

**The Chairman of MODEM,  
The Rt. Revd Christopher Mayfield,  
and members of the MODEM Executive**

**Invite you to the northern launch of their new book**

***Creative Church Leadership***

*Published by the Canterbury Press Norwich*

*In the House of Laymen at  
St William's College, York  
(next to York Minister)  
from 12.30 to 2.00pm on Thursday  
23<sup>rd</sup> September 2004*

*R.S.V.P. by September 20<sup>th</sup>  
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## Reviews of our third book -Creative Church Leadership

The new book from MODEM is a collection of thoughtful essays from – as the blurb puts it – ‘a dazzling array of eminent writers and practitioners in the fields of management and ministry’ The book looks dense – and I will confess that when a review copy arrived, my initial thought was to contact one of you with expertise in this area to do the review! But having started dipping I was drawn in, and –though I have no means read all of it – have found lots of insights and perspectives. Chapters are almost all a manageable 10 – 15 pages, and several include useful key frameworks.

Those involved in planning training for those who have/will have ministerial leadership responsibilities may find it useful to reflect on the pattern of competencies suggested by Bill Allen in the chapter ‘Pathways to Leadership’. Several contributors are well known in our network (e.g. Malcolm Grundy and Martyn Percy – who spoke at a Local Ministry Conference recently). Many will find it helpful to have the comprehensive review of leadership literature at the back of the book. There is also a chapter with what is described as ‘a database of resources’, and it is good to see sections on lay leadership, collaborative leadership and small group leadership – though I noticed a few obvious omissions and ‘out of print’ inclusions. By the way of a ‘fun’ PS – if you are practiced at Biblical source criticism, you might even enjoy applying a similar approach when dipping through phrases and sentiments in the text – I guessed the authorship of ‘apostolic adaptability’ correctly!

**Joanna Cox**

*National Adviser in Lay Discipleship and Shared Ministry  
Education Division of the Church of England, Church House Great Smith Street, London.*

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## PREPARING FOR MISSION

### **The Healthy Churches Handbook**

Robert Warren

Pub Church House Publishing

168pp ISBN 07151 40175 5 £10.95

### **Building a New Church Alongside the Old**

Martin Down

Pub Kingsway Publications

### **The UK church Fundraising Handbook**

Maggie Durran

Pub Canterbury Press

### **Passion for your Name**

Tim Hughes

Kingsway Communications Ltd

### **Creative Church Leadership**

Ed by John Adair & John Nelson

Pub Canterbury Press

When these five books arrived for review my first impressions were that they were a mixed lot, everything from fund raising to leading a worship team. But as I began reading them I realized there was a common thread. They are about the mission of the Church, how it sustains its life in and through mission. ....

.....The book I found most stimulating, most thought-provoking was **Creative Church Leadership**. The 22 contributors to this book come from a wide variety of backgrounds. Most are Anglican but they also include Elizabeth Welch from the United Reformed Church and all have experience within church and society. The nature of leadership and its importance in the life of the church is a recurring theme in the councils of the URC. This book has much to add to this discussion as we continue with the implications of *Catching the Vision*. It is not an easy read. Frequently it needs to be put down so that there is a time to ponder. But that is where its value lies. It does not give easy answers but certainly raises the questions and carries them forward. Again the sub-title says a great deal; *On the challenge of making a difference through leadership*.

The debate on leadership in the church is a necessary debate and we need all the help we can get as we engage in it. This book certainly provides much help

