

# Faith at Work in Worcestershire

## Development Plan 2018 – 2021



**July 2017**



[www.faithatwork.org.uk](http://www.faithatwork.org.uk)

**A local Ecumenical Partnership of**



**Registered charity No. 1041390**

## **Introduction**

Economic life has long been a key context for the Church as it has pursued its vocation to proclaim Christ and make God's Kingdom known. For more than 50 years the churches of Worcestershire have collaborated in this mission through the Local Ecumenical Partnership – Faith at Work in Worcestershire (FWW).<sup>1</sup> This partnership is an initiative of the five main denominational church bodies in Worcestershire – Anglican, Roman Catholic, Methodist, Baptist and the United Reformed Church. It is a registered charity with the aim of encouraging the church's engagement with the economic life of the county, and promoting individual encounter, relationship building and support of people in the context of their workplace.

## **Why a new development plan?**

In 2016, Churches Together in Worcestershire (CTiW) undertook an external review of the Local Ecumenical Partnership (LEP). It is through CTiW that the churches govern and regulate LEPs, including commissioning a review every seven years. In response to the findings and recommendations of the 2016 CTiW report, trustees have reviewed the priorities and activities of FWW and identified key issues that need to be addressed in order to safeguard and develop its mission.<sup>2</sup>

These include:

- The need for staff leadership at a time of increasing pressure on financial resources for all of the partner denominations.
- The need to respond to the increasing interest of congregations and individual Christians in engaging, as disciples of Christ, with people in their local community, including in the context of work, worklessness and the economy. FWW, along with similar projects across the country, has seen a significant growth in volunteers attending training and undertaking chaplaincy.
- The need to refresh and reinvigorate ecumenical cooperation at a regional level between the founding denominational partners to reflect ever increasing cooperation at a local level between those – lay and ordained; ministers and volunteers – active in mission as workplace chaplains.

## **The Church's Mission**

The task or mission of the Church begins with the Mission of God in the world, in and through Jesus - his life, ministry, death and resurrection. In Christ the Kingdom of God is revealed in the world, a kingdom where the life, mercy, community and grace of God are experienced, and which is characterised by values of justice, reconciliation, truth, peace and love. The Christian's vocation is to follow Christ and be shaped by the gifting of the Holy Spirit as part of the Church – the body of Christ – to be a witness to Christ in the world, calling others to also be disciples. Christians together are to look for God's Kingdom and play a part in bringing it to be; through prayer for the world, love and service to those in need, challenge of all that is contrary to the Kingdom, and worship of the God who creates and redeems all things through love.

The mission of the Church is therefore in the world, as God in Christ is in the world, and no aspect of human endeavour and experience should be beyond its interest, just as none is beyond the concern of God. This includes our work, the way we organise business and the workplace and how we support those marginalised by the way our economy works. It is the Church's mission to bring to bear the values of the Kingdom - justice, reconciliation, truth, peace and love – to all of life, and that includes all things economic.

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<sup>1</sup> When originally constituted in the 1970's from more local pieces of shared mission the name adopted was Worcestershire Industrial Mission. This became Faith at Work in Worcestershire in 2007.

<sup>2</sup> The report of the review is included here as Appendix A and, where these touch on this paper, this is noted.

*Cover photograph: Associate Chaplain Alan Parry visiting in the Kingfisher Centre, Redditch*

## **The place of workplace chaplaincy in the Mission of the Church.**

The challenge, in the context of the economy, is how to fulfil this mission. How to proclaim God's Kingdom in the midst of work and workplaces, and in the way our economy works. To find ways of loving service that comes alongside people, addresses their needs and may include lament, as well as celebration. In an ever more secular world, where God's presence is so often barely acknowledged, where does one begin?

