

Ministers-at-Work

*The Journal for Christians in secular
ministry*

*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.*

CHRISM

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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

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Editorial

Rob Fox

Happy New Year readers! I write this on the train heading home from the first Committee meeting of the year, in Birmingham. It is always refreshing to catch up with fellow MSEs, even where the main focus is the business of running CHRISM.

Margaret Joachim and I represented CHRISM at a conference in November in Birmingham, 'Faith and Work in Theological education and training', sponsored by the St Peter's Saltley Trust. A full report is included here. The landscape of ministry training continues to train and it is important the outward-looking experience of MSEs is part of the changes.

The Church of England's Ministry Division (MinDiv – sounds like something from 1984) was represented too, at a rewarding and enlightening event. MinDiv is organising a follow up conference on Self-Supporting Ministry to that held in Southwark at Pentecost 2013, also in Southwark, on 16 May. Invitations went out before Christmas to each diocesan bishop, asking them to nominate two reps from their diocese, a practising SSM and a person with responsibility for selection, training or deployment of SSMs. Please ask your diocesan SSM or training officer about this – have they heard, who is going? And see about being nominated for your diocese. We have a great opportunity here to make sure the MSE voice is heard and acted on. Margaret Joachim and Charles Sutton are attending a planning meeting later in January and we are asking for CHRISM to be able to nominate two persons too. Curiously, bookings on the conference are actually unrestricted, with no apparent requirement to be a diocesan nominee; if you'd like further details please contact Margaret or me.

'The Kingdom at Work Project', to which I've referred in this journal several times over the past couple of years, is now published in book form and a review is included, along with a very good offer on price from David Clark.

I still hear ministers say, "I didn't get ordained to be a manager". Many are much more comfortable being a pastor. It strikes me that

this takes a limited view of what is pastoral, and if you've ever been a manager at work, I think you'll appreciate how much pastoral skill is required! Management, of self, of relationships, of organisations, is just as pastoral as visiting the sick, if not more so. I'm pleased therefore to include a contribution from Chris Waddleton on Christian Management; it rewards reading and thinking through.

Ruth Smith (confession: she's my sister-in-law) provides an always valuable perspective from working literally on the shop floor. We too often take for granted the people who serve us in shops, keep the shelves full, and tidy up after us. A reminder of how work looks from that side is welcome.

Phil Aspinall will lead CHRISM's representation at the annual Pentecost gathering of European Worker Priests, this year in Barcelona. If you are interested in going, please contact Phil, but in any event do think about contributing to the comments we will make in response to the questions on page 24.

At time of writing we still have room for a couple more people on this year's Reflective Weekend, up in Northumberland. If you would like to come please let me know as soon as possible. Also included, are details of the 2015 Conference, at High Leigh, Hertfordshire, 24-26 July. We do hope you can come. If you know of any possible workplaces in that area we may be able to include in our Saturday afternoon visits, please let me know.

As part of their work on re-ordering the CHRISM library, at the Royal Foundation of St Katharine, east London, Margaret Joachim and Sue Cossey have found quite a lot of back copies of the journal. If you would like any for your collection, details are of how to request them are included.

I'm pleased also to report that CHRISM bank balance was improved this year by £22.40 by (so far two) members signing up to easyfundraising, so the retailer gives a little money to CHRISM when we shop on line. Now if we could get another 20 doing the same this year Details are included below, so get signed up and spending!

Rob Fox

Faith and Work in Theological education and training

Rob Fox

This was the subject of a day conference at the Woodbrooke Quaker Study Centre on 13 November, organised by the St Peter's Saltley Trust, and attended by Margaret Joachim and Rob Fox on behalf of CHRISM. The following report is a write up of notes made on the day, checked against the materials used and distributed. Other attendees reflected a range of organisations, training courses, church officers and interested individuals.

Since 2008 the Trust has been researching how Faith and Work features in theological training and ministry development, across 5 denominations. Four key ingredients were identified:

- The importance of creating time and space for reflection, in the workplace, in church and personal.
- The importance of appropriate models, examples and stories of faith and work engagement.
- The importance of building a faith and work perspective into the structures of the churches – how would we do this in our own churches?
- Being rooted in prayer and worship.

(I noted at this point that a further step might – should - be added: actual engagement in the workplace.)

In order to develop this, the role of church leaders and preachers is critical. Therefore what equipping would they need about faith and work? Embedding this equipping in theological education and training is vital. The Trust quickly recognised the relevance the Kingdom@Work project, from David Clark and the Methodist Diaconal group, and the two groups have worked closely since.

Three main questions arose from the early discussions:

1. What prevents the churches equipping people for mission in the world of work?
2. What would a contemporary model of mission for the world of work look like?
3. How can ministers and Christian educators be equipped?

In 2010-11 Hannah Matthews undertook extensive research, funded by the Trust, into the place of faith and work in theological education and training. This was published in 2012 as *Faith and Work in Theological Education and Training: an Enquiry*, (available from the Trust). She particularly noted the role of ministers in setting priorities, shaping the organisation and its culture, as role models, and in leading worship. Therefore if faith and work is not embedded in what Anglicans know as clergy formation, it is unlikely to be high up the agendas of the churches, locally and nationally.

Matthews also undertook a survey of the place of faith and work in selection for ministry (such as questions about vocation prior to formal ministry), initial training and formation (faith and work modules, placement opportunities), and in continuing development. She asked training colleges and courses for information to answer three questions:

- What is the current landscape of faith and work in training?
- What do those involved in training see as the key obstacles to integrating faith and work (the course itself, DDOs, selectors, training directors?)
- What opportunities exist to overcome the barriers and integrate faith and work more effectively?

She interviewed 37 people, from 14 different courses and colleges, representing 12 different denominational units, across five denominations. The key areas of questioning were:

- What was understood by faith and work?
- What were understood to be the barriers?
- Thinking about the current selection and training, at what point does faith and work emerge?
- What sort of changes would they recommend?

The findings identified a number of strengths in the current landscape:

- ❖ selection criteria are holistic, potentially allowing for discussion of faith and work;
- ❖ initial training tends towards practical theology, demanding a 'whole life' approach;
- ❖ some innovative modules and placement opportunities exist;

- ❖ growth in non-residential training should, in theory, encourage the integration of faith and work perspectives (though not all interviewees agreed with this).

