascertain their motives, and use those answers to guide your future dreams. This can lead to *very* different results from the first method.

♠ Hearts speak of relationships. There are some people who simply give away their vision. For example, Alexander Fleming observed his dirty saucer in his lab that Monday morning in September 1928, but he didn't just see what any other person would have seen (the growing mould) but had the ability to realise the significance of what he saw. The "strategic opportunist" has the ability to understand openings which many others do not. In terms of moving into the future, however, he/she needs to have experienced people to whom he/she can give the job of developing that "vision" while he/she gets on with the next opportunity. "Do you see that field?" asked a South African pastor, "We're going to build a 3 storey AIDS hospital there. Bill has already drawn up plans and Fred is consulting Cape Town City Council." Three years after he asked me the question he emailed me, "The hospital's built. Now we are going to do . . ." Bill and Fred had done it - *not* the Pastor. He "merely" provided the vision.

↔ Spades are precise, and so is the Military Model of strategic thinking. The Grand Strategy needs to be stated, followed by the Operational Objectives and the Tactical Methods to make it successful. "Tactics" are what Sunday School teachers follow in our churches, and "success" depends on their ability, however great the strategy may be, or the quality of the teaching materials, or the ideas of the Youth Worker. It all needs working out precisely, but behind that detail is the invisible objective for which they are aiming - not just to take that city, but to win the war. Moses's job was not primarily to take 2 million Israelites from Egypt to the Promised Land (the visible), but to enable a band of slaves to become a group of citizens worthy of the Land they were given (the invisible). Arguably, the invisible is the more important!

*Which of these four methods you prefer (explained in more detail in the just published book **Coming Up Trumps!**) will depend on your personality, your team, your opportunities and your style. But do use one of them to go into the future - otherwise you and your team might get left in the past.*

**Peter Brierley**

# Leadership, Vision & Growing Churches

---

*Kipling called the six main ways of asking questions his 'six serving men'. They are **Where?**, **When?**, **Why?**, **Who?**, **What?**, **How?** Using these questions in relation to church growth and leadership helps summarise the key findings of a major survey undertaken by Christian Research on behalf of the Salvation Army Central North Division. The research looked at 4,000 of the 8,700 churches whose congregation size was known for both 1989 and 1998, so that it was possible to know whether they had grown, remained stable or declined in those years. Only churches, which had grown or declined were surveyed, with the aim of finding out what made the difference.*

## **Where?**

Growing churches were more likely to know *where* they were going and to already have a long term vision or plan in place (28% of growing churches compared with 20% of declining ones). One apparently successful church asked Christian Research to find out why they were no longer growing. The very clear answer from members of the congregation was "We don't know where the church is going". People appreciated good Bible teaching and many were coming to faith. But after a few years they moved on because the church had no clear sense of direction.

## **What?**

The research included Focus Groups within growing churches. It was clear that churches which are attracting new people offer a wide range of ways in. Their programmes and activities do two things: they are intimately linked to the church's vision, and they meet the needs of people in the area. So one church on a large, fairly new housing development was holding an after school club and running parenting courses, while another in a student area had a strong youth ministry and was developing a congregation actually meeting in the local university campus. For those who do start to attend, what they receive is central to their decision about whether to continue coming - they especially want preaching that relates to what they do the rest of the week.

## **How?**

How that vision is fulfilled is as important as having one. Christian Research comes across many churches which have a vision statement, but that has not been translated into a strategy. Churches which had held an Alpha Course were twice as likely to have a vision for the future as those which had not (31% to 17%), presumably because an Alpha Course doesn't just 'happen' it has to be planned, and resources of people as well as money allocated to it.

## **Why?**

A growing church is overall an outward looking church. It is interested in the people in its neighbourhood and not only in meeting the concerns and needs of those already attending. It

## **So what?**

Church growth is not only about having more numbers in church, it is also about the quality of the experience people receive when they attend. This survey shows that there are a number of things churches and their leaders can do try to turn from 'maintenance to mission'.

understands the context in which it works, and may be willing to take risks to bring the Gospel to local people. For example, 65% of churches identified 'Concentrations of youths' as the top social need in their area, and 78% of those were doing something about it by running a youth club, a drop-in centre, or employing a youth worker.

