

# Ministers-at-Work

The Journal for Christians in  
secular ministry

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Number 101

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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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***Copy deadline for the next edition: Friday, 6<sup>th</sup> July***

*The views expressed in this Journal are those of the author unless otherwise stated. If you would like to reproduce any items in another publication, please contact the Editor.*

## *Editorial*

A shorter than usual editorial this month (stop cheering!) as the finished Journal needs to have pages in a multiple of 4. So here goes...

Another wide-ranging and thought provoking bag on contributions. Interesting to see how those outside the Committee see CHRISM, so the articles from Nikolaus Bachtler and Tim Key are particularly welcome and insightful. And there are several giving a wider perspective of MSE and ministry at work, notably from Paul Wilson (a colleague at HMRC) and Mark Battison. Any contribution from Dorrie Johnson is always something to relish so I am pleased to include a letter and poem (with another for next time too!)

The difficulties is maintaining a work-life balance have come home to me again as I write this (Good Friday evening). Easter has fallen at the worst possible time this year; or should that be: HMRC's year-end has fallen at the worst possible time. You see the problem. With nearly 50 staff reports to write or contribute to and get on 'the system' (creaking as it is because everyone else is trying to do the same thing), and my own appraisal to think about, it has been a little hectic of late. Then of course there are the little matters of this Journal, organising the Athletics events at the HMRC Sports Club's "Winter Sports Weekend" (Nottingham, last week) and Holy Week. Can I start again please?

It is at times like this that the opportunity to spend a few minutes quietly remembering what it is God has called us to and what he has done for us is at its most precious. It is also a time to remember that we are not indispensable; work will go on without us, and our colleagues have been just as blessed with brains as we have—hard though it may be to accept this at times.

I still haven't had any takers for my successor as Editor – so please give it some thought and prayer. As the AGM is later this year it means I'll be assisting them to put the January edition together—and they can help me with October. You all deserve a change, and I a rest! In the meantime I expect plenty of contributions.

*Rob*

## *CHRISM Summer Conference 2007*

**When:** 28-30 September 2007  
**Where:** The Royal Foundation of St Katharine,  
Limehouse, London

### *“Our Work – Our Ministry”*

**Sharing and proclaiming Ministry in Secular Employment  
What Challenges and Opportunities for our Ministry for the  
Church ?**

**What Challenges and Opportunities in the changing nature of  
work ?**

**Where does this lead - How do we support others in all this ?  
*Is MSE the Oldest Fresh Expression ?***

The weekend incorporates the CHRISM AGM and visits to local places of interest and work. The Royal Foundation of St Katherine is a charitable conference and retreat house situated in the heart of London Docklands, 3 miles East of the city centre. It offers modern en-suite single and shared standard accommodation set around an attractive garden and blending in with its historic buildings.

St Katharine's, one of the oldest religious foundations in Great Britain, provides a refreshing oasis of tranquillity amidst London's urban turmoil. Docklands is a vibrant and developing area of London – a centre for commerce, industry, leisure and living. The Docklands Light Railway at Limehouse links St Katharine's within minutes to the City of London.

**Cost:** from dinner on Friday evening to lunch on Sunday, inclusive:  
£145 (members); £155 (non-members)

CME grants should be available to cover all or part of the cost – apply now before your diocese uses all its allocation! CHRISM will provide a receipt if required.

**Bookings and enquiries to:**

Pauline Pearson,  
3 Belle Grove Place, Spital Tongues, Newcastle upon Tyne, NE2 4LH

## ***Report on the Summer Conference of CHRISM, 2006***

*Nikolaus Bachtler, MSE, Mannheim*

*It was a great pleasure to be joined in Newcastle last summer by friends from the Old Catholic Church in Germany. Here Niko Bachtler reflects on the welcome he found.*

How can work and ministerial activity be connected with one another? A doctor told of her pastoral experiences in her work. Franz Segbers, from Frankfurt, and Nikolaus and Rosie Bachtler, from Mannheim (from the Old Catholic Church of Germany) found a friendly and open atmosphere. In the middle of July, they made their way to the summer conference of MSEs in Newcastle. This was the annual meeting of CHRISM. A regular exchange of experiences has already existed for several years, between the Ministers in Secular Employment in our church and the Secretary, Phil Aspinnall. Because of this, the three participants were able also in this year to collect many experiences and impressions to bring back home.

What is CHRISM? What are the aims of the group, that is not only a collection of ministers from the Anglican church? Certainly, the ideas and approaches of the Worker Priest movement from France play a role for CHRISM. The greatest fit is to see the priestly commission in and not alongside the secular work. The greatest attention of the ministry of the members lies not so much in the parish churches (for example in the taking of services) as in the method and characteristics of the effects in the different occupations.

The summer conference takes place quite deliberately in different regions of England, so that ministers can gain new insights for their ministerial activities. Quite varied people from Newcastle contributed to it:

- the Lord Mayor drew attention to the changes that the city must cope with to become a “young lively city”.
- a lecturer of medical students, who at the same time is an MSE, told how he prepared students for the medical profession (confrontation with fundamental ethical questions).

- a trainer in Leadership and collaboration skills, explained how her training courses encourage people to be aware of and contribute their own talents.

Alongside the input sessions, we visited one of the five selected places: the St Martin's Centre, an only recently completed community centre dedicated to the concerns of the poor.

We received many riches from this conference in Newcastle - on one hand, through the meeting and discussions, and on the other, from the theme with which we engaged with each other. Although we cannot compare the situation in the Anglican Church in England directly with that in our small church, there were and are important questions and insights for our church:

- How could the effects of Deacons/Priests or rather Deacons/Priests in secular employment appear?
- What must our Church, which up to now has more been set apart, do to engage with the questions in contemporary culture and society?
- And very simply asked: how can our church today give people an answer about their own search for meaning?

CHRISM gives an answer through its own self-understanding.

### ***CHRISM Survey of MSEs*** ***Some tentative conclusions***

*Rob Fox*

In the last edition of "Ministers-at-Work" I reported the results of the survey of MSEs carried out last year, itself based closely on that undertaken in 2005 among URC NSMs by Tim Key. Having had plenty of time to look more deeply into the replies it is now possible to draw some conclusions.

Let's take first the number of replies. MaW goes out to around 200 recipients who can be regarded as being MSEs. (A further 100 or so go to institutions, such as training establishments and publications, and Church officers). The response rate of around 20% may seem low but compares well with a 'norm' active membership for voluntary

organisations of 10%. The breakdown of the replies also reflects the make up of CHRISM's membership (as far as we are able to analyse it) of around half in full time employment, a quarter part time and a quarter retired. The proportion of retired in the URC survey was much higher, at nearly half, likely reflecting that it was aimed at all NSMs whereas CHRISM is a self-selected group of MSEs "and those interested."

