

Ministers-at-Work

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Editorial

This journal was intended to focus mainly on pieces emanating from our Reflective Weekend in Worcestershire, and it certainly contains three – arguably four – pieces reflecting the weekend and its theme of *Tent Pitching God, Tent Dwelling People*. Not that MSEs spend all their time camping – but in many cases we pitch our tents among people as we travel alongside them in the deserts of our modern world.. We wrestle with questions of power and feel powerless alongside those we accompany: we feel responsibility – and sometimes confront those in power. And we work to understand how it is that we – with our gifts but also all our limitations - are called to this work. One of our articles is contributed by Marianne Hayward who had just been accepted for training as a Minister in Secular Employment, and is eager to see more new recruits! What is our work – how do we understand it? Following from our January journal, we have a contribution from Dr. Nick Shepherd, the Church of England’s Programme Director for *Setting God’s People Free* which explores the role of Ministers in Secular Employment in the calling of the whole people of God. It seems to me that we need

to explore further what it is that we are called to. Bridge building between church and world? Accompaniment? Prophecy? Helping others to recognise that God is always around us even in the mundane and every day routines and activities of our lives? Or is our main role as Nick puts it: 'to experience God and engage in formation'? As before, I would be keen to see any responses to this piece for future journals.

Someone whose life was committed to ministry in a very secular environment –Truman's Brewery in East London - was Revd John Rowe, who died on 27th December 2017 aged 94. With permission we reprint his Obituary from the *Church Times*. I am particularly happy to do so because over a number of years in the early 1980s, I was part of a small group which grappled with how the people of God might best live out their faith in their work – in hospital and cake factory, in brewery and community work – and many other places – and John was an important part of this. The group photo below is from those far off days and shows him kneeling in the foreground. May he rest in peace.



Since our last edition, Dame Sarah Mullally, who for a few years, whilst Chief Nurse of England, was herself an MSE, has been formally elected to the see of London. There are details of a number of events, including an opportunity for Londoners – and others handily placed – to hear her speak. We also have information about the European Worker Priest meeting coming up in Manchester in June and our Autumn Conference and AGM in Birmingham, at which John Lees will be speaking on Reinventing Ministry in Secular Employment – the theme of his new book. Do come along to one of these events...

Pauline Pearson

Setting God's ministers free: Exploring the role of Ministers in Secular Employment in the calling of the whole people of God – Nick Shepherd

"I'd always assumed that the job of a vicar was to run churches, but now I am finding vicars all over the place in unexpected roles. It makes me think again about how I talk about, and live out, my faith at work"

These words, or similar, were offered in conversation by a senior executive for a large multi-national corporation as we chatted in the margins of a conference on Christian leadership in Education. We were talking about the challenges of living out a Christian faith in the world of work. Two issues in concerned us. The first was the common trait to privatize faith, but how in particular Christians seemed to have deeply internalizes a secular/sacred divide. Not only is faith personal and not an issue discussed, it is also – we mused – disconnected from decisions and actions in the workplace. The second issue, which is of course related to the first is that even in



close personal working relationships it is still hard to talk about being Christian. Being Christian is a 'protected identity'. To open up this aspect of yourself is to run the risk of being misconstrued, misunderstood and perhaps mocked.

The person I was talking to had recently experienced a bit of a transformation in his own faith journey as the result of becoming a trustee for an educational charity. This has helped him to reconnect with faith, and the Church. What was interesting in this story for me was the way in which meeting and seeing Christian leaders in education, and ordained leaders specifically, had helped to provoke a deeper sense of vocational interest for him – as an HR director.

This conversation interested me because of my involvement with in the Church of England's *Setting God's People Free* work. *Setting God's People Free* (SGPF) is a programme of change to enable the whole

people of God to live out the Good News of Jesus confidently in all of life, Monday to Saturday as well as Sunday. The programme originates with a report produced by a working group tasked with identifying how the Church could better nurture 'Christian leadership in wider society'. The overriding question behind this being:

“Will we determine to empower, liberate and disciple the 98% of the Church of England who are not ordained and therefore set them free for fruitful, faithful mission and ministry, influence, leadership and, most importantly, vibrant relationship with Jesus in all of life? And will we do so not only in church-based ministry on a Sunday but in work and school, in gym and shop, in field and factory, Monday to Saturday?”¹

The report goes on to outline that the foundations for this determination lie in regenerating a culture of Christian formation and disciple making within worshipping communities, which is supported and sustained by Diocesan and National church structures and use of resources. Two principles aspects to this culture shift are articulated.

Until, together, ordained and lay, we form and equip lay people to follow Jesus confidently in every sphere of life in ways that demonstrate the Gospel we will never set God’s people free to evangelise the nation.

