

# Ministers-at-Work

The Journal for Christians in  
secular ministry

---

Number 95

October 2005

---

*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.*

| <b>Contents</b>                                     | <b>Page</b> |
|---|-------------|
| <i>Editorial</i>                                    | 2           |
| <i>The thoughts of Chairman Adrian</i>              | 4           |
| <i>Adrian Holdstock: Profile</i>                    | 6           |
| <b>TOMORROW'S WORKPLACE</b>                         |             |
| <i>The 2005 Conference</i>                          | 7           |
| <i>A cat's Christmas?</i>                           | 11          |
| <i>Book review:</i>                                 |             |
| <i>"Working in the Twenty-First Century"</i>        | 12          |
| <i>Michael Moynagh &amp; Richard Worsley</i>        |             |
| <i>CHRISM Annual General Meeting 2005</i>           | 15          |
| <i>News from the North East Group</i>               | 18          |
| <i>Jean Skinner</i>                                 |             |
| <i>A request for MSE archive material</i>           | 19          |
| <i>Tom Keighley</i>                                 |             |
| <i>An Appreciation of Marc Laurent</i>              | 20          |
| <i>Stan Frost &amp; Jim Cummins</i>                 |             |
| <i>A Reflection on the Non-Stipendiary Ministry</i> | 23          |
| <i>Tim Key</i>                                      |             |
| <i>Relax and See</i>                                | 28          |
| <i>Peter King</i>                                   |             |
| <i>Pondwatch</i>                                    | 30          |
| <i>Diary</i>  | 30          |
| <i>CHRISM Weekends 2006!</i>                        | 31          |
| <i>Church of England NSM Officers</i>               | 32          |
| <i>Work prayer</i>                                  | 35          |
| <i>And finally ...</i>                              | 35          |

**Copy deadline for the January edition: January 7<sup>th</sup>**

The views expressed in items in this Journal are those of the author unless otherwise stated. If you would like to reproduce any items in another publication, please contact the Editor.

## *Editorial*

Four representatives on CHRISM met with our patron, Archbishop Rowan Williams, early in October. More on the outcomes as they become clearer. Suffice it to say at this stage that it was both positive and constructive, with the Archbishop offering to take specific steps to help put MSE more firmly on the ecclesiastical map. One particular point to mention is that we expect to have an early meeting with Chris Lowson when he takes over from the retiring (sic) Gordon Kurht as Director of the Ministry Division, early in 2006.

About a year ago I had the pleasure of meeting up over a pint with Tom Key, a URC Minister from t'other side of t'Pennines. Tim was undertaking research into Non-Stipendiary in the United Reformed Church and had discovered what a wealth of information there was to be had about NSM, and in particular MSE, from CHRISM. It was not only a pleasure to assist, but the outcome warrants a wider audience and over the next three editions the Journal will include articles based on Tim's report.

It is gratifying to know also that the Church of England is at least trying to get its act together on how it develops and deploys it's NSMs. A first meeting of 14 diocesan officers was held in May and a summary of its discussions is included here. For the England-based Anglicans: was your diocesan officer there? If not, why not?

The Summer Conference was great fun, as usual, and there is plenty within on the discussions, the visits and the AGM, including a salsa demonstration! We were almost the last guests at Plater College, an appropriate venue as it was founded as it was founded to assist Catholic working men get an education otherwise denied them. Despite imminent closure, the staff were most helpful and as friendly as I can remember; we wished them well in an uncertain future.

Another group staying in the College comprised teenage Finns, on a school trip. They were a little startled to be greeted in Finnish but I was able to get in some useful language practice during the long summer break from manchesterin suomikoulu. On our first session

back a visitor from Finland sat in on our class and answered questions we put to her (in Finnish of course). You can imagine our mutual delight as I quickly established that she is a MSE in the Lutheran Church, based in Tampere. Much further conversation over tee ja pullat led to an exchange of details and, hopefully, a future article for the Journal.

Speaking of articles, I'm always on the look out for good items to put in the Journal: reports on conferences and meetings, short biographies of MSEs, reflections on your ministry, theology, and above all stories about MSE. If you can contribute yourself, please do; if you can commission someone else to write a piece for us, please do.

It is the time of year when membership renewals go out, hence the plethora of paper with this edition. After keeping the subscription rate at the same level for 10 years rising expenses, and the opportunities for development work, have finally led the Committee to use the discretion given by the AGM to raise it. By comparison with other organisations it is still excellent value (I'm in a professional body where the sub. is seven times as high and gets me a monthly journal about the same length as this one, and it's less interesting). It is also well worth using Gift Aid, if you don't already do so. We receive a tax refund of 22p for each 78p you pay or donate, which helps us keep the rate down. For those who pay Higher Rate tax, please note also that the Basic Rate band is extended by the amount you Gift Aid, so there is a benefit to you too.

Before I finally shut up: it will not have escaped the keen eyed reader that we are not far off the 100<sup>th</sup> edition of the Journal! (January 2007 to be precise). I'd like to make it truly memorable but would like you to guide on how this is done. So suggestions for a theme and inclusions are most welcome. By the 2007 Conference I will have been Editor for nearly 7 years (assuming I'm not kicked out next year), which is as long as anyone else. I'm planning to hang up my quill, helping the new Editor with the October 2007 edition then having a rest. So if you fancy taking on this demanding and thoroughly enjoyable role, give it some thought and prayer, then come and talk to me.

*Rob*

## ***The thoughts of Chairman Adrian***

*Address of Adrian Holdstock, incoming Presiding Moderator, to the CHRISM AGM, July 2005.*

I have set my thoughts in the pattern of what was and is and is to come.

What was: for me it was the value of meeting Michael Ranken, just once, and everyone else at the 2003 retreat? It was my first February retreat, where I found a homely welcome for travellers through life who like being in ministry and working in the world, or is it doing ministry and being in the world? Then in 2004 I attended my second retreat and first conference and there discovered the history of CHRISM and the celebrations, both of Michael Ranken with the launch of the Memorial Library at St Katherine's and the ten year life of CHRISM.

What is: that I value CHRISM's welcoming of all types of people and desire to be of use to fellow Christians in their exploration both of what it is to be an MSE and of the range of theologies that we might need to wrestle with: work, remuneration, justice, society, ministry, priesthood, not to mention church itself. CHRISM occupies a unique position in the Christian life of the UK: we are and need to be different from the ICF and the IMA and many similar groups who serve Christians and ministries that are related to the world of work.

The term MSE suggests "employment" is necessary. We know, however, that we really mean much more than paid work. We are ministers in the world: mums in SE, retireds in SE, students in SE and ministers in secular unemployment. The point is that we take our calling to be ministers into the inside of the life of our fellow human beings. And there are so many of us. 120 or so belong to CHRISM but there must be a cool few million Christians in Britain. Even if we limit the numbers to those in a recognised or authorised ministry there would be 10 to 20,000 MSEs. Where are they?

