

Ministers-at-Work

The Journal for Christians in
secular ministry

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To help ourselves and others to celebrate the presence of God and the holiness of life in our work, and to see and tell the Christian story there.

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Editorial

News of Michael Ranken's death came as a shock and I'm sure that in the coming years we will come to appreciate his contribution to the founding and development of CHRISM and the establishment of MSE as a recognised Christian ministry even more than we do now.

Some who have known Michael for longer than I write eloquently below, so I will not add too much. I would though like to rejoice in the part he played in two important ventures. It was Michael who took the initiative over 20 years ago and wrote around the growing network of MSEs asking if there was a need and demand for a Newsletter. Getting a positive response he started what is now this Journal. It is privilege to follow in his footsteps. It was Michael too who saw the need and scope for CHRISM to venture into the electronic age, turning his technology expertise to the task of setting up the CHRISM website, another important window on and for MSE.

Space has rightly been devoted to Michael and as a consequence some material has been postponed until the October edition.

I wanted to find an article that summed up Michael's perspective on MSE and his personal commitment to it. This involved reading through many of the early Newsletters (a delightful experience – good to see so many familiar names) until I found just what I was looking for in No. 28. I hope you enjoy this piece as much as I.

Jean Skinner's introduction to herself as Presiding Moderator for this year is MSE story *par excellence*. Jean explained that the picture would not be complete without the story and she could not stop writing. I'm glad she didn't.

There is a brief item arising from the recent AGM and Conference, which was again a rewarding and stimulating occasion. I was somewhat amused at the misspelling on the sticker on the toilet lids in the hotel: "Sanified for your protection"; surely missing '-ct-'?

The AGM endorsed unanimously the invitation to Archbishop Rowan Williams to be a patron of CHRISM (following Gerge Carey in this

role). His secretary has indicated that he will be delighted to accept and is keen to support us (early bids as a future Conference Speaker, methinks!). We are not limited to one patron, so if you know of a senior Church leader in another Church who would like to support CHRISM in this way, let us know

The paper from the international Worker Priest meeting at Pentecost is an excellent addition and I am grateful to those who put it together. From the earliest editions of the Newsletter these gatherings have been reported on and remind us of the varieties of ministry at work. The contribution of our friends and colleagues in the Worker Priest movement has been an important part of the development of MSE; long may it remain so.

Two articles seek to take forward issues that have regularly been mentioned to me recently. Firstly: how to be an MSE when you do not have a 'place' or organisation of work. This principally concerns the self-employed and those who work on a consultancy basis. The second is the relationship in the workplace between MSEs and Chaplains. A feature of the early Newsletter was that it acted as a means of sharing experiences and putting those who faced similar issues in touch with each other, it is good to see that tradition continuing. *This is an important part of the Journal, so don't be bashful – put pen to paper or fingers to keyboard!*

Muggins was re-elected Editor at the AGM so you'll have to put up with me for another year. This is a demanding but very rewarding task and if I ever get bored I'll let you know!

Rob

***Michael Ranken,
Minister in Secular Employment, 1928 - 2003***

Dorrie Johnson

Michael Ranken had lived a life of love and laughter and liberation before I knew him. His call to ordination was different from that of many others - for service in a very specific and yet very undefined ministry. His training on the Southwark Ordination Course helped

him to clarify his thinking. It wasn't long before the theological questioning which was to engage him for the rest of his life, brought him to the conclusion that there must be more people who felt like he did. He was called to priesthood in the Church of England but with a conviction that he was right to continue working in a secular setting as a food technologist. This was his interest and his concern and the industry, its environs and its people were the focus for his ministry.

This would never be a dual ministry; it was an integrated ministry – the two aspects, church and work, flowed from and into each other. A ministry, focused, deliberate and theologically informed but otherwise not dissimilar to that of any Christian ministering through work. This was a ministry authorised by the Church but practised in an area outside the jurisdiction of the church. A ministry which affirmed the whole world as God's domain, good or bad, busy or slack, dirty or clean, created and fallen but capable of transformation. Michael's ministry and influence stretched over national boundaries and is a story for another time.

From his perception grew an organism called CHRISM (CHRistians In Secular Ministry). It was in responding to Michael's first tentative outreach to find others of a like mind that I first met him and for 20 years or so I have treasured his friendship, read his articles, listened to his reflections, wrestled with his theology, endured his gentle teasing, benefited from his wisdom and been in his prayers as he has been in mine. I have admired him and loved him as did so many who came into contact and were in turn loved by Michael. His heart opened in generosity and support. He was no softy. He could be firm and resolute and within his work exacted high standards.

In the last few years, while ill health and decreased mobility slowed his body, his mind continued to be sharp and clear. He was there with a patient ear and tentative advice, a natural practising theologian and prophet, whose love for God and God's creation provided the motivating principle for his ministry. He is and will be greatly missed.

Valedictory from MSE colleagues.

“Meet the world with the fullness of your being, and you shall meet God”.

These words of Martin Buber sum up the life and the hope of the Revd. Michael Ranken who died at Hythe in Kent on May 11th, 2003.

Michael's keen intellect and extensive worldly experience were melded to give him a deep and sympathetic understanding of the human condition, particularly its longing for a relationship with God which did not require thinking to be suspended, or the facts of modern life ignored.

Michael passed through the Southwark Ordination Course in the 1970s, read widely, listened carefully, and travelled extensively as a Minister in Secular Employment (MSE). In his work as food technologist and businessman he was always reflecting, searching after truth, developing his spirituality and theology.

Michael recognised very early on the difficulties faced by people trying to live appropriately in their worlds of work. In 1982 his thoughts on *“A Theology for the Priest at Work”* appeared in the Journal *“Theology”*, generating a good deal of debate. Later in the 1980s he wrote :-

“I believe that there is a universal God (for want of any other word), accessible to all of us through our daily experience. I believe it is the task of Christian Ministers in Secular Employment to demonstrate that accessibility, to share it with our working colleagues and, whatever the difficulties, to tell it back to our churches where so many seem to believe that the only valid experiences of God are those found in churches and endorsed by churchmen.”

More of his theological thinking is to be found in his book *“How God Looks—if you don't start in Church”*, published in 2001 (Cairns Publications).

