Ministers-at-Work

The Journal for Christians in secular ministry

Number 111 October 2009

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.

CHRISM is the National Association of CHRistians In Secular Ministry

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

To further this aim, CHRISM publishes a quarterly journal, releases occasional papers and organises an annual retreat. Conferences are held regularly and worldwide links pursued.

CHRISM welcomes members, both lay and ordained, from all Christian denominations, encourages them to be active within their own faith communities and to champion ministry in and through secular employment. If you would like confidential support as an MSE, please contact any member of of the Committee (see inside rear cover).

Further information about CHRISM may be obtained from the Secretary or the Journal Editor

Submissions for the Journal should be sent to:

Mike Rayner
Editor: Ministers-at-Work
198 Marlborough Road
Oxford, OX1 4LT

E-mail: Mike.Rayner@dphpc.ox.ac.uk

Visit the CHRISM website:

www.chrism.org.uk

Contents

Copy deadline for the next edition: Friday 8th January 2010
Please e-mail contributions to: Mike.Rayner@dphpc.ox.ac.uk

Editorial

Firstly an apology for the lateness of this edition. This is for a variety of reasons: one being that we, the CHRISM Committee, are trying to sort out who should get sent this journal (besides fully paid-up CHRISM members) so if you know of anyone who has not received their copy this time, and they or you think they should have done so, please contact me. Similarly if you are getting Ministers-at-Work and don't think you should be, or don't want to anymore, please also contact me.

Secondly - and as usual - I hope that you find something of interest in this edition of Ministers-at-Work. In the April edition I complained about the lack of articles that were about the financial crisis (and perhaps I should have added the related food and environmental crises as well). I am glad to say that this edition has quite a lot about the financial crisis partly because the theme of CHRISM's Annual Conference this year was 'Ministry in recession: living in an uncertain world'. There is, for example, a report of the conference from Martin Dryden on page 43 and an article from John Dowling on page 9 that – in a rather roundabout way - was stimulated by the conference.

Thirdly an appeal. I am hoping that the next edition of Ministers-at-Work will have the theme of 'Training for MSE'. CHRISM has a long-standing interest in training of all types – ordination training, post-ordination training, lay ministry training, etc.. So I thought it would be good if we could gather together some articles on the subject: particularly as training relates to MSE. This also fits with Incoming Presiding Moderator Rob Fox's proposal, as outlined in his address to the Annual Conference in September (page 5), that CHRISM should look into continuing ministerial education over the coming year. So send me your articles on training. Tell us your story of training for MSE (either good or bad).

Meanwhile I am hoping to see many of you at the CHRISM reflective weekend in February – for details see page 8 and the enclosed flyer.

Mike Rayner

Outgoing Presiding Moderator's Annual Report

Pauline Pearson

We began the new CHRISM year with an open meeting in November in Manchester to look in more detail at what our priorities should be for the future. Around 20 people attended, and we agreed that CHRISM is important to all of us for its work in empowering, developing, fostering and encouraging us and other people for whom the church is 'something else' – and God is not in a pile of stones but living and dynamic out in the world. Our role is to resource and affirm people in this approach.

We highlighted two key tasks:

1. Supporting people to become and to be MSEs including kicking at church structures for them, protecting them as individuals, inspiring and re-energising them.
2. Developing activities that promote our work as ministers outside the church structures – to see and tell the Christian story wherever we are.

Priorities for 2009 emerged as the development of the journal, enhancement and modernisation of the website, organisation of the reflective weekend, getting a clearer picture of the existing members, arranging an effective summer conference, and identifying and encouraging local groups as well as perhaps developing new ones.

The engine room for all this work, the Committee, met face to face in January, April and June, and had a teleconference in September. Looking back over the year, although the development of the website is taking a little longer than we hoped, we have (thanks to Mike) got money to do this – and all the other priorities have been addressed, though with some, more needs to be done. Mike has continued to strengthen the quality of the journal, shamelessly approaching people for papers, and gradually getting on top of all the administrative tasks.

Elizabeth, who joined us as membership secretary last year, made a good beginning on getting a single coherent membership list – events over recent years had led to a number of different lists which needed merging and pruning. Unfortunately pressure of work led to her resignation in the early summer. We are grateful for the work she has put in.

We had a very successful reflective weekend at Morley Retreat House shortly before it closed. Phil in particular has done a lot of work raising our profile, speaking to courses and networking widely, and out of this a number of local groups have been started or resuscitated; we have put contact details into the journal. Members of the Committee also represented us at various conferences in Europe and North America (and wrote them up for the journal). The Annual Conference was our remaining task, and hopefully you will have found it stimulating and thought provoking.

As outgoing Presiding Moderator, I would like to express my personal gratitude for the hard work of all of the Committee. I have already mentioned Mike, who is reliable and always calm, and Phil, without whom I think the organisation would struggle. I also want to particularly thank both Susan, who has battled away to sort out the complexities of our finance despite some health challenges, and continues to keep our profile visible at General Synod, and Catherine, our Minutes Secretary, who is under great pressure at present in her job in the NHS, and has therefore regretfully tendered her resignation. We shall miss her insights and enthusiasm on the Committee. My predecessor as Moderator, Margaret, has also been an invaluable and wise member of the group.

Someone asked me whether CHRISM was an inward looking, defensive organisation, or a positive one. I think during this past year we have tried to be positive, and strategic, but to use our energies wisely to support and engage with an increasing number of people who see the importance of ministry in the places where we are. I believe we have dug the ground and planted some seeds. With Rob in charge I'm sure we will see an expanded garden, in which ministers of all sorts at work can flourish.

Incoming Presiding Moderator's Address to the Annual Conference

Rob Fox

A time for presiding

It is a long time since I missed a CHRISM Conference and it most remiss of my sister to have fixed the date of her wedding without consulting the CHRISM calendar first. Fortunately I did not preside at the wedding or give her away - I'd want at least three donkeys and a camel. I couldn't even use this as an excuse for not standing for the Committee, as you'd already elected me for three years.

Having been a Committee member since 1995, including spells as Secretary and Journal Editor, I appreciate the value of having 'old stalwarts', who have been around since Noah was a lad, and young striplings whom bring a gust of fresh air. I am also indebted to my immediate predecessors as Presiding Moderator, Pauline and Margaret, for their wisdom and clarity. Margaret is now Secretary (there is no escape!), a role I'm sure she will excel in. A warm welcome to those who have been elected or re-elected to the Committee, especially Lyn and Richard; you won't regret it, and neither will CHRISM. Phil's article in the July journal on how groups similar to CHRISM elsewhere are organised is a salutary reminder that a voluntary organisation such as ours relies heavily on the hard work of a relatively small group of people. I highly value every bit of it.

Over the past decade we have often discussed, and sometimes implemented, ways of developing CHRISM and the cause of MSE. It is right that we should develop that work. We can most effectively do this if we get the basics right, do well what we have to do to continue. At root CHRISM is a means of supporting and encouraging MSEs, and we do this by meeting one another - at conferences, in local groups, or "where two or three gather in my name". We also do it through the Journal and papers, and through the website. Maintaining these is our highest priority, and is the firm platform on which we can develop. In order to do these root

things well, we need to keep the membership and contact lists up to date, to seek out good copy for the Journal, and to keep the subscriptions coming in! Get the basics right and we can grow; get them wrong and we won't.