**Reform-**

**House Journal of the United Reformed Church July/August 2004**

## **Conference details**

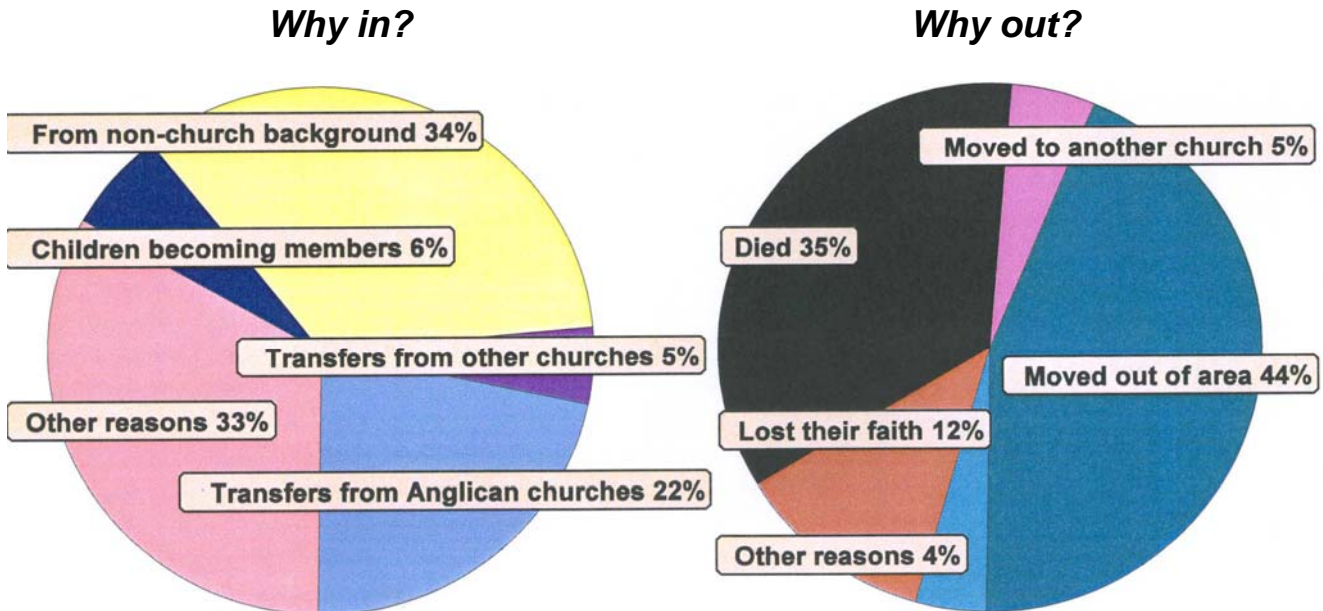
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# **MODEM ANNUAL MEETING OF MEMBERS**

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# Joining and Leaving the Church

In the year 2002 there were 29,300 people on the Electoral Rolls of the churches in the Diocese of Rochester. A year later, in 2003, that number had become 30,700, a 5% increase. However that increase was made up of gains of 2,300 and losses of 900. A survey carried out late in 2003 asked each church to identify, if they could, the reasons why people had joined the Roll and why they had left. The various reasons are shown in the diagram.



## Joiners

Just over a quarter, 27%, had transferred from another church, mostly another Anglican church, and mostly because they had just moved into the area. A few children had become old enough to join the Electoral Roll, but, alas, the proportion was less than it had been 10 years before. Some had joined the Roll in 2003 because they had forgotten they had to re-sign on in the 2002! Some joined because they wanted to get married, and others had been attending for some while and decided it was time to 'sign up'; these reasons were the 'other reasons' shown on the chart.

The greatest proportion, over a third, 34%, however had joined the church having come from a non-church background. It was a similar proportion to the earlier study, and, with the Diocese of Rochester celebrating the 1400<sup>th</sup> Anniversary of its founding on 17<sup>th</sup> July 2004, that has to be good news! Mission works!

## Leavers

Almost half, 44%, had left because they moved out of the Diocese. About one person in 8 in the population moves each year, and Christians are part of the movement. It's very tough on churches though when key people move elsewhere! A third, 35%, of people left the visible church for the invisible, having been 'promoted to glory' as the Salvation Army describe it. Of the remainder, 12% 'lost their faith, or commitment.' While no-one wants to lose anyone for this reason, it is interesting that the number this leaving was only a third of the number leaving for that reason in 1993. Perhaps those who are less interested, or are on the margins of church, have left, leaving a more committed remnant behind. Let's hope so, anyway!