A man of firm yet adventurous faith Michael became sage and counsellor to many in the world of work. This came about through his

great optimism, energy and application. Michael knew the loneliness felt by many of those Ordained to a Non-Stipendiary Ministry. In the early 1980s he began a "Newsletter among Ministers –at-Work, and others concerned" whose successor today is the Journal of Chrism. In 1984 Michael was the Secretary to the first national Conference of Ministers in Secular Employment at the University of Nottingham, Chaired by Bishop Kenneth Woolcombe. This event led to the formation of the Christians in Secular Employment Trust, and in 1992 to the foundation of its associated body Chrism (CHRistians in Secular Ministry) which is ecumenical and open to both lay and Ordained. The first Conference also brought a group of clergy with experience of MSE into consultation with the Chief Secretary of the then ACCM on draft regulations for NSM and MSE.

For good measure Michael encouraged everyone to share his discoveries and read as widely as possible, circulating a relevant bibliography to all contacts. He also developed and delighted in sharing experience with colleagues among the Pretres Ouvriers and the Mission de France, as well as the Presbyterian Association of Tent-makers and the Episcopal Self-Supporting Ministers in the USA. He still had enough energy to speak at local events and contribute to local church publications.

This account would be seriously incomplete without reference to Michael's sense of humour. Each of the early Newsletters had on its front page a cartoon (created by the late Rev. Harry Hill) showing someone wearing a clerical collar but carrying the tools of a trade, and about to do something unusual! That reminds us that in Michael Ranken the church has had the inspiration and dedicated service of an unusual and gifted Priest. We are truly thankful for his life and work. We trust that Martin Buber was entirely right and that Michael has found more fully the God who was always around where he was!

Keith Holt

Hon. Treasurer CHRISM, friend, and ministerial colleague.

Hugh Lee adds:

I was very sorry to hear of the death of Michael Ranken. My mem-

ory is that he was effectively the founder of CHRISM and did more than anybody else to encourage MSE, to give us confidence to continue it, to promote koinonia among MSEs, and to help to explain it to and to get it understood by the wider church. I am sure that CHRISM will continue to do all these things. Perhaps we could start an annual Michael Ranken memorial lecture/talk/essay on this?

The Editor adds:

CHRISM has been offered Michael's extensive library and plans are afoot to use this as a basis for an MSE library.

REFLECTIONS

of a Minister in Secular Employment

Michael Ranken

As a tribute to Michael and his inestimable contribution to MSE, I have surveyed past editions of the Newsletter / Journal for a piece that sums up his experience of being an MSE. This, from No. 28, November 1988, fits admirably. Ed.

1. I am a qualified analytical chemist who has worked for 37 years in food technology, food manufacture and control. For 8 years I have also been a priest. But food technology comes first – not just in the count of hours spent hitherto but every working week in the hours spent, attention given, subjects worked on and cared about, people met, measurements and calculations made, books and papers read, satisfactions enjoyed.

Of course, I do other things too, including ministerial and ecclesial things, also home and family activity and a few extramural commitments, hobbies and relaxations. I understand about keeping a balance among them all, but my wife says that I'm not very good at it (*broad editorial grin of recognition!*).

Still, the food technology is the biggest piece of my life, perhaps a similar size to the marriage-and-family piece but bigger than the gardening piece or the canoeing piece or the watching-good-films piece, and bigger than the church piece. Of course, I try to be engaged on

only one piece at a time and then it gets all of the attention, commitment and care that I can give. But the relative size of each piece over a week or over a year stays roughly the same.

So I actually don't have much time for church matters. Or energy, or intellectual capacity either. However much of those I give to the church, much more is given elsewhere.

2. I try, as I believe most people do, to do each thing, big or little, as well as I am able. But I do keep doing bits badly. It is called sin. Most things turn out defective.

More daunting, whatever I do, in food technology or in the church or anywhere else, there is always far, far more which I can see but cannot possibly do. I just have not the ability, or work to which I am already committed consumes all my capacity. Even when I work with others, the group is limited in the same ways. Nothing is done completely.

3. Add those together and see – church activity which (even when taken in the broadest sense) is relatively small in the economy of my life, defective in execution and microscopically small compared with the real possibilities and needs.

Yet I believe that God calls me to such a ministry, small, partial and defective, in the church, and that it includes such things as this Newsletter, our past and future MSE Conferences, the NSM and MSE meetings I am invited to from time to time, and my share of doings in the diocese and parish church.

But He also calls me clearly to minister in the work which is the greater part of my life – to find Him there (way ahead except when He comes up on me by surprise), to proclaim His glory, celebrate His presence and mediate His grace. And to do so in the language of food technology, almost incomprehensible to most clergymen but not to my working colleagues.

4. The Good News is “the Kingdom of God is upon you”. Now. Not some time after you're dead. Not some time after we've destroyed the planet. Not some time when there aren't any more

wicked people in the world. Now. Look around you, the fields are white. (Last week I was given a photograph of the most splendid Brussels sprouts, covered in snow). Not completely, not everywhere at the same time, not yet – but now!

5. What do I see when I see the Kingdom of God? I see what Jesus saw and told – people doing ordinary things, in the street, on the hillside in the office, poor people coping with rich people's decisions, kings making big and arbitrary demands. Goodness continually being created out of chaos. Many things defective, most of the defects discovered and admitted, some of them put right and all of them forgiven. Nobody and no group or institution supposing itself either perfect or complete but each one "good enough" – each one knowing that since all are partial, all need the others to make everything complete, and that since all are defective, all need continually to forgive and be forgiven by others.

I see glimpses of that Kingdom every day, inhabit it briefly, work in it, and meet remarkable people there. They give enough strength to cope with the grot which keeps obscuring the vision.

6. And how much joy is added now by insights which come bursting in while working among all of you, struggling to see our Friend and Brother more clearly, follow him more nearly.

A favourite of Michael's was an abbreviation from Psalm 119 from a Mission de France Newsletter:

Du raisin la loi fait du vin
De l'épi loi fait du pain
De l'été la loi fait l'automne
D'un baiser la loi fait un homme
De ton Dieu la loi fait un frère
La loi est un chanson d'amour

Michael's translation:

Your law makes wine of the grape
Your law makes bread of the grain
Your law makes autumn of summer
Your law makes a man of a kiss
Your law makes a brother of God
Your law is a love song for life

*Michael Ranken, 1928 – 2003
Food Technologist,
communicator,
pioneer MSE.
inspirer.*



2003 Summer Conference – first impressions

Much more will follow in the next edition of the Journal, but here are a few tasters.