There was a clear distinction in the way "ministry" was interpreted, between those who answered in local church ministry terms and those who saw it as much wider, often embracing all they do and are. This distinction correlates highly with the replies on "title", with the first group strongly using the institutional designation in their reply while the latter preferred to use their self-designation. It would be easy to read too much into this so I think it apt only to observe that MSEs are shown not to be a homogenous bunch but tend very much to make their own minds up when it comes to definitions.

Part B of the survey asked questions about "Your experience of ministry". One reason I hesitate to draw too strong a conclusion immediately above is that the range of replies here clearly shows an understanding of ministry from nearly all respondents that is well beyond any narrower interpretation of what ministry means. The description of ministry role, for example, in reply to the first question in this part is very much in terms of being rather than doing.

The examples given are very largely those of a role not a function. This may reflect the high proportion of CHRISM members in managerial or consultancy jobs. I also venture to suggest that local church clergy are much more likely to reply in terms of doing rather than being (one to think about there!)

When asked about patterns of ministry however the replies revert to the split in emphasis observed with title: around 40% start from the local church, 40% from secular employment and 20% from the wider church. Again this emphasises the spectrum of understanding of MSE, from a model close to NSM to one of MSE being a com-

pletely different animal. My own view on this is that the model that works for the individual, and for those to whom they relate in church, community and workplace, is the 'right' one.

When asked if they are understood and valued the replies were very similar. Almost all respondents gave a positive reply concerning those among whom they work and minister. It seems that working alongside someone is the best way to appreciate them, which will probably not be a surprise! Generally the further removed the 'other' is from the respondent the less likely they are to understand MSE's ministry and support the MSE. A notable exception to this reported in a number of replies is that those at the top of the church hierarchies are often more accepting, if not positive, than those lower down. The most puzzled appear to be ordained clergy in local church appointments, who are reported, at least implicitly, as not understanding anything other than the model of ministry they work with. This ties in with the comments made about description of ministry role.

Overwhelmingly respondents reported that they have a range of opportunities for mission that are not open to stipendiary colleagues, and the examples given are not limited to the workplace but several other secular contexts. This suggests that MSEs have highly developed and transferable social skills, especially in inter-personal relationships.

The replies to the question on what is distinctive about MSE showed an interesting split. A minority answered in generally negative terms: less time, no stipend, less security, on the face of it suggesting use of a local church model of ministry, yet no such respondents used this model elsewhere. Most used a positive approach however, citing greater credibility and freedoms, shared language and experiences. It is this aspect that could (should?) be picked up by *Fresh Expressions*.

Would MSEs rather be stipendiary? In the great majority of cases a resounding no! What is interesting here and in the response to the previous question is that no-one referred to the oft cited (by some stipendiary colleagues, amongst others) charge that MSEs (and

NSMs) don't go "full time" as they can earn much more in secular jobs. No economic motives for being MSE surfaced anywhere in the replies.

Support varies widely, and comes from a wide range of sources, within and without the church. That most respondents should give a range of examples suggests that MSEs tend to be thoroughly grounded and able to look beyond the goldfish bowl. The church as institution (of each denomination) seems rarely to provide any organised support for MSEs, but it is valued when there is.

Three quarters of respondents noted that their church was doing little or nothing to foster MSE, indicating that, with a few notable exceptions, MSE is still not on the churches' radar. There is a clear message to CHRISM in this, and a big reason for it to continue its work and up its game.

And the future of MSE? How positive the reply was here correlates strongly to the quality and range of support the MSE receives. Those who feel most isolated were least positive.

Overall there do appear to be two pointers that emerge. MSEs have a significant contribution to make to both the Faith and Work movement and to Fresh Expressions. We do of course have a continuing role to play in "business as usual" church life, but the danger here is that this is all the churches will want from us. Increasingly so as economic pressure sees stipendiary ministers, lay and ordained, replaced by the volunteer, whatever they are called. Perhaps it is what they are called *to* that should remain paramount?

### *The "pioneers" are coming*

*Rob Fox*

The Church of England House of Bishops agreed new guidelines in January for Ordained Pioneer Ministry. This is one initiative arising from the Mission Shaped Church Report, which recommended: "The Ministry Division of the Archbishops' Council should actively seek to encourage the identification, selection and training of pio-

neer church planters for both lay and ordained ministries through its appropriate channels ..... Patterns of training should be appropriate to the skills, gifting and experiences of those being trained....”

I make no apologies for lifting the title for this article from the Fresh Expressions website, or for introducing parentheses round “pioneer”!

So what are the aims of this ministry? The new guidelines are not creating a separate category of ordained ministers, but they do recognise the need for a new and different focus to that traditional patterns of ministry. “As God is calling the church to establish many different fresh expressions of church, so, it seems, God is also calling people to this pioneering focus within ordained ministry.” The guidelines cover discernment of vocation, training and deployment to first post. All of the normal criteria for selection apply but in testing a call to this focus of ministry, bishops will be looking for a desire to exercise ministry in a fresh way alongside gifts in enabling evangelism, a concern for those outside the churches, experience and a good track record, balanced against appropriate potential in these ministries.

Training for Ordained Pioneer Ministry will normally be contextual: it will happen alongside establishing a fresh expression of church. The group that developed the Ordained Pioneer Ministry guidelines has begun work on a parallel document on Lay Pioneer Ministry. Fresh Expressions is developing ways of enabling training and learning in these ministries and it is hoped to have the first group of courses up and running in September. Church Army Officers are already working up models for this.

Alongside the impetus for Pioneer Ministry coming from Fresh Expressions, some Diocese in the Church of England have taken the decision to redeploy – with at least some supplementary training – already serving ordained and lay ministers to the “pioneer” role. Manchester Diocese, for example, has resolved to allocate 10% of existing clergy to community ministry not linked to a particular parish. Largely deployment will be to an area, such as a town centre, forging links with as many of the churches that will co-operate in the work, across denominations.

So will it what are the implications, for MSEs and more widely?

In the first instance there appears to be scant recognition of the already existing presence and activity of Christian ministry in pioneer settings. It seems to overlook that Industrial Missioners have been ploughing an often lonely furrow in many a field for decades, MSEs – lay and ordained – have wide-ranging and influential ministries in workplaces and communities, and many committed lay Christians minister “in the world” every day. Is the initiative looking to do something “fresh” without understanding what ministry is already going on? (To put it in terms I use at work: has a Training Needs Analysis been carried out?)