## **When?**

The most important moment for a new comer is when they step through the door! A congregation of 100 people will have 5 visitors on a typical Sunday. Some will be friends or relatives of existing attenders, but others will be 'outsiders'. 81% of churches said that the most important factor for church growth was the warm welcome received. This means it is important that those who welcome people (and 62% of churches have a Welcoming Team) have had some training. However, it makes a difference if visitors are given not only a friendly handshake but also something they can take away with them (68% of growing churches give visitors something, 58% of declining). Other research shows that people are looking not only for a friendly church, but a church where they can make friends - and preferably within a few months rather than years!

## **Who?**

The leader is at the hub of all this. A minister working alone (21 % had no other paid staff) was much more likely to be leading a declining church (57%) than a growing one (29%) although adding another member of staff doesn't guarantee growth, because the other factors such as vision and direction are also relevant. The survey also sought to discover the team skills of the leader, and only one was associated more with growing than declining churches (34% growing churches to 23% declining). That was the 'Shaper' style of leader (14% were this style), who is likely to be a visionary who is determined to make things happen. Many clergy are the 'people-people' type of leader (Director, 16%) and they may also lead a growing church (31 %) but are just as likely to be leading a declining one (33%).

**Heather Wraight**

*Deputy Director Christian Research*

# CHURCHWARDENS: A SURVIVAL GUIDE

The office and role of Churchwarden in the 21st century  
Written by Martin Dudley and Virginia Rounding; SPCK 2003,

Reviewed by

**Colin Pennington,**

Churchwarden of Emmanuel Parish Church, Southport, 1997-2004,  
and 2004 Captain of Hillside Golf Club, Hillside, Southport.

Although I am not seeking re-election this year, I will continue to serve as a member of the North Meols Deanery Synod and chair its Pastoral Committee. My Vicar, Rev. Canon Colin Pope is now also the Area Dean of North Meols and he has read the book and we have had a discussion and share similar views of it.

In September 1996, I took early retirement and in November Rev. C. Pope arrived as our new Vicar, his predecessor having retired a year before, after 27 years at Emmanuel. The following March, I and a friend were invited to take over from the two, very well liked but elderly, Churchwardens who had under-taken their duties for 17 & 32 years respectively. The "Survival Guide" would have been extremely useful to us at that

time!!

Becoming Churchwarden can be a daunting prospect not least because of the lack of clear guidance as to what is involved. Different Churches have different arrangements. Your predecessor as Churchwarden would have an established routine and upon changeover would probably say "It's not necessary to do all I do, I'm too involved with finances", nor do they fully explain what is required within the three main aspects of responsibility to the Bishop, collaboration with the Incumbent and representation of the Laity.

Today, the role of Churchwarden is more about management and working together as part of a team than hitherto.

## **General**

I would recommend that all Churchwardens read and use regularly the book and that anyone considering becoming a Churchwarden reads it as it gives a good insight into the role. It is easy to read, has a clear font, is informative, practical and contains many check-lists and aidememoires. It would also provide a good insight for the Clergy to read.

## **The Contents**

- well laid out, with topics easy to find. The Introduction was too long - some of the detail could have been in an Appendix.

-Did not like sections which quoted considerable detail about authors' names, titles of other books, etc. prefer reference to an Appendix.

-Recommend that the check-lists had a heading/title, so that you do not have to read previous paragraph to understand the reason for the list - Ideal when flicking through the book.

## **Strength**

The book's strength is Chapter 5. "New tasks for the 21st Century".

And it may well be better to put this as Chapter 1 to gain the attention of the reader. This would apply particularly if the person was in a bookshop - deciding which book to buy.

**Chapter 1.** Office of CW. Deals mainly with the history and could have been condensed to allow later chapters to be increased.

**Chapter 2.** How people become CW. Similar comment to above.

**Chapter 3.** Responsibilities. Extremely informative and helpful, containing many lists which, when carefully reviewed, would identify areas that the Churchwarden needs to address.

**Chapter 4.** Minister. Again very helpful with several check-lists in a short chapter, that maybe could be expanded.

**Chapter 5.** 21st Century. Excellent. The most useful, informative and practical Chapter in the book.

Would it be possible to expand this Chapter and give more guidance on say, - the main difficulty facing the Church is, I believe, that congregations are either ageing and members believe they have done their fair share and do not want to take responsibility, or they are younger couples reluctant to commit themselves due to family and work pressures.

**Chapter 6.** Problems. Informative. Again could be expanded to include more problems if space permitted, perhaps say a Child Protection issue.