For those of us who had not visited Cornwall before – it was even better than we had been promised. The decision to stay in a hotel (not many conference centres in this part of the world) was handsomely rewarded in the excellent food, friendliness of the staff and giggles about the name – The Crossroads Motel! The discovery of a micro-brewery in the village, which provided it's excellent summer brew, Loyal Corgi, to the hotel bar, added to the sense of ease.

The visits – three in Hayle and one in Praa Sands were very well received. Our hosts were enthusiastic and – in their individual ways – clear about their ministry in and through work.

The workshops too were animated and productive. Also particu-

larly informative and challenging was Andrew Brittan's input on 'The Future of Work'.

The CHRISM AGM was the usual mix of business and banter and there will be a full report in the next edition. It is appropriate here to report some *comings and goings*:

Keith Holt has stepped down from the role of Treasurer for the Trustees of CHRISSET, the charity that handles CHRISM's finances, having guided us ably over the past ten years. Keith's wider input into CHRISM has always been important (he steered in the paper on MSE and Retirement) and it is a pleasure to see him elected as an 'ordinary' member of the committee so this can continue.

Keith's place as Treasurer has been taken over by **Richard Dobell**, and it was a pleasure to meet also his wife Jan this weekend.

Stan Frost, a previous Editor of this Journal, has decided that life after Salford University lies in a northerly direction and next month he takes up incumbency of a parish at East Neuk, in the Kingdom of Fife. Stan's contribution to CHRISM has been considerable over many years and like many in these northern parts he was the first 'real MSE' I met and an important support as I discovered God's calling to this way. Our prayers and best wishes go with Stan and Eileen as they work among the Picts.

Finally, we remembered with great pleasure **Michael Ranken**, food technologist, raconteur, imp, and all that he has meant to CHRISM and MSEs. His mischievous sense of humour and penetrating prodding will be missed, but, as Phil Aspinall put it, at least we can be assured that the heavenly banquet will be fit to eat!

The post-communion prayer we used:

*Almighty God, you have called us to your service in the world:
may we cherish the gifts we have received and use them in the service of others.*

Strengthen us in our daily work and enable us to do it to your praise and glory. Amen.

Pushing Boundaries

An introduction from the new Presiding Moderator

Jean Skinner

I have been asked to write my personal profile at the start of my year as Presiding Moderator. A task I have been putting off until I can't delay any longer, so here is my humble offering.

Me:

I was born in Yorkshire where I grew up in Bradford and trained as a nurse. After qualifying I went on to train as a midwife and then went to America for a year to work in Fort Worth Texas. On the 16th September this year I will have been a nurse for 40 years (time flies when you're having fun). I have worked in a variety of settings both in the NHS and the private sector. For the last 25 years I have worked in the community, firstly in Family Planning and then in School Health.

I have been married to Frank for 31 years and have two grown up children, James, who is currently seeking work as a Journalist, and Helen, who is a Fitness Instructor at a private gym for Northern Rock employees. We lived in Leeds for 15 years before migrating to Newcastle upon Tyne 16 years ago.

I tested my call to ministry in 1990. After about a year of spiritual direction and much reading and prayer I came to accept that it was to ordained ministry I was being called. It was during this time of discernment that my Spiritual Director mentioned "Work Focussed Ministry" as an option. I felt very strongly that my work as a nurse was also ministry, it was more than just a job from which I earned money. It is a job which challenged and sustained me in my life, which is why I couldn't quite work out why I was considering ordination. This was to start my thinking and reflections about ministry through and in the work place and how I might express ordained ministry at work. I remained resolute that I wanted to continue in my secular employment and eventually went forward for ministry on that proviso. I trained with the North East Oecumenical Course (*yes Editor, this is correct. Ed.'s note: it probably has something to do with the accent!*) and was ordained deacon in 1996 and priest the following year. It was during my training that the term MSE

entered the vocabulary about ministry, though it seemed to be little understood. I also became aware of the CHRISM Journal, but could not face reading anything else at that time so I waited until after I was ordained before joining, little knowing what a tremendous source of support and fellowship it was going to be.

My work:

I am currently on a two-year secondment as Deputy Project Manager with NCH 'Families First'. The project is funded by Newcastle Primary Care Trust, but managed by NCH and is an extension to primary care helping to deliver the wider Public Health Agenda. NCH is a children's charity and the project is essentially an intensive home visiting service working with hard to reach families where there are children under the age of 8 years. We offer emotional and practical support to families who are struggling with the pressures of bringing up children in the West End of Newcastle, an inner-city area with high rates of socio-economic disadvantage and increasingly large numbers of children presenting with mental health problems. We are a diverse team with several language skills, representative of the community we serve.

My background in school Health has prepared me well for my current role. I had been a School Health Advisor for over 17 years first in Leeds and for 14 years in Newcastle. In a strange way being a school nurse has helped me try to develop a theology of MSE, because few people seem to know what either is about. The role of school nurses have evolved, developed and changed beyond all recognition from its humble beginnings in the 1800's. The school nurse of the 21st century has a very wide public health role and takes on a more holistic approach, which is one of the reasons why the name changed from 'nurse' to 'advisor'. I have reinvented myself so many times over 17 years, each time with a new role evolving.

We are born as creative beings and I have been very fortunate in having a job where I could be creative. Part of creativity is about adapting to change and being able to let go and move forward allowing each experience to inform the process. I don't view change as a negative, it is about learning and growth. Though it does involve letting go of some things in order to take up new opportuni-

ties. Looking for new and innovative ways to work and reach out to children and their changing needs has involved taking risks, pushing boundaries and letting go of traditional tasks. Part of my development led me to undertake a BA Hon's Degree in Child and Adolescent Mental Health Practice, from which I graduate on the 17th July. During academic studies I came across a model of nursing which has inspired me to look at priesthood through this same model. I am currently trying to put pen to paper to present it to the North East region MSE group in October. (*Sounds like a major item for the Journal! Ed.*).

Since being ordained one area where my work and ministry has overlapped in an explicit way has been working with children who are bereaved. I come across loss in its widest context everyday of my working life. Many adults are afraid of dealing with the subject. Children's needs are often overlooked because the adults around them do not recognise that children do grieve and need to be allowed to mourn each in their own way. Adults are often caught up in their own grief and are unable to recognise or cope with a child's grief. A child's distress will often present with all the secondary losses which occur, especially if a parent dies. This work has developed into putting on workshops and giving lectures to colleagues and other professionals.