Then there is training, initial and on-going. As the Church of England – and several other churches – has a body of experienced licensed ministers practising in pioneer contexts already, what use is being made of them (us)?

Following on: will deployment be informed by initiatives that already exist on the ground? For example, it is proposed to deploy a “pioneer” minister in the town covered by the Team I am licensed to. There are already active “away from the church building” ministries in the town led by the Methodist church, Church of the Nazarene and Salvation Army. By all means establish a pioneer ministry, but do it where it counts and in full co-operation with what is already under way.

Finally there is the link to “church”, whether or not it is a “fresh expression”. I have two concerns. A link to “church” is essential: for all their faults Churches are the communities of those who have accepted God’s grace in Christ Jesus and have resolved to follow Him. It is that reasoning that must remain the sole *raison d’être* of “pioneer” ministry, not getting the proverbial turnstiles clicking or bums on seats. The second is that “fresh expressions” may become simply another entry for consumerism into faith, a pick and mix approach that can easily lose sight of whom it is that we believe in, in favour of what. By all means support patterns of faith and worship that are culturally intelligible to the people whom we are called to serve, but not at the expense of making them matters of fashion.

Of course the flip side of that last point is that faith and worship *should* be culturally intelligible, not wrapped up in arcane and archaic language and practices that demand a history course before they can be understood!

### ***Speaking of Fresh Expressions ...***

... It is holding a series of one day conferences around hard questions of mission and ecclesiology, with the aim to draw out debate and resource thinking and reflection in these key areas of faith and life.

The conferences are aimed at senior office holders, including circuit superintendents and area/rural deans, mission practitioners, pioneer ministers, vicars of mixed economy parishes, synod members, lay leaders, theological educators and others from a range of backgrounds and positions.

Each day conference will look at two significant questions with the aid of distinguished guest lecturers, with space for questions and debate. Attendance at each event is limited to 60 people and lunch is included in the day.

The Programme starts in mid-April and is:

**1. 19th April: Wesley College, Bristol**

**What is the essence of the church?**

The Revd Dr Martyn Atkins, Principal of Cliff College

**Mission-shaped training for a mission-shaped church**

The Revd Canon George Kooror, Principal of Trinity College, Bristol.

**2 23rd April: Lambeth Palace, London**

**Sacramental ministry in fresh expressions of church**

The Rt Revd Lindsay Urwin, Bishop of Horsham

**Developing ecclesiology in global perspective**

The Revd Dr. Tim Dakin, General Secretary, CMS.

**3 26th April: Durham cathedral (Prior's Hall)**

## **Fresh expressions of church in the New Testament?**

Professor James G.D. Dunn

## **Developing churches which can transform the culture**

The Revd. Dr. Graham Tomlin, Principal of the St. Paul's Theological Centre, Holy Trinity Brompton.

## **4 3rd May: Manchester Cathedral**

### **Catholic ecclesiology and contemporary mission**

The Revd Dr Angela Tilby, Wescott House, Cambridge

### **Looking for maturity in the emerging church**

The Revd Professor John Drane, School of Theology, Fuller Seminary, California.

## **5 10th May: University of Birmingham**

### **The challenge of evangelism and apologetics for new communities**

The Revd Dr David Wilkinson, Principal of St John's College, Durham

### **Mission shaped and kingdom focussed?**

Professor John Hull, The Queen's Foundation, Birmingham.

## **6 17th May: Cathedral Hall, Leeds**

### **Patterns of church and mission in the Acts of the Apostles**

The Revd Professor Loveday Alexander, University of Sheffield

### **The gift of the Spirit and the shape of the church**

The Revd Dr Alison Morgan, ReSource.

## **7 24th May: Canterbury Cathedral**

### **Can fresh expressions of church make a difference?**

The Revd Lynda Barley, Head of Research, The Archbishops' Council

### **Prayer and spirituality in a mixed economy church**

Canon Martin Warner, St Paul's Cathedral.

Each event begins at 10.30 (to 15.30) and the cost of each ticket is £30 including lunch. Further details from <http://www.freshexpressions.org.uk/standard.asp?id=2320>.

## *MSEs in the news*

CHRISM Moderator Peter King was featured in a 'Church Times' article on 12 January titled "Christianity — our duty, our joy, and our business", about Christians who "spend most of their waking hours at work."

In setting the scene, the article explains: "For years, the Church has wrestled with making Christianity effective in the workplace instead of trying to bring the workplace into church. ... The 1997 ecumenical report *Unemployment and the Future of Work* published some serious thinking on the subject, and made it clear that being a Christian in the workplace meant far more than just running study- or prayer-groups. "Underlying social-justice matters are spiritual issues," wrote the late Lord Sheppard, then Bishop of Liverpool, in the foreword.

"The Church of England, with ecumenical partners, has been developing its ministry in the world of work with chaplains and non-stipendiary ministers (NSMs) in secular employment, as well as increasing numbers of parish and work-based resources, support groups, and courses. There are no central figures for the number of workplace chaplains (lay and ordained) in England and Wales, but an unofficial estimate has put it at more than 1000. In 2005, there were 2310 NSMs, many working explicitly as Ministers in Secular Employment (MSEs)."

As well as sections on Churches seeking to support their members in relating their faith and work, and on Workplace Chaplaincy, there is one on MSE, featuring Peter:

"As a senior immigration judge, Peter King deals daily with the cases of asylum-seekers who have unsuccessfully appealed against a Home Office decision to return them to their country of origin. He has to decide — based on points of law, and guidance notes from a variety of sources — whether there is a legal right for the appeal to continue. Of the 18-or-so applications to appeal which come across his desk each day, he might grant permission in the case of three or four.

“He is also a non-stipendiary minister, ordained more than 25 years ago and based at the parish of Mortlake with East Sheen. He is also Dean for Ministers in Secular Employment in the Kingston episcopal area in Southwark diocese, and Moderator of Christians in Secular Ministry (CHRISM), an ecumenical organisation that provides support, runs courses, and produces booklets.

“As an MSE, he describes himself as “the non-uniformed branch”. He believes that the term is a helpful one, as not all NSMs work in secular employment. Southwark diocese operates support groups for its MSEs, which, in the Kingston area alone, attract nearly 40 to study days. “We have a whole range of people from teachers and head teachers to members of the police, but they are all ordained,” says Mr King. “At the moment, I am the only MSE Dean, as the diocese is working out new support structures for us.”

