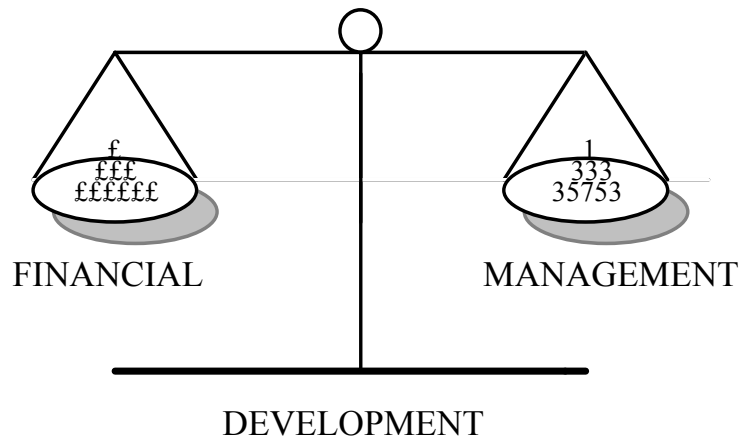


FINANCIAL MANAGEMENT DEVELOPMENT

CHRISTIAN MANAGEMENT

NO 904

PARISH MANAGEMENT RUNNING GOD'S BUSINESS



ONE OF A SERIES OF GUIDES FOR
FINANCIAL MANAGEMENT DEVELOPMENT
FROM

www.FinancialManagementDevelopment.com

This is one of a series of documents produced by David A Palmer as a guide for managers on specific financial topics to assist informed discussion. Readers should take appropriate advice before acting upon any of the issues raised.

PARISH MANAGEMENT RUNNING GOD'S BUSINESS

This paper looks at the task of running a Catholic Parish. There is every reason to use modern business methods to help in this work of God, and the fact that many such methods have their base in Biblical teaching is only to be expected since "Theology is the Queen of Sciences" and management is a science. In order to consider how best to run a Parish it is reasonable first to review who is involved and what a Parish does; i.e. who are the Stakeholders and what are the Outputs.

STAKEHOLDERS AND SATISFYING THEM

“Each of you should look not only to your own interests but also to the interests of others “Philippians 2:4”. “Love your neighbour as yourself” Matthew 22:39.

Stakeholders are defined as “Those individuals or groups who are significantly affected by, or who can significantly affect the activities of an organisation”; and who therefore have a stake in it.

Companies have long considered the stakeholders to be customers, suppliers, employees, investors, government and shareholders. Under the approach that “no man can serve two masters” (Matthew 6:24) most companies put the interests of shareholders first and consider it sufficient to merely satisfy the others.

In any business severe problems can arise if any significant stakeholder group is dissatisfied. Thus employees may strike, shareholders sack directors, bankers call in their loans, suppliers stop supplying or customers go elsewhere.

In business the Directors may decide that they do not want to meet the needs of some potential stakeholders – they close branches, sack employees, stop dealing with certain suppliers etc. These may not be acceptable options for those organisations whose outlook is catholic i.e. open to all. In which case we may need to consider our resources and meet the needs as well as we are able.

In a Catholic parish there are many potential stakeholders. In the same way as in a business, these can be categorised with a view to considering their needs and determining whether they are satisfied. If we are to meet their needs we need to identify them... and then consider what their needs are. One way of finding out if people are satisfied is to ask them.

Once we know their needs we can consider what resources would be required to meet them. We can then compare these with the resources we have available to determine either:

- (a) What we won't do or
- (b) What resources we need to acquire

We can then pray and plan accordingly.

STAKEHOLDERS OF A CATHOLIC PARISH

Stakeholders are defined as those individuals or groups who are significantly affected by, or can affect, the activities of the Parish, and therefore have a stake in it. Stakeholders can be categorised and defined in different ways and at different levels – For example :-