Ministry:

The main focus of my work has been for several years with children. Those whom I have come into contact with have had very little or no experience of church, but children are very spiritual and have taught me much about what it is to be human, vulnerable yet full of hope.

For 6 years I was licensed to the parish where I live, which is a sharp contrast to my working environment, being essentially a middle class dormitory. I played an active role in parish life and liturgy, preaching and teaching from a work perspective whenever possible. Trying to help other people make the important connections between their Monday to Saturday life and their worship on Sunday. However this last year has been one of many changes for me which stimulated me to look at my role in parochial ministry and

where it was leading. For a while now I had felt called to the City Centre Chaplaincy. This seemed an appropriate move if I was to leave my home parish. Glyn Evans, the Chaplain, is working hard making the connections between faith and work issues, following in the footsteps of the late Krister Ottosson. Parish life can be over-consuming and leave little time for reflection on my commitment to MSE. So on the 1st March I was licensed to the Chaplaincy and attached to the church of St. Thomas the Martyr at the Haymarket. The largest amount of time will be spent within the Chaplaincy making connections with the business and commercial world and the Civic Centre, and contributing to the life and work of the Chaplaincy wherever possible. I have started a morning Eucharist at 7-45am on Monday morning which I have called from Mass to Mess (borrowed from another CHRISM member). This service is aimed at supporting Christians in the workplace. Having prayed for the church on Sunday we can focus on praying for and celebrating our secular work on Monday.

As there are 6 priests associated with St. Thomas's I am not obliged to take lots of services which means I can focus on other things, not least CHRISM. I have written the CHRISM Moderator role into my working agreement, thereby making the time it will take official. Though I am very lucky in my current situation in that both Glyn and Kit, the Master of St. Thomas's, are very supportive and recognise all that I do as ministry, not just the churchy bits.

I have respected and valued the contributions and expertise of other CHRISM members enormously. It is through their help and prayers and fellowship that I have been able to keep focussed on what is important. I still feel a novice at MSE theology but I do think it is very important to hold on to it and to challenge the churches to value the unique experiences we have to offer. I have never seen myself in conflict with my stipendiary colleagues, rather complimentary to them, our joint aim to contribute to the everlasting process of furthering God's kingdom.

The health service is developing and supporting new roles for nurses whilst integrating them with the more traditional roles. They can and do work side by side, not in conflict but complimenting each

other. Ministerial roles can work in the same way, by sharing responsibility, valuing secular skills and offering these to God and His Church as part of our creative activity in the world.

I hope I can do justice to the role of Moderator and look forward to steering it through the next 12 months.

Christians @ Work ...

... hold their Northern Conference in Leeds on 27 September, titled 'From Apathy to Destiny'. Speakers included Frank Brearley (NTM), Brian Allenby (Christians @ Work), Simon Packham (Halifax Plc), Thom Cunningham (GoodSeed UK). For more details and venue, contact gail.alberts@christiansatwork.org.uk, or 'phone Gail on 01788 579738.

There is also a Conference in Coventry, 7 – 9 November, entitled 'Getting God to Work' supported by C@W and organised by *Christian Viewpoint for Men*. Details from admin@cvmen.org.uk.

C@W has also adopted a new constitution, details of which are available on its website.

The 2004 AGM will be held on Saturday 12 June at Rugby Baptist Church. Guest Speaker: Mark Greene.

MSEs and Chaplains

Rob Fox

A steady trickle of anecdotes filter through to me, both as Editor and MSE propagandist, about the relationship between MSEs and Chaplains. A common theme is that many Chaplains appear to view the presence, actual or potential, of an MSE on 'their patch' with suspicion or – occasionally – hostility. MSEs are often seen as a threat, or as not being able to add anything to what the Chaplain

is already doing. This has come out particularly in the experience of MSEs in training (for lay or ordained ministry).

This begs a range of questions, not least as to whether this is a general experience of MSEs in working with Chaplains. In order to find out I would be grateful if you would write to or e-mail me with answers to as many of the following questions as are appropriate:

1. Do you relate to a Chaplain in your work? If so, are they full-time, part-time or honorary? Ordained or lay? Are they denominational or ecumenical?
2. What sort of Chaplaincy is it? (eg. Hospital, University, City Centre, Airport etc.)
3. Does the Chaplain work alone or as part of a wider team? How is this team comprised?
4. What negative experiences do you have of relating to a Chaplain, recently or in the past?
5. What positive experiences do you have of relating to a Chaplain, recently or in the past?
6. In what ways does a Chaplain support and affirm your work as an MSE?
7. In what ways do you as an MSE support and affirm the work of the Chaplain?
8. Do you meet regularly on an agreed basis? If so, please give brief details.
9. How would you assess the positive and / or negative impacts of the Chaplain on your workplace?
10. Does an Industrial Chaplain visit your workplace? If so, how often and how do you relate them? How would you assess the positive and / or negative impacts of the Industrial Chaplain on your workplace?

The intention here is in the first instance to identify the characteristics of MSE / Chaplain relationships and to see if there are any patterns. The more data received therefore, the more validity any findings will have. If there is any information you would like to pass on but would not want publishing without de-personalising, please indicate this in your response.

Consultant? Self-employed?

A letter recently arrived through the editorial mailbox from Graham Cornish, in Harrogate. Graham has recently left the British Library (you may remember his excellent article a couple of years ago) and is now working as an independent consultant, visiting firms and educational institutions, mostly to advise on copyright law issues. Another string to his bow is running workshops and seminars in this field.

Graham posed the question of whether there are other CHRISM members who have experience of developing work-focused ministry in this 'different' context. Some names were floated in his direction, however there are others out there who have experiences to share, not just with Graham, but also generally.

This therefore is an appeal. If you are self-employed and / or work in a consultancy role so that is not necessarily focused on a 'place', please let the Journal (and Graham) know of your experiences. How does MSE work in this context? How – if at all – does it differ from ministry as an employee? What are the main features of this pattern of working? How can CHRISM effectively help you to develop MSE?

Please send your responses to the Editor, no matter how large or small. If there are any details you provide for information but would prefer not to be published, please indicate this.

Many thanks, *Rob.*

A-roving, a-roving

As from 21 July I take on a new role within Customs and Excise, as a Trainer Developer for our technical trainers. This is likely to mean more travelling around the country for a few days at a time, so don't be too surprised if I contact CHRISM members near to where I get to. It also means I may have the opportunity to be

used as a resource by local groups; if you are interested in that possibility, please let me know.

