

Ministers-at-Work

*The Journal for Christians in
secular ministry*

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Contents

Editorial	2
The view from the office window – MSE in lockdown	4
Vet in the Workplace	7
Ministry in the Time of Lockdown	11
Some personal Thoughts from Furlough	13
COVID-19 reflections from on the farm in Kansas	14
Where is “the touching place” now?	16
Some thoughts on video conferencing	18
“The Risen Christ”	22
SSM Officers and Advisers Zoom meeting June 2020	24
Sad news	26
Forthcoming Events	27
COVID-19 changes:	27
Invited speaker and CHRISM Annual General Meeting 2020	27
Thursday 15th October 19.30-21.00 Invited Speaker and discussion by Zoom	28
Reflective Weekend February 12th - 14th 2021 at Kairos House near Richmond in London - “Career, Calling and Vocation”	29
Faith in business	29
Other resources	30
And Finally	30
Sterile Sawing	30

Editorial

Well – we may be past lockdown for many, but we are by no means out of the shadow of this pandemic. In some parts of the world, COVID19 is still rampaging, taking lives and leaving many others changed forever. Here the numbers of new cases are still in the hundreds, and total deaths still growing. And work has been impacted in many ways and in every sector. Some jobs (health and care work, transport and retail for example) have found themselves disproportionately exposed to the virus, and featuring all too often in statistics.

Now, as the government releases some restrictions, we are seeing work patterns transformed. Continuing remote and home-based working, the donning of protective masks or visors, one way systems and protective screens are just some of the practical changes which people are grappling with as they seek to return to something like normal. For many however, recent weeks have seen announcements of downsizing, liquidation or long term closure of businesses for which the pressures of the pandemic have been too great.

So, for us, seeking to see where God is at work around us in the ordinary and the everyday stuff of our activities, and to walk alongside Him there, there are new opportunities – but also new challenges. New opportunities, in the new situations which we have found ourselves in over these recent months, and not least in the somewhat belated realization by many in the wider church that all of God's people can minister in the places where they live and work, and join in with God's mission... But new challenges too as jobs are lost, people work increasingly from home, or are forced for safety into social distance.

In this edition of our journal we have a wide range of pieces which should help us to reflect on those opportunities and challenges, including thoughts from members working from home, one member on Furlough and an international perspective from a worker priest in Kansas. Two further contributions reflect theologically on touch and on videoconferencing, and another was received as a thoughtful response to a piece in the last edition. Thank you to everyone who sent material for this edition, and please, if anything here sparks an idea, why not send me an email with your thoughts for next time!

In this edition you will also find details of planned meetings on Zoom over the next few months to keep us in touch with you. We intend them to be stimulating and interactive. Please do consider attending – just set aside a short time, bring your own choice of refreshment, and come along!

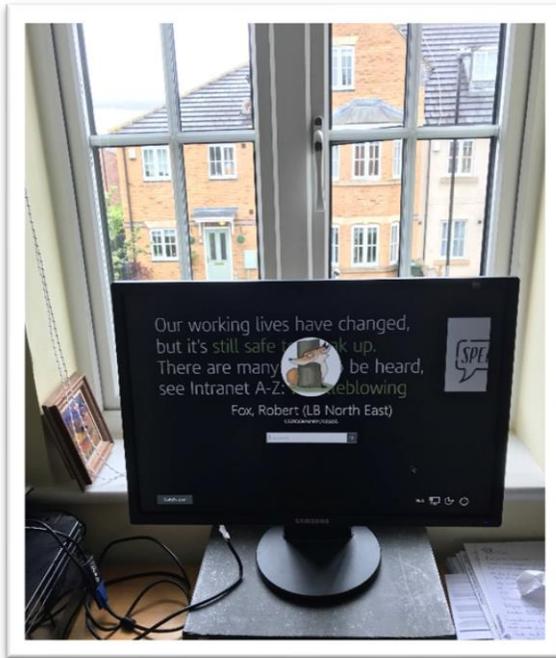
Meanwhile, stay safe!

