

Ministers-at-Work

*The Journal for Christians in
Secular Ministry*

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Copy deadline for next edition: Saturday 12 July 2025

Please email contributions to: rebeccacraven@gmail.com

Editorial

Recent days have sent me puzzling to the dictionary, uncertain of the meaning of words like grift (to swindle, to cheat), kleptocracy (a government whose corrupt leaders (kleptocrats) use political power to expropriate the wealth of the people and land they govern, typically by embezzling or misappropriating government funds at the expense of the wider population) and yippie (possibly referring to an excitable/anxious short, high-pitched cry as might be made by when global markets are crashing).

These seem to be unprecedented times with tariffs, talk of trade wars and tumult on the financial markets. Thousands of federal workers have been dismissed, most of the programmes run by the US Agency for International Development's (USAID) have been summarily terminated amidst many other changes. Across the world conflicts go on largely unabated and atrocities seem to occur with total disregard to international law.

So, it is good to reflect on the articles and poems in this edition of MaW. Many are responses to the Reflective Weekend and our creative explorations of the Jacob stories. They remind us of the value of just holding on through the tough times. Sometimes that's all we can do. They remind us that sometimes we need to wrestle with situations and problems and even with God and that that's OK. But also, as Easter nears, we are reminded that God continues to come to us in many guises and can still surprise us and transform us and our situation.

I'm hoping that you'll be inspired from reading about our last weekend to join us for the CHRISM conference in July, exploring truth and justice and healing the hurts of the past in our daily life and work. Please do send a contribution to the journal too. Articles, reflections,

stories, letters, poetry and prayers, photographs and reviews of books or events are all welcome.

As ever, I'm most grateful to all those who have contributed to this edition.

Wishing you a joyous Eastertide!

Rebecca

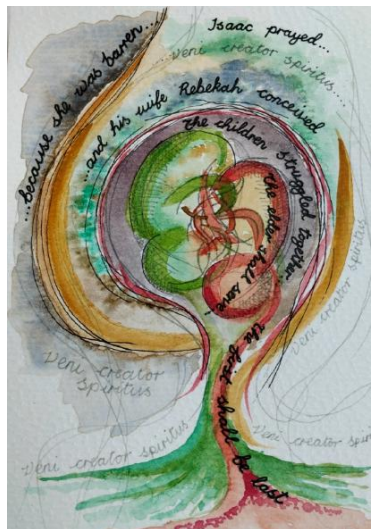


CHRISM Reflective Weekend 14-16th February 2025

I joined CHRISM during my discernment, but this was my first 'in person' CHRISM event, having only managed to access two online reflections and an online meeting before this. It was also the first time I had been to Shallowford since my Stage 2 (BAP in old money). Being quite a quiet person (at least until I feel comfortable in a group) I felt quite overwhelmed initially by the breadth and depth of experience represented by the group. As I am only in my first year of curacy, I felt wildly underqualified! However, as I began to chat with people over dinner, I could see that this was a diverse group, and that I was merely another element of this diversity.

The paintings and drawings I have included are my own, created as a means of reflection and prayer over the course of the weekend.

Jan Dean's sessions were a fascinating encounter with the Jacob story, and her use of the ancient forms of names (Yaakov, Yisreal, Bet-El) took us to another time and place. And yet in that space we were confronted with themes that have echoed down the ages and that we have experienced ourselves in many forms: favouritism; manipulation; doubt and mistrust; holding onto control; struggle. We also saw the mixture of the everyday stuff and the mystical, which seems to me the location of the MSE. By the end of the first day, I was very aware that, like Rachel, there were things within me that were struggling to co-exist.





One of the things that Jan had said was reassuring to me: that whatever was borne out of these struggles (I am a person who can agonise over 'getting it right'), God draws straight lines with wonky sticks.

As Jan spoke about her processes as an artist, several things emerged that were significant for me. The first was that she has to relinquish a level of control over the materials she is using and her own thought processes to allow something to emerge. In the story of Jacob we see that the rush to 'fix' is problematic, and that the mess, the dead ends, the meandering and exploring all matter. That to reach a place that looks as though it had been planned that way, a level of play and patience is necessary. When challenged to reflect on a colour that lifted us, I settled on mossy greens and realised that they spoke to me of waiting, persistence, and of things that grow in unlikely places. A nudge from God to embrace what is and allow him to work with it.