Rob

Christian Association of Business Executives (CABE)

Forthcoming events

CABE Paper 6

at 6.30 pm on Thursday 11 September 2003 at St Botolph's Church, Aldgate:

'A JUST BUSINESS - ARE THERE CHRISTIAN CRITERIA?'

to be given by Clive Wright, Trustee of CABE and Chair of SPCK. Clive was formerly an executive within the petrochemical industry, including substantial roles with Esso and Arco. He was one of the lead initiators in establishing the Institute of Business Ethics, and is currently writing a book on features of 'A Just Business' based on a Christian perspective.

The 14th Hugh Kay Lecture

at 7.00 pm on Wednesday 15 October 2003; venue to be confirmed:

'THE ROLE OF BUSINESS IN DEVELOPING COUNTRIES'

to be given by Sir Mark Moody Stuart, a former Chairman of Shell and a leader of the network 'Business Action for Sustainable Development' that contributed to the Johannesburg World Summit in September 2002.

For further information please contact:

John McLean Fox, 101 Hadleigh Road, Leigh-on-Sea, Essex SS9 2LY.

Tel: 01702 472634

Thought

The unexpected person,
in an unexpected way,

at an unexpected time.

It is when we are off guard that God can speak to us most clearly.

Worker Priest Conference

Barcelona, Pentecost 2003

Vivre l'internationale, l'interculturel, l'interreligieux- qu'est ce que cela veut dir pour NOUS ?

The following paper was submitted to the Conference by Phil Aspinall, Margaret Joachim, Chris Baker, Stan Frost and Peter King. The paper was very well received - the Germans in particular said it was "a very good paper". (But it was fiendishly difficult to translate into French!)

To Live Internationally

The international context is unavoidable. Universal news coverage makes international events immediate and continuously present – we only have to look at the way this war has been run. Information is global, but so are the controlling forces of our society.

But this global world is the place we all earn our living, and the things that enable life to happen (the telecommunications, the email which have made this conference possible). We are involved in multinational companies who decide to outsource their services; we work as consultants, going to clients wherever they require; we deal with the privatised parts of formerly “public” services. But these markets are internationally competitive – we can no longer rely on a closed culture of “jobs for the British” – many of which were, in the past, sustained at the cost of other parts of the globe. But these shifts have a severe impact of many urban areas.

A study in Manchester is looking at how globalisation is restructuring urban space and what this means for poverty and marginalisation in parts of the city. The Global imposes itself on the Local in an interesting reversal of the ecological mantra of act Locally - think Globally.

A district adjacent to Manchester airport has the highest level of poverty in England. The airport is the hub of financial generation for Manchester and the North-West of England – but less than 11% of those who work at the airport live within 6 miles of it. Economic regeneration can sit next to areas of great deprivation - the traditional separation of wealthy and poorer areas is now replaced by a mix of smaller localities, forming a patchwork of very deep contrasts. For example, new housing is sold at 4 times the price of adjacent council properties, and private buyers are asking for newly built housing to be gated and protected from their neighbours who have lived locally for much longer.

Globalisation has changed employment patterns – offering new opportunities (and requiring new skills) for some – but in other areas diminishing employment opportunities, the economy and quality of life. To be employable these days you must not only have the right skills but also look right. This works to the disadvantage of many, but the young and sexy have clear advantages.

The shape and nature of urban space is being changed as local politicians have worked with business and entrepreneurs. These relationships have risked jeopardising democracy, replacing it with a greater concern for profit-making than city management for the people. The so-called 'Manchester Mafia', have moved from a strong socialist concern to a model of property-led regeneration which has reinforced marginalisation and expanded the poverty gap. The Marketing of Manchester has been boosted and enhanced lately by the Commonwealth Games 'coming to Manchester' - it was presented more as a local than a national achievement.

Unemployment and increasing immigrant communities are increasing in those areas with the highest poverty indicators. Economic pressures and stock-market fluctuations have reduced the viability of businesses. It is ironic that manufacturing, and now services (such as call centres), are exported, to reduce operating costs, to the very countries from which people continue to arrive to seek work here.

There is still work in the health services, but those who are doing it have increasingly obtained their professional qualifications overseas

and come to Britain to fill the jobs of those qualified here who choose to go elsewhere. Manchester hospitals, for instance, employ many Indian qualified nurses – who come here for regular, enhanced salaries and promotion prospects, which are not so easily available in their home country. But this is a continuing drain on Indian resources inadequate to maintain indigenous health provision, especially in rural areas.

Female nurses, with jobs, bring with them their families and husbands - for whom jobs are less easy to find. Accommodation is cheapest in the run down areas with high poverty where rents are low, house prices affordable. The bad original situations are made worse. The Government may try to slow or perhaps reverse the spiral by initiatives and funding dedicated to addressing the issues but this has often been allocated by drawing lines around easily defined specific areas. Administering these is likely to become more difficult with the added complexity of changing patterns of inexpensive and costly housing.

We are challenged to redefine our understandings of what community represents. Community is no longer based simply on geographical location, but on the many different places in which people live different parts of their lives. We need to consider how particular groups merge and interact with the establishment. Official decision makers are often in conflict with the community groups, the organised groups, the informal gatherings and the objectives and ideals of those who they serve. The aim should be the concerns of the residents – those who matter - not the well resourced officers who probably live well away or separated from the areas and people they administer. We are working to reclaim the city by the people - collective responsibility for one another is at stake in the face of autocratic finance driven control.

To live internationally means for us – to live our working lives day by day, and engage with the international connections this gives us – to learn, to challenge and to grow.

To Live Inter-culturally

Many cultural traditions come together on the streets of British cities. Living inter-culturally has become the norm for many people. However, there are areas which are segregated, and in a large city like London these areas have a particular ethnic or cultural focus. Some predominantly “white” areas are where people often show the greatest suspicion, and hatred, of foreigners.

More significantly for us as Worker-Priests – go into any work place and there will be a cultural mix, with people experiencing and being drawn into an acceptance of each other's ways. Phil recalls a Hindu colleague with whom he still exchanges cards for Christmas and Diwali, and a Muslim associate whose traditions he was invited to share.

Areas of cities which had been culturally monotone, are now receiving peoples from all over the world. Some areas have people from Bangladesh, Pakistan, India, and Jamaica. Others are housing and employing people from West Africa, Afghanistan and Iraq. Stan can tell stories of a Kurdish football team, a Catholic Retreat House offering visiting and support to local African women (Zimbabwe and Cameroon) who live alone, sometimes with children, and groups supporting asylum seekers who have particularly been affected by recent government legislation which denies state benefits to some.