Pauline Pearson



The view from the office window – MSE in lockdown

It isn't particularly pretty but is different to looking out on an identical 4 storey office building 50 metres away across a grassy knoll. Louisa and I set up the smallest bedroom as an office when we and I moved in (July 2017). We are on a cul-



de-sac, with a pedestrian through route to local shops, so steady ones and twos of folk go past during the day. The striking difference during lock down has been in the number of delivery vans – sometimes at least 20 during each day, and on one occasion it was amusing to watch 3 trying to manoeuvre round each other! So dependent do we seem to become on them, I did suggest that as well as applauding key workers we

could also applaud delivery drivers, every Tuesday, at any time between 07.30 and 19.00.

Most of us working at the sprawling HMRC site in Newcastle were told to work from home in March. A few hundred have continued in the office, mostly staffing the call centres. Although part of a unit of around 200 based there, my work is largely with a national network of specialists, based around the UK, so using IT for meetings and communicating was familiar anyway, nonetheless the number of virtual meetings has increased greatly, with 5 some days. Taking regular breaks is even more important as a result, but on the plus side moving some physical meetings online has cut down greatly on travel.

Keeping in touch with colleagues – local and in the various networks I'm in – has been increasingly important, for all of us. An early concern was having suitable IT and furniture to work at home. To its credit, HMRC did put in place a couple of schemes to deliver IT to the new home workers, and fund purchase of chairs and desks, early on. I got in early with the former and was able to help guide several colleagues through the process of ordering and reassure them that it was, for example, well worth getting a large screen that is 3 times the size of that on our official Surface Pros.

There have also been unexpected advantages in speaking to and supporting colleagues. The 'water cooler' moments have gone, but it's now easier to initiate the 'how are you?' questions by messaging folk. In the office when someone wanted a private conversation it was often difficult to do this without others noticing, but when we are all at home it is much simpler, and I've found that many colleagues are actually more willing to chat about the personal aspects of their lives.

There is an in-built privacy to using IT! I make space and time to face time colleagues and give them the space to talk about whatever they want. Some are clearly feeling stressed and stir-crazy and have appreciated the opportunity.

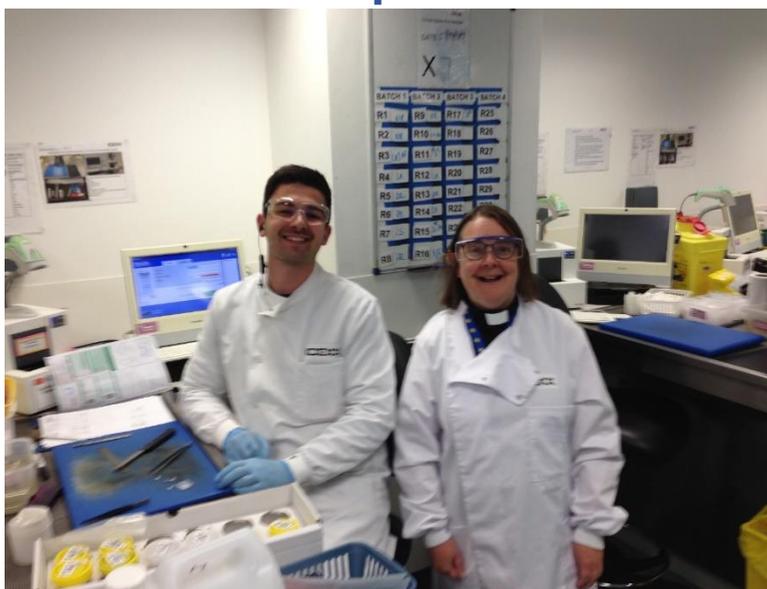
Part of my activity is acting as a mentor to one of the teams in the office (I did the job they do some years ago, so think like they do in how their work is done). One of the team was diagnosed with terminal cancer last year and continued to work while receiving palliative treatment. When we were no longer able to see each other face to face we made sure there were regular team calls so we could support each other. Our colleague died in May, cheerful to the last, and it hit the team hard: we'd all have loved to attend the funeral. The Crem had just started to allow up to 20 to attend, and the family were keen for 2 of those places to go to work colleagues (the team manager and another) went, and shared their experience the the rest of us. Supporting them and the manager's manager has been a real privilege in the last few weeks.