- **The witness of Christians in the workplace:** The primary engagement of the Church with work, workplaces and the economy is through those Christians employed in the economy. Christians need to be supported and equipped to be effective Kingdom people in their workplace. This is not always given sufficient attention in our churches. FWW has a role to play, as a partner with churches, to encourage people to explore the connections between their faith and work and help them be more confident in their discipleship at work.<sup>3</sup> This not only means sharing faith, but letting that faith shape the people they are and the way they do their work.
- **Chaplaincy:** FWW has undertaken chaplaincy in a variety of workplaces. This begins with being present and aims to build trust and relationships with a wide cross-section of people in that workplace, as individuals and as a community. Over the years FWW has developed considerable experience in negotiating this invitation to be present. Although there are always places where this is not forthcoming the main restriction on the reach of chaplaincy is not unwillingness to receive chaplains, but a lack of chaplains to go, and the confidence to do so.

Over the past 10 years FWW has been working with local congregations of different denominations to recruit, train, place and support volunteers as Associate Chaplains and now works with more than 30 such volunteers, mostly lay people. The effectiveness of this ministry of presence, care through listening and Kingdom engagement, is well attested through the recent LEP review.<sup>4</sup> This is valued by many and recognised as a practical outworking of the faith of chaplains and the churches that support and send them, and therefore as a clear witness to what motivates them to go.

Chaplaincy is often criticised as not being explicit about calling others to follow Christ. This is far from the truth as, to many people, the chaplain is the only contact they have with the Church and its Gospel. Many find what the chaplain offers – taking them and their experience of work seriously – a contrast to what they perceive Church to be about. Chaplaincy is about sowing seeds, reminding people that God loves them and a means of sharing that love.

The Associate Chaplains Development Programme also encourages people to step out in faith and become more effective disciples. This is a key way in which FWW is helping Christians deepen and extend their own discipleship. The more chaplains we can encourage, train and place, the more those Christians are given an opportunity to put their faith into action.

- **Bringing Kingdom values to the shaping of the Economy:** The church's mission in the economy is not just about supporting Christians at work or chaplaincy to local workplaces. The Church needs to find ways of entering the debate and bringing the values of the Kingdom to bear in shaping how we run the economy. This means engaging in political debate, but also finding other ways to engage with key decision makers. Chaplaincy can provide a means to build links with such key players be they those who manage businesses or organisations, trades unionists, politicians or academics.

FWW has a long history of successful engagement in this way, be it through involvement in national campaigns, such as for the Living Wage, developing corporate responsibility and tax

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<sup>3</sup> LEP Review 2016, section 4.3 and 4.4

<sup>4</sup> See Appendix A, sections 3 and notes.

justice; through promoting seminars as a means to engage both church and workplace on key issues; or through being active participants in business networks such as the Chamber of Commerce, the British Independent Retailers Association or the Federation of Small Business.

### **Workplace Partners**

With increasing financial pressure on all partner denominations finding resources for leadership and coordination of the work of this mission in the economy has become increasingly difficult. The same constraints are experienced by many companies and organisations that FWW work with in the public and private sectors, places where chaplains visit. It is also the case, however, that the importance of that chaplaincy by those organisations is increasingly being recognised and valued.

Ken Williams, General Manager of the Kingfisher Shopping Centre in Redditch, where a team of staff and Associate chaplains have been active for more than 12 years, has attested to the impact of chaplains on staff welfare and wellbeing and the running of businesses within the centre. Ken has commented: *'We are seeking for the commercial environment to have a real sense of being a community. The chaplaincy plays an important part in creating community and makes it normal to have people bring a spiritual perspective to the activity of the centre. Knowing the chaplains means that we can share thoughts and challenges in confidence and the chaplains provide an "external" perspective on issues. In seeking to manage a centre that "feels" different, the chaplains play a positive part in this.'*

This is also the case with chaplaincy to the Fire and Rescue Service in the county. Hereford & Worcester Fire and Rescue Service undertook its own review of chaplaincy beginning in 2016. This asked the entire workforce about their experience of chaplaincy, and sort views on how it might be shaped in the future.<sup>5</sup> This concluded that the present model of chaplaincy is welcomed and valued across a wide cross-section of staff. On the strength of this the senior management have agreed to fund provision of a part-time lead chaplain. This coincides with ever greater collaboration with West Mercia Police, which itself has employed a lead chaplain for many years. In the light of this, and coming just as the most recent police lead chaplain was retiring, the two Services have decided to appoint a joint lead chaplain for 3 days a week, seeking to work closely with FWW. As the current co-ordinating Fire Service chaplain, Dick Johnson, Industrial Missioner, has been offered this post.