On the other hand, a number of weaknesses came to light:

- ❖ selection criteria don't *demand* faith and work reflection, rather focussing on congregational role and involvement;
- ❖ initial formation often seeks to create an 'air lock' between past and future ministries;
- ❖ students may be taught to reflect for themselves, but can they equip others to do so?
- ❖ There is a lack of connection between academic theology and everyday experience, including faith and work.

There was much less comment on post ordination / licensing development or on Reader / Local Preacher training, and few respondents felt able to comment on the selection – training – continuing development end-to-end, which suggests that they are not as joined up as they might be.

At the conference itself the first question – what is understood by faith and work – was somewhat glossed over. However, referring to Matthews' report the following were identified in her research:

- whole life discipleship – living out faith in daily life, including work;
- reflecting on work and the workplace and on how people are treated within them;
- "living a life of love and holiness and Christian discipleship in the world" (Director of Studies for a Roman Catholic Seminary).

The report went on to identify a number of barriers. Sheer busyness – with the tasks of keeping the local church going – was cited, as was a perceived hierarchy between paid and 'spiritual' work. Several respondents observed that there is too much church-centred thinking, and a feeling among many church members that religion is a private sphere. Separation of faith and work is seen as a common problem, with many interviews being frustrated at the lack of integration of faith and work as a major component of discipleship.

One respondent also observed that for a significant proportion of many churches' congregations, work is in the past.

Matthews noted fewer answers to the question of what could be done about this. Respondents who are trainers tended to see the importance of developing leaders who could address the barriers and act as role models. Other answers included:

- Publicise and share existing faith and work resources more effectively.
- More effective use of practitioners who bridge the gap between faith and work (*which is precisely what MSEs can do, Ed.*)
- Sharing stories – for example listening to people in non-church employment.
- Creative placements in extra-congregational environments during training.
- Working on theologies of creation and work.

The report goes on to identify a number of challenges. Firstly strengthening the role faith and work plays in selection criteria for formal ministry; the Methodist Church criteria explicitly refer to faith and work. Then building faith and work modules into the initial formation / training curriculum, including creative placement opportunities outside the education / caring profession / traditional industrial mission patterns. A particular challenge is how to equip ministers to be equippers of others when it comes to faith and work: what tools do they need? Then there is how we value and use the perspectives and experiences of ministers in secular employment? How do we connect theology and practice more, working across what are currently silos? How are we to understand what hinders and helps growth in discipleship? How do we share good practice? There are clear consequences for our understanding of what the church is (gathered; dispersed), and of mission in the Kingdom of God.

Time was given for discussion, and in answer to questions we learned that a copy of the report has been sent to every known theological / ministry training institution and national training bodies.

A number of questions and points were raised. One contributor noted an implicit tendency among students to create a separation between work and vocation, separating rather than mapping to each other. The question of secular / spiritual divide was picked up several others, with the need for a cultural change in the churches in order to recognise that discipleship is whole-life. Another noted pointed up the unhelpful influence of dispensational theology in fostering this divide, while another balanced this by noting the absence of redemption – redeeming the workplace by living faithfully - from the research responses. A different contributor (neither Margaret nor I) observed that tent-making and pioneer ministries are different to local church ministry, yet this does not seem to be reflected in selection and training. He asked if any missionary training colleges had been included in the survey; they hadn't; it would be an interesting additional perspective.

In the second session of that day, David Clark presented on *A New Shape for Mission in the world on Work*. Essentially this was the background, context to, and scope of the Kingdom@Work project. David started by pulling together all the existing material in the UK relating to faith and work. Resources were diverse, scatted and partial, altogether difficult to cohere. He then posed the question, 'How might mission in work look?' This itself poses a number of questions.

Firstly, why? David made two observations here. The world needs 'good work' whereas it often has 'bad work'. Then the workplace has huge importance as a community: it delivers goods and services, and it is a place where people spend much of their lives. The workplace community should be a model for the rest of society; it is essential to the well-being of society and if we fail the human cost is massive. We need to take the world of work more seriously as it is at the heart of what it is to be human. It is imperative for the churches to engage, to help enable work to fulfil its role in society, and to do so they need to stay in touch with the world of work. He observed that within Methodism, many ministers are taking up part-time chaplaincies, including work related.

Work should also shape our worship. Up until the 1960s churches were often actively engaged with the world of work. However since the 1970s they have gradually lost touch, becoming concerned more with their own survival and nurturing an over-individualistic theology, where salvation is personal rather than communal. In David's view, we need to shift theology.

From this the Kingdom@Work project developed. The Methodist Diaconal Network Faith and Work Group produced a series of papers on the subject, and Cliff College asked David to head up an MA course on Mission in the World of Work (accredited by Manchester Metropolitan University and believed to be the only such course in the UK). After the first 3 years recruitment to the course dried up; it is still 'on the books', but not currently active.

During this David linked up with the St Peter's Saltley Trust on a project to take a holistic view of ministry in the workplace resources and identify gaps, especially on the realities of the workplace. They found that while there is a great deal of resource material, much of it is a personal account of experiences and it is often unclear what the theological under-pinning is. While there is useful recent literature on industrial mission, its focus is narrowly on chaplaincy. There is nothing recent on MSE, and no coherent 'bringing together'. To address this, *The Kingdom at Work Project* (see elsewhere in this edition for details and how to obtain a copy) is designed as a handbook for mentors.

David was asked about his experience in setting up the MA at Cliff College. He noted that it is difficult to get those in charge of theological education to take the work and faith agenda seriously, adding that the introduction of the Common Award hasn't made it any easier. Richard Higginson observed that there is a module in the Common Award on 'Theological Perspectives – business and ethics', which is at least in the relevant area. David was also asked what he thought we as Christians brought to the workplace, replying: a sense of security (into life in all its fullness), significance (liberation into a new creation) and solidarity (not just belonging, but the gift of love). We have a theology that lifts sociology into a new dimension; we don't create it but it a gift from God. We 'take in' a different

understanding of the potential of community, a vision of something dynamically different that is a gift.

There was a lively and interesting debate at this point that I shall try to summarise and do it justice at the same time. David was quite clear that we don't 'bring' God into the workplace; he is already there, and active. Our role is to recognise that God's gifts are already at work, and to work with this. Some of the audience found this difficult to grasp, and I put my own interpretation on what I think David was getting at in conversation later. If God is already in the workplace, he is so by his Spirit. Where the Spirit is at work we should expect to see the Fruits of the Spirit in evidence (David stuck to using 'gifts', but I think this is what he was getting at). Thus we should seek to discern, affirm and encourage them to grow and spread. I did note down the question: do we need a theology of how Christians converse?