I've also been struck by the commitment of colleagues not just to keep the show on the road, but to implement that various easement and support measures for individuals and business. Over a third of the unit have been assigned to the Job Retention Scheme (furlough), the mechanics of which were designed, tested and implemented in 3 weeks, a remarkable achievement. Making fewer headlines but just as important have been arranging postponement of payments on various taxes and emergency authorisations to import PPE goods and medicines and to switch from producing gin to hand sanitiser. Signs of the Kingdom abound. Not just in the clapping for key workers, but the dedication of so many to serving our communities.

Overall ministry in the workplace doesn't feel very different. In some ways it looks different, with the virtual now dominant over the physical presence, but it is just as personal, just as relevant, and just as important.

Rob Fox is a Tax Adviser working for HMRC

Vet in the Workplace



Jenny McKay is a veterinary pathologist, and a veterinary graduate of University College Dublin. She has specialised in veterinary pathology for 25 years. Previously lecturing at Cambridge and Liverpool Universities, Jenny is UK Head of Anatomic Pathology for a multinational veterinary healthcare company. She has published extensively in both biomedical and veterinary pathology fields and has written two book chapters.

After a period of illness in 2008, Jenny felt a calling to the church and spent some time discerning what that might be as she enjoyed her secular work. Ordained as a Curate in Chester Diocese in 2019, she is now a Minister in Secular Employment, which combines her love of science and of faith matters with a broad audience. Jenny's passion is helping others discover faith, and as a sceptic herself for many years, understands some of the questions people may have!

As Jenny says herself "I am quite a strange breed! A veterinary pathologist, a Deacon and a Minister in Secular Employment! I can hardly believe that it is a year now since ordination as Deacon in Chester Cathedral. After a wonderful service in Chester Cathedral and first services in my parish church in Great Budworth, I also had the new experience of being in the workplace for the first time as Minister in Secular Employment and wearing my new dog collar. It felt very strange going through the doors to work on that first morning and feeling the difference. Lots of eyes were on me and there was plenty of interest in the new role. I was worried that people would not approach me so much as the dog collar might be a barrier to discussions but, fortunately, that has proved not to be the case. I think they see me as very much the same person who happens to wear a strange shirt.

It is the passing conversations and casual chats which I can have that really are the essence of this ministry. I have had interesting discussions with a manager who is an atheist and also a yoga instructor. We have had a connection through our discussions about what she feels in the peace and silence of her meditation practices, and how my prayer time and retreat time is also similar. We appear to experience the same things

but what I call “God” she would call ”spirituality”. It’s an opportunity to share and reflect”.

However, in the last months due to COVID-19, Jenny’s ministry has become very much a “virtual” ministry. This is because it is only laboratory based staff who are allowed on site, and as pathologists can read cases virtually on their computer screens, remote working is the norm. “We are very fortunate in that our work can be carried out at home. We rely on the excellent support of our technical staff and, although it is hard not to see people face-to-face, we all realise that it is the best way to keep people safe and to ensure that veterinary specimens get processed and within normal timelines. Identifying and keeping in touch with those people who have faith questions is now through social media or phone, and it is amazing that people find these ways often a more approachable way of finding out information”.

[As our readers know] Being a Minister in Secular Employment (MSE) is a unique role and there are relatively few MSEs in the Church of England. Jenny explains, “My veterinary job is my key function and I’m not a chaplain either. I see myself as being “on the fringe” -being a person with a job and also, openly, of faith. I don’t often openly talk about my faith in the workplace, unless asked specifically or being sought out for that purpose”. Reaching out to people is not restricted, though, to those in Jenny’s workplace. More recently, she has found herself involved in an initiative with some Wallasey churches in a Friday night streamed outreach programme. This is called “Thank God It’s Friday” and is available from 8.00pm on Facebook and YouTube. It’s a one hour programme, and its aim is to reach out to people of any faith or no faith. With a vicar and two curates and a production manager, it is

essentially a positive-feel production, with themes such as “Coming out of Global Lockdown”, “Mental Health Awareness”, guest interviews, humour, a weekly Pet Award and some spirituality as well, it is a tremendous way of introducing people “lightly” to the concept of faith. It is tremendously exciting, and do please feel free to watch too and get involved in the live chat! It’s hoped that this is the beginning of a much larger project called Wallasey Unleashed which will kickstart mission and community support efforts in this area of the Wirral, and outreach more widely and involve other UK regions.