“He is aware of the responsibility of his job: making decisions about the future of asylum-seekers. “Of course I apply Christian principles to my work, and would like to think I make fair judgements. But being an MSE is rather like being on the Emmaus road. You walk and talk with people, and during the course of that they may become increasingly aware of the Christian faith. MSEs meet people in their everyday work situations and discuss things with them.”

“He believes it is artificial to separate faith from work. “I think the Church traditionally has been very bad at relating faith and work: it has lived in a box. But this is changing. You only have to look at the great increase in numbers of NSMs, which is great for parishes, as they get the benefit of a full-time priest who spends the majority of his or her time in the workplace. When I preach, I use applications from my working week which I know people find helpful.”

“In his parish, Mr King has also run a range of workshops related to the world of work, and exploring such issues as spirituality, stress, and work/life balance.”

*If any other CHRISM members feature in their denominational or local press, do pass this on to the Editor!*

## *A 'First Timer' on a CHRISM Reflective Weekend*

*9-11<sup>th</sup> February 2007*

*'Where are the altars and who are the priests?'*

*Tim Key*

I had very much been looking forward to the CHRISM Reflective Weekend in February of this year. This was partly because I hadn't been to one before and partly because the title of the weekend intrigued me. I am a relatively new 'paid up member' of CHRISM and I am currently on my own particular journey away from the full-time stipendiary ministry (in the URC) back into the secular realm, which for me will mean social work of one kind or another eventually.

I had just completed a really busy time on my course at Sheffield University and so this weekend came at just the right time for me personally. I was coming to relax, to be fed (spiritually and physically) and, perhaps most importantly of all, to meet some like-minded people who were involved in and supportive of ministries that stretch beyond the usual confines of the church.

In the end I was not to be disappointed, but at the outset of my journey south to Worcestershire, I thought I might be. It was all the weather's fault! As I set off from my home in West Yorkshire, with plenty of time to spare, I began to hear some rather alarming things being said about heavy snow developing in the southwest and moving north. Rumour became reality as the M6 came to an almost complete standstill just North of Birmingham, when the snowstorm really began to hit. I have to say I did briefly question the sense of continuing with my journey, but then I remembered how much I'd been looking forward to going on the course and so I battled on through the snow drifts.

I was glad I did travel on. As soon as I arrived at Holland House, tired but relieved that I'd made it at last, I knew that I was in the company of friends. Donald Eadie, the leader of the course, said much the same thing in his introduction. The quality, genuineness and openness of the fellowship shared during our time together was a true highlight of the weekend.

People understood, respected and supported one another in a spirit of truth and friendship that I personally found very valuable.

The times of silence that we shared were also, I thought, of the highest quality. Be this in the varied and thought provoking worship that was offered throughout the weekend, the sessions that Donald led so expertly, or simply over a silent breakfast that we all shared in on the first morning. Everyone entered easily into the spirit of the quietness and used the space to the full. This I found so refreshing in so many ways. How little time we normally have (or make) in our busy day to day lives for silence such as this. It is indeed a precious and rare commodity.

Donald's leadership contributed greatly to the weekend as a whole. Donald is a man who somehow exudes spirituality (if that's possible!). He is a great story-teller and his deep faith and love of God simply resonates from within him. He has a good sense of humour and shares a healthy, but honourable scepticism of the church. His love of life and love of people, despite his own disability, is infectious, and we all greatly benefited from his leadership and companionship along the way. He did not push us, but allowed us to take from the weekend what we could and what we needed.

I'd like to thank all those who contributed to the weekend and all who made it possible, especially to Donald who, for one thing, introduced me to the work of John O'Donohue, who has written much about the priesthood and priestliness. He wrote, 'A priest is one who is called to minister at the thresholds of greatest possibility and vulnerability'. Yes, indeed, and where better to do this than from within the life of the secular world?

We all left refreshed, challenged and renewed for the journey ahead. Fortunately, our immediate journeys back to our homes were much simpler, for most of us, than our outward ones.

## ***Letter to the Editor***

Dear Rob,

### ***Model to sweep floors to pay for brush with law***

Naomi Campbell is given community service which consists, if I read the media correctly, of a week of sweeping floors. This is a *punishment*, meant to be degrading for the glamorous model. What does this say about the value we place on this form of work and the people who undertake it, either from choice or necessity?

I think that any organisation that supports a theology of work should be indicating, at the least, its dismay and if possible, arguing the theology and the need to uphold basic human dignity. It is not possible to affect the sentencing authorities in this instance, but attention could be drawn to the inappropriateness of the assumptions underlying this sentence of community service. What connections does CHRISM have?

I do not accept the validity of George Herbert's claim: *who sweeps a room, as for thy laws, makes that and the action fine*, unless it is spoken with sincerity by the sweeper not by an onlooker.

Yours,  
*Dorrie Johnson*

### ***The Editor responds:***

*I'm with you all the way on this Dorrie. Since you wrote Ms Campbell has performed her 'community service', arriving and departing in the full glare of the cameras and treating it as nothing more than a publicity opportunity (as a cartoon in Private Eye wryly observed). I thought the idea behind 'community service' is that the offender gives back something to the community as a way of making good the harm they have done. In this – and no doubt many other – case (s) the emphasis, at least in the eyes of the media, seems to have*

*been on the offender doing something degrading. By treating it as she did Ms Campbell thumbed her nose at the 'punishment'. Meanwhile those who carry out such 'menial' tasks daily – usually taking great pride in doing a good job – are doubly insulted: by those who see such work as degrading and by those who despise them that do it.*

### ***What happened when they blew the candles out?***

*Dorrie Johnson (reproduced with permission)*

'Come to church', they said,  
'and find God.'

I went to church,  
to hear the minister  
tell me what I cannot believe.  
I went to church  
to sing hymns whose words I do not believe.  
I went to church  
to confess sins  
I cannot believe I have committed.  
I went to church to profess belief  
in a God I cannot believe in.

I went to church  
to find a God I could believe in.  
When every one had gone and all was quiet,  
I felt that God was possible.  
When they had blown the candles out,  
I felt that God was probable.  
When I went out  
I knew that God was.

I will go to church again next week.

## ***MSE Profile: Stephen Hunter***

Associate Vicar at All Saints, Eccleshall, Sheffield, since being ordained in June 2004, Stephen first came to the area in 1970 to help establish a new youth initiative which went on to become one of the largest Pathfinder groups in the England.

Stephen has had a successful career in a variety of business and charitable activities, serving as chairman and/or director of ventures ranging from business expansion to purchasing schemes and with organisations covering large national companies to local Sheffield firms. He was a consultant to the Nashua Corporation of the USA and served on the board of a major UK insurance company, experience he used also as a director of the Sheffield Diocesan Board of Finance.

