

Ministers-at-Work

The Journal for Christians in
secular ministry

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

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Copy deadline for the January edition: 5 January.

All views expressed in articles are those of the writer unless otherwise stated. If you would like to reproduce any items in another publication, please contact the Editor.

CHRISM Reflective Weekend 2005

***18 – 20 February,
Morley Retreat and Conference Centre, Derby,
www.morleyretreat.co.uk.***

Morley Retreat House is owned by the Diocese of Derby, and is an attractive Georgian former rectory set in five acres of gardens and surrounded by farmland. All bedrooms (bar one) are centrally heated and have hand basins with hot and cold water. It is 5 miles north east of Derby (nearest rail station), easily accessible from the M1 and a quarter mile from the Three Horseshoes pub!

***Full details and booking form on the flyer with
this edition!***

Editorial

“Ministers-at-Work” is still referred to often as ‘the Newsletter’ among longer standing MSEs, because that’s just what it started life as. That it still retains this as part of its central character is amply demonstrated in the range of contributions to this edition by you the members.

Graham Cornish responds to Hugh Valentine’s piece in the last edition and Hugh in turn replies – both good reads. Douglas Banyard and Marcus Thompson-McCausland have added their voices on other topics and there are a number of items arising from the very successful Summer Conference. Ruth Brothwell, freshly recruited to the Committee, reflects on the weekend, while Anthony Hurst, Jim Cummins and Michael Powell share their memories of the growth of MSE and Michael Ranken’s pivotal role.

Hugh Lee approached me at the Conference to say he had recently come across an article he had written many (many!) years ago

about why, at a time when ordained ministry outside the parish / chaplaincy / academic models was almost unheard of. The article is reproduced in this edition and is well worth reading. It is remarkable just how much and yet so little has changed.

As a fellow Lancastrian I will very much miss Keith Holt's contributions to the Committee. Keith served a further year after handing over the mantle of Treasurer to the equally affable Richard Dobell (who could almost be a Lancastrian!). One of the MSE movements quieter characters (most of us are quite the opposite), Keith's contribution has nonetheless been immeasurable, stretching well beyond 'simply' keeping our finances in order. Our best wishes to Keith and Kath – you have four more Saturdays to go out walking now!

Also stepping down is Dorrie Johnson, possessor of both one of the sharpest minds I've come across and the conviction to use it for good. A former editor of this Journal, I regularly go back to the invaluable advice Dorrie gave me when I took over. I have no doubt that she will continue to influence the continued growth of MSE for some time to come with her theological insight. I suspect the concept of 'retirement' will be somewhat relative for her!

You will find several sheets of paper with this edition: details of the 2005 Reflective Weekend, subscription details, and a Gift Aid form. If you have not already completed a Gift Aid declaration, and pay Income Tax, please do so. CHRISSET, the charity that handles CHRISM's finances, is refunded 22p by the Inland Revenue (whom we in Customs & Excise are going to sort out as we absorb them next year!) for every 78p of the subscription. You can also make a donation to the work of CHRISM and Gift Aid that. If you are a Higher Rate taxpayer (not underpaid and overworked me) the amount you subscribe / gift to CHRISSET also extends the Basic Rate of tax by the same amount, so you pay less at Higher Rate.

Finally a big thank you to all who have contributed to this edition. Do keep the articles and comments coming; not only does it make my life a little easier but it makes for stimulating reading.

Rob

A word from our Patron

Booking Archbishops needs to be done way in advance, but it was very nice to receive the following:

A message from the Archbishop of Canterbury to the “Celebrating MSE” Conference.

I am sorry that my diary prevents me from joining you for this very special conference, marking both CHRISM’s 10th anniversary and the 20th anniversary of the first “Ministers in Secular Employment” conference in Nottingham.

As MSEs, you face the challenging task of upholding and celebrating the presence of God in many different kinds of work. I am delighted that CHRISM exists to support and uphold you in this ministry, and through conferences like this one provides an opportunity for reflection on your Christian vocation amid the tensions and pressures of the modern workplace.

In particular, I hope that the Michael Ranken Memorial Archive will prove an enduring source of inspiration as well as a lasting memorial to someone who did so much to bring work and worship together.

I congratulate you on your first 10 years and wish you every blessing as you look forward to the next.

+ Rowan Cantuar

Reflections ...

***on the CHRISM Summer Conference 2004,
The Royal Foundation of St Katherine,
Limehouse, East London.***

Ruth Brothwell

Arriving at my second conference at CHRISM felt like coming back amongst old friends. As my own personal journey towards MSE slowly advances, I looked forward to this meeting of minds with

some excitement and I was not disappointed.

The conference was organized around the theme of the Eucharist. It began with the 'Gathering', the 'Welcome' and a greeting. Old faces were met once again, names remembered and some new people to greet. In particular friends from Germany and France who had joined us for the weekend. The immediate reflection had to be that of the wonders of a renewed retreat centre at St Katherine's. We were their first new guests and everything smelt fresh and revitalized. The accommodation was of a high standard even if we took up the suggestion of reporting where a screwdriver might still benefit here and there.

At dinner I had the first opportunity to meet Ann Morisy who was to be our guest speaker for the Friday evening and Saturday morning. I can only reflect that for me this encounter, followed by reading Ann's book has been truly inspirational. Ann, working as Director of Urban Life and Faith, told us some stories and had us relate a few ourselves. The importance of story telling in our lives was explored as Ann drew comparisons between those who had a story rich life and those from suburbia who may be story thin. How stories should be valued for the miles they travel and the witness they bear perhaps many years later. How stories inform our theology became apparent as we shared a few tales and explored this theme. Ann's very Liverpoolian approach added a particular charm to a challenging subject.

The Ministry of the People began on Saturday afternoon and saw us going out in various groups to explore the docklands Light Railway en route to a variety of workplace locations. We were asking ourselves what stories were to be heard there. I was part of a group visiting the Akzo Nobel Resin factory in Silvertown and once again what a joy to be doing what I always 'do' with a church 'hat' on. How better to understand the place of Ministry in Secular Employment than to be out there where people are spending their working lives? We returned, extremely hot to a grateful cup of tea and to reflect on our joint and several experiences.

Saturday evening was spent hearing news from our 'Old Catholic'

friends visiting from Germany. The 'Old Catholics' were formed after the First Vatican council of 1870 as a union of churches and bishops governing them who are determined to maintain and pass on the faith, worship and essential structure of the undivided church of the first millennium. In full communion with the Church of England since 1931 and later with the whole Anglican Communion, the Diocese of Germany has around one hundred active clergy evenly divided between stipendiary and clergy and clergy actively involved in secular employment. Among the group are two women priest and three female deacons. All the deacons are in secular employment. Everyone agreed that continuing discourse with these friends was important and valuable.

Our Eucharistic celebration on Saturday evening enabled us to hear God's word, present our gifts and give thanks. It was an opportunity to enjoy the chapel at St Katherine's and as we met to remember Michael Ranken it was good to hear from Jim and Anthony some reminiscences of the early days of CHRISM.

So we came to Sunday morning and some meditations from David Tonkinson on 'Uncovering the Future' where we were encouraged in the use of pictures, music and more stories to consider a 'whole world' approach to our thoughts and actions.