### **FWW Staff Resources**

Those involved with the work of FWW include volunteers, both trustees and Associate Chaplains, and some stipendiary clergy where a portion of a minister's time is dedicated to chaplaincy and other activities of FWW. These dual-role posts are currently all Anglican appointments made under Deanery plans decided locally, and represent a considerable commitment to workplace mission.<sup>6</sup>

Increasing pressure on resources, already referred to, has meant two other Anglican posts linked with workplace mission cannot be sustained in their recent form. One of these, the Industrial Missioner post held by Dick Johnson, includes work with the Fire and Rescue Service whose initiative with the West Mercia Police outlined above presents an important opportunity.

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<sup>5</sup> Chaplaincy to the Fire Service is currently organised under a Memorandum of Agreement signed between the HWFRS and FWW in 2008. This includes recruiting a network of local volunteers, working with a co-ordinating chaplain, to deliver chaplaincy across the Service. Travel expenses only are reimbursed.

<sup>6</sup> Two deaneries have had a commitment to Industrial Mission over the years, and this will continue in 4 dual role posts. In Kidderminster both the Team Rector and one Team Vicar in the Ismere Team parish are dual role, each 25% FWW. In Bromsgrove Deanery one Team Vicar post linked to St Stephen's Church in the Holy Trinity parish Redditch, and the priest-in-charge post at Alvechurch, are dual role 50%. This constitutes a commitment of 1.5 full time equivalent posts, which, in cash terms, amounts to an annual commitment of £75,000.

## Grasping the opportunity

These current circumstances, and the occasion of the 2016 LEP Review, provides an unprecedented opportunity for a new chapter in the work of FWW. In summary this includes:

- A new partnership in chaplaincy with the Fire Service and Police.
- The continuing need to work together as the whole of God's Church working ecumenically in mission in the workplace and economic life.
- Despite pressure on partner churches regionally, or perhaps because of that pressure, a new focus is emerging within the Church on engaging in mission in the world. There are many new initiatives which resonate with the aims and activities of workplace mission – from the 'Chaplaincy Everywhere' programme of the Methodist Church, to national initiatives of the Church of England such as 'Setting God's People Free' and local programmes of the Anglican Diocese of Worcester such as 'Kingdom People', as well as new directions in mission such as Fresh Expressions and Pioneer Ministries.<sup>7</sup>

## Facing the Challenges

At the same time we have to be realistic about the challenges:

- Resources are scarcer than they once were. We need to be more effective with less, being clear on priorities and developing clearer lines of accountability to remain focussed and efficient.
- In order to maintain and further develop the work of Staff and Associate Chaplains some central staff leadership is needed to help maintain this focus and momentum.
- We are not good at telling the story of Workplace Mission in Worcestershire and need to improve this.<sup>8</sup>
- We need to revisit and revitalise key relationships within our work, notably seeking a recommitment of our historic sponsoring denominations within the LEP, and encouraging, empowering and refocussing the work of the trustees, including drawing in new voices from workplace partners.<sup>9</sup>

## Development Plan 2018 – 2021

Bearing all this in mind the FWW trustees have adopted the following plan. Key elements include:

- FWW Development Officer part-time post. Whilst finding funds for a full-time post may be over ambitious in the current climate, the offer, by the Fire Service/Police, to fund a part-time post provides an opportunity to secure finance for a second part-time post to be held concurrently in what would amount to a 60%/40% dual role post.
- Provision of administrative support focussing on Associate Chaplains, publicity and communications.
- A re-focusing of the role of church based dual-role staff chaplains and Associate Chaplains to work collaboratively with the Development Officer to help deliver the overall FWW work plan.
- Whilst funding local ministers in dual-role posts remains with the appointing denomination, the new posts of Development Officer and Administrator to be employed by FWW, with funds sought from all LEP partners and others

## Faith at Work in Worcestershire

*Might be understood in a number of ways:*

- Believing that God is at work in the work of the county, as the source, sustainer and redeemer of all human activity – **having faith in work**
- Working for Kingdom values of peace, love, justice and reconciliation in the workplace – **putting faith to work.**

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<sup>7</sup> LEP Review 2016, section 4.9 and 4.10

<sup>8</sup> LEP Review 2016, sections 3.4, 4.1, 4.2 and 4.8

<sup>9</sup> LEP Review 2016, section 4.6

## A Objective

To join in God's Mission in the world, in and through Jesus Christ, to seek transformation within work, workplaces and economic life to reflect Kingdom values of peace, love, justice and reconciliation.

