

# Ministers-at-Work

The Journal for Christians in  
secular ministry

---

Number 98

July 2006

---

*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>
<b><i>Editorial</i></b>	<b>2</b>
<b><i>Ministers-at-Work - 100<sup>th</sup> Edition</i></b>	<b>4</b>
<b><i>CHRISM Survey of MSEs</i></b>	<b>5</b>
<b><i>One More Step</i></b> <i>Adrian Holdstock</i>	<b>6</b>
<b><i>My career as an MSE</i></b> <i>Jane Shaw</i>	<b>12</b>
<b><i>Technology and the Holy Spirit</i></b>	<b>13</b>
	<i>Peter King</i>
<b><i>Book Reviews:</i></b>	
<b><i>The Church and Economic Life.</i></b>	<b>15</b>
<i>A documentary study: 1945 to the present</i>	
<b><i>A Ministry Shaped by Mission</i></b>	<b>18</b>
<b><i>Mea culpa:</i></b>	<b>23</b>
<i>The confessions of a wayward priest</i>	
<b><i>The trials of an MSE in training</i></b>	<b>25</b>
	<i>Catherine Binns</i>
<b><i>Help with CHRISM Working Groups</i></b>	<b>26</b>
<b><i>Resources</i></b>	<b>26</b>
<b><i>Diary</i></b>	<b>31</b>
<b><i>Meeting of Church of England NSM Officers</i></b>	<b>33</b>
<b><i>Annual European Worker Priest Conference</i></b>	<b>36</b>

***Copy deadline for the next edition: Friday, 6<sup>th</sup> October***

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***

The near-hysterical optimism that takes over much of England every two years, as the national football team (that's soccer to our readers over the pond) sorties with high hopes into the World Cup or European Championship, assuming it has qualified of course, never ceases to amaze me. I was travelling home during one of England's Group games this time round and it was eerie: the train, normally packed to standing, was a quarter full, the roads quieter than 8am on a Sunday morning. The nation, or at least the non-Celtic part, was at worship.

Yes, we wanted the lads to do well. A repeat of 1966 (when, arguments over Russian linesman or not, England was the better side) would be very welcome. But quite why so many believe that, because there is so much money sloshing around the Premier League that many of the world's best players ply their trade in English club football, the national side will be world-beaters is surely an act of faith. And then there is the army, tens of thousands strong, who spend a great deal of time and money following the team around the grounds and consuming prodigious amounts of beer, even when most have no hope of a ticket. Mind you, isn't this what the English have been doing around Europe for over 800 years?

There are two important points to underline here. Firstly, an awful lot of people have united in a common cause: "Come on Ingerland!" Secondly, the experience of being part of it all is as important as the team doing well. This is why so many have gone to Germany, or watch the games in a local pub, or invite their mates round to crowd in front of the new telly: to share the 'buzz'. Oh that we who follow Christ could create and share in a passionate excitement about our faith and what it means to us.

Which brings me to a chain of thought sparked off by reading "The Church and Economic Life" (see Book Review 1). This is not proper to the review of the book itself, but, I think, is an important question for us as MSEs, and the Churches as they seek to address the Economy and the world in which people work. As is implicit in the account of the Churches' engagement with the economy over the

past 60 years, comment from within and by the Churches has tended to be negative, in the sense that they have largely spoken in response to and against a political or economic development. The Churches have also been seen to be partisan, expressing a 'bias to the poor'. There is of course nothing inherently wrong with either, the prophetic is a vital part of the Churches' mission, but as they have been notably ineffective in changing the course of socio-economic policies, the more so since 1979, it does rather call into question the strategies adopted.

I think there is scope for a study of what campaigns or movements have been – in whole or part - successful in effecting change over the past 10 years and why they have succeeded. One thinks for example of Jubilee 2000 and the cancellation of Third World debt, or Comic Relief / Live Aid / Sport Aid. Not wishing to pre-empt matters, I'd still like to offer these as common characteristics: each has specific, limited and measurable objectives (some are single issue); each enlists support from prominent public figures (in entertainment, sport, the media, politics); each uses targeted publicity both to address the decision-makers and to enlist popular support among the public at large; each places emphasis on the experience of being part of the campaign – and it's usually 'fun'; the most successful are positive about their aims – for, not against. If the Churches are serious about influencing any aspect of national life, then there is a great deal to learn from how others do it. They can no longer assume they have the ear of decision-takers.

Elsewhere in this edition, Adrian Holdstock writes about the experience of leaving Severn Trent Water to 'go it alone' as a consultant. A surprising number of CHRISM members work in consultancy of some kind, whether self-employed or not. What does this say about MSEs? (And that is not a rhetorical question). Jane Shaw has also made an interesting move, exchanging academia (Leeds University) for work in Pakistan. She reflects on her experience of MSE as she contemplates the change. Peter King ponders the relationship between technology and the role of the Holy Spirit, and there are two further book reviews: of Paul Avis' excellent book exploring the mission and ministry (by John F Smith, of our Western Australia contingent), and of veteran MSE John Hawkins' autobiographical account

of ministry. Catherine Binns reflects on the trials and joys of being an MSE in ordination training, and there is the usual crop of resource material.

As always, it has been a labour of love putting this edition together, and many thanks to all who have contributed. I am always on the lookout for good material, so if you have a contribution to make, be it an original piece, comment on an article in MaW, or you know someone else who can make a useful contribution, do send it in. When I took over as Editor I said that, provided I still enjoyed the task and the AGM saw fit to elect me, it would be nice to 'do' the 100<sup>th</sup> edition (see below), but I would then like to step down. Well that means the 2007 AGM. I am quite happy to assist my successor in putting together the October 2007 edition, but I'll have then done 7 years, and that is quite enough for anyone! If you would like to find out more of what is involved in being Editor, please contact me, in complete confidence and with no further expectations.

### *Ministers-at-Work - 100<sup>th</sup> Edition*

Not many journals clock up around 25 years of continuous publication and the 100<sup>th</sup> edition is due in January 2007. It has been an interesting journey since Michael Ranken started a Newsletter among Ministers in Secular Employment and others interested as a means of MSEs supporting one another and exchanging experiences. Publication settled down quickly into a quarterly pattern and when CHRISM was formed as the operating arm of CHRISSET in 1993 it became the Journal of CHRISM. The current name came about in 2001 from you the readers. Circulation has risen consistently over the period from less than 100 at the start to over 300 now. I make it that there have now been 6 editors.

To mark the century, I'd like to make January's edition one to remember and invite you to both contribute and suggest content you'd like included. I'd particularly like to include a history of CHRISM and CHRISSET, and reflections on key events in the development of MSE over the past 25 years. Over to you!

**Rob**

## ***CHRISM Survey of MSEs***

The last three editions have included the excellent piece of research by Tim Key, *Reflections on the Non-Stipendiary Ministry*, a comprehensive study of NSMs in the United Reformed Church. The CHRISM Committee has decided to extend this work by undertaking a slightly modified version of the survey Tim used, among CHRISM members. You will therefore have found hard copy of the questionnaire with this edition. Please take time to complete it and return to the Journal Editor by 30 September. If you're like me and can forget, it's best done sooner rather than later!

There are several ways to complete the questionnaire:

1. On the hard copy, using additional sheets of paper if you need to say more than the space left.
2. E-mail me ([rob.foxesbridge@tiscali.co.uk](mailto:rob.foxesbridge@tiscali.co.uk)) for a Word copy, either completing this electronically and e-mailing it back, or print off the completed form and post it.
3. Download a copy from the CHRISM website ([www.chrism.org.uk](http://www.chrism.org.uk)) on to your PC as a Word or Rich Text Format document, complete it and either e-mail it to me or send hard copy.

Many thanks – in anticipation.

*Rob*

### ***A prayer for all women***

Now I lay me down to sleep  
I pray the Lord my shape to keep.  
Please no wrinkles, please no bags  
And please lift my butt before it sags.  
Please no age spots, please no grey  
And as for my belly, please take it away.  
Please keep me healthy; please keep me young,  
And thank you, Dear Lord, for all that you've done.