Much of “British culture” (whatever that used to be) has been swept away by influences from Europe and the USA. An average British Pub will serve lasagne as “typical British pub food”. And everywhere we find the same Americanisation which blights our high streets and shopping areas. These are the undeniable cultural influences which are often forgotten – or somehow seen as different from cultural diversity from smaller less-powerful groups.

The arrival of refugees feeds the paranoia of residents - they do not see the fears felt by those who are seeking safe places to live in foreign territory amidst strange circumstances and peculiar customs. A Refugee is defined by the 1951 Geneva Convention as someone who faces the likelihood of persecution in their own country by reason of political opinion, race, religion, nationality or social group.

In 2000, some 81,000 applications were made, a rise of 10% on the previous year. Many thousands also enter the country clandestinely. Some 110,065 asylum decisions were taken in 2000, more than 3 times the number taken in 1999. 23% of applications/appeals result in the grant of refugee status or exceptional leave to remain. Of those who are refused, many disappear and relatively few are returned because of the shortage of enforcement staff and international bureaucracy. Much has to be done to make fair decisions more quickly and to enforce their outcome more effectively. Every asylum application is first considered by the Home Office. There is a right of appeal against refusal to an Immigration Adjudicator, such as Peter.

To live interculturally for us means to welcome strangers and diversity and to be part of a new and different community.

To Live Inter-religiously

Before we think about relationships with other **Faiths** it is important to think about how we live together as different Christian denominations. We were told at the planning meeting that **Opposition** is a sign/mark/work of the Kingdom of God. So we must oppose the resistance to the ordained ministry of women in the Church. This is a movement which we bring to this group to take forward, as a sign of the position of women in society.

The skyline of many British cities is now very different from those of many other countries represented here. The domes of Mosques, synagogues and the characteristic Gurdwaras and Hindu temples make visible the places of worship of other faiths. A Priest in an inner city parish said: "God is worshipped in many places in this area – and not many of them are churches". Within 2 sq km there were 3 Gurdwaras, two temples and three mosques. These people are our neighbours, and there are many opportunities to visit and learn from one another. Phil tells of two Sikh colleagues from work who attended his ordination (and invited him back) -again it is the work context where these barriers are most easily broken down.

Festivals of other faiths are recognised and integrated of the into city

life – the same street illuminations are turned on for Eid, Diwali and Christmas. The school curricula challenge teachers and churches to acknowledge and increase understanding of other festivals. For many in the Church “interfaith relations” are seen as a specific activity of a dedicated few, for people in inner city areas they are a way of life, and for Worker Priests they are an integral part of the life we share with our colleagues. This all helps us show solidarity at times such as this present crisis – and to challenge the assumptions of those with a narrow focus.

To live inter-religiously for us means to work with all those searching for the spiritual and to be open to the diversity of understandings; and to challenge those who would exclude the reality of others.

To Live Inter-connectedly

Everything we have said points to the many and complex interrelations which exist in our work places, our localities and our world. We have only begun to talk about the interdependencies on which we depend. These are largely ignored or forgotten but our fragile existence on the planet relies upon them. At the same time, we have the capacity to communicate to privileged people across the Globe. We have to learn to acknowledge our interdependence and use our resources to extend the capacity to communicate, to remove the barriers to the connections so as to share and to generate understanding more widely.

All this suggests that the key phrase for us is – ***To Live Inter-connectedly !***

Speeches by Hugh Lee at General Synod, 24th to 26th February 2003

Former CHRISM Moderator Hugh Lee has been making a mark for MSE on the Church of England General Synod ...

Debate on the employment status of the clergy (24/2/03):

Revd Hugh Lee (Oxford): I wish to make two comments. First, I am concerned about the employment status of clergy with house-for-duty posts. I am a house-for-duty priest-in-charge of a parish and, in a sense, I represent a growing number of perhaps two or three hundred clergy with house-for-duty. Some of us are retired stipendiaries and some of us are NSMs who have taken early retirement from their secular work. A typical house-for-duty agreement is two days a week plus Sunday services, but in practice most of us give considerably more time than this, and we make an important contribution to the ministry of the Church. However, our employment status is most unclear. We are not volunteers as we receive a house for our work. We are often called non-stipendiaries but in the true meaning of a stipend we are receiving a house as a stipend to enable us to do our ministerial job.

My second point is about non-stipendiaries in general. GS 1488 mentions non-stipendiary clergy in two places, and each time it makes it clear that it is then going on to discuss the position of stipendiary clergy, but the terms of reference of the working group on page 17 make no distinction between stipendiaries and non-stipendiaries, despite what Canon Bob Baker said at the start of the debate. The terms of reference go on specifically to say 'to give priority to consideration of the position of clergy without the freehold or employment contracts', and non-stipendiaries certainly fall within that definition. So I hope that the Archbishops' Council will clarify at an early stage whether this priority will or will not include the 3,000-odd non-stipendiaries serving the Church.

Many non-stipendiaries have working agreements, which could actually be used as a model for stipendiary clergy. Such working agreements are very helpful in clarifying the position, work and so on of the clergy, and indeed many parishes are now going on to have working agreements for churchwardens and others who are working in a voluntary capacity of the parish.

The employment status of non-stipendiary clergy is unclear yet our licence or permission to officiate from our bishop can, at least in theory, be revoked at any time. Organisations like The Samaritans, who rely on a large number of volunteers, have very clear contracts - I do not know whether they are contracts of employment or contracts of

engagement - for their volunteers, with rights and obligations on both sides. I believe that it would be helpful for clergy, whether stipendiary or non-stipendiary, to have contracts of engagement in order to clarify expectations on both sides, and that is clergy with and without freehold as well, in order to enhance our ministry. We need to make clear the distinction between being a priest and being asked to do a ministerial job. We are a priest for life, whatever job we have or have not; but we are engaged by somebody or by some organisation to do a particular job.

Debate on the draft of "Common Worship: Daily Prayer" (25/2/03):

Revd Hugh Lee (Oxford): Our world, which is of course God's world, depends on the daily work of ordinary people. Jesus spent time with fishermen and tax collectors; most of us spend a large part of our time working with other people, not only to provide our own daily bread but also to produce the goods and services that enable others to enjoy the riches of God's creation. It is therefore very disappointing that the preliminary edition of *Daily Prayer* has almost no guidance or suggestions for prayers about the daily work of ordinary people.