*I will recommend to both my Area Dean and my Archdeacon that each Parish does obtain a copy of this book, as I do believe it is a Survival Guide for Churchwardens.*

*Colin Pennington*

Dear Lord,

Every single evening  
As I'm lying here in bed,  
This tiny little Prayer  
Keeps running through my head.

God bless all my family  
Wherever they may be,  
Keep them warm and safe from harm  
For they're so close to me.

And God, there is one more thing  
I wish that you could do,  
Hope you don't mind me asking  
Please bless my computer too.

Now I know that it's unusual  
To Bless a motherboard,  
But listen just a second.  
While I explain it to you, Lord.

I know so much about them  
By the kindness that they give,  
And this little scrap of metal  
Takes me in to where they live.

By faith is how I know them  
Much the same as you,  
We share in what life brings us  
And from that our friendships grew

Please take an extra minute  
From your duties up above,  
To bless those in my address book  
That's filled with so much love.

Wherever else this prayer may reach  
To each and every friend,  
Bless each e-mail inbox  
And each person who hits send.

When you update your Heavenly list  
On your own CD-ROM,  
Bless everyone who says this prayer  
Sent up to GOD.com.

AMEN

## THE VIRTUES OF BUSINESS

The Ridley Hall Cambridge Foundation recently held a conference on The Virtues of Business. The heart of the conference programme were presentations by distinguished Christian business people.

In the conference brochure, Dr Richard Higginson, Director of Ridley Hall, Cambridge, wrote about the resurgence of interest in character and the virtues

"Follow the rules" and "calculate consequences" are being seen as increasingly unsatisfactory answers to the question how we should make moral decisions. In contrast, the virtue approach focuses on what we are, believing that this will ultimately take care of what we do. It asks the questions:

- What are the traits of character that equip us for making good and wise decisions?
- What are the types of community that contribute to the formation of that character?

This way of thinking is no new discovery. It draws on a long-standing tradition that goes back to the ancient Greeks. They spoke of four cardinal virtues: prudence, justice, temperance (or moderation) and fortitude (or courage). Christian theologians added and integrated the three theological virtues of faith, hope and love, believing that these seven virtues provide the intellectual and moral equipment for living life well. This way of understanding the moral life proved influential over many centuries. After suffering from a period of neglect, the virtues are now staging a strong revival.

The application of virtues thinking is also going on in the world of business. Several contemporary writers think this is the most fruitful route for business ethics to take. Clearly, how we see the virtues practised in business will be closely connected to how we view the essential virtue or purpose of a business. But whether we think primarily of shareholder accountability or stakeholder responsibility - or some balance between the two, - many of the same moral requirements recur. People need to know they can trust!; business they are dealing with. Hence the relevance of focusing on the qualities expected of the *good manager* and the *good organisation*. We need to work out and spell out the virtues that will help businesses to flourish and thrive.

## HOME FIT FOR A BISHOP - WITH A DEAN AND POPE AS NEIGHBOURS

The new Bishop of Sodor and Man, consecrated at the Cathedral, Peel, in January of this year, moved into a new Bishop's house. According to the Isle of Man Examiner (23/12/03) "It is infinitely suitable for the purpose, having adequate parking for the many visitors to the office of the diocesan head and the large gatherings of the clergy and lay people, some for partly social reasons but all important to the Anglican churches of the Isle of Man... Whereas I wouldn't call the bishop's house a modest dwelling I cannot describe it as over the top either. Only very, very suitable for a bishop of man and his wife. Incidentally, in the same road, neighbours include people called Dean and Pope."

---

# MODEM-NW - The first steps

---

*It all started with a telephone call to me from member Harry Bundred towards the end of 2003.*

Harry is the Managing Director of RHEMA, a Liverpool- based training and management consultancy. He was keen to see the formation of a local/regional MODEM Branch for the North West of England and offered his services to bring it about. I told him I shared his keenness and enthusiasm and offered to help. .

We agreed to set up an exploratory meeting on Tuesday 24th February 2004 from 11 am -2 pm in his offices in The Cotton Exchange, Old Hall St, Liverpool. Harry agreed to chair the meeting and provide a modest buffet lunch.

I advised the MODEM Management Committee and invited Bishop Christopher Mayfield, (Chairman) and Alan Harpham (Deputy Chairman) to come to this meeting representing MODEM. I also invited the Revd Dr Norman Todd to come to advise on the experience of setting up a local/regional MODEM Branch in the Nottingham area known as MODEM-EM (East Midlands).'