The CHRISM AGM was followed by a final act of worship where the Michael Ranken library was commemorated. A moving story was told concerning Michael's own work and this was poignantly echoed by Catherine who provided us with a picture drawn by the friends of a sick baby in her hospital place of work. Something to focus our thoughts and prayers for the world of work and those who seek to minister within it. We were duly commissioned once again and sent out to live and work to God's praise and glory.

Summer Conference 2004 – the visits

Rob Fox

A highlight of each summer conference is the time we spend in groups visiting people in their places of work to see how they min-

ister to others there, especially in what they do in their work. This year saw a particularly good selection.

The group I was with went out to International Paints in Silvertown, close to City Airport and visible on the Eastenders aerial photo. The plant makes resin bases for paints – the stuff that colour and other ingredients are added further down the manufacturing process to produce the stuff we put on our walls. The plant has seen considerable changes over the past 20 years, with a greatly reduced workforce producing more resin, as automation has taken over much of the work. Verdict: hot, smelly, and watched over by a handful of people on each shift who take enormous pride and care in what they do. Impressive.

A second group went to the offices of TELCO (The East London Company), a community action organisation formed by churches in Poplar, working with other bodies and agencies. Among the many community issues it addresses is the low rate of pay 'enjoyed' by contract workers servicing the burgeoning financial sector companies around Canary Wharf, the "Living Wage" campaign.

Hackney Youth Employment Project operates out of the Anglican Church of St. John the Baptist, Hoxton - an area very much in favour with young professionals these days, but also of considerable social deprivation. The congregation had dwindled to less than a dozen so took the decision to put the church building to another use – they sacrificed themselves for the benefit of those in need around them. It is now the base for an Access to Employment and Training Centre, which has featured in a BBC programme about such projects.

A further group used the DLR and Tube to visit three 'Millennium bugs' – projects for 200 enjoying different fortunes: the Dome (complete failure), the Bridge (rescued failure – and it still wobbles when I run over it, Ed.), and the Eye (great success).

The final group followed a Jewish Heritage trail, taking in the rich history of Jewish settlement in the East End, including Brick Lane and the 'hidden Synagogue'. As Peter Johnson was in this group it is not surprising that it also enjoyed the heritage coming from the hand

-pumps in a local hostelry!



Caption competition

This photograph was taken at the AGM, with Ruth Brothwell seated at the right of the picture, Jean Skinner and Phil Aspinall at the table. So what have they got to be so pleased about? Answers – witty, printable and not libellous – by 5 January please!



There is always someone with a camera. This year it was Catherine Binns, who titled this one: 'Peter Johnson causing trouble'. How apt!



*And this one: 'Sunday lunch, or Rob holding court'.
Right Binns – next year I bring the camera!*

Celebrating MSE

The focus of Saturday evening Eucharist at this year's CHRISM Conference was celebrating and giving thanks for MSE. Two veteran (if they don't mind me saying that!) MSEs gave their recollections of their time in this ministry. First Anthony Hurst – reported except when quoted.

Anthony trained on the Southwark Ordination Course, 1978-81, while working in the DHSS. "On ordination I felt anxious about my role at work and in the parish: I had told each the other would be the focus of ministry!" Gerald Hudson, Vicar of St. Mary, Bow, set up a group looking at the MSE role, which called itself the Bow Group (*it was amusing then too! Ed.*). This later moved to St. Andrew's in the Wardrobe and became known as the Wardrobe Group. Fortunately this name was not changed on the later move to St. Andrew's in the Sepulchre! The group worked to enhance the profile of MSE and advocate the role. Graham Leonard, then Bishop of London, was not sympathetic so they approached a Suffragan, Ken Woolcombe, who became a member.

Two projects were undertaken in which the group were involved:

- A scientific review of non-stipendiary ministry, by Mark

- Hodge;
- Drawing up a protocol for MSEs, which was adopted.

In 1984 it was decided to hold a national conference. They did not know how many would come, what to do or what the consequences would be. Ken Woolcombe wrote to all the Bishops in England, asking them to appoint an officer for NSMs and drawing attention to the Conference. He also wrote to Robert Runcie asking him to write a letter of support, which he did, and agreed to be Conference Patron.

The Conference duly took place in April 1984, at the University of Nottingham. The best guess on numbers was enormously exceeded, with over 150 attending. The University, to its credit, kept allocating more and bigger rooms. (The event made an enormous profit, so was therefore decided to establish a trust fund: CHRISSET). Attendees varied: there were 6 bishops (4 local) and Ken Woolcombe chaired. Anthony remembers vividly other groups: some parochial, some pre-OLMs, some 'clergy under discipline' – doing a secular job. The format, Friday evening to Sunday lunch, has been used at nearly all Conferences since.

Speakers at Nottingham included Clifford Longley, the Times correspondent, and Peter Baelz, Dean of Durham, and at the end a statement of MSE was produced. Many in parochial ministry could not go along with it, but MSE has ever since remained a distinct movement. The end Press Release was widely distributed and reported (with Clifford Longley's help. All who attended remembered the exciting fellow feeling generated.

CHRISSET, and the pattern of Conferences and Reflective weekends that grew out of the Conference, were the platform on which CHRISM was later built. Many who were present at Nottingham are still active in the MSE movement!

Then Jim Cummins:

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

"I have had more opportunities than most to take that dictum literally". Jim knew when he was 3 he'd be a farmer. He left school ("escaped") at 15 to become a farm labourer, was ordained in 1960 and left parochial (group) after 16 years to become an unofficial 'priest-worker'. Jim met Marc Laurent in 1965 and went to study rural group ministry with the Mission de France. He saw how Marc, employed as a milk recorder, worked, with both cows and people.

Jim got a temporary job in a group in a remote part of Shropshire while working on the land; there was no other way to meet the people. His presence among them in this way was valued.

Marc Laurent introduced Jim to Michael Ranken, just after the first Newsletter was published. Then there was Nottingham. A wonderful meeting, but the closing statement brought to light the divisions that still remained. There have been other divisions since, for example the domination of the Church of England, which we have one some way to resolve, but we can still be more ecumenical. And male members still rather dominate.

Then there was the conference at Goldsmiths College: Jim was asked to organise the worship, which has improved ever since! Australian Archbishop Keith Rayner celebrated and clearly valued what he saw in the assembled MSEs. He hadn't encountered MSE before and admired "our advanced theology". He "besought us to remain within the institution of the Church.

This was shortly followed by the birth of CHRISM. Since then Conferences have not had quite the same inspiration and drive; too much navel-gazing perhaps?

Jim's best ministry he rates as the 18 years spent Clunside, in old Nissen huts. He and two friends set up a business. The corrugated shack became Jim's church and the customers his congregation. The whole of work-focussed ministry brings benefits: more personal, colder contacts with those we serve, "but never underestimate the freedoms we enjoy, the institution is suspicious of this. We must at all times keep in focus the necessary search for truth, led and lubricated by hope."

Jim's personal beliefs have developed, "arising out of the earthy mire of the farmyard. Heaven and hell are the same; the devil and God are inseparable (alter egos)." Jim has learnt the revolutionary perspective at Jesus' feet.