**Peter Brierley**  
Executive Director Christian Research

# ***CHRISTIAN LEADERSHIP –an American view***

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Christian Leadership has its genesis and inspiration in the life and ministry of Jesus. The New Testament writings describe the experiences of early Christian communities in following the way of Jesus. We gain many insights about Christian leadership, which seeks to influence people to promote the reign of God and to enhance the quality of life in all creation, from our study of the gospels and the epistles.

Church leadership is only one dimension of Christian leadership; it is also concerned with transforming society through the power of God's gracious love. The image of head-heart-hand is an appropriate one for Christian leaders, whether their area of authority is the church or civic community. 'Head' is the rational, or intellectual, aspect of leadership; 'heart' is the expression of compassionate love; 'hand' means intentional action for justice. Christian leaders, characteristically, are to be critical: always critiquing structures and practices in society and church in the light of kingdom values, and traditional: augmenting a 2000-year old tradition of leadership.

Christian leadership exists as more than an abstract theory; it is embodied in the hearts of people on fire with God's love and striving to share God's creative energy with others. The trinity most aptly describes God, whose very nature is communal and relational. So, too, the Christian leader's authority (derived from the Latin *augere*: to make something greater, to augment, to cause to grow) is communal and relational; it expands the possibilities and work of those subject to it. Thus if the Christian leader uses his/her position to try to limit the charisms of the Spirit in the community, then the empowering heritage of Christian authority is betrayed. Authority is an enabling influence; it is never an end in itself and certainly not a personal possession. Christ's authority was directed toward healing and teaching about the reign of God.

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## ***Shadow Side of Leadership***

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Even a cursory glance at leaders in society and church through the ages highlights to what degree Christian leadership has fallen short of its ideal. Insight into our own brokenness helps us to cope with the fact of poor leadership. If we acknowledge our strengths and our failures, we can learn to work with leaders who make mistakes. Because leadership in government and church is less than ideal, even dysfunctional, it is helpful to be alert for signs of poor leadership. I would identify the following as signs of it.

- Ignoring or expelling dissenters
- Becoming isolated from the community
- Allowing subgroups to usurp authority's position
- Regarding a position of authority as a personal possession for one's own benefit, rather than as something entrusted to one for the good of others
- Stereotyping leadership by engendering uniformity
- Losing courage in the face of adversity
- Ceasing to use imaginative leadership, causing boredom in the community
- Becoming unwilling to consider change
- Causing distrust when the leader's word and actions conflict
- Considering oneself a teacher, but not a learner
- Not nurturing one's spirituality by prayer
- Identifying one's worth solely with one's role as leader
- Placing oneself beyond accountability to the community
- Becoming apologetic and self-effacing because of low regard for one's position

The signs of dysfunctional leadership testify to the struggle of leaders to cope with their human limitations and with flawed human and organizational situations. People in church, civic, and business groups need to realize that because leaders are human like themselves, they should not become sacrificial lambs to the projected idealistic fantasies of others. However, periodic evaluations of the effectiveness of leaders are certainly the responsibility of the community. After all, leaders are accountable to the people they serve. They cannot claim immunity from the constructive feedback by hiding behind a status wall.

## BOOK REVIEW by Malcolm Grundy

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### *The Spirit at Work Phenomenon*

Authors: Sue Howard and David Welbourn

Publisher: Azure (SPCK) Price £14.99 ISBN: 1-902694-29-5

It was with some trepidation that I began this book. Some MODEM members had been disturbed by the statement of our aims in the new Journal and I was keen to see just what *Spirit at Work* was all about. Here is a book about work with spirituality at its core. That is splendid and reflects interesting changes in Western society. The 'secular' model which has prevailed for half a century or more has broken down and many, without a background of traditional belief, are willing to explore values, beliefs and spirituality. *Spirit at Work* is a network which brings together many who are engaged in this spiritual search.