Another thing "that is" at the moment is the tension I sense about our not being valued or utilised by the organisations we call church.

I think the way we might come across to the traditional church – especially those in authority – is as a threat. We are out of reach of their control, irrelevant unless serving in a local church as well, or just plain enigmas.

What is to come? Our conference has been shaped to open up this thinking by considering the world of work a decade or two hence. Are we going to run along the platform trying to cling by fingernails to the last door of the last carriage of the train of change? And if we stay the course, then perhaps reflect theologically on what we then find? Or do we have the responsibility – and joy – of serving God's purposes by helping to shape the future of society in which we minister? The title of the 2004 retreat title sticks with me - "Making a Difference". Just being there we will still make a difference. But it will help us if we remain informed about how and why society is changing and developing. And it might also make a difference if we could only share with more people in ministry our concepts of MSE, and share more with the authorities in our churches our front line position in the work of God's mission in the world.

In the year ahead, I want to put emphasis on building the membership of CHRISM, through which we can develop a better informed ministry through Britain, not only about MSE but about the theology of work. This means raising our profile with theological colleges and in church structures. We need to build our PR/marketing outreach as well as our theological resources, building on our excellent past and present and the material information, links with other UK and international organisations, and the understanding we already have. But we must also continue to support and cherish our current membership. The journal, the website and the February retreat will all be highlights for me of a renewal of my ministry and I hope of yours.

*The Journal mailing now stands at over 300, including subscribing members of CHRISM, Church officers, organisations with which we exchange publications, training courses and colleges. If you would like a sample Journal sent to a friend or church officer, please let the Editor know.*

## ***Adrian Holdstock: Profile***

Adrian is a Middle Manager in Severn Trent water. He manages a professional team of business change and Information Systems (IS) experts who support the operational water business. They develop strategy for increasing business efficiency and effectiveness, improving customer service and managing risk - all through investment in and wise use of IS. They deliver projects for business change and IS changes, and they manage business ownership of IS. Prior to this role Adrian was a Quality Facilitator introducing TQM to the Company and before that a Maintenance Manager.

Adrian is an ordained priest in the Church of England, serving as a curate in a home Parish (Market Bosworth) but also living out his calling as a "Minister in Secular Employment". Prior to Severn Trent, Adrian was a professional engineer in the RAF for 19 years, including service in the Falklands war and Germany. When not working he enjoys time with his wife in rambling, theatre, concerts, gardening and keeping in touch with their three daughters.

*A prayer written by Anselm, Archbishop of Canterbury 900 years ago, is tremendously helpful in the context of our priorities:*

Come now,  
Turn aside for a while from your daily employment,  
Escape for a moment from the tumult of your thoughts.  
Put aside your weighty cares,  
let your burdensome distractions wait,  
free yourself awhile for God and rest while in him.  
Enter the inner chamber of your soul,  
shut out everything except God and that which can help you  
in seeking him,  
and when you have shut the door, seek him.  
Now, my whole heart, say to God,  
"I seek your face, Lord, it is your face I seek."  
Amen.

## ***TOMORROW'S WORKPLACE***

The 2005 CHRISM Conference was based on themes developed by Michael Moynagh and Richard Worsley in the 'The Tomorrow Project' (see the book review later in this edition). Michael spoke to the Conference in two of the sessions and gave a consummate over-view of the main themes and findings of the Project. We were also pleased to welcome Richard Harries, Bishop of Oxford, to our opening session on Friday evening. As many will know, Richard is both well-informed and keenly interested in this area and it was a pleasure to meet him.

The research was only published in July this year, so the Conference was one of the first fora to discuss the finished article. Much of the discussion took place in groups and we begin here a summary of the findings of and questions raised by each. Each group looked at the issues for the future of work raised from a particular perspective, as shown.

### **In respect of globalisation:**

What signs of hope can we see?

- 1 A wider understanding of the world and all its peoples, cultures and needs.
- 2 Through and beyond the commercial to a universality of civilization.
- 3 That the hi-jacking of the world by the West is being rebalanced by emerging economies.
- 4 Engagement in dialogue between faiths and between cultures, leading to new truths about God and from God.
- 5 Recognition of the need for higher interpersonal skills, especially mediation, to create a sense of greater humanity and what it means to be community.

What opportunities are there for MSE?

We can see a role to:

- 6 Confirm people's identities of belonging to communities.
- 7 Complement modern technological communications (e-mails, mobile phones, electronic conferencing etc) with the need for and skill in face to face meetings.



- 8 Promote and create dialogue with other faiths and opportunities for a greater common search for truth.
- 9 Be in the place (i.e. at work) from where globalisation is driven.
- 10 Celebrate a common experience, moving from noticing and respecting diversity to building value through diversity.
- 11 Be reconcilers and discerners.

What key idea, fact or theme do we have for:

MSE generally?

*"The truth that lies between"*

CHRISM in particular:

*"New expressions for new situations"*

*(meaning giving voice - language, languages, interpretation, global communications - to where God, work and church are, and are going).*

### **In respect of skills shortages**

Signs of hope:

- 1 Broader scope for vocational courses within formal education;
- 2 Employers engaging more with the on-going learning of the workforce;
- 3 The increasing shortage of stipendiary clergy will drive churches to not just to use MSEs, NSMs and lay people to plug the gaps but to reconsider the structures themselves;
- 4 Stronger links between the leisure industry and the desire to learn, with a strong pull to spend on leisure.

Opportunities for MSE:

- 1 Ministry to all p[arts of the workforce (we noted a clear distinction here from the Mission de France, which aims at blue collar sectors);
- 2 Our own influence on how things are done and the value placed on people;
- 3 'leave the one and look for the ninety-nine'.

Opportunities for CHRISM:

- 1 Promote the role of MSE as the Churches re-structure;
- 2 Contribute to upskilling MSEs in this ministry (materials, experience, communication);

- 3 Contribute to the lay discipleship agenda;
- 4 Offer a vocational approach to training MSEs, as opposed to the current academic approaches to training for ministry.

No CHRISM Conference would be complete without visits to work-places and this one included some crackers. Three groups were sent out and returned with the following observations.

### **Templar Shopping Precinct.**

The Manager, Wendy White, is training for Non-Stipendiary Ministry in the United Reformed Church and was with us throughout the weekend. She introduced us to most of the staff on shift and showed us the behind the scenes operations. *(As it happens I'd been in the precinct the day before buying lunch while visiting our office nearby - Ed.)*. The key characteristics we found were:

- 1 Emphasis on retail as an experience, not just an activity (a formerly run-down suburban precinct has been turned into a genuinely nice place to come through ten years of effort by the staff);
- 2 Participants in the experience are seen first as people – retailers, shoppers, centre employees and the local community;
- 3 It is a shared experience;
- 4 The centre aims to be a village green – a place people can come and meet;
- 5 The importance of Wendy as a driver of the ethos of the place was clear: facilitator, setting out the basic premise that everyone is worthy of respect, modelling the behaviours she encouraged;
- 6 Incentives used wherever possible to encourage these behaviours.