Michael Ranken Memorial Library

Phil Aspinall and Michael Powell

Following the death of Michael Ranken in May 2003, his family offered CHRISM a selection of the books from his bookshelves related to MSE and its theology. The Committee were also considering the most effective way to create a memorial to Michael, and the two strands came together in the Library project which we celebrated during the summer Conference.

A key part of the project was to find a suitable home for the proposed library, and we were very pleased to enter into an arrangement with the Royal Foundation of St. Katharine in Limehouse. It provides a secure home in an established library in a place which is open to developing new forms of ministry, whilst providing a space for study and reflection.

Michael had also created, some ten years ago, a personal and selective list of books which he had found useful, stimulating and informative. This has formed another strand in the project, as we have used this as a starting point to expand and include other books from different perspectives, titles that we have found helpful, and those published more recently. The booklist serves as a powerful resource to augment the books currently available in the library. But it is our wish and desire that the library should eventually contain all the books on the list – and continue to grow!

This is therefore an invitation to you to contribute other books you may have, and other important titles to add to the list.

The master catalogue (*available from Phil and at St. Katharine's*) is in two parts: one full alphabetical by author, and one sorted by category.

The books are just a beginning. We have conceived of this as a project to build an archive of all materials related to the development of MSE in the UK. We have visited to look at other projects to compile such archives, and have recognised that this is a task which requires much systematic organisation –and time.

However we believe that it is important that personal information and historical detail is not lost to the researches of future generations of MSE, and will continue to take this forward. The important message for now is to ask you, please, to ensure that you retain your personal materials for handing on eventually to CHRISM.

The Library was inaugurated during the Conference. Michael Powell, himself a 'veteran' MSE, spoke these words of dedication:

"My first encounter with Michael Ranken was in a bookshop, where I read in a leaflet a write-up of the Nottingham Conference. Should I contact Michael? I did, and found someone who understood and who was a great friend over many years. We found we had much in common: Michael Ranken worked with food, I with buildings. We dealt with the basics: food and shelter.

"Michael Ranken had one theme: sacrifice. Not as a theological theory but of the real world – chemistry, real processes. In order for something to be created, something has to be sacrificed.

"Michael was a leader of leaders, pastor of pastors, teacher of teachers. If there ever was a bishop it was him – we don't need procedures or palaver, just recognise the gifts that God gives."

Michael showed us a postcard Michael Ranken had sent him some years ago. It was of a memorial in Antwerp Cathedral to the architect who designed it. The message reads:

"Michael: here is one church where they have the right idea."

Michael Powell continued:

"The full-size sculptures are the masons and builders. Priest-workers understood how to relate to God's little ones.

“Whenever you open a tin of Heinz beans, remember Michael’s early career there. Be grateful; give thanks.”

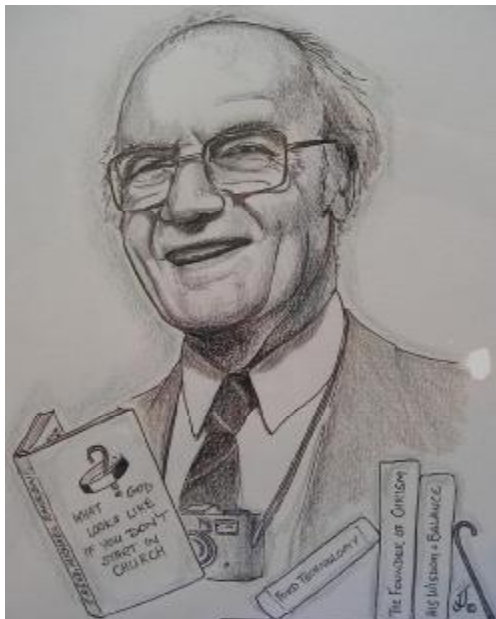
The Memorial Library, is located in the main Library of the Royal Foundation of St. Katharine, Butcher Row, Limehouse, London E14 8DS; Master: Revd. Ron Swan, 0207 790 3540.

E-mail: Ron@stkatharine.demon.co.uk

website: www.stkatharine.demon.co.uk

The Library is open for reading (it is not possible to borrow books) at all the usual main Library opening times. MSEs visiting London are also welcome to stay at St. Katharine’s – giving more time to browse!

If you have any books or articles that you would like to donate to the Memorial Library, please contact Phil Aspinall (details in rear cover) in the first instance.



Michael Ranken – a prayer of thanksgiving

Michael Powell

Lord our God,

We thank you for giving us Michael Ranken to be our friend and colleague, encourager and unifier, a man of wisdom and humour, courage and creativity.

We thank you for his enthusiasm and faithfulness in relation to the MSE facet of ministry.

We thank you that his books and papers have now been given to CHRISM to begin a resource for research and scholarship, inspiration and challenge.

We pray that through their use, in future years many will come to discover Michael as a person and find through him seeds that will form links, connections and new directions for days and situations at present beyond our imagining but already known in your eternity.

So we pray that God will richly bless the use of the Michael Ranken Memorial Library for Christians in Secular Ministry.
Gloria.

CHRISM Annual General Meeting 2004

The CHRISM AGM took place during the summer conference in London. Phil Aspinall summarises some of the highlights:

- Jean Skinner said she had enjoyed her year as Presiding Moderator and thanked the committee members for their commitment and support, and in their various roles. She particularly thanked two retiring members: Dorrie Johnson for her theological insights and legacy to us in hymns and prayers; and Elizabeth Bonham for all her hard work as Membership Secretary.

Jean reported that progress had been made on the two issues she had identified last year: developing a booklet of worship resources and capturing the history of CHRISM. The inaugura-

tion of the Michael Ranken Memorial Library this weekend is a start on the latter, but more work is required – and needs to include contributions from this weekend.

The reflective weekend had been excellent and the resources assembled by Peter Johnson have been captured in a CHRISM booklet. We continue to try to develop our local groups and contacts, but we still need volunteers to manage the Website and to develop our PR and publicity.

- Richard Dobell (CHRISSET Trustee) reported a surplus of £ 1073 (plus £ 58 interest) in 2003, increasing in total funds to £ 6087 at year end (compared to £ 4929 in 2002). He thanked Ashley Hawkes for his work as “Independent Inspector” of the accounts - and encouraged all who are eligible to sign up for Gift Aid.
- In his capacity as Membership Secretary, Richard also reported an increase in paid membership to 123 in 2003 and noted 124 already paid for 2004 (compared to 110 at the same time last year).
- Following the elections, the Committee now comprises:

Presiding Moderator	Felicity Smith
Incoming Moderator	Adrian Holdstock
Outgoing Moderator	Jean Skinner
Secretary	Phil Aspinall
Journal Editor	Rob Fox
Committee Members	Ruth Brothwell
	Catherine Binns
	Peter King
	Peter Johnson (co-opted)
CHRISM rep to CHRISSET	Margaret Joachim (co-opted)
CHRISSET representative & Membership Secretary	Richard Dobell
- Felicity Smith (new Presiding Moderator) was unable to be present but sent a greeting and message. She suspected that she one of those who have “moderatorship” thrust upon them. She

noted that it is basic to the concept of MSE to meet people where they are – at work – and looked forward to a year in which MSE is seen as part of the new missionary strategy of the churches, with CHRISM focussing on raising our profile and publicity, supported actively by every one of us.