*(In my defence, it was sent to me by a female friend! Ed.)*

## ***One More Step***

*Adrian Holdstock*

I've moved into a whole new world. Just one more step along the road? Life's rich journey of discovery? Perhaps. But my new life is still too new for me to understand its full implications. I am still very much an MSE but best interpreted now as "Minister in *Self* Employment." My living is now to come from coaching, mentoring and facilitating. Writing this article has been a good opportunity to reflect on my life over the past 12 months – and to seek and recognise God's handiwork in my experiences. Share my reflection and journey with me now through the four "Ds" – Decision, Development, Departing and Doing business.

### ***Decision***

Have you heard of the leapfrog approach to change management? When one thing is settled in an organisation, something else can leap over it knowing the foundation will not collapse. My life has been similar. Earlier in my time with Severn Trent Water (STW) I was a regular churchgoer and choirmaster with a stable worshipping life. I had time to be absorbed and fascinated by being trained as a quality facilitator at STW, working alongside directors to introduce new approaches to teamwork, improved interpersonal skills and problem solving. I gained great confidence and insight and it was good grounding for my preaching and other public ministry.

Later, in a stable period at STW, my call to ordained ministry resurfaced and I focused on selection, training and my first curacy. During theological training, I became drawn to ministry in the world of work and wrote my dissertation: *What Is God's View of Human Work?* I discovered and joined CHRISM. I recognised myself to be an MSE and insisted that my curacy included supervision and reflection on the workplace as well as the Parish. My designated training incumbent totally ducked that one but a forward thinking NSM Officer has continued to recognise the blessings of MSE ministry.

Then STW announced more changes and I became strangely uncomfortable. My role was secure and I was invited to take on broader responsibilities. There were new empires to be built. I had always been proud to work in an industry that does such good for

our society: 'Protecting our customers from the environment and protecting the environment from our customers.' I was not frightened by the new role, just indifferent to its challenges. Later I came across a stress chart with pressure plotted against effectiveness. As you may imagine, effectiveness increases with moderate stress until breaking point is reached. However, with low pressure, tedium and boredom bring their own levels of discomfort and stress – I could identify with that!

Do I stay or do I go? I sought help: self-help from various interactive tests on the Internet; colleagues at work and at CHRISM; books. I especially remember reading *What Colour is Your Parachute?* It appealed to me as a title because I had been the UK Parascending Champion in 1975 (not a lot of people knew that!). I came to a conclusion. I thought, "when I look back in five or ten years time I could not imagine myself saying I'm glad I decided to stay at STW." But still I was undecided. I almost signed up with an outplacement service – tests, grooming, practice interviews, professional CVs, private network of job offers all for around £5000. I would have joined had they offered a staged approach. But it was the total package or nothing. I wasn't ready to face the sausage machine approach to career placement. Instead I sought out a career's advisor and spent two very productive two-hour sessions with him. I off-loaded the confused and uncomfortable me and found reflected back a very capable human being with lots to offer and choices that I had the power to make.

My values and interests pointed me to want to work directly at making a difference in people's lives. I narrowed my search to two avenues: charities and life coaching. Charities would mean seeking employment and I searched the Internet for jobs. Life coaching meant training and probably self-employment so I searched for appropriate courses. A dream job was advertised by the Red Cross. I applied. Preparing my application was good for getting my CV up to date. At the same time I found an excellent quality course in life coaching that was about to start. The course would cost less than the £5000 job placement service I had nearly taken. Which should I choose? I embarked on the coaching course, committing to its costs. On the



same day as the course started I received a rejection email from the Red Cross. Coaching it was to be!

### *Development*

There are periods of my life when I have felt particularly inspired to learn. And there have been other times when I loved just “being.” The coaching course really inspired me. It started in August 2005 and reminded me of my experience of theological training: there was always something outstanding and always something more to discover. How does one ‘learn’ to be a life coach? I could ask the same question about ‘to be a priest’ or ‘to be an MSE.’ There are books to read, essays to write, assignments to be submitted and marked. We learnt from tutors, especially from interactive conference calls because my fellow students came from not only all walks of life but also all parts of the country. And we learnt through practising coaching, using three way telephone calls with two students and a mentor or three students, with A coaching B and C a silent third person giving feedback at the end.

My written work, including a reflective essay, was all marked at the same time. That meant no opportunity for fine tuning style or broadening reading to satisfy marking regimes. But standards are monitored and maintained by accreditation from the Open College Network. And I am delighted to say that I was awarded distinction. Nevertheless, life coaching is a practical activity and so the final pass involved assessed sessions of life coaching – and by April I had completed everything necessary to claim my new role as Accredited Life Coach with *Coaching and Mentoring International*. Then, in a similar way to one’s Anglican curacy, starts the process of Continuing Professional Development (CPD). The CPD programme for coaches is wide ranging and ever present as we endeavour to remain fresh in our self-reflection and learning of how best to coach people. It contrasts with my experience of a rather ad-hoc programme of ‘Post-Ordination Training’ – now called ‘Continuing Ministerial Education Years 1-4’. I am no less a priest for that. But I shall be a more effective life coach rather more quickly through attention to CPD.

## *Departing*

Extricating myself from STW proved none too easy. By the time I had decided to ask to leave, the window for voluntary redundancies had closed. My fall back plan was to continue at STW and build a coaching business in the background. My ideal was to have a glide path between working at STW and building the business. The outcome was another opportunity but one which had to be fulfilled at STW's timing. Yes, I had started the coaching course in August but I would not be ready to think about self-employment until summer 2006 or even the autumn. Now I faced new pressures. Might I be gone by Christmas 2005? It all teaches me that we are wise to have plans with options and to know our core values and the direction of our life's journey. That is not to say God can't or won't intervene. But it is putting ourselves in readiness to context God's calls with the known shape of our life's journey. It is about self-awareness.

The reader may find it odd for me to have a *Personal Mission Statement* (PMS). But of all the advice I had received and the books I had read, one stood out as a practical guide that helped fill in some blanks in my self-knowledge. It is called "What Matters Most"<sup>vi</sup> Out of this gem of a book I have derived not only my PMS but lists of my core and career values with guiding explanations. My PMS:

To become fully what I am capable of becoming, loving and being loved by God, family and close friends and myself, and making a difference to people's lives, both in groups and individually, creating with and through them order, harmony and fulfilment.

Meanwhile, throughout this great time of uncertainty that had started early in 2005, I also had uncertainty in my personal life. My father had become a close friend over the previous twelve years since my mother had died. Now he was suffering from blood cancer and coping with insecurity, pain and frequent trips to hospital for tests and transfusions. In November his brother, my uncle, died and Dad became executor whilst I took the funeral. Dad died the same week of my farewell do at STW. The following week I both took his funeral and left STW. How surreal to be bereaved from work and family at the same time. I would be starting a new phase in my life in more ways that I had imagined.

During this time, the first quarter of 2006, I had been coaching my very first client. He knew of an unadvertised half-time stipendiary post as chaplain to a college of Further Education in Leicester and recommended me. I enquired; expressing interest but wondering why this opportunity had arisen at just the moment I was becoming free from STW and also becoming involved with a coaching business. God's timing? If so, then it has also been God's timing that the Diocesan machinery has moved so slowly. Instead of facing an impossible decision and turning down the chaplaincy post, I have been able to devote weeks to business building and networking. Only at the end of June will I have to face the decision. Will it fit alongside my business? Will they complement one another? God knows! I'm working at discerning God's will but at least I have the foundation of my PMS and values to discern against.

### ***Doing Business***

I love coaching. I get a real buzz from helping people talk through their lives so they find and make the changes they want to and achieve the best life they could imagine. Much life coaching is effective by telephone and I am keen to offer an initial complimentary session. I find these sessions help build rapport, demonstrate the coaching process and start people thinking about the challenges they want to tackle. As well as coaching 1:1 by telephone, I am looking for introductions to visit organisations and provide 1:1 and group coaching. This can be work based, so it can be driven by business needs, for example to develop personal development plans for staff and deliver successful outcomes. Or to use coaching to support change management and ensure both the deliverers and the recipients of change maximise the opportunities and overcome any fears and doubts.