After lunch we were offered the choice of three workshops:

- Sustainable education initiatives for church leaders.
- Training as mentors.
- Education initiatives at local church level.

The last was well attended and focussed on unblocking barriers to getting faith and work on the local agenda. One contributor described how in some services members were interviewed about what they had done during the previous week. Another described small groups, missional community groups, including workplace. It was generally felt though that there is lack of engagement between the churches and working age people. One barrier identified was the lack of information held by the churches, at any level, about the expertise of its members. The information needs to be captured if this expertise is to be used effectively, including to develop effective engagement of faith with work.

In the final plenary a number of key messages were fed back from the groups:

- We need to encourage listening and communication.

- Promoting faith and work is not just about special events, the explicit; a drip-drip of implicit promotion is needed if we are to change the prevailing culture of our churches.
- Bringing Monday into Sunday is essential
- Make more use of mentoring and coaching in theological education.
- Theological education needs to enable students to validate their past experiences as well as their current.
- It should include upskilling in discerning the skills of others, validating these and their use in work.
- There is no hierarchy of ministries – we are all in this together.

For the future, the Trust has a three year stream of work on what helps people to grow as disciples. The Kingdom@Work project is fully fledged and available for use (see below). It will produce occasional bulletins of what is going on, and welcomes examples to include.

The Kingdom at Work Project
A communal approach to mission in the workplace
David Clark

Fast-Print Publishing, ISBN 978-178456-115-4; 413 pages

Review by Rob Fox

David would like to offer the book to any members of CHRISM interested at £10 + £2.80 postage (in this case cheques made out to 'David Clark' and sent to Hill View, Burton Close Drive, Bakewell DE45 1BG) which is £3.50 cheaper than can currently be purchased via Amazon (where there is an open book sample of the text). It is also available from www.fast-print.net/bookshop, at £14.99.

The product of several years' work by David and the Methodist diaconate faith and work group, this is both a comprehensive exposition of the project and a practical workbook.

The Preface explains the background to the Project, with useful insights from David's own journey, while the Introduction usefully

defines what is meant by work. It then sets out the distinctive characteristic that sets it apart from other resources on faith and work currently extant: recognising the importance of the workplace as a human community in its own right, and seeing mission in the workplace in that light. Other resources tend to view the workplace as something to be redeemed from; the Project sees it as a place to be redeemed in.

With this firmly in view, Stage 1 of the approach looks at how workplaces are communities of character, where the gifts of life, liberation, love and earning abound. Stage 2 then develops a communal approach to the theology of work, which underpins the Project, with Stage 3 looking at the spirituality of work.

Stage 4 takes us into the economy of work, examining the tensions between the individual and collective, the institution and community of work, the principles under-girding a communal economy, and the nature of the four gifts identified in Stage 1.

Stage 5 proposes a communal model of institutions, both Christian and secular (noting that the organised Churches are both institutions and communities). Importantly this stage identifies the models of community and leadership, noting the strengths and weaknesses inherent in them.

Stage 6, Transition, looks at the human scale: what can we do as individuals and participants in communities to influence them? Importantly it is recognised here that there are alternate, often competing, realities faced daily in the workplace. It also points up the importance of networking (and the difficulty of measuring the effects of networks).

Stage 7 takes us into Part 2 of the Project process, beginning with discernment. There is an informative survey of how businesses have grown historically, business culture, and the growth of the communal business culture. (This is an area of particular interest to me as there has been a distinct shift in the last few years to the ways in which businesses will respond to factors other than shareholder value and market forces. Many of these are governmentally driven, such

Sarbanes-Oxley, from the USA, driving greater corporate transparency, while others are others are cross-national, such as the widespread acceptance of guidelines published by the OECD). Most importantly, this stage takes us through how the workplace is community, and what signs to see and nurture.

Stage 8 looks at intervention, options for engaging with the community, as an individual or in a collective, and the nature of dialogue appropriate. The sub-section on ways of being explicitly Christian in the workplace is particularly well thought-through.

Part 3 looks at how workplace ministry can be facilitated and supported, with Stages on Education and mentoring, the role of the gathered church, and of chaplains and MSEs.

The final Stage (12) is for reflection and review – not an end point, rather a pause before re-engaging with the cycle once again.

There is a comprehensive bibliography and an index of Organisations (including CHRISM) to round off what, in my view, is an essential resource for anyone seeking to seriously engage with mission in the workplace.

As well as being well written, thoroughly researched, and theologically grounded, The Kingdom of Work Project is also true to itself, the product of a community working together to a shared purpose. It has been a pleasure and privilege to have been, in a small way, part of that process.

Witness on the shop-floor?

Ruth Smith

As a Christian, we all have to ask the question, 'How do I work out my faith in the everyday things of life?' I work in a large supermarket, only part-time, only three, four hour shifts per week, what can I possibly do to influence those around me and actually show them something of what being a Christian means. Have I even managed to tell them that I am a Christian?

I work in replenishment, which is the posh term for shelf-stacking. Time for chatting with colleagues is fairly limited, if you actually get on and do your job! I'm normally working on my own, so it's generally a fairly quick, 'Hello, are you ok?' kind of conversation. Working a short shift means I don't have a break, and even if I did, people take them at different times, so there is no sitting around having coffee together.

I feel that my strongest 'witness' is what I am like in terms of work ethic, reliability, not being late, caring about what I do, going the extra-mile, honesty etc. I work with short life refrigerated products, so proper rotation and attention to dates is essential.

However, I do get irritated! By unnecessary waste, which is perhaps justifiable, and by being called to tills, which is perhaps less so! This is something I struggle with, 'How can I do a good job if I'm having to go and spend time on tills?' I can't do two things at once, not that I'm expected to do so, it's more my personal expectations that are being failed but there is a knock on effect, if as a department we are losing too many hours to tills, produce isn't being worked and waste could well increase. I try to voice my irritation as politely as possible but I don't know that it makes much difference in the grand scheme of things.

I was challenged recently by the story of a young lady from a church who made such a difference to the people passing through her till that people would queue up to be served by her - I'm not that person. I do try to treat each person as an individual and to give them my full attention, however long they take to find the right card, sort through their vouchers, query this and that, but I'm not a naturally chatty person so it is an effort to go beyond a basic greeting.

The people who have the biggest effect on me? Those who ask me how I am when they are shopping. Now there's a challenge to us all!