Felicity thanked Jean for her hard work during the past year, and hoped she can maintain the high standard.

Old Catholic Church of Germany

Back in the autumn of last year, the Old Catholic Church of Germany approached CHRISM with an interest in forming some sort of link. As we reported in the previous Journal, Phil Aspinall was able to attend the annual meeting of their Ministers in Secular Employment (GiZB). Their interest in CHRISM is at several levels: some 30 out of 106 Old Catholic clergy are in secular employment; many of those present are committed to an idea of MSE; they are in communion with the C of E; their work tends to be more “middle class” than the Worker Priests (although many are in types of social work).

As a next step in this developing relationship, we were pleased to welcome Thaddeus Schnitker and Michael Weiss as delegates from the Old Catholics to our Summer conference in July. Thaddeus presented a paper about the church, which we reproduce below.

Their next annual conference will be in the autumn of 2005, and we hope that CHRISM will again be represented. Do please get in touch with the committee if you would be interested in going.

A prayer for the day's work

Lord, by your Spirit help me this day to work so well with you that I may know how best to work with other people.

Geoffrey Brown, courtesy of ICF

Why can't I remain a layman?

... asked Hugh Lee in the title to an article he wrote for the January 1966 (!) edition of 'Breakthrough', the Journal of the Student Christian Movement. Some of the issues Hugh faced then arose during the recent CHRISM Conference and Hugh sent me a copy to reproduce for MaW. It just shows how long ordained MSE has been around! Bear in mind as you read that Hugh is on the General Synod of the Church of England: sometimes it takes a long time for our hopes to be realised!

Recently several people have asked me why I want to be ordained instead of remaining a layman. I suppose this is a natural question when they hear that I intend to follow a full-time secular career, probably in the computer industry. How can I be a servant to a community of Christians under these circumstances, they ask. This article is an attempt to explain to you (and to myself!) where I think the Holy Spirit is leading me.

Firstly, I feel called to ministry. This in itself is undoubtedly not to be relied upon, but it cannot be thrown overboard as mere superstition without careful consideration. Many people have had the religious experience of vocation: to teaching, to medicine, to exploring the Zambezi, to a specific heroic act, to a hundred and one things as well as to ministry. And yet the actual experience is hardly ever discussed; this is because it is usually intensely personal and therefore incomprehensible to anybody who does not understand the curious ways of that individual's mind. Further, the experience itself is irrational and only becomes valid when considered rationally. I believe that the arguments I am about to put forth validate my experience of vocation.

I do not intend to be a Parish Priest or its equivalent in another denomination (I'll explain my Anglican bias later). We all know that 'the number of candidates presenting themselves for ordination has shown a marked decline in the last two years'. Despite this, the primary servant to the community of Christians in which I come to live is likely to remain the Parish Priest for some time yet. And I regard this as neither wholly good nor wholly bad. My ministry will

be what the Southwark Ordination Course and others describe as a supplementary ministry. I am, of course, extremely concerned about the future shape and development of the ministry as a whole and I hope to be able to influence this, but, at the same time, I must act in the given situation.

What is the purpose of my supplementary ministry? I want to try to bridge the gap between the average vicar and the men in his congregation of similar age and education. At the moment the ordinary educated layman that most of us students will soon become has no contact with his parish minister: they never call on him because they don't want to waste the obviously busy man's time. If I can appear not to be busy, and therefore available, I shall have achieved a lot. But there is more to it than that. The vicar does not go out to work at nine and come home at six (*!!!!, Ed.*) in the same way that most men do; this immediately makes him different from them. The vicar's family life is often so different from that of his congregation that he cannot be expected really to understand the family problems of, say, a commuter. I want to try and live as ordinary life as possible (realising the limitations of the word 'ordinary').

But the gap between the ministry and the laity is not only one of the mechanics of their secular life. The vast majority of people assume that an ordained person must be holier than them. They feel he is somehow nearer God, that he knows more about God or that he has no difficulty in agreeing with the official party line on religious matters. The wide reading of books like *Honest to God* has done much to dispel this; but it is my impression that many people still feel that to be a 'proper Christian' you have got to understand and believe that all the Church says about Atonement, Salvation, the Trinity, the Resurrection of the Body, the Deity of Christ, the meaning of Baptism and so on. They think you've got to pray and read your Bible and attend Communion regularly and receive inspiration from doing these, and that you've got to feel God's influence on your everyday life. So long as the average person thinks that this sort of thing is necessary and that this is what the clergy and a few devout laity are like, they are never going to know Christ. And it's no good a layman telling them this – it must be said and said often by an 'approved'

minister and manifestly seen to be the case before the ordinary person will really begin to think that the Church means it.

So many people's upbringing has inculcated into them a feeling of obligation to believe in Christ. The situation is rather like a five-year-old girl being told she must marry. The faith we ought to have in Christ is very similar to the faith a wife should have in her husband, or a husband in his wife; but I don't have faith in my fiancée and love her because I was told to. I do it because my relationship with her is something that we have worked out together; we have obviously been influenced by the examples of married and engaged people around us and by what we have read, but no couple would say that this is what formed their relationship. It must be the same with Christ. We must love him and have faith in him only when we want in our hearts to do so; he doesn't want reluctant believers. Most of the ministry says, at its best, 'Christ loves you so you jolly well ought to love him', and at its worst, 'love him or else he'll condemn you to hell'. I hope my ministry will be able to counteract this misguided form of evangelism.

I believe that my positive contribution to the ministry will be in secular rather than religious situations. The purpose of the Incarnation, as I see it, is to show that the relevance of God is in secular situations, for it is the secular that really counts in this life, not the religious. I want to help men love their neighbours, but this means each man realising the full significance of that commandment in his own unique life. Voting responsibly at parliamentary and municipal elections. Not fiddling the income tax. Getting to know your next-door neighbour and his needs. Giving your children the right education. Using your income, and wealth in the best way for the benefit of humanity. Caring for the drunkards and beggars you see in the street. Running your business or industry efficiently. Appreciating art. Enjoying sex. And so on. People must consider these problems seriously and frequently, and I hope exercise a ministry that will stimulate discussion of them.

Finally, why the Anglican priesthood? Over 60% of the population of this country still regard themselves as 'C of E' and want to be named married and buried by it, and this figure is much higher

among the sort of people I will be working with. Further, the Anglican Church is the established Church: the lawyers seem unable to untangle the knot tying the Government to the Church. This fact is in some ways becoming increasingly more important when one considers how more and more of the individual's activities are being controlled by the state. For these and other reasons the Anglican priest commands a much greater respect than Non-Conformist ministers or laymen.

I can't remain a layman.

Prue Dufour – an obituary

Reprinted by permission from The Independent, Obituaries, 10 September 2004. As we could hardly improve on such a fitting piece, we asked for permission to reproduce it in this Journal. Our thanks to Laurence Dopson and the Editorial staff, who unhesitatingly consented.