## B We achieve this by:

- 1) Undertaking chaplaincy to workplaces: a ministry of presence, care and challenge, that seeks to help all discover God at work in and through their work, in their workplaces and the broader economy.
- 2) Encouraging all to be disciples of Christ – those at work, and those who are chaplains – including encouraging new disciples, and so be a resource for renewing the mission of the Church in the world, particularly through the Associate Chaplains' Programme.
- 3) Engaging those in positions of economic power, decision makers and workers, as well as in churches and other faith communities, in debate and reflection about how the way we organise our economic life affects all people.
- 4) Seeking, with others, to be an advocate for, and to mitigate the impact on, those most vulnerable and marginalised in our economy.

## C In practice this means planning and undertaking the following.

- 1) Recruiting and developing new chaplains through:
  - a) Associate Chaplaincy training courses and development programme.
  - b) Promoting to clergy/ministers the use of 10% of their time in structured chaplaincy, and getting this written in to role descriptions.<sup>10</sup>
- 2) As Chaplains – whether staff or Associate Chaplains – to:
  - a) Visit workplaces that are:
    - accessible
    - representative of a range of economic activity in Worcestershire
    - large, small and micro.
  - b) Give time to networking opportunities through, for example, The Chamber of Commerce, BIRA and the Federation of Small Business.
  - c) Involvement in and promotion of such activities as the Living Wage Foundation, ECCR<sup>11</sup>, business ethics seminars at the Worcester Business School
  - d) Listen to the stories of work and worklessness we come across and reflect with those we meet on the meaning of their experience, the place of God in that experience, and the forces and values that shape it, bringing to the conversation a theological viewpoint and a vocation to be more effective disciples of Jesus in how we do this. [This is about the quality of our chaplaincy but also about staff meetings; local and county regular meetings of all chaplains – staff and Associates - where we study, learn and pray together]
  - e) Draw to the attention of others, including those in the church, what we discover and help them to be drawn into this process of theological enquiry and active discipleship. [writing, website, talks and sermons, training of students and others, proactive development of partnerships with local congregations].<sup>12</sup>
- 3) Faith and Work discussion events to encourage Christians to renew their discipleship in the context of their work, whether that be workers we meet in the course of chaplaincy or members of congregations we work in partnership with.

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<sup>10</sup> LEP Review 2016 section 4.5

<sup>11</sup> The Ecumenical Council for Corporate Responsibility

<sup>12</sup> LEP Review 2016, section 4.4 and 4.7

- 4) Seminar and study programme on economic issues and theology, under the banner of Faith at Work in Worcestershire.

D Resources to do this

1) Personnel (with specific tasks and responsibilities within FWW highlighted as bullet points)

- a) **Staff Chaplains** – [all appointed currently by the Anglican Diocese].
  - Chaplaincy locally
  - Leading and working with local groups of Associate Chaplains
  - Undertaking specified roles within the wider workplan of FWW, working with the FWW Development Officer (see C 2,3 & 4 above) and assisting with recruiting and training new Associate Chaplains
- b) **Associate Chaplains** – volunteers [all currently Anglican or Methodist].
  - Chaplaincy locally
  - Actively developing partnership activities with their own churches/Churches Together(e.g. discussion groups, faith and work events)
- c) **FWW Development Officer 40%** (in conjunction with the Police and Fire Service Chaplaincy 60%,)
  - Chaplaincy development, particularly with larger organisations.
  - Leadership and responsibility for implementing the overall plan of FWW.
  - FWW operating policy and compliance
  - Associate Chaplains' Programme, including leading on training.
- d) **Administrator (8hrs/week)**
  - Publicity and promoting FWW to church and business, including social media and website.
  - Maintaining contact database for:
    - (i) Associate Chaplains
    - (ii) Interested and supportive individuals and churches (Members of FWW)
    - (iii) Businesses and workplaces
  - Facilitating and organising events (seminars, training courses etc.)
  - Supporting the management of FWW (Trustee meetings, AGM etc.)
- e) **Trustees**, from both Church sponsoring bodies and business and workplace partners.
  - Compliance (Charity and CIO)
  - Maintaining and Developing the LEP relationships
  - Fund-raising and finance
  - Overview of objectives and priorities.