Until laity and clergy are convinced, based on their baptismal mutuality, that they are equal in worth and status, complementary in gifting and vocation, mutually accountable in discipleship, and equal partners in

¹ Setting God’s People Free (GS 2056) p. 4. Summary report available at <https://www.churchofengland.org/about/renewal-and-reform/more-about-renewal-reform/setting-gods-people-free>

mission, we will never form Christian communities that can evangelise the nation

To help illustrate what needs to be address in this culture change, the report proposes a model of viewing the Church as ‘gathered’ and ‘sent’. Whilst up front that this theology needs to be developed, this model encourages attention to whether our congregations and worshiping communities are in reality places where the whole people of God – young and old alike – are being formed and equipped to the places where they are sent. Homes, schools, communities, workplaces and elsewhere. The notion of the church gathering in worship and being sent in service lies at the heart of the patter of Anglican liturgy. Yet this understanding and practice is crucially absent in the experience of many Anglicans. The Setting God’s People Free programme, which I direct, is seeking to find ways to help achieve these two cultural shifts across our diverse churches of various traditions.

The report also discusses some of the barriers to this culture change. One of the most significant in this is the claim that we have



trapped ourselves in an understanding of vocation and calling that refers only to ordained ministry and rarefies this call, to the detriment of the non-ordained. This creates a sense of disengagement in being the gathered church amongst lay people, a lack of attention to their experiences as the sent church and a marginalization of sense of call they might have to their secular employment. Couple this with the ‘privatization of faith’ and ‘protected identity’ discussed earlier and it isn’t hard to see why we are not setting God’s people free to be just that.

To address this issue the report seeks to affirm the primacy of Baptism as the basis on which all Christians are called, and through which our identity as Christians can be assured. A renewed vision for Baptism, and a necessary accompanying re-articulation of ordination, are not developed in the report. This remains a focus for the theological enrichment work to come. What is beginning to be developed in this is a clearer notion of how all Christians are called to a form of representative life in Christ. It is here that I think that reflection on the vocation of Ministers in Secular Employment (MSEs) might prove to be illuminating, and perhaps this ministry a more important focus for the gift to the Church of those who live out the representative life of a priest.

It is clear in the words of the liturgy that Baptism marks the call to a representative life for Christ, for all believers.²

“fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ [and to] Shine as a light in the world to the glory of God the Father.”

² This should also include the practice of Confirmation as the renewal of baptism vows and also an affirmation of calling and vocation.



An orthodox Anglican position is that ordination is not a dominical sacrament but an extension of baptism for individuals to live a particular form of representative life, as a sign and gift to the church as a whole as stated clearly in the Ordinal.

“With all God’s people [priests] are to tell the story of God’s love. They are to baptize new disciples...and to walk with them in the way of Christ, nurturing them in the faith.... Guided by the Spirit, they are to discern and foster the gifts of all God’s people, that the whole Church may be built up in unity and faith.”

A potential weakness in the ‘gathered and sent’ pattern of being church proposed in the report is that it could unwittingly re-enforce clericalism by casting the lay and ordained into different spheres, essentially recasting clergy to enact their calling in a narrow ‘enabling-alone’ role. Clergy help to run the churches that help lay people to be Christians out in the world. This would be a misstep, and is fueled more by the internalized patterns of sacred/secular dualism. Seeking ‘baptismal mutuality’ does not require pushing ordained ministry to acting either as personal spiritual fitness instructors, or kingdom community organizers. What is needed to

avoid falling into this trap is a more robust, and contextually nuanced, account of what the representative lives of all believers' looks like in our contemporary context, and how contemporary clergy foster this by 'walking together in the way of Christ.' In this regard, the priestly vocation of MSEs offers a particular giftedness. I offer two potential aspects to this; the symbolic importance of being ordained and sent, and the pastoral importance of formation in the sent church.

The conversation I recounted at the start of this essay identified the internalization of the sacred/secular divided as being problematic for most Christians. This is a large area to unpack, as it involves considering the total sum of how people are shaped and formed by their culture, of which church is for most only a small part. In setting God's priests free to pursue vocations in the wider world the Church makes an evidential statement about the providential grace of God and the importance of any calling to the stewarding of creation and seeking the kingdom. This in my view does not serve to limit the wider call for all God's people to be involved in a life that reflects such an approach to vocation, or to finding value in ones work. What is needed though is a clear articulation of what the calling of the modern *vicar secular* is. That this is a calling to a priestly representative life lived out into the world. In this action we are stating, at least I believe so, that there is no sacred and secular in the eyes of the Church and more importantly in the eyes of God. As Barbara Brown Taylor poetically puts it;

*"Whoever you are, you are human. Wherever you are, you live in the world, which is just waiting for you to notice the holiness in it."*³

³ Barbara Brown Taylor, *An altar in the world* (2017) p.17

If we are asking all God's people to seek such an experience, perhaps this should be something more common to clergy as well. Even finding ways for short stints in secular employment or secondment perhaps.