Prue Royle's father and mother met when he was chaplain of Guy's Hospital, London, and she was a nurse there. In a medical and nursing family Prue, like her eldest sister, turned naturally to nursing as a teenager and with her father a prebendary she not surprisingly entered the ministry later in life. Throughout her career her very practical faith was her driving force. She was a pioneer nationally and internationally in the hospice movement. She herself died in a hospice.

Her mother, who was a physiotherapist as well as a nurse, educated the three sisters and brother at home in Sussex, until they reached secondary school age. Prue completed her schooling in Switzerland. She then took a "gap year" in Bangladesh, returning to start her nurse training at the Middlesex Hospital, London. In the children's ward she befriended an eight-year-old girl with an inoperable brain tumour, the same condition which she herself was to die of aged 62.

As Prue Clench, she became a staff nurse on the radiotherapy ward at the Royal United Hospital, Bath. In 1965, aged 23, she had married a patient whom she met in a nursing home where she was nursing. The Rev Brian Clench had been admitted after a car accident in which his wife had been killed.

Ten years later she was sponsored by Bath District Health Authority on a month's secondment to St Christopher's Hospice, in London. She returned, determined to make Cicely Saunders's type of care there available locally for people suffering from, or as she would put it, "living with" cancer. "I was met with polite opposition, prejudice, apathy and withdrawal." If many of her nurse and doctor colleagues did not want what they termed a "death house" in Bath, however, Clench had her supporters too.

She left the NHS in 1977 to set up the Dorothy House Foundation to care exclusively for the terminally ill. A committed Christian, Clench chose the name because Dorothy translates as "gift of God". At first the service was domiciliary. She became the first specialist domiciliary nurse, working from her own home. The service grew with financial backing from the Macmillan Cancer Relief Society.

In 1979, however, Dorothy House opened its first in-patient unit for six people in Bloomfield Road, Bath. This was Clench's own home, which had been sold to the trust the year before. The following year the house next door was acquired for an education and administration centre. The organisation continued to expand and in 1995 moved to new premises. Clench was asked to take on additionally the post of national adviser to the Macmillan Nurses. In 1983 she was appointed MBE for her hospice work.

With the award in 1988 of the Rotary International Paul Harris Fellowship for improving understanding and friendly relations between nations, Clench developed her international contacts. She toured in the United States and was concerned with the establishment of a hospice in Minnesota; the British Council invited her to lecture in Japan; she had contact with starting a hospice in Romania; she visited Singapore, Taiwan and Hong Kong.

In the mid-1980s Clench became concerned that, as the NHS became involved in the financing and provision of palliative care, so the ethos might change. "Many of the founders of the modern hospice movement were inspired by their Christian faith and attributed in different ways their involvement in pioneering palliative care to 'God tapped me on the shoulder'," she wrote in unpublished notes which she intended to work into an autobiography. "It was not the big issue, but as integral to their zeal and the resilience needed in the Sixties and Seventies as their professional qualities."

A young Christian GP, Peter Atkins, part-time medical director of St Barnabas Hospice, Lincoln, had similar concern that the Christian roots of the hospice movement would be forgotten. Clench and Atkins set up a conference at St Columba's House, a retreat centre in Woking, Surrey, in 1986. Out of this emerged the St Columba's Fellowship "to promote and sustain the Christian foundation on which hospice care is based".

In 1995 she moved to Windsor as Director of the Thames Valley Hospice. It was in Windsor that Clench, in her fifties, trained for the priesthood. "I did not overestimate the workload, which has nearly brought me to burnout at times," she wrote as member of the Blackdown Hills team ministry, based on Pitminster, in Somerset. She brought the nurse's practicality to things liturgical:

Baptisms require technique on the day! Infants are simpler, although one needs to have worked out which arm to hold the child and still be able to pour the water and read the accompanying words.

Parishioners loved her.

Clench had a delicious sense of humour and never seemed to be without a twinkle in her eye and a smile on her lips, comments the nurse Chaplain of the Royal College of Nursing, the Rev Dora Frost: She was resilient and determined, and seemed indefatigable. She would not hesitate to jump into her car and travel miles to carry out her work, often returning home late at night as a consequence.

Sadly Clench's first marriage broke down. "I marvel that Brian and I remained together for 27 years - years that held more joy than dis-

appointment," she wrote. "But it was probably a marriage that should not have been." In 1997 she married David Dufour. "To the onlooker we are now an eccentric couple immersed in the Church," she joked. Prue Dufour had no children, but she loved her stepchildren and step-grandchildren, who, with her husband, survive her.

Laurence Dopson

Prue's association with CHRISM was all too brief, but during her few years with us she brought insight and refreshment. Her realization that others too share her vision of ministry was like a joyful conversion. Another companion in the way whom we shall miss. Ed.

The thoughts of Chairman Ed

CHRISM exchanges Newsletters with the National Center for the Laity, a US Roman Catholic organisation with a long and honourable history of connecting faith, ministry and work. This summer a special edition of "Initiatives" following the death of its Chairman and founder, Ed Marcianak. If you would like a copy of the full copy of the edition please contact Rob Fox, but I reproduce here a typically perceptive piece by Ed that appeared in this tribute.

Two journalists from rival newspapers are having a drink when they spot a burglary underway at a bank across the street. Ignoring each other they, reach for their cell phones. One reporter calls the police to report the crime. The other calls her city editor just in time for the morning edition. The two journalists are managing their values differently.

The familiar New Testament reminder *The poor you will always have with you* has been misconstrued and even at times used to rationalize human misery and destitution. It is, however, a religious imperative that, whatever ones faith or economic status, *the poor you will always be with*. An association with the poor, together with a passion for justice, keeps faith vibrant.

True ministry is to move among the people of God, to help open

their eyes and ears so that they respond personally to Christ. It is to overcome inertia within the community of faith, to give Christians spine and spunk. It is to move the hopeless to where there is hope. It is to quench people's thirst for meaning amid the absurdity of the world. It is to produce an élan, an inner-directed spirit that produces a personal commitment. It is to make people less cocksure about ready answers to ancient problems. It is to create a fellowship of Christians through which the spirit refreshes women and men and transforms them into servants for others.

I recently counted 40 different occupations in the New Testament. If St. Paul and the evangelists can use ordinary occupations to tell the Christian story, so can preachers and teachers.

And on other occasions:

- An artist was commissioned to paint the figure of God the Father. Thrilled by the greatness of the subject, the painter vowed to do the painting on his knees. After a few days God appeared to him and thundered: "My son, you are not supposed to paint me on your knees. You are supposed to paint me well."
- What bedevils our pastoral theology and existing practice is the mind-set that automatically expects a layperson who is deeply committed to Jesus Christ to become a *paracleric* in the Church's civil service as a mini-priest or mini-sister.

NCL is a member of The Coalition for Ministry in Daily Life, which runs a useful website at www.dailylifeministry.org. Also useful is the website of The International Coalition of Workplace Ministries, a US evangelical network, at www.icwm.net.

Hugh Kay Memorial Lecture

This year's lecture will take place on 22 November at 18:30, St Bride's church, Fleet St, London, EC4Y 8AU and will be given by the Rt. Revd. James Jones, Bishop of Liverpool.