There is a specific project that I would like to take forward over the coming year. I think there is a general issue affecting MSEs: that of a lack of Continuing Ministerial Education (and all the other names it goes under) that addresses the secular contexts MSEs (and other ministries) face; basically it's too churchy. I'd like CHRISM to undertake a survey of the Anglican dioceses in the UK, and the ministerial education/formation offices in other churches, of how MSE is addressed in CME, and identify where MSE-friendly materials exist that might be made available for wider use. The mere act of asking the question is useful; the potential for doing good for MSE and the churches more so. If you have or know of CME material addressing MSE, do let me know.

As many of you know, I'm currently working in Jersey, on secondment from HM Revenue and Customs, which continues until Easter, 2010. (I read of the Worker Priest Conference at Pentecost, looking at migration, with interest: I am a migrant worker!) Whether I shall be working back in Manchester or migrating to another lump of granite 20 miles North West of Jersey thereafter remains to be seen. Thank the Lord for e-mail.

CHRISET (Christians in Secular Employment Trust) (incorporating CHRISM)

STATEMENT OF FINANCIAL ACTIVITIES for the year ended 1 December 2008

	A Incoming resources 2008 £	B Resources expended 2008 £	A - B 2008 £	C Incoming Resources 2007 £	D Resources expended 2007 £	C - D 2007 £
CHRISM						
Journal	2,128	3,834	-1,706	2,233	505	1,728
Membership support	912	0	912	957	0	957
Conference/AGM	5,240	6,201	-961	2,135	2,093	43
Donations	115	0	115	60	0	60
Weekend courses	2,151	2,026	125	2,835	2,848	-13
Pentecost w/e	1,114	1,565	-451	385	0	385
Gift Aid Tax	0	0	0	0	0	0
Committee meetings	0	1,422	-1,422	0	95	-95
Advertising	0	0	0	0	0	0
Publicity	0	0	0	0	0	0
Administration	194	641	-447	0	167	-167
Interest income	219	0	219	206	0	206
Theological resource	0	160	-160	0	0	0
Publications & books	114	73	41	33	0	33
TOTAL CHRISM	12,187	15,922	-3,735	8,844	5,707	3,137
CHRISET						
Interest income	154	0	154	139	0	139
TOTAL CHRISET	154	0	154	139	0	139
TOTAL CHRISM / CHRISET	12,341	15,922	-3,581	8,983	5,707	3,276

The income and expenditure for 2007 and 2008 are to be viewed together. Following the untimely death of the previous treasurer in 2007 there was a delay in appointing a new treasurer and consequent delays in paying expenses relating to 2007. In particular, most of the Journal costs relating to 2007 are included in the accounts for 2008. There was also an exceptional item of expenditure of £1,000 in 2008.

Susan Cooper, CHRISM Treasurer and CHRISET Trustee

CHRISM Reflective Weekend 2010

26th - 28th February 2010
St. Deiniol's Library,
Church Lane, Hawarden, Flintshire CH5 3DF

My life, my ministry …

An exploration of where we are now, how we got here, and where we are going, led by Canon Michael Williams.

In the usual format of a relaxing weekend there will be time for both reflective silence and companionship and to enjoy this magnificent 19th century Hall and Library, founded in 1889 by William Ewart Gladstone. St Deiniol's is located in the picturesque village of Hawarden, just 10 minutes drive from Chester and 15 minutes from the M56 motorway.

Canon Michael Williams was previously Principal of the Northern Ordination Course and Rector of Bolton.

Cost, from dinner on Friday evening to lunch on Sunday, inclusive: £140 (members); £150 (non-members); plus £25 if en suite required.

Please return the enclosed booking form, by the 14th January to:
Margaret Joachim,
8 Newburgh Road,
London, W3 6DQ

Ministering to a secular world: context and content in Benedict XVI's *Caritas in Veritate*

John Dowling

Introducing the author Pope Benedict XVI – Joseph Ratzinger

The claims of the universal pastorate of the papacy in the Catholic Church has found a new focus in social reality with our awareness of the global economy.

In his recent encyclical Pope Benedict XVI, formerly Cardinal Joseph Ratzinger, long-term Prefect of the Congregation of the Doctrine of the Faith, has published his teaching on the ethics of the world economy under the title Charity in Truth (*Caritas in Veritate* in Latin).

The tradition of papal commentaries on the social dimensions of economics has a long and controversial history that reaches back to the mid 19th century. Its larger framework can be seen as an increasing engagement with geo-political realities, and provides us with an insight into the developing policies of the Catholic Church as an international political actor.

Joseph Ratzinger is most noteworthy for his disciplining of certain aspects of Liberation Theology particularly strong in Latin America in the 1980s. In 1986 Cardinal Ratzinger serving under the anti-communist Karol Wotyla, the Polish Pope John Paul II, emerged as the hammer of the emerging alliance of interests called Liberation Theology. Marxian analysis was attacked as intellectually incoherent: firstly that history was not inevitable but driven by human choice guided by reason; secondly it was unreasonable to treat all profit as surplus value and due to labour; and thirdly that the idea of praxis, that understanding only derives from committed action, contradicts the idea that deliberation and reason should precede action as the exercise of free will.

This argument pierced Communist ideology with an astonishing acuteness bred one feels by Karol Woytyla's long Polish experience

of enduring, analysing and confronting Communist propaganda in his years as Professor of Moral Theology at the Catholic University of Lublin, the only non-communist university in the Communist world, which was followed by his work as the Cardinal Archbishop of Krakov, the Primate of Poland, and then fulfilled in the effectiveness of his papacy. He roused Poland to a revolution that liberated Eastern Europe in 1989-1990 and that, in turn, restored ten countries to the ambit of the West, NATO and the European Union giving that body a dimension that extended to a greater scale in its European reach than that of the Roman Empire that had historically given rise to the Constantinian church.

The massive geo-political impact of these developments tended to overwhelm the protests of the few, now disciplined, liberation theologians working in Latin America. So when we turn now to Pope Benedict's new comments on the crisis that liberal economics is in, there is, in some sense, the falling of a second shoe which invites us to see them as an opportunity for a Christian critique of a world in which the West has suffered an astonishing banking and credit crisis occurring as an effect of the shifts in economic strength from western liberal world dominance to a multi-polar world of new economic powers – among them the rising Asian powers of China and India.

Part 1 – The encyclical tradition unsteadily finds its feet

However, before we turn to Ratzinger's papal teaching, it is useful to sketch a brief account of the history of the papal encyclical as an index of the shifting sands of papal geo-political concerns.