2) Office Space

- a) Accessible and affordable base for the Administrator and Development Officer

3) Finance

- a) Salaries and other costs of Administrator and Development Officer
- b) Office rental
- c) Operating budget

4) Organisational Development

- a) Registering as a Charitable Incorporated Organisation (CIO)

E Timescale

This plan would run for a fixed term of 3 years. One objective of the plan would be to develop a further 3 year plan for the continuation or further development of the work of FWW.

F Development Plan 2018 – 2021: Annual costs year 1.

		Income	Expenses		Notes
1	Development Officer salary (40%)		10,000		
2	Pension (40%)		3,711		
3	NI (40%)		852		
4	Housing allowance (40%)		3,311		1
5	Shortfall compared to current stipend		2,253		2
6				20,127	
7	Office rental		5,000		
8	Administrator (p/t 8 hours/week)		5,000		3
9	Chaplains travel expenses		3,000		
10	Phone & postage		950		
11	Memberships and Subs		700		
12	Insurance		700		
13	Associate Chaplains		500		
14	Trustees		250		
15	AGM/Public Meetings		400		
16	Publicity		600		
17	Printing & Stationery		400		
18	Office Equipment depreciation		400		
19	Team Training/Conferences		800		
20				18,700	
21	Current denomination funding	7,500			
22	Current other income	250			
23					
24	<b>Total</b>	<b>7,750</b>		<b>38,827</b>	
25					
26	<b>New funding required</b>			<b>31,077</b>	4

Notes to the budget.

1. The costs associated with the Development Officer post (lines 1 – 4) are those to be paid by the Anglican Diocese as interim employer until December 31<sup>st</sup> 2017, whilst FWW is putting in place its own resources. This is based on 40% of a standard stipend and housing allowance.
2. The figure in line 5 is the difference in income based on a comparison between the gross income of the combined 60/40 role outlined in the plan and the current stipend of an Anglican priest. As the post holder would not be an office-holder, under tax law they would have to pay a commercial rent if living in a Diocesan house, as well as council tax and other payments normally paid direct by the Diocese. This figure is based on a monthly rent of £750 which would be a minimum figure in the current market, and less than the market rent for the property Dick currently occupies (£950). Remaining in his current home would therefore add an additional £2400 to the costs.
3. Based on £10/hr + 20% for other costs. The detailed costs in lines 9 – 19 are based on current expenditure
4. New funding required amounts to just over £31,000 once the current income is taken into account. The figures in lines 21 & 22 include current contributions from some of the LEP partner denomination's regional offices and smaller amounts from local congregations. FWW could be looking to the LEP Partners, local congregations and individuals and other bodies for these funds.

## APPENDIX A

# Faith at Work in Worcestershire (FaWiW) Review 2016<sup>13</sup>

## 1. Introduction

Faith at Work in Worcestershire is an ecumenical project of the churches of Worcestershire. It is a designated Local Ecumenical Partnership (LEP) of:

The Anglican Diocese of Worcester

The Methodist Church Birmingham District

The United Reformed Church West Midlands Synod

The Roman Catholic Archdiocese of Birmingham

The Heart of England Baptist Association

There is a core team of stipendiary chaplains, full time and part time, who also work with local congregations of all denominations to develop Associate Chaplains as local workplace visitors. Associate Chaplains are central to the work of Faith at Work in Worcestershire and there are now 30 working in different parts of the county.