Worker-priests / Priest-workers

I like a good debate, and the article by Hugh Valentine in the last edition of "Ministers-at-Work" has elicited several comments. It started a dialogue between Hugh and Graham Cornish (now a Copyright Consultant following his retirement from the British Library). With their permission, I reproduce the conversation so far so others may be edified and / or contribute! Ed.

Graham's comments on the article:

Dear Rob,

I don't often feel moved to write in response to something I read but I felt I could not let Hugh Valentine's article in the July issue pass without a comment.

Hugh says we have not yet found a coherent voice to mount an effective challenge to the "normative" model of priesthood. Fine in so far as it goes. But why do we want to challenge it? Surely we are about being called to an alternative to the "norm" rather than challenging it.

What really disturbed me was Hugh's use of the heading "Failed Experiment?" NSM, MSE, APM or another form of ministry is not an experiment. We each of us exercise the ministry to which Christ calls us. That may be "normative" or totally "abnormative" from a "model" point of view but we need to get away from talking about models and focus on callings. Few of us are actually called to bog-standard models of ministry. Each of us brings different talents and different perceptions. Christ uses these as he sees fit and I am sure there is no celestial "model" of ministry. The only true model is to follow the calling we hear. In that sense any form of ministry cannot be called an experiment and cannot therefore fail.

In any case, what do we mean by failure and how is it measured or assessed? No numerical or quantitative tests are available and

qualitative ones are equally hard to discover. What constitutes failure is to fail to follow what you're called to do; similarly success is also measured in this way.

The sooner we take fulfilment of vocation as real measure for our various and varied ministries the better we shall see where we are going and not be entrapped by the concepts of failure, success, experimentation or permanence.

Having passed on Graham's comments to Hugh (with his permission), Hugh provided the following development of his themes:

Dear Graham,

Many thanks for your comment, which Rob forwarded to me. I'd like to respond.

The normative model of Anglican priesthood (and not only Anglican) is early ordination after residential training, close association with a building and small physical area (church and parish), and pay and housing provided by the church. Until recent times that model would have been confined to men and it remains largely confined to middle class, safe, people.

One of the features of this normative model is a constellation of symptoms which can be called 'clericalism' and which may well be rightly regarded as a notifiable disease. I'd sketch out some of those symptoms like this (tongue in cheek, as you'll appreciate):

- good natured but ineffective;

- reliable and safe but not challenging or awkward;

- a 'provider of services' with an emphasis on the comfort rather than the judgment of God;

- someone to be protected from profanities or certain realities ("Oh, sorry Vicar, I didn't see you there");

- sometimes the steady development of a voice, a way of saying the great words of our liturgy and gospel, which lacks authenticity.

A kind of Derek Nimmo figure from the days of All Gas and Gai-

ters. And above all: someone who is not seriously at risk (of organisational misuse of power, of redundancy, of accountability, of the idol of the market, of the demands of competition).

There are many exceptions to this, but many who conform. You ask why we (NSMs and such like) should challenge this model. Because it has little to do with the church-as-body and too much to do with the church-as-institution; because it takes good men and women and threatens to render them ineffective in our society. Because it mounts no serious engagement with the institutions and situations that shape most people's lives today.

I am interested in your use of terms like 'calling' and you speak of the 'calling we hear'. Whenever the church speaks of vocational calling it thinks, *by default*, that the call (of God, of Christ) is to stipendiary ministry. Doesn't that tell us something about how lopsided the matter has become?

I should explain that the article was not written for CHRISM but posted on a website I maintain. The editor asked if he could use it. There is a real sense in which I have failed as a priest in secular employment - it would be wrong to maintain otherwise. I have a desire to see ordained men and women at work in all manner of structures and situations and to seek to shape the world of their work to the gospel rather than shape the gospel to the world. I see little evidence that we NSMs seriously engage with that.

You say "The sooner we take fulfilment of vocation as real measure for our various and varied ministries the better we shall see where we are going and not be entrapped by the concepts of failure, success, experimentation or permanence". Please tell me what *fulfilment* is in this sense. Indeed, what you mean by vocation.

With good wishes, Hugh

The Future of Work – a response

The article reproducing Andrew Britton's address to the 2003

CHRISM prompted Douglas Banyard to put pen to paper:

Andrew Brittain states at the end of his article, "We should assume that the market economy is here to stay." From the evidence I have I am certain this is untrue.

Dom Helder Camara, Archbishop of Recife (Brazil) said in 1977: "Communism and Capitalism will collapse – Communism because the state is in place of the individual, capitalism because it puts profits before person, is materialistic and has the seeds of its destruction." We have seen the collapse of Communism, can Capitalism be far behind?

Secondly, the Church, as is often the case, is in the vanguard. Equigas and Equipower, organised by Oxford Diocese (*with the aid of CHRISM's Hugh Lee, Ed.*) provide gas and electricity at the same price for everyone – no shareholders – no profit: any made goes to reduce the price of the product.

A further aspect is in Hugh Valentine's contribution. He states we never know when a new vibrant wind will blow through our tired lives and structures. Well that is already happening worldwide, what Dom Helder Camara called abrahamic minorities. I have recorded 23 frameworks, mostly ecumenical, some inter-faith. My understanding of all this has made me realise that the establishments are dying and that vibrant discipleship will sooner or later demand common worship across the divides.

These thoughts were affirmed by a retired Bishop and confirmed by information about a woman called Vassula Ryden, married, two sons, of Greek Orthodox origin, who has been receiving messages from Jesus (12 volumes), who is insisting that we become one body. (Information available from *True Life in God* (Buckingham), Garden Cottage, Hillingstone House, Hillingstone Dayrell, Buckingham, MK18 5AG). Vassula held a conference in Chichester this year (*Douglas has forwarded an article about this to me, which I will copy on request, Ed.*).

This is all very exciting and very New Testament – I hope all MSEs

are aware of the reformation about to take place.

Christians@work

... has reintroduced its Week of Prayer – for workplaces and work-mates, this year from 17 to 24 October. Briefly, the topics to guide our prayers are:

- Tact and diplomacy in our day to day working relationships,
- Confidence in God to overcome the barriers to living out our faith,
- Those around us and how they see Christ in us,
- Fellowship groups in our workplaces and their leaders,
- Spiritual protection for those bearing witness at work,
- Lone Christians at work,
- Prayer and thanksgiving for Christians@work.

CaW holds its South East Regional Conference at Banstead Baptist Church, 1.00 to 5.00, Saturday, 30 October. Speakers: Brian Allenby and Robin Scurlock, on the theme '*Loving your Workplace*'.

11th Commandment competition

It seems my threat to enter the lists myself has worked (and created fear and trembling!). I've had a number of clever and worthy entries:

You shall not move your neighbour's magic marker.

You shall not covet your neighbour's parking space,
nor his desk nor his laptop.

Honour your manager and your staff, that all may be well with you
and you may work long with the firm.

Six days shall you labour and do all your work;
on the other you shall put in unpaid overtime.

You shall not mumble 'threshing ox' lest it be misheard.

You shall not steal, even if it was your stapler to start with.

Do not spread false reports, lest they be spread about you.

Do not show partiality to the 'small' client nor favouritism to the
'big,

but treat all equally
Do not use dishonest standards when completing your tax return,
'cos the tax-man will find you out.