General Category	Key Stakeholders	Other Stakeholders
Institutional Structure and church hierarchy	<ul style="list-style-type: none"> ◆ Parish Priest (Assistant Priests) ◆ Deacon/Parish Sister ◆ Dean & other Catholic churches of Deanery ◆ Twinned/linked parishes 	<ul style="list-style-type: none"> ◆ (Arch) Bishop & Assistants ◆ Bishops Conference ◆ Vatican & Pope
Parishioners & other Catholic users of Church facilities & services	<ul style="list-style-type: none"> ◆ The Parish “core” ◆ /Pastoral Council ◆ Regular mass attenders ◆ “Lapsed” Parishioners ◆ Parish “Workers” paid/unpaid (e.g. parish workers/cleaners/handyman/secretary) ◆ Other Mass attenders – attached school: governors, parents and pupils and teachers 	<ul style="list-style-type: none"> ◆ Their families/friends ◆ Their families/friends ◆ Their families/friends ◆ Their families/friends ◆ Their families/friends
Local Non-Catholic Christian Community	<ul style="list-style-type: none"> ◆ Those active in Ecumenical endeavour (e.g. churches together) ◆ Ministers of local churches 	<ul style="list-style-type: none"> ◆ Members of other local churches
Local Community	<ul style="list-style-type: none"> ◆ Neighbours in the same road ◆ Users of parish social centre/club ◆ Institutions served by parish (e.g. prisons/rest homes/hospitals/non attached schools) 	<ul style="list-style-type: none"> ◆ Local people in town/village. ◆ MP ◆ Local Government

Feel free to add your own..... and if like the above, you leave out GOD as a stakeholder then it is reasonable to stop and pray for guidance before going any further.

PARISH “OUTPUTS”

What does a Parish produce? Here is an exhausting but not necessarily exhaustive list.

PRAYER/WORSHIP

This includes not only Sunday and weekday Mass but also the opportunities for individuals and groups to develop their spiritual life in other ways: corporate and personal; structured or unstructured as well as praise and worship (singing/music)

SACRAMENTS

The Sacraments are outward signs of inward grace:

Baptism	(infant and adults)
Reconciliation	(first and ongoing)
Eucharist	(first and ongoing)
Confirmation	(adults and young people)
Matrimony	(and preparation)
Holy Orders	(inc. Fostering vocations)
Anointing	(private and public)

EDUCATION AND EVANGELISATION

In Catholic Schools and in the Parish. Lifelong opportunities to share and grow in faith.

Catechetical, RCIA

Adults and children

CaFE courses, Renew, Alpha courses, study days

Walk of witness/open days/guest Masses/Celebration Masses for Birthdays/Anniversaries

SOCIAL

All the ways in which parishioners might gather together to get to know each other better and spend time in each other's company.

Interest groups

Family/single

Coffee after Mass

PASTORAL AND SOCIAL WORK

All efforts to meet people's physical and emotional needs.

SVP, CAFOD, LIFE, SPUC, to the sick, housebound, etc.

COMMUNICATION/RESOURCES

Books and newspapers

Parish newsletter, Parish Website

Traidcraft stalls etc.

ADMINISTRATION

The day-to-day running of the Parish.

Building Maintenance, Secretarial, Accounting etc

REVIEW THE OUTPUTS

Consider your Parish and for each output you identify consider:

1. How many parishioners are involved in each group/activity?
2. How are new members recruited?
3. Are people involved in several activities at the same time?
4. Are the priest/the same few people directly involved in each activity (if the answer is yes, is this really necessary, fair to them and fair to others?). Given a changing church situation, what can people realistically expect of their priest in this area of parish life in the future? Where the priest needs to be directly responsible, how could that responsibility be shared?
5. What opportunities exist for training and spiritual reflection for those involved in this area of parish life?
6. How does this area of parish life try to include young people?
7. What links exist with the other churches in the area?
8. What contribution is this area of parish life making within the local community?

CREATE A PARISH VISION

Having identified who is involved and what they are (or should) be involved in; it is reasonable to create a Vision (a corporate goal for the parish and its members) and embody that in a Mission Statement. Some comments may help.

A parish is....