One can identify a number of distinct stages. In the 19th century Pope Pius IX, seeing himself besieged by a liberalism he saw as anti-clerical and a threat to the independence provided by the Papal States, condemned a variety of aspects of liberalism in a ferocious 'Syllabus of Errors' and this theme was to lead to the condemnation of Modernism, and even Americanism, and was the context for the declaration of papal infallibility which itself resulted in Bismarck's attack on Catholicism in Germany under the title the *Kulturkampf*. This was resisted by German Christians, Protestant and Catholic,

and gave rise to the *Zentrum*, a centrist Christian democratic party, the cultural antecedent of Europe's present-day Christian Democratic parties and its pan-European grouping the European People's Party which have tended to be the dominant institutional support for the whole post-war development of the European Union.

But between the *Zentrum* and contemporary European Christian Democracy falls the grim shadow of the age of European dictatorships. In 'Hitler's Pope' John Cornwell (Penguin, 1999) associates the proclamation of infallibility with the development of a papal diplomacy consisting of a series of Concordats negotiated head-of-state to head-of-state (i.e. by the Papacy) with a variety of states. Notable were those with Mussolini in 1929 in which Italian Christian democracy under Luigi Sturzo was suppressed and a Fascist state and corporatist economy were supported as an answer to the Great Depression and the threat from the Italian Communist Party.

Similarly in the Spanish Civil War a revolutionary left challenged a Catholic right and this was followed by an even more fateful concordat with Hitler (1933) in which under a Papal lead the *Zentrum* dissolved itself and supported the Enabling Act by which Hitler became Chancellor with dictatorial powers and the Reichstag was abolished. The agonised papal protest of 1939 came too late to effect any restraint despite the courage it took to smuggle the documents into Germany to be read in all her churches.

The economic ideas of corporatism became a process of economic consultation that supplanted mass democratic politics and provided the dictators with a consultative structure they could dominate. The ideas and processes, however, outlived the defeat of Germany and the capitulation of Italy to find their support in a revived Christian Democracy after the war, led in Italy, Germany and France by de Gasperi as President, Adenauer as Chancellor and Robert Schuman as Prime Minister respectively. In a massive reversal of fortune, all those leaders had been students of Luigi Sturzo, the leader of Italian Christian Democracy, suppressed in Italy in the 1920s. Corporatism had its theological origins in the

two social encyclicals of 1891 and 1931 (*Rerum Novarum* [Of New Things] and *Quadragesimo Anno* [In the Fortieth Year]) which sought to combat working-class support for Marxian ideas by outlining a sharing of economic governance with organized labour.

Thus in the post World War II, a now democratically rooted Christian corporatism underpins German and more widely European Christian Democracy. Redeeming corporatism from its dictatorial misapplication represents a correction of the worst modern error of the Church geo-politically, which had sought to see in the state a mirror image of its own absolutism. It was now to be reconceptualized as a democratically-based European Union that has reconciled France, Germany and their neighbours and with some reservation British liberalism, extending a welcome to the post-dictatorial Spain, Portugal and Greece and, in its most amazing triumph, seen the accession of a dozen countries in Central Europe the Baltic and the Balkans.

Part 2 - The Golden Age: 1945-1990

This evolving pattern forms the larger context for the post-war papal encyclical tradition of which *Caritas in Veritate* is the latest offering. The basic ideas of this body of work can be summed up succinctly but it is how they were expressed in a whole set of European institutions that makes them so significant.

After the war, with European reconstruction supported by the establishment of NATO, the Bretton Woods system, the United Nations Organization and the Marshall Plan, the great Franco-German rapprochement was brought about under the aegis of the re-adoption of political parties, especially the rebirth of the *Zentrum* in German Christian Democracy under Konrad Adenauer. This was matched by Italian Christian Democracy under President de Gasperi and in France by Prime Minister Robert Schuman of the Christian MRP. Similarly Christian Democratic parties arose in Belgium and the Netherlands, Austria and Scandinavia. Remarkably Schuman, de Gasperi and Adenauer were all students of Luigi Sturzo, founder of the Italian Christian Democrats doomed in Italy in the 1920s. This branched unity is central to the post war European revival and gave rise to a common US-European front in the Cold War period.

The theological centre for this massive political project derives from the work of Jacques Maritain, who lived, during the 1939-45 war, in North America where in 1944 he published a slim volume entitled 'Christian Democracy'. On his return to a France led by Charles de Gaulle, he was appointed French Ambassador to the Holy See.

The political strategist of the project was Jean Monnet, formerly a Vice-President of the League of Nations, who also spent the war in the USA where he co-ordinated the economic planning for the allied invasion of Europe on 6th June 1944. Under de Gaulle, he re-established the Office of the National Plan and was later the architect of the European Coal and Steel Community which, as the Schuman Plan, joined together 'The Six' of France, Germany, Italy and Benelux. Monnet himself became its President. It was to prove the prototype of the series of institutions which today is the 27-country European Union. Monnet has been called the 'Father of Europe' and was recently considered for canonization by Rome. His influence has been immense and includes the later ten-year presidency of the European Commission of his protégé, Jacques Delors whose term of office saw the creation of the monetary currency, the Euro.

Post-war encyclical teaching through the politics of Christian Democracy can thus be seen as the fusion of the corporatist economy with a politically democratic culture guided in co-operation by both Reformed and Catholic churches. Thus in Germany, for example, the Lutheran and Catholic churches have signed a joint policy document prior to Chancellorial elections. The context of a divided Europe and the threat of the position the Russians held in Europe as victors in their Great Patriotic War provided the rationale and urgency for a European Franco-German reconciliation in the face of the threat from an officially atheist Soviet Union. D-Day can therefore now be seen as heralding not only the fall of Hitler but also as the act which triggered the transnational reconstruction of Western European politics and economics.

The papal encyclicals since that time have had an influential audience of continental political parties and both national and transnational institutions through which to implement their

teachings. The content of the papal encyclicals came therefore to create a programme – transnational in Europe, tied to the Atlantic relationship, democratic in its legitimacy - and Christian in its cultural expression. It is the integrating reach of Christian Democracy, ecumenical in its spirit, which gives rise to a unity through a social teaching, continent-wide in scope, that almost recreates a 'medieval' unity in the era of an industrial – or post-industrial – economy. In this context, the content of the encyclical tradition came to give rise to a political rhetoric of its own.

The content of the ideas of Christian Democracy taken from and embedded in the encyclicals themselves are generally taken to be four – and these are linked to those practices of, in their strongest form, the institutions of the German Social Market deriving from the time of German Unification under Otto von Bismarck.

Primary among these principles is that of personalism. Taken from the encyclical *Quadragesimo Anno* of 1931, it essentially puts forward a view of human personality free from the defects of human deformation represented by the absolutist claims of total ideologies – Nazism, Communism – and to a lesser degree nationalism and materialism. The test of a political system is once again to be the richness of opportunity for the development of a fully human personality – one, naturally, embedded in the Christian ethos and anthropology and guided by Christian leadership, clerical and lay. It is particularly to be contrasted with that sense of individualism that is self-centred and rests in the ideas of an extreme solipsism.