## 2. Structure of the Review

According to the terms of the LEP, there is a regular independent review of the work of FaWiW, and we were asked to conduct the 2016 review. The format of the review has been:

- an initial meeting with Phillip Jones and Dick Johnson;
- site visits to the retail chaplaincy work in Redditch and Kidderminster, and the chaplaincies in Worcestershire Fire Service and Wychavon Council;
- telephone interviews with senior denominational figures and with members of the Management Committee and
- email questionnaires to volunteer chaplains.

## 3. What have we found?

- 3.1. In all four contexts, we witnessed a high quality of chaplaincy engagement. There were some very impressive and striking examples of Christian “presence and engagement” which have only been possible because of an ongoing commitment to nurturing relationships, engaging with the realities of people’s experience, and being a sensitive and supportive companion at times of pastoral need.
- 3.2. The institutions which receive chaplaincy evidently value it – from the Chief Executive of Wychavon Council to the manager of the “Simply Pleasure” shop in Kidderminster, there was an appreciation of the chaplaincy’s willingness to engage with the realities of people’s lives and experience, and the pastoral wisdom they bring to those encounters. The chaplains have clearly won a valuable level of respect and trust in their work

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<sup>13</sup> Commissioned by Churches Together in Worcestershire and conducted by Revd Tim Harrison, Methodist Circuit Minister and Workplace Chaplain in Gloucester and Canon Dr Angus Ritchie, Anglican Priest and Executive Director of The Centre for Theology & Community.

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- 3.3. The theological motivations for the work of FaWiW are articulated by stipendiary and volunteer chaplains in terms of “incarnation”, “being present” and “discovering God’s presence in the world.” There is less of an articulated commitment to making disciples. Historically industrial mission (as it was known) has seen the sending churches as responsible for disciple making. In an era when churches are increasingly recognizing the need to combine traditional, attractional congregations with new expressions of church in the community, this model may need to be re-examined.
- 3.4. We have included some of the notes from our site visits and the feedback from volunteer chaplains below by way of illustration of these points.
- 3.5. There is some anxiety from chaplains (stipendiary and volunteer) about the ongoing resourcing of FaWiW, in a context of declining resources in the sponsoring denominations (and an increased focus on evangelism and church growth) and a wider culture in which volunteering is in decline.

### 4. What do we recommend?

- 4.1. There is a need to increase the flow of communication and understanding between FaWiW and the sponsoring denominations – and an appetite for this on both sides. One of the senior figures interviewed said there is a need for “a greater sense of connection... of being in one Body together”, while some of those involved in FaWiW certainly worry that their work is less of a priority in a church focused on mission and evangelism.
- 4.2. We believe that there are practical measures FaWiW could take to make the wider church more aware of its work. This should be less about securing resources than ensuring the work being done by FaWiW can be a gift to the wider Body. In our visits to Kidderminster and Redditch retail chaplaincies we saw much going on that embodied the “presence and engagement” needed in any local, incarnational ministry. If the wider church is being resourced and enriched by the sharing of this good practice, the case for continuing resourcing will to some extent make itself.
- 4.3. The fact that FaWiW’s stipendiary clergy also usually have congregational/parish roles is a real asset. We recommend that FaWiW explore how their experience and learning might be offered to the wider church through study days and presentations at the Church of England’s deanery synods and chapters (and their equivalents in other denominations) – not simply to recruit more volunteer chaplains, but to enrich the local ministry of clergy and lay people across Worcestershire, and to help them engage more deeply in the working lives of the people they serve. This would show that FaWiW also has a focus on mission and evangelism.
- 4.4. Perhaps there might be relationships forged with theological or missional partners to deliver this e.g. Queens Foundation, Pioneer Network, Methodist Discipleship and Ministries Learning Network etc.
- 4.5. At one time, the Diocese of Chester required each Parish to identify a community component in the job description of its Parish Priest. We wonder if there is some way, across denominations, of encouraging the community engagement which FaWiW is modelling to be incorporated more widely into the understanding of ordained ministry and written into parish/circuit/ordained clergy appointment profiles.