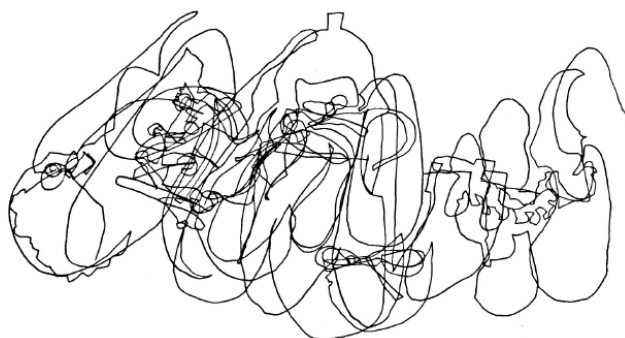
As we journeyed further with Jacob, Jan deconstructed 'makeshift' to 'make shift', the space making all the difference. Jacob experienced longing for blessing, and yet that blessing brought disconnect. We were reminded that longing, loss and disruption are always with us. Yet as Jacob made shift, we see that God remains faithful.



The shifting places were where God found Jacob and surprised him - a resonance with my own experience. In those places where we are removed from what is familiar/comfortable and become more alert and attentive, to be surprised, to be open to different ways of doing things. In her painting, Jan had become interested in boundaries and intersections, and saw that as a place inhabited by the MSE. Responses of the group to this varied from those who embraced shift and those who struggled with it, and we reflected on the place of 'co-regulation' (the process of regulating emotions and behaviours alongside another person) both as a function of ministry but also highlighting our reliance on God as the one we need alongside us. The ladder of Bet-El, the loneliness of Jabbok and the wrestling at Peniel were, for me, opportunities to give thanks for those that God has placed along my way both to reassure but also to challenge, and I was struck by Jan's reflection that it is not clear whether Jacob wrestles with a person, God or his inner person - very often the

three intermingle. Blessing comes from the struggle, but not without a limp.

Jan described her art as a borderland between her understanding and ours. Over the course of the weekend, I encountered many such borderlands. The means of navigating them was conversation, imagery, prayer, worship and silence. For me, the weekend was not without its challenges (the cold aside!) but it provided a helpful space to encounter, to wrestle, to hear and see, and to be reminded that however much I doubt God's promises, and whatever dead ends I reach, God is alongside and faithful. In the eucharist service before we departed, I found myself looking at the shoes of those sitting



opposite me. It was a reminder of the wonderful conversations I'd had over the weekend, and that the shoes that carry the gospel of peace are many and varied. Some wouldn't fit or suit me, and some aren't to my taste, and yet all are entrusted with the gospel. When I got home, I repeated the activity that we did, drawing the alstroemeria flowers but with shoes to represent this. I went away having made new connections and with much to continue to reflect on in the days ahead. Many thanks to those who organised it.

Denise Noble

Jakov

The unexpected collision
Of place and person, shape and colour, time;
Purpose obscure, yet forcing change.
A vehicle dislodged from mud,
Set on a new path – but not yet secure;
Finding a way through dialogue- the to and fro
Of talk, testing out routes – routes out
Of chaos, into making sense anew.
Extemporising music in the dark
And as day dawns,
Wrestling with challenge, opportunity, love:
Transformed – stability dislodged,
Seeing the landscape round unfolding fresh,
It's stones there still, alongside all that is.
Holding on tight for blessing:
Past, present, future me lifted
Across borders, into change, becoming someone new.
Looking back later,
Long struggle, running on Yet rooted still and growing
Upward, safe, in love.

Pauline Pearson







Could it be YOU?

CHRISM is looking for a new Moderator. They serve for three years on the committee. Normally there are three at any one time, an incoming, a presiding moderator and an outgoing moderator. So, there is a year as a committee member before being the presiding moderator. Their role involves chairing the AGM, committee meetings (usually 4 per year, most by videoconferencing) and generally taking the lead in the organisation and in furthering the mission of CHRISM - 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. If you might be interested and to discuss the role, please contact Simon Cocks whose contact details are at the end of the journal.