Is there anything *Christian* in what I am doing? You bet! But just as with many experiences of MSEs the connection is subtle and often unspoken. I do not promote "Christian coaching," though you can find websites that do. I am known as Adrian Holdstock, not 'The Revd...' But I couldn't resist the business name from my long brainstormed list of possibles, that you may recognise has a potentially fruitful link with the gospels: *Galilee Coaching and Mentoring*. Peo-

ple ask me "Why Galilee?" It's me. I like it. And the name wasn't being used by anyone else! To Christian friends I joke, "Do you want to be coached to walk on water? Or just to calm the storms in your life? Perhaps you want to catch big fish? Or to be the one who stands up in the boat?" To clients I am just Adrian, life coach.

My coaching process is 'non-directive' – the decisions about goals and actions are yours to make, the choices are yours. The coach's role is to be the guide and fellow traveller, a sounding board, a conscience. It is a partnership in which you are willing to work hard, think out loud, say what you feel and be honest with yourself. And the coach will listen deeply, both to what you say and what you don't appear to be saying, inviting your further thoughts by asking questions, and reflecting back your thoughts and emotions to help you make wise decisions. Coaching may include creative thinking, visualisation or other approaches to make progress. Each session will be thought provoking and challenging but also enjoyable, satisfying and rewarding.

There's something more at the heart of coaching. It is about choosing to change, making decisions, setting goals and taking action. Coaching can be in support all the way through, including helping you to find the motivation to change. But basically, you need to want to change for coaching to work. If that sounds like something you would like to try then get in touch for a complimentary coaching session. Or at least have a look at my website [www.galileecoaching.co.uk](http://www.galileecoaching.co.uk).

I have dared to take a bold step on my life's journey. The strap-line on my business card says *dreams into reality*. That has been my experience of the past year. Discernment is a fine concept but we do have to engage brain and discover wisdom as well as listening for God. I've moved into a whole new world and I feel more human than ever.

(by Hyrum W Smith, 2001, London: Simon & Schuster Ltd).

### ***Out of the mouths of babes...***

In reply to a school test question, one child recently answered: "A guide dog helps blonde people find their way."

## *My career as an MSE*

*Jane Shaw*

For the last ten years I have been working as a lecturer in hospital management at Leeds University; before that I worked overseas with Save The Children Fund for six years, and the first part of my career was as an administrator in the British NHS.

I studied for ordination on the North East Oecumenical Course (NEOC), and was ordained deacon in 2001 as a Self-Supporting minister (often called NSM) in the parish of St. John's Moor Allerton, in north Leeds.

Perhaps one thing MSEs have in common is that the call to ordained ministry comes later in life, so that one's work identity is well established and a source of confidence. But the ordained role is new. Because I was already working in a highly international, multicultural University department, I was nervous that my colleagues would react negatively to my ordination, fearing to be evangelised. But the general reaction was of interest and encouragement, and many of them attended my ordination. Often, over tea or coffee, we would discuss ethical questions, or the latest Church news story, and I would be consulted on my perspective. Many of my international students expressed pleasure at working with an ordained person. I think other Christians in the department felt emboldened to speak about their own faith. I am also aware of ministry which I have received from colleagues – one specially close friend is Muslim – who have been enabled to communicate at a deeper level than before.

Apart from individual conversations I have found the necessity at times to challenge the organisation on some particularly unjust or damaging decision, on behalf of colleagues. There have also been opportunities in parish life to talk about work and preach about some associated issues. I took work as my theme for my first sermon in Ripon Cathedral. I have also convened lunchtime meetings of the "ordained academics" at the University – we were seven at one point – which proved very fruitful occasions.

Balancing work and parish life, and giving each its fair attention, has been a struggle. I only resolved it by changing to a four-day week at work, which proved a real blessing.

I moved on to a new life last September, as a mission partner with Church Mission Society and USPG, to be based in Lahore, Pakistan, with the Diocese of Raiwind. Again it will be a double life: to pastor an English-speaking congregation meeting in a school chapel, and also to work as health management adviser for the diocese, perhaps the wider Church of Pakistan, and possibly also Government. The original request was for a priest but the visa application focuses on the health management work. And in this very different setting, where Christians have to be very careful to avoid any suggestion of active evangelism (it's illegal), I shall have even more of a challenge to work out a distinctive ministry in my working role. Yet, in the sense that all people in mission are now "tent-makers" with a professional skill, I shall be in good company.

And what is the additional richness which an ordained person brings to work-based ministry? I think it's about authority and confidence – that you are accredited by the Church and have studied the matters whereof you speak. There are also hidden pastoral opportunities, for blessing, and sometimes for absolution as well. But it's all very opportunistic and undefined, and a matter of seeing the inwardness of the moment as it comes.

### ***Technology and the Holy Spirit***

*Peter King*

I take my seat and soon they will start; possibly the train but certainly the mobile phones, each with its distinctive or designer created ring tone. A babble [or babel] of voices. The man beside me is speaking loudly and in a self-important manner on business matters. The woman occupying the seat opposite is laughing in the course of a long general conversation with a friend. I feel that I am inhabiting a parallel universe. I am present during a conversation but not party to it. I cannot avoid hearing what is said but I am invisible or of no significance to the speaker. Those using the phones clearly seek

communication but when they cease their respective conversations they do not engage in any conversation or communication with me. I am left to my own thoughts.

Once I have got over the annoyance of having my space invaded and my peace disturbed, I reflect with some awe upon the technology which has made the mobile phone possible. To be in communication with others across the world from a seat on a train is amazing. Words and pictures can be exchanged in seconds and over vast distances. The mobile phone is just one small part of a global technology of radio, TV, telephones, satellite navigation, fax and computer.

I reflect that I am part of that electronic world whether I recognise the fact or not. The space around me is not empty but rather full of energy. There are signals and messages crossing my space all the time, to be accessed by the flick of a switch on the radio or TV or by a button on the mobile phone or computer. Although I do not see these electronic messengers they are nevertheless present in a very real sense doing their job. Their presence challenges the boundaries of my mind and understanding.

There is my limited space but also global space. I can access data from my space. Millions of others can have access to that same data and at the same time from their spaces.

At Pentecost the Holy Spirit came upon a number of individuals in one room but that same Spirit was, at the same time, for the whole world and beyond. God is present with me as he is with countless millions of others at the same time. The Holy Spirit is God's energy and personality around me and within. Although I cannot see it and often do not acknowledge it, the Spirit is actively and purposefully present. Sometimes I deliberately switch in with prayer, praise or contemplation but more often not.

To contemplate the glorious Trinity of Father, Son and Holy Spirit is to be filled with awe. It surpasses the limits of my understanding but perhaps global technology is a stepping-stone to that understanding. What is very clear, however, is that the Holy Spirit is

very much part of my world. Unlike my experience with the mobile phone, I am very much to be included as a party in the conversation and communication. I am loved and valued. What I say, do or believe is of the utmost significance to almighty God.

I have to confess that I do not always have such lofty thoughts on the train but when I do it helps.

### ***Book Review 1:***

#### ***The Church and Economic Life. A documentary study: 1945 to the present***

*Malcolm Brown and Paul Ballard; Epworth, 2006; pp468; ISBN 0-7162-0600-5; £25.*

*Rob Fox*

After reading and reviewing Malcolm Brown's previous book "*After the Market: Economics, Moral Agreement and the Churches' Mission*" (Peter Lang, 2004), it was with eager anticipation I launched into this chunky work, and was not disappointed. Malcolm is Principal of the Eastern Region Ministry Training Course, was previously Executive Secretary of the William Temple Foundation, and has served as an Industrial Missioner in Southampton. Here he has teamed up with Paul Ballard, Professor Emeritus in the School of Religious and Theological Studies, Cardiff University, "where he taught Practical Theology with an emphasis on the place and purpose of the Church in society", and wrote several books in this area.