The second major theme is that of solidarism – a co-operative spirit that respects the personhood of others. This specifically disallows that sort of ideological exclusiveness of class war either of Right or Left. In the industrial setting, it calls for the joint administration of, and between, corporations: the corporatisms of continental Europe expressed in supervisory boards, of finance provided by long-term bank loans, and governments who provide infrastructure, research, vocational training and a welfare state covering industrial injuries, health and old age provision. This integration of economic activity and social welfare evokes the ethos of the guild system of late medieval Europe.

The primacy of labour over capital found in finance based on long-term bank loans rather than in private ownership through capital markets and embodying a logic of shareholder sovereignty, is most powerfully expressed in the third principle of subsidiarity, which argues for the widest possible delegation of power to those actually performing the particular work. This principle of lay sovereignty in life at work owes much to Lutheran ethics and puts the training, the development and the responsibilities of craftsmanship at the centre of enterprise. Combined with the absence of claims of shareholder sovereignty, it encourages an economy of intensive training, the development of personal responsibility and a sense of a professional collective self-governance. This again powerfully evokes the ethos of the guild with its apprenticeship, journeyman and master statuses with the election to the mastership dependent on the presentation of a level of attainment recognized in the 'masterpiece' by the existing masters of that guild. The historic achievements of medieval Europe in architecture, art, and music exhibit the marks of the guilds' training and ethos and the present technology and skill found in Germany, Italy and France owe much to the guildlike characteristics of their modern European corporate enterprises.

So it is hard to avoid the conclusion that the Christian Democratic form of corporatist industrialism calls for a professional level of responsibility, awareness, and practice reminiscent of the guild but applied in the age of industrial enterprise. It is worth noting that the ideas of justice in the economy – the Just Price and Just Wage derive from Aristotelian ideas of the claim for support for economically invaluable bodies of skill rather than merely to stimulate aggregate demand as suggested by Keynes, hence the public bailouts of our day, both of finance and enterprise, are of great strategic significance.

The fourth principal is that of the Common Good acting as a limit on the idealisation of the freedom of the individual. A Europe renewed by Christian Democracy, linking French economic planning and German Social Market practice within the transnational institutions of the European Union and supported by the Atlantic Alliance offered a sharp contrast with the poverty of spirit and living conditions of Eastern Europe and the Warsaw Pact.

The election of a Polish pope was, in retrospect, a masterstroke – the single most Catholic country of Europe lay under Communism having already suffered so grievously under Nazism. Following (if not immediately) upon the papacies of John XXIII and Paul VI of the Second Vatican Council, which opened the windows of the church, John Paul II deeply understood the threats to human personality of extremes of ideology and had a profound awareness of the struggle necessary for an autonomous humane phenomenology that he had found expressed in Christianity. His return to Poland was the catalyst for the fall of Communist-controlled Eastern Europe and met the warm response of Mickael Gorbachev leading to the Sinatra doctrine under which he refused a Russian invasion as had happened in Hungary in 1956 and Czechoslovakia in 1968, setting them free to do it their way.

By this phase, western Christendom was, in one light at least, back to its scale in the period of the schism with Orthodoxy, which is a considerable achievement when taken with the curbing of nationalism and a rapprochement with the Reformation on questions of social teaching at least.

Some personal experiences of the change

I was fortunate enough to be in Gdansk in Poland for the first Party Convention of Solidarity, the victorious association of the church, other intellectuals and the free trade union movement. Urged to go to Sancta Birgitta Church that Sunday, I sought it out the day before so as to know the route and transport links. I found the church with its array of crosses in the entrance, memorials to those shot by the military government at the Lenin Shipyards with the awful prone statue of Jerzy Popieluszko, the Solidarity priest captured by the secret police, roped neck to ankles and thrown into a reservoir in the martyrdom that broke the last shred of legitimacy in the eyes of the Polish people. On Sunday, there were no pews, a military band played patriotic anthems in the organ gallery, the church was crowded to overflowing and, one by one, the flags of European nations were paraded to the altar to form a three-quarter circle. After a dramatic pause, the last flag was the red and white banner of a free Poland. I leave you to imagine the tumult. After a

while a man came to the microphone – Lech Walesa speaking as President of Poland.

Another great memory of that time was of being in Budapest at the Church of Sts Anna and Joachim, parents of the Virgin Mary. Treated as a museum, its doorway was glassed over for you to see its baroque interior. As I gazed in from the porch I heard an organ playing and after a while realized it was the accompaniment to Mozart's Coronation Mass. 'They must be planning a performance'. So I enquired around and again was present as a nation celebrated its independence. Presided over by the Cardinal Archbishop of Estergom – the primatial see of Hungary, the soloists and choir sang with an abandon I have never heard in a Western church. Again it was a standing congregation and so stifling that people – at least myself – were on the verge of fainting. Joy unconstrained on the Danube.

John Dowling in Durham at the 2009 CHRISM conference

In Lublin, where Karol Wotyla was Professor of Moral Theology for 12 years before becoming Primate of Poland, there is a statue of the former Primate, his patron, embracing John Paul II on his election. As he approaches the younger man as Pope, he seems to collapse and the younger man stoops and reaches out to raise him back up to his feet. Polish Christianity restored Poland and so much more including Orthodoxy.

Part 3 - Developments in social Christianity in the English-speaking world

British – at its core Anglican – religion had been shaped by the ample swings of the British Reformation under the Tudors, the needs of its Empire and its supporting institutions the Public Schools; further shaped by the growth of capitalist institutions – markets in stocks, commodities, insurance, and government bonds – and responses to the social divisions of the Industrial Revolution.

Thus religion in the English-speaking world takes its tone from the centrist Anglican settlement embracing a broad *via media* between Reformed and Catholic traditions. This has over the centuries broadened into a greater extension of that already broad way to accept the Non-Conformist and Roman Catholic churches as the external wings of its own internal synthesis. And so British Christianity has a number of charisms not unlike the variety of orders within the larger universal church.

Thus we can discern, often as parallel streams, such effects as the Non-Conformist conscience – Wilberforce, Fry, Cadbury, Lloyd George, Tawney, Beveridge and Bevan. Another stream is the tradition of those children of Anglicanism who responded to those most adversely affected by the industrial revolution: Wesley, Booth and Manning. The unforgettable example within Anglicanism is William Temple, Archbishop of Canterbury 1942-44, who applied Christian philosophy to the weaknesses within economic liberalism such as dishonesty, usury, slums and the like.

But in providing for the accumulation of capital, the English-speaking economic tradition also makes possible enormous philanthropy. In recent times this takes two forms: the elite and the populist. The first is epitomised by Lord Nuffield, and in our own times Bill and Melinda Gates and Warren Buffet; the second, a more populist philanthropy has recently been led by Bob Geldoff and Bono. It is worth noting in passing, that this philanthropy is similar to the foundation of the University of Durham out of the coal wealth of its Anglican Diocese; in part it was an avoidance of, or alternative to, taxation or expropriation of its then vast wealth.