Finally, Jenny sums up by saying “The COVID-19 epidemic has been a time of great suffering but also a time of great growth and change in the church. These are exciting times and we should embrace these new ways of talking about our faith. Each one of us should be encouraged to continue doing amazing outreach work every day of the week, within our communities”. If you would like to contact Jenny directly,



participate as a guest on the show, or find out more about Wallasey Unleashed, please contact her as below.

Contact details: jenny.mckay@wallaseyunleashed.org.uk, The Reverend Vet on Twitter, Facebook, Instagram and YouTube.

Ministry in the Time of Lockdown

At the end of our last meeting the committee shared our reflections on our ministry during these times of lockdown, and some of these have been written up for this edition of Ministers at Work. We come from various perspectives: some have been employed all the way through the pandemic, but often with the ability of working from home; some have continued to be office based; some are engaged in health care professions or academic environments; some contributing to voluntary organisations and civic structures.

There have been other forms of existence during the lockdown – for example, those who have been furloughed. We have been able to include some examples of this experience in this edition, but there must be many other stories waiting to be told. Or those who run small businesses – I went to my barber this morning and she told me that although the business had received financial support, she herself had received no income and so resorted to alternative paid employment “in order to eat”. Stories to be told.

And what of those who work in those many areas of the economy that we keep on hearing about on the news where furlough has been ended and redundancy is the next step. Who among our members can tell us the stories from this perspective? [See Wendy White’s reflections on furlough below:

Ed] The retail and hospitality sectors seem to be particularly at risk, but we should also hear from those in aviation and manufacturing. Let us hear some real personal experiences – not just talk *about* them.

From my own perspective, as someone who is self-employed (another different way of working), I have had all my planned work cancelled or, more hopefully, postponed. As a characteristic of being self-employed, I have no colleagues with whom to offer mutual support and advice. And, because of my particular situation, I shall receive no contribution from the Self Employed Income Support Scheme. I meet with many people who are self-employed and a fair number of them say that they are not receiving a sufficient level of support.

Thankfully CHRISM has decided to initiate a Theology Discussion Group and many of you have already expressed your enthusiastic interest in this. This could not be at a better time as there are many issues in the current working environment which are in need of further reflection – theological reflection - how do we speak of the presence of God in all these different contexts ? Among these I could list working from home, socially-distanced office environments, self-employment, facing redundancy – to name but a few. I hope the theology group will pick up and work with these themes.

Phil Aspinall is a Self Employed Process Risk Consultant and a member of the Committee of CHRISM



Some personal Thoughts from Furlough

We are brought up, in the main, to regard filling each minute with meaningful activity – whether we've 'inherited' Kipling's unforgiving minute or simply heard the call for labourers to come to the field because the harvest is plentiful. If we are lucky, we may also have heard the need for time and prayer and even putting a short retreat into the diary.

Furlough has banished any of this. A large portion of the population run ragged: organising, caring, managing, doing, the rest of us isolated, passive, concerned, closed. No choice, no notice, frustration – enforced stillness whether it was in the diary or not.

It's not that I have sat silent and thoughtful for three months, furloughed from a job that creates space and support for cancer patients, I had other skills that could be used indirectly – I've been making scrubs and masks among other things, I could act as chaplain to those still working and simply listen. But it came as a shock to find that unpredicted quiet time and space was unnerving.

I'm back from enforced stillness now, just, and beginning to see it as a blessing. In the middle of so much fear, prolonged inconvenience (Morrisons does some weird substitutions when you order online!), suffering, the trivial alongside the profound – there has been a point of arrival, of stillness, of sitting expectantly but not wound for activity.

I am sure I will allow myself, at times, to get dragged back into the schedules, even if it's Zoom rather than face to face. The fact that I return rested may be helpful to my workplace, but I am praying that the sense of space, of time to sit and align myself with wherever God wants me to be, will stay. That the relinquishing of control and the sense of assenting to an absence rather than demanding a presence (Charles Williams) can inform how I move forward.

Wendy White works in the Charity sector.

COVID-19 reflections from on the farm in Kansas

It will not surprise one that our regional experience is quite relative to our space and not by any means generic. As a reminder, the farm and the past base of my ecclesiastical endeavors, is in a region with something less than two or three persons per square mile. Our town has some 1000 souls.