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- 4.6. As a strategic move involving some of the institutions FaWiW serves (in particular Wychavon Council and Worcester Fire Service) more in the governance process (eg with ex officio roles on the Management Group) would strengthen the support for the chaplaincy from the church. It should give strong signals to the sponsoring denominations about the effectiveness of the ministry.
- 4.7. One of the growth areas in chaplaincy reflected in FaWiW is voluntary lay chaplaincy. One issue with recruitment is lay people understanding that ministry is about going out to the community as well as and sometimes instead of being involved in church based activities. The existing lay chaplains have an important role in promoting this by being given opportunities to give presentations in church services, meetings or house groups.
- 4.8. We recommend some investment in redesigning the websites and leaflets used by FaWiW. In chaplaincy in particular, first impressions are important – and the quality of FaWiW's publicity belies the quality of the work.
- 4.9. There is a perception – both within and outside FaWiW – that “industrial mission” has gone out of fashion, and feels rather unloved! However, many of the best insights of the industrial mission approach – that the church needs to go to the places where people are, rather than relying on an attractational model; that this involves a willingness to be vulnerable, meeting people on their territory; that all of life needs to be blessed and sanctified – are taken up in the approaches of Pioneer Ministers and New Missional Communities.
- 4.10. We believe there is huge potential for dialogue and mutual learning here – and some kind of round-table involving those involved in FaWiW and in Pioneer Ministry and New Missional Communities in Worcestershire would be very valuable. The wisdom and experience of FaWiW needs to be brought together with the enthusiasm of new Pioneers. Likewise, the emphasis on unconditional care and support in FaWiW needs to be brought into dialogue with the greater emphasis on disciple making in some of the newer movements.
- 4.11. There is a creative tension to be lived with here: so that people do not feel the church only engages with them in order to recruit new members, but that by the same token, the witness of the church to the world embodies a Christian confidence that the Gospel involves challenge as well as affirmation; a call to discipleship as well as pastoral support. FaWiW lives in the midst of that creative tension as an authentic expression of Christian mission and discipleship in the world of work.

*Tim Harrison & Angus Ritchie  
November 2016*

## **APPENDIX A**

### **Faith at Work in Worcestershire (FaWiW) Review 2016: Notes on site visits**

#### Redditch Town Centre – Tim

##### Shopping Centre Manager

We met with the shopping centre manager. He came across as sensitive to the culture and community he was serving. One area he showed us was the cinema area. He described how they had attracted eating places catering for different economic and cultural groups – young, middle aged, old. I said what he described was a transformation and he said that was the word which they used to describe what they were about in managing the centre. It was an object lesson. He said he appreciated the chaplaincy presence because it was part of the shopping centre scene without standing out. We would use the word incarnational perhaps. He had been in another shopping centre before and said the chaplaincy in Redditch was much more effective. This was because he was much more conscious of the chaplaincy presence among the retailers whereas previously he had only seen the chaplain once a year and had not been aware of any significant presence in the shopping centre. To have such a testimony from an obviously shrewd and competent operator is a real affirmation of the effectiveness and value of the chaplaincy.

##### Chaplaincy Team

I certainly experienced a good engagement of the chaplaincy with the shopping centre. There is a team of chaplains and the Anglican priest of a city centre church has 50% parish 50% chaplaincy role. The team concentrate on the retailers on the ground while the ordained priest also engages with city centre organisational structures and is and has been involved in strategic decision making bodies both as a chaplaincy presence and as a participant. This means there is a good deployment of chaplaincy across the shopping centre organisation and culture.

I was invited to accompany one of the Methodist Lay chaplains in the section of the shopping centre she usually visits. All the staff in the shops responded warmly to her natural and approachable presence. I then witnessed a stunning pastoral encounter. In one shop one of the managers who obviously knew the chaplain opened up to her about workplace difficulties he was having. The manager in question was obviously not receiving appropriate support from the organisation he was working for. It was significant to me that he was looking to the chaplain for support and seemed to be implying this was the only place he was receiving support. The chaplain listened and responded with appropriate empathy. This was testimony to her effectiveness and in my experience this only comes with steady and consistent presence demonstrating approachability and compassion. I think the chaplain herself was not expecting this so it was an entirely natural encounter and evidence of the effectiveness of her presence.