I have searched this thick volume and the most that I can find is in Prayer During the Day is a rubric, which says that prayers may include on Monday the media, on Tuesday the criminal justice system and on Wednesday the medical profession. In this entire book of 816 pages the words 'commerce and industry' appear only once, and that is in a collect for rogation days, which is already in other books of *Common Worship*. There is no mention of all those who work in financial services in the city, or those who collect our rubbish or process our sewage or the many other sectors of our work that make up our common life.

I urge the Commission to include daily work in *Daily Prayer* on every day of the week, including Sundays, and to introduce a cycle of prayer covering the whole range of work in the private, public and voluntary sectors of our economy. If we fail to do this, the thirty million people in this country who think of themselves as Christians - or it is more than that? - will continue to regard the Church as a club for the religious, and Our Lord will perhaps continue to spend most of his time with the fish-

ermen and the tax collectors and in other workplaces of our country, and my fellow ministers in secular employment will continue to feel marginalized by our ghetto Church. Why is it that when the Liturgical Commission was drafting something called *Daily Prayer* it did not ask for the help of the hundreds of ministers in secular employment who are theologically literate workers who are daily engaging with the issue of daily prayer in daily work? I hope that we can do something about this.

Debate on the membership of General Synod and who elects them (26/2/03):

Revd Hugh Lee (Oxford): I refer to what at the moment is described under 'Retired Clergy' but in the proposed changes retired clergy are no longer going to be described as such. We are going to talk about those with permission to officiate, which has the desired effect of including non-stipendiary retired clergy but will also include a number of other people including, I understand, a number of university chaplains and teachers who have permission to officiate rather than having a licence; it will also include hospital chaplains and a number of other people like that who have permission to officiate rather than a licence.

I think this is entirely desirable because it is wrong that anybody who worships in the Church of England should not have a vote in one way or other for the General Synod. At the moment, those who are not licensed clergy, those clergy who only have permission to officiate, do not have such a franchise.

These proposals, that for each ten people with permission to officiate there should be one person on deanery synod, make absolute sense. It is right that the parochial clergy have a greater weight than the other clergy, but it seems absolutely sensible that there should be one person on deanery chapter for each ten people with permission to officiate in that deanery.

What should be included is that all those members of deanery chapter should be entitled to vote for their proctors, for their clergy representatives, on General Synod. I do not really understand the detailed sentence at the bottom of paragraph 47 on page 15 which

says that “a majority of the group proposes that the electorate for proctorial elections to the General Synod should also be expanded to include any such retired clergy [and we have already decided that they are not retired clergy] elected to a diocesan synod who would also be eligible to stand for General Synod”. Why should it be only those who are elected to a diocesan synod who are eligible to stand? In every other case, if you are a member of deanery chapter, then you are eligible to stand. Why should it not be so in this case?

If you have any comments or contributions you would like to make on any of the points Hugh raises above, please contact the Editor, saying whether you would like your words published, passed on to Hugh, or both! Ed.

Faith at Work

Rob Fox

The Diocese of Manchester recently held a workshop part of a series in different parts of the diocese - with the above title as part of the laity development programme. Yours truly attended as one of the ‘explorers’.

About 20 folk were present for all or part of the workshop, representing a wide range of jobs, from checkout at a supermarket to head of a primary school. After an introduction, we commenced with buzz-groups (at least that’s what I learned to call them) in which we gave our work background and how we found faith and work interfacing. We were then asked to come up with words from our experience to complete the phrase “Work is ...”. This selection gives a good idea of the range: enjoyable, bearable, rewarding, challenging, frustrating, joyful, earning, tiring, demanding, helping.

A few who had been primed then gave an account to the whole group of their experience of faith at work. Common points to come out of this were the opportunity to chat about faith, using work itself as worship, being part of a community, and to be rather than to say. In the plenary following this last point was picked up and developed. By ‘being’ we earn the right to speak. We are part of the same com-

munity as our fellows at work, with them, and accepted as who we are rather what we are. By living out our faith many find they gain a reputation for integrity and confidentiality; others put their trust in them. As one participant put it:

"If we put our faith in those with whom we work, they will put their faith in us, and we earn the right to share our faith with them."

Then followed theological reflection on what we had discussed, introduced through a pre-planned piece of drama based on the workers in the marketplace / vineyard, presented from the point of view of those not initially chosen to work. We were asked to reflect on those without income from work, whether it is the fault of the unemployed that they do not have a job, on the importance of families, the uncertainties of many modern patterns of employment, the pressures that owners / managers are under. Work was seen as bringing self-respect and satisfaction as well as of income.

Three workshops followed: art expressing thoughts and impressions from the day, devising music for the closing act of worship, and creative writing – also to be used in worship. This piece came from the last group:

*How shall they believe if they have not heard?
How shall they hear, when there is no one to tell them?
How shall the teller be heard, if they have not earned the
right?*

How shall the teller earn the right to speak?

*To be, to bear witness by who we are, this must come
before speaking;*

*Or else the words we speak are empty
– without form or substance.*

*Being creates the trust, the confidence, which others need
before the words we long to speak can be heard.*

*Being – as 'one of us' – slowly but surely nurtures that trust
and confidence,
that others can place in us, as we in God.*

When 'one of us' speaks – we listen.

*When 'one of us' is hurt – we feel pain.
When 'one of us' is filled with joy – we laugh with them.
When 'one of us' hurts us – the pain is all the sharper.
When 'one of us' makes good that hurt –
the healing is all the more complete.*

*Our work is not a place, nor an activity.
Our work is not a 'thing', nor a drudgery.
Our work is a community of 'us', who depend on and
contribute to one another.
Our work is not a means to an end, nor an end in itself.
Our work is not a means to exploit others for our ends.
Our work is a common service – one of another,
our employer, customers, suppliers,
consumers, bystanders.*

*It is when we accept all these as we have been accepted in
Christ – to the glory of God – that we too are accepted, and
earn the right to speak of that acceptance.*

Overall the workshop was much appreciated by those present, especially the opportunity to talk about an area of life often ignored in formal church life. There were many moments of recognition, as people realised that the issues they faced at work were not unique! The initiative is most welcome – but it does need to be built on.

Though not specific to work, the following thought that was expressed sums up how the workshop inspired:

"The Lord is among us – like water flowing through pebbles".