Then there was Margaret Joachim's starter:

Thou shalt always remember that thy carefully-honed secular skills are as an anathema and an abomination to the church, and shalt exclude them conscientiously from any contact therewith.

Marcus Thompson-McCausland included this entry in a veritable epistle, which deserves a wider audience:

"I have been out of physical touch with CHRISM but hugely enjoy "Ministers-at-Work", especially your editorship (*I wasn't about to leave that out!*). Here's my 11th commandment:

'Embrace after conflict, but not instead of conflict.'

"Notes: the Peace, at Eucharist, is an Oasis of Amnesty. To embrace, there, does not infringe.

"Conflict is part of love – but beware! For every 'good row' there are 99 'rotten rows'! Rotten rows are hindrances to loving, but good ones help.

"Question: what is meant by not casting pearls before swine? Is it about being pig-headed? Perhaps we all go through pig-headed phases. To refrain from embracing, therefore, should carry the pain of our own stumbling repentance for past and future obstinacy.

"You can always blow a kiss unseen.

"My Bess, 82, has been ill for quite a while, which keeps me anchored. Fortunately we love each other a lot (which does not exclude conflict!). I like Scott Peck's dictum that one of the purposes of marriage is abrasion – the stones in the polisher. Perhaps one of the tests of loving is the speed at which conflict is transformed into growth. In fact, marriage is another Oasis of Amnesty – if you're

lucky!

"All the best .. and blessings on CHRISM. Marcus"

And our prayers and blessings on Bess and yourself.

My personal favourite — and winner — is this from John Edwards (and he apologised that it isn't funny — it is good though):

You shall put your soul into your work and your work into your soul.

As I work with tax, and have many friends in the Tax Administration there, a Finnish Tax Bear is on its way to John. They like to project a cuddly image—buy retain the claws!

Book Review - 1

Jean Skinner

*"Journeying Out", Ann Morisy
Morehouse Continuum Books, 2004, ISBN 0-8192-8101-8*

Ann has extensive experience of social action, neighbourhood renewal and mission. It is from this background that Ann gives us insightful examples by telling stories of 'New Ways' of being church.

Ann has a very down to earth approach and this is reflected in her writing, which makes this book very easy to read. Anyone involved in social care, health and community development will be familiar with some of the language used in the book.

There are 10 chapters with a coda, glossary and an index in the 250 pages. Ann provides a concise overview of her argument as an introduction and goes on to list 10 propositions, which are then explained more fully in the following chapters. The first 6 chapters and chapter 9 stand-alone, and the themes discussed are all pulled together in the other three chapters.

The book proposes a model of holistic mission that is made up of three domains: the Foundational, Explicit and the Vocational.

The Foundational domain is described as a ministry of awakening, helping people see beyond the daily round of worldly commitment.

The aim of the work in this domain is to enable people to embrace the possibility of God. To create appropriate liturgies that are short and simple and can take place in mundane environments. It is also about wide accessibility of engaging with people who are dealing with hard emotions.

The Explicit domain is familiar to regular church attendees. This is involved with the exclusiveness of the routine of church life. Ann talks about the clergy and administrative structures who operate in this domain.

The Vocational domain Ann talks about the work done on the vocational wing, and how this has the greatest potential for transformation. Not just for the church but also our communities and the habits of people. Within this domain comes encouragement for others, helping them discover and embrace their own vocation, whether they are outside the church or within it.

Though this is not a book about MSE *per se*, the themes that emerge are transferable to any mission situation where Christians are involved in working in the Kingdom of God.

Ann's repertoire of stories, (those who attended the conference at St. Katharine's heard some of them) are mostly about church situations rather than work situations, however what she has to say can act as a catalyst for our own thinking and reflections. Ann talks a great deal about story thin and story rich lives. The themes in the book can help us think about our own situations in the workplace and from which we can tell our own stories.

(Ann Morisy is the Director of the Commission on Urban Life and Faith).

Book Review – 2

***“Lifewise Guide to WORK; Taking the Woe out of Work”,
Jim Dunn. Kingsway 2000; 174pp; ISBN 0-85476-844-0.
My copy cost just £1.99!***

Rob Fox

This is one of a series of “Lifewise” books on Discipleship. Jim Dunn is a senior HR manager at Corus Group (formerly British Steel), is a member of his local church Ministry Team and also works with the Steel Industry National Training Organisation, and, as a Trainer myself, it shows! This is one of the ‘easiest’ books to read and absorb I have picked up in a long time.

Set out like good training fashion of good training material, the introductory “Purpose of this book” sets out exactly what it is and what it sets out to achieve. This is followed by 11 chapters, the first 10 being the ‘meat’ in the sandwich (or cheese if you prefer!):

- Ø Identifying the main issues we face at work,
- Ø overcoming the sacred / secular mindset,
- Ø identifying what our work actually is,
- Ø what are our products / competitors / customers markets?
- Ø handling parts of the work culture that go against the grain,
- Ø how to live as a Christian at work,
- Ø overcoming the gap between faith and practice,
- Ø handling conflict,
- Ø balancing work and the rest of our life,
- Ø ‘Let your light shine’.

Each tackles an area of applying faith to work and vice versa, and finishes with questions and exercises to reflect on and consolidate the reader’s appreciation of what has been learnt. This modular approach means of course that it can be taken in convenient bites. There are also plenty of short stories to illustrate the issues under discussion.

The final chapter, Where do we go from here?, sums up the old trainer’s adage: “Tell them what you’re going to tell them; tell

them; then tell them what you've just told them." It is an effective summary and challenge to go forward. The bibliography is decent, and there is a final section on 'Shortcuts' that is also useful.

Although more of a faith and work book than specifically MSE, the latter will find much in here of value. It is particularly strong on work – life balance and lends itself easily to being used as the basis of group work. I heartily commend this one – especially at this price!

Workplace Ministry Books

(Note: this is not the catalogue for the Michael Ranken Memorial Library)

The list below adds to existing works already referred to in the Journal over the past three years.

Many are US publications and may not be easily available in the UK, but many can be obtained from the on-line bookshop at www.workplaceministry.com.

Anderson, Ray S. *Minding God's Business*.
Grand Rapids, IL: Eerdman's Publishing, 1986. 143 pages.

Augustine, Gregory F. (ed.). 1991.
Of human hands: A reader in the spirituality of work, Augsburg.

Baldwin, Stanley C. 1988.
Take this job and love it: Solving the problems you face at work,
Downers Grove, IL 60515: Intervarsity Press.

Banks, Robert & Stevens, R. Paul, eds.
The Complete Book of Everyday Christianity.
Downers Grove: IVP, 1997.

Banks, Robert J., Editor.
Faith goes to Work: Reflections from the Marketplace,
Alban Institute, 1993.