The book is a survey and analysis of how the Churches in Britain have sought to engage with economic, and consequentially political, life over the past 60 years or so, illustrated by a broad range of extracts from source documents and, where it best serves the purpose, commentaries by leading figures in this field. The authors each bring considerable expertise from their own backgrounds and have researched meticulously. The result is a comprehensive, informed and informative survey that is accessible both to those with some existing knowledge and the newcomer.

There are four main sections, nominally covering respectively the period to 1945, 1945-'79, 1979-'90 and 1985 to the present. Inevitably there is considerable overlap, especially where allowing a



theme to develop is more informative than chronology. There a couple of points in the early section where this leads to anticipating what is still in the future, but the overall shape is not distorted. There is in addition to a Foreword by John Atherton, arguably the leading British theologian of economic life of the past two decades, and two 'bookend' sections surrounding the survey: "The Economy as a site of Christian Mission" – which cogently presents the case for, and a forward look in "Where now?", which is particularly thought-provoking. Both are an invaluable aid in setting the context for the study, defining terms, and pointing up the major themes.

In addition to the extracts, each section contains considerable, and necessary, narrative, outlining and commenting on the politico-economic circumstances of the time, Church responses and initiatives, and how particular theological standpoints influenced Church thinking and methodology. The documentary extracts are deployed to expand on and support the narrative, and are effective in doing so. The result is not a history as such, which would probably require several volumes, but it is not difficult to follow the outline of key initiatives and events, even with little prior knowledge.

Not surprisingly, given the backgrounds of the writers, the book is strongest in it's treatment of Industrial Mission and official reports from the Church of England's now-defunct Board of Social Responsibility and other organisations such as the Methodist, Roman Catholic and United Reformed Churches, and the British Council of Churches / Churches together. Also used well are writings on and from organisations and individuals (though, regrettably, no mention of CHRISM). For example, the significance and work of CIPL and CABE are both covered well, and though the mentions of the Worker Priest movements in France and the UK are brief, they are well informed. There is some good material, including theological reflection, from the William Temple Foundation and former Methodist College in Luton. The systematic coverage of all the major denominations in Britain, with the data from Scotland particularly informative, is commendable, and the extensive bibliography is a real gold mine.

What are the main strengths then? The authors are very well versed in theology and in economic theory; neither are they are not shy of pointing out how inadequate understanding of the latter has handicapped the Churches' ability to influence business, Government and labour. The evaluation of what has worked or not, and why, in the various initiatives and responses is both perceptive and well illustrated. There is much reasoned critique, in particular of methodology and strategy, which is always supported by examples and includes the Industrial Mission (IM) movement itself. There are numerous informative 'stories', especially in the two later sections. I particularly appreciated those of Mike Vincer, Chaplain at Manchester Airport, and Mostyn Davies, long-serving Industrial Missioner in Peterborough. The formidable research and wide variety of sources are used in a balanced and sensitive way. Where in a section there is a preponderance of information from / about a particular source this is explained, as, for example, with the Reports produced by the Church of England's Board of Social Responsibility in the 1980s. Occasionally one would like a little more - the period to 1945 occupies only 34 pages for example – but this is an incentive to read further.

The points that stood out to me, some of which at least I think were intentionally highlighted by the authors, were:

- 1 The ambiguous relationship of the Churches to Industrial Mission (of which the 'reining-in' of the Sheffield Industrial Mission in the mid-1960s is but one of many examples);
- 2 The continuing slowness of the Churches in realising that they no longer have a right to be heard simply because they are churches;
- 3 The inadequacy of the theology being 'done' around engagement with the economy (including within IM);
- 4 The clear tendency of IM and the Churches to address the negative aspects of the economy and the casualties of change;
- 5 Consequently, the failure to affirm what is good and constructive within economic life;
- 6 The failure to engage effectively with many aspects of the economy, in particular white-collar employment, and economic life beyond employment (notwithstanding the initiatives among retail workers by some Industrial Missioners

since the late 1980s).

There are, inevitably within the broad scope of the book, gaps. For example there is no reference to the Oasis Project among those working in the Insurance companies in Edinburgh (see MaW January 2006, Resources section), and more assessment of the impact of some initiatives would have been welcome. Nevertheless for MSEs and all those working in bringing together the worlds of the Churches and of working life, this is an excellent resource and deserves to be read widely.

### ***Book Review 2:***

#### ***A Ministry Shaped by Mission***

*Paul Avis; London: T & T Clark, 2005.*

*John F. Smith.*

In this lively work Paul Avis attempts to reshape the concept of ministry and mission. In so doing he intuitively touches on the distinction between lay and ordained ministry, preferring to turn upside down the three-ordered ministry of deacon, priest and bishop so that we have a view "looking outwards" rather than "looking inwards". In some ways he views the church as a stately ship sailing along in a troubled sea of adverse criticism, and the way to put this right is to stop looking at the diaconate as the ministry of a faithful servant and start looking at it as one that enables others to be beacons to the outside world.

How is it that we've got such a bad press? Is it that we are out of touch with twenty-first century reality or are we just plain bad? Well, my rhetoric is a bit beyond the pale, but it serves to highlight the plight we as a church are in. If we are perceived to be irrelevant, then it's *our* fault. Getting back a degree of relevance seems to be a major feature of this book. So how does Avis suggest we go about it?

Well, for a start, "mission is the task entrusted to *the whole Church.*" (p2). This means that we have to be enablers of ministry, not try and shoulder the whole job ourselves (speaking from the point of view of the ordained!). We all have to have "an overpowering consciousness of being sent". Avis sensibly points out that we

do not need to “import Christ into a situation, for he precedes every action of the Church”. (p3). But, of course, we do have to make him known—because people of their own accord are not very good at *seeing* the work of the Spirit. This is probably because to a great extent they are blinkered by the consumer society in which they exist. I was speaking to the father of my godson a little while ago and he was saying “oh, Kurt is changing his apprenticeship to be a plumber, but of course he still wants to be a paramedic”. My instinctive reaction was that was excellent, he would volunteer his services as an ambulance officer. Not a bit of it: he was going to moonlight to earn more money!

It's this kind of attitude that we're up against. Avis points out that the mission of the Church is really about leading people into a greater wholeness by “drawing them, through the extended process of Christian initiation, into the life of the Christian community as the Body of Christ. It ministers among them and to them in the personal mode, in a relational framework”. (p4). But to see the sort of rôle we ought to be thinking about, Avis illustrates his point with this story: “When a parish priest with a special ministry to prostitutes in London's East End was asked recently whether he managed to talk to them about God, he replied, ‘No, they talk to *me* about God.’ ” (p7). We have to start looking from a different point of view: it's not a question of us taking the gospel to others, but more a question of us helping them to see the gospel in their lives. In this sense, the mission of the Church is grounded in the Trinity (p11). This echoes the words of Robin Greenwood “The simple Trinitarian dynamic – of diversity in unity – releases the energies of the Spirit within all Christians to find our special calling and to follow it in daily life, at home in the community, in the local church and in the wider world”. You could also say that here is the relevance to members of *CHRISM*.

Avis also warns us that we need to be sensitive to cultural issues: “True mission considers humankind, not as a collection of souls, disembodied spiritual essences, but as an embodied social, cultural and historical reality”. (p19). Bearing this in mind, how should we go about our ministry with this sense of mission? The story about the parish priest in the East End gives us a clue: “Both listening and response should be marked by pastoral sensitivity, empathy and re-

spect. If this is the posture that the Church as a whole should adopt, it should filter through to every particular concrete instance of preaching and teaching.” (p27). The keyword again is *listening*. Perhaps it is because we are not good at listening that we find it difficult to hear the plight of others. Avis asks some interesting questions following on from the previous quote: “The spoken or unspoken questions that arise in this context are: Does this make sense to you? What does your own experience tell you about that? Can you agree with this? What would help you to receive what the Church is saying? Where do the stumbling blocks lie? How would you put it yourself?” Reading this, I realise that I don’t ask myself these questions enough.

