

Ministers-at-Work

The Journal for Christians in
secular ministry

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

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The views expressed in this Journal are those of the writer, unless otherwise stated. If you would like to use any of this material in another publication, please contact the Editor

Editorial

Later in 2004 it will be 20 years since the seminal Conference at Nottingham University thank launched a nascent theology and praxis of MSE on an unsuspecting world. Much has happened since then and much remains to be done.

On the credit side, the Newsletter developed into the Journal "Ministers-at-Work" and continues to grow in circulation. CHRIs-tians in Secular Employment Trust (CHRISSET) supported the News-letter and was instrumental in establishing an operational arm, CHRISM, in 1993. The numbers of those who see themselves as MSEs and are recognised as such in their Churches is also growing steadily. The theology of MSE has been more thoroughly thought through and has formed a recognised area of ministry extensive enough for the University of Bangor to build courses around. Links with MSEs (of various and exotic appellations) outside the UK flour-ish.

On the debit side the growth has not been what might have been hoped in 1984, when over 80 gathered in Nottingham, including several Bishops, including Keith Rayner, Bishop of Adelaide, and a leading supporter of MSE. No MSE gathering in the UK since has approached these numbers.

It is against this background that the article written by John Mantle in 1989 is re-printed in this edition. John set out MSE in relation to the worker-priest movement, especially that in the UK, and pleaded for this ministry to be nurtured carefully, within the Church of Eng-land even with its own Bishop. Despite the precedent of 'Flying Bishops', it seems that only those who threaten to rent the Church asunder justify sector bishops, others must make do with a diocesan bishop with general oversight of an area of ministry. Over the past year CHRISM has been determinedly seeking to persuade the Church of England not to carry out its proposal to cease having a bishop with general responsibility for non-stipendiary ministry.

MSE remains at the margins of the Churches, and perhaps both inevitably and rightly so. The article by K Ruth Stables, distilled

from a talk given by Bishop Peter Selby, is encouraging and informative, but the attitude to MSE remains inconsistent between and within Churches. Some, the Church of Scotland being one, do not yet allow ordained ministers to take secular employment, let alone consider allowing those entering this ministry to remain as witnesses in their place of work.

As time passes some of the pioneers of MSE leave the scene. Michael Ranken's death brought home the importance of ensuring that we do not lose any of the work carried out from the 1960s to establish MSE as a valid expression of the Church's ministry. To that end CHRISM is establishing an MSE library and is considering how best to set up an archive.

The MSE building has firm foundations, but there are many more bricks to be laid before we can see what it will look like.

* * * * *

There's still time to book your place on the

CHRISM REFLECTIVE WEEKEND 2004

Friday 13th – Sunday 15th February 2004.

St Francis' House, Hemmingford Grey, Cambridgeshire

Making a Difference ?

A time to explore what difference, if any, our ministry makes to our work and our workplace.

The weekend will follow a similar format to previous years, providing time for quite reflection and discussion with fellow MSEs.

Hemmingford Grey is four miles south east of Huntingdon and a mile north of the A14. Huntingdon is the nearest rail station.

To sign up please contact Jean Skinner (details on inside rear cover). The whole weekend will cost £90 per person. Single and

double rooms are available.

Guest Editor invited

The downside of having teenage children two years apart is that for one summer they both do national examinations. It's enough to drive parents crackers (we are already – according to said offspring). The upside is that we can escape on holiday a month earlier than usual. This does however coincide with the time when the July edition of the Journal is compiled and published Solution: have a guest editor for that edition! So for all those budding Piers Morgans out there – this is your chance. Detailed information from:

Rob Fox, 0161 338 8481, or foxesbridge@tiscali.co.uk.

Wanted: one Webmaster

It's time to admit it, the demands of running the website on top of editing the Journal are just too great, so CHRISM has a vacancy for a webmaster to take a fresh look at the site, see how it can be made more eye-catching and accessible, and maintain it. A quarterly update takes around four hours. If you have the necessary expertise, or think you can gain it (it isn't *that* complicated – honest), please contact the Editor (details in front inside cover).

Are we reaching the right person?

With a steadily increasing circulation (about 10% a year) it is important we keep the mailing list of the Journal up to date. It would therefore help us greatly if you could let the Editor know the following:

Have we got your name and address right? If not do let me know, by e-mail if possible.

Are we sending the Journal to the right person? Some recipients are Church Officers. If the office holder has changed, please let me know.

Do you wish to come off the mailing list?

Do you know someone else who should be on the mailing list or to whom you would like a complimentary copy sent?

As it was in the beginning, is now and (*enough of that!*) ... This is YOUR Journal. Help us to make it an ever more (*how did that*

sneak in?) effective voice.

Diary

Christians at Work holds its Annual Conference at Rugby Baptist Church, Saturday, 12 June. The main speaker will be Mark Greene, author of *'Thank God its Monday'* and Director of the London Institute for Contemporary Christianity. Cost is £20 (£16 for members). Regional Conferences for the year are:

North West: 20 March, Mottram Evangelical Church, nr. Hyde.

South Wales: 2 July, Parklands Evangelical Church, Swansea

South East: 30 October, Banstead Baptist Church, Croydon.

Full details are available at www.christiansatwork.org.uk

A new book by Brain Allenby, National Director of Christians at work, has just been published titled *Witness and Work*. Price is £7.99, on Terra Nova Publications.

London Institute for Contemporary Christianity is holding a series of talks by CEOs at St. Peter's, Vere Street, London, 6.30 for 7.00. Forthcoming are:

16 March: *'Discoveries in Godly Leadership'*, Jill Garrett, formerly MD of Gallup.

Then three by Prabhu Gupta, on 17, 18 and 19 May:

'Why the West grew rich: the Bible or Colonialism', *'Globalisation:*

How to transform a relative curse into a greater blessing',

'Why some parts of the world remain poor'.

The Ridley Hall Foundation is hosting a residential conference at Ridley Hall, Cambridge, titled *'The Virtues of Business'*, 26-28 March. The focus will be on what makes a 'good' manager and a 'good' organisation, in terms of the application of Christian virtues. Speakers include Clive Wright, Ann Raven, Dermot Tredget, James Allcock, David Runton, David Murray and Richard Higginson. Cost is £145; bookings to Richard Higginson on 01223 741074 or rah41@cam.ac.uk.

Elizabeth Bonham

... has now stood down as Membership Secretary, this being taken over by Richard Dobell. Many thanks to Elizabeth for her cheerful and diligent work – we owe her a great deal.

***Transforming Work:
The Language and Practice of Spiritual Management Development***

*Emma Bell, University of Warwick
Scott Taylor, University of Birmingham*

The following is an abridged version of a paper presented to *The British Association for the Study of Religions, at the inaugural conference of The European Association for the Study of Religions, Cambridge 10-13th September, 2001, and is reproduced by kind permission. It follows on from the article by the same writers on 'A RUMOR OF ANGELS': RESEARCHING SPIRITUALITY AND WORK ORGANIZATIONS', which appeared in the October edition of the Journal*

Introduction

This paper focuses on management development courses that rely on spiritual philosophies and encourage participants to search for meaning and purpose in work through exploration of their inner selves. By reviewing recent popular management texts, conference themes, and business school activities in this field, it is argued that interest in workplace spirituality forms part of a broader preoccupation with understanding and managing the self within contemporary work organizations. It is argued that the way in which spirituality has infiltrated the work environment reflects the 'seepage' of religious practices into areas of personal and political life.