This ethos was demonstrated by all the centre employees seen; a cleaner went about his job with clear pride and care. The central area is frequently used for demonstrations and when we visited a local dance school was demonstrating salsa; Richard and Jan Dobell gladly joined in:



### **The City Centre**

Hugh Lee's church, St. Michael at the North Gate, sits right in the centre of Oxford but has no-one living in the parish! The presence of the building is itself significant – and a valuable retail site itself - and it has to become a focus for people working or shopping in the area. A Fair Trade group wanted to set up an outlet in the church and outbid a commercial company to do so!

A concern the group picked up on is the way many students stick with the College Chapels and are not prepared by this for the realities of working life. Slowly though, St. Michael's is becoming meaningful to those who come to the city centre not just because it is there but because of what goes on in it.

### **Multipart**

As Unipart, this vehicles parts business was the one part of the old British Leyland that was a real success. Since branching out on its own, with a change of name, the company has moved into logistics.

The visitors were impressed by the emphasis on employee well-

being: on site there is a gym, hairdresser, chiropractor, chiropodist, physician, library, IT centre, and courts for racquet sports. A great deal of effort also goes into increasing staff's employability, with a wide range of training provided.

Work practices are also 'enlightened'. Groups of employees can examine problems in the work chain and propose solutions and there is an emphasis on care for customers and quality of delivery. The one cloud is that as a UK company with little business outside the UK there is a concern that as global competition increases it may find it difficult to hold its share of the market.

### **Some final thoughts**

As well as the Tomorrow Project, Michael Moynagh is contributing to the work on new expressions of church. He noted that recent research in the USA shows around 4m as regarding their principal church as being in the workplace (*this Journal has run items on many of the networks working in this area over the past three years or so – Ed.*). If this is the case then we should expect to see a similar trend in the UK; the numbers will be lower, but the phenomenon will be here. MSEs are uniquely placed to support and contribute to this expression of church itself and to the theology that underpins it.

A common characteristic of 'new expressions of church in the past has been the tendency to become inward looking, to be concerned more about internal structures than outward mission. The house church movement of the 1970s and onwards was little different from the conventicles of 400 years earlier in this respect. Now something genuinely different is afoot, and MSEs are there.

### ***A cat's Christmas?***

On some Saturdays I make the trek from home, close to Ashton-under-Lyne, to Ashton-on-Mersey (we do have a few Ashtons in these parts) to learn more Finnish). St. Mary Magdalene is clearly well disposed towards the feline fraternity as last Christmas it announced that the carol service was to be followed by "coffee and mice pies"!

## **Book review:**

### ***“Working in the Twenty-First Century”***

*Michael Moynagh & Richard Worsley*

*Economic & Social Research Council / The Tomorrow Project, 2005; pp196; ISBN 0-9541278-1-1.*

*Rob Fox*

This review uses a format closely based on that of each chapter of the book. A joint publication, this is a social research report rather than a theological reflection – which challenge is left to be taken up by others.

### **The aim of the book**

Drawing on extensive research, with access to a very wide range of sources, including official, and original research under the ESRC's 'Future of Work' programme, it aims to provide a tool to managers, policy-makers, professionals, academics, trade unions and others to understand recent trends in the nature of work and to make educated plans for likely trends over the next 20 years.

### **The themes**

16 themes are covered, grouped as follows:

- 1 What work will be available? How many jobs will there be? What will be the quality of these jobs? What skills will these jobs require?
- 2 Who will do this work? More older workers? More workers from abroad? More workers from the edge of the labour market? Better opportunities for women?
- 3 How will work be organised? Will people work for themselves? Is the 'end of jobs for life' a myth? Will home-working take off? How will organisations change?
- 4 How will workers be managed? Will workers be empowered or controlled? How will employees be rewarded? Do Trade Unions have a future?
- 5 What balance will be struck between work and 'life'? Will people spend less time at their work? Flexibility for whom?

In each of these areas there is a brief introduction, followed by 'The story so far', a survey of research findings of trends in each over the past 15-20 years, very well illustrated from statistical and other evi-

dence. This is then extrapolated to look at likely trends over the next 20 years, followed by an examination of the implications of these, often put in the form of questions. Each then concludes with summary points to take away.

### **The story so far**

The world of work in the British economy is shown to have changed swiftly over the past two decades, radically too in some respects, but not as much as many think. The main changes are identified as: a shift from a pyramid model of earnings to an hour glass, a significant increase in the number of jobs in the economy, some initial growth in part-time, home, portfolio and flexible hours working – but levelling off, and even declining, in recent years, a decline in Trade Union membership – a gain levelling off recently, some increase in remote working, and the persistence of 'traditional' patterns of work, including staying with one employer, as the norm for most workers. Some of the findings will come as no surprise, for example the decline of manufacturing jobs, but others, such as the relatively slow growth of self-employment, will.

There is some comparison to other economies, particularly in Europe, it being clearly implicit that the greater flexibility of the UK labour market is a major factor in our relatively strong economic performance over the past 8 years and our low unemployment.

### **The next 20 years**

The report does not speculate unnecessarily. Indeed if the forward look can be called a forecast it is by looking at the clear signs of the present and immediate past and drawing informed and logical conclusions. Overall the message is: "Expect more of the same".

A particular challenge is seen as the move up the value chain in order to compete in what is a world market. (There is no critique here of globalisation, which has rather too many and undefined meanings anyway; that we are part of a world-wide market for goods, services and labour is simply taken as a fact of life). The UK economy is seen as, so far, having been quite successful in upskilling a large section of the workforce to provide services and goods at the top end of the value chain – with the greatest profit margins. A warning is sounded

that as other economies, especially in the 'developing world', continue to climb the value chain into the sectors in which the UK is currently successful, especially the financial and knowledge sectors, we will have to both re-double our efforts to acquire even more skills and seek out new areas even higher up the chain.

### **What might be the implications?**

The report sees some greater freedom of choice for those whose skills place them firmly in the upper bowl of the hour glass economy. As their skills are in relatively short supply they will be able to command higher rewards and greater flexibility from their employers. Middling jobs will continue to be squeezed, not least as continued advances in information technology and a continued creep towards office-less working make some layers of management redundant. Those in the middle of the job market will increasingly have to either trade up by upskilling or trade down into lower rewarded jobs. Rewards themselves may become more flexible, with pay only being part of a package that may include health care, child-care, pension, even accommodation. In any event, the report sees a future in which work will be available for those who want it, including those on the margins of the market and those who look for flexibility of when they work. Much of it will not be well rewarded, but much will.