He now concentrates his activities locally where he is Chairman and Managing Director of Unigraph (UK) Limited, past Chairman of the South Yorkshire NHS Ambulance Service, and a city magistrate. He is also Chairman of Birkdale School and one of the Sheffield Church Burgesses, serving on a local educational foundation and as a trustee of a number of charities.

Having completed his ordination training and gained a Graduate Diploma in Applied Theology to add to his M.A. in Business Management, he continues in his various business and voluntary activities as an MSE. So, in addition to his part-time and unpaid role at All Saints, where he is a staff member, he also has a wider brief from the Church of England to exercise ordained ministry in the various environments he is involved in.

Stephen believes that Christians need opportunities to explore what it means to have an authentic faith in our daily lives, especially in our work. He therefore works to help the church in Ecclesall work through those issues as he combines his ministry in the workplace with that at All Saints.

## ***Being an MSE***

*Mark Battison*

*(Mark is Director of In House UK Ltd & Assistant Curate of St. James the Greater Church, Leicester)*

Since leaving the Police Force at the age of 22 I have been involved in business, starting as a sales representative and progressing through the traditional career path that saw me as a sales and marketing director at 39. At this point I decided to start my own business and 5 years later I now run four companies, two in partnership with others and two on my own.

The largest, in terms of revenue generation and income, takes me to the Far East regularly which results in my being away from home for 2-3 months each year in China and Hong Kong.

If I thought at all about this career, it was in terms of the benefits I would derive from it in income and perks and the profit that would be generated for the company that employed me.

Although I was involved in various charitable organisations over this period of my life, Samaritans as an example, I kept this very separate from my working life – not allowing the two to mix.

8 years ago I answered God's calling to train for the Priesthood and in the ensuing process became a Christian and started to understand the many ways that God had been involved in my life during the preceding 36 years – and what a surprise that was!

For clarity, I must explain that from a young age I had 5 or 6 times sensed an internal feeling that I should become a Priest, but found the whole idea so strange that I had never taken it any further than an internalised thought. Neither had it influenced me to attend Church or think about religion in any way. As with my earlier charitable work as my ministry developed I saw it as a very separate part of my life, to be practised at weekends, or at specific events or meetings during the weekday, not as something to be integrated into my work life.

However over the last 12 to 18 months a change has started to occur. I opened a small office above a charity shop on the high street of my local town. This inevitably brought me into regular contact with the volunteers in the shop and the wider community in the high street and surrounding industrial area.

On occasions when a specific meeting was scheduled, or pastoral issues demanded, I would wear my clerical collar to the office thereby identifying myself to those I met as an ordained minister. But for a long time I felt uncomfortable in this – how could a minister of the church also be a business man focussed, in a large part, on making money.

During the last 12 months the opportunities to make money have continued to grow at an ever faster pace and I started to ask God the questions of why me and why now?

In 2005 an acquaintance I had known for over 20 years had become very depressed and was unable to see a way forward in his life. He had been involved in the building and property maintenance industry for over 30 years, but had not worked for the last four. I offered him the opportunity of starting a new building maintenance company, with me, where I would handle the sales, marketing, finance and administration and he would be free to do the actual things he loved, the practical building and maintenance.

18 months later his life is transformed. The company is profitable and has now employed a young apprentice and my acquaintance has become a close friend.

Late last year another friend got into financial difficulties due to losing his job, which had a serious effect on his emotional well being. Through my own good fortune and my business connections, we have been able to help him start his own business with a small contract and continue to support him both practically and emotionally.

Through these experiences and many conversations with colleagues I have started to realise that God is calling me to use my business

skills and contacts to spread the good news of the gospels in a different way.

In neither of the previous experiences did I talk about God or attempt to introduce religion into any aspect of the relationships, although both people were clearly aware of my 'other life'.

However, in both cases, direct conversations have been instigated by the other person which has allowed me to explain the gospel reasons behind my willingness to share their pain and work with them to allow them to re-discover their purpose and direction in life.

I finally felt comfortable enough with the concept that maybe God wants me to integrate my ministry with my business life to express out loud these thoughts to a few selected friends. The response was so positive and reaffirming that I now find myself printing 'Rev'd' on my business cards and letterheads, wearing my clerical collar to business meetings and in the office and am not now afraid to admit I am both a businessman and a priest.

One of my initial concerns over the openly showing and admitting I was a Priest was that it may either encourage or discourage a potential client from becoming an actual client – dependent on the recipient's point of view. However, in practice, I have not experienced any noticeable change in people's behaviour towards me other than an occasional opportunity to discuss the merits of religion, or specifically Christianity, in the world today and, of course, I treat them as the gems they are.

God really does work in a mysterious way, so much so that I feel I am now being called to develop a new and, for myself, pioneering ministry as my curacy ends, that will see the gospels and the church integrating with the people and businesses of my local town in a way not achieved before and this is being actively discussed with the diocese right now.

Please pray that 'God's Will' will be show to me in this new exciting time of my life and ministry.

## *Sacred or secular?*

*Paul Wilson*

Do you remember, not so long ago we had Quiet Times, now we are encouraged to spend "quality time with God". We used to talk to God but now we "engage with Him". And how about bible study, or shouldn't it now be, "unpacking the Word of God"? If you've managed to avoid these instances of ecclesiastical correctness then I'm envious! Another phrase that's been doing the rounds over recent years is, "the sacred / secular divide" and this, I think, is different and may actually have something to say to us. Well it's certainly something I've been thinking about recently, although the more I think the less I can claim to really understand. My instinct is, however, that it's important and something that I want to grapple with and see what it's all about.

Going back many years to the 70's as a young Christian, (the 1970s that is!), I have a vivid memory of working at an evangelical hotel and enjoying some fun parties on a Saturday night involving staff and guests. At the end of these parties we were exhausted and ready for bed but had to wait for the manager or chaplain of the hotel to deliver the "epilogue" or "biblical thought for the night". I accepted it at the time but looking back it's as if almost subconsciously we were being asked to validate or vindicate what we had been doing and in so doing restore us to the spiritual realm. Yes, it was OK to have fun but we didn't want to get carried away and a biblical thought would help us re-focus on the higher things of life. This image has stayed with me years later and I wonder if I still think along those lines. I could write reams on this but a few unrelated thoughts will maybe shed some light on my thinking, which is still in an embryonic stage.