This role isn't though merely symbolic, as readers know better than I do. Aligned with chaplaincy engagement as ministers in secular employment gives rise to the need for a deeper pastoral and public theology. This is needed if we are to articulate a broader transforming vision for Christian vocational involvement across diverse fields of cultural and social life. It is incumbent then on MSEs to find ways to share this experience and insight, with clergy, colleagues and congregations. I am not in this suggesting that MSE's are scouts sent to spy the land and report back to the gathered church. Again, along with models of chaplaincy, MSE's have a key role in the task of forming and expressing faith and identity in the work place. Why should the sent church not be a place to experience God and engage in formation? To quote Barbara Brown Taylor again;

Who had persuaded me that God preferred four walls and a roof to wide-open spaces? When had I made the subtle switch myself, becoming convinced that church bodies and buildings were the safest and most reliable places to encounter the living God?⁴

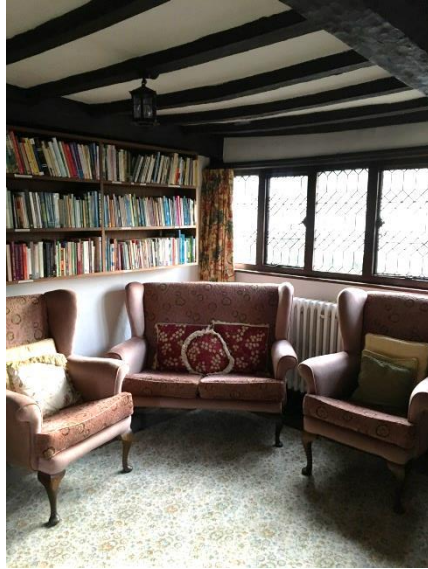
Here the way in which MSE's talk about their own sense of identity form the vantage of dual vocation could be particularly helpful to other Christians. As work becomes increasingly a core site for identity and sense of self such a ministerial role will only gain in importance.

⁴ *Ibid* p.24

Setting God's people free is in many ways an emblematic title for the ongoing work of ministry. In this article I have sought to outline the basis of the cultural changes that will better enable the Church to live patterns of life to address the flaws of internalized sacred/secular divide in a church ill-equipped to attest to a different imagination. Within this I have suggested ways that the ministry of MSE's might uniquely contribute to this task. This task is the calling of all God's people to seek together but as the ordained and sent your presence can help others to see where God is present and can be known.

Dr Nick Shepherd is the Programme Director for Setting God's People Free at the Church of England. Nick lives in South London, where his wife Bridget is Vicar of two churches.





Tent Pitching God, Tent Dwelling People: A reflective weekend with Revd Dr Rosalind Selby, Principal of the Northern College, Manchester

Each of the sessions which Rosalind Selby led was linked to a cultural reference, beginning in session one, with Frankie Howerd's 'The Prologue'. Of course you had to be of a certain age to remember the programme, but many of us did.. Looking at John 1.1-18, she suggested that just as Frankie Howerd never completed his prologue – he was always interrupted as we often are in life – where we often see interruptions as negative and leading to bitterness in our work – verse 14 also functions as an interruption.. *The Word became flesh and pitched its tent once for all among us.* Rosalind gave us images of middle eastern itinerant shepherds tents, higgledy-piggledy,

communal, interdependent and risky, and an ordered modern European camp site to reflect on.

In session 2 we focused on Exodus 1.8-22, with reference to Laurel and Hardy – the big guy blaming the little one – power and powerlessness. We thought about the midwives' responsibility – they were God fearing people. And the justification of policy on the grounds of national self-interest. The violence of the response – in the long term to eliminate a perceived threat. As we were in silence we went away to reflect individually about power in our workplaces and organisations.

Session 3 focused on Exodus 16.2-8,35. The cultural key was the Wizard of Oz – which most but not all recalled – a film in which Dorothy, unhappy in her home situation, represented in black and white, is transported to a different country, Oz, which is in technicolour – and where she learns to value the people who were around her before, so that when she wakes up in black and white, the learning sticks. Mindset matters: being able to appreciate and rejoice in what is there rather than what is not. We reflected on the idea of Appreciative Inquiry which asks What is good about this? How could it be even better? How can we get there?

Session 4 looked at Exodus 3.1-5, with the cultural tagline 'shaken not stirred' – reference to James Bond. For this session we followed a narrative reading, verse by verse. Moses is confident and curious.. It is only when the Lord sees Moses turn to look, to notice what God is already doing, that he calls. He calls him by the name which Pharaoh's daughter had bestowed on him...

Session 5 was wide ranging in scope – looking particularly at where God meets us. In the final session, we returned to look at John 21.1-19. We explored distinctions of language in the original.. Lambs are

more vulnerable than sheep. And like Peter, we are called even when we feel unworthy!



Reflections on the reflective weekend from a new member - Marianne Hayward

Having had very little previous contact with CHRISM, I attended the reflective weekend in February rather unsure what to expect, but interested to meet a range of people who identified their primary ministry as being in the workplace. The fact that I'd heard the previous day that I'd been recommended for training as a Minister in Secular Employment in the Church of England undoubtedly added a certain something too!