### **Points to take away**

For a sober, well researched, engagingly written survey of the world of work, this is an excellent work. It summarises the data it draw on in simple yet lucid ways and makes sensible comments on what we can reasonably expect in the near future. To a large extent too, though it does not say so, the outcomes are unlikely to be much different whatever complexion of Government we have.

Weaknesses? There are a few. There is remarkably little on the 'pensions time-bomb' and the associated, though a wider issue too, shift in 'risk' on to many employees in recent years. Again, although the importance of childcare is highlighted several times, cost, accessibility and the impact of increasing work even outside 'wrap-around' hours are skirted round. The implications for transport and housing too are hardly mentioned.

In one sense it seems churlish to criticise an ambitious and most informative report for not extending its scope quite far enough. Perhaps that I'm left wishing it had is therefore positive?

## ***CHRISM Annual General Meeting 2005***

*The CHRISM AGM took place during the summer conference in Oxford. Phil Aspinall summarises the highlights:*

Felicity Smith described her year as Presiding Moderator and said how much she enjoyed meeting the committee members regularly. She thanked them for their work in promoting MSE whenever and wherever possible – and for their inexhaustible capacity for e-mailing! She particularly thanked Phi for supporting her during the year, Richard for steering us through the finances as well as taking on the role of membership secretary and Rob for continuing as Journal editor. She hoped Phil's vision for taking forward CHRISM PR and publicity would come to fruition and that the formation of an editorial board would broaden the scope of the Journal and help Rob.

She gave special thanks to Margaret for organising the Conference weekend. Seventeen members had enjoyed the "Pearls of Great Price" reflective weekend at Morley. The committee have been active in the wider church with responses to "A Mission-shaped Church" and "Resourcing Mission", and a group has been invited to meet Archbishop Rowan Williams.

Felicity thanked Jean and Margaret for their work on the booklet of worship resources, which is nearing completion. She looked forward to the discussion in the Forum to consider using working parties as a way of working more effectively.

She thanked members for their continued support – and encouraged everyone to introduce at least one new member each year to help CHRISM grow and spread the Good News of MSE - to reach with the Gospel those whom others will not reach.



Richard Dobell (CHRISSET Trustee) reported a surplus of £602 (plus £85 interest) in 2004, increasing in total funds to £6774 at year end (compared to £6087 in 2003). He thanked Ashley Hawkes for his work as “Independent Inspector” of the accounts. After some discussion, it was agreed to permit the committee to propose an annual subscription up to £30, but with a reduced rate for those not in full time employment.

In his capacity as Membership Secretary, Richard also reported an increase in paid membership to 125 in 2004, with 113 paid to date in 2005. But he noted a Journal circulation of over 300, and so looked for help in closing the gap of those who did not pay.

Following the elections, the Committee now comprises:

|   |   |
|---|---|
| Presiding Moderator                               | Adrian Holdstock  |
| Incoming Moderator                                | Peter King  |
| Outgoing Moderator                                | Felicity Smith  |
| Secretary   | Phil Aspinall   |
| Journal Editor                                    | Rob Fox   |
| Committee Members                                 | Ruth Brothwell<br>Catharine Binns<br>Wendy White<br>Jean Skinner (co-opted) |
| CHRISM rep to CHRISSET                            | Margaret Joachim (co-opted)   |
| CHRISSET representative<br>& Membership Secretary | Richard Dobell  |

Adrian Holdstock (new Presiding Moderator) added to the thanks by thanking Felicity for her guidance and effective steering over the year, and all those who identify with the concept of MSE.

He valued his experience of CHRISM for its welcome to all types of people, for the opportunities to explore what it means to be MSE and the range of theologies we pursue. He noted our need to maintain our distinctiveness, to embrace all types of employment paid and unpaid and to reach out to the many (perhaps thousands) of people who find themselves called to MSE – inside the life of our fellow human beings. He also pointed to the tensions which may exist with the church organisation.

He suggested that the theme of this conference encourages us to look at the changes constantly taking place in the world of work and to reflect theologically on what we find, and perhaps help to change the society in which we minister – indeed “making a difference”.

Adrian put his emphasis for the year ahead on building the membership of CHRISM, by raising our profile with theological colleges and church structures, building our publicity and PR as well as theological resources and many contacts. But we must also support and cherish our current membership and use the opportunity that CHRISM provides for the renewal of our ministry.

Following the AGM we held, for the first time, a Discussion Forum to enable us to develop further some of the issues raised during the AGM. These included:

- 1 Amalgamating CHRISSET and CHRISM to simplify the financial arrangements. The meeting suggested some pros and cons and asked the committee to investigate further.
- 2 Working Groups to enable CHRISM to carry out and implement key activities. Some six possible topics were suggested, including: building members, PR and publicity, resourcing, editorial board, local groups and contacts. The committee was asked to review these and reduce them to 2 or 3 to support our current strategic issues.
- 3 Bishops and Synods. The meeting agreed that it would be good to re-establish a Bishop for MSE, and to develop links with the Bishops’ Committee for Ministry and with our Patron. We need to be in a position to do the same with similar people in other churches. CHRISM members were encouraged to stand for their local synods, if only to raise the profile of MSE in the Churches.
- 4 Local Groups. Our visitors from the Mission de France described their way of meeting in local teams and of support for others through emails and letters.

### ***A footnote from Adrian Holdstock:***

At the AGM, Peter Johnson, left the committee after some 5 years of service. I wanted to add a foot note to the summary of the meeting to thank Peter for all he has contributed while on the committee and look forward to his continued involvement as a member of the Publicity and PR working group.

### ***News from the North East Group***

*Jean Skinner*

The North East group has just been re-launched, having gathered new membership from across Durham, Newcastle and York diocese. The group is mainly Anglican, with a representative from the URC church. Jean Skinner from Newcastle diocese and Peter Sinclair from Durham diocese are coordinating the group.

At the meeting in July we discussed expanding our membership with a view to contacting the MSE's in training, and any NSM's in the diocese who may have not identified themselves as MSE in the past. We shared our experiences as MSE's and the challenges that brings from ministering without a distinct role within the church. We went on to explore the formation and development as MSE's.

We discussed the potential for working with Readers and OLM's across the diocese. We had a discussion about vocations and want to explore the possibility of putting on an 'Alternative Vocations Day', where every vocation can be nurtured not just ordained vocations.

Jim Francis spoke about his current work on the theology of MSE, Jim feels that we should also be looking at what 'theology of church' looks like.