I do enjoy helping people find what they want, perhaps all those hours of shopping have not been wasted when you can confidently point them in the right direction for tahini or tzatziki or taramasalata. There is an element of patience required, one lady standing in front

of the garlic bread display seemed rather put out that there wasn't one without garlic in as her husband was allergic to it. I'm just thinking, 'Seriously, you're asking me if we have any garlic-free garlic bread? That could be perhaps just bread?' But of course you can't say that!

There are a few customers that you begin to recognise, especially those whom seem to come in for a chat as much as to do shopping and those that have bizarre points of view.

So, conclusion, I'm not very good at it! At the moment, I'm hoping that Christmas will bring fresh opportunities to say that I am a Christian and to put a different view point on the festivities.

Some perspectives on Christian Management

Chris Waddleton

Introduction

In 1992, the Christian Organisations Research and Advisory Trust called a meeting with the intention 'to encourage the creation of a (new) network of communication for individuals and organisations who wish to keep in touch with research work and other sources of information relating to the organisational and managerial aspects of the work of Christian bodies'. According to Alan Harpham (Nelson 1997, p222), the meeting generated much discussion, which resulted in the formation of a steering group to look at 'the effective Development of ministry using Managerial and Organisational Disciplines'. This developed into a new organisation called MODEM (Managerial and Organisational Disciplines for the Enhancement of Ministry).

Much of the emphasis of MODEM has been looking at the application of management theory to ecclesiastical settings such as parishes, and to other specifically Christian organisations. Put in a wider context, this move came at time when the concept of the professional manager was being developed, the Management Institute received its charter, and, particularly in the NHS and other public bodies, the previous 'senior practitioner' model of leadership and management was being replaced by a model which was not

necessarily based on experience of the work undertaken by the staff being managed.

Although it is important to recognise that the principles of leadership and management should be applied to any organisation of people and other resources, the aim of this paper is slightly different. The author seeks to explore the relationship between ministry as Christian, and more particularly as a priest and management in a secular setting. For example, does (or should) the Christian manager, particularly a priest, behave any differently from someone who regards him/herself as a non-believer? Are there any specific challenges to mainstream management theory which result from Christian teaching? Or does the latter endorse the former?

There are a number of areas where these questions can be tested, but those dealt with in the space available are:

- Financial Management
- Planning
- Team formation, management of people

Financial Management

Clearly, a key role of any manager is the control and management of the financial aspects of the business in which s/he is involved. A private business is required to operate so that it creates a profit, and a public or voluntary body must operate within budget if either of them is going to succeed in what they set out to do. This is all quite normal accepted business practice, and even those who believe in a wholly managed economy would accept the need to stay within budget.

However this does seem to create difficulties for some Christians; the misquotation that 'money is the root of all evil' and references in the Book of Common Prayer to 'filthy lucre' do mean that what is seen as quite legitimate in the business world can be seen as inherently evil or at least less than ideal in Christian terms. Dorothy L. Sayers even makes the point:

The one and only thing that seems to have roused the 'meek and mild' Son of God to a display of outright physical

violence was precisely the assumption that 'business is business'. (Sayers, D, 2004).

This is, in effect, taken further by common practice in churches; whilst it very acceptable to pray for those occupied in the traditional 'professions' of medicine and education or those with political power, it is rare to hear of someone offering prayers for those occupied in commerce. Indeed the very idea of people being asked to pray for bankers, the current personification of all that is wrong with the world, would be unheard of in many places of worship. When it comes to the idea of clergy in business, then St Jerome sums up the popular consensus with the words: "A clergyman who engages in business, and who rises from poverty to wealth, and from obscurity to a high position, avoid as you would the plague".

In his chapter in '*Management and Ministry*' (Nelson, J,[ed] p63) Richard Higginson states:

"What is needed to remedy this situation is not just a mental note to pray for business people more often, however. It is acceptance and 'ownership' of a full-orbed theology which recognises the place for business in God's purposes, which supports the basic legitimacy of business, but also subjects it to searching questions".

On the grounds that the ministry of any Christian is something which should not be confined to a church building on a Sunday, it is of immense importance that the concept of business as a force for good in society is recognised. Consequently, at this point it is worth pointing out that, nowhere in scripture does it say that business, or even money *per se* is evil or even unacceptable. What a person does with money and what the business undertakes is, of course, a different matter. The ability to make making wealth is a part of God's promise to Abraham, and to all his successors. Deuteronomy 8v18 records;

"You shall remember the Lord your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day.

How then should the Christian manager see his or her task in terms of financial management?

The starting point as far as money is concerned has naturally to be that a manager must be honest in his or her dealings. Theft is quite clearly seen as sinful throughout human history, right from before the giving of the Ten Commandments, and is both a sin against God and also against one's fellow humans. The concept of the 'victimless' crime is an impossibility because all institutions 'belong' to someone, however remote they may be. In the case of private companies, the owners are usually shareholders, but even the concept of shareholders is complicated, as many in larger organisations are other financial institutions such as pension funds, and in that case the potential number of victims of theft or mismanagement grows substantially. The voluntary sector 'belongs' to its donors, and even in the public sector, there is an 'ownership' of the organisation by those who pay taxes and contribute to the common wealth of the state in all its forms.

Honesty in terms of refraining from theft, though, is something that ought to be a mark of any Christian; it is not something that is specific to a management role. The shop assistant who takes a few pounds from the till is just as culpable as the bank's dealer who uses someone else's millions to feather their own nest. The difference has to be the level of responsibility. In the case of the manager, this is, as it is for everyone, for their own actions, but it is also for the actions of the others who they manage, and for the stewardship of the assets in the first place.

The Oxford Dictionary defines 'management' as 'the process of dealing with or controlling things or people'. In a business sense, this clearly includes controlling the finances and other assets belonging to the organisation. Consequently, in addition to simple honesty in terms of not stealing or inappropriately using company property which comes into her/his hands, the manager is also responsible for controlling the assets (human or other) for which s/he is responsible in an honest way.

Given that the most effective leadership is that undertaken by example, the transparent honesty and integrity of the manager is

vital for any organisation. However, for the Christian, there is the added dimension which stems from their desire to do God's will and to keep His commandments.

Planning

In the management of any resources, one of the key factors has to be planning their use. Peter Drucker, in his 1954 book *The Practice of Management* expounds the idea of 'management by results'. The manager is required to make best use of assets, and to ensure that there is a good return on investment. In common management terminology, a project must have 'SMART'¹ objectives. In order to achieve this, the planning must be done properly. It is here, perhaps, where a particular Christian perspective for the manager can be identified.