Management education in recent years has persistently emphasized the importance of developing more intuitive, visionary, mystical practices in order to cope with the demands of contemporary work life. This has led to a view of the organization as a predominantly spiritual-social system, made up of employees whose existential needs must be supported if the organization is to flourish. In explaining how this can be achieved, attention has focused first, on exploring the meaning of work in relation to a higher, transcendent purpose and second, on encouraging a more holistic view of work organizations as communal centres, where actions are both practically and morally interconnected with the physical and social envi-

ronment. In short, management education has developed a more existential focus.

Spirituality has thus moved from being seen as a subject marginal to the development of managers within commercial work organizations, to become one that either implicitly or explicitly influences and informs a broad range of mainstream management development activities.

The Elevation of Work

Religious and spiritual metaphors have long provided a means of analyzing organizational behaviour, and particular attention has been drawn to conversion experiences, fervour or zeal in the promotion of new management ideas. In the 1990s, however, the subjects of spirituality and management were conjoined in an association that was theoretical as well as metaphorical, focusing on the role of religious beliefs, values and practices on the workplace. Some highly successful companies began to trade on this discourse in order to sell their products, adopting marketing strategies that associated their brand with certain spiritual values, such as well-being and growth. Others experimented with religiously informed rituals, translating spirituality into cultural practices that were intended to increase employees' experience of corporate togetherness. A number of conferences, airport-lounge business books, and management development courses began explicitly to address this emerging theme.

Amongst practitioners in the United States, the project of exploring the soul at work has been enthusiastically promoted by several business gurus and management writers, who have defined their roles partly as facilitators of the spiritual growth of organizations. The principle that guides these commentators is their commitment to fostering workplace spirituality in order to enhance employee attitudes towards work, with the intention that this improves motivation and impacts positively on organizational performance.

During this period, spirituality and leadership in management and business has also become popular as an international conference

theme, attracting academic audiences as well as a variety of New Age management consultants and trainers. Within business schools too, a number of academics have incorporated an element of spiritual teaching in their under and postgraduate curricula, often driven by their own spiritual journey or transformation to deliver highly experiential learning that involves students in meditation, emotional expression, prayer, music and dance.

The phenomenon can also be seen as part of a broader preoccupation with understanding and managing the self within contemporary work organizations, as reflected by popular interest in corporate culture, emotional intelligence and work-life balance. It complements and extends the notions of motivation and commitment to work through the representation of employment as having an intrinsic value and inherent meaning, beyond the social and economic purposes it serves. In short, paid work is redefined as a secularized vocation through which a meaningful life can be achieved. The appeal to commit heart, mind and soul to the work organization invites multiple levels of employee participation and establishes the metaphysical as a legitimate subject for managerial intervention.

Demonstrating Commitment to Spiritual Research

Studying of the relationship between spirituality and the workplace relies upon exploring the meanings held by those who help to define and work with these concepts. In seeking to understand both the phenomenon and the attributed meaning of organizational spirituality, a research design that incorporates both direct experience and actors' interpretations is desirable. Our research therefore relies primarily on analysis of our experiences as participants on courses that explored workplace spirituality. In this activity, we saw ourselves as engaged in participant observation, doing rather than being, playing a part and taking a role, in a way that involved us in the context of study. Participant observation is, however, a research method more commonly accepted in the sociological study of religious movements than in mainstream management and organizational research. This, in combination with the subject of

study, generated a degree of suspicion in relation to our professional and personal motives for doing the research.

In studying workplace spirituality, fellow course participants and colleagues have sometimes expected us to bring our own spiritual practices into the foreground and declare our own personal religious beliefs. We have been asked indirectly and directly, publicly and privately, whether we are practising Catholics, Quakers, or Muslims, whether we go to Wiccan covens at the new moon, or whether we are simply western secular humanists curious about this phenomenon.

Spiritual Management Development

Having set out some of the concepts associated with spiritual management development and outlined our methodology for study, the remainder of this paper undertakes to examine the specific practices that are associated with the three courses and traces the origins of the ideologies that inform them. Analysis of the courses relies on understanding the importance of ritual acts that provide the essential performative material through which participants establish and affirm a particular belief system. This enables us to explore some of the similarities between them and to seek to understand the appeal of these encounters for the managers who attend them. In particular, we draw attention to the importance of identifying a place of retreat, separate from the pressures of the work environment, in determining the significance of the courses as spiritual events and enabling them to be related to a process of personal growth.

Two of the three courses that we attended were run by commercial management training providers, whilst the third was run by a religious organization. All of the courses involved participants from a wide variety of different work organizations, were residential and held over several days. The content of the two commercially run courses was informed by transpersonal psychologies, Assagiolian psychosynthesis and Jungian psychology in particular. By combining a concern for the behavioural aspects of personality with a concern for the higher self or the soul, transpersonal psychologies, and Assagioli and Jung's work in particular, are inherently spiritual. The

third course was more explicitly informed by religious thought, in particular the Rule of St. Benedict, although it also sought to incorporate teachings from other Western and Eastern religious traditions, such as Buddhism.

The courses

1. Insights Workshop

The first course was a one-day event held in a country house hotel, set in a large estate, where peacocks and other wildlife could be seen in the grounds. The sessions, facilitated by two professional management trainers, were held in a large room with plenty of windows that opened on to a decked area outside. Twenty people attended the course, from a range of commercial and charitable organizations and all of them worked in managerial roles. The day began with an introduction to the work of Jung, whose ideas were presented almost reverentially, and whose bearded image was displayed prominently. The facilitators explained how Jungian psychology could be applied in a corporate context in order to improve individual and team performance. Personal stories featured strongly throughout the course and revealed detail about individuals' personalities as experienced by colleagues, close friends and family.

The course culminated with each participant being given a 20-page, personalized report, produced on the basis of a 25-question self-assessment form, which individuals had completed prior to the course. This located them in one of approximately 50 cells on a wheel, based on assessment of their conscious and unconscious selves. Comments on the content of the reports were broadly positive, including 'how did you manage to speak to my mother?' and 'frighteningly accurate'. Participants commented on the value of the reports in relation to managing people in the workplace, suggesting that they provided a way of putting together 'balanced' teams and enabled managers to select particular personalities for particular tasks. The majority of attendees went on to do a three-day follow-up programme that would qualify them to use the Insights techniques back in their own workplace.

The Insights course illustrates how Jungian psychology has commonly been applied within management and business. Brief explanations of Jungian notions of extraversion and introversion, and representation of the unconscious in a four-part wheel or circle (also found in most introductory organizational behaviour textbooks), are used as heuristic devices to inform a particular managerial discourse. Psychometric tests, such as the Myers-Briggs type indicator, apply this Jungian typology to inform managerial decision making about individual suitability to job role or task, thereby providing it with apparent scientific objectivity.

2. Inner Leadership

The second, three-day course was run by two facilitators trained in the techniques and philosophy of psychosynthesis (Assagioli 1974). The course was held in a renovated barn set in a quiet country village. There was a large airy meeting room, a lounge and an outdoor courtyard, beyond which lay open countryside. Towards the top of the open beamed roof was a stained glass window with a butterfly design and underneath this was inscribed 'love one another'. The location of the course was described by facilitators as a retreat, where participants would have time and space to think.