Peter told us about his faith and work project, which has been funded over three years by Durham Diocese Mission Fund. Peter with the support of his diocese will be leaving parish ministry when he completes his title, using his time to developing the project

which is essentially to resource Christians across Durham diocese who are called to explore new ways of 'being church' in the world and through their work life.

We agreed the MSE network would meet about three times a year. The next meeting will be on the 26<sup>th</sup> October at the Crossgate Centre in Durham. At that meeting we would be sharing any resources we have, relating to faith and work courses.

### ***A request for MSE archive material***

*I was pleased to receive the following request from long-standing member Tom Keighley recently and am happy to pass on the following request:*

I am in the early stages of a part-time research project supervised by Profs. Martyn Percy and Andrew Walker at Kings College, London, looking at certain aspects of MSE. I am looking to draw together any archives that people might know about on this subject. I have already identified a couple that are not in the public domain in the sense of being available for research and have come to realise just how much material may be sitting around after nearly 40 Years or so of modern MSE work. My focus is on labour, work and activity, but would be happy to hear from anyone who thinks of any material that might be relevant.

I wondered if an appropriate note could be put in a forthcoming Journal. I can be contacted on:

[nurprc@nursing.u-net.com](mailto:nurprc@nursing.u-net.com), 01423 755344 / 755612.

Many thanks, Tom Keighley

*At the recent Conference it was suggested that CHRISM produce a collection of the theology of MSE and I undertook to trawl past editions of the Journal to assemble such articles into a CHRISM publication. If you know of any particular articles or information that should be included, please let tom and myself know! Ed.*

**An Appreciation of  
Marc Laurent  
8 juillet 1914—3 juillet 2005**



**“The Bible in one hand and the newspaper in the other”**

Marc was a good friend to so many – he engaged at all levels and he carried his priesthood humbly. He was inspirational in being a worker-priest, ordained at Lisieux on 13<sup>th</sup> March 1948 after he had spent 5 years as a prisoner of war. He kept in touch with those with whom he shared that experience with frequent meetings of old prisoners in the area around Tours whilst he lived at Savigné-sur-latan.

He enjoyed hunting and was very fond of his dogs – called Car-touche. A man of gentle humour who enjoyed gardening, wine, friends and good food as well as field sports. He was also a keen tennis player – continuing well into his later years. On a visit to Sal-

ford in his 80's his first priority was to locate the local tennis courts so that he and his young companion could have a game almost before they had unpacked.

His work as a milk controller kept him in touch with farmers and agriculture and he enjoyed visits to the UK when he could stay on the farm of Jim and Esther Cummins and family. Marc easily related to those he met and formed long lasting friendships and correspondence. He was a frequent visitor to Britain until his health prevented him travelling. He attended the first National Conference of those with an interest in work related ministry, which Michael Ranken organised in Nottingham and which led to the formation of CHRISM. Marc supported the annual conferences of CHRISM for several years and always had pertinent comments to contribute. He seemed to value these opportunities for deepening his own spirituality and he appreciated the Anglican way of doing things.

There were about 60 people at his funeral in Paris at the chapel of the Marie Thérésè Retreat House on the 7<sup>th</sup> July 2005. These included 20 priests in albs and purple stoles. They concelebrated with the Celebrant who represented the Mission de France. Family and friends were invited to sprinkle the body with holy water before the service began and before it was transferred to the coffin. The coffin was draped with the Tricolour and a red cushion supported Marc's war medal and other insignia. There were several eulogies and his friends and colleagues recalled particular aspects of Marc's long life – his funeral was on the day before his 91<sup>st</sup> birthday. It also marked the 15<sup>th</sup> Anniversary of his officiating at the wedding of my son and daughter in law in the Tarn Valley near Albi. Gérard Héry talked about Marc's link with England and his participation with CHRISM – Gérard and his wife Renée used to travel with Marc to CHRISM meetings and it was always a pleasure to see them quietly appear and integrate so well with everyone.

We mourn a much loved man and value the opportunity we have share to learn from his simplicity, his experience and his way of being. We will miss him but his influence continues as we recall the memories that so many have shared.

*Stan Frost, July 2005*

*Jim Cummins, who has known Marc for 40 years, adds this:*

While clearing a pathway through my Office/Study I came across this; written by Marc before the Birmingham Conference in 1998. Really he has written his own obituary,

I am no longer in secular employment, being a retired priest since 7 years, living in an 'Old People House'. But being a member of the Mission de France, I consider I have to fulfil a mission where I live until I die. That is why I feel concerned by MSE Theology. *(I take the liberty to omit one paragraph here - Jim).*

Since my ordination at Mission de France and inside the MdeF teams to which I was sent, as well as in the MdeF team to which I belong now, we have a Theology, and our theology is MISSION. Mission has always been for us 'the Gospel of Christ' presented to people who have never heard of it or who have a wrong idea of what it is. It is "to cross the wall which separates the crowd from the Church" (Cardinal Suhard - founder of the MdeF.)

Most of us had to take secular employment as workers of different kinds. In those employments everything we did had to be theologically motivated. I quite agree with the statement "Running through all I am or do is a strong theme which is based on one word - LOVE".

The words 'God is Love' are vital and central to any theological thought; the exploration and expression of its meaning can be what we have to do, either in secular employment, in the middle of the world, or in the Church we belong to, either by how we live or by what we say.

It has to be done also (the exploration and expression of "God is Love") in MdeF team as well as in teams associated with MdeF. That is the theology we have always tried to live. It is not a ready-made job; it has to be discovered by several different kinds of people:

- the old MdeF priests (like me)

- their young colleagues who want to keep our activities but with new methods
- our old partners of several dioceses (associate teams)
- a group of lay people called 'Galilee'.

All of them are MSE. They meet from time to time, all together or separately, sometimes with our bishops. It is always about "The exploration and expression of the meaning of 'God is Love' which has to be proclaimed in our changing world."

That is our particular vocation in our world of now; it is our theology of MSE.

*It was a privilege and a pleasure to meet Marc, all too infrequently as it was at CHRISM Conferences. It is rare to come across such a passion for proclaiming and living out the Gospel where people are. His example will continue to inspire us all. Ed.*

## ***A Reflection on the Non-Stipendiary Ministry***

*The following article is the first of a short series drawing on a Report written by Tim Key during a sabbatical, October and November 2004, from his 'usual' duties as a stipendiary minister in the United Reformed Church in Huddersfield. It takes a particular look at NSM within the URC but uses much wider experience, making it an excellent reflection on the experience of Ministry in Secular Employment. Tim has agreed to publication in "Ministers-at-Work", and well worth reading it is too!*

### ***Introduction***

It may seem like an old cliché, but my sabbatical has very much been a journey for me – a journey of insight into another way of ministry and another way of being a minister. I have had my eyes opened by many people, both those who completed the questionnaire that I sent out and others that I have met along the way. I have met with people doing very interesting things within their ministries, yet some of these do not have churches of their own, they



rather see their ministry in a broader sense. In many ways I think that these are pioneers and explorers of possible ministerial patterns of the future, yet it is also true to say that the non-stipendiary ministry is hardly a new concept within the church as a whole. I will look briefly at how the non-stipendiary ministry came to birth in the URC later in the report.