Proverbs (24v27) says, "prepare you work outside; get everything ready for yourself in the field, and after that build your house". Again, in Luke 14 v28, Jesus says, "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?"

Norman Todd in *Management and Ministry* (Nelson, J [ed]) comments that, 'a consultant to senior managers remarked to me that part of his work was to help them to pray in a totally secular way'. What he is driving at is that there is a need to relax and distance oneself from the busyness of the 'day job' in order to see where the organisation should be going. This, surely, is what Jesus is saying in Luke gospel, as quoted above.

One of the hallmarks of 21st century living is the belief that there is a constant need for action and reaction to events; the world of 24 hour news bulletins and constant e-mails is one which is totally at odds with any concept of reflection or thought about what might be best when seen in a wider context. It must be here that the Christian manager can bring a different perspective.

¹ SMART – specific, measurable, achievable, realistic, timely

At every point in the journey of faith of the early Church, time was set aside for reflection and prayer. Jesus himself goes into the wilderness to pray before he goes about his ministry; he goes up the mountain and is transfigured before he sets out on the final journey to Jerusalem; he goes into the garden to pray before his passion. Subsequently, the decisions of the apostles are all made following prayer and reflection.

In all aspects of our own lives, we have some internal idea of what is right, and we measure new ideas by how they compare with that internal model. This is what we generally regard as being a means of avoiding the 'ivory tower' of which we often, though probably unfairly, accuse our academic colleagues. That internal model, though, is formed by a mix of our society's culture and our own individual experiences, which increase in number as we grow older. What we need to ensure that we develop as true and 'rounded' human beings in wider society is the ability and the time to reflect on ourselves, and our own internal model as we and it develops. If we do not do this, we remain stuck at a particular period our lives and fail to grow up or achieve our potential.

One of the ironies of the 21st century western world is that it fails to draw on the reflective tradition that is so much part of the Christian heritage. People seem willing to seek alternative spiritualities rather than draw on tradition, and it is part of this unwillingness to engage with the Christian tradition which means that the consultant quoted by Norman Todd above has to teach managers to 'pray' in a secular manner. Here, then, is the opportunity for the Christian manager, rooted in a tradition of prayer and reflection, to make a distinctive contribution to her/his organisation by thought and preparation to identify the whole context of any proposed course of action.

As Brother Lawrence says:

"The time of business does not differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were on my knees before the Blessed Sacrament" (Lawrence, B)

Team formation and people management

As commonly happens, it is sometimes difficult to say which comes first, the chicken or the egg. In 1965, Bruce Tuckman published an article on the development of teams. Here, he uses a mnemonic and talks of forming, storming, norming, and performing. This process is well-known, and attested, but it is equally clear that, although Tuckman's terminology may have been new, the principles can be seen in use in the Gospel era.

If we look at the New Testament story, we see that right at the beginning of his ministry, Jesus identifies the need to establish a group of disciples to carry forward the message of the gospel after he is no longer with them. In order to achieve this, he starts by approaching Andrew, one of the fishermen of Galilee. Having heard something of the message, and not wanting to be on his own, Andrew fetches his brother Peter. Others are brought into the group, and they come from very different backgrounds; fishermen, tax-collectors, a political activist, and so on. The idea that such a disparate group of men, together with their female companions, would join together to make an effective 'team' would have been viewed at least as unlikely. There is therefore a need to start from scratch as a group, so Tuckman's 'forming' stage begins as they start getting to know one another.

During the early ministry there are recorded arguments between the disciples – James and John, the 'Sons of Thunder' brothers, want to know if they can sit on either side of Jesus in his Kingdom, others ask who is the greatest; Peter consistently fails to get the message; Judas commits the worst of all errors by betraying Jesus, because he doesn't understand the gospel Jesus has to tell. This the 'storming' stage of the team, as their individual personalities are still dominant.

Then, after the death of Jesus and after his Resurrection, comes the 'norming' stage. The disciples are frightened, but begin to see that their lives are almost inextricably joined together, and that a common purpose is beginning to emerge. Then, following the Ascension and the coming of the Holy Spirit at Pentecost, Peter's sermon to the assembled people of Jerusalem marks the beginning of the 'performing' stage.

Whilst we must accept that Jesus is a unique figure in history, and that the events after his death are peculiar to him, it is his personality as a human being that molds his disciples into the formidable force they are to become as apostles. As Christians we would accept the humanity of Jesus as the ultimate example, but the point is that because he is 100% human, he is someone whose example we **can** follow.

Looking at the team formation, leaving aside the Tuckman model, we see Jesus firstly identifying his chosen followers as human beings in their own right. He sees in them their unique potential, despite the background from which they come – the quiet unassuming Andrew, the bombastic and reactive brother Peter, the noisy and argumentative brothers James and John. All have a specific role to play, and, importantly, none is more important than the other.

In management terms, Jesus displays the 'human resource management' model by respecting those he chooses, and by spending time and effort on their development. This is how the good commercial organisation needs to invest in its staff – by developing individual strengths and talents over a long period, not hoping for immediate success. Barcelona Football club is perhaps one of the most famous examples of this style of management – famous because its methodology obviously succeeds in the longer term where others do not.

Although investment in individuals is important, though, a principal need for the building of effective teams is the creation of an 'esprit de corps' – a sense that the whole is greater than the sum of its parts. A very real danger in management is to end up with individuals having their own personal loyalty to their leader, but not to one another. The leader (or manager) can help to foster this approach, either intentionally or not, because of a sense of pride resulting from that personal loyalty. However, in Jesus, we see the fostering of a loyalty to something, or rather someone greater than himself, his Heavenly Father.

Returning to the earlier theme of planning, Jesus constantly returns to his Father to test out his actions and those of his followers. In the

same way, the good manager must always return to basic principles, or the aims and objectives of the project or organisation.

Jesus' model of leadership again provides an ideal model for the Christian manager; treating people as individuals, seeking their potential, and allowing them to realise it in the service of the organisation.

Conclusion

This exercise has looked briefly at three aspects of management, and the possibility of a specifically Christian approach. It is true to say that, on face value, any decent manager will agree with the basic principles outlined above; honesty and integrity, willingness to stand back and see the complete picture before initiating a course of action, and basic human leadership skills. None are unique to the Christian faith, hence Todd's comment about 'secular prayer'. However, fully to accept and apply a set of principles requires an understanding of their origin and purpose. Consequently the added strength of the Christian perspective has to be to recognise these same principles as stemming from and being embedded in the faith, and being a means of fulfilling a ministry to God and our fellows.