**Sue Howard** is a consultant and former Business Development Manager at the Cranfield School of Management and **David Welbourn** is an Industrial Chaplain in Guildford. They have lifted the lid for us on a whole new world of those who see spirituality as a basic ingredient in a fulfilled, working life and an important part of any company.

We are very familiar with the work of Industrial Chaplains and Ministers in Secular Employment in many of our companies. It is good to know that there are now consultants working in Europe and the United States employed to find and develop spirituality within organizations. This will come as a welcome surprise to those who have not been able to make an affirming connection between themselves and their work. It should be seen as a significant piece of work in harmony with the aims of MODEM. Howard and Welbourn have researched this international network and describe it well for us. *Spirit at Work* is made up of theologians and spiritual gurus from many traditions. Here is a growing community of those who want us to bridge the gap between work and the rest of their lives.

The strength of this book is that it invites its readers into a dialogue. It is a serious book without obvious 'aha moments' where clever sound bytes make instant connections. Brief spiritual stories from named individuals do give some authenticity but these are overshadowed by a greater question. It comes from the prayerful and intellectual journey which the book invites. Can spirituality stand on its own without connecting in some conventional way with any of the historic faiths?

For me this is the basic question. The authors do not give us an answer and we have to deduce their position from the material they chose to put in their book. Writers from many faiths and spiritual strands are well described and referenced. *Spirit at Work* is not a specifically Christian organization and draws from many world faiths. There is generous coverage of 'New Age' writers and those not

within the mainstream. I am not persuaded that the balance of materials from the historic faiths is as well struck as it might be. Christianity is described in a very few pages. There is no reference to the significant contribution made to spirituality and work by the considerable Anglican social tradition of the last 100 years. Nor is there any reference to the worldwide contribution to Christian social thinking by the Roman Catholic Church through Encyclicals up to and including *Laborum Exercens*.

I am left asking – is it possible to be sustained and grow in the spiritual life *only* by being part of a network? Can those who are looking for a place in which their spirit will grow and flourish be able to do this without a secure base in the world-related spiritual tradition of Islam, Judaism or Christianity? These faiths founded and formed in a quite different age need us as much as we need them while they try to adapt to never before experienced ethical questions and business practices. *Spirit at Work* could contribute here but I am not convinced that it values this heritage from the way the movement is described here.

The well researched chapters give us a definition of spirit and of soul with generous smatterings of Matthew Fox and others. God has indeed gone before us and that is the great spiritual discovery of many who know they are on a journey of personal exploration. The book brings us face-to-face with how we describe God. Do we mean an idea in the mind, a remote divine being located in all religions or someone who is distinct and describable, if never completely understandable? Here God is a Higher Power and a whole chapter is devoted to unfolding the concept. I am left asking, where can a personal faith connect-up?

What we are shown is where to go to follow-up any of the writers who have interested us. There are comprehensive chapter notes with a good bibliography. Curiously, for a research-based book, there is no index. Most unfortunately for MODEM, since both authors are members, only one of our books is listed.

For those who hope that there is more to life than unfulfilling work this book is an invitation to a fascinating journey. It does require some stamina to read through to the end. Readers will be well informed about a significant and welcome move towards the rediscovery of deeper strands of spirituality in work. They will have to decide where to go next with their search. Perhaps more can be persuaded into the ranks of MODEM and influence *Spirit at Work*?

*Malcolm Grundy is Archdeacon of Craven  
in the Diocese of Bradford*

## Book to help ministers

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### ***GROWING LEADERS***

*Reflections on leadership, life and Jesus*

By James Lawrence Bible Reading Fellowship £8.99

#### ***THE BEST***

**This is a superb book on leadership. It is easily one of the best, if not the best, book on the subject I have ever read.**

*James Lawrence* is the Director of the Arrow Training Programme run by the Church Pastoral Aid Society (CPAS). He has also been a core member of Springboard. He has been meeting and interacting with and helping ministers of all denominations, but particularly Anglican ones, for many years. He has great insight and understands what it is like to run a busy parish or church agency. The book has 12 chapters divided into six sections.