As such, philanthropy can be as much enlightenedly self-interested as purely altruistic, for example, the Rockefeller Foundation endowed the great University of Chicago which repaid the compliment by adopting a severely dry *laisser-faire* economics epitomised in the writings of Milton Friedman. Another example of reciprocation might be found in the sponsoring work of the Ford and Carnegie Foundations in the creation of the curriculum of the modern business school as an integration of the behavioural sciences, economics and mathematics. The growing fusion of the latter two at the expense of the humane behavioural sciences is the intellectual and cultural history of the past forty years as this narrower business school ideology has pervaded public and private thought throughout the English-speaking world.

The recent catalogue of social betrayal of the larger common good is studded with such names as World.com, Enron, Arthur Anderson, Bear Stearns, Merill Lynch, AIG, Lehman Brothers, Northern Rock, HBOS, RBS and for poor measure corporate accountancy generally, the rating agencies, and regulation itself. The effect on savings, pensions, corporate credit, employment and government borrowing constitutes a system-wide crisis comparable perhaps to the implosion of communism in 1989-90. This present crisis, while of effect on the world-wide exporting countries suffering from reduced balances of trade, is centred upon the institutions of the English-speaking world, on New York and London particularly, and is without a doubt an issue for British Christianity with its long and profound tradition of social amelioration. It is in this circumstance wonderful to see the emerging Christian response to the crisis in our managerial formation and the workings of our financial institutions.

This development is given extensive coverage and close attention by the Financial Times, almost certainly the world's single most credible organ of opinion within economic journalism and world news; under headlines such as: 'Archbishop chastens City for failure to repent', 'Bankers lectured on the value of morals' and 'Churches offer lunchtime sermons to finance workers' (FT September 17, October 8, 2009). Archbishop Rowan Williams remarks on the absence of repentance that "the whole fundamental principle on

which we worked was unreal, empty". Stephen Green, Anglican minister and Chairman of HSBC and of the British Bankers' Association, says his industry "collectively owes the real world an apology for what happened and it also owes the real world a commitment to learn the lesson". Paul Tucker, the Deputy Governor of the Bank of England, speaking under the dome of St Paul's Cathedral said "We can't give meaning to our lives and have a financial system and economy of integrity purely on the basis of self-satisfaction…a significant body of opinion [seeks] to restore values into what we do". The FT's reporters on this beat are Patrick Jenkins and Sam Jones (at ft.com). They further report that Lord Turner, in taking on the Chair of the FSA, spoke of it as "a Christian duty to give something back to society", and of "the need for banking to become 'socially useful' again". They report, too, on Brian Crowe stepping down from a "long career in investment banking and [now] training to be a Minister in the Church of England." Miles Protter left investment banking to establish The Values Partnership acting as consultant to the CBI. In another case, banker Kathleen Cowley has taken the veil and become a critic of her former profession.

A wave of moral critique seems to be building to sustain a temper of reform now permeating finance. The payment of bonuses is becoming contingent on longer-term corporate performance, the regulation of access to mortgages is being more closely linked to long-term credit worthiness, the sectoral allocation of credit is becoming politically determined, and the hedge fund - insider trading linkage is being monitored by prosecutors. Economics is not only the new politics, it is the new theology and existing worker-priests must surely take heart from seeing their own earlier example reaching into such central aspects of our great contemporary bewilderment, the world financial economy.

Within the consideration of the wider British establishment, it is noteworthy that Vincent Nichols has been enthroned Archbishop of Westminster. Prior to the 1997 election he chaired the Catholic Bishops of England and Wales' Committee producing the document 'The Common Good' which was the first time the Catholic hierarchy had published such a pre-electoral document. We can, I think

confidently, expect another such publication and await reporting on the October 21st London Conference on the new Papal encyclical *Caritas in Veritate* and its application to British economic activities. Clifford Longley, the well-known Catholic journalist and frequent broadcaster, acted as the co-ordinator of the document 'The Common Good' and can be expected to play a significant part in any new Bishops' pastoral letter. Would that such a document could (as in Germany) be jointly agreed by the Churches in Britain.

If the various streams of British Christianity can be seen as merging into one broader stream of social critique, this is similarly true of the world's monotheistic faiths, and their social philosophies being syntheses of traditions of great antiquity and in their way precursors of the theological legitimation of globalization now underway. The mutual recognition that there is much in parallel if not yet quite in common is a welcome aspect of the challenges globalization poses.

In Judaism the institutions of Sabbath, sabbatical, Jubilee and Yom Kippur, the Day of Atonement, all speak to the placing of the everyday within a larger framework of spiritual self-reflection. The rules of leaving gleanings for the poor, of duties to one's neighbours through full disclosure, of the sharing of risk and reward between financier and entrepreneur and of the over-riding theme of righteousness speak to a rabbinical Judaism responding to the opportunities given to Jewish people - spread worldwide throughout the Diaspora and developing in the Torah, Talmud and Mishnah - a practical commercial system including legal, financial and residential facilities for trade.

Similarly starting around 600 and continuing to at least 1500 and originating near the Red Sea linking the Indian Ocean to the Mediterranean, Islam created the first truly global economic system offering stability for trade under a *convivencia* of tolerance for Jew, Christian and Muslim. This is evident in the travellers' tales of, for example, Jacob d'Ancona, Marco Polo, and Ibn Battuta, and even extends to the trading fleet of the Chinese Admiral Zheng He. The economic principles of the Q'uran provided a system of thought that brought stability to the world economy by the inclusion of

political and economic practice within its religious administration.

Again the Jewish principal (*Heter Iska*), the sharing of risk and reward between finance and enterprise, is restated; they come surprisingly close to the principles of Christian Democracy in the Social Market tradition and provide a telling commentary on the liberal crisis of the period from 2007 to the present.

The heart of the tension between Islam and the West might well lie in our ignorance of their experience in running the world economy and their sense of our loss of a strong ethical framework accompanying liberalism. The loss of Islamic practice of world trade first to the Portuguese and then, following the Inquisition, to Antwerp, Amsterdam, London and New York was largely due to the loss of a *convivencia* in the Catholic West, while the global economics of transportation shifted from the overland to the coastal and then to oceanic routes. It is this often acute relative impoverishment, as in post-colonial Asia and Africa, that deepens Islamic incomprehension with bitter resentment. It is telling that in the many fora where the monotheistic faiths seek reconciliation and mutual appreciation of their traditions, the major barrier is that while the Jewish and Islamic participants are rarely forgetful of the economic aspects of their religious tradition, the participants from the West, often living within post-modern assumptions are barely aware of the economic morality waiting to be recovered from their own religious tradition. Sometimes, it seems, the Jewish and Muslim people cannot forget their religion while Westerners can barely remember theirs.

All our churches have plenty to confess: in Britain the racism of slavery, the empire's excesses and excessive individualism, in Catholicism the disastrous end of *convivencia*, in the Crusades and in the Inquisition. The roots of the European *Shoah* run wide and deep. However, we still have much to be grateful for: the moderation between the extremes of Nazism and Communism, the peace and prosperity of the post-war period, and now before us, in streams flowing either separately or together, lies the integration of global political economy within theologies sufficiently consistent to address the problems of the world's economies.