Jabbok

In slant and dappled light
Two kingdoms meet
the running border
of the river struggles
with itself stones
smoothed
by wild water tumbling
oblivious to the fall of chieftains

the shift of power
the shuffling of wealth
are nothing here
beyond sweet light
moving through air and water
two realities wrestle
and one will not let the other go
and one will not let the other fall

in this thin place
they must collide
connect
life to itself
the wound not incidental
but a pivot and a lintel

turn the door is open

Jan Dean

Reflection on Genesis 32:22-32

Jacob Wrestles at Peniel

A sermon at the end of the reflective weekend

Introduction

I almost feel that I do not need to give a background or additional information regarding the subject for this short sermon, reflection. This is because Jan, our speaker over this weekend, has done such a thorough job on the story before and after the passage this passage from Genesis. Jacob has put himself into a difficult position.

Now I think of Jacob being like the character out of Black Adder the tv series. Jacob always has a plan, I can imagine him saying; "I've got a plan, so cunning, you could put a tail on it, and call it a weasel!". But at this moment, at this time he appears not to be in control.

He is currently:

- Alone; having sent his wives, maids and children across the river at the ford, supposedly out of harm's way.
- In a desert; perhaps the place of sacrifice that his father was in.
- It is nighttime. There would have been little or no light.

I can imagine that he is a little afraid, fearing what will happen. Wondering how his cunning plan to appease his brother, Esau, will play out. He has gambled all, and may lose everything, livestock, family, and potentially his life.

Being alone to face things is not normal for Jacob. In all the passages that we read, there is only one other time that we find Jacob alone. The other time was when he was in Bethel, having barely escaped Esau. And then out of the blue in the darkness, a mysterious figure wrestles with him. The nature and type of being, we are not too clear of; is it man, God, or angel. "Elohim" is the word used for this being. But he wrestles, and wrestles, and wrestles, all night long. No one is the winner. The mysterious figure finally at daybreak puts Jacob's hip out of joint. What does Jacob do? The only thing that he can do; he

holds on. He keeps holding on. He is demanded by the "Elohim" to release him but, he keeps holding on.

Story

I apologise in advance if this triggers any bad memories for you the reader. I was here at Shallowford in 2017 for my Bishop's Advisory Panel (BAP), sponsored by Bishop Ann, the Suffragan Bishop of Aston. I had arrived and sort of settled in but was scared stiff as many of us were. I had completed the initial task, which was a written paper. I think that I did particularly badly on this section. We had been given a pastoral letter to write. Now, I was awaiting my interviews and the presentation that I had to give.

The secretary of the BAP approached me. She told me that I had a phone call. It was from my wife. This call was a shock; the expectation was that we did not communicate with any one whilst on the BAP. My wife's mum had been taken seriously ill, she may not survive. When I spoke with the secretary, after the phone call, she bluntly asked; "what are you going to do carry on or leave?" I felt alone in, what seemed to me to be, a place of darkness. And I did not have a cunning plan at all. In Jacob's position, frightened, alone, in pain, having wrestled with this "Elohim", Jacob hangs on, just holds on.

And that is just what I had to do. Hold on. Hold on to what I had been given, hold on to the words of affirmation of calling. There seemed to be no right answers, no clever ways out of the situation. No cunning plan.

Sometimes we are faced with situations in ministry where we do not have the answers. We are alone, frightened and in the dark, wrestling with a situation. And all we can do is hold on. To hold on to what we have been given. Hold on to God and demand a blessing. Sometimes holding on is enough

How and Why

How do we do that? How do we hold on? Well, sometimes it is like Jacob. As a herdsman, we had wrestled with many sheep and goats. He would have built up muscle memory and we too can develop techniques of coping with difficult situations. But at other times we will just grin and bear it, and hold on. Holding on is enough!

Transformed

I am not sure if Jacob won or lost; but I know he was changed, transformed; or should I say "redefined". By holding on at my BAP I was blessed and transformed. However, I did limp for quite some time afterwards.