Again, it is true to say that the Christian approach to management is one which applies to any member of the church, lay or ordained – ministry is, after all, the responsibility of all believers. However, for the Christian priest who has, or ought to have (even in a non-chaplaincy role), a particularly visibility in the workplace, an understanding of the links between the faith and practice of the church and a responsible model of management must work to the benefit of the organisation where s/he works.

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International Conference of the European Worker Priests

Pentecost 2015, Friday 22nd – Monday 25th May

Phil Aspinall

The 2015 conference of the European Worker Priests will take place as usual over the Pentecost weekend, 22nd – 25th May, which does, for once, coincide with the UK Bank Holiday weekend. This year our hosts will be the Catalans and the venue the Residence Martí Codolar in Barcelona <http://www.marti-codolar.net>.

As well as the usual intense and deep discussion on the theme, the weekend will include visits and several suggestions have been put forward by the Catalans, including: a Jesuit centre studying and supporting immigrants and refugees; a co-operative providing work and training people in the recycling industry; an initiative bringing together 32 organisations countering the problems of immigration; Religious working in the poor areas close to the centre of Barcelona; a guided tour of the church of the Sagrada Famiglia by Gaudi.

Based on the propositions made at the conclusion of last year's conference in Turin, and after many email exchanges, we selected a theme based on a quotation from Pope Francis in *The Joy of the Gospel*:

It kills, this Economy

The economic system which now dominates creates destructive consequences in many areas of human life. We would consider three aspects of them:

1. These economics have created new types of relations in business and in society: Unemployment and Precariousness are key words.
 - How are Worker Priests / MSEs affected by these changes?
 - How can current and future Worker Priests / MSEs integrate themselves into the ranks of workers who are either without work, without fixed work (e.g. zero hours contracts) or working in unregulated places?
2. Because of the principle of competition in the search for maximising profits, this economic system leads to confrontations between the dominant players: we see "Financial Wars". But sometimes the struggle for raw materials leads to real wars.
 - How are Worker Priests / MSEs challenged by this?
 - What forms of resistance can we apply?
3. What new forms of economies do we see coming into being? How can we contribute to them?

We are asked, as usual, to prepare a two-page paper with our responses to the questions. So **even if you cannot attend**, we would welcome any thoughts or comments you may have on this theme. Please send these to me **by 14th March 2015** - and please remember that we have to write the paper in French, so please keep contributions short and in simple English.

But we do hope you will want to come and join us! It is always an opportunity to expand our horizons, meet old and new friends, and to be challenged. And - of course - to spend some time in Barcelona. Please contact me if you are interested and would like more details, and please register **before 14th March 2015**.

Resources

Faith at Work ...

... is a 6 week Lent course produced by the North Lincolnshire Chaplaincy Service. It can be viewed and downloaded at <http://www.faithatwork.info/>

Sinai in the City – Rafan House

Rafan House is a new commercial arm of Sinai in the City, with a team of Emma Loveridge, David Thomson, Poppy Mellor and Michele Law. It is aimed at providing space and expertise for “specialised and discreet conversations around managing life, work, love and loss” arising from the demands of 21st century life (see www.rafanhouse.com). It also has a psychotherapy clinic, an organisational team and an educational wing.

Meanwhile Sinai in the City is working with others, including a charity in East London, to try and move forward the concept of a community in the heart of London that reaches out to those who struggle to find stability, a capacity to gather or eat together. One of its hopes is to engage with garden space in London to create garden therapy by encouraging wellbeing and preventing mental health issues, particularly in the young (see <http://sinaiinthecity.co.uk/>).

With In-Tent ...

... the website for MSEs run by Hugh Valentine (based at St James, Piccadilly), has recently updated with additional resources, including:

- The final results of a survey of diocesan websites for MSE content (<http://www.with-intent.confiteor.org.uk/dioceses--mSES.html>), and
- A link to the report of a review of Non-Stipendiary Ministry in the Diocese of Southwark (<http://www.southwark.anglican.org/downloads/resources/Report%20of%20NSM%20Review.pdf>).

Both are well worth reading.

One Ministry ...

... is an 8 page publication from Bristol Diocese, the product of a survey of SSMs in the diocese, led by **Charles Sutton**, Bishop’s Adviser for Self-Supporting Ministry, and himself an SSM. It makes an interesting comparison to the Southwark report above. Available at <http://www.bristol.anglican.org/tag/ssm/>. The survey is in a

standard format and can be used by other dioceses (Lichfield and Chelmsford have done so).

There is a readable and informative interview with Charles at:
<http://www.bristol.anglican.org/2014/the-changing-patterns-of-ministry/>

We'll be putting the report and article on the CHRISM website, with a link to the survey.

BSR Archive

The Church of England Record Centre has recently launched online the archive of the **Board for Social Responsibility**. Operating as an Advisory Committee to the General Synod, the Board was influential in forming Church opinion on a wide range of subjects, including race, poverty, unemployment, defence and disarmament amongst many others through the publishing of reports, writing of briefs for bishops and by providing an information resource for Church people.

The archive was catalogued with kind support from the National Cataloguing Grants Programme for Archives, as part of an ongoing project which will also see the equally significant Board for Mission and Unity archive catalogued by mid-2015.

It can be accessed at:

<http://archives.lambethpalacelibrary.org.uk/CalmView/advanced.aspx?src=CalmView.Catalog>

Peterborough Diocese ...

... continues to resource a Faith at Work team. Details, including a range of useful resources, are at: <http://www.peterborough-diocese.org.uk/faith-at-work/faith-at-work>

Over in Worcester ...

Faith in Work is an Ecumenical Project of the Anglican, Methodist, United Reformed, Roman Catholic and Baptist churches in the

county. Through chaplaincy, research and debate FWW aims to represent the church's concern for the economy, work and worklessness.

Faith at Work works closely with similar teams in the Black Country (BCUIM), Birmingham (Churches Industrial Group Birmingham) and Warwickshire (Workcare). See <http://www.faithatwork.org.uk/>

Faith at Work (NZ) ...

... is another useful resource and is "an attempt to enrich the sense of connection between God's work and our work." The website (<http://www.faithatwork.org.nz/>) has sections on the Theology of Work, Career and Life planning, Workplace Ethics, Everyday Spirituality, Resources for Churches, and Ministry of the Laity.