After spending a lot of time over recent months trying to explain ministry in secular employment to people inside and outside the church, it was refreshing to be with a group who understood this type of (ordained) ministry from personal experience and didn't expect me to explain myself. The demographics of the group were striking – most, I quickly realised, had long experience of juggling workplace and church focused ministry and of the frequent pull from the wider church to prioritise church facing ministry over world facing ministry. On the one hand this made it feel like a very comfortable place to be; on the other I was left wondering where other people like me were, both those in the early stages of an ordained workplace ministry and those with a clear sense of their lay ministry in the midst of the secular world. Whilst I know that 'secular ministry' isn't the normative pattern, at least in the Church of England, I'm sure there must be a lot of younger people out there who'd have found the weekend highly relevant to their own situation and enjoyed it as much as I did.



The input from Rosalind Selby was excellent. I enjoyed her deep biblical knowledge and some of the themes she raised, for instance

around issues of power and powerlessness, were very pertinent to my workplace situation and the challenges I experience in living out Christian faith and ministry there. Her perspective as a theological educator in the URC church also added a different dimension for me, as one of the majority Anglican group. The dialogues she stimulated moved naturally between the spheres of work, church and home life in a way that very much resonated with my own experience of the Christian life and I found myself thinking that despite the specific identity of CHRISM these type of discussions were in essence relevant to most people in the church.

Perhaps reflecting this, my overall sense of the weekend was of spending time with a very ordinary group of people, for whom the whole of life was caught up in their discipleship and ministry. It occurred to me rather late in the day that I hadn't seen a single dog collar over the whole weekend, which felt like a refreshing change from most of the contexts in which I usually encounter groups of clergy, where the priestly identity is very much foregrounded in dress and conversation. This left me reflecting not just on the well-rehearsed issue of the complex identity of ministers in secular employment but also on the nature of humility in the life of ordained workplace ministers and the challenges and opportunities of a form of ministry that is deeply embedded in the everyday world of education, healthcare, industry and commerce. The experience brought to mind the parable of the yeast, highlighting the way that the apparently hidden life of the kingdom has the potential to pervade and transform a much larger context - a challenge indeed!

Marianne Hayward is a psychiatrist and has just been accepted for training as a Minister in Secular Employment

Should we call MSEs “Tentmakers” ? - Phil Aspinall

In the run up to the February reflective weekend, I received an email in response to the publicity material which set me thinking. Should we really refer to an MSE as a “Tentmaker” ?

You will recall that the flyer included: “There is a long tradition of MSEs referring to themselves as Tentmakers, so our theme makes many connections, and speaks of our working lives which often take us into many different places.” Our theme promised an exploration of these connections with our Tentmaking Ministry under the title: **Tent-pitching God : Tent-dwelling People.**

The response this generated was deliberately intended to be provocative: “I would be fascinated to take up a discussion of “tentmakers” with you. As I understand, Paul took up his old trade in order to provide the resources to support his ministry. Naturally that is one very valid reason for work, but does it do justice to the vision which I had picked up in my contacts with many CHRISM members, that the secular work itself has theological significance and is the area in which they feel called to exercise their ministry?”

I do take this point about being a "tentmaker". The title was widely used in the USA in several different denominations and over the years you have probably seen many references to APT (The Association of Presbyterian Tentmakers). Many members are involved in being paid as Ministers in small and poorly supported congregations – but many of their members saw their work as a place of vocation. But I often used to challenge them as to the aptness (!) of the title because of this very point about how Paul regarded his work.

It is certainly true that the model of carrying out a trade in order to provide for bodily needs in order to do "ministry" elsewhere is more like the model of SSM than MSE as usually identified by CHRISM members. But I would be confident that if members of CHRISM were to have met the apostle Paul, we could have convinced him that making tents was a vocation and his ministry !

My correspondent says he has often wondered how someone of Paul's academic and religious status picked up the trade of tent making. And also asked who did they make the tents for? But those are interesting, but separate questions.



Initiatives – In Support of Christians in the World – Ruth Brothwell

The National Centre for Laity in Chicago, USA, is a Catholic organisation who publish a newsletter known as 'Initiatives'. It is heartening to note that supporting Christians and Priests out in the world continues apace in the USA. The latest issue aims to encourage its readers to look outward at the world, in the face of so much social media which seems to be encouraging inward looking, mirror gazing. It also looks at social issues such as that of sweatshops in the light of President Trump's 'Made in the USA' campaign. Identifying so many state uniforms as 'made in Mexico' it also highlights the issues around Trump himself and both his and his wife's personal garments. So much is made in China which it identifies as having 24 outstanding labour violations including the non-payment of their own country's minimum wage. The elimination of sweatshops would, the newsletter suggests, make spending on US made apparel more likely although it admits that many trade agreements makes the supply chains very complicated. This could well be the case all over. Christians and ethicists beware!