But why do we need to hold on and why do we need a blessing? Over this weekend we have heard about Jacob who became a blessing to his people Israel, although he was a trickster, with many a cunning plan. I have been reading Henri Nouwen's book, "The Wounded Healer", over this weekend. It has been in my bucket list for ages. When he talks about the minister, unsurprisingly, he points back to Christ. Henri is asking where the Liberator will come from. He points to Christ as the one who is wounded, yes, but ready to bring liberation. Through our wounds, through our wrestling, in our holding on, we receive blessing and wounds. We are often in desert places, we are often lonely. These are some of the wounds Henri talks about. We bind our wounds as Christ did and point the ways to Him our liberation through our wounds. We pour out God's blessing as we have received God's blessing. We point to the blessedness Christ brings. The Blessing or Beatitudes; are a lot to do with the Liberation of people.

Poem

I don't normally write poetry, but Jan has inspired me to step a little out of my comfort zone:

Hold

Hold Tight
Be prepared,
For Change,
For the make shift.
The uncomfortable, frightening,
Wrestle with the unknown.
The unsupported shift.
To bring, make, inhabit change;
Holding on tight,
Holding on,
Holding,
For the Blessing of God.

Simon Cocks



Being a prophet in the workplace

It's rather a strange and unique combination for a Minister in Secular Employment (MSE) to be a veterinarian and a priest. However, this has been my life since October 2020. I absolutely love and am fascinated by veterinary pathology, and in no way, could I give all that up to be a fulltime parish priest. As I explored my vocation after a period of illness in 2014, I became convinced that I was being called to ordained ministry but what form that would take was unclear. Following a one-year part time Foundations for Ministry course in Chester Diocese, the bulb finally went off in my head - MSE was the path!



The current role which allows me to be the “two halves” of the whole feels so right. I’m a veterinary pathologist in a laboratory environment (so not in practice). This is my “secular” job and what I am paid to do. Occasionally, I may wear my dog collar into work, but apart from that, people can simply ask about or delve into questions about the meaning of life and everything, and faith, at their request. It’s not something I push. The staff know I’m a priest and that is enough.

Prior to COVID times, there were frequent coffee machine encounters and corridor conversations. However, during and after COVID, I was transferred to predominantly home working as my work is fully digital. In order to continue to, at least keep some sort of profile out there for people to reach me during lockdown, I started my @The ReverendVet vlogs, blogs and tweets on social media. What started as a “work colleagues and friends” circle rapidly expanded, and I realised how much people love their pets and, additionally, want to find out about faith. Currently I have over 11,000 Facebook followers all over the world, and of course I still visit the lab, just not on a daily basis.

I have two additional “political” passions: care for the environment and campaigning for peace, specifically in Palestine. I don’t distinguish between discussing these at church or in the workplace. I discuss them everywhere! I feel that is what God is calling me to do, and the founder of our faith certainly didn’t shy away from discussing difficult topics. In lockdown, the importance of the environment and nature really grew, with individuals finding a solace in being outdoors and connecting with their inner soul. It became easier to discuss these matters on social media, in the workplace and at church. There’s no bigger challenge for all of us than to halt climate change, live as sustainably as we can and stop the loss of biodiversity. The environmental catastrophe is an existential threat and if we don’t all act now and quickly, the consequences for our children, grandchildren and great-grandchildren are unbearable.

No-one wants a world where habitats are lost, many species are extinct, and people fight for dwindling resources such as water. Whether of faith or no faith, we can all agree on that. For me, I believe that looking at the vastness of the universe on the one hand and the microscopic precision and complexity of it on the other hand, show us that all this is not random and there's a Maker behind it. We need to care for our evolved creation, and work together to turn things around, so that we live better in ways that value what God has given us, for the sustenance and renewal of life.

As a vet in industry, that also means supporting my company in the endeavours they take to encourage more sustainable working, non-pollution of the environment and looking at better, more chemically kind processes. It means providing top quality diagnostics to benefit the lives of those pets that mean so much to their owners. If our pets are not well, then we don't feel too good either. It means making day-to-day decisions myself that demonstrate care for the environment such as stopping unnecessary travel and supporting virtual working. I throw these topics into the social media and work domain as part of challenging people in what they are doing and making them think a little differently. For example, I presented two recent reflections online on what it means to "enjoy life." Many people want to fly to a hot holiday abroad but that's not helping our environment at all! From the veterinary perspective, there has also been some recent discussion on the frequency of use of pet flea treatments, as the by-products are potential pollutants of the waterways and I think that we all have to speak out and think about these issues as veterinarians (and as priests).