Seventy miles away, our main shopping destination has a population of some 35,000. Our county and a neighboring county have had no cases of virus. Spring is busy planting and June/July is harvest so the agricultural community is pretty naturally isolated. The larger community has a very large meat packing plant as do two similar communities in Western Kansas. Each of those communities had more identified cases of the virus than the largest county in the state, Wyandotte County, Kansas City, with a population of some 160,000.

My son in law is a physician south of Kansas City and commented that some of the initial and continuing reaction of folks is to not really take the pandemic seriously until it becomes personal. In our communities many of us do come and go even with the encouraged and ordered isolation but with much more intention. I do think the pandemic has been taken seriously but we seem to proceed with a certain awareness of our already existing isolation. Visits to larger communities have been characterized by phone/internet orders and pick up services. 'Essential services', those who were allowed to stay open, stayed open with increased constraints, many limiting movement of employees and providing non contact service to customers. The towns have been very quiet.

Our churches, most quite (or very) small and limited resources simply stopped all activities. Most fellowships are significantly senior citizens and particularly vulnerable individuals. One of our churches did accomplish a 'zoom' Sunday school gathering with a portion of the usual participants. Many larger churches tried to develop an internet presence with some success. I did preach to my

computer with music and liturgist in an empty church across town all recorded and put on Facebook.

Margaret Wheatley, in her book Who Do We Choose to Be, suggests that one needs a strong sense of identity before one engages in actions. On the up side of this pandemic experience it would seem one no longer has the opportunity to avoid facing ourselves by the constant creation of distractions and engagements. Over the years some of us have been better at living with ourselves than others. I hear a lot of comments of people 'discovering' their children, old hobbies, renewed but forgotten interests, being father or husband or mother or wife with renewed energies.

From the Kansas plains: Charles M. Ayers

Where is “the touching place” now?

As a counsellor working for a community mental health team, I was dismayed by the restrictions imposed by Covid 19. We were very firmly told that we must work from home and not come into the office. Not to be able to have informal conversations with social work and nurse colleagues at the next desk or by the kettle was disappointing enough, but not to be able to do face to face work with clients was completely daunting. I've never been one for extended phone conversations even outside work.

To begin with, I felt that the phone contacts were superficial and more pastoral than psychotherapeutic. Gradually, I worked out those with whom I could have a conversation at reasonable depth and those who just needed a weekly check-in. One of my clients has the technology and confidence to engage in video consultations but this is not the case with the

majority. The hardest thing is not being able to see when a client is becoming upset (or when they are calming down again). A silence or wobble in voice tone may be due to the quality of the phone signal as much as to distress. The most difficult have been the three-way conference calls with interpreters. Not only is the process clunky but it's even harder to pick up a change in emotion in an unfamiliar language.

The other challenge (apart from the whole change to working from home) was getting used to virtual team meetings. As time passed, these became the highlight of the day (something I never thought I would say about meetings!). They are the times when I can hear colleagues' voices and, if they switch their cameras on, see them too. I suspect that many meetings will remain online even after restrictions are lifted. Attendance is generally higher, and there's no travelling time involved between sites nor searching for parking.

But something is missing. One of the earliest elements in counselling training is to observe body language. We're taught to take in everything about a person: how they hold themselves, what they do with their hands and feet, how they enter and leave a room, what they wear, as well as what they sound like. All this information is lost when all you can see is a head and shoulders on a screen and even that picture may be distorted.

The incarnation is central to Christian faith. Ours is a physical, three-dimensional religion. Our main act of worship, which many of us are missing, involves eating and drinking. It is essential for us that Jesus lived a fully human life, working, eating, sleeping, and ultimately an all-too-physical death. Jesus

often healed by touch (e.g. the man with leprosy, the two blind men), presumably because he wanted to or it was important for the person concerned since there are also plenty of instances where he heals by word or even remotely (e.g. the centurion's servant, the woman with the haemorrhage).

Over recent decades, I think we have made strides forward in this country in becoming more physical with one another. I wasn't brought up to be hugged or to hug; it's something I've learned and valued later. The handshake has evolved into the embrace or the kiss. Touching to reassure or comfort is important. Now I fear we are becoming afraid of one another and have been forced to regress. Obviously, I would hardly ever touch a client, but I am still missing out on vital information through not being face to face.