#### Worcestershire Fire Service – Tim

##### Deputy Chief Fire Officer

Along with Dick Johnson we had a conversation with the Deputy Fire Chief about the value of chaplaincy in the Fire Service and ongoing support. The Deputy Fire Chief was very supportive of the chaplaincy. The attention turned in the conversation to the context of this as a three way support of the Fire Service, Faith at Work in Worcestershire and the Ecumenical Partners. The Fire Chief reinforced his support for the chaplaincy and expressed his willingness for the service being a participant at the table in a three way meeting and consultation about the ongoing support for the chaplaincy. This is a good endorsement and affirmation of the chaplaincy ministry that the receiving organisation is prepared to be so supportive.

#### Malvern Fire Station and Vehicle Maintenance Unit

We met with a retired Church of England clergyman who was a Fire Service chaplain and our first stop was Malvern Fire Station. We met in the watch canteen as they came back after an exercise. We had a discussion about succession planning for chaplaincy. Due to the separate nature of the Fire

## APPENDIX A

Service the present chaplain would be able to continue as a chaplain regardless of the existence of even involvement of FaWiW. Dick's perspective was that recruitment and succession planning was hard work and very time consuming. The present chaplain has an enthusiasm for chaplaincy as he understands what it is about and as a retired Anglican Priest has the time and freedom from Parish ministry to engage in the role. The present chaplain was obviously at home in the station environment and well accepted at all levels. We next went to the vehicle maintenance unit where again the present chaplain was obviously a familiar presence. Here chaplaincy ministry had included helping the unit cope with the death of one of its vehicle mechanics killed in a road traffic accident on his way to a Fire Engine needing emergency maintenance. This involved a memorial garden and ministry to members of the unit. This is where more familiar components of pastoral ministry manifest themselves in chaplaincy.

### Faith at Work in Worcestershire

At a higher strategic level Dick talked to me about succession planning for the three full time posts in FaWiW. Training is one of the really important roles carried out. The biggest growth area is voluntary lay chaplaincy. But when it comes to having the time and expertise to train and recruit chaplains full time staff seem to be essential. It is possible for some of these to be lay people but they need to be encouraged and gain the confidence and skills needed to maintain and grow the chaplaincy.

### Wychavon Borough Council - Angus

We met with the Chief Executive of the Council, who clearly respected and valued the work of FaWiW in the organization over many years. It was interesting to see the potential for chaplaincy to also generate conversations about more strategic partnership between the Council and the Diocese. I accompanied Phillip as he went round the offices, and had the opportunity to talk to a number of council workers about their roles, and their experience of workplace chaplaincy.

In the case of both the Chief Executive and the members of staff, it was striking to see the value of an independent presence in the organization providing a confidential, trusted space for workers to make spiritual and ethical sense of their work, and to have pastoral support in demanding roles which touch many lives.

### Kidderminster Town Centre Chaplaincy - Angus

We accompanied Nigel on a visit to some of the shops in the Horsefair area, which he regularly visits. It was an extremely impressive piece of pastoral, relational ministry – engaging well with workers in a range of contexts, most memorably the Simply Pleasure adult shop. The abiding impression I had was of an authentic expression of parish ministry, which engages authentically and honestly with the range of contexts in which people work – both making the Church present to a wide range of situations from which it often shies away (and in so doing challenging stereotypes of Christians being 'holier than thou' and unwilling to engage with the realities of many people's lives), and reflecting on how Gospel values are to be expressed in these contexts. One of the many impressive features of Nigel's ministry (and that of Rose, with whom we also had a meeting) is the way in which this regular engagement with the realities of life in the parish impacts on the preaching, theological reflection and leadership within the church community.

In discussion with Nigel and Rose, we explored (1) the potential – currently, I think, under-realised – for this excellent piece of parish ministry to inform and inspire the ministry of clergy and laity in other churches in the area, and the consequent potential of FaWiW to resource Ministerial Development in its sponsoring denominations, and (2) the overlap between the theological underpinnings of this piece of community ministry and the work of Pioneer Ministers and Fresh Expressions.