The four course participants, all women aged between 30-50, were informed that their attendance for the entire course was essential, as the culmination of the course in synthesis or transformation could not be achieved unless prior stages of the process had also been undertaken. Course leaders began by emphasizing the importance of 'willingness', stressing that individuals would not be made to feel uncomfortable or participate if they were 'unwilling'. This reflects the importance that psychosynthesis attaches to the actualization of 'will', seen by Assagioli as a directive and regulatory function enabled by self expression.

Facilitators provided a practical approach to unlocking unconscious potential in the context of work life, by blending psychosynthesis with management. In this particular course, participants focused on the management of stress in the work environment and individuals were encouraged to take responsibility for dealing with stressful situations. This message was summarised as 'until you

value yourself you don't value your time'. Other courses in the series related to organizational change, focusing on the suggestion that change brought about by people who were unaware of their inner processes and growth, perpetuated and multiplied their shortcomings on a collective scale.

As the course progressed, participants were encouraged to dis-identify with their sub-personalities, in order to identify and experience them more fully and selectively, and become more aware of their inner will. Towards the end of the course, participants sought to identify their values and purpose in life. By imagining their own death, they sought to become conscious of their sense of purpose and this was described as the 'soul work' within the course. Some participants spoke about the need for life to be fulfilling, and their belief that this should be a possibility for everyone.

The theory and practice of psychosynthesis is of one the most explicitly spiritual transpersonal psychotherapies to have emerged in recent years, combining as it does the study of personality, as dynamic, learned and worldly, with the analysis of a more basic and enduring concept of soul. Transpersonal or 'depth' psychologies, based on self-knowledge and concerned with exploring the higher more than the unconscious self, have informed the development of management thinking generally and, in particular, provided the basis for influential theories of motivation, based on the existence of a hierarchy of needs that culminates in self-actualization. The concept of 'peak experience' is based on realization of immanence, seen as the potential of every moment to contain the possibility of the spiritual. This has helped to create a mystical approach to the study of human personality, as something that can be experienced but not actually seen.

Assagioli's (1974) prime concept of synthesis is also inherently spiritual. Working from the assumption that all human beings are fragmented, his view was that individuals must work towards reconciliation of opposites within their personality in order to enable their own psychological growth. This is sometimes described as the search for 'becoming', or as a journey from an unawakened state to

a different reality. This provides the ideological basis upon which courses such as the one we have described above are founded.

3. *Spirituality in the Workplace*

The third course involved two weekend retreat workshops from a series of six held at Douai Abbey, a Benedictine monastery. The sixteen or seventeen participants came from a variety of backgrounds and included managers, small business owners, lawyers, management consultants and church ministers. In addition to formal sessions, designed and led by one of the monks who had a strong interest in workplace spirituality, an important aspect of the retreat was the opportunity to participate in the life of the Benedictine monastic community. Conference room sessions were organized around the rhythms of the monastery, including the commitment to prayer and communal eating. For 48 hours, participants were invited to worship in the Abbey church, eat, and, for male participants, sleep, within the confines of the monastic enclosure. During their spare time, participants read in their rooms or took a country walk.

The content of the workshops was founded on the Rule of St Benedict, a framework for monastic life within the Benedictine order since the 6th century, which was proposed as a guide to making work and work organizations more spiritual. Specific aspects of the Rule, such as vocation, 'being called to what we do', stewardship, 'taking care of what is given', and obedience, or 'serving one another' were emphasized. One of the main aims of the workshops was to identify whether, within our paid work, we were 'making a life or making a living'. The monastery itself was proposed as a model spiritual organization, where there was no divide between work and life, organizational aims and personal goals. Work in the monastery was presented as a means through which wisdom and enlightenment could be achieved.

This led to discussion of servant leadership, and consideration of the qualities of the Abbot, such as 'leading by example', 'avoiding favouritism', and 'valuing people'. Humility was suggested as a key aspect of leadership, providing for an attitude of openness, based on allowing others to take action and the willingness to accede con-

trol. This reinforced a view of work as vocation, suggesting that once one had a spiritual purpose, no work, however menial, need be alienating.

During the workshops, the majority of participants advocated a pluralist definition of spirituality 'as something in all of us'. In describing spirituality, words such as 'belief', 'journey', 'unity', 'higher power', and 'personal fulfilment' were used. Spirituality was defined as something that goes beyond explanatory scientific frameworks and prioritizes experience and as a way of incorporating death as a positive part of life. It was seen as an ongoing journey that necessarily involved growth and change, even if this was a painful experience. This philosophy was summed up by the phrase, 'there can't be new life without death'.

Isolation in the workplace was contrasted with the sense of belonging found within the retreat group and several participants expressed loyalty to the workshop group, rather than to their work organizations as spiritual communities. Spirituality was presented as an antidote to the complexity of organizational life yet paradoxically, some participants argued that the need for solitary space was not acknowledged in many busy work environments. Transfer of spiritual practice to the workplace instead relied on the individual finding a private space in which to be spiritual, through 'inner activity' such as breathing, silent prayer and using sacred or personally meaningful objects. The spiritual value of work was defined not only in terms of 'knowing the self', but also in terms of 'knowing the other' as a route to transcendence.

A persistent message throughout the course was that all work could become meaningful through spiritual awareness of a higher purpose. By encouraging participants to explore and confront the existential meaning of paid work, the workshops provided time and space to consider the potential moral virtue of employment, wherein the individual could be seen as motivated to act selflessly for a greater good. In this context, an attitude of 'work for work's sake' was not enough, as the individual must have a commitment to work which goes beyond economic self interest or personal success. Such a perspective relies on the notion of vocation or calling,

suggesting that salvation can only come from hard work and commitment to the task that the individual has been called to. Vocation in part provides the means whereby the sacred is enacted in relation to work. However, the idea that all forms of industrial work can be seen as a calling is questionable. This discourse, which claims that even sweeping floors can be a sacred act, places an obligation upon the individual to find meaning in drudgery.

Towards a Common Discourse of Spirituality at Work

Our main contention up to this point has been that a significant number of management development courses rely on spiritual philosophies; they involve a search for meaning and purpose through exploration of the inner self. In this section, we will argue that they contain elements of a spiritual discourse that makes use of common language and cultural practice. The main themes that we identify within this discourse are: a reverence for nature, storytelling, exercises for engaging with the inner self including meditation, music and song, the acknowledgement of death, icons, and retreat.

All three of the courses established a context in which to contemplate nature, recognising this as a basis from which to explore higher states of consciousness. They also emphasized the use of stories as a means of communicating a spiritual message founded on experientially acquired wisdom. Through silent meditation, music and song, a sense of community within the groups was defined. Jung, Assagioli, and St. Benedict provided powerful icons through which a spiritual purpose could be defined. Finally, the courses provided a physical retreat for participants, who spoke of being able to rest, sleep well and take time for themselves, likening the courses to 'having a holiday' from daily life. The powerful ideologies that underpinned each course combined with the retreat-like nature of the experience provided the linguistic and physical contexts in which spiritual content can be practised.

"Transforming Priesthood"

If any readers have read this recent book by Robin Greenwood, could you write a review for the next edition of the Journal? Liter-

ary prowess not essential, just an ability to tell us what it is about, how it sees the future of priesthood, and how useful for MSEs.

***Worker Priests –
Lost cause or cause celebre?***

John Mantle

Last year Keith Holt drew my attention to an article that appeared in the December 1990 edition of the Newsletter (as this organ then was) by John Mantle, pointing out the significance of the Worker Priest movement and relating it to MSE. John's work resulted in his excellent study "Britain's First Worker Priests" (SCM Press, 2000; ISBN 0 334 02798 5). At the time of writing he was Tutor of the Canterbury School of Ministry and is currently Archbishops' Adviser for Episcopal Ministry for the Church of England. The observations made in here are still fresh and acutely relevant.