The National Centre for the Laity highlights key people who throughout history have both worked, whilst offering leadership within institutions concerned with ethical and Christian affairs. Some well-known key leadership figures were also well-known for their writings and involvement in social issues.

Many conferences and conventions are being sponsored by the Centre this year. One includes a celebration of the life of Cardinal Joseph Cardijn of Belgium. Back in 1912, Cardijn began an

experiment in Belgium called ‘observe, judge, act...’ It’s starting point was within daily work and relationships.

Cardijn's work is still used widely around Europe and is often quoted by the European Worker Priests (we have also heard it used by our Old Catholic colleagues). It underpins much of CHRISM and MSE methodology in materials such as the Theology Resource Book and the "Joined-up living - Week-day Faith" training course. In the same way, it has been taken up in the USA. Instead of using the term ‘worker priests’ author Kimball Baker suggests the name ‘Labour Apostle’. He emphasises that some Catholic leaders specialize in labour relations rather than ordination. (The Centre’s founder is included in this). However, he notes than in recent times some US Catholic priests have also shown interest in labour relations especially in their ministry among Mexican American workers.

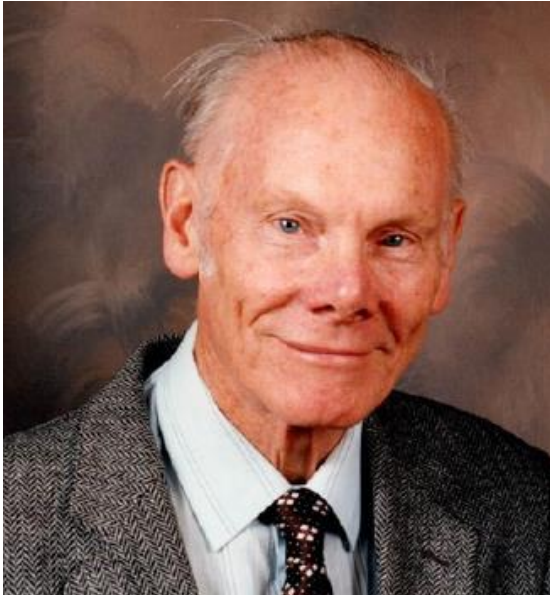
‘Initiatives’ also makes mention of a new Catholic clergy group called The Association of US Catholic Priests whose conference will consider ‘ministry in a secular age’.

Our own Annual European Worker Priests conference is mentioned in a significant way and interestingly says ‘The worker-priest strategy puts clergy in normal jobs so that workers might have more contact with them. It also aims to give clergy a better understanding of the world’. We couldn’t have put it better ourselves!

For much more information about US based conferences which involve ethical and labour relations issues and the Church’s involvement in them please go to their website:

www.classic.catholiclabor.org/NCL.htm

Obituary: The Revd John Rowe



The Revd Hugh Valentine writes:

NO OTHER priest has impressed me so much by coherence of belief and action as the Revd John Goring Rowe, who died on 27 December, aged 94. John was born in the former colony of British Guiana, where his father, the Ven. Lewis John Rowe, was Archdeacon of Demerara. His experience there of inter-racial education established in him an early awareness of discrimination, and helped him to foster “anti-colonial sentiments but also . . . socialist ideas”.

He served in the Guiana Police (1942-45), then studied philosophy and English at McGill University, Canada (1945-48), and theology at the Montreal Diocesan Theological College

(1948-51). During this period, he became involved with the Student Christian Movement and the Society of the Catholic Commonwealth, heavily influenced by the teachings of Fr Hastings Smyth.

He was ordained deacon in Montreal in 1951; came to England on a student exchange with his wife, Isabel; and completed a further degree in philosophy at Cambridge (1951-53). He served his title at Trumpington, before being priested in Ely Cathedral in 1952. He took up the post of assistant curate at St Luke's, Burdett Road (later to become St Paul's, Bow Common), in London, between 1953 and 1956.

During this time he began to experience a growing sense of contradiction between the status of parish clergy and the people of the parish. Having heard reports of the worker-priests in France, he made the decision to follow their example, and resigned his post to work at Truman's Brewery in Spitalfields, where he trained as an electrician, and remained for 30 years. He remained an Hon. Assistant Curate at St Paul's from 1956 to 1984.

John's primary motivation in such a radical and costly move was not to win converts among the workers — "I wish simply to share in their way of life as much as I can, for they are no less God's people than those who go to church" — but to challenge what he perceived to be the self-satisfied structure of the church itself.

In all this, he had the active support of Isabel, a professional nurse and herself the daughter of a missionary bishop. In 1965, John wrote *Priests and Workers: A rejoinder*, which set out the case for worker-priests within the Church, and which was the subject of a Church Times feature. The couple's wish to live rather than simply recite or reference the gospel led to the establishment of the Pigott Street Community in Limehouse (1956-64).