In the first section, Lawrence looks at leadership today. "One of the chief characteristics of healthy, growing churches is leadership," he writes. "It isn't the only mark of a healthy church, but a vital one." It is with that concern he then develops the marks of growing leaders – they know they are chosen, they discern God's call, they develop Christ like character, they cultivate competence (his largest section), and they lead in community.

Each of these areas are explored in a humble, practical and scriptural manner. The result is a highly readable, very challenging, but extremely helpful book, especially for pressurised leaders. There is a whole

chapter on "Living in the Red Zone" which every minister, Bishop and Archdeacon in the Church of England ought to read! Why? Because "within churches the character of the minister is often reflected in the life of the congregation" – and if the minister is in danger of not coping well, what of the church?

#### ***Own - not borrow***

This is a book to own, not borrow. It needs to be read a chapter at a time with the opportunity to reflect on what Lawrence is saying, and to wrestle with his arguments, and search scripture afresh. This is not a book to scan and forget, but a book to enable you to cope with the future.

#### ***Burn out***

He writes, "Today I spoke on the phone with a 37 year-old minister. 'James, I don't know how I am going to survive. I am working 12 - 14 hour days. I don't see my family enough, and I feel constantly on the edge of burn-out. I don't feel trained for the job I do and I don't know where to get help. I'm wearing so many hats. The church is growing, exciting things are happening, but if I look down the road of the next 30 years I know I am not going to make it.'" If you are in this minister's shoes, with the help of this book, you might!

**By Dr Peter Brierley,**

**Executive Director, Christian Research**

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## ***Meetings***

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**A specific kind of group interaction is the meeting format. How can a leader facilitate successful meetings? These ideas on the organization and management of meetings will be conducive to an effective meeting:**

- *Clarify the purpose of the meeting*
- *Have a competent chairperson*
- *Hold the meeting in comfortable surroundings*
- *Communicate the time, place, and duration of the meeting*
- *Set an agenda that has been formulated by those concerned with the meeting*
- *Arrange seating to maximize participation*
- *Set a climate of welcome and attentive listening*
- *Pray for guidance*
- *Keep accurate minutes of the meeting*
- *Respect individual differences*
- *Protect the shy or timid*
- *Encourage a collaborative decision-making style*
- *Paraphrase, summarise, and confirm your perceptions*
- *Help the group to monitor its effectiveness*
- *Allow conflict to surface and deal with it*
- *Strike a balance between discussion time and moving the meeting along*
- *Employ various strategies to achieve the goals, for example using subgroups, providing reflective time*
- *Summarise key themes and agree on actions before the meeting closes*
- *Set date, time, and place for the next meeting*
- *Specify follow-up action*

***Meetings are an essential feature of the life of organizations, but never hold them for their own sake. Creative leadership at meetings ensures participation and assists those who are present to develop responsibility for the outcomes.***

### It's time to catch the vision of collaboration

Britain needs a new sense of the limits of the state and the possibilities of Europe, argues Kenneth Medhurst

The near-coincidence of the 60<sup>th</sup> anniversary of D-Day and the European elections last month seems hugely ironic. Celebration of a costly international enterprise designed to liberate Europe was closely followed by Europe-wide elections in which relatively few bothered to participate and in which large chunks of the British electorate recorded their desire to turn their backs on the whole post-Second World War project that had been intended to bring the nations of Europe into ever closer union.

The project was launched in order to prevent a recurrence of those terrible internal European 'civil wars' that so disfigured the first half of the 20<sup>th</sup> century. It was conceived as an exercise in lasting reconciliation, and not least, reconciliation between France and Germany, whose rivalries had fuelled much of Europe's conflict.