The older I get the more I understand that God made the world as a good place and we were meant to enjoy it. Rob Lacey in the Street Bible translates God's comment at the end of Creation as, "*Fantastic, I love it!*" Yes, we are faced on a daily basis with the results of sin and man's rebellion and with natural disasters we cannot explain. This is a huge subject and I don't wish to gloss over it or trivialize it but I am convinced that there is much in Creation to enjoy and as

those who are redeemed we can in fact appreciate the good things of the world in a different and more fulfilling way to those who do not yet enjoy that relationship with God. Yes, Creation is straining to be redeemed as Paul says, and one day this will happen, but in the mean time we as Christians are uniquely placed to glimpse the world as it could be and to enjoy the good things available to us. Recently I've praised God for beautiful Christmas music, a football match, a *Delirious?* concert, good food and wine etc trying to remember that one is not more sacred, secular or spiritual than the other.

In a similar way, I like the idea that we start being the Church when we leave the building not when we enter it. It may be nit-picking but I dislike the phrase, "going to Church". Yes of course everyone knows what this means but at a basic level it conveys and even encourages a misleading concept. Hey!, we are the Church wherever we are and whatever we do. I think it can encourage a divided view of life and that when were doing what may be seen as secular activities these are in some ways of lesser spiritual worth in the great scheme of things. I think its too simplistic to just say that we should, "do everything unto Christ", (and yes, that's not easy to say working for Logistics!); it's almost as if we have to consciously remind ourselves that certain things we do that we don't always like doing are "for The Lord".

Again as a young Christian I can remember being reminded of this when moaning about work - but I was rarely told that when playing sport or enjoying myself that this was "unto the Lord" or that He provided these things explicitly for me to enjoy.

Following on from the above, I am increasingly attracted to ways of living that draw both inspiration and practices from Celtic spirituality. An example of this is the Northumbria Celtic Community – (no, not northern monks – they do in fact, amongst many other things, lead worship at Spring Harvest). Here there is no divide between things sacred and secular but rather a realization that everything we do, whether it be worship, our work, time with families, chilling out or whatever is part of our overall life hidden in Christ. They

express it on the website far better than I can – it's well worth a visit: <http://www.northumbriacommunity.org/index.html>

As a Community of the heart, all Companions (wherever they may be) are united on this inner journey of seeking God, knowing self, in order to learn how we can better live with others and serve the world of our influence whether it be great or small, 'wherever the Father leads'.

It is this blending of 'a prayer that is quiet and contemplative and a faith that is active and contagious', lived out in the ordinariness of everyday life, which forms a foundational basis for our growth and development.

Finally, I'm trying to see God in the everyday. He's not contained in a building and not only present when we worship. As the Celtic saints said, Christ in front of us Christ behind and Christ to our left and to our right. A modern song puts the same the thought differently; it begins "Jesus be the Centre.... Be the wind in these sails....". I find it good to slow down sometimes and see Him, (no, not seek Him"), in what we sometimes call the ordinariness of life. One way of doing this is to adopt the Celtic approach and stop throughout the day to say prayers, meditate and read. We do not have this luxury; well I don't anyway! Again this is a big subject and perhaps can be summed by referring back to the WWJD bracelets that were fashionable a couple of years back. I sometimes try to ask What Would Jesus Do? in the seemingly numerous mundane decisions we make each hour and day. It's involving God and then seeing Him in other people and things around us.

And that probably draws this to close on the right note. I try not to over-spiritualize life but to see God and involve Him in all I do! Easy isn't it? No, Ok, well I suspect it will be when we see Him face to face!

## ***Resources***

***After Sunday*** is a project supported by the Diocese of Durham Mission Fund to encourage Christians to strengthen the connection be-

tween their faith and their daily work. It operates a very useful website at:

<http://www.aftersunday.org.uk/>.

The aims of the project are that:

- People will feel more confident in discerning God's purpose and activities in the places where they work and live.
- People will be able to articulate their vocation and recognise that they have a ministry to the world world.
- People will become more confident in engaging with God's world and shaping it for the better through the practice of their faith.
- The church in its gathered form might become more fully alive as a result of learning from the experience of those who exercise their faith at work.
- Mission in the local area might be more energised and informed.
- Those who feel outside the church might be able to connect with it by feeling affirmed in their daily work.

It clearly recognises the importance of the dispersed church as well as the gathered church, and clearly sees work as a vocation.

The website includes a forum, with a panel of 'experts' – profiles of whom are included, to answer questions and help people explore their vocations in daily life. There are also a number of "Stories of Faith and Work", including John Holmes, Director of Regeneration and Tourism in One North East, and a speaker at CHRISM's conference in Newcastle last year.

At present the directory of networks has only one entry: the North East MSE Network (the e-mail address for contact refers to "Peter", whom I think is CHRISM member Peter Sinclair). There are decent resource and links sections (CHRISM included). Overall an excellent initiative.

### ***Ordained Local Ministry:***

#### ***A new shape for ministry in the C of E***

*Ed. Malcolm Torry and Jeffrey Heskins*

*SCM-Canterbury Press £14.99, ISBN 978-1-85311-723-7*

This is a collection of essays exploring the relationship between the universality of ordained ministry and the locality of OLM. The writers take the view that it all depends on what you mean by 'local'. It is not possible to ordain someone without a title – a context or location within which 'universal' ordained ministry will be exercised. So even if the minister is primarily going to exercise ministry through their secular employment, they still need a title, as this commits them to exercising that ministry as an expression of the Church. Therefore in a sense all ministry is 'local'.

The essays are written by a range of people who have been active in the development of OLM, including Ted Roberts, who pioneered a version of it in Docklands nearly 40 years ago. They cover training, the incumbents view and building relationships within the local church. The conclusion, by the editors, notes that OLM is not a quick fix for declining numbers but is now an established feature of the Church of England – at least in many Dioceses. It owes a great deal to the Diocese of Southwark, which is ironic as Southwark has just decided to shut down its OLM scheme.

***Maggi Dawn*** is an "anglican priest thinking out loud about theology, life and faith", at <http://maggidawn.typepad.com/maggidawn/>. Maggi is Chaplain at Robinson College, Cambridge and teaches Modern Theology there. Amongst other things, she is a writer who is not afraid to give her views on a wide range of issues, including OLM and NSM. She regularly presents the Daily Service on Radio 4 (3 April for instance) and is on the advisory panel of the BBC's *Heaven and Earth Show*. Plenty of interesting links on this one, especially to *Emerging Church*.

### ***The Faithworks Movement***

... "is a movement of thousands of individuals, churches and organisations motivated by their Christian faith to serve the needs of their local communities and positively influence society as a

whole" (<http://www.faithworks.info/>).