In 1984, he gave up his licence, but not his priesthood, explaining in detail his reasons in a letter to the Bishop of Stepney. Over the years, he came to see the limitations of the Church in its organisational forms, which, he felt, compromised the calling, for both clergy and laity, to follow the Jesus of the Gospels.

In a 2010 essay, he concluded: "So, knowing myself, I am not likely to abandon altogether either the Church or my favourite causes. However, I am on the lookout for some better way of affirming the Good News than 'by word and sacrament', or by public demonstration — some authentic and unromantic way of joining those who, being society's rejects, are, unknown to themselves, the passport-holders of the Kingdom of God."

John is survived by Isabel and their children, Marguerite, Jack, Annette, Paul, Kate, and Jim.

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Zero Hours contracts are not all bad - Wendy White



Zero Hours contracts are not all bad – there are occasions they can be the perfect solution, it depends on how and why and where they are being used.

I work for a charity, particularly working on policies and problem-solving with occasional visits to our other Centres in the south. It is not well-paid work but it is my choice and I am exceptionally lucky at the moment in that I do not need a predictable monthly wage.

Using the Z.H.C. I can be:

- responsive (an on-call consultant in effect) without the charity having to pay a huge retainer
- if there is nothing for me to do they are not locked-in to paying me for sitting around
- if I want some time out - no problem

The main reason it works is that is trust between the employer and myself:

- I don't have to minutely account for every minute's work I claim. If I worked, for example, two predicted days it could hold up the work of other people when all the situation may require is a five minute phone call to resolve a query. I am happy to be flexible and when I need uninterrupted space I simply block that time out on my shared calendar.
- There is a major benefit in that, not being committed to traveling to work every day, I can integrate everyday domestic jobs like laundry into designing policies for the charity.
- it gives both of us maximum flexibility and enables the charity to draw-down my expertise without it costing a fortune.
- I touch base with Head Office roughly every week so both parties have some idea what is coming up.

I care very much about the work of this charity and helping it to establish a stronger, secure presence , but I am also trying to wind down a bit towards retirement so we have an expectation that by the end of the year the core work will have been completed The alternative to a Z.H.C. would be to set myself up as a consultant, which would have attendant on-costs (insurance etc) for everyone and not something I would particularly choose to do at this time.

Wendy White works for a charity

Taylor review on 'good work' – 4 consultations published in response: Rob Fox

The government has published four consultations setting out its proposals in response to the Matthew Taylor review of modern work practices, which will form part of its newly announced 'good work' plan. These are on:

- Employment status, closing on 1 June
- Increasing transparency in the labour market, closing on 23 May
- Agency workers recommendations, closing on 9 May
- Enforcement of employment rights recommendations, closing on 16 May.

The employment status consultation will look at whether the options proposed, which include defining the categories of employee and worker, will give more certainty and clarity for businesses when determining employment status. As regards tax, this consultation considers the tests that define the boundary between those currently taxed as employees and those taxed as self-employed.

The consultation on increasing transparency in the labour market will examine whether employees and workers have all the information they need to fully understand their employment contract and associated rights.

The consultation on the Taylor recommendations regarding agency workers looks at how to increase transparency of contractual arrangements for agency workers, and how umbrella companies or intermediaries could be brought within the scope of the Employment Agency Standards Inspectorate (EAS). While Gangmasters are highly regulated, it has been too easy to get around using the structures above.

The fourth consultation, on the enforcement of employment rights recommendations, sets out the government's intention to enforce a

wider range of basic employment rights on behalf of vulnerable workers. It seeks evidence on the extent of the problem faced by low paid workers in accessing sick pay and holiday pay to help target enforcement efforts. In addition, the consultation outlines plans to simplify the enforcement process for employment tribunal awards and introduce a naming scheme for unpaid employment tribunal awards, and asks for the best ways to tackle issues with companies that are repeat offenders.

Experts in employer tax expect the consultations are likely to shake-up the UK labour market, in the long run leading to changes in the way workers are engaged, particularly for the self-employed and in the gig economy. However, for employers, while there may be benefits in terms of greater clarity, changes are likely to result in increased costs and administrative burdens, despite government assurances to the contrary.

The Low Incomes Tax Reform Group (LITRG) is calling for a person or body to be appointed to co-ordinate and oversee the implementation of the government's eventual good work plan, highlighting the huge amount of work to be done.

In a press release, LITRG chair Anne Fairpo is quoted as saying: 'Government will obviously be delegating to various departments to achieve the objectives here, including, BEIS, HMRC, DWP, Courts Service, GDS, the list goes on. However, in our experience, the more government departments are involved, the greater the effort required to put together a coherent policy or plan and ensure delivery is effective.

'There must be absolute alignment between the various departments in their approaches to taking this forward. Ideally, we would like to see the appointment of someone to oversee the implementation of the plan, keep the various departments focused and to produce an annual report on how things are progressing - so that the various action points don't get lost.'