In Fremantle, we have a rather eccentric Franciscan who likes to walk around in his habit and help out in a couple of cafés in Essex street (part of the cappuccino strip), this enables him to listen and talk to people. The fact that he’s in his habit means that people immediately know where he’s coming from. Avis reminds us that English Franciscans “threw in their lot with down-and-outs and in their religious houses they offered ‘a parish for the parish-less’. They well understood that pastoral care is the heart of evangelism and that to stretch out the hand of friendship predisposes hearts to receive the gospel”. (p39). If we are to be “physicians of the soul” then we need to brush up our listening skills.

To delve deeper, it is difficult for us to know what our ministry is: “we need the Church to help us to understand the ministry to which we are called”. (p46). We cannot be a loose cannon (nor even a loose *canon!*). “Much ministry is self-authorised: on my view, that disqualifies it as ministry. Ministry is not whatever an individual feels moved to do for the Lord or to offer to the Church, whether it is needed or not. That way of looking at the matter seems to have things the wrong way round. Ministry is something public and representative, rather than private and individual”. (p47). So where does this leave the “priesthood of all believers”? Avis believes that it’s all a question of discernment. There is a difference between ‘gifts’, ‘ministries’ and ‘activities’. (p51). He goes on to say: “My contention is simply — and radically — that this equation of gift and ministry is not automatic and should not be presumed in the case

of every individual Christian.”

What Avis would like to do is to “emphasise the element of commissioning and responsible agency”. This is where the concept of us being enablers of ministry comes in. He sees this as the true meaning of *diakonia*. This concept leads seamlessly on to the idea of *ministering communities*, which Avis does not enumerate specifically, but whose characteristics he describes: “The scenario to strive for, I believe, is where every active member of a Christian community has a defined rôle within which they exercise their God-given gifts and this is recognised, tacitly or explicitly by the Christian community. Then St Paul’s image of the body working together in every limb and organ becomes a reality. (1 Cor 12:12 – 31; Eph 4: 4 – 16)” (p53). The implication is the ministering community reaching out into the public domain. We deny this at our peril, indeed we are in danger of becoming “fewer and fewer clergy rushing about faster and faster for more and more congregations that are getting smaller and smaller ... We sense that this is a seriously deficient ministry, one that has become distorted and one that is in danger of becoming futile”. (p59)

So how can we achieve this goal of commissioning and recognition? Well, for a start, we need a “spirit of quiet competence and of steady dedication to the task” (p61) and thus we need to imbue others with these characteristics — again, a fine example of the work of CHRISM. Avis encourages us to look towards ecumenical dialogue in order to see ourselves “more honestly and to learn from each other’s strengths and weaknesses”. (p84). If we do this, we can be more effective in the world, and thus foster the growth of Local Ministry Teams. The heart of commissioning and recognition is the “need for public discernment of gifts and callings and public recognition of them by constituted authority”. (p102). Public discernment really means the joint work of parish priest and congregation in fostering the recognition of gifts in the individual. This emphasis is far different from the usual process of “self-discernment” leading to testing of that call before a tribunal, which happens in the formation of stipendiary clergy.

Now, to that re-appraisal of the rôle of the diaconate. Avis has a few

salvos to fire on this score. On page 104 he says:

The standard line makes great play of the fact that a deacon serves and helps those to whom he or she is sent. It sounds very impressive to say that deacons spend themselves in selfless service to the poor, the marginalised and the weak. It is this fundamental assumption that is now being called into question — and no wonder. If service is the defining characteristic of deacons, how does this distinguish them from all lay and ordained Christians and why do they need to be ordained? It is almost as though, in the case of deacons, ordination is a sacramental sign of a morally virtuous disposition, a fruit of the Spirit, humility. *That is not what ordination is for.* Churches have been agonising about the diaconate, but their perplexity is created by theologising on a false premise. *[my italics]*

This is probably the most controversial part of the book, but is it not necessary to stir up opinion on such matters? Avis argues that this was not the original Greek meaning of *diakonia* and summons various authorities to his cause, principally among them various works by J.N.Collins. As I have mentioned earlier, his approach is that “[diakonia’s] connotations are rather of commissioned, responsible agency and authoritative embassy. Of course, service remains fundamental, but the service involved is primarily the service of the one who sends or commissions, that is, ultimately God”. (p105). So this new sense of *diakonia* is an empowering one, not a passive, submissive one. This may be a threat to the powers-that-be! In this sense, deacons “model the gospel commission that gives the Church its *raison d’être*” (p112) and thus that *diakonia* is the work of CHRISM. I commend this book to your further consideration.

See also the review of:

Paul Avis, *A Church Drawing Near: Spirituality and Mission in a Post-Christian Culture* (London and Edinburgh: T&T Clark, 2003), xii + 227 pp. Pbk. £16.99. ISBN 0-567-08968-1, by Wesley Carr at <http://ecc.sagepub.com/cgi/reprint/1/1/114.pdf>

***Book Review 3:***

***Mea culpa: The confessions of a wayward priest  
John Hawkins, 2006, published privately***

*Rob Fox*

A denison of South Croydon, John, at 79, now happily describes himself as a Minister in Secular Retirement. Also happily, this venture into private publishing brings the story of his career as an MSE to a wider audience than those among whom he has a certain notoriety (to apply a phrase I often use of myself). The result is a handy and readable spiral bound book, divided into six, broadly thematic, chapters.

First to outline his story. John was brought up in an Anglo-Catholic environment in Dorset and the first two chapters largely relate formative stories from his early years: the church youth groups, his entry into the world of architecture (via being a clerk of works and draughtsman) and National Service (especially formative experiences in Singapore). While at architectural college in Oxford John met his wife Sonje, who's partly German Jewish descent has clearly influenced both of them. When married they moved to and remained in the Croydon area, where they raised three adopted children. John has had a number of jobs as an architect, in the public, private and charitable sectors, and was in practice for himself. The work aspect of his life is implicit, rather than explicit, throughout the book, which speaks much for the successful balance John has achieved. He certainly needed to keep all in balance too; as well as work, family and church, he was active leading 'Julian Meetings' in the 1970s – 80s, is trained in Transcendental Meditation, edited "Architects in Orders", active in spiritual healing (two articles published in the International Journal of Spirituality and Health), and a keen Morris dancer! Throughout the book John's appreciation of beauty in God's creation, and the joy of our being able to participate in it, shine through.

By the early 1980s John could finally no longer duck the call to ordained ministry and was recommended for training (on the South-



wark Ordination Course) in 1984. Having already completed the academic qualifications (London University) underpinning the Course on his own initiative, he was able to rather enjoy the Course itself and was ordained deacon in Southwark Cathedral – afterwards being danced into a local pub by the London Pride Morris!

As an MSE, John's experience of ministry within the local church was not as he had hoped. A change of minister (to one of a different churchmanship) at the parish to which he was licensed led to his departure and, after the odd argument with his bishop, John was made "permission to officiate" and assumed a peripatetic ministry that was not limited to Southwark; he reckons to have presided and or preached at over 100 churches. This relative independence, while being able to be almost an 'ordinary' member of the congregation at a parish of his choice, have given a deep appreciation of the MSE as prophet, able to speak to people in the workplace and in language they understand. At the same time, looking at the problems of decline besetting the churches, he sees MSEs as very much part of the solution, by focussing outwards.

As an MSE story, this is first class, all the more for not being perfect. John's style is that of the storyteller, not the writer, and at times chronology goes out of the window as different episodes years apart are described. That said the immediacy of the writing makes it easy to picture the scenes and 'be there'. It also paints a vivid picture of a man committed to serving the Kingdom of God as he understands it.

The copy sent to me is going in the Michael Ranken Memorial Library (Michael would have loved it); if you would like your own, copies can be obtained, for £5 in p&p, from:

John Hawkins,  
44 Castlemaine Avenue,  
South Croydon,  
Surrey, CR2 7HR.

## ***The trials of an MSE in training***

*Catherine Binns*

The path towards becoming an ordained MSE certainly seems to have been up and down, and I suspect the Roller Coaster has just begun. It is a lack of understanding amongst the clergy that seems to have me banging my head against the brick wall on a number of occasions. My work colleagues do not have any difficulty in gasping the concept of Ministry in Secular Employment. I can honestly say 'Thank Goodness for CHRISM!'