I have also seen new possibilities for ministry and leadership within the church more broadly through my reading over these past few months. I have been inspired by the works of Henri Nouwen, Francis Dewar and David Peel, for example, who each say very interesting things about the future of ministry in general (though I do not think David Peel gives enough credence to the non-stipendiary ministry and I argue this in the report, where I will also reflect on the other reading that I have done).

More recently, I have very much enjoyed Martin Robinson and Dwight Smith's book 'Invading Secular Space – Strategies for Tomorrow's Church', which questions the very nature and purpose of the church and which is very honest and challenging about the mission of the church in today's world and the type of ministry that can enable it.

During the sabbatical, I was also introduced to the work of CHRISM (the National Association of Christians in Secular Ministry). Here, again, I came upon some great enthusiasts for the whole concept of, not only non-stipendiary ministry, but ministry in secular employment (MSE). CHRISM's journal, 'Ministers at Work', has been greatly helpful and informative, as well as entertaining at times.

I had some very interesting responses to the questionnaire that I sent out to all active non-stipendiary ministers (NSMs) in the URC, many of whom were very enthusiastic about their ministries, but some of whom were openly critical of parts of the church for not understanding or valuing their ministry. In the second in the series of articles based on the report I attempt to evaluate their responses.

Finally, I will attempt to sum up my reflections and findings, includ-

ing a personal reflection of how I see my own ministry developing in the future. This was always going to be a personal journey and not a wholly objective one. Although I travelled no further than Cambridge, Devon and North Yorkshire during October and November 2004, I seem to have come a long way in terms of recognising a very different kind of ministry which I see as being very important for our times and appealing in many different ways.

None of this could be accomplished without valuable help and support and thanks must go to:

- 1 Revd Bernie Collins (the URC Yorkshire Synod's Training and Development Officer), who initially helped me to set up the sabbatical;
- 2 all those busy NSMs who took the time to complete the questionnaire and return it to me - their helpful and thoughtful responses enabled me to make a very positive start to the sabbatical;
- 3 the staff and students at Westminster College, Cambridge, and especially Revd John Proctor in helping me to analyse some of the responses I received to the questionnaire;
- 4 the members of staff at the retreat centres I have visited at Sheldon and Ampleforth and all those (NSMs and others) who have listened, heard and encouraged me;
- 5 Revd Christine Craven (URC Ministries Committee) and Revd Rob Fox, the editor of the journal 'Ministers at Work' (CHRISM), whom I met at different stages along the way and who were both very encouraging of my work;
- 6 the URC for allowing me and enabling me to take the sabbatical, the Highfield St James Group of Churches, Huddersfield and Halifax District, and the Coward Trust for their help and support.

### ***Non-Stipendiary Ministry in the URC***

Although the concept of the non-stipendiary ministry had been acknowledged in many other parts of the church for many years, it only came to fruition in the URC in the late 1970s and early 1980s. This was a direct result of the URC's conversations with the Churches of Christ, who regularly utilised 'Presiding Elders' at services of Holy

Communion. A new model of ministry was subsequently developed, which would both embrace the Presiding Elders of the Churches of Christ and allow new ministers to be trained as 'Auxiliary Ministers' within the URC.

The original vision for Auxiliary Ministers was that they would not normally be in pastoral charge; rather they would assist ministers of word and sacrament as part of a team. Auxiliary ministers would only serve within their own District and it was up to the District to identify and define appropriate ministries within their area. It was envisaged at this time that the type of ministry undertaken by Auxiliaries would be very different from that of the ministers of word and sacrament. It may well be exercised on the edges of church life and in secular space, rather than primarily in the church. To use a modern term, most Auxiliaries would be MSEs (Ministers in Secular Employment).

However, twenty-five or so years on this vision seems to have largely been lost. In the early 1980s especially, there was a good number of candidates accepted for training for the Auxiliary ministry, in addition to the 100 or so that came into this ministry as a result of the union of the Churches of Christ with the URC in 1983. Yet many of these gravitated towards exercising their ministry in local churches, rather than to posts related to their secular employment. As the URC's review of the non-stipendiary ministry in 2000 puts it, '(also) no doubt because of the priorities of local United Reformed Churches and District Councils, most Auxiliary Ministers found their way into local ministries alongside or in place of full-time colleagues' (1.4). This set the trend for the future, and the pioneering aspect of the vision for this particular ministry has now largely been forgotten by the URC (if not wholly by NSMs themselves).

The term 'non-stipendiary ministry' was adopted by the URC in 1990, mainly to align us with other denominations but also in an attempt to recognise the ministry of Auxiliaries as being equal to the ministry of ministers of word and sacrament. I personally think that this term is not the best, however; to describe someone in terms of what they are *not* seems very negative, if not demeaning

and discourteous. I much prefer the term I learned through CHRISM, namely 'Self-Supporting Ministers' (SSMs), as this seems a much more positive and accurate description of their ministry and role. However, for the purposes of this report, I will continue to use the more recognisable and common term 'NSM'.

As indicated above, in 2000 a review of the non-stipendiary ministry in the URC was undertaken by the Ministries Committee and was subsequently published in the URC General Assembly book of reports (2000). It is interesting to compare the conclusions of this review with the responses given to my own questionnaire and, whilst I consider this more fully in the next article, I will make two initial comments here. Firstly, the majority of NSMs who responded to my questionnaire said that they felt both understood and valued by the church. There were those who thought otherwise, however, especially those who did not feel valued and/or understood by the 'wider' church (most felt understood and valued by the 'local' church). Secondly, I wonder if things have improved somewhat since 2000, where one of the conclusions in the review was, 'A significant number of NSMs encounter what they feel to be the lack of a clear understanding of the distinctive contribution that they have to make, and of their limitations' (2.2.1).

One thing that certainly seems to have improved since the 2000 review is the number of NSMs with proper contracts or terms of settlement. This was a specific recommendation in 2000 and the vast majority of respondents to my questionnaire indicated that they had such and most were happy with them.

Finally, there were two recommendations made in the review of 2000 that do not seem to have been acted upon. Firstly, Recommendation 1 of the review strongly suggested that more detailed information regarding NSMs should be kept up to date and shared at every level of the church, including the URC's 'Year Book'. I am sure that this basic information would be very useful to many people within the church, yet it is still not readily available. Secondly, Recommendation 6 encouraged Synods and Districts to 'draw up plans for developing opportunities for NSM and for challenging suitable candidates to offer themselves for training to enable these plans to

be implemented.’ As the results of the questionnaire clearly show, most NSMs are unaware of anything having resulted from this. I know that this should have been acted on by the church at the local level, but still I do sometimes wonder if the URC are very good at making recommendations, especially at General Assembly level, and far less good at actually making sure that they are carried out.