Church Watch

The **Church of Scotland** has recently been wrestling with the issues raised by falling congregations and fewer candidates for paid ordained ministry. As is often the case the debate has centred on maintaining the parish.

Rev. Harry Smart recently noted: "the notion of 'team ministry' has gained currency. Various committees, in the last few years, have advocated what we might call 'supplementary' ministries -

arrangements intended to work alongside the traditional parish ministry. We have Lay Readers, the 'Enhanced' Readership, Parish Assistants, Deacons, the Auxiliary Ministry, 'New Forms' ministries... all with their own procedures for recognition and appointment. But look more closely at the arrangements for these appointments, and the message is clear; anyone considering such a ministry must submit to being turned, via 'courses' of near-magical efficacy, into something which as far as possible resembles the traditional professional one-man band."

This seems to reflect the common MSE experience that ministry is often seen in terms of parochial and ordained, being conformed to 'traditional' patterns rather than transforming them.

Harry continues: "Future patterns of ministry will inevitably depend heavily on lay members. ... considered biblically, this is something to positively rejoice in. But it's not just a matter of 'getting elders to take more pastoral responsibility', and it's not a way of getting scaled-down 'quasi-ministers' on the cheap. It's time for church members, especially elders, to exercise a much more comprehensive ministry - worship, teaching, mission, leadership and more, and it's time we recognised a much more *various* ministry - a ministry which evolves, bottom up', rather than one which is imposed, 'top down'. At the least, we need urgently to re-think our commitment to 'the professional parish ministry of Word and Sacrament' because it positively undermines the principle that *all* of God's people are ministers (already, even if they haven't been on a training course) and that it's the primary function of *all* the church's pastors and teachers to equip the whole people of God for ministry and service.

"What's at stake here is our understanding of the church. Is it, centrally, the gloriously various people in whom Christ dwells, and to whom he gives gifts? Is Christ really, as he promised, there in the midst whenever two or three gather together? And can we rely on that promise, in a time of small congregations, or in the absence of a professional minister? The answer that matters is not the explicit answer, which surely no-one would get wrong, but the answer implicit in our *practice*."

Pond watch

The National Center for the Laity is a Roman Catholic organisation based in Chicago dedicated to taking forward the affirmations of lay ministry and ministry in work in Vatican II. Two items in the summer 2003 edition of its' newsletter, *Initiatives*, caught the eye.

The first is a summary of an address by John Farina, given on NCL's 25th anniversary. Farina reminds his listeners of the wisdom of Isaac Hecker, founder of the first U.S. religious order, the Paulist Fathers, in the 19th century. Hecker set out to mobilize a sufficient number of Catholic lay people "to excel in their professions, bringing a Catholic spirit to their tasks". ... In Hecker's vision they hear the Spirit "and get out in the world to preach the gospel through their own vocations." This isn't necessarily a matter of *bringing the gospel to the marketplace*, but being alert to the presence of the God who is already there, amid a pile of papers, roaming around a shopping mall, delivering supplies to the shipping dock.

The second is titled *Business Virtues?* and is based on the transformation of the Business School at Notre Dame University when a new Dean, Carolyn Woo, was inducted in 1997. Woo, an authority on business ethics, set about making Notre Dame a centre for connecting faith and work. The recent surge of interest in business ethics has not necessarily led though to ethical companies, and an interesting distinction is made between *values* and *virtues*. Much of the interest in ethics has focussed on the former but neglected the latter. Notre Dame has produced a reader on this: *Virtues and Practices in the Christian Tradition*, Ed. Nancey Murphy, Notre Dame University Press, 2003. Starting with values "puts the focus on individual assertions, utilitarian consequences and a vague relativism. In contrast to virtues, values indicate a preference. They can seem morally neutral."

Kurt Senske (*Executive Values*, Augsburg Fortress Publishers, 2003)

points up the choices involved in deciding what values are important in a work organisation. He cites his own experience of building a business on “sound Christian leadership strategies”, which created “a healthy culture that valued its employees.” Nonetheless some employees were fired when it was seen that their values did not fit that of the organisation. As *Initiatives* points out, it is not that the employees had no values, but that their values were different, and is critical of Senske’s book. The point is made that shared values alone are not enough; it is when there is agreement about shared virtues that an organisation can work as a community to the benefit of all its’ members and those to whom it relates.

For more like this, visit the web site of an organisation NCL works closely with: www.ministry-in-daily-life.org.

New life at work

(Another piece from the CHRISM Reflective weekend in February. A series of thoughts and questions on transformation, to prompt thought and reflection).

We live with questions: some originating from our own experience, some from observations, some from fear, some from hope, some from faith. Some of them concern transformation

Is transformation process or outcome?

When does transformation begin? When does it end?

How does transformation start?

Is our own metamorphosis, our own transformation,
out of our control?

Perhaps transformation cannot happen while we control it.

Transformation can begin in the deepest and darkest of places. Perhaps it happens when we stop looking for it in non-worldly contexts – but in our own living and working places, and when we look out for others first.

Is transformation dependent on us caring enough about something?

Perhaps it is about living and letting live and not doing

Transformation certainly implies something different from what was. Do we have to prepare to let it happen?

Perhaps transformation is by its very nature inexplicable. But it is not always painful or disagreeable. There are Biblical examples of transformation taking place in peoples lives. Do we have to be prepared to let it happen?

Prayer it both speaking and listening to God. Where does it fit into transformation? We pray for others, that they and we may be transformed.

Paul tells us that our bodies will be transformed – become spiritual bodies, but that is in some future realm.

Jesus declared that the kingdom, the reign of God, already among us, would transform every aspect of reality, even the social framework of existence. Changed people, reconciled with God, may be at the heart of the Gospel message, but that is only part of the equation. The Gospel is not a message from the world but of a world transfigured, transformed, right down to its basic structures.

Transformation – known variably as: alteration, change, conversion, revolution, renovation – or new life?

New life at work – a task for all of us.

Dessert Fathers?

One way of dividing into groups at the recent CHRISM summer Conference was by the tables at which we sat for meals, so it was “The table nearest the desserts” (the usual suspects!). Followed no doubt by dessert theology.

Another attraction of the Cornish location was the clotted cream, fresh from a creamery across the road. Sorry Devon, but Cornwall takes this one!

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*Our faith imposes on us a right and a duty to throw ourselves
into the things of the earth*

Teilhard de Chardin