At the end of the worker-priest 'decade' and beyond, English texts were published which attempted to evaluate this innovation in ministry. At the time it had proved highly controversial: praised by some, castigated by others, it continued into the '60s and '70s to be viewed as something of a romantic ideal, well meant but relatively ineffective.

Ted Wickham, in his 'Appraisal' of Priests and Workers (1961), and from his involvement in the Sheffield Industrial Mission, could not bring himself to advocate the same experiment in Britain. He saw a difference between the French and British working classes. Where the French worker had been traditionally anti-clerical and dominated by Communist organisations, the English worker, though intentionally separated from the Church, could nevertheless be sympathetic in attitude, just as others in a variety of social and cultural working roles might be equally well disposed towards Church and clergy. "... this compels us to question whether it is a relevant strategy of mission in the contemporary British scene, in a society with a considerable degree of social mobility, a steady diminution of the 'proletarian' group, and where a strong ideological sense of the working class is lacking.

But there were, and are, English worker-priests who had unilaterally disassociated themselves from formal ecclesiastical structures and had 'opted out' to work in industry. In their 'Rejoinder' (1965), they fiercely contested Wickham's arguments and advocated whole-sale involvement and solidarity with the British working class. The introduction of the regulations that recognised non-stipendiary ministry in the Church of England (1970), whether the English worker-priests liked it or not, (and on the whole they saw it, rightly, as different), met with a mixed reception from those in and outside the various schemes which began to operate and which began to shift discussion. There were on the one hand (and no doubt still are) full-time parochial clergy who viewed NSMs, men and women, with suspicion, uncertain of their role and 'status'. On the other hand, some NSMs, aware of the many anomalies of their position, have felt frustrated and marginalised. It has not been a recipe for success. The lack of appreciation of what so many are left 'to do' has resulted in a slow but sizeable drift to stipendiary ministry; the final gesture demonstrating that presupposition that in full-time ministry resides 'true' ministry. It is relatively recently that recognition has grown of a difference between 'work centred ministry' and 'parochial centred ministry' for NSMs.

A publication appeared in 1986 which helps place the original worker-priests in a historical, pastoral and theological context and which could help all denominations, including the Church of England, to appreciate once again that non-stipendiary ministry, and certainly ministry in secular employment, does after all have an important and distinguished precursor.

Oscar Arnal, in 'Priests in Working Class Blue' (USA, 1986) has suggested that the original worker-priests were among the true fore-runners in that recent tradition of liberation theology exemplified in the pastoral struggles of South American priests. It was the Latin Americans at the Detroit Conference of 1975 who gave the theological perspective that was 'sorely needed'. 'They defined a consciousness which insisted that theology must speak out of a concrete reality, more specifically the reality of oppression. For them, the Gospel was a message of justice, hope and liberation for the poor, oppressed and marginalised of society.'

Arnal's contention is that the French worker-priests are among the fore-runners of those individuals and groups which contributed to what we now understand as liberation theology; it has its place among early Methodism and those Protestant and Catholic 'social gospel' movements which have taken up the cause of the poor and marginalised as God's cause too. 'This is the overall historical and social context out of which the worker-priests emerged. They are one of the most unique responses of organised Christianity to the ravages of the industrial revolution. The worker-priests are a living example of liberation theology before the term was coined ... As such they are one paradigm, one significant model, of the gospel of liberation ... their story deserves to be told in its historical context, in its fullness and in its impact.'

Arnal then tells that story with a freshness that comes not only from an obvious personal enthusiasm, but from the many direct contacts he made during the late 1970s with worker-priests. He notes, in conclusion, that the movement 'returned with full force' since 1965 with worker-priests representing a 'full 3% of (France's) Catholic clergy' today.

What this contribution helps to do is rekindle the principle that it is, above all, the theological rationale that matters. The principle that it is those who are ordained and involved in secular work can bring a direct and incarnational response to the work place, 'catching up', as it were, with Christ, 'working in the world.' Recent attempts to distinguish between parish-based NSM and the 'work based' have been helped by Bishop Keith Rayner's particular theological reflection in ACCM's Occasional Paper No. 31 where he struggles with the theological including the old chestnut 'what difference does ordination make', coming down firmly on the side of the permanent diaconate as the better expression of Christian ministry in the work situation.

But a pressing issue in relation to Non-Stipendiary Ministry is not over the questions of 'diaconate or priesthood' (both of which may have a place in secular work) but in the establishment's lamentable record in recognising the particular value of Ministers in Secular

Employment at all! Michael Ranken's article in the same ACCM paper looks at all kinds of ministry, with particular emphasis on work-focussed Ministry, or Ministry in Secular Employment, as a ministry whose purpose is missionary. Arguing for a theological emphasis that recognises a ministry outwith the bounds of ecclesiastical structures, he cannot help returning to the French worker-priests and the Mission de France as a kind of model and in favour of a fully recognised Ministry in Secular Employment. Michael Ranken would be the first to admit, of course, that 'secular employment' today, and certainly in American circles, must and in practice does involve a broader range of occupations.

If Ministry in Secular Employment is to mean 'work focussed ministry' then the Church of England, like the French, needs to establish its own 'non-territorial Diocese' and a Bishop whose exclusive role is a sign of the Church's commitment. Until then, no one, including the Bishop's Selectors, can blame potential ministerial candidates for feeling uncertain of a role about which the establishment itself is ambiguous and which, in practice, it has so far failed to support.

- i Gregor Siefer, 'The Church and Industrial Society', London, 1964. John Petrie trans., 'The Worker Priests', London, 1956.
- ii Ted Wickham, 'Appraisal', in ed. David Edwards, 'Priests and Workers', London, 1961.
- iii John Rowe, 'Priests and Workers, a Rejoinder', London, 1965.

MSE Library

CHRISM is in discussions with the Foundation of St. Katherine, Limehouse, to establish there an MSE library, the core being books from Michael Ranken's personal collection.

If you have books you would like to donate for this project, or would like to make a monetary donation to enable CHRISM to purchase books, please contact the Treasurer, Richard Dobell (details on inside rear cover), in the first instance. In the case of books please let us know the author, title and ISBN number. It is intended to inaugurate the Library during 2004.

CHRISM Archive

In addition to the Library, CHRISM intends to set up an archive of CHRISM and MSE materials during the next year or so. The kind of material we are interested in is:

early copies of the Journal (then the Newsletter), materials from CHRISSET and CHRISM Conferences, resources developed and used by local MSE groups, correspondence that shows the development of MSE, papers on MSE-related topics, articles in journals and newspapers, photographs, objects with a significance for CHRISM and MSE (I still have my plate from the 1995 Conference, Ed.), anything related to your own journey to MSE that may be of interest to posterity.

At this stage: please do not to throw anything away!

To get an idea of what kind of material people have and how much, please contact the Editor (details on inside front cover) with as much detail as you think is reasonable!