“A community of people in a particular locality who find Jesus to be a light, a guide, a power, a strength, an inspiration.” *Enda Lyons, Partnership in Parish, p10.*

If the parish is to come alive and fulfil its vocation of leading people to God, it must have a vision. *W. Dalton, Parish Pastoral Councils p.78.*

The Parish exists not for itself, or its schools, clubs or programmes, but for the Mission of Jesus. *Archdiocese of Liverpool Partnership in Mission*

The Early Church

The group of believers was one in mind and heart. No one said that any of his belongings was his own, but they all shared with one another everything they had. With great power the apostles gave witness to the resurrection of the Lord Jesus, and God poured rich blessings on them all. There was no one in the group who was in need. Those who owned fields or houses would sell them, bring the money received from the sale, and hand it over to the apostles: and the money was distributed to each one according to his need. *Acts 4:32-35*

The Kingdom or situation for which Jesus worked and which he served is really one in which human community in its fullest reality exists. It is one of real companionship – Companionship among people and with God. *Enda Lyons, Partnership in Parish p.55*

“When society is shaken and torn, when people are lost and disorientated, there still remains in the human heart the desire for caring relationships. The parish can respond to this desire when it carries out its fundamental task. It is to be a house of welcome to all and a place of service to all..... It is not principally a structure, a territory or a building, but rather a family of God, a welcoming family home ” *Christifideles Laici, n 26, 27*

Just as it is wrong to think of a huge chasm between the church and the world over which people must jump if they are to become members of our community, so it is also wrong to believe or to act as if God could only be discovered within the church. God’s activity extends far beyond the church’s boundaries. If we can see where God is at work in the world then we can begin to co-operate with God. This concept of co-operation with God in the world is vital. *Christine Dodd, Called to Mission. P58-59*

We need to be aware of the issues that affect people’s lives and have sane and sensible things to say about them – whether its unemployment, housing, play areas for children or whatever. *Jim O’Keefe, Archdiocesan Pastoral Council 1994*

CREATE A PARISH MISSION STATEMENT (Here is a tentative example)

We are a community brought together by God’s love. Our baptism calls us to respond to that love by following Christ and serving our neighbour. We strengthen our union with Christ, with one another and with the Catholic Church through our celebration of the Eucharist. We follow Christ and serve our neighbour in a number of ways:

1. Through Prayer
2. Through reading and meditating upon Scripture, through gaining a deeper knowledge and understanding of our faith in Christ and through the care with which we share our faith with the younger members of our community and with others.
3. By full and active participation in the Liturgy.
4. By welcoming and encouraging new members to the parish.
5. By playing our part in the wider community of our Diocese.
6. By active concern for the needs of others in our local community and wider world.
7. By support and help of the elderly, the sick and the bereaved in our community.
8. Through social action for peace and justice.
9. By working with other Christians and all men and women of good will.
10. By sharing responsibility for the care of the Church buildings and grounds.
11. By sharing in social and recreational activities.

ANALYSING YOUR PARISH

Note: Analysis is a prelude to action not a substitute for it. Avoid the “we must update the Parish Register to identify who we need to talk to.... Followed by three years of intense activity to update the Register while no one talks to anyone” syndrome.

The objective of a SWOT Analysis is to help future action: Build on Strengths, Correct Weaknesses, Exploit Opportunities and Counter Threats. It is not wrong to use the God-given gift of Administration (1 Corinthians 12:27) to help in planning our parish affairs. Many churches now have microphones and central heating to help the spread of the Gospel. There is no reason why modern business planning techniques should not be used by Parishes.

- STRENGTHS** A sensible man builds his house on Rock (Mt 7:24)
- WEAKNESSES** The foolish ones, though they took their lamps, took no oil with them (Mt 25:3)
- OPPORTUNITY** Lord. When did we see you hungry and feed you? (Mt 25:37)
- THREATS** Be on your guard against.....(Acts 20:31)

In essence the analysis of Strengths and Weaknesses helps identify what we do now. The review of Opportunities looks at where we could go over time and the identification of Threats helps consider what might stop us. Do not over concentrate on weaknesses...play to your strengths.

Good practice comes from:

Knowing what you are good at, being opportunistic and adaptive to build on those strengths to meet what you believe are the real customer needs.

Consider what your “Customers” need – Ask them!

Create Hypotheses and Test them.

Don't be afraid of failure "suck it and see" (c2000AD) "Taste and see" Psalm 34 (c1000BC)

God calls us to try...not necessarily to be successful. (Mother Teresa)

One way of taking things forward is to get a committed group together or the Parish Council (or even the whole parish) to consider what the priorities are. If helpful this could be done in two stages: Get individuals to list the priorities and produce a summary.

Then get everyone together to identify what the priorities appear to be from the time/money spent in each area.