It is run by Alistair McKenzie, Senior Lecturer in the School of Theology, Mission and Ministry at Laidlaw College, New Zealand, and has served as a staff worker for the Tertiary Students Christian Fellowship. He is also a member of TheologyofWork.org.

Belfast Bible College ...

... has recently launched an initiative, 'Faith at Work', to "Actively encourage and practically equip Christians in various sectors to express their faith with understanding, enthusiasm and integrity. Resource churches and ministries to empower and equip those whom they serve to live faithfully in the workplace."

For details, contact the College at faw@belfastbiblecollege.

Self-Supporting Ministry

*Fresh Expressions Share booklet 11, Kevin Colyer,
ISBN 978-0-9575684-3-3, £3.50 (hard copy) / £2.50 (.pdf download)
Review by Rob Fox*

As with all the Share booklets this is a professionally produced, well researched, and practical resource. However before you rush off to buy, please consider what it is not. The subject here is how someone engaged in a Fresh Expression might raise funds to support

themselves to work full time in it. There is no reference to or acknowledgement of what most of us would understand by Self Supporting Ministry. The title is therefore regrettable, and would probably be clearer as 'Donor-Funding in a Fresh Expression.'

In the Introduction we are told the booklet "is written for those planting a fresh expression - whether lay or ordained" and that where the project is unable to fund itself, "looks at how to seek funding through building relationships with donors." There seems to be a significant assumption made here, that, unless generating income to support itself, planting a fresh expression requires that those working within it are to be supported by donor funding. There is no consideration of the project workers supporting themselves by working in secular jobs, full or part time, which is all the more curious in view of the tent-making under-pinning the booklet appeals to in the section "What's it all about?" Indeed there also appears to be an assumption that ministry is only full time if it is funded by others, not the work of one's own hands.

I was also disappointed to find the following among the justifications given for donor-funded ministry, it being to "provide you with the means to live without needing to earn money so you can be fully focused on using your God-given gifts and talents to build God's kingdom. (This is exactly the thinking behind paying ministers a stipend.)" It seems that ministry of anyone not funded by others cannot be fully focussed on building God's kingdom. One wonders whether the content was critically reviewed before publication.

Having said this, the booklet is a useful resource for anyone looking to be donor funded, whether or not in a fresh expression, with quite a few tips that will benefit the self-employed too, not least on taxation. There are welcome references to websites (for example the relevant parts of HMRC's site) as well as books and other Share booklets.

I suspect that a number of us support others in a donor-funded ministry, so it was pleasing to see resources from YWAM, Stewardship and SKI included, and the parallel drawn to historic models of missionary funding. If there is a message to Fresh

Expressions it is: keep up the good work, but get your communications right. Don't insult those working for the kingdom who don't fit your mould. After all, the booklet does say:

"Self-support gives you freedom to pioneer where the Holy Spirit is leading. Most denominations do not have an easy process to prioritise funding [*or support. Ed.*]for radical, risky new stuff. Being able to move and prioritise work without having to justify it to committees or fit within budgets is a great benefit."

We know.

Events

Theos - Clear thinking on religion and society

www.theosthinktank.co.uk

Conference - Chaplaincy in the UK London - March 11th, 2015

This day-conference will bring together chaplains and thought leaders from an unprecedented number of fields, providing the opportunity for theological and empirical exploration of chaplaincy. It will also launch of a major study by Theos of the scope and impact of chaplaincy - 'A Very Modern Ministry: Chaplaincy in the UK'

In a changing - and allegedly increasingly secular - religious landscape, the rapid growth of chaplaincy and its every greater expansion into new fields of activity is a story that hasn't been told. Few have asked what is driving its growth or sought to understand its impact. The conference will include two plenary lectures from leading thinkers in chaplaincy, lunch and time for networking and discussion, all delegates will receive a free copy of the report.

Speakers will include:

- Rev Dr Andrew Todd, Director of the Cardiff Centre for Chaplaincy Studies
- Ben Ryan, Researcher at Theos and author of 'A Very Modern Ministry'
- Dr Ataullah Siddiqui, Course Director of the Muslim Chaplaincy Course at Markfield Institute of Higher Education
- Professor Joy Carter, Vice-Chancellor Winchester University.

To book tickets please visit:

<https://www.eventbrite.co.uk/e/chaplaincy-in-the-uk-a-theos-conference-tickets-12893808729>

God Loves NHS 2015

Saturday, 21 March 2015 at 09:00, Education Centre, Alder Hey Hospital, Liverpool. (Bookings at: <http://www.godlovesnhs.org/>)

The conference is an opportunity for Christians in the NHS to have time out to be inspired, uplifted and refreshed.

Keynote Speaker: Jane Morgan.

Jane was Head of Midwifery Education at Edge Hill University until 2014. She qualified as a midwife in 1983 and has extensive clinical and academic midwifery experience, nationally and internationally.

Workshops (please pick TWO and indicate your preference when you book):

- **Using the HOPE Spiritual Assessment in healthcare**
Ruth Pryce, Chaplain and Nurse, Marie Curie, Woolton.
- **“And Jesus said ...”; the power of story in a healthcare setting**
David Harris, Deputy Director of HR and Organisational Development, Aintree University Hospital.
- **Knowing when to stop; God rested on the seventh day**
Claire Moss, Specialist Occupational Therapist, Royal Liverpool and Broadgreen Hospitals NHS Trust.
- **Integrating healing and medicine**
Alistair Murdoch, GP Principal, Shadsworth Surgery, Cornerstone Practice, Blackburn.
- **Paramedic; life on the rollercoaster**
Adrian Penfold-Ivany, Paramedic, NW Ambulance Service NHS Trust.
- **A parish link with Rwanda; faith AND action**
Jane Morgan, Self-supporting Minister, Southport.
- **Mental Health: Challenge or Opportunity?**
Julian Raffay, Specialist Chaplain (Research, Education and Development), Mersey Care NHS Trust.

As well as the workshops shown here there will be an opportunity to worship God, receive prayer and network with other Christians in the NHS. The event is hosted by an ecumenical group of NHS Christians on Merseyside, and supported by the Diocese of Liverpool.

CABE events

Weds, 4 February, 18.15 for 18.30

At Church House, Dean's Yard, London, SW1P 3NZ

Breaking the Mould – How we do things differently

Heather McGregor (the Financial Times' Mrs Moneybags) explains how her business makes money and what she does with the profits.