It was founded early in 2001 by Steve Chalke, through the Oasis Trust, and is currently led by Rev. Malcolm Duncan. It has both individual members and organisational affiliates. Whilst not explicitly workplace related the definition of community is wide and Faithworks has already attracted significant interest and input from leading politicians.

There is an extensive and interesting resources section: Faithworks publishes its own books as well as identifying and reviewing a wider range. There are study packs and ideas for local groups, audio packs and training.

***Getting God to Work*** (GG2W; <http://www.gg2w.org.uk/>) has one of the fullest link lists to organisations working in the Faith and Work arena that I've seen in a while. Click on "Workplace Ministries." CHRISM is one of the 43 listed, and there are plenty more in the "Professional Sector Fellowships" section (did you know there are Fellowships for Farmers, Dentists and Golfers?)

There is of course an extensive "Resources" section too, which includes a blog.

***Northeast Christians at Work*** turned out not to something inspired by Jean Skinner but refers to the USA. Evidently related to a similar network in the South East states it too runs a website: <http://www.christatwork.org/templates/System/default.asp?id=22809>

"Northeast Christians At Work is an all-volunteer, non-profit group of Christian laypeople who joyfully donate their time, talent, and treasure to help to make Christianity relevant to millions of employers and employees across the Northeastern United States and beyond. We do this by launching media campaigns, hosting and participating in many events, providing free inspirational handouts, posters, email devotions and website information."

They also have decent resources section that those of us on this side of the pond can browse at our leisure (or should that be lee-zer?)

The *Oxford Ministry Course* has a strong MSE influence through the presence of Director of Pastoral Studies, Margaret Whipp (*another former NOC'er! Ed.*). Margaret has put together a very comprehensive and useful guidance note for secular setting placements for those in training. It can be found at:

<http://www.oxmin.org.uk/OMC/OMCstudentcube/placementinfo/Placement%20pack%20secular-06.doc>

The website of NASSAM (National Association of Self Supporting Active Ministers – US Episcopalian NSMs) has just undergone a re-hash. The new site can be found at <http://www.nassam.org/home.html>, and includes the latest edition of the NASSAM newsletter.

The *Diocese of Chelmsford* has recently published guidelines on *Working Agreements for Self Supporting Ministers*:

<http://www.chelmsford.anglican.org/index>

They clearly owe something to the Newcastle Diocese model we advertised three years ago and, being comprehensive, are a welcome addition to the corpus.

## **News**

The Diocese London has it's first *MSE Prebendary* (or Canon): Stephen Green, CEO of HSBC, has recently been installed as Prebendary of Chamberlainwood. Our congratulations to Stephen. Create another one London and you'll catch up with Worcester!

*St. Ninian's Cathedral* is the seat of the Bishop of St Andrews, Dunkeld and Dunblane, and has two MSEs on it's staff! *Ann Mazur* (whose husband Richard is the Cathedral Treasurer) and *Christine Fraser*. Two of a growing number of MSEs north of that wall Hadrian so sensibly ordered built, if they haven't heard from Paul Romano yet no doubt they soon will!

The rural officer for *Chester Diocese* is an NSM, the Revd Canon

Donald Marr. In a mostly small town and country diocese, this is a vital role. He shares Agricultural Chaplaincy, with Salvation Army Agriculture Chaplain Keith Ineson. The perception of rural Cheshire is that of an affluent society, the 'gin and Jaguar belt'. But the reality is of thinly spread yet serious examples of poverty, deprivation and social problems in our country areas. Which is also true of some of the urban areas in the diocese, such as Tranmere and Run-corn.

Chester is too supportive of MSE, seeing them as complementing the work of parishes. "Ministers in Secular Employment - all of them non-stipendiary in our Diocese - are bringing God to the workplace and to the tea and coffee breaks of offices and factories. These ministers often act as an informal pastor/counsellor - because they are more accessible and better known by many than the local parish-based priests."

The *Diocese of Lincoln* has published a *Prayer Diary* emphasising work and the workplace:

[http://www.lincoln.anglican.org/pdf\\_view.php?id=24](http://www.lincoln.anglican.org/pdf_view.php?id=24)

Thirty first (and last) is: "Ministry in the Workplace: Industrial Chaplains and ministers in secular employment and all Christians in the workplace."

Actually it's quite good, with most subjects never normally getting a look in.

A reminder that it is well worth paying regular visits to the website of *St. James in Piccadilly*, <http://www.st-james-piccadilly.org/html/>, which is run by MSE Hugh Valentine. It currently features articles titled "*The Christian Person and Work*", edited by Hugh, and "*Some Thoughts on Worker-Priests*", written by Hugh and a good basic introduction to the topic. There is a decent bibliography, similar to CHRISM's own but with some worthwhile additions.

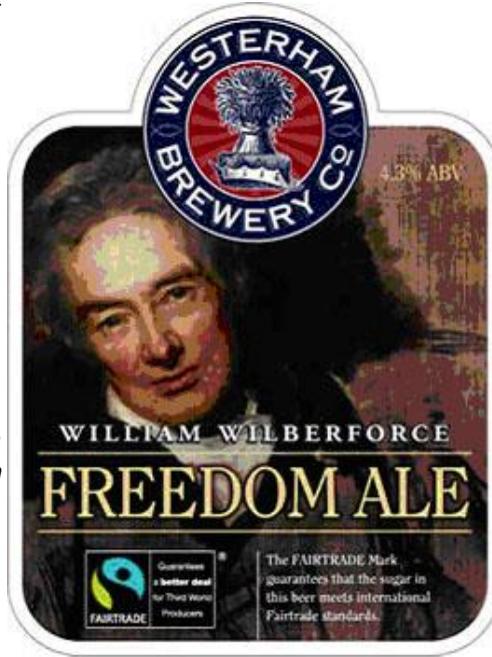
*Industrial Mission in Derbyshire* recently held a one-day workshop, *Faith, Hope and Work*, led by Daphne Clifton, "an executive business coach, facilitator and consultant, a regular broadcaster on parenting, evangelism and faith in the workplace." There

is a pleasing degree of co-operation between different groups and denominations in Derbyshire.

*Please pray for* all MSEs currently in ordination training. Also for their colleagues in training and in their work places. Especially remember Catherine Binns and Steve Wilkinson, being ordained in Manchester Cathedral on 1 July.

*Amazing sweet round...*

Westerham Kent, has events to 200<sup>th</sup> anniversary of the Act abolishing the slave trade by *William Freedom*



*taste! How the*

Brewery, in joined in the mark the versary of the ing the slave launching *Wilberforce Ale:*

It is described as "a deep mahogany ale characterised by its mellow bitterness and long hoppy finish," this new beverage comes from the kind of friend we all covet – a born-again brewer (note discreet fish symbol). And there's no need to spike one's social conscience, either. The William Wilberforce Freedom Ale is one of the few Fair-trade beers available on draught and is made with demerara sugar from a smallholders' plantation in Malawi.