We invited every Member of MODEM residing in the North West Region. The purpose of this meeting was to find out if there was sufficient support for and the will to form a MODEM-NW.

This exploratory meeting attracted 15 people. It was a good meeting. There was a frank expression of views about the feasibility of forming a MODEM-NW and its aims and activities. It ended with a resolve for the NW members of Modem who were present to meet again to test, after a period of reflection, this resolve and clarify what a MODEM-NW would look like.

The follow-up meeting was held on Tuesday 23rd March. It was another good meeting. Those present were of one mind in their vision of a MODEM-NW.

It would aim to continue the mantle of CORAT (Christian Organisations Research and Advisory Trust), that is, to provide management consultancy to the Churches (in the North West). This was what MODEM was itself formed for, to continue

CORAT's mission, and it had not fully delivered its opening offer - to persuade the churches to accept the need to properly manage its resources. Indeed, the current financial crisis facing the churches is crying out for more effective financial controls and hard decisions.

Those present at this second meeting agreed to form a STEERING COMMITTEE to lay the foundations for a MODEM-NW - its structure,' its activities, and its relationship with MODEM nationally.

*Harry Bundred was proposed unanimously to become its Chairman. He was happy to accept.*

*John Nelson*

## *Contributor to Creative Church Leadership*

# *Keeping an eye on sleaze*

*Sir Philip Mawer went from running the Church of England to overseeing the affairs of MPs*

The '**SLEAZE WATCHDOG**' is how the tabloids describe Sir Philip Mawer, the Parliamentary Commissioner for Standards and MODEM member - his job is to ensure MPs meet high standards of conduct and ethics.

Sir Philip became Parliamentary Commissioner after 12 years as Secretary General to the General Synod, the most senior official in the Church of England - a role that earned him a knighthood.

Sir Philip, is an active member of his parish church in Hertfordshire and an Honorary Canon of St Albans Cathedral. Looking back on his 12 years with the Church of England, Sir Philip saw many highlights, these included the ordination of women priests, arrangements put in place for those who could not accept the move; a greater sense of mission and evangelism; and the modernizing of the church's structures at national level.

He is optimistic about the future of the Church of England - as long as we are doing God's work, he has given us the assurance that we are

on the way to the kingdom. He is confident because our Church was founded on a faith in which we have a sure and certain hope. A Christian cannot be pessimistic.

At the same time as you see all the challenges for the Church, you can see shoots of new growth all around. You only have to look at what goes on in parishes up and down the land in widely different circumstances - rural, suburban and inner city. You see examples of lively engagement with the real issues that people are facing every day of their lives. That fills me with great hope for the future.

Sir Philip, in a feature article in the Church of England Newspaper, by Peter Crumplar, says 'I've become more conscious as I've gone on in life of providence, the hand of God working in my life, and in other people's lives. The truth

that has really anchored me in the Christian faith is that I know no better rule of life.' The Christian way of life - summed up in the two great commandments, to love God and my neighbour as myself - seems to me to encapsulate all that one should aspire to, both personally and in how one would wish society to function.'

Sir Philip attended Hull Grammar School before studying at Edinburgh University and entering the civil service. He progressed to become Principal Private Secretary to Douglas Hurd, and then Under-Secretary at the Cabinet Office, before becoming Secretary General to the General Synod.

Knighthood in the Queen's Birthday Honours for services to the Church in 2002. His wife Ann is a consultant anaesthetist and they have three grown up children.

## **New Members**

Fr Declan Brady, Sligo, Eire: Andrew Carter CMG, Warden, St George's House, Windsor Castle: Jennifer Cole, Wells, Somerset: Robert Hammond, Chelmsford, Essex: Richard Hawthorne, Nottingham: Revd Anton Muller, Penrith, Cumbria: Peter Murkin, Newton Abbot, Devon: Bob Myers, Bromley, Kent: Amanda Roberts, Nottingham: Canon Dr Roger Yates, Wilmslow, Cheshire.

## **Tim Vidal-Hall**

It is with sadness that we record the death of Tim Vidal-Hall. We record, also, however, our thanks for his contribution to MODEM as a man of ideas and contributor to many MODEM Seminars.

MODEM CTBI Inter-Church House, Bastille Court, 2 Paris Garden, London SE1 8ND  
[www.modem.uk.com](http://www.modem.uk.com)