The continent, having tested almost to destruction the concepts of the nation-state and of national sovereignty, set off along a pathway intended to set relationships among states in a new, lasting co-operative framework. The chosen way forward was a process of economic integration that would so closely bind states together that war would become inconceivable.

The ultimate goal, however, was political, and entailed a morally and even theologically inspired vision of a European common good. It was no coincidence that Christian democratic statesmen, with Roman Catholic affiliations, were prominent among the European movement's

first leaders.

From the outset, Britain hung back, and initially declined to commit itself to any such adventure, even though leadership of the movement had been there for the taking. Continuing imperial pretensions and an allegedly special relationship with the United States kept belief alive in Britain's world-power status.

The fact that we, in contrast with much of continental Europe, had not experienced military defeat or occupation also had a bearing.

### 'In a world crying out for closer co-operation, retreat into isolation is a dangerous goal'

This experience made us relatively slow to appreciate the limits of our power in the new post-war environment, and consequently more disposed to cling to traditional ideas of unbridled national sovereignty. The process of adjusting to these realities continues still.

As even the United States is painfully rediscovering in the cruel aftermath of the Iraq war, the idea of unbridled sovereignty is illusory in present circumstances. There are limits to the brute power of even the mightiest military machine. Equally we are now so caught up in an unprecedentedly interdependent global economy, and so affected by global movements of people and ideas, that no state, acting alone, can hope successfully to discharge even its most basic responsibility to

provide its citizens with acceptable levels of security.

Tragic experiences educated the leaders of the Europeans movement's founding members into early acceptance of these realities. Smaller states (the Netherlands, for example, and later more recent members such as Austria and Finland) appreciated that their prosperity and peace of their citizens depended on routine collaboration with neighbours and the sharing of sovereignty. Here are examples of how the relatively weak of this world show the way to the ostensibly strong.

POST-WAR institutionalized co-operation, through the European Economic Community, was an important factor in nursing member-states back to political and economic health. Co-operation, far from undermining existing states, promoted the rebuilding of their particular and market economies. It was not a question of a new overween super-state, but of novel forms of partnership with supranational dimensions, which helped to reaffirm inherited political communities and identities.

Given this background, how are we to explain the current disenchantment across much of Europe, which even extends to those new EU members who have pinned such hopes on membership?

In part, it may be a matter of taking the EU's achievements too much for granted. Despite D-Day and other anniversaries, there are generations of Europeans lacking a

lively sense of the demons that post war statesmen sought to exorcise. Events in the Balkans are potent reminders of the dangers involved in ignoring their staying power.

It may also be a question of the pathway to 'ever-closer union' that was first adopted. An understandable stress on economic co-operation has tended to obscure the original political goal. Many of Europe's contemporary political leaders have failed to communicate the bold vision that inspired their post-war predecessors.

Most fundamental of all are the attitudes of the electorates to which leaders are answerable, and

by which they may be inhibited. These attitudes have been increasingly tinged by skepticism about the European project.

This is especially marked in Britain, as measured by the UKIP's recent electoral success, but is not confined to this country. It is born out of a sense of alienation from the whole process, because it has been elitist and technocratic. It is linked in the popular mind with too much 'top-down' regulation and too little consultation. This approach, necessarily associated with the European Commission, deserves to be reconsidered.

In a world crying out for

ever closer co-operation among states, to retreat into isolation is to pursue a dangerous illusion. A more appropriate response is to work for greater democratization of existing institutions, and the communication of a hopeful vision of a Europe capable of offering the world a model of how states might fruitfully co-operate without imperiling cherished identities. This is a vision that corresponds to Christian imperatives, and the Churches should give their support.