Greenbelt 2005

... is planning a Faith in Work stand at the 2005 festival (*nothing like planning ahead, Ed.*), which CHRISM plan to support. This year's event is at Cheltenham Racecourse – same for 2005 - August 27th - 30th; details at: www.greenbelt.org.uk/

Unemployment Sunday

Church Action on Poverty's campaign this year is entitled '*Poverty amidst plenty*', and it has a range of resources available for Unemployment Sunday, 22 February, including for worship and study. These can either be downloaded from www.church-poverty.org.uk, or by writing to:

CAP, Central Buildings, Oldham Street, Manchester, M1 1JT.

When I'm 64

Julian Cummins

Recent issues of "Ministers at Work" have raised the question of what MSEs do when they no longer have a defined place of work. Graham Cornish (Issue 86) and Phil Aspinall (Issue 87) have both approached it from the perspective of the consultant. I think there is a wider question here. What do MSEs do when they reach retirement age, and what does retirement mean in an age of rising longevity and declining pensions? I want to approach the question from that perspective.

In the days when stock markets were riding high, and defined benefit pension schemes showed large surpluses, Charles Handy proposed a four-fold division of our lives. First we would study, and then for our second age work in our mainstream career. We would then enjoy a Third Age of widened opportunities and partial retirement before gently settling into old age and dependency.

This Third Age has become enormously significant for ministry in the church. Most ordinands now take to ministry as a second career. Our churches would be lost without treasurers and churchwardens drawn from the active early-retired. We make substantial use of readers, NSMs and MSEs who have jobs which are secure and well-paid enough to allow a significant investment of time and energy in ministry in parish or workplace.

This Elysian Third Age is now unravelling. Stock market losses and low annuity yields have reduced the pensions available to those retiring in the last three years. Most private sector defined benefit schemes are closed to new entrants. Early retirement on enhanced pensions now looks like a short-term consequence of the downsizing of the 1980s.

The talk now is no longer of a Third Age starting before 60, but of the state pension age rising to 70. Life expectancy from 65 is now 15 years for men and 18 years for women. It is increasingly impos-

sible to fund that whole period - let alone five years before it - from savings and pensions alone. We will need to work longer because we live longer.

What significance does this have for the church, and particularly for MSEs? It is clear first of all that the divisions between pensioners are rising. Those on the winning side are those who have managed to save significant sums in their working lives and those with defined benefit pensions. Clergy, teachers, nurses and civil servants are among those who can still expect a comfortable Third Age. Manual workers and most people in the private sector will be among those who will be forced by sheer necessity to work to 70 or beyond. They will be the two-thirds of pensioners whom the government expects to be claiming means-tested benefits by 2015.

The position of women is particularly exposed. They are less likely to have worked for all their adult years, and when they have worked, they are likely to have been paid less. Within the church, fewer will have had full-time pensionable appointments. They are more likely to be caring for grandchildren and elderly parents (sometimes simultaneously). They also form the bulk of our congregations and of our lay leadership at parish level.

There will be some interesting consequences. Retired stipendiary clergy will be among the better-off. Leisure time to engage in the life of the church will be increasingly the preserve of the moneyed few. Many NSMs will be able to be able to work as priests only if they are paid. More and more will be stacking shelves, delivering newspapers and cleaning schools simply to make ends meet. Those who are able to combine well-paid consultancy with a secure index-linked pension will be the aristocracy of the new Third Age. Many MSEs will be among them.

This must give us pause for the thought. There is a cluster of questions around justice. What does it mean to be alongside the elderly poor if we have secure pensions and they do not? Is it right that stipendiary clergy should have pensions that most people can only dream about? What do we do about age discrimination in our

workplaces and in the church? How fair are fixed retirement ages if we are putting people into means testing when they retire?

There are also questions of our own moral obligation. We understand work to be part of God's purpose for us. But for how long? What is the justification for taking long periods of time off for leisure activities when we still have the capacity to work? Does an arbitrary pension age give us the right to stop working? If we are in good health until nearly 80, do we have a moral obligation to do at least some work until then?

There are also questions about the focus of MSE ministry. Most MSEs are ordained at about 40. If the median retirement age is 62 and most of us live until 86, we will spend more years as priests outside the formal workplace than in it. If priesthood is for life, we can no longer define our ministry in terms of workplace based secular employment. Formal work will be just an episode in a much longer challenge of defining our ministries in a world of increasing longevity and declining and increasingly unequal pension provision.

This article has only been able to scratch the surface of the question of retirement and all that surrounds it. It is time we looked at the question more carefully. MSEs, with their feet firmly in church and world, are perhaps best placed to see where God is calling us in these new circumstances.

(Editor's Note: CHRISM has produced a paper on "MSE and Retirement", available to download from the website. Further contributions to this important debate are most welcome).

NSM Officers

CHRISM is seeking to update its record of Church officers responsible for Non-Stipendiary Ministers (whatever their appellation!), at local, regional and national levels. We would be most grateful therefore if you would let us know the following details for your area / Church:

the Officer's name, Office title, address, telephone / e-mail, area of responsibility. Please reply to the Journal Editor.

Non-Stipendiary Ministry

– Lucky expedient and prophetic opportunity

The following article is a reflection on a morning's discussion between The Right Reverend Peter Selby, Bishop of Worcester, and a group of NSMs from the Lichfield Diocese, 4th October 2003, from the pen of K Ruth Stables.

Bishop Peter started by giving his credentials for talking about NSM ministry. He had been Vice-Principal of the Southwark Ordination Course (a well-known training ground for MSEs and NSMs!) and (in a manner of speaking) had then been an NSM himself when he was a Professorial Fellow at Durham University.

So, he started by asking us, given that one function of ministry was to *focus* aspects of the gospel and our response, which aspects of Christian life those priests who were in secular employment focussed? During the planning for one Diocesan Assembly where matters of real significance for the future of the Diocese were going to be discussed, he had questioned why it was being assumed that the Assembly should be at a weekend. He was told, as I am sure I would have said, that it was to take account of those who worked Monday to Friday and to ensure they did not feel excluded. But, said Bishop Peter, if it is that important, why not tell those who are working that he was prepared to write to their employer and explain what their firm/organisation will gain by letting "Bloggs" come to this Assembly. The letter would make the point that it will be an investment by you as an employer and a significant contribution to our human future. Attendance at such a meeting is also part of our "work" and should not necessarily encroach on our leisure/family time. Bishop Peter said he lost the argument but he never really expected the church to agree with him!

That challenging opening to the morning really made me think and certainly challenged some of my assumptions! Are we, asked

Bishop Peter, as NSMs indulging in a “leisure activity” or a “hobby”? If what we do doesn’t change the world, does it matter?

He then went on to talk about the dimension of privilege and the dimension of gift as part of being ordained. He claimed that, as Christians, we had not really tested the system and asked us if we were prepared to “walk tall” to the world? For example, we may grumble that the church takes us for granted and that we are undervalued but should we not also challenge a world and employers that take us, as NSMs, for granted? One NSM present said that we needed to test out the belief that “my boss wouldn’t think of it” – we might be surprised! The church (i.e. us) should have the courage to approach the world/employers to do things.

Bishop Peter touched on the question of House for Duty posts and questioned whether they were really NSM posts. He also thought the term “self-supporting” ministers for NSMs was dodgy theologically!

He discussed boundary problems and all the difficulties that that poses with identifying who is included and who is not. He said that the Church he worked for is in a sense a “secular organisation”, participating as it does in many of the realities of other employing bodies, so it must be right for the church to adopt the best practice of secular organisations, as well as challenging them with its own gospel values.

So he said we had to consider: -
~ our identity / our characteristics
~ our boundaries
~ the position of church in contemporary society.