Part 4 – At last, the new encyclical: Ratzinger confronts the liberal economy

It is within this scope of time and space, this history of world events, that we must now seek to place Pope Benedict's recent encyclical, noting first the status of the social encyclical within the Catholic tradition of authority. Encyclicals are an expression of the Catholic magisterium – that is, of papal leadership, but are by no means an expression of any infallible claim. Secondly, their audience is not merely Catholic for they are addressed as public statements to a world-wide audience of goodwill. While it would overstate the case to say that this encyclical constitutes an official Christian Democratic policy statement, it is clearly powerfully influential within such circles.

Pope Benedict starts by asserting the primacy of charity making it sovereign over justice, which has been so frequently the Christian virtue predominating in social theology. He writes:

> "Every society draws up its own system of justice. Charity goes beyond justice because to love is to give, to offer what is 'mine' to the other but it never lacks justice, which prompts us to give to the other what is 'his'".

This strongly evokes Maimonides' teaching in his 'Guide to the Perplexed' that the highest form of charity is to give to another the means of his own livelihood. It is in this sense righteous, in going beyond the minimum requirement of justice. Benedict sees this as requiring a "transcendent vision of the person" which envisages "development as a vocation" to develop the responsible use of freedom to attain such a world exhibiting "transcendent humanism". He applies this to a world ever more global noting that "globalization makes us neighbours but not brothers, a situation urgently in need of reform".

This model of ideal or transcendent humanism is later contrasted with managerial practices; a business management that only "concerns itself with the interests of proprietors" and of a "speculative use of financial resources" which "seeks only short-term profit without regard for the long-term sustainability of the

enterprise, its benefit to the real economy" and to "the needs of development". Drawing matters to a head, he argues that "financiers must rediscover the genuinely ethical foundation of their activity so as not to abuse the sophisticated instruments which can serve to betray the interests of savers". This is to say that it is necessary to recognise that "the whole economy – the whole of finance – is ethical".

This ethical call for the formation of a transcendent humanism within the individual business person is matched by a more systemic critique. Globalization, he acknowledges, has created growth "that has lifted billions of people out of misery and has made many countries effective players in international politics", but he also points to the "grave deviations and failures" of liberal economics calling attention to the "scandal of glaring inequalities". The systemic perspective, he continues, falls particularly hard on the capacity of governments to direct their own economies leading to a threat to social stability and democracy. "Formerly", he writes, "states could still determine the priorities of the economy and to some degree govern its performance" because financial investments were largely national in focus. Now in what he calls "an explosion of world-wide interdependence", the state finds itself limited by the "new context of international trade and finance characterised by increasing mobility of financial capital and production. States now have to compete by providing "favourable fiscal regimes, deregulation...downsizing of social security systems", stimulating "uncertainty of working conditions and increasing labour mobility." Despite growth these are the disruptions, "the malfunctions and dramatic problems", the "damaging effects on the real economy of badly-managed and largely speculative financial dealing". Writing in a sterner voice he says that "the dignity of the individual and the demands of justice...require ...access to steady employment" and these threats put "social cohesion and democracy at risk".

He now turns towards a greater need for a humane global management of the economic forces of globalization. What is missing, he writes, is a network of economic institutions "for those who lose out in this global competitive reconstruction" and suffer from the lack of integration within the world economy. Specifically

rejecting the idea that globalization be viewed in fatalistic terms he calls for a correction of the malfunctions and for the world to "steer the globalization of humanity in relational terms...of communion and the sharing of goods". This will involve rising to a "vast and complex" challenge "to broaden the scope of reason...making it capable of knowing and directing these new forces". Linking the structural to the ethical, he specifically notes that this re-organization will be "impossible without upright men and women, without financiers and politicians whose consciences are finely tuned to the common good" because "the economy needs ethics in order to function properly." Finance which "wreaked such havoc on the economy" must become "an instrument directed towards improved wealth creation and development" under a world authority "to manage the global economy, to revive economies hit by the crisis, to avoid any deterioration of the present crisis and the greater imbalances that would result". This authority should be vested with the power to "ensure compliance and thus provide humane integration of the emerging world economy".

Such an agenda addressing issues in terms of ethical professional responsibilities and institutional reform, applying economic and social regulation at a global level, seems already evident in the co-ordinated response of central bankers to the acute phase of the crisis and in the reformation of the G20 as a body to regulate the global economy. The re-education of economic and business professionals will be more difficult yet equally necessary. The defence of individualism, and of the institutions that express it, is deeply embedded and can only be addressed by a co-ordinated religious campaign for the inculcation of Christian values. That campaign would seem to be under way if the leadership of Pope Benedict XVI and the Archbishop of Canterbury is widely followed. "How many divisions has the Pope?" asked Stalin; his successors were to find out.

The overall effect of this teaching is to shift the ethics of investment to the centre of moral reflection and to call for a major emphasis on the moral formation of business leaders and those who administer public policy. It also provides a basis for reintegration with the Jewish ethical tradition and points of contact between the Western and Islamic traditions and, indeed, possibly

those of the Far East. It remains to ask if Benedict's analysis is really a coded call for England to become Christian Democrat. Perhaps it would be better put as the question as to whether democratic Britain can become a more Christian society.

Source of quotations: *Caritas in Veritate,* Encyclical letter on Integral Human Development in Charity and Truth, The Incorporated Catholic Truth Society, 2009 £2.95

John Dowling, Emeritus Professor of International Business at Queen's University, Canada, holds a PhD from Stanford University's Graduate School of Business and has served as a Visiting Fellow at Green-Templeton College, Oxford; in retirement, Tutor of visiting international students at that University. This work, based on research carried out at the Pontifical Gregorian University and in field work in Western and Eastern Europe, was supported by grants from Queen's University and its School of Business. It is dedicated to the memory of Hal Leavitt.

Handling power

Tim Neill

This article is based on a talk Canon Tim Neill gave in September to "Business Connect", a Wednesday lunchtime outreach venture in St. Helier,Jersey and is reproduced here by kind permission. There are references to the tale of Haman and Mordechai, from Esther Chapters 3 and 6, so it is worth reading that first. This and other talks (including one by CHRISM's Presiding Moderator: Rob Fox) can be listened to at www.businessconnect.org.

We are in different situations of power. Maybe you are a boss, or a middle manager, moving up. But all of us, here, in some sense have some power. Even if we are parents we have some power in relation to our children – not that this seems necessarily true!

What I want to do is address those of you in positions of power to encourage you to commit to the magic that is associated with that

position. We know statements like that of Lord Acton, that all power tends to corrupt, and absolute power tends to corrupt absolutely. That is true, and you can see it again and again in history: people who have too much power get corrupted. When Bill Clinton was leaving the White House a reporter asked him what he would miss most and he said, "The power."

Power mesmerises people and can be a source of abuse. So often, you know from our world, us imperfect people, when we get into a position of power, we misuse that power. And that's true of all of us; we just don't get it right all the time.. As we look at Haman, he is in a position similar to being Prime Minister in the country. He decides to use his position to sort out something he doesn't like, and he's going to do wrong for the sake of his pride and the hatred he feels towards Mordechai and his people.