Being on the CHRISM committee for two years now has been an enormous help. It's great to meet with like-minded people, who understand! Being able to bounce off ideas, gain further clarification of the issues and frustrations I am faced with as I train for ordination, and look forward to being an ordained Specialist Neonatal Nurse MSE.

*More recently the members came to the rescue with some ideas for my third year dissertation, after my first title was rejected. As you are aware, some of the committee met with our patron Archbishop Rowan earlier this year. He suggested that CHRISM might want to look at how MSE fits alongside Fresh Expressions of Church. So what better subject for an ordinand to explore and to write her dissertation on?*

My working title at present is: 'An exploration of the place and potential of MSE within the Fresh Expressions movement.'

*If you have any comments or contributions you'd like to make to Catherine's endeavour, don't hesitate to get in touch. Her contact details are on the inside rear cover.*

*Catherine's experience shows the value of effective support among MSEs. If you need such support, please contact any member of the CHRISM Committee (details on the inside rear cover). If you can offer support to other MSEs in your area, please 'phone or e-mail the*

*Editor, in confidence.*

## ***Help with CHRISM Working Groups***

In order to take forward specific pieces of work for developing CHRISM, following the discussion at last year's AGM, we have formed four Working Groups. At the moment these are composed largely of CHRISM Committee members, so we are looking for volunteers to join in and participate in these groups. Participation might mean meeting up, but it is more likely to involve contributing to debates by email - it will be up to each group to decide.

We are currently refining the term of reference of each group and planning our strategy and immediate actions. We hope to provide more details in the next Journal.

If you are interested in making a contribution, or simply would like to find out more, please contribute the convenor of each of the Working Groups (details inside the back cover of the Journal):

Journal Editorial Board	Rob Fox
Local Groups Development	Peter King
Public Relations and Publicity	Phil Aspinall
Theology	Jean Skinner

*The Journal Editorial Board is a loose group of folk who can take on occasional tasks such as: checking and formatting submissions for inclusion in the Journal, reviewing books or articles, commissioning articles from figures with something useful to say about work and ministry. If you would like to help in this way, please contact the Editor. Your hand will remain unbitten!*

## ***Resources***

***Loving Monday*** is a whole book about being a Christian at work that is available to view on line:

<http://www.lovingmonday.com/menus/book-pdf.html>.

It even comes in 8 other languages too, so if your Korean or Estonian is up to it ...

**Christians @ Work** has a number of interesting articles available for download from the resources pages of its website: <http://www.christiansatwork.org.uk/>

Titles are:

1. Christian Business Ethics: Examples from the Puritans
2. Old Testament Integrity for the New Millennium: The case of Daniel
3. A Land Flowing with Work and Money
4. Should Christians be involved in industrial action?
5. CMT Papers-Faith at Work: A Biblical basis
6. Growing through Tensions in the Marketplace
7. For the Love of God and Profit
8. Godly Living or Living for God?
9. Tensions in a Theology of Work
10. Tensions in Witness
11. How to be a Christian in the Workplace
12. Life Between the Peaks
13. My business, God's business
14. The chocolate entrepreneur who loved and served the Lord
15. I knew I wasn't being honest with my tax
16. Why Work? - or 5 Reasons to Get Out of Bed on Monday Morning
17. Biblical Reflections on Working Life: Shrewd Operators
18. Wordly Vocation: An Historical Overview
19. People in Business People in Need
20. Stress, Sabbath and Serenity
21. The Bible on unemployment
22. The big picture unfolds
23. The Call is Blowing in the Wind
24. The Rags of Time
25. Whistleblowing
26. Work - The big picture
27. Bible Study Series 2 - New Testament (2005)
28. Jobless, not hopeless - Coping with redundancy

## 29. The Teaching of Proverbs on Work

Proving that the CHRISM website is visited from far and wide, I regularly receive all kinds of unsolicited information, which I read carefully! **This book** may well be of interest to some readers so I've included the information:

**God at Work:** New book explains how women can use their faith to excel in the workplace.

AUSTIN, Texas – According to the U.S. Department of Labor Women's Bureau, 59.2 percent of women are participants in the labor force, representing 46 percent of total U.S. workers. Amy C. Baker, author of *"Succeed at Work Without Sidetracking Your Faith: 7 Lessons of Career Excellence for Women"* (New Hope Publishers, January 2006), believes these women can integrate their faith into their career for increased satisfaction and success. In fact, religion is being integrated into the workplace now more than ever. According to the Youth With A Mission (YWAM) Marketplace Mission, 10 years ago there were only 25 national or international workplace ministries; today there are more than 900.

"We are seeing more companies that recognize the need for their employees to acknowledge their faith and how it affects their work," says Baker. "With ethics violations abounding, industry recognizes the need for principled workers who value honesty and good service."

"Succeed at Work Without Sidetracking Your Faith" challenges women to demonstrate excellence in all they do, including the hours they spend in their paid professions. In her book, Baker says, "you can create a career that not only leads you to success, but also to more personal satisfaction and fulfillment of your vocational calling in God's Kingdom." From her own experiences as an executive at Dell, one of the most successful companies in the history of capitalism, she identifies seven principles for both spiritual and professional growth:

- 1) Organizational politics exist in every company

- 2) There's always a customer
- 3) Career planning is our job, even if it's not on our job description
- 4) We are not defined by the title on our business card
- 5) Mentoring can be magical, but not manufactured
- 6) There's no such thing as too much integrity and
- 7) Our work impacts the kingdom.

Tackling tough questions head-on, "Succeed at Work" explores challenges such as "How do we reconcile career ambition with the Bible's exhortation to be humble?" and "Is it right to be politically astute at work?" Baker also explains why change is good and how women can progress at work regardless of their job titles.

Baker is a professional speaker and founder of Logos Strategies, a consulting firm that helps individuals and small businesses improve their communication skills and strategies. In a career spanning more than two decades, her work in human resources and communications has taken her from corporate boardrooms to national TV appearances to church committees. She currently resides in Austin, Texas, with her husband of nearly 20 years and their two children. For more information about Baker and her books, please visit [www.amycbaker.com](http://www.amycbaker.com).

**The Tenth and Eleventh Papers from the Christian Association of Business Executives (CABE)** were published in March. No. 10, *Is Profit enough?* was delivered as lecture by Patrick Lavin, and 11, *How tough should a Christian Manager be?* By Peter Shaw in June. The text of each is available from CABE, 24 Greencoat Place, London, SW1P 1BE ([mclean.fox@btinternet.com](mailto:mclean.fox@btinternet.com)).

[www.ivmdl.org](http://www.ivmdl.org) is the website of **Ministry in Daily Life**, a 'subsidiary' of InterVarsity Christian Fellowship USA. There is a decent selection of books on being a Christian in or applying Christian ethics or theology to the world of work, most available to buy on line. There is also an interesting section of case studies, such as 'The case of the naked actress' and 'Propagating Debt: Should Christians Encourage People to Buy BMWs?' There is also the 'Complete Book of Everyday Christianity', an extensive collection of essays on a wide range of subjects, including sections on ethics, finance and

working. I'm not sure what the distinction is, but the section on 'Reflections' is also worth a visit, with entries again covering a wide range of topics including 'Economics, Wealth & Poverty, Ownership' and 'Workplace and On-the-job Resources'. I do like the section of 'Quotables', such as:

"'What is capital punishment?' asked the teacher. The son of a businessman answered, 'It is when the government sets up in business against you and then takes all your profits to pay its losses.'"

Source: Lutheran Digest, 1991

I receive regular mailings of 'Initiatives', the newsletter of the **National Center for the Laity**, the influential U.S. Roman Catholic body. It has long been a matter of regret that I can't bring more of the gems therein to a wider audience, but 'Initiatives' is now available on line at: [www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm).

It really is worth regular visits, and not just to stay informed of what is going on in the USA. There are regular links to interesting material on workplace ministry.

**A Call to Business** runs a website, [www.acalltobusiness.co.uk](http://www.acalltobusiness.co.uk), and hold breakfast meetings on the last Friday of each month (07.00 – 08.30!), aimed at supporting those in business, owners and employees. The venue is: Harry's Bar, 15 Blackfriars Lane, EC4V 6ER. To quote the website: "Our desire is to see every Christian equipped to live daily in the power and authority that comes from God, to see healing and salvation break out in our workplaces and the very structure of business and society transformed!"