In 2004, General Assembly received a report entitled ‘Equipping the Saints’, which I shall discuss in the third article. Before that, the second article will show the results of my questionnaire.

## *Relax and See*

*Peter King*

A few weeks ago I was helping out in a Garden fete held in the impressive grounds of Trumpeter’s Hall in Richmond. For most of the time I was rushing around helping to erect stalls, put up posters and sell tickets but for an hour I was given the duty of sitting by the pond to ensure that small children did not fall into it. I had time to observe the fascinating detail around me. The shiny mayflies in brilliant blue hovering over the pond; the delicate shape of the lily floating on the surface of the water and the patterns of the fish swimming beneath. I had time to take in the scent and colour of the garden and hear the murmur of insects in the air. I was amazed by the complexity yet interconnectedness of the environment and marvelled in its detail and structure. In the relaxation of that hour I came to experience awe, wonder and gratitude.

We all live such busy lives, cramming so many activities into the one day. We fill the time with doing and less with being. In the routine of our lives we take so much for granted. We often fail to pay due regard to our family and friends let alone to the environment or community around us. We are often so preoccupied with what we want that we miss out on so much.

The tragic events in London have served to some extent to shake our complacency; to remind us of our vulnerability as individuals and our need of community and of the watchfulness and concern of others. I stood with others in Chancery Lane during the recent two

-minute silence held across London to commemorate those who were killed in the bomb blasts. As at the pond I was reminded of the complexities of our community and of the interconnectedness of our lives. Maybe we need to listen a little more and talk less; to look with alert eyes to what we do and why we do it.

There is also a time for holiday. A time to relax and spend more time with those close and dear to us. A time to devote more attention to the detail and quality of our lives. A time to experience the excitement of new things and the comfort of the familiar. A time to see God's glory reflected in the world around us and in the faces of those we meet and love.

These words from Toki Mirgashina, in his version of the 23<sup>rd</sup> Psalm, sum this up well:

The Lord is my pace-setter, I shall not rush.  
He makes me stop and rest for quiet intervals.  
He provides me with images of stillness,  
which restore my Serenity.  
He leads me in the ways of efficiency  
and through calmness of mind,  
And his guidance is peace.  
Even though I have a great many things  
To accomplish each day  
I will not fret for his presence is here,  
His timelessness, his all importance  
all keeps me in balance.  
He prepares refreshment and renewal  
in the midst of my activity  
By anointing my mind with his vision of tranquillity.  
My cup of joyous energy overflows.  
Surely harmony and effectiveness shall be the fruit of my hours,  
for I shall walk in the pace of my Lord  
and dwell in his house forever,

## ***Pondwatch***

"If we get the dismissal rite right, we get everything right", says **Greg Pierce**, former president of the **National Association of the Laity**. Most dismissals are insipid, consequently most people leave the service with little sense of the church's mission in the world. Samuel Wells, an Episcopalian priest, makes the same point when he notes the dismissal is supposed to mandate worshippers to "make the whole world a Eucharist," because it "expresses all that remains to be done." Greg Pierce hosts a cyber-exchange on the spirituality of work, every few weeks throwing at a question and inviting responses. If you would like to join in, send your e-mail address to Greg's secure cyber-address: [gpierce@actapublications.com](mailto:gpierce@actapublications.com).

**Dave Damon** regularly sends up-dates on developments in the **US Episcopalian Church (ECUSA)**, and has been rather busy with the e-mails of late! Two issues are straining relations within ECUSA at the moment: the questions around the ordination of gay bishops and blessing of same sex relationships, and the teaching of evolution in schools. Dave recently sent copies of letters sent to Bishop Howard (Florida) by a group of clergy who sought alternative Episcopal oversight as the said bishop had not broken off relations with Bishop Robinson. Regrettably one appears now to have resigned his parish. It will not have escaped the attention of readers that there are moves in some States to ban the teaching of evolution, in favour of 'intelligent design', in public schools. Dave has sent me a copy of a circular letter, for which it is intended that the signatures of 10,000 ministers are obtained, in support of teaching a balanced account of the origins of the earth and its flora and fauna. If you would like a copy, please contact the Editor.

## ***Diary***

**The Co-ordination Group** of CHRISM, CABE, RHF, St. Paul's Institute, MODEM, the Industrial Christian Fellowship (ICF), Industrial Mission Association (IMA) and Heythrop College is holding a one-day conference in the crypt of St. Paul's on Thursday, 17 Novem-

ber, titled: *Takeover by the company? Finding personal wholeness in the world of work.* It will be “an opportunity for personal exploration by Christians, struggling under pressure, to reflect with others on how best to hold everything together.” The conference costs £50, registration with Elizabeth Foy at St. Paul’s Institute, [institute@stpaulscathedral.org.uk](mailto:institute@stpaulscathedral.org.uk), or John McLean Fox, on [maclean.fox@byinternet.com](mailto:maclean.fox@byinternet.com).

This will be followed at 18.30 by the *2005 Hugh Kay Memorial Lecture*, given by Dr Laura Nash, Senior Research Fellow at Harvard Business School, entry free, and titled:

*“Church on Sunday, work on Monday: the Challenge of Fusing Christian Values with Business Life.”*

## ***CHRISM Weekends 2006!***

The 2006 Reflective Weekend will be on:

**10 – 12 February, at Launde Abbey, Leicestershire.**

Details and booking form on enclosed flyer.

*To find out more about the venue, see the website, at:*

[www.launde.org](http://www.launde.org), where the Abbey is introduced as “an Elizabethan Manor House surrounded by beautiful parklands, gardens and woodlands.”

The 2006 Summer Conference will be on:

**14 - 16 July, at  
Henderson Hall, part of the University of Newcastle  
see: [www.ncl.ac.uk/accommodation](http://www.ncl.ac.uk/accommodation)**

*The Hall is “set in beautiful grounds, three miles east of the city centre.”*



## ***Church of England NSM Officers***

On Saturday 7<sup>th</sup> May 2005 the first meeting of diocesan staff responsible for NSM clergy of varying kinds took place at The Priory Meeting Rooms, Birmingham. 14 Officers, or their representatives, were present, which may seem low. However some dioceses do not have such posts, either because NSMs are “fully integrated”, or because they just haven’t!