Of course, we must be careful in this time of Covid 19 but we will lose so much if we deny ourselves physical contact with each other in the future and too much of life becomes lived via a screen. In the meantime, technology does enable us to see and hear each other and the physicality of the natural world is still open to all our senses.

Margaret Trivasse is Presiding Moderator and an NHS Counsellor

Some thoughts on video conferencing

Like many others, I've been rapidly accumulating experience of video conferencing over recent months, leaving me reflecting on its pros and cons in comparison to face-to-face meetings, as well as wondering how to think about these differences theologically.



On the plus side, with reliable technology, video conferencing makes convening meetings at a distance straightforward, saving time, money and environmental resources otherwise spent on travel, while for group meetings the ease of joining can increase attendance among those less committed to being there. Since Christian faith stresses our bonds within the body of Christ and across the human family, as well as our responsibility to steward the earth's resources, this technologically facilitated promotion of human connection and communication can only be positive.

In group meetings in particular though, interaction through video calls is different to physical meetings. Many cues are harder to pick up (particularly if most participants are muted most of the time), the verbal focus of communication can

make emotionally charged issues harder to discuss well and the difficulty of spontaneous, multi-person conversation changes group dynamics. All this makes communication more tiring. Not only that but seeing ourselves, quite literally, as others see us can prompt a degree of self-consciousness which many find inhibiting or anxiety-provoking. When working from home there's also a tendency for home/work boundaries to get blurred – whether because colleagues see inside your home, or because small children or pets can't resist the lure of the screen. (These boundary issues are of course ones parish clergy are very familiar with!)

If God's presence with us as a human person is central to our faith, then the quality of our presence with each other must surely also be vitally important. Not only do video calls restrict the information we pick up, they also make it easier to pay only partial attention (especially if the camera is turned off!), perhaps without the guilt we might experience face-to-face. That contradicts the challenge to pay full attention to those around us, in whom we can find and serve Christ. More than that though, the widespread sense of missing being with others during lockdown (even when we've seen them on-screen regularly) confirms that interaction through screens isn't the same as physical presence: it doesn't offer the same richness, because, as the incarnation reminds us, our bodies and what we do with them matter deeply.

The issue I've become increasingly aware of though, at least during group calls, is how video calls can change participation. At its simplest, some are excluded or disadvantaged by the limits of their technology or their comfort using it. (Calls on a small screen, for instance, with only a few people visible at once, create significant disadvantage in larger meetings and

make chairing them well almost impossible.) To my surprise, these don't seem to be purely issues of age or education. More subtly, I've also noticed that the gap between the talkative and the reserved seems more pronounced, even when the group know each other well, are used to the technology and have reasonable skills in using it. I'm sure this is partly personality based (as an introvert I'm often quieter and more passive than usual), as well as being influenced by status hierarchies (particularly in the workplace). It makes me wonder though, what wisdom might the group be missing when some stay quiet, and what impact might this have if video conferencing was the main way we met over the longer term? Human differentiation and complementarity, from the garden of Eden to the working of the Church, means groups depend on everyone's contribution to be their best – so if the medium makes full participation harder for all, that's a serious issue.

Given the explosion of video conferencing over the last few months, for work, church and socialising, it seems unlikely we'd all forget it completely even if Covid 19 was wiped away tomorrow. I wouldn't want to – the convenience and flexibility do offer genuine benefits in connecting us to each other, particularly over long distances. However, my experience over the last few months suggests to me both that video conferencing can't completely replace face-to-face meetings, and that we need to make conscious choices about how we use it, working hard to ensure everyone has the opportunity for full participation. The God who not only knows every sparrow that falls but also numbers the hairs of our head I think requires it.

Marianne Hayward has just completed training for ministry at Mirfield and is on the cusp of beginning a new ministry combining returning to her work as a consultant psychiatrist with a title parish.

“The Risen Christ”

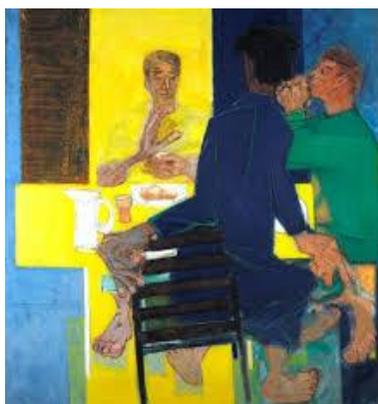
In the last edition (No. 153 April .20) of the Journal *Ministers at Work* I was struck by Phil Aspinall’s record of the meeting of the POAP (pages 14-17), and the quotation by Marcel Annequin: “The call of a Worker Priest is not to a ministry of religion, but a call to Christian life outside religion” (page 17).