Weds 3 September

Christian Women in Leadership, led by Nola Leach, CARE

More details in a future edition.

Details of breakfast and lunchtime meetings in London can be found at <http://www.cabe-online.org/events/>

CABE also publishes a number of useful articles and other resources, at <http://www.cabe-online.org/resources/>

2015 CHRISM Reflective weekend, 20-22 February

"Send us out, in the power of your Spirit ... the MSE as prophet"

At Shepherd's Dene, Riding Mill, Northumberland
(www.shepherdsdene.co.uk).

We still have capacity to take a couple more people!

The Retreat House is in delightful countryside, not far from Hadrian's Wall. It isn't difficult to get to either, being close to a rail station and the main Newcastle to Carlisle road, half an hour from Newcastle on both. Cost: £140 members, £150 non-members. Details and bookings: Rob Fox (see inside cover for contact details).

2015 CHRISM Conference - 24-26 July

At High Leigh, Hoddesden, Hertfordshire

([http://www.cct.org.uk/high-](http://www.cct.org.uk/high-leigh/introduction?gclid=CILG0fGmr8ECFcbMtAodnkIAvQ)

[leigh/introduction?gclid=CILG0fGmr8ECFcbMtAodnkIAvQ](http://www.cct.org.uk/high-leigh/introduction?gclid=CILG0fGmr8ECFcbMtAodnkIAvQ))

The ABC of MSE: Assuring – Blessing – Celebrating!

Guest speaker - Richard Collins, DDO, Durham

High Leigh is the large and well-known Christian Conference Centre on the outskirts of Hoddesden.

We will explore what it is to be an MSE. How we assure people we work with. How God is in our work, blessing it. How we celebrate the presence of God in our workplace and the human community there.

Cost, from dinner on Friday evening to lunch on Sunday, inclusive: **£170** (members); **£180** (non-members) – day rates on application.

Further details and bookings: **Phil Aspinall** (see enclosed flyer).

Raise money for CHRISM as you shop online!

There is an easy way to raise money for CHRISM (or another charity or good cause if you'd prefer) when shopping online. Thousands of retailers have signed up with **Easyfundraising** to make a donation to the buyer's nominated cause when they buy through the retailer's website. This ranges from 0.5 to 10%, on goods and services from socks to white goods to rail tickets to holidays!

It is a really good way for charities and voluntary bodies to receive a donation that costs you nothing when you shop on line. The retailer you buy from makes the donation!

Full details of how it works are at:

<http://www.easyfundraising.org.uk/how-it-works/>

In summary:

- Go to easyfundraising.org.uk.

- Create an account for yourself.
- Select 'CHRISM' as your 'good cause'.
- When you shop on line, go to easyfundraising.org.uk, enter the retailer / business you want to buy from or browse in the 'search' box, and hit 'enter'.
- This takes you to the website you've selected and, when you buy through it, the supplier will automatically send CHRISM a donation. (I've seldom found a UK supplier I wanted to buy from that isn't available through easyfundraising).
- This is usually a percentage of the purchase price, for example 2.5%. So if you buy an item for £10, CHRISM gets 25p. This may not sound much, but if you spent £500 on line during the year, CHRISM would receive £12.50. And if you book your holiday on line – don't forget to do it this way!

To make it even easier, there is a simple reminder toolbar that you can download from Easyfundraising that will trigger a pop up box when you visit the website of a retailer signed up to make donations.

Gap on your bookshelf? Fill it with CHRISM Journals!

When the Library was being re-organised last year, we found that there were multiple copies of a large number of Journal issues, even after we'd made sure that there were two copies of each issue on the shelves. Before the duplicates are consigned to the recycling bin, it seems sensible to offer them to any members who would like to plug the gaps or extend the range of their collection of journals.

The available issues are:

2, 4, 12, 28, 35

59, 60 (incorrectly numbered 70 when issued)

61, 64 – 66, 68, 69

71 – 75, 77 – 80

82 – 85, 88, 90

105 - 107, 109 – 117, 119, 120.

If you would like any of these, please send a note of the issue number(s) plus a suitably-sized stamped** and self-addressed envelope to **Margaret Joachim**, 8 Newburgh Road, London W3

6DQ, and I'll post them to you. There are only single copies of some issues, so it's first come, first served (or, as they now say: 'When it's gone, it's gone'.) Any journals still with me by Easter will be recycled, so if you do want some, order straight away.

** Some experiments with the kitchen scales and the Post Office website suggest the following:

Postage for 1 journal (approx. 70gm): 62p (1st class); 53p (2nd class)

Postage for up to 3 journals: £1.24/£1.17

Postage for up to 7 journals: £1.65/£1.40

Postage for up to 10 journals: £2.38/£2.01

And finally

The unintended consequences of Church notices. The following actually appeared in a church bulletin or were announced at church services:

The Fasting & Prayer Conference includes meals.

Scouts are saving aluminium cans, bottles and other items to be recycled. Proceeds will be used to cripple children.

The sermon this morning: 'Jesus Walks on the Water.'

The sermon tonight: 'Searching for Jesus.'

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Bring your husbands.

Don't let worry kill you off - let the Church help.

Miss Charlene Mason sang 'I will not pass this way again,' giving obvious pleasure to the congregation.

For those of you who have children and don't know it, we have a nursery downstairs.

Next Thursday there will be try-outs for the choir.
They need all the help they can get.

Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their school days.

A bean supper will be held on Tuesday evening in the church hall.
Music will follow.

At the evening service tonight, the sermon topic will be 'What Is Hell?' Come early and listen to our choir practice.

Eight new choir robes are currently needed due to the addition of several new members and to the deterioration of some older ones.

Please place your donation in the envelope along with the deceased person you want remembered.

The church will host an evening of fine dining, super entertainment and gracious hospitality.

Pot-luck supper Sunday at 5.00pm - prayer and medication to follow.

The ladies of the Church have cast off clothing of every kind.
They may be seen in the basement on Friday afternoon.

This evening at 7pm there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.

The pastor would appreciate it if the ladies would lend him their electric girdles for the pancake breakfast next Sunday.

Low Self Esteem Support Group will meet Thursday at 7pm.
Please use the back door.

Weight Watchers will meet at 7pm at the Methodist Church. Please use large double door at the side entrance.

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 opposite).

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

Membership Secretary

Mike Harrison 15 Vicarage Gardens, Llandudno, LL30 1RG
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**Submissions for the Journal (if written: A4; if electronic:
.txt, .rtf, or .doc format) should be sent to:**

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