Nomenclature, for the officers and the NSMs, varies. SSM is a title adopted in only a few dioceses, but it is not liked any better than NSM. Neither title should be necessary if Church adopted General Synod ruling that the name be used for administrative purposes only! Activities to support NSM vary too. Some representatives reported that there were annual study days, or two-yearly conferences arranged in their dioceses for NSMs.

Among hopes expressed concerning the outcome of the meeting together were:

- 1 Sharing - what we do; the experience of non-stipendiary ministry; and any forms or other paperwork we use, e.g. ministry specification, guidelines, handbooks, etc.
- 2 What is the church expecting of its NSMs? How does the NSM fit into the changing patterns of diocesan structures? Deployment issues need discussion.
- 3 What is the theology of NSM?
- 4 Should we be aiming towards integration, & therefore doing ourselves out of a job, or is it necessary to keep NSMs as a separate group for certain purposes?
- 5 How do we galvanise NSMs who are in a comfort zone?
- 6 How do we help the church to see that NSM is a real, valuable & distinctive ministry? Same for MSE – it *is* possible to be a priest without a church.
- 7 Rochester diocese is working on policy paper to fight against the downgrading of NSM.
- 8 Exploring the effect of OLM in Dioceses which have them – concern that NSM gets sidetracked.
- 9 Setting up a contact network in some form so that officers

can all be in touch with one another to share information and 'pick brains'.

There was definite enthusiasm for an annual meeting, and Saturday 6<sup>th</sup> May 2006 was set aside for this purpose.

Moving to the theology, it is in what we are ordained to be, i.e. priests and deacons – and is therefore the same for stipendiary and non-stipendiary. The debate is about the focus of ministry – parochial / sector / secular workplace. There is widespread uncertainty about the meaning of roles – theology and function – in the whole church, not just NSM.

There is a lot of 'ad hoc-ery' around and NSMs and Readers may be concerned about what is happening, especially in the area of training, when they see other non-stipendiary ministries taking off for which training requirements may have been minimal. There is tremendous variety and inconsistency across the dioceses in every respect – pastoral care, CME, deployment.

The key elements of ministry are seen as:

1. Scripture criteria and Ordinal call us to be an EXAMPLE (of Godliness) to people.
2. We are called to be PASTORS (caring people). This is time-consuming and some NSMs are busy people. In negotiating responsibilities, the question needs to be asked, 'What *can* you do?' e.g. one half-hour visit per month.
3. We are called to be TEACHERS and so preaching is important. We must be competent, but don't have to be outstanding. Clarity and simplicity are the aims. 'Study, not to be erudite, but to be simple,' (Michael Ramsay)
4. Increasingly we are called to be TEAM LEADERS not solo players.
5. We are called to engage in MISSION AND EVANGELISM.

These five issues should be revisited frequently for reflection on how they relate to our present situation.

Attention was also given to the McLean Review (Conditions of Service). This is the Church's response to the Employment Relations Act 1999. Have Clergy any rights, being office-holders and not em-

ployed? The Church of England wants justice for all who work for it. It is reconsidering both rights and responsibilities, and NSMs are included. Are we professionals or amateurs? Everyone needs:

- 1 A proper job description.
- 2 A working agreement.
- 3 Written terms and conditions, to include expenses, hours, holidays, etc – not imposed, but worked out by agreement.

There will be a requirement of an annual review with linked CME.

There was a discussion on NSM in the context of “Mission Shaped Church”. There is an enormous variety of expressions of non-stipendiary ministry, from MSE to ‘full-time’ in a parish. There is also a lot of misunderstanding about NSM; the context of ministry is changing at various speeds in different parts of the country. Archbishop Rowan is encouraging a mixed economy church, embracing both traditional and new expressions of Church. There are mixed reactions to change: some are threatened by it, some see it as opportunity.

Some Questions to conclude:

1. To what degree do NSM clergy see their ordained ministry as a vocation or passion and to what degree as a hobby? (The general response was that NSMs would say the former, but that they perceived other clergy would say the latter.)
2. Of NSMs, can we say that, in their context, they play a strategic role or a niche role? (Both, depending on context and opportunity. For MSE, strategic in workplace and niche in parish.)
3. To what degree can we say of NSMs that they are genuinely collaborative or (old-style solo-player) clericalist? (Collaborative, with few exceptions.)

*This is an initiative to be warmly welcomed and supported. Significantly one Officer did not know about the meeting until after the event, so, for CofE CHRISM members, please pass this report on to your Diocesan NSM / MSE officer and encourage them to attend next year, armed of course with the plethora of information you can provide!*

## *Work prayer*

Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring marketplace or tranquil room  
Let me find it in my heart to say –  
When vagrant wishes beckon me astray –  
This is my work, my blessing, not my doom.  
Of all who live I am the one by whom  
This work can best be done in my own way.

Henry van Dyke

*More like this from [www.christophers.org](http://www.christophers.org)*

## *And finally ...*

Have you ever puzzled at what the weird and wonderful language of 'management speak' actually means? Well worry not, because here we have an extract from the definitive guide:

|                   |  |
|-------------------|--|
| Best Practice     | The most impressive rehearsal yet  |
| Blue sky thinking | Dreaming about your holiday  |
| Brand management  | Organising and marking your cattle                                       |
| Business case     | A door-to-door salesman's holdall  |
| Business impact   | Reversing your car into the customer's wall                              |
| Buzzwords         | Language spoken by bee-keepers   |
| Consultant        | Someone who borrows your watch,<br>then charges you for telling the time |
| Consultation      | The process of being attacked by a<br>consultant                         |
| Critical mass     | Very important religious ceremony  |
| Cutting edge      | U2s barber   |
| Customer facing   | In the line of fire  |
| Diversification   | Taking a new route due to road works                                     |
| Empower           | A commercial electricity company   |
| Facilitation      | Use of the facilities  |
| Focus group       | 1970s Dutch rock band  |
| Helicopter view   | Anneka Rice's opinion  |

|                          |  |
|--------------------------|--|
| Holistic approach        | Someone walking towards you<br>carrying a large crucifix |
| Intuitive                | Based on guesswork                                       |
| Lean thinking            | Thinking while standing at an angle                      |
| Management               | A way of coping  |
| Mission statement        | The testimony of St. Aidan                               |
| Organisational structure | A termite mound  |
| Proactive                | In favour of regular exercise                            |
| PowerPoint               | A 240v socket  |
| Pushing the envelope     | Posting a letter   |
| Stakeholder              | A vampire slayer   |
| Syndicate                | A branch of the Mafia                                    |
| Thinking outside the box | Trying to work out how to<br>open your Ikea flatpack     |
| Underlying               | Not worth lying about                                    |
| Upskilling               | A town in Sweden   |
| World class              | Third world class  |

... and a little more salsa!



# CHRISM

CHRistians In Secular Ministry

---

ISSN 1460-8693

---

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

Teilhard de Chardin