In Worcester Diocese, he said they were working on the basis that the Church is there for those who were not/not yet its members (cf. William Temple) and that the “boundary area was one of our greatest challenges”. We were here today because of a collapse of a boundary, that between priesthood and secular employment. Bishop Peter linked our position as NSMs and that of the whole mission of the church with this collapse of boundaries and reminded us

that Christ was sent to search for the lost sheep of the House of Israel, i.e. those outside the boundary. The danger was that the institution was always striving to re-invent boundaries that had broken down!

He saw a society and a world where the hard edges were collapsing and felt that institutions were on a hiding to nothing if they were always raising questions about themselves or were trying to reinvent themselves. This was a real tension and there was a whole narrative about the destruction of boundaries. This had been mirrored in Israel where there were kings and yet it was a place where God was the only king Remember (in the closing words of the Requiem) Lazarus "who once was a poor person". I interpreted what Bishop Peter was advocating as total inclusiveness.

He then claimed "this struggle is the fundamental problem of being church". The Gospel is true; it is not just a minor irritation. But the Gospel message deals with human issues. We are servants of a fleeting vision and we are going to have problems. Struggling with abrasions is of the essence.

Currently, we talk about the structures e.g. about "foundation hospitals" but not enough about health, and similarly about education and transport. And it is just the same in our church life. What we need to do is watch for the moment when the Gospel breaks through and this is usually from an unexpected quarter in a snatched moment from the person you maybe least expect e.g. an elderly frail person or a supposedly difficult individual. Bishop Peter stressed the importance of always asking questions from the edge but warned about becoming too defensive.

He was asked how we stopped getting shrill and he pointed to Jesus in the Gospels and advocated the use of humour. The important thing was not to take ourselves too seriously!

Bishop Peter spoke about the "multi-faith" issues in our prisons (he is the Bishop with special responsibility for prisons) and said that the boundary around faith issues in prisons and hospitals was critical and sensitive. In one prison, the "chapel" was not known as

the “chapel” but as “the multi-faith”. (And, did we know, he said, that we lock up more Muslims than ever before?) There was no escape from issues of boundary and identity. We were in the world and could not be out of it. We had to learn to live with the tensions. Bishop Peter said that our confusion was the confusion by which God had chosen to save the world.

In discussion, the concept of “naming” as gift was introduced, with “naming” seen as redeeming and not as labelling. Also, this linked with the importance of losing things and thereby living with loss and this in turn being the start of renewal and naming.

Bishop Peter was adamant that the institution could not control mission and there was always therefore risk! Similarly perhaps, the “church” felt it could not control NSMs in the same way and therefore there was more risk!

He closed with the saying of David Jenkins: “even the church can’t keep a good God down”.

This was a truly stimulating talk. If any of you have any comments do let me have them. The overall message seemed to me to be that we should have courage and confidence in our role as NSMs and rejoice in our ministry, which is sometimes on the edge, but the no less valuable for that and a place from which we can challenge from the inside.

Public buildings and implicit meanings

Rob Fox

Like many in the Manchester area, I was delighted when the Victoria Swimming Baths won the recent “Restoration” competition run by the BBC. For the uninitiated, the idea was to let the public vote for what they thought was the most worthy building to receive funding, partly raised from their ‘phone calls, towards badly needed restoration projects. I was born next door to Victoria Baths (St. Mary’s Hospital), my mother spent many, many happy hours there, and a member of the Trust that is working to restore the Baths to their former glory is an old friend. All good reasons for me to vote for it!

Not the only reasons though. As Michael Powell drew attention to in his article “Built Environment and Biblical Theology” in the last Journal, buildings tell us a great deal about what we regard as important. I have to say here that I am no expert on buildings, though I have an acquaintance with the property industry, and I include civil engineering works under the general banner of “buildings”.

The Victoria Baths is indeed a splendid complex of buildings, constructed at the beginning of the 20th century, and comprising 3 swimming pools, public baths (tubs), a Turkish bath (which is to be the first part re-opened) and a public laundry. Manchester Corporation spared no expense on the construction – the tiling and stained glass windows speak of civic pride, but most of all pride in the citizenry of Manchester. This was a facility for the whole spectrum of the community. It is close to Victoria Park, then the most affluent area of the city, Rusholme, a rapidly expanding township of shops, light industry and new extensive estates of working class terraced housing, and Greenheys – now seen as part of Moss Side – another area of very mixed housing. Citizens of all ranks and qualities could come to the *same* facility to become cleaner, happier and healthier, and do so in style. (The only fly in this egalitarian ointment was that there were 1st and 2nd class male swimming pools). The implicit message in this was, and is, that people matter, no matter who they are. Their health and general wellbeing are of great importance.

Talking to some of those involved in the restoration project it is clear that the main motivation is to re-capture the ideals that inspired the creation of this, the centrepiece of a network of fine public baths built for the people of Manchester around that time. Some are primarily driven by wanting to restore a fine building complex, but it is the concern to restore to the people a treasure that was built for them that comes across most strongly from the Trust.

At around the same time that Manchester and many other towns and cities were building palaces (or more humble, functional affairs) for their citizens, there were also expressing self-confidence

and self-importance by erecting civic buildings with a different purpose. Town Halls are functional, but many Victorian examples are far more than this. Leeds, Birmingham, Manchester, Bolton, Rochdale and many others speak of the importance of civic pride and the town's rightful place in the world. At a national level too, the great public museums are mostly a product of the same period in our history, making accessible to all citizens the wonders of the natural and historical world, and expressing the value we put on people, while we expressed the importance of national pride and identity through such works as the Houses of Parliament, Royal Albert Hall, and Whitehall.

Public buildings, then, tell of what we as a society think is important at the time they are designed and put up. The implicit message of 19th century public buildings is that two things mattered above all else: people and regional / national identity. Our forebears expressed their concern for the wellbeing of people through the public baths, schools, hospitals, water works and so on built for them. Many commercial buildings show the same concern: railway stations were designed to provide warmth, shelter and refreshment for the weary traveller.

Stepping back into the Middle Ages, the significant public buildings were largely religious or military. The abundance of castles in Britain testifies to the concern for security, usually of a local or national dynasty, or hegemony that was regarded as important at the time. Even more the relatively enormous sums poured into construction of Cathedrals, churches and monasteries announces that the worship of God was of paramount importance. It would be easy to think that concern for people did not figure in this, but the opposite is the case: major churches and monasteries were very significant land-owners, responsible for major land improvement schemes and letting farm land to tenant farmers with a lighter touch than secular landowners, and employed tens of thousands of servants and artisans. The "Religious" largely knew they were the major force in the economy and generally ran the business side of their activities in a humane way. It was no accident that when civic and business leaders were looking for models for great public buildings in the 19th century they favoured designs influenced heavily by mediaeval

religious and classical religious architecture.

Today the implicit message in public buildings seems to of different priorities. The mere proposal of a publicly funded building project is greeted with calls for scrutiny (is it really needed) and for the minimum of public cash to be committed. Let funding come from the private sector – at a price, and through public-private partnership if necessary. In consequence, most recent public buildings are either privately owned and run, being leased for public use (as with so many of our newest hospital buildings, the M6 by-pass motorway and the Channel Tunnel rail link), or are under-funded ‘egg-boxes’. The few exceptions are uniformly controversial: the Mayor of London’s offices, the Dome, Manchester Airport’s second runway (yes, it is publicly owned!)