More recently, I have become heavily involved in campaigning for an end to apartheid in Gaza and the genocide there. It's an uncomfortable topic for some, but the Church did not speak out when the Holocaust of WW II was taking place and there is really no excuse these days with 24/7 media coverage to remain silent and ambivalent to the Gaza situation. This again is something I do speak out about at work. Interestingly, I was let down recently by a Veterinary Christian organisation who refused to help me get a little bit of funding for a veterinary Palestinian friend really struggling in Gaza. It felt like I was watching the parable of the Good Samaritan all over again, but this time, veterinary colleagues were ignoring the poor and wounded person, because he was Palestinian and that was a problem.

Animals and faith -it's a wonderful combination and I praise God that I have this niche. The animals aspect seems to calm everyone down while the faith aspect allows lively discussions. When trust is built and people understand that I'm not stiff and starchy, and not the stereotype priest that many people expect, then we can move on to those broader political discussions and see how faith may drive us to make life choices and decisions better for our world. I am truly blessed to have met so many people through this different ministry.

Jenny McKay

@TheReverendVet on X, Facebook, Instagram, TikTok and BlueSky
Email: jenny@thereverendvet.co.uk

Biography

The Rev'd Dr Jenny McKay is Head of Anatomic Pathology for a veterinary diagnostic laboratory. Jenny graduated from University College, Dublin, in 1991 and worked in small animal practice for two years in South Yorkshire. Always having a love of pathology, she moved to the University of Cambridge in 1993 where she obtained her PhD "The Role of platelet-derived-growth factor in remyelination in the central nervous system." She then was a Resident and later a Lecturer in Veterinary Pathology at the University of Liverpool where she obtained her FRCPath and DipIECVP qualifications. Moving to AstraZeneca in 2001 she spent 12 years as a Senior Toxicologic Pathologist before moving back to diagnostic veterinary pathology in 2013. Jenny was also ordained as a Church of England priest in Chester Cathedral in October 2020. She is currently Associate Priest at St. George's Stockport.



Meeting of the pretres-ouvriers en activite professionnelle (poap), Montreuil, 22-23 February 2025

This was my first attendance at the meeting of the French worker priests who are still in active employment, so I didn't know what to expect. These gatherings are held at their office and are preceded by a meeting of the retired worker priests. I arrived the previous day and was immediately invited to read the Gospel in French for a Mass being celebrated by the retired group! After that, I enjoyed the hospitality of their kind and generous Secretary, Anne-Chantal. The POAP, together with a German representative and myself from CHRISM, met the following morning to plan the European Worker Priests' Conference, to be held in Lille from 10-12 October 2025. The precise title will emerge, but the theme will be around "Us and others: distance and proximity". It's going to be about identity at a

time when the Extreme Right is on the rise throughout Europe, and we need to be able to encounter those of different views from ourselves. As usual, each participant/national group will be asked to prepare a paper. There is likely to be some Bible study as well as worship. CHRISM participants are responsible for morning prayer on Sunday morning.

The gathering continued with each person sharing their news: the jobs included a chef, a council worker, an ambulance driver and a worker in an Amazon warehouse. The afternoon meeting was around the theme of “Where is France going?” in terms of the domestic political situation and the country’s involvement in the world. Although my French wasn’t quite up to following all the discussion, it was clear that there are issues affecting France which are also true of the UK. Concern around the Extreme Right was expressed, as were problems around poverty and housing, the place of Islam, and the search for hope and social justice. We concluded Saturday with a Eucharist and then an excursion to a Japanese restaurant.

Sunday morning involved a discussion of some texts circulated in French, of which I managed to read one before the debate began! Questions included, how to stay human in a suffering society? How to rejoice, despite everything? And, what is the nature of the working class? This latter is a live issue for the French group, whose original mission was to live and work among the working class and be active in trade unions. A response to the concerns: God entered into the frailty of history and is a sure and firm anchor.