- Bernbaum, J. A. & S. M. Steer. 1986.
Why work? Careers and employment in Biblical perspective,
Grand Rapids, MI: Baker Book House.
- Catherwood, H. F. R. *The Christian from 9 to 5*.
Grand Rapids, MI.: Zondervan, 1983.
- Childs, James M. *Ethics in Business: Faith at Work*.
Augsburg Fortress Publishers, 1995.
- Diehl, William E. *Thank God It's Monday!*
Philadelphia, PA.: Fortress Press, 1982.
- Green, Thomas. *Darkness in the Marketplace: The Christian at
Prayer in the World*, Notre Dame: Ave Maria Press, 1981.
- Harpham, Alan. 2000.
*Why would a businessman study theology?', in Leading Managing
Ministering - challenging questions for church and society*,
Canterbury Press, Norwich.
- Haughey, J. C. 1989. *Converting 9 to 5: A spirituality of daily work*,
NY: Crossroad Publishing Company.
- Higginson, Richard. *Called to Account: Adding Value in God's World*
London, UK: Eagle & Highland, 1993, ISBN 0 86347 074 2.
- Higginson, Richard, *Living with Affluence, Prosperity, Prayer & The
Christian Businessperson* Grove Books, Bramcote NG9 3DS, 1992.
- Klingaman, Patrick. *Thank God, It's Monday: Making Business Your
Ministry*. Wheaton, IL: Victor Books, 1996.
- Krueger, David. *Keeping Faith At Work*, Abingdon Press, 1994.
- Naylor, T. H., W. H. Willimon and R. Osterberg. 1996.
The search for meaning in the workplace.
Nashville, TN: Abingdon Press.

Nelson, Martha. *The Christian Woman in the Working World*. Nashville, TN: Broadman Press, 1970.

Nix, William. *Transforming Your Workplace for Christ*. Nashville, TN: Broadman & Holman, 1997.

Novak, Michael. *Toward a Theology of the Corporation*. Washington, DC.: American Enterprise Institute for Public Policy Research, 1981.

Novak, Michael. *Business As A Calling - Work and the Examined Life*. The Free Press, 1230 Avenue of the Americas, New York, NY 10020.

Peabody, Larry. *Secular Work Is Full-Time Service*. Fort Washington, PN: Christian Literature Crusade, 1974.

An updated version, *Serving Christ in the Work Place: Secular Work Is Full-Time Service* can be obtained from the website given at the tope of this listing.

(*I've a copy and just re-read it. As good as anything in the ministry at work field. Ed.*).

Rogers, Mike and Debi. *The Kingdom Agenda: Experiencing God in Your Workplace*. LifeWay Press (Baptist Sunday School Board), October, 1997.

Rowe, David Johnson. *Faith at Work: A Celebration of All We Do*. Smyth & Helwys Publishing, Incorporated, 1994.

Sherman, Doug. and Hendricks, William. *Your Work Matters to God*. Oxnard, CA.: NavPress, 1987.

Stevens, R. Paul,
The Other Six Days: Vocation, Work, and Ministry from a Biblical Perspective, Grand Rapids, MI, Wm. B Eerdman Publishing, 2000.

Stevens, R. Paul; *Satisfying Work : Christian Living from Nine to Five* (Fisherman Bible Studyguide Series) Harold Shaw Pub.

Stevens, R. Paul. *Disciplines of The Hungry Heart - Christian Living Seven Days A Week*. Wheaton, IL: Harold Shaw Publishers, 1993.

Tucker, Graham. *The Faith Work Connection: A Practical Application of Christian Values in the Marketplace*, Anglican Book Centre, 600 Jarvis St., Toronto M4Y 2J6, 1987.

Ward, Patricia and Stout, Marti. *Christian Women at Work*. Grand Rapids, MI: Zondervan, 1981.

White, Perry E. *Office Christianity: Living out Your Faith in Your WorkPlace*. Broadman & Holman Publishers, 1991. ISBN#: 0805460241.

Volf, Miroslav; *Work in the Spirit: Toward A Theology of Work*; Oxford University Press, 1991.

Zigarelli, Michael. *Christianity 9 to 5*, Kansas City, MO: Beacon Hill Press, 1998.

ICF news

The Industrial Christian Fellowship holds its 126th AGM on Wednesday 24 November in the Palace of Westminster, London. There is a reception at 5.30pm, followed by an address by the Chaplain to the Houses of Parliament at 6.00. For reasons of security, admittance is only for pre-booked members of ICF and their guests. If you wish to attend please contact the Newsletter Editor, Phil Jump, at N W Baptist Association, Latchford Baptist Church, Loushers Lane, Warrington, WA4 2RP, e-mail: PhilJump@aol.com.

The internet course sponsored by ICF, *'Meeting the Challenge of being a Christian at work'*, is starting again in October 2004. To sign up go to www.allbelievers.org; sample material is available at www.e-quip.org.uk if you'd like to take a look first.

ICF has just published a new theme booklet, *'The Balancing Act'*,

compiled by Denis Claringbull and drawing on presentations and discussions at a conference on work / life balance at Ross-on-Wye last year. Copies are available from Ann Wright, St. Matthews House, 100 George Street, Croydon, CR0 1PJ, e-mail: wright@btinternet.com, £2 inc. p&p.

Annual membership of ICF costs £14, or £34 with *'Faith in Business'*, the quarterly Journal published jointly with the Ridley Hall Foundation.

"Distinctive" news

Revd Sister Teresa CSA edits and distributes two newsletters featuring items of interest to MSEs:

"Distinctive Diaconate News" and "Distinctive News of Women in Ministry".

Teresa draws information from sources worldwide, including the activities of some CHRISM members (the Summer 2004 editions both profile the work of Pat Wright in HIV/Aids education in Swaziland; Pat returned to the UK earlier this year). Other recent items include: celebrating 10 years of women's ordination in the Church of England, a good article on diaconate in Norway, progress towards women bishops, and – as in each issue – a list of recent resources.

The thrust of each Newsletter is given in the title but the coverage, especially ecumenical, is such that many MSEs may wish to receive either of both. For further information please contact Sister Teresa:

St. Andrew's House, 16 Tavistock Crescent, Westbourne Park, London W11 1AP.

WorkNet Partnership

... run a website "dedicated to helping people work well":
www.worknet.org.

I'll let the site speak for itself: "WorkNet has been created to help you work well. We believe that individuals can only work well when attention is paid to the whole person - mind, body, emotions and spirit. At WorkNet we believe that spirituality is the forgotten factor when people at work are learning to work well. Our Vision is to be the leading provider of resources in the UK to help people work well by integrating spirituality with their life at work."

There are three categories of resource available through the site (or four if you include the shop):

- WorkNet Learning – learning programmes for organisations;
- WorkNet Partnership - materials and programmes to connect, equip and resource individuals, groups and churches;
- Watchmaker – designed to help individuals with their spirituality (the intro. prog. is 'The Watchmakers Questionnaire').

Full access requires registration, but this is free and you can choose how much or little information you receive. Worth a look.

And finally ...

Margaret Joachim forwarded the following message, received from a new customer who has, as yet, no idea that she has any connections other than with her employer. It just goes to show that bringing in the gospel can be a painful process!

"Margaret,

It is quite remiss of me, but I had to cancel this afternoon's meeting - which was about the next steps on our programme re-planning exercise.

To be honest, I was the back end of the colt that brought Jesus in on Palm Sunday, and my daughter at aged 6 sat on my upper body, which strained a muscle. I have been advised to lay down."

Useful advice after one has met Margaret too! Ed.

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

Teilhard de Chardin