Then stop and pray and consider what God is saying about doing more in some areas and less in others.

A simple questionnaire is attached.

What on earth is the Church for? (What is the Church on Earth for?)

Consider the following activities. All are important....but which are essential? For each activity note whether you believe it is to be vital, a top priority (1); very important (2) or quite important (3). Share your views with others. It is suggested that no more than six items should be considered top priority.

		<u>Priority</u>		
		1.	2.	3.
1.	To preach the Gospel to all	...	...	...
2.	To serve those in need	...	...	...
3.	To build up fellowship among Christians	...	...	...
4.	To prepare people for eternal life	...	...	...
5.	To speak out against injustice and evil	...	...	...
6.	To worship God	...	...	...
7.	To work for the conversion of individuals to Christ	...	...	...
8.	To heal the sick	...	...	...
9.	To teach the faith to Christians	...	...	...
10.	To help people live and witness as Christians in their everyday life	...	...	...
11.	To work for a better society	...	...	...
12.	To be a sign of God’s reconciling love for the world	...	...	...
13.	To satisfy people’s religious instincts and needs	...	...	...
14.	To comfort and support those who feel inadequate	...	...	...
15.	To administer the sacraments	...	...	...
16.		...	...	...
17.		...	...	...
18.		...	...	...
19.		...	...	...
20.		...	...	...

REMEMBER WE ARE "ONE BODY - MANY PARTS"

St. Paul uses the analogy of a Body to describe the Church in 1 Corinthians 12. "If one part is hurt all the parts share its pain. If one part is honoured, all the parts share its joy. Now Christ's Body is yourselves each of you with a part to play in the whole. Those whom God has appointed in the Church are first apostles, second prophets, thirdly teachers, after them, miraculous powers, then gifts of healing, helpful acts, guidance, various kinds of tongues. Are all of them apostles? Or all prophets? Or all teachers? Or all miracle workers? Do all have the gift of healing? Do all of them speak in tongues and all interpret them? *Verses 26-30 New Jerusalem Bible.*

A more recent book "New Era, New Church" edited by Steve Chalke and Sue Bedford has contributions from many church leaders on how we "as church" can work in the New Millennium. Cardinal Hume wrote a preface regarding the need to "welcome people back". In that book there is a quote from Dr. Roy Pointer which complements St. Paul's words "That elderly lady sitting at the back of your church; she has a ministry and your church is deficient if her ministry isn't exercised".

People will thrive in our parishes if they believe they are valued. We demonstrate our love for each member of our parish by involving them.

If we do not involve people – they will leave. Just as if you do not exercise your legs they will lose their strength. We not only do them a disservice but we run the risk of being accused of failing to use our talents (i.e. those people with whom we have been entrusted to work, live and worship). God is a community of three persons living in perfect harmony yet with discrete personalities and attributes. Our parishes should strive to mirror God's example.

So how can we ensure that all people in our parish are valued?

Commercial organisations call the process Market Segmentation. "The identification of individuals or groups with similar needs". Obviously there are overlaps but it is important – if we are to be a Catholic church – that no groups are excluded:

Age:	Young/Old
Sex:	Men/Women
Marital Status:	Single/Married/Divorced/Widowed
Family Status:	Young Children/No Children/ Grown Up Children

Etc. etc. etc.

Look around you.....Are you using everyone's talents?.....
Who is missing? Why? What could you involve them in doing?

Who is on the Parish Council? Does it truly represent a cross section of the Parish. If not; why not? ...and why not ask the underrepresented groups to speak at the next meeting?

PARISH PASTORAL COUNCILS

Views on Parish Councils vary:

WHY HAVE A PARISH PASTORAL COUNCIL?

- To encourage partnership between priest and people
- To co-ordinate existing pastoral activity
- To provide a forum for discussion, reflection and pastoral planning
- To establish priorities and ensure action
- To promote a sense of community and shared vision
- To encourage mutual listening and support
- To deepen a spirituality which links faith and everyday life
- To encourage involvement and involve parishioners in decision-making

WHY NOT HAVE A PARISH PASTORAL COUNCIL?