I'm don't think [www.nonraptured.com](http://www.nonraptured.com) is intended to be taken seriously, although I'm never quite sure with U.S. sites; it certainly tickled me anyway. The two maps on how the Rapture will affect U.S. politics are hilarious – and they have no commentary either. Apparently 49 States will be held by the Democrats 'after', presumably because all the God-fearing folk vote Republican. The sole exception is of course Utah (and you shouldn't need that explaining). The 'Investment tips for the Tribulation' are also a hoot, and I won't spoil the FAQs by quoting any here.

**Christians in Business** ([www.christiansinbusiness.org](http://www.christiansinbusiness.org)) is an inter-denominational evangelical body aiming "to encourage and equip Christians called into business, releasing them to fulfil their individual calling in God." Parts of the website are still under construction, but there are lists of resource material that looks useful.

**View from the Potting Shed** is the blog run by Gareth Saunders, (<http://blog.garethjmsaunders.co.uk/>), a priest in the Scottish Episcopal Church with a passion for Mah Jong, Psion PDAs and web design. He is employed as the Assistant Information Architect / Web Manager at the University of St Andrews and claims to have written the Scottish Episcopal Church website. (*Sounds like a techie to me. Ed.*) A mine of useful / -less information, and a gateway into the cyberworld. Get in there and have a look!

## *Diary*

**The International Old Catholic Conference** for "Old Catholics and Anglicans in Europe" will be held in Freiburg, 7th - 11th of August. If you are able to go, further details can be obtained from Phil Aspinall or the Editor.

**The London Institute for Contemporary Christian** (of which Malcolm Brown and Peter Ballard speak highly; see Book Review 1) has two forthcoming events of interest to MSEs:

**Faith at Work:** Career, lifestyle and vocation, Saturday 16th September. A one-day workshop "to enable you to apply Christian principles to the work you do and the lifestyle choices you make." This is being run in Manchester and further details can be found on the website, [www.licc.org.uk](http://www.licc.org.uk).

**Toolbox:** A high-intensity one-week training programme to help you engage in today's world. 18th-22nd September. At LICC.

**The Ridley Hall Foundation** is holding a one-day seminar on Friday 15<sup>th</sup> September entitled Putting Principles into action in SMEs.



Organised jointly with CAFE, it will be seeking to apply the recent publication CAFE Principles and the findings of the RHF conference in 2004, Virtues in Business. Further details from Richard Higginson at RHF, or John McLean Fox (no relative! Ed.) of CAFE ([mclean.fox@btinternet.com](mailto:mclean.fox@btinternet.com)).

**The Association of Presbyterian Tentmakers (APT) / National Association of Self-Supporting Ministers (NASSAM) 2006 Conference** will be held on September 20 - 22, 2006 at Highlands Conference Center in Allenspark, Colorado, in the Rocky Mountains about an hour drive from Denver International Airport (DIA) and close to Estes Park, CO. The general theme of the conference will be **the Integrity of our Call as Tentmakers**. The conference will commence with dinner on Wednesday evening following registration in the afternoon, and conclude with lunch on Friday. Thus participants can plan to do some sightseeing over the weekend! For further details please contact Phil Aspinall.

**The 2006 Hugh Kay Lecture:** The 17th Lecture will be given by Stephen Green, CAFE member and Chairman, HSBC on Thursday 30 November 2006 at 6.00 for 6.30 pm in the OBE Chapel, St Paul's Cathedral, followed by a Reception in the Crypt.

N.B. a copy of the 2005 Hugh Kay Lecture can be downloaded from: <http://www.cafe-online.org/lectures.htm>

This was an excellent presentation, by Dr Laura Nash, Senior Lecturer, Harvard Business School, on "Takeover by the Company? Finding personal wholeness at work", and includes a summary of the preceding Conference sponsored by the Co-ordination Group, of which CHRISM is part.

If you would like hard copy, this can be obtained from John McLean Fox, 101 Hadleigh Road, Leigh-on-Sea, Essex, SS9 2LY (or e-mail as above) for a suggested donation of £1.

Laura Nash is also co-author, with Howard Stevenson, of *Just Enough – Tools for creating success in your work and life*, John Wiley, 2005, ISBN: 0471458368, £11.99.

The 2007 CHRISM Reflective Weekend has been booked for 9th – 11th February 2007 at Holland House, near Evesham, with Donald Eadie as our “guide” for the weekend. A booking form will go out with the October edition of “Ministers-at-Work”, and will be available on the website shortly.

***Meeting of Church of England NSM Officers,  
6<sup>th</sup> May 2007***

Eighteen diocesan NSM officers met at the Priory Rooms in Birmingham. This is as yet an unofficial group but clearly could have an important role to play in standardising treatment of NSMs and ensuring they have a voice in diocesan structures.

The following dioceses were represented:

Carlisle, Derby, Durham, Hereford, Leicester, Lichfield, Lincoln, Liverpool, London (Willesden), Oxford (x2), Peterborough, Rochester, St. Albans (x 2), Salisbury, Southwark and Winchester.

The representatives from Carlisle (Martin Jayne), Rochester (Michael Skinner), Oxford (Hugh Lee), London (Margaret Joachim), Leicester (David White), Southwark (Peter King) and Durham (Jim Francis) are already well known to CHRISM.

The first part of the meeting covered introductions and a quick summary of the status of and provision for NSMs in each diocese.

**Carlisle:** Still trying to assemble list of NSMs! No formal diocesan policy.

**Derby:** 35 NSMs, of whom 12 are MSE. Oasis Group meetings are held on 3 Sundays per year.

**Durham:** 8-10 MSEs in ecumenical group, 30 NSMs. An annual retreat is held and there is an annual meeting with the Bishop.

**Hereford:** 50 NSMs in 3 groups: Parish NSM, MSE, PTO. A Study day with speaker is held.

**Leicester:** 40 NSMs + 8 in training. Diocesan policy has decent NSM provision; stipendiary /non-stipendiary integration is good.

**Lichfield:** Building on Ruth Stables' solid foundation (although Ruth has now moved to County Durham). 60 NSMs (inc. 3 rural deans).

Consultation sessions and study days.

**Lincoln:** Not yet well organised.

**Liverpool:** 26 NSMs – all have working agreement before ordination; all involved in the diocesan ministerial review programme.

**London:** Approx. 150 NSMs; no OLMs. Also many NSMs working in London but living elsewhere. All included in ministerial review programme. However here have been repeated failures to set up diocesan or area networks.

**Oxford:** 250 NSMs/OLMs; 4 NSM officers, overseen by Archdeacon.

**Peterborough:** 2 NSM days held per year.

**Rochester:** 36 NSMs of whom 9 work but all are parish-focused. No OLMs (the diocese is moving towards a “distinctive diaconate”).

**St. Albans:** 3 NSM officers; 85 NSMs. No OLMs.

**Salisbury:** 60 NSMs covering all styles of ministry. NSM officer is a retired MSE and now a Canon. Good integration of all types of ministry in the diocese.

**Southwark:** 190 MSEs, increasing by 30 or so a year. 3 MSE deans (but 2 posts currently vacant.) Two Oasis days per year. The current structure is though apparently being unravelled.

**Winchester:** 56 NSMs, 6 MSEs. No OLMs. NSM adviser is on Ministry Development Committee and Pastoral Committee.

Various issues were discussed.