***Kenneth Medhurst***

**The Revd Professor Kenneth Medhurst is Director of CAFÉ (Christianity and the Future of Europe) and the author of Faith in Europe (Keston/CTBI, forthcoming)**

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## ***Bid to unseat Man Bishop***

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***The Bishop of Sodor and Man, the Rt Revd Graeme Knowles, could lose his vote and even his seat in the Isle of Man parliament, the Tynwald, under proposed changes.***

The news has angered church leaders across the island, who are calling on all Christians to oppose the move, and say that it could spell the end of the Anglican Diocese. Bishop Knowles himself has this month asked churches across the diocese to lobby their MHKs (Members of the House of Keys, the Tynwald's elected Lower House) about the proposals.

Ian Foulds, the editor of the diocesan newspaper, The Isle of Man Church Leader, said the proposed changes could precipitate 'a constitutional crisis'. His paper was asked to withhold its June edition, which contained articles on the proposed change, until after the debate in the Tynwald.

The Tynwald comprises the Legislative Council (which is equivalent to the House of Lords) and the House of Keys (equivalent to the House of Commons). The Bishop of Sodor and Man has traditionally held the right to sit and vote in both Houses.

The Select Committee of the House of Keys has recommended the introduction of immediate legislation 'to remove the right of the Lord Bishop of Sodor and Man to vote' in both houses.

In a letter to the diocesan newspaper, church officials said that the disestablishment of the Church of England on the Isle of Man could be almost certain to bring about the end of the diocese. They argued that the

removal of the Bishop from the Tynwald would detract from the parliament's quality. 'The inclusion of a spiritual element is seen as an expression of mature nationhood' they said.

Bishop Knowles said 'I would argue strongly that the overtly Christian voice of the Bishop has a place in the counsels of the nation'

The Archdeacon of the Isle of Man, The Ven Brian Partington and MODEM member, said 'I am saddened that this matter has been brought before the House of Keys yet again, after being debated several occasions in the recent past. It would appear to me, from previous debates, that the majority of the public –and, indeed, Tynwald – wish to see the Bishop retain his place as a full member of the Court. He brings an added dimension to our democracy, and in no way can his one vote defeat the House of Keys and their wishes'

Speaking recently, Mr Foulds said: 'The last couple of weeks here have been very exciting. The allegations of the 'censorship' over our paper have caused a huge political uproar to take the whole issue to the top of the political agenda. As a result, politicians are now thinking very seriously about the issue, and there could well be a rethink'

The debate in the House of Keys will be continued in October after the summer recess.

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# ***Bishop wants regular church appraisals***

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**By Jonathan Wynne-Jones**

Parishes should have comprehensive appraisals to improve the standards of the Church's ministry to modern society, a bishop had recommended.

The Bishop of Reading, the Rt Revd Stephen Cottrell, said that all levels of parish life need to be examined, from the vicar to members of the congregation, if the Church is to confront the rapid decline in its numbers.

The average number of people attending a church at least once a week fell by over 100,000 between 2000 and 2002, from 1,274,000 to 1,166,000. Bishop Cottrell, a former Springboard Missioner, said that too many churches had not adopted evangelistic strategies that were

proven to work.

'The task facing the Church is a difficult one. We live in a rapidly changing culture, and there is evidence that churches are not using or engaging with strategies that have been effective. Many churches are not doing things that you would have hoped they would be doing. They are simply in survival mode, running to keep still.'

Clergy have come under criticism for poor levels of biblical literacy and leading services of a poor standard, but Bishop Cottrell said that appraisals were intended to support the parish priest.

'Morale is quite low among the clergy' he said. 'I wouldn't want them to be under the idea that they'll

be under inspection, but appraisals could be a good thing. It can be too easy to blame the clergy, but a closer look can reveal that there are many things which are holding the church back.

'Appraisal tends to be professionalised towards those who receive payment, but this is wrong and unhelpful.'

He suggests that a review of the parish would include the churchwardens, the PCC, and the nature of the local community to determine the context for the church's mission. Bishop Cottrell, who is a school governor, said he did not want clergy to fear inspections carried out in the style of Ofsted but rather in a context of trust.