- It is just a “Talking Shop” – all think and no action
- It encourages elitism and formation of cliques/factions
- As the Priest carries a veto it has no real power
- It creates another layer of administration/bureaucracy in parish
- It would only be populated by the same old faces
- Parishes can get along fine without them

Bernard Hypher in *Priests and People*, March 2000 writes “A parish should have a purpose and direction and the parish priest is multiplying his specialist skills and effort through volunteer parishioners and possibly through salaried staff”.

The process of delegation is not new. Arguably it started in the Garden of Eden when God gave Man mastery of creation (Genesis 1:26) and the process of collaborative ministry followed when God gave Adam a helper (Genesis 2:18). Since in both cases the results were – to human eyes at least – disastrous no-one should be scared of delegation. God repeatedly instructs us to delegate but pride often prevents us: Moses’ father-in-law (Exodus 18:17-23)

The Church believes in the principle of subsidiarity (CCC 1883). A higher community should never deprive a lower community of its functions but should support it and help it co-ordinate its activity. We are one body with many parts and all parts need to be used if we are to remain a healthy body.

Just as there is a healthy tension between the formal (sacramental) and the informal (charismatic) within the Liturgical aspect of the Church there needs to be a balance in formality in its administration. A committee of One can be highly effective when there is a task to be done but when opinions need to be canvassed and hearts and minds need to be won over there is a need for discussion. Do not let the structure get in the way of action.

A Parish Council should have a Chairman and Secretary. Note that the Parish Priest is unlikely to be a good Chairman for the same reason that Public Companies find that combining the role of Chief Executive and Chairman is not good practice.

There should be representation of the following functions on a Pastoral Council:

Liturgy and Worship; Growing in Faith; Children and Youth; Caring and Support; Outreach; Ecumenism; Social; Communication.

Work can be delegated as necessary to sub-committees which can include committees of one, who can report back on progress.

Bernard Hypher suggests that:

1. A parish pastoral council is *prayerful*. Prayer and intercession were an integral part of the life and ministry of Jesus. No body or group can claim to be continuing his mission unless they themselves are people of prayer.
2. A parish pastoral council is *pastoral*. It considers the whole range of pastoral activities within the parish taking as its model Christ, the Good Shepherd.
3. A parish pastoral council is *representative*. It is a representative body rather than a body of representatives. Members must not see themselves as representatives for particular neighbourhoods, age-groups or organisations, in the way that a public representative might see him or herself. On the contrary, each member should have the spiritual well-being of all the people of the parish at heart.
4. A parish pastoral council is *discerning*. It discerns the needs, the hopes and aspirations of its particular community. Having evaluated the needs, etc., the gift of discernment is called upon once again in deciding what is feasible and practicable in the circumstances.
5. A parish pastoral council is *prophetic*. It examines the life and values of its community in the light of gospel values. In particular it addresses itself to issues of justice, peace, reconciliation and practical love.
6. A parish pastoral council is *enabling*. It is the mechanism through which the gifts and talents of different people and groups within the parish are recognised and utilised for the good of the whole community. The council makes use of these God given skills and talents, helping people to discover and develop talents that they themselves perhaps never knew they possessed. In this way the whole parish is enriched.
7. A parish pastoral council is *collaborative*. The parish is not an isolated cell or unit. It exists within a diocese and is part of the Church world-wide. The pastoral council is concerned not just with promoting the good of its own parish community, but has the interests of the diocese and indeed of the whole Church at heart. It does not propose schemes or projects which are at variance with diocesan policy or conflict with church teaching and discipline.

(B. Hypher). Priests and People, March 2000.

IDENTIFYING PEOPLE'S NEEDS

Jesus was human and he used his senses to the full:
He felt the touch of the woman with the haemorrhage. He heard the cries of the blind men.
He saw the faith of those with the paralytic man. (*Matthew 7*)

He asked people: "What do you want me to do for you? (*Bartimaeus in Mark 12:51*)

We do not want to be like the righteous people in Matthew 25

Lord when did we see you.....hungry, thirsty, homeless, naked or sick? **We must ask.**

Many organisations use a process called Training Needs Analysis. It looks at what people need to know, what they do know, identifies the gap and considers ways of bridging it.

A similar process can be used by Parishes. It can be as broad or as narrow as you wish.
"What do you want from your parish?" is likely to result in a wish list or a blank look.
"Do you want us to provide a lift to church?" may miss the true need.