The new cathedrals are almost all commercial developments. There is nothing inherently ‘wrong’ in this; it simply reflects our current priorities. It is again no accident that many recent commercial buildings mimic styles from ecclesiastical buildings; many supermarkets incorporate towers and (dumpy) spires reminiscent of churches. Canary Wharf and the new Lloyds buildings are the modern cathedrals *par excellence*, temples to making money. While supermarkets take the place once occupied by the parish church, where we go to make our offerings in the hope of something of value in return.

The built environment does indeed tell us much about the builders and about ourselves. What we value most and how we value one another. Next time you are in a city centre, take a look around and discern the secular theology that crowds around – it is most revealing!

Church Watch

Rob Fox

The United Reformed Church celebrates Vocations Sunday on 8 February and the Northern Synod has prepared a range of worship materials that can be used (see:

www.urc.org.uk/our_work/committees/ministries/vocations_sunday_2004/index.htm).

Subjects for intercession are usually a guide to the way authors think about a subject and in this case these are: Healthcare, Financial Services (an unexpected inclusion, but curiously identified with Accountancy, which is not how the phrase would be used in FSs or Accountancy), Community Chaplaincy, Education, Ministry of the Word and Sacraments, and Caring for Asylum Seekers.

These prayers are followed by some further, quite personal, offerings - well worth looking at. I particularly like this one:

I can't help but notice that everyone around me seems to be in a hurry, indeed the whole world appears to be using the fast lane; yet no one seems to have time for each other.

Time to just acknowledge each other, even smile and say hello.

Time to listen to each other.

Even if they do listen, I am not convinced that they take time to think anything through.

I would not be surprised if in all this use of valuable time, they forget to listen to you Lord.

The materials end with a suggested reflection that fits well with MSE:

At the end of the day, take a few moments to think about how the day has been.

In what ways has God sustained me?

In what ways have I served God?

What do I thank God for today?

What might I do tomorrow to serve God in my life and world?

The sections of the website on Ministry are extensive and show the traditional Reformed concern for the ministry of the whole people of God, with the professional ordained ministry serving and supporting this. There is an interesting discussion of the diaconate, noting that one of its key roles is to *"enable others to see their engagement with the world as bringing the good news of God's salvation and encouraging others to join them in their commitment."* Something every MSE can warm to. Late on in the historical survey of authorised ministry, MSE is identified and placed in context.

To capture this accurately, here is the relevant paragraph:

“Some years ago a limited number of Church Related Community Workers were admitted to the church’s payroll. A recent review of their work suggested that this number should be increased. If they are perceived not simply as being delegated by the church to act on its behalf, but rather by virtue of their training and experience to liberate congregations and communities as a whole in working towards a more just society, then clearly they are exercising what we would mean by an ordained diaconal ministry. However, they are not the only ones so doing. For example, those NSMs whom we now call ‘ministers in secular employment’, if they are in some way pioneering the mission of their fellow employees (and if they are not, should they have been ordained?) are engaged in such a ministry. So perhaps is the ministry of chaplains in colleges and hospitals and industrial chaplains. Then those engaged in stewarding and administering the church’s resources, thereby setting an example of how the world’s resources should be stewarded, are also engaged in such a ministry. A recent report to Mission Council suggested that there were dangers as well as advantages in the introduction of a diaconate into the life of the URC. If it is seen as not a piece-meal change for change’s sake, but as part of a coherent strategy for equipping the people of God in their service of the poor and their quest for justice, the case for its introduction can be made out.”

There are two assumptions made here about MSEs, firstly that they are ordained, which is not necessarily the case – an MSE exercises an authorised ministry, but that can be as ‘lay’. Secondly that MSEs should be at the forefront of mission, a well-made point and one that we would do well to keep before us.

The URC recognises three models of Non-Stipendiary Ministry:

Model I - service in a congregation as part of a team. The pattern is taken from the former eldership of the Churches of Christ and is limited in scope and local in nature.

Model II - pastoral charge of a small congregation, or service as part of a team of ministers caring for a group of churches.

Model III - ministers in secular employment. Service set apart to be a focus for mission in the place of work or leisure. It is related to a local church or District Council.

In practice this follows closely the categories used in other Churches that have non-stipendiary ministry, and goes at least as far as any other in recognising MSE as a distinct model. What cannot be gleaned from the official information is to what extent MSE is encouraged and supported in practice. For that I await contributions from MSEs from within the URC!

Professional Conduct

Rob Fox

Many CHRISM members will have recently received a glossy A5 booklet from Church House Publishing entitled '*Guidelines for the Professional Conduct of the Clergy*'. The booklet is the product of a working party set up by General Synod in February 2000 to draw the best from the various guidance and requirements regarding clerical conduct, update where necessary, and fill in the gaps.

The resulting Guidance is underpinned by but does not make unnecessary repetition of the Canons and Ordinal. As the Preface puts it, "We have sought to affirm good practice, but to avoid too much detail". As such it is readable and uncomplicated.

As one would expect there is a heavily pastoral tone to the document, with concern for the discharge of a pastoral ministry. Interestingly the context of this ministry is not made explicit and, although I suspect the majority of Anglican clergy will read it as such, there is very little that is parochial. It is section 3.15 before 'parish' appears (as 'parishioners') and there are only seven 7 references, mostly in respect of formal relations with local Church officers. On the other hand there is no explicit mention at all of Ministry in Secular Employment. Indeed non-stipendiary ministry is only referred to once (at 12.8, to do with working agreements) and sector ministry only in the context of those with a dual sector and parochial responsibility (12.10).

Nearly half of the booklet is taken up by a theological reflection by Francis Bridger, of Trinity College, Bristol, and this is useful for three reasons. Firstly, there is a sound theological basis set out for integrity in ministry. Secondly, Bridger says that one of the main drivers behind the guidelines is the concern to avoid the scandal arising from inappropriate behaviour by clergy that has beset Churches elsewhere (direct reference to controversy within the Church of England is carefully avoided). Thirdly, there is a good survey of how the concept of professional conduct has developed, rightly pointing out its ecclesiastical origins.

Quite unconsciously, I suggest, on the part of Bridger and the Working Group, one rationale for the guidelines emerges implicitly as being to conform to the ways in which secular professional bodies set out and regulate standards for their members. The finished product bears a distinct affinity with professional guidelines issued by many an Institute. As Bridger might have put it if the connection were made explicit: we have come full circle, professional standards of conduct with their origins in the *professio* of Christian ministry have now become a yardstick of that ministry being professional in the modern world.

Overall this is a timely reminder of the standards of conduct clergy, and arguably all who *profess* the Christian faith, should live to – in every context of ministry - and is produced in a form easy to take in and reflect on. The full text can be downloaded from:

<http://www.cofe.anglican.org/papers/index.html>

Worship Materials

Jean Skinner

At the end of last year's conference in Cornwall, it occurred to me that perhaps CHRISM could produce a resource book of suitable prayers, hymns and worship that would be usable by CHRISM members.

If like me you have spent time researching what is available and

appropriate to reflect faith and work and spirituality, then I am sure you will have something to contribute. If you are willing to share anything you have written or come across then Peter Johnson or myself would like to hear from you.

All contributions will have copyright acknowledged to the original source. So please let us know this, especially if it is your own creation. Our email addresses are at the back of this Journal.