- 1 A general feeling that NSMs were “parochial polyfills” and that MSE means “Minister Simply in Emergency”. In one diocese many clergy recognise only stipendiary ministry as “valid”.
- 2 Many dioceses have great difficulty getting NSMs to attend meetings set up for them (Readers and OLMs are much more ‘co-operative’!)
- 3 Concern about differences between working agreement theory and on-the-ground support and supervision.
- 4 “Mature” NSMs can have problems with a younger training incumbent who feels threatened by their abilities.
- 5 Some POT / CME is still aimed only / mostly at stipendiaries. In one diocese this leads to an MA – heavy for many NSMs (stipendiaries have study day each week.)
- 6 Whereas the end of POT is marked by moves, additional responsibility, inductions, etc. for stipendiary curates, there

- is nothing for NSMs.
- 7 Many dioceses do not give first appointment or book grants to NSMs.
  - 8 Position of house for duty clergy anomalous – some dioceses count them as NSM.
  - 9 Continuing confusion between various titles and roles. (Note that officially the term “NSM” now refers to a role, not a person.)
  - 10 Some dioceses moving towards seeing all NSMs as a deanery or diocesan resource (this includes OLMs in a few cases.)
  - 11 Several cases of incumbents taking on additional diocesan roles and expecting an NSM to run the parish.
  - 12 Ordination training can now be so time-consuming that it effectively forces anyone in work to go part-time.
  - 13 One or two dioceses are working hard to achieve full integration of stipendiary and non-stipendiary clergy. Most are a long way behind.
  - 14 There was much discussion around payment of fees for occasional offices / help in interregna. Policy varies around the country – needs to be standardised and fair. Biggest injustice is non-payment of fees to NSMs on very small pensions.
  - 15 General lack of financial resources and manpower exacerbates pressure on NSMs. Some drift into stipendiary ministry. Many full-time NSMs are exploited – particularly women (many of whom never originally wanted to be NSM.)
  - 16 Many NSM officers are overworked and do not have time to carry out the role properly in addition to their other responsibilities.

The afternoon session was billed as an unidentified guest speaker on MSE. This turned out to be a combination of Peter King and Margaret Joachim! A lively discussion ensued. By the end of the meeting two or three of the NSM officers had recognised that they were in fact MSEs. It was a good opportunity to advertise CHRISM: Each person was given a copy of CHRISM 1, told about the website and encouraged to put appropriate people in their area in touch with us.

The group decided that it would be worth meeting again next year.

Margaret volunteered to maintain the email distribution list of NSM officers (*I wonder why? Ed.*)

*There are many issues thrown up by this report and if you have any comment to make (such as, do you recognise the picture of your diocese?) or information to add, it is most welcome. Indeed, if you are from a diocese not represented, or another denomination, and can give an outline of the numbers and organisation of NSMs and MSEs on your patch, CHRISM would love to here from you!*

### ***Annual European Worker Priest Conference***

At Pentecost, Peter King, Stan Frost and Phil Aspinall attended the annual meeting of European Worker Priests which this year was held at Herzogenrath, just outside Aachen. We shall write up more details of the event for the next Journal, but here is a translation of the preparatory paper they presented to the conference.

#### **1- What needs and desires do we experience, which call us to go further ?**

The greatest need in the life of most of the people who we meet in the course of our work is to achieve a balance between the different aspects of their lives – between the work itself, their family life, time at home, with friends, in their community, time for leisure and for church. There are perhaps other facets. It is the same for us – this need to maintain a balance – as we, as priests, would like to have time to talk together about our experiences of the world of work.

But there are other things in our work which lead us to “go another mile”....

In our places of work we find ourselves working alongside people of other cultures, faiths and religions. This is the reality of many offices and places of work in England – where, for example, prayer rooms are provided for Muslims. Phil explained how, while working

in Abu Dhabi, it was necessary to stop a training course for the times of prayer – and how a spirit of prayer had been perceptible throughout the training room. It is necessary to share in the lives of others.

We work in a globalised world. We have contact with many people of many different lands. It is necessary to understand this new world and within it work for and with the Kingdom of God.

We work in a world in a state of distress. There are many huge ecological questions concerning the sustainability of life on this planet. The things which we do in our work can help save it.

And for we English, one thing which always challenges us to go further – is the experience of and the encounter with the Worker Priests and the reality of their vision for the world of workers !

## **2- We are not alone : with whom do we feed these needs (NGOs, Unions, Politicians, Church etc...)**

Indeed, we are not alone. We work with our colleagues, with manual workers, and with Directors. Work places gives us the possibilities of living together with others – with everyone who lives under the same stress, and so we can help one another to maintain the balance in our lives. But everyone is dependent on the contribution of each of the others – and the success of the business overall.

But it is possible *in* our work to meet these needs of the whole world. For example, Phil would say that he works with others to help build a world which is better organised to ensure the safety of chemical plants. There are others who fight for more ecologically sound processes.

We are not alone – we support ourselves as ministers in secular employment though CHRISM, and through the many smaller groups which can be found in the regions. This support is necessary in the place of work – and in the Church.

But everyone also makes personal contacts and works with various groups in our activities in the community. We could speak of many

examples – the panel below explains the involvement of Stan and Eileen in Chesterfield; Phil has spoken before of the group “Labour behind the Label” which works at a political and commercial level for the rights of textile workers in the factories of developing economies.

### **3- What concrete aims would we like to achieve (at the local, national, European and international levels) ?**

#### **Local.**

To develop a community of the workplace between those who work in the same place. To encourage the same unity among all the people who live in the same district or village.

#### **National.**

To encourage a vision for the movement of Ministers in Secular Employment in each nationwide church. And in our work – to search out and fight against the inequalities and injustices which exist there.

#### **European.**

For we who travel in the more open world of Europe – to show to others the realities and possibilities of a European unity, in order to better understand the customs and habits of the other countries.

#### **International.**

To encourage all countries and all global businesses to apply the same standards in each region (for example, for health and safety, conditions of work etc)

### **4- Where do we find the traces of the Kingdom of God ?**

- **in the places where we are**
- **in our needs**
- **in our activities**

In all our work and engagements, we apply the fundamental principle of CHRISM:

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

That is to say that we believe that “God is there” in all our places, in our needs and all our activities. So it is possible to find, in all these things, the presence and the realities of the Kingdom of God.

We believe that it is important for us, as ministers, to see the signs of the Kingdom when they appear – to identify them and too show them to others. And it becomes necessary that we find out how we can celebrate together these realities, perhaps in ways that have not previously been understood. We could give many examples:

- a group of colleagues who work together, sensitive to the needs of one another, to encourage and support one another
- a manager who is as a “Good Shepherd” with his or her workers
- a business in which everyone works together for an environment which is healthy and safe

But above all, it is possible to discover the Kingdom of God in the most difficult and stressful periods – in the moments of a Crucifixion. There – it is most important to perceive the presence of God and the realities of the Kingdom.

#### **A response from Chesterfield:**

*Stan and Eileen Frost*

Working with people in the community can be very frustrating, but it also has its recompenses. Perhaps it provokes us to struggle. It is possible to find God in the experience of and in discussion with people of all ages.

1. The struggle is all around on all sides. We try to work with groups of churches, the owners of shops, cafes, hairdressing salons – also with the neighbourhood schools, police and charitable organisations.



2- The younger generation are very elusive. They are afraid of establishing contact with the older generation. How do we find out what the young would know or do ?

3- In order to succeed it is necessary to find activities which will interest young people. It is impossible to decide without their participation. How to encourage them? Often they lack confidence and there is too great an age difference between the young and the old.

In our region we have a county officer for young people and there are also many groups in which information can be exchanged concerning particular situations. Many people are searching for justice, but particularly among young people. There are two national publications - "Every Child matters", "All Young People matter" – which encourage charitable organisations and local authorities to work for and with young people.

4- In a biblical context we see the situations where the authorities and people of power often bear a negative attitude. For example, the meetings of Jesus with the Pharisees and Saducees. They try to hinder the work of the Gospel.

*The Pentecost 2007 Conference of European Worker Priests will be held in the United Kingdom. CHRISM is currently working with other UK groups affiliated to the network to identify a suitable venue. Phil Aspinall would very much like to hear from you if you know of a suitable venue (sited so as to keep travelling costs down) or if you know of a funding source to help meet the costs.*

***Five tips for a woman....*** (Another from a female friend. Ed.)

1. It is important that a man helps around the house and has a job.
2. It is important that a man makes you laugh.
3. It is important to find a man you can count on and who doesn't lie to you.
4. It is important that a man loves you and spoils you.

# 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