Some parishes may wish to produce a questionnaire asking people what they would like from their parish, some may prefer a "customer satisfaction survey" listing what is being done with a "very satisfied, satisfied or not satisfied" analysis box for people to tick. Many companies carry out exit interviews when people leave; asking why they left and what would have helped them to stay. Few parishes do – yet the number of people leaving the church suggests we have not got everything right.

At a recent seminar on how to improve Catholic Parishes to welcome back those who have left the Church, the delegates came up with a number of possible suggestions in response to the Question: "What could you do in your Parish to encourage people to return and to make them feel welcome?"

Participants were asked to concentrate on actions which were both feasible and effective. The output is in no particular order although items have been grouped together in some cases. This document is attached and is merely offered as list of simple but effective actions for individual parishes to consider. You may want to consider a Parish Questionnaire to help you identify possible ways of improving the Parish. A potential example is attached.

Specific actions were considered for specific groups of those who had become distanced from the Church:

Parents of children at Catholic Schools:

Invite them to Assembly or meetings after school or to Children's services or rehearsals

Friends/Relations/Work colleagues

Talk to them
"Social" initially – then welcome to:
Coffee at home/café
House Masses/ Family Occasion Masses
(Avoid prayer-meetings at start, go for Social and then introduce short prayer)

WHAT COULD WE DO TO BE MORE WELCOMING?

- 1 Visit Housebound - involve both Youth and Senior SVP and offer transport to Mass
- 2 Set up a Meditation Group for communal Prayer
- 3 Improve Sound/Light/Heat in church
- 4 Avoid being too worried by noise from children/teenagers, in particular avoid "telling them off"
- 5 Ensure that everyone is welcomed at Mass; set up a welcome ministry team and have a special team with resources e.g. Welcome pack for newcomers. How to do this and the benefits should be reinforced from pulpit.
- 6 Encourage a more "Personal" Sign of Peace
- 7 Set up a Children's Liturgy (in Mass or as part of a group who leave the Massroom and return later)
- 8 Create an "Emmaus House" for unemployed people to belong to
- 9 Set up a Damian Centre 4-8pm for the disadvantaged to attend
- 10 Set up House Prayer Groups
- 11 Encourage Hospital visiting including Eucharistic Ministry
- 12 Publicise the availability of help with transport to Mass
- 13 Set up a group for Youth (Liturgy) to fill in the gap years between Holy Communion and Confirmation and for those after Confirmation, as well as involving those groups in the liturgy during their preparation time.
- 14 For young adults create activities to start after the exam periods i.e. Start in early Summer.
- 15 Get parishioners to make Phone Calls to encourage networking and attendance at Mass and other parish activities.
- 17 Set up a parish Caring Group to help people to do Shopping or sort out problems with bills, etc.
- 18 Set up a group to help the needy with Food Distribution etc.
- 19 Set up Charity Collecting Boxes
- 20 Run sessions on "Social" Education at the Parish
- 21 Encourage other Groups to make bookings for parish facilities (avoid cliques dominating their use).
- 23 Consider a variety of Music at Mass to cater for different tastes.
- 24 Have a more attractive newsletter
- 25 More "social/prayer" meetings in parish hall
- 26 Appoint a Youth worker
- 27 Pentecost open-air Mass plus parish get together afterwards
- 28 Start a Social club and organise sports
- 29 Get the Parish involved in social action (CAFOD, LIFE, SPUC)
- 30 Start running parish Retreats/pilgrimages
- 31 Set up a creche

A PARISH QUESTIONNAIRE

We would be most grateful if you would take a few minutes to complete this questionnaire to help us work together to improve our parish. All replies will be confidential, only add your name if you wish to. A summary of responses will be made available to those who wish to see it.

How long have you been in the Parish?Years

Are you Single/Married/Divorced/Widowed

Do you have any children?

What are the three best things about this Parish?

- 1.
.....
- 2.
.....
- 3.
.....

What three things could we do better?

- 1.
.....
- 2.
.....
- 3.
.....