I thoroughly enjoyed my first meeting of the POAP - welcoming company and excellent food! – despite some linguistic challenges! Sadly, I fear next year’s date will clash with the Reflective Weekend but I heartily encourage other CHRISM members to come to the European Worker Priests’ Conference in October.

Margaret Trivasse

Farewell to Dr Stanley Frost



Many CHRISM members will fondly remember Stan Frost who died recently and was an active member of CHRISM from its beginnings and took on many key roles within it.

Stanley Frost was born in Chesterfield on 16th December 1937 and had one younger sister, Margaret, born 4 years later. After attending Tapton House school he did his National Service and then went to study Botany and Zoology at the University of Bangor, North Wales followed by postgraduate study at the Liverpool School of tropical medicine where he gained his doctorate. He married Eileen Sims, the love of his life and a Chesterfield girl at St John's Newbold in 1963

– they had met at the Old Taptonians society. They lived at first on the Wirral and their first two children were born there; Catherine 1964 and David 1966. Stan later continued his work at the University of Salford and they moved to Blackrod, a Lancashire village. The whole family went overseas for a while, to Newfoundland, when he was studying blackflies, before Stan returned his post at Salford University and the family to Blackrod, where Sarah was born 1971.

Stan's faith was always a significant part of his life and after exploring his sense of vocation he trained at Luther King House, Manchester. Ordained deacon in 1982 and priest in 1983, he served his curacy at St Aidan's Salford and as a self-supporting priest was licensed to Manchester diocese for 20 years.

On retirement from academic life in 2002, he briefly took up the role of Priest in charge of St John's Pittenweem in Fife before returning home to Chesterfield and serving here as SSM until ill health meant he had to step back. He was always inclusive of different ways of worshipping so this church as an LEP suited him well and he had many friends here.

Stan loved meeting people and hosted many colleagues or students from numerous countries, visiting most of them in return. He went to an annual environmental conference in India and spent time in Ghana working for the WHO and with Eileen they took the camper van on holidays all over France.

Stan was a 'joiner': a member of the European Worker Priest association, and many other clergy groups. As a trustee of the Fieldfare Trust for several years, he supported their work to improve access to the countryside for all. Locally he kept in touch with the Old Taptonians and was involved with the Chesterfield Town twinning association. He helped to lead a walking group for a while - as well as organising a family group - with added friends, for an annual trip to the panto, followed by a party afterwards.

Stan will be sadly missed. May he rest in peace and rise in glory.

Stan Frost – an appreciation

Stan and I first met in the buffet at Victoria Station, Manchester, in the spring of 1989. I'd just been recommended for ordination training as a non-stipendiary minister and was unsure on where my future ministry would focus. The DDO, having initially been an NSM himself, recommended I speak to Stan, describing him as the 'shop steward' for MSEs in Manchester Diocese.

After introductions, Stan described his ministry at Salford University, where he lectured, and how he was able to relate this to his role as assistant priest at St. Paul's, Kersal. Half an hour later it was clear which ministry direction God was leading me in: MSE.

We met regularly for many years, Stan acting as a wise and valued mentor and sounding board as my own ministry (in tax, with HM Customs & Excise) developed. Through Stan I was able to meet many other MSEs and learn from them, and meet his impressive wife and rock, Eileen. I also saw how highly he was regarded by the Diocese, who used his talents in a key role developing the twinning with the Diocese of Namibia.

Stan was also instrumental in the formation of CHRISM, arranging for our inaugural, and memorable, conference to be held at Salford University in 1993, and was a member of the first committee, along with Michael Ranken, Keith Holt, Michael Skinner and many others whose example I value highly. Stan's wise yet quiet and measured contribution to CHRISM is invaluable, as those who have met him I'm sure will agree.

When Stan retired, he and Eileen moved briefly to Scotland (before returning south to Chesterfield) and I took over the role of MSE advocate in Manchester, always remembering the lessons I'd learned from them both. Occasionally I'm asked whom have been the greatest personal influences on me in ministry: Stan is always the first.

Rob Fox

Tax Justice Sunday

Part of the resources for this year's Tax Justice Sunday, sponsored by the JustMoney Movement, on 8 June were written by Rob Fox. Using his long experience in taxes, coupled with his insights as an MSE, Rob has written a study for use by groups or individuals on what the Bible has to say about taxes and our attitude to them.