The first thing I want to look at in relation to power is: **to capture the magic, understand copying.**

In the September 2008 Harvard Business Review, there is an article report by Daniel Goleman and Richard Boyatzis in which they record "that Italian neuro-scientists had identified mirror neurons distributed throughout the brain. Like many discoveries, it was made by accident. A lab assistant was eating an ice-cream. As he was bringing it to his mouth his face must have showed to a watching monkey that he was about to enjoy the ice-cream. What the neuro-scientists noticed was that the monkey's brain picked up that something pleasurable was about to happen and it was discovered that we – consciously or unconsciously – detect another's emotions through their actions. Our mirror neurons reproduce these emotions".

The article continued "Mirror neurons have a particular importance in organisations because leaders' emotions and actions prompt followers to mirror them. Another researcher looked at performance feedback. In the one case people were given negative feedback but given it affirmatively – a lot of positive things were being transmitted to them. While the feedback itself was negative, the emotional signals were positive. In the other group

people had performed well, but the way the feedback was transmitted was in a stern, abrupt manner. Those who had performed well felt worse than those who had performed badly". The delivery was more important than the message.

"There is a sub-set of motor neurons whose job is to detect peoples' smiles and laughter, and that prompts smiles and laughter in return. If you are in a position of power and you are self-controlled and humourless you will not be able to ignite the neurons that lead to a team uniting together. When there is a warmth about you, those around you start to feel that warmth and they work together as a team better. A researcher named Fabio Salla found that top–performing leaders elicited laughter from their subordinates three times more often on average than did mid-performing leaders. They elicited laughter: they were top performers, and their teams achieved a whole lot more. Being in a good mood therefore helps other to take in information effectively and to respond in positive and creative ways".

You may be saying to yourself: "I'm just not a terribly cheerful soul", and you cannot force yourself to be cheerful if you're not. This is my challenge to you: live out your faith, and your faith says – Matthew 7 – "be perfect as your heavenly Father is perfect." In the Aramaic, what that means is: "be all-persons-embracing as your heavenly Father is all-persons-embracing." Being embracing is about warmth and openness; it's about being vulnerable. If you are a stern person the touch of the Spirit of God should start to warm your personality. Let it happen. You'll be happier, and those who work with you will be happier and more motivated.

In Zimbabwe, there is a small export company that the CEO inherited. There are three directors, two of whom came up through the company. The CEO is a successful man; one year he won the prestigious businessman of the year award, but he barks orders. He has achieved a lot, but he barks orders and expects people to do what he says. The other two directors do the same; they are copying his behaviour, with all the demotivation it conveys. We copy people, and we can copy their bad points as much as their good points.

Part of the magic of the position of power is your ability to create something in others, as they see your emotions. If those emotions are positive, affirming and open you are able to release something good in them.

My second point. **The magic, the potential in your position, is directly dependent on the systems that promote good practice.**

The June 2009 Harvard Business Review carried a small piece entitled "Why Good People do Bad Things". It reported on a 1971 experiment which had to be, a half way through, aborted because participating students were pretending to run a jail – some of them prisoners and others were the guards – and the guards were psychologically and physically beginning to abuse the prisoners. The psychologist Philip Zimbardo concluded "that all of us are susceptible to being drawn over to the dark side... Human behaviour is determined by situational forces and group dynamics as much as by our inherent goodness or lack thereof. It is horribly easy therefore to create situations and systems in which good people cannot resist the temptation to do bad things".

Zimbabwe demonstrates that the ethical problems within organisations originate not with a few bad apples but with a bad barrel-maker, leaders who willingly or not create systems in which people are encouraged to do wrong.

Let's take an extreme example from 2001. The previous year Zimbabwean Government agents had started to take over farms, basically just stealing them. In July, 2001, the Zimbabwe Council of Churches produced a very impressive statement calling for a return to the rule of law. I read the report and thought, "At last! We're starting to get somewhere." The minister responsible for 'land re-distribution' went round, cynically and visited some of the bishops and other church leaders after the statement was released and he offered them farms. And a number of them took up the offer. Because the system had broken down, the system that would normally restrain evil was gone, people did whatever they thought was going to better themselves. It is horribly easy to

create situations and systems in which good people cannot resist the temptation to do bad things. I saw that again and again in Zimbabwe. From your position of power, have you created a corporate culture in which people are rewarded for doing good things? Even if you can't affect the corporate culture, do you make sure that those under you are rewarded for doing good things?

The other dimension illustrated by the prison experiment is the problem of peer pressure and reluctance to speak the truth to people in power. So no-one tells Haman: "What you are doing is wrong." No-one says it, not even the king. So he presses on with his terrible plot to kill thousands of people.

"The organisational forces of peer pressure and 'not speaking the truth to power' hamper a company. They hamper innovation, ability to solve problems, to achieve goals. And the real value of having people speak to you in your position of power, even if they are under you, is getting honest feedback. But it also forces us to be honest with ourselves."

Sometimes we do things that we know are wrong. But we just do it. When someone feeds back to us, quietly, "Don't do that ..." it can save us from a disaster.

My third point. **The magic of leadership can be spoiled by our emotions.**

Haman hates Mordechai. He makes decision which will mean he, Haman, will not only lose his position of power but he will die because of his decision. And he is taking a disastrous course of action because he is full of negative emotions. He is filled with racial hate, pride, and – probably – greed.

Watch your emotions – they can destroy your leadership. It was pride and arrogance in Haman, but we too can be consumed by negative emotions. We meet people; they say things; we feel a surge of envy, because they have things that we haven't, so we feel gutted. These are powerful emotions. I love the story of the weight loss guru who remarked that every time one of his clients failed to meet their weight loss target it was because they had had

a terrible week. When we are emotionally drained, things go out of the window. Our goals get lost. We can't help our emotions, but we can identify their presence and wait before making a decision.

Going back to the first Harvard Business School article referred to, "Intuition is produced in the brain by a class of cells called spindle cells, because of their shape. They are four times larger than other brain cells and transmit thoughts and feelings quicker than other cells. This ultra-rapid connection of emotions, beliefs and judgements creates our social guidance system. Spindle cells trigger neural networks that come into play when we have to choose the best response among many. These very accurate sub-judgments can be clouded by emotions – envy, pride, jealousy, guilt. They impair judgement".

In your leadership position, if you are aware that you've got a whole lot of negative stuff going around inside you, take that break. Go for a walk. Shut the door. Take deep breaths: whatever it is that you need to do in order to give yourself space to find your right better self again. The vile Haman was not following his gut feeling, he was following his powerful emotions. It is an extreme example, but he gets destroyed. If we are filled with all sorts of negative stuff, it's hard for us to know exactly what's right. We get confused thinking due to the power of our negative emotions.

To conclude, keep the magic of your position and draw out the best in others as they watch and copy your best side, have robust systems that protect people from doing bad things and be very careful whenever decisions are being made while your mind is full of negative emotions.