How well that resonated with all the stories of ministry in this edition of the Journal. This brought to mind a somewhat overlooked point from the Easter narratives in the New Testament, how the risen Christ was not at first recognised by his disciples. It was as if time itself (those three days) had mysteriously lengthened, such that they had forgotten even what he looked like. But then, as the very last one they expected, Jesus revealed himself, in tokens that they did recognise. It was also that he had found them rather than they had found him, and there he was going on ahead in the world and bidding them follow. In Mark’s Gospel the women at the tomb are told that they would find him in Galilee (16.7), which in Mark is a symbol of the world. The gestures of this sudden recognition were all in the familiar tokens of his presence, in his voice and his hands.

I am always moved by the story of the journey to Emmaus, when the little group reach the house. After pressing upon the stranger their invitation to come in, they are having a meal. It says in English: “as he broke the bread and gave it to them” (Luke 24.30). But the original (Greek) says far more expressively, “as he broke the bread and was giving it to them” – it was the dawning recognition of the way he did things that broke in upon their memory, and drew them astonished into

his living presence. (Moreover the English translation of 24.32: “Did not our hearts burn within us as he talked with us on the road?” again foreshortens Luke’s sense of time, which in the original (Greek) should be translated: “Were not our hearts on fire within us all the while he was talking with us on the road?”.)

For me Marcel Annequin’s words and the poignant stories in the Journal show how it is the unexpected Christ who is still at the heart of the Easter stories. Christ shows himself in the world in ways we do not expect, and yet he joyfully discovers us there, as he calls us to follow him and as he accompanies us on the road.



Easter

They did not recognise him

When at first he met them,

As though three days grew long

And they forgot.

Then some gesture spoke true – the way

He broke the bread giving it to them,

Or spoke a name,

And how he said

“Peace be with you”.

His call to life was all

Unexpected -

They found it always so

Following him again.

James Francis is a Visiting Fellow at Durham University.

SSM Officers and Advisers Zoom meeting June 2020

Meetings of Church of England Diocesan SSM Officers and Advisers have been taking place intermittently for some years, with varying representation. As I've been finding with workplace 'meetings' during lock-down, meeting online seems to enable more fold to join in than when face to face. I suspect virtual meetings are here to stay as a regular feature.

The meeting was arranged by John Lees (Exeter) and Jenny Gage (Ely) and drew representatives from most of the CofE's dioceses, who extended an invitation to Self-Supporting

Ministers more widely than the appointed Officers. The discussions during the meeting are confidential to the meeting attendees, however there are four observations I am able to record.

Firstly, it was pleasing to note that most SSM Officers and Advisers at the meeting were themselves SSMs. This has not always been the case.

Next, the main input to the meeting was a presentation by Jenny, based on research she has carried out with the title “Bringing together different voices”, looking at how SSM ministry fits into the wholeness of Christ’s ministry through the church. If you would like a copy of the presentation please contact me (rob.fox36@gmail.com) and I’ll forward to Jenny.

A further such meeting has been planned for later in the summer; again if you are interested in taking part, and not in direct contact with John or Jenny, please contact me in the first instance.

Lastly, there are a few gaps in knowledge of whom are the SSM Officers in some dioceses, and the information on some websites seems to be out of date. If you know whom the SSM Officers and Advisers are in the following, please let me know: York, Leeds, Sheffield, Southwell & Nottingham, Portsmouth, Winchester, Sodor & Man. Many thanks.

*Rob Fox is our Treasurer and can be contacted on
rob.fox36@gmail.com or at 0191 366 8048*

Sad news

Some of you may remember Richard and Jan Dobell, longstanding members of CHRISM. Richard died some years ago. We have recently been informed that Jan Dobell died on April 29th. Our thoughts and prayers are with their daughter Becki. Jan had developed Myelofibrosis some time ago – a bone marrow dysfunction - and eventually had a stem cell transplant which, apparently, worked for a while but sadly she developed other problems which ultimately defeated the system.