The JustMoney Movement believes it's time to have the big conversations about injustice and how we shape a fairer, greener world. It's Church Action for Tax Justice campaign aims to challenge the systems and structures which drive inequalities and injustices. Tax Justice Sunday is an opportunity to reflect on tax as a way of showing love, caring for creation and bringing about a fairer, more just society.

For further information see: <https://justmoney.org.uk/tax-justice-sunday/>

Rob Fox

What has the Committee been doing?

Key points from the latest Committee Meeting held on Saturday 1 February

Seven of us met via videoconferencing. The committee discussed the following issues.

- The main focus was on planning for the reflective weekend in February and the conference in July (see flyer and website for details). A provisional booking has been made for Whalley Abbey for the February 2026 Reflective Weekend.
- The CHRISM website will be undergoing some work to update it and include additional functionality. It is hoped to have this complete by September 2025. There will also be generic email addresses for CHRISM office holders.
- We formulated plans for increased promotion and publicity for CHRISM.
- Some CHRISM publications that had previously not been available electronically as now available in PDF format.
- Rob, our treasurer, reported that the financial position is satisfactory. Full accounts will be presented at the AGM. Membership secretary, Sue reported current membership at 74.
- We noted that Archbishop Justin Welby had tendered his resignation as Patron.
- The European Worker Priests Conference will be held in Lille from 10-12 October 2025.
- Work continues on an information sheet for employers of potential MSEs; GDPR and document retention; a Common Awards learning module on MSE.
- There are vacancies for CHRISM patron, a Trustee of CHRISSET (which manages the finances of CHRISM) and an incoming moderator.

The committee meet again in May 2025.

You might also like:

Faith in Business Leadership Retreat

Just Grace: Forgiveness and Accountability at Work

25 - 26 April 2025 Cambridge

https://www.faithinbusiness.org/Groups/352039/Faith_in_Business.aspx

The London Institute for Contemporary Christianity
Events, courses and training

<https://licc.org.uk/events-and-training/events/>

The Christian Association of Business Executives (CABE) is a fellowship of Christians in business life who share common concerns, offer mutual support and seek to promote the application of Christian principles in the working environment.

<https://www.cabe-online.org/resources/>

Transformwork is a network of Christian workplace, professional and sectoral groups. They have some interesting resources.

<https://www.transformwork.net/Groups/207986/RESOURCES.aspx>

Dates for your diary

Tax Justice Sunday 8th June 2025

For more information and to download the guide for Tax Justice Sunday (written by our very own Rob Fox) see the link below.

<https://justmoney.org.uk/tax-justice-sunday/>



CHRISM conference and AGM, 18-20 July, 2025

Where do we see reconciliation and redemption in the workplace?

Venue: Sarum College, 19 The Close, Salisbury, SP1 2EE

Leader: Canon David Porter, former Director of Reconciliation at Lambeth Palace, and Canon Director for Reconciliation Ministry at Coventry Cathedral

This weekend promises to be a highly relevant and practical exploration of truth and justice in the workplace and how to approach healing the hurts of the past.

For more information see the flyer and website -

<https://www.chrism.org.uk/CHRISM%20Conference%20Flyer%20-%20July%202025.pdf>

Book your place now!

Save the date:

**European Worker Priests Conference,
10-12 October 2025, Lille, France.**

CHRISM Theology Discussion Group - Future Meetings

This Discussion Group, which is open to all CHRISM members, provides an online forum where we can reflect on and discuss the theological aspects of our work. We meet monthly by Zoom for an hour and a half. Recent topics have included: The Importance of our Work to God and Us, The Idea of Rest, What is Work?, Justice at Work, The Kingdom at Work Project, Eternal Life, Christian Perspectives on Conflict in the Workplace, Organisational values – Help or hindrance to ministry in the workplace?, Is it OK to be ambitious?, Who is Jesus?, and Neighbourliness at Work.

If you are interested in joining the Theology Discussion Group, please email me at rev.julian.e.blakemore@gmail.com and I will add you to the invitation list so that you receive Zoom links for future meetings. We look forward to welcoming you.

Revd Julian Blakemore

Visit the CHRISM website: www.chrism.org.uk

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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