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## ***HOW TO REACH THE TOP WITHOUT WORKING -not in the Church, of course?***

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***Follow these rules***

***Not only to avoid doing any work but to guarantee rapid promotion:***

- *Yes, yes, yes - agree with every decision, never argue; better to be collectively wrong than right on your own*
- *look and sound the part; dress in corporate style and always use meaningless words. 'Benchmarking' is a perfect example.*
- *never, under any pretext, accept a position with real responsibility. And never, ever do any work yourself; delegate everything. Temps, trainees and freelancers are the only people who are paid by results, so they will do any real work that needs doing.*
- *always be available: make clear that 'work comes first'. Leave a few minutes late - never early - in the evenings.*
- *lunch with your colleagues; eating alone is too individualistic and therefore suspect.*
- *attend all meaningless seminars, motivational weekends, office drinks, works outings, the boss's wife's birthday party.*
- *look desperately busy - always carry files in the corridor, take files home with you (no need to open them).*
- *never instigate any changes or innovations - only executives who make themselves visible are ever sacked.*
- *seek positions in which your progress is impossible to determine; a highly specialized technical post nobody else understands, or an area so vast, such as 'integration of anti-discriminatory strategies', that though it may be important, success cannot be determined.*

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## **MODEM goes to GREENBELT**

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*We decided to invest in a presence at this year's Greenbelt Christian Arts Festival at Cheltenham Race-Course. We had a stall manned by Alan and Di Harpham and Peter Bates publicizing MODEM and fronting for other organizations we partner in CABE.*

*We had on display our various publications and distributed our MODEM brochure to hundreds of people who came to our stall. The banner heading our stall was CHRISTIANS AT WORK and ours was the only presence looking out from the church(es) to the world of work. We got involved in fascinating discussions about work, vocation and ethics.*

*We saw a presence at the Greenbelt Festival as a means of reaching out to young people whom we would never otherwise meet. We believe we succeeded in our aim. We trust it will bear fruit.*

*The Greenbelt Festival provides a feast of visual arts and music, theatre and worship. It is a Festival fuelled by a passion for living lives of love and justice in the name of Christ. Where people are urged to discover how loving God means loving neighbour, and how worshipping God is not (just) about feel-good singing sessions but more about 'when the rubber hits the road in how we treat those around us, both local and global.'*

*The Greenbelt Festival attracted household personalities such as Anita Roddick, founder of Body Shop, radical campaigner millionaire and Dr Rowan Williams, Archbishop of Canterbury. Its theme this year was intended to make us think about freedom to which we are bound yet not forgetting the ties that bind us to our brothers and sisters across the world who live in the yoke of oppression and injustice.*

*For those who re-enacted the Passover and Exodus story for the Communion Service, led by Dr Rowan Williams, the message to the Church was sung out.*

*"Now we've heard our God say 'humankind are as one'*

*For every slave we create our spirits will harden*

*The growth of the soul shapes the way that you see*

*Use the strength that it brings to set the captives free"*

Editor

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## **Building Deep Relationships with Customers**

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### **ARE THERE ANY PARALELLS WITH THE CHURCH?**

*Think long term*

*Be thoughtful*

*Give extra advice for nothing*

*Listen, listen, listen*

*Help make them heroes*

*Keep them informed about your work*

*Lead opinion*

*Keep you ear cocked for whispers of change*

*Make introductions*

*Stay in touch during the fallow periods*

*Nothing beats doing a good job*

Instant friendships can disappear quickly

Personal touches show you can see them more than just customers. You are interested in them, not in the budget only

They might just feel they owe you a favour as a result

They will give important clues on hopes and fears

If you can remove some stress and let take credit inside their business, they will be keen to work with you

They hate surprises. If anything goes wrong, they must be the first to know

Challenge constructively and privately when you believe a customer is in danger of making a mistake. Good advisers tell you when you are going wrong

It will enable you to give good counsel

Introduce customers to people who matter in their worlds. They will feel part of an inner circle

Fair weather advisers vanish like dew in the morning. You will be remembered and trusted when the good times return

That is, nothing