Forthcoming Events

Meet the European Worker Priests Friday 8th to Sunday 10th June 2018

You are warmly invited to join the annual international conference of the European Worker Priests. This year it is our turn to organise the event, and we will meet at Luther King House in Manchester, with colleagues from some 8 or 9 countries and regions of Europe.

On previous occasions when the conference has been in the UK we have held a separate CHRISM event and invited CHRISM members to join us for the Saturday evening for the celebratory Eucharist, dinner and a Soiree Festive. But the preparatory meeting held in Paris on the 2nd December last year agreed that we should extend the invitation to participate in the discussions on the theme throughout the Saturday. Day places still available (£35 day including lunch, £25 for dinner). Some accommodation may still be available if you would like to stay over. Contact Phil Aspinall/Pauline Pearson if you may want to attend.



CHRISM Autumn Conference and AGM

Reinventing Ministry in Secular Employment

Guest speaker: Revd. John Lees

*Carrs Lane Church and Conference Centre,
Birmingham City Centre,*

Saturday, 22 Sept 2018, 10.30 to 16.30

(<http://carrslane.co.uk/>)

£30 (members and spouses); £35 (non-members)

Cost includes tea / coffee.

Bring your own lunch, or buy nearby

Grants may be available from your Church to cover all or part of the cost.

Many people feel a calling from God to minister but believe that the main centre for that calling is among the people they work alongside each day. The secular environment offers a place for discipleship and pastoral care.

How is this calling supported?

Come and explore the future of Ministry in Secular Employment with us at our annual conference in Birmingham, led by our speaker John Lees. The conference will include a short AGM.

About our Speaker

John has run church programmes on a wide range of topics including resilience, team and collaborative working, and leadership. He also works full-time as a career coach and author and has led workshops in a range of countries. He has written 13 books on work and careers including “How to Get a Job You Love.”

John serves as a Self-Supporting Minister in the Diocese of Exeter and is Bishop’s Officer for Self-Supporting Ministry, having worked for 10 years previously in the Diocese of Chester. He is the author of *Self-Supporting Ministry, a Practical Guide* (SPCK, 2018), which forms the basis of our exploration. (see *Resources*)

If you are in or near London:

The new Bishop for London, Sarah Mullally, will be 'in conversation' with the Dean, David Ison, about her faith, her life and what matters to her most, at St Paul's Cathedral on Monday, 4 June. Sarah previously had a very successful career in the NHS (she was Chief Nurse). The event is free; register for places at www.stpauls.co.uk/newbishop.

London Institute for Contemporary Christianity (LICC) has three events coming up, all at St. Peter's, Vere Street, London W1G 0GQ.

- Saturday, 12 May, 10.00 to 18.00, "Re:Work", integrating Christian faith and work. How does ambition fit alongside the call to seek first the Kingdom of God? What do good relationships look like in the workplace? £15 (2 for £25)
- Thursday, 24 May, 19.00 to 21.00, "A Way with Technology?" relating technology to the Kingdom of God. £10.

- Monday, 4 June, 18.30 to 20.30, "Putting Values to Work". How do values make a difference to the way we work? Speakers: Revd. Canon Edward Carter, Simon Hickman. £10.

Bookings and further details at <https://www.licc.org.uk/events>

If you are near Birmingham

British and Irish Association for Practical Theology: Mission Studies Special Interest Group Day Conference

A conference has been organised for Monday 21 May 2018 at the Queen's Foundation in Birmingham. The theme is *Missional*



Spirituality and the Keynote speaker will be Elaine Heath from Duke Divinity School in USA.

Elaine Heath is Dean of Duke Divinity School in Durham, NC, USA and Professor of Missional and Pastoral Theology there. Elaine's scholarly work integrates systematic, pastoral, and spiritual theology in ways that bridge the gap between academy, church, and world. Her research interests focus on evangelism and spirituality, evangelism and gender, the new monasticism, and emergence in church and in theological education. She is the co-founder of the

Missional Wisdom Foundation, (<https://www.missionalwisdom.com/>) which provides opportunities for clergy and laity to learn how to live in intentional communities and how to develop missional communities and social enterprise in diverse social contexts. Her publications include *God Unbound: Wisdom from Galatians for the Anxious Church* (2016), *Missional. Monastic. Mainline* (co-authored with Larry Duggins, 2014), *The Mystic Way of Evangelism, Revised and Updated 2nd Edn.* (2017). Dean Heath is an ordained elder in the United Methodist Church.

The cost of the day is £20 which will include refreshments at the start and end of the day and a hot lunch. Payments will be made on the day.

It is essential to book your place on the day as numbers are limited. To do so please send an email to Eve West (BIAPT Administrator) admin@biapt.org and note any dietary requirements or other needs with her.