Canon Tim Neill works in Jersey as a management consultant, and is also a minister at St. Helier Parish Church. He and his family left Zimbabwe in 2006, where Tim was Rector of a leading church in Harare and Vicar General of the Diocese of Harare until 2001 when he left to set up and run a country wide NGO to provide social welfare support for the thousands affected by allegiance to Morgan Tsvangirai's Movement for Democratic Change and the crisis Robert Mugabe was creating.

Spirituality in a secular context

Richard Worsley

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The vast bulk of my professional activity is spent working as a counsellor within the University of Warwick Counselling Service. I am an Anglican priest and yet I work as a secular employee in a secular setting. It has been important to me to make sense of what I do in terms of spirituality. When I moved from teaching counselling to being a counsellor I recognised that the discourse of spirituality had shifted for me. In fact it felt less of a shift and more of a violent lurch. In this article, I want to think about the concept of discourse in spirituality, so as to open up the notion of the different sorts of discourse that might pertain in any working situation. In order to be content I need to make sense of the variety of discourses that confront me from within the context. Behind this question lies another: What sorts of things about spirituality are worth saying to colleagues within a secular setting *by virtue of the work we do together as therapists?*

The analysis of discourse is a highly complex discipline within the humanities and social sciences. Language is social, and to a great extent we come into being through our birth into communities of attachment and of language. This is how we form our identities. In part, discourse is therefore deeply interpersonal. However, who I am is also formed by conversations I have within myself. Whatever spirituality might turn out to be, it is at the heart of our personal discourses of identity. I am coming to recognise that over the last six years I have developed two very separate discourses about my work. One is explicitly Christian and as such is not for general consumption within the department, unless asked for on personal grounds. The other is about the spirituality of counselling itself and seeks to be heard within our deliberations upon therapeutic process as fellow-professionals in the department. These two discourses have the paradoxical quality of being both quite separate and deeply inter-related. The first discourse seems

to be quite personal, but the second is, I suspect, a transposition of it, which addresses the very process of therapy. Work and faith coincide but require intelligent translation.

Before exploring this, I need to begin with a few comments about spirituality discourse within counselling in general.

Counselling and spirituality

Two years ago, I was asked to write a review article[1] of Judy Moore and Campbell Purton's book, *Spirituality and Counselling*: *Experiential and theoretical perspectives*[2]. The book is a collection of papers from the 2004 conference on the spirituality of counselling held at the University of East Anglia. It is an admirable and useful volume, because it accurately reflects where our profession is in its discourse on spirituality. But where are we? My basic contention was that we are at a point of incoherence. The metaphor I used was that we are in adolescence. We still are prone to hate our parent – religion – while still being surprisingly close to it. We idealise a new freedom. We work out our stuff on the agenda of spirituality without reflecting on this fact. We ignore what others are doing. In short, there is still some way to go to find a well-judged discourse on the spirituality of counselling.

Amidst my criticisms of the present position, at least as revealed in this tome, stood the following:

1. Spirituality is a weasel word, which can mean what we want it to. At worst, its meaning is set by writers to forward a skewed agenda. Thus, Moore and Campbell tend to define spirituality in a sociological way, without noting that this very move, seemingly respectable, objective, prejudices the question of content. Definitions of spirituality must be both inclusive, open to the experience of the experiencing subject, and do justice to real differences.
2. Spirituality discourse in counselling seems at times unaware that others, particularly in education, healthcare and university teaching have wrestled with this subject for years. Above all, it fails to notice that there is an area of theology – for Christians, Jews and Muslims, as well as

faiths from the east – that is spirituality. In ignoring much of this, it propagates the myth that spirituality is a post-religious movement. This generates an unnecessary and untenable rift between the religious and the non-religious in life.

3. Spirituality discourse is distorted firstly by its objectification so that it becomes a "thing" separate from the observer, whereas it also has to be seen respectfully in terms of the experiencing subject. Under this distortion too much emphasis is given to peak experience, and thus to equating spirituality with the raw content of experience rather than its interpretation.
4. The very opposite of the above point also occurs. Spirituality is uncritically linked to belief systems. These can then lead to description of being human which is covertly dogmatic. The aims of the belief system and the aims of therapy then lack distance. Christian counselling at its worst has been down this blind alley, and is now, I hope, peddling hard to get back into the mainstream[3]. We should not willingly confuse religious or pseudo-religious goals with therapeutic goals.
5. In its adolescent state the discourse has not yet been able to talk of spiritualities as functional or dysfunctional.

If these distortions are around, then a broader, provisional view of spirituality needs to be taken on board.

A preliminary view of spirituality

We talk of a spirituality of counselling, but not of a religion for counselling. Counsellors can be religious or not, as they choose, but our discourse to date affirms at the very least that spirituality "belongs" to counselling. This means that spirituality cannot be a single belief-system, and that consequently we should avoid talking of the area of the spiritual in terms of parts or aspects of humans, a bit like the Greeks spoke of soul. Spirituality discourse is open to all. It should strive to be inclusive. However open it should be, it cannot be vacuous. Therefore there must be common elements to all discourses in the area. Defining what they are is helpful but very much a preliminary to further debate beyond this article.

The starting point for me is that so many people of very varied traditions will need recourse to metaphor to discuss the spiritual at a practical level. Metaphors may be of plants growing, of journeys made or refused, of desert places dwelt in, of pits escaped from or of deep encounters. Metaphors have a talent for this area of life. Paul Ricoeur, the French philosopher, has argued in detail that because metaphors are inexhaustible they embody the existential in life[4]. At a practical level, the reason that the work if John O'Donohue can speak to so many different people is that he uses the Celtic tradition to translate his own theology into metaphors which resonate with those who would reject his belief-system[5]. The same is true for the modern appeal of the work of the thirteenth century Sufi poet, Rumi.

Spirituality is thus a discourse about how we actually live, in the light of our beliefs. It is about the meanings we generate for ourselves at an everyday level. The metaphors connect to the stories we tell ourselves in the process of meaning-generation. At this point it can be seen clearly that spirituality is potentially at the heart of therapy, just to the extent that therapy is also about meaning-generation. Psychotherapy can be thought of as telling the same story again and again and again until it assumes the right shape.

To this I would add that spirituality is about values, which themselves derive from meaning. This is not a controversial point, I think. More stretching is the observation that spirituality evokes the transcendent, but does not define it as such. The question of the transcendent is raised. How it is dealt with is a matter of the very difference that is to be included in the discourse. Many who are at home with meaning and values wince at the idea of the transcendent. What does it really point to? I suggest that the transcendent, whatever we make of it, offers the possibility that the most important aspects of living lie beyond words. Spirituality opens a road to the ineffable.

I now need to emphasise the importance of difference.

Spirituality today

In the year 1500 CE, seventy-five per cent of all English people attended mass daily, although they would have taken communion only twice or three times a year[6]. Spirituality was important, but it was all held within Christendom, except of course for European Jewry. However the stories and meanings differed, there was a single, cultural meta-narrative: Catholic