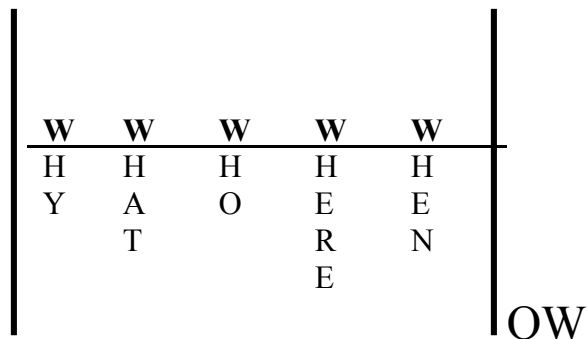
PARISH REVIEW PROCESS

It is common Marketing Practice to review the 4 P’s

- PRODUCT - Fruits of our labour which we offer to God or to our fellows
- PLACE - God is everywhere but we can make him present – in church, home, school, work, street
- PROMOTION- Open door, open heart, open lips, Tell by word/letter/email/Website
- PRICE - Pay for using / free? / receive money for doing

In project Management how you do things is sometimes considered as

Five Seagulls on a Rugby Post:



- Why** - Our Duty
- What** - Our Faith
- Who** - The Whole World
- Where**- Here
- When** - Always
- Which leads to How** - With God’s help

This helps set **SMART** objectives which should be:

- S** Specific - not woolly
- M** Measurable - numbers (outputs rather than inputs)
- A** Achievable - not too difficult
- R** Relevant - to the task
- T** Timely - set deadlines a Timescale for the Review Process might be:

YEAR 1

- Autumn→ Stage 1 → Parish Profile Where are we now?
- Spring → Stage 2 → Parish Vision Where do we want to be?
- Summer→ Stage 3 → Setting Objectives How do we get there?

YEARS 2-4

- Autumn→ Stage 3 → Evaluation → Set New Objectives

YEAR 5

- Autumn Stage 4 → Repeat Parish Review (Repeat stages 1,2,3)

DAVID A. PALMER BA (Financial Control) FCA CTA MCIPD

David is an experienced financial professional who has devoted his skills to management training in practical understanding and utilisation of financial information. A Graduate, Chartered Accountant, and Associate of the Institute of Taxation, he is also a Member of the Chartered Institute of Personnel and Development.

He has worked as a Financial Controller and Company Secretary in the Finance Industry and as a Director of Finance and Administration in the Computer Services industry. Since 1990 he has conducted management development programmes for over thirty major organisations including Arla Foods, Blue Circle, BP, CSC Computer Sciences, Conoco, Ernst & Young, Lloyds Bowmaker, The Post Office, Rothmans and Zeneca. International training experience includes work in Denmark, Kenya and the Czech Republic for Unilever, in Dubai for Al Atheer, in Holland and the U.S. for Avecia and Zeneca and in Bahrain and Saudi Arabia for Cable & Wireless.

He specialises in programmes in financial management for both tactical and strategic decision making. A key output from the training is demonstrable use of the knowledge and skills acquired to enhance corporate profitability. In addition he has run courses in acquisition evaluation (The Economist, Blue Circle and Hays Chemicals) and in post-acquisition management (Unilever). He has also developed material for delivery by in house personnel (Royal Mail, Lloyds Bowmaker and Conoco), computer based training packages (The Post Office, Unilever and BP) and post course reinforcement workbooks (CSC and Zeneca). He has also produced a training video on Cashflow Management.

He is a prolific writer of case studies, role plays and course material, he has also published articles on the financial justification of training, financial evaluation of IT investment proposals, the use of Activity Based Costing and Customer Profitability statements, commercial considerations for consultants and the need for taxation awareness training for general managers. He is also an active promoter of the need for the demonstration of the benefit of Christian values in the workplace, as a founder member of the Christian Institute of Training and Development.

He is married with one grown up daughter and his outside interests include being a Trustee of Crew Trust (Catholic Charismatic Renewal in England and Wales), a Trustee of the Sion Community for Evangelisation, The Treasurer of the Hospice of St. Francis (Berkhamsted), a Governor at Dunstable College and a member of the Catholic Evangelisation Services Team (producing video series on the love of God for His people expressed through His Church) and the Catholic Alpha Training Team (Promoting the Alpha course on Basic Christianity). He was a Governor of Luton University for nine years and a school Governor for four years.

This series of papers is designed to help managers by providing a basic understanding of key financial concepts to assist them in their work. It is provided at no cost since this knowledge is a Gift from God and thus to be shared with all (Matthew 10:8).