No gimmick this either: the brewery will make a donation from the sales of this beer to the Stop the Traffik campaign. One to look out for at the European Worker Priest Meeting in Kent at Pentecost perhaps?

### ***Events***

'*Fit for Work?*' is an event is hosted by Milton Keynes Vineyard Church, and supported by Scripture Union and WorkNet.

#### ***Details to note are:***

Date: Saturday 19th May 2007 9.30am - 4.30pm

Venue: National Hockey Stadium Conference Centre,  
Silbury Boulevard, Central Milton Keynes,  
Buckinghamshire MK9 1HA

Registration Fee: £15 per delegate

For more information and a conference registration brochure contact: Milton Keynes Vineyard Church Tel: 01908 376548 or email: [ukconference@mkvineyard.org.uk](mailto:ukconference@mkvineyard.org.uk)

***London Institute for Contemporary Christianity (LICC)*** is running it's 'Toolbox 1' 5-day course twice this year: 11-15 June and 17-21 September. The course is designed for Christians in the workplace and covers such topics as Understanding Work, Globalisation and the Global Disciple and Corporate Culture and Values. The course fees are £295, which does not include accommodation. Further details at <http://www.licc.org/toolbox>.

*Christians at Work* holds its 2007 Conference and AGM on Saturday, 30 June, at Rugby Evangelical Free Church, Railway Terrace, Rugby. The theme is "Exemplary Leadership" and the speakers Brian Edwards and Frank Brearley. Further information is available at <http://www.christiansatwork.org.uk>.

The *Christian Association of Business Executives* (CABE, <http://www.cabe-online.org/>) has its usual busy programme of events:

**Supper Fellowship:** Supper discussions will take place on **25 June and 17 September 2007** at 7.00 for 7.15 pm at 24 Greencoat Place, SW1. All are welcome to this enjoyable meal plus informal discussion but please let Clive Wright know in advance at [clive.wright6@btopenworld.com](mailto:clive.wright6@btopenworld.com) that you will be coming. Finish is prompt at 9 pm.

**2007 CABE Paper:** to be given by Philip Green, CEO United Utilities on **3 May 2007**, at St Ethelburga's. The CABE AGM will also be held on that evening.

**Hugh Kay Lecture:** The 2007 Lecture will be delivered by Lord Griffiths of Fforestfach in the Autumn. Details in the next edition.

### ***International Worker Priest Conference Pentecost 2007***

*Phil Aspinall*

This year, the annual conference of European Worker Priests will be held in the UK. You are invited to join the delegates who will be attending the conference itself, for a special event for CHRISM members.

The Conference traditionally takes place at Pentecost, which this year is Friday 25<sup>th</sup> to Monday 28<sup>th</sup> May. The venue will be **Oak Hall, in Otford, Kent**, which is not far from Sevenoaks, accessible from two railway stations.

The CHRISM event will be held on the Saturday and lead into a cele-

bratory evening. We hope many of you will want to join us to meet with our European colleagues – the Worker Priests who represent our forebears and origins as Ministers in Secular Employment. This is a chance to get to know our European counterparts, and to learn more of their experiences. This is a meeting about why – fundamentally – we are who we are.

Participants will then be able to stay overnight and join in a festival Eucharist for Pentecost, which will truly involve speaking in tongues ! Our weekend will conclude after lunch, while the delegates continue their own discussions.

The themes for the conference were agreed at the end of last year's conference, and need to be considered in the context of social engagement in the working world:

*Vivre avec – to live with.*

*In our meetings with many cultures and religions :*

*In these times of globalisation, racism, nationalism, individualisation of groups, immigration.....*

*What changes are there in us ?*

*What sort of society is being built ?*

*What prophetic signs do we see / show ?*

*What God ?*

*What do we, in our national groups, have to do ?*

We are asked to discuss these questions among ourselves and prepare a short summary 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 April, so they can supplement our paper, sent shortly after Easter.

Any personal stories of an experience connected with one of these headings would be particularly welcome – and probably make a point most effectively. We shall also discuss these questions during

our workshop on the Saturday of Pentecost.

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 views on the realities of our societies, and their own fascinating stories. It's also very enjoyable.

We hope you will want to join us – please return the subscription slip on the enclosed flyer, or do contact me if you would like more details.

*Phil's details are also on the inside rear cover of the Journal.*

***And finally...***

It is gratifying to learn that the legal profession can produce its fair share of howlers, whichever side of the Atlantic they happen to be. I am indebted to regular contributor David Damon for the following:

ATTORNEY: What is your date of birth?

WITNESS: July 18th.

ATTORNEY: What year?

WITNESS: Every year.

ATTORNEY: What gear were you in at the moment of the impact?

WITNESS: Gucci sweats and Reeboks.

ATTORNEY: This myasthenia gravis, does it affect your memory at all?

WITNESS: Yes.

ATTORNEY: And in what ways does it affect your memory?

WITNESS: I forget.

ATTORNEY: You forget?

Can you give us an example of something you forgot?

ATTORNEY: What was the first thing your husband said to you that

morning?

WITNESS: He said, "Where am I, Cathy?"

ATTORNEY: And why did that upset you?

WITNESS: My name is Susan.

ATTORNEY: Now doctor,

isn't it true that when a person dies in his sleep,  
he doesn't know about it until the next morning?

WITNESS: Did you actually pass the bar exam?

ATTORNEY: Were you present when your picture was taken?

WITNESS: Would you repeat the question?

ATTORNEY: How was your first marriage terminated?

WITNESS: By death.

ATTORNEY: And by whose death was it terminated?

ATTORNEY: Can you describe the individual?

WITNESS: He was about medium height and had a  
beard.

ATTORNEY: Was this a male or a female?

ATTORNEY: Doctor, how many of your autopsies have  
you performed on dead people?

WITNESS: All my autopsies are performed on dead  
people.

ATTORNEY: Do you recall the time that you examined  
the body?

WITNESS: The autopsy started around 8:30 p.m.

ATTORNEY: And Mr. Denton was dead at the time?

WITNESS: No, he was sitting on the table wondering  
why I was doing an autopsy on him!

*And the best for last:*

ATTORNEY: Doctor, before you performed the autopsy,  
did you check for a pulse?

WITNESS: No.

ATTORNEY: Did you check for blood pressure?

WITNESS: No.

# CHRISM

CHRistians In Secular Ministry

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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