Resources:

The Buzz (Methodist Church) <https://methodist-news.org.uk/BVI-5H0D8-DENOO69QBC/cr.aspx>

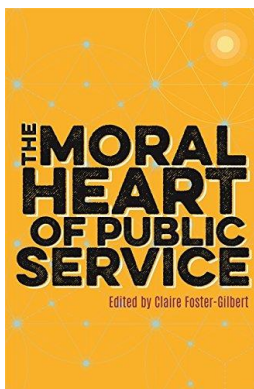
<https://wordonthestreets.net/>
is a good resource in particular

https://wordonthestreets.net/Articles/509959/Supporting_those_serving.aspx - article on "Supporting those serving on the margins", a report from The Centre for Theology & Community (<http://www.theology-centre.org.uk/>), " how churches can support and equip their members whose work or ministry with

those 'on the margins' takes place primarily outside of church walls."

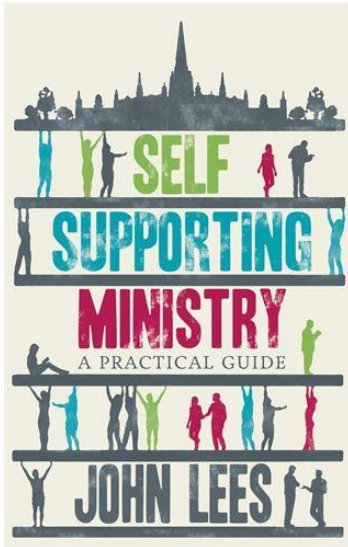
Also the section on Marketplace Renewal (https://wordonthestreets.net/Groups/271998/Marketplace_Renewal.aspx)

Claire Foster-Gilbert (Editor) 2017: The Moral Heart of Public Service. Jessica Kingsley publishers, London ISBN: 9781785922558 288pp £18.99



The publishers say: Now more than ever, public servants must consider and reassess how to keep moral courage in public life alive. With ethical expectations and needs changing and government policies under increasing moral scrutiny, Claire Foster-Gilbert of Westminster Abbey Institute gathers a series of essays and lectures by herself and others, exploring the meaning of 'moral code' in today's public service, and how it can be rekindled in practice.

'In this increasingly uncertain society of post truth in which we live, the lectures and discussions are thought-provoking and timely. They give the opportunity for reflection, particularly, for those who serve the public, in whatever capacity, to know where they stand and having found that place hold to it. Congratulations to the Westminster Abbey Institute.' - Elizabeth Butler-Sloss, House of Lords and former President, Family Division, High Court



‘This handbook is full of sound common sense. . . [it] is both an encouragement and a challenge in the task of re-imagining ministry today.’

Robert Atwell, Bishop of Exeter

Self-supporting Ministry: A Practical Guide, by John Lees, SPCK, 2018; £14.99

ISBN: 9780281078455

Summary

Self-supporting ministers are wonderfully non-standard. They are deployed in a wide variety of ways and have a range of motivations, working patterns and training needs. Sometimes underused or overworked, they may feel unrecognized and under-supported. As the Church turns increasingly to its volunteer ministers, however, there are encouraging signs that SSMs are being given more creative opportunities than in the past.

John Lees is Associate Priest in Holyford Mission Community in East Devon and Bishop’s Officer for Self-Supporting Ministry

for the Diocese of Exeter. He has served for 12 years as an SSM, working as a parish priest but also as Assistant DDO for Chester, where he was co-leader of the Headway leadership programme. He was previously a Pastoral Tutor on the Northern Ordination Course.

John's day job is working as a career coach. He writes, speaks and broadcasts extensively about work and careers. He is the author of 12 books on work and careers, including *Secrets of Resilient People* and the best-selling *How to Get a Job You Love*.

'With their diverse skills and experience, self-supporting ministers are a gift to the Church. John Lees' challenging volume celebrates the importance and dedication of volunteer clergy, offering practical guidance on their development and support, so SSMs may contribute creatively and strategically to the demands of a changing world.'

- Dame Sarah Mullally, Bishop of London



And Finally.....

Reflecting on Exodus 1.8-22

We are on a journey
To a hashtag.
You can come too,
But only
If you are fully equipped,
Skilled for that environment.
Show us you can climb the mountain,
Hands tied behind your back:
It's a beginning.

If you can't get there soon
Your life will be forfeit.

But she is a midwife
To help you be reborn, pass muster –
Or cover up your shortcomings,
Value who you are.
She walks beside you
And consorts with them
Arguing for people – relationships.

They hear, and yet, for them
People remain pawns, resources,
Expendable?
They'll find another way...



CHRISM is on **Facebook**, 'Ministers at Work':
<https://www.facebook.com/groups/129656640430436/>
And **LinkedIn**, at:
<https://www.linkedin.com/groups?home=&gid=3756477>

CHRISM is the National Association of CHRistians In Secular Ministry

for **all** Christians who see their secular employment as their primary Christian ministry, and for those who support that vision.

To further this aim, CHRISM publishes a quarterly Journal, releases occasional papers and organises an annual retreat.

Conferences are held regularly and worldwide links pursued.

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

If you would like confidential support as an MSE, please contact any member of the Committee

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

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www.chrism.org.uk

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