Felicity notes: 'Jan did so much for so many people, she will be greatly missed by family, friends and the community alike.. As Becki says – she is now with God and Richard and at peace – for which we are all grateful.'



2005 CHRISM Conference: Richard and Jan dancing

Forthcoming Events

COVID-19 changes:

As you will be aware, the CHRISM conference at Mirfield sadly had to be cancelled. We are anticipating that our Reflective Weekend next February will go ahead. To help us all keep in contact until February we are planning two evening on–line meetings. Please note these dates and details in your diary – we shall post more details on our website and social media:

Invited speaker and CHRISM Annual General Meeting 2020

The CHRISM AGM will take place at 19.30 on Thursday 20th August 2020 by Zoom.

Agenda

1. Keynote speech (Speaker TBC)
2. Minutes of 2019 AGM
3. Matters arising
4. Presiding Moderator's report
5. Secretary's report
6. Membership report
7. Financial report
8. Subscriptions for 2021
9. Election of officers and committee
10. Election of CHRISM nominee to CHRISSET

11. Date of next AGM

12. Incoming Moderator's remarks

Any motions for discussion should be sent to the secretary, Marianne Hayward (marianne.hayward@talktalk.net) a minimum of four weeks in advance of the meeting.

Apologies should, if possible, reach the secretary at least 24 hours before the meeting starts.

Nominations are required for the positions of Incoming Moderator, Journal Editor and 3 Committee Members, and should reach the secretary 24 hours before the meeting starts.

To join Zoom Meeting

<https://us02web.zoom.us/j/86413941647?pwd=Wld1NVlzMk3NsUFBrZlJsb0JGNmNQQT09>

Meeting ID: 864 1394 1647

Passcode: y51jLI

Or dial 0131 460 1196 United Kingdom and use the codes above

Thursday 15th October 19.30-21.00 Invited Speaker and discussion by Zoom

More details to follow

Reflective Weekend February 12th - 14th 2021 at Kairos House near Richmond in London - “Career, Calling and Vocation”

The Reflective Weekend will be led by Gill Frigerio, on Career, calling & vocation. Gill is a Principal Teaching Fellow in the Centre for Lifelong Learning at the University of Warwick, where she is Co-Director of the MA in Career Development and Coaching Studies. She has a scholarly interest in women's career development and how it intersects with issues of faith and calling.

Faith in business

Faith in business are organising a new series of monthly online talks and interviews called Faith in Business Monthly. They take place via Zoom on the first Thursday of every month at 12.30 pm. The next event is at 12.30 pm BST on 6 August, when they will discuss

“Shaping a more compassionate business model” with guest speaker

Simon Lawson, Chairman of Lawsons Timber, Building & Fencing Supplies.

For more details, go to

<https://www.faith-in-business.org/2020/04/new-faith-in-business-monthly/>

Other resources

You may find the following group of interest

<https://www.lausanne.org/networks/issues/workplace-ministry>

And Finally.....



Sterile Sawing

There is no purchase for the saw

On withered rubbish left behind;

The hammers seek a tumbled store

Of blighted nails and keys to find.

Spanners turn fragments and repeat

The gliding power of the drill.

The haunting fire blows torches' heat,
Clamped pieces gripped to form a grail.
Mysterious chiselling carves the waste,
Planes run and shave the surface smooth,
Blades float across the empty last
And conversations' disparate truth:
The level points to scraps of hope
Beyond this collage pieced from death

CHRISM is on Facebook, 'Ministers at Work':

<https://www.facebook.com/groups/129656640430436/>

and LinkedIn, at:

<https://www.linkedin.com/groups?home=&gid=3756477>

CHRISM is the National Association of CHRistians In Secular Ministry

for **all** Christians who see their secular employment as their primary Christian ministry, and for those who support that vision. To further this aim, CHRISM publishes a quarterly Journal, releases occasional papers and organises an annual retreat. Conferences are held regularly and worldwide links pursued.

CHRISM welcomes members, both lay and ordained, from all Christian denominations, encourages them to be active within their own faith communities and to champion ministry in and through secular employment.

If you would like confidential support as an MSE, please contact any member of the Committee (see inside rear cover)

Further information may be obtained from the Secretary or the Journal Editor.

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.txt, .rtf, or .doc format) should be sent to:

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www.chrism.org.uk

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