News

London Institute for Contemporary Christianity has launched a competition to find the best pastor in the country to support those at work in effecting change in their workplace. Named the 'Changemakers Award', the prize is a weekend or minibreak for two in a European city! Applications to:

Changemakers Award, Evangelical Alliance, Whitefield House, 186 Kennington Park Road, London, SE11 4BT.

The award is part of LICC's campaign to make pastors more aware of the ministry of their charges in their places of work and is a follow-up to Mark Greene's booklet '*Supporting Christians at Work – without going insane*' (£5 from LICC).

More about LICC on its website, www.licc.org.uk.

(Editorial musing: are MSEs disqualified from this we 'do' the ministry as opposed to support it? Or are we eligible if we support another MSE?)

Congratulations to **MODEM**, which celebrated its 10th anniversary last September (*making it a few months younger than CHRISM, Ed.*). Christopher Mayfield, until recently Bishop of Manchester, has taken over as Chair from Malcolm Grundy and a development plan has been launched, including increasing membership from 300 to 5,000 over five years! Somewhat awkwardly, the MODEM website is found at: <http://users.powernet.co.uk/harpham/index.html>

More useful websites

www.tentmakernet.com is home to an international network of tentmaker organisations, including Tentmaker International Exchange, “marketplace Christians living the Great Commission.” The network is evangelical in flavour, circulates an e-newsletter and is sponsoring a Tentmaker Consultation, Friday 28 to Monday 31 May 2004, in Bulgaria. There is a wealth of information, including many articles and resources, more on which in a later edition.

For those with an interest in business ethics, take a look at www.ethix.org.

www.ai.edu is the portal to the Aquinas Business Forum, based at the Aquinas Institute of Theology, St. Louis. Look out for items shortly on ‘Fair play in advertising’ and ‘catholic and Protestant views of work’.

www.christiansincommerce.org is another US based website, with an evangelical flavour but a wide membership, embracing Protestants and Catholics. Emphasis is on support groups for business people but the site does have interesting information on ministry in the workplace issues.

www.cforl.org *Commitment for Life* is the United Reformed Church's main programme through which the Church carries forward its work for justice throughout the world.”

Faith at Work is a 12-session study booklet for use in small groups and is available through www.nplc.org, in New York. It is based on the Vatican II take on work.

www.faithatwork.com is run by a US ecumenical group and includes links to resources of various kinds and an on-line bookstore.

www.christianworkingwoman.org is the website of a radio ministry started nearly twenty years ago in Chicago by Mary Whelchel and aims at supporting Christians in their workplaces. Amongst the extensive material available is a Bible study called

'*The Superwoman Complex*', which I'm sure will be greeted with some rye smiles.

ICF and The Ridley Hall Foundation, who jointly publish '*Faith in Business*', are also on the web, at www.fibq.org. Whether you are familiar with their output or not, this is a site well worth visiting.

www.icf-online.org - from the Industrial Christian Fellowship, is a welcome addition to resources available on-line for MSEs. Another well worth a visit.

www.pcusa.org is the site of the Presbyterian Church of the USA, which of course includes our friends the Association of Presbyterian Tentmakers. Finding references to the APT is not easy as it is not listed in the alphabetical index (*I wonder if they'll pick that one up? Ed.*), but running a word search on 'tentmakers' is effective.

There is an interesting general article entitled '*Tentmakers: Combining Calls and Careers*' on at time of writing, and the following statement of aims that makes interesting comparison with CHRISM:

*Association of Presbyterian Tentmakers (APT)
Purposes*

*To be advocates for alternative models of ministry throughout the church
To define and affirm tentmaking as a valid expression of Christian ministry
To nurture and support tentmakers as continuing active members in good standing of presbyteries*

To foster mutually beneficial contacts and relationships with similar organization in other denominations and other parts of the world

To organize conferences which will provide opportunities for worship, fellowship, spiritual growth, and for meetings of the association Activities

An annual national conference for worship, fellowship, spiritual growth, discussion of issues of concern to tentmakers, and meeting of the Association

A newsletter (Tent Talk) for APT members and denominational leaders

Providing resources for congregations, governing bodies, and other interested groups for the purpose of interpreting tentmaking

Facilitating greater communication among tentmakers through various forms of networking

Providing supportive service and training for governing bodies

Happy retirement ...

... to Leon Wilson, who on 28 February steps down from his post as National Missionary for the Bivocational Ministry Board with the North American Mission Board of the Southern Baptist Church. It has been a pleasure to exchange e-mails read Leon's musings in *The Bivocational Beacon*, newsletter of the Southern Baptist 'Bivos'. We wish him well in this next phase of ministry!

Leon is still the contact point however for this year's National Bivocational Celebration, taking place April 22-24, at the Southern Baptist Convention Building, Nashville, Tennessee. If anyone is heading across the pond around then and would like to drop in please contact Leon on wilsonbivo@aol.com.

Regularly featured in *The Bivocational Beacon* are the exploits of Billy Bivo, a clever column penned by George Clark. There are regular pieces by Bivos across the USA, sharing their experiences. If you would like to receive the Beacon, please contact Leon as above, or by e-mailing bivochurchplanting@namb.net.

"Working Pastors" in Germany

For those with an ability to read German, Phil Aspinall has drawn attention to a book just published about the experience of MSEs in the former East Germany:

Johannes Brücken, Willibald Jakob (hg.)
*Arbeiterpfarrer in der DDR:
Gemeindeaufbau und Industriegesellschaft
Erfahrungen in Kirche und Betrieb 1950 - 1990*
Lektor Verlag, (www.alektor.de), ISBN 3-88425-081-7

This one is unlikely to appear in UK bookshops, but is available by mail order from the above website.

Invitation to Pentecost 2004

Phil Aspinall

You are invited to join the group of CHRISM delegates who will be attending the international worker-priest conferences this summer.

The international conference traditionally takes place at Pentecost, which this year is the UK Spring Bank Holiday weekend. This year the international meeting will be combined with the 3 yearly national meeting of the French Worker Priests at La Pommeraye, to which we are also invited. So the dates will be:

Thursday 27th May – Saturday 29th May: International Meeting
Saturday 29th May – Monday 31st May: French PO Conference

Fuller details of the programme will be available nearer the time, but the theme for the international meeting was agreed at a planning meeting in Belgium just before Christmas:

Exploitation

- What exploitation do I suffer, am I a victim ?
- In what exploitation am I complicit (do I cause)?
- With whom do I work to understand and to find a way out?
- Against what exploitation do I struggle?
- How are we signs of liberation from exploitation in this world?

We are asked to prepare a discussion paper for the UK delegation to present to the conference. So, **even if you are not able to attend the conference**, I should be very grateful if you would send me your thoughts on any or all of these topics **by the end of February**. Any personal stories of an experience connected with one of these headings would be particularly welcome – and probably make a point most effectively.

But the conference is not just about working on a theme. It is an opportunity to meet a stimulating group of people with diverse backgrounds, challenging view on the realities of our societies, and their own fascinating stories. It's also fun - with a tremendous spirit of bonhomie (the language of both conferences is French). We hope you will consider joining us – do get in contact if you would like more details.

***** Stop Press! *****

2004 CHRISM Summer Conference

at the Royal Foundation of St. Katharine, Limehouse, East London

Friday, July 30th - Sunday, August 1st

St. Katharine's is 3 minutes' walk from Limehouse station on the Docklands Light Railway. The DLR is easily reached via the Underground from all London main line stations. There is ample off-street parking, and the venue is outside the Congestion Charge zone.

See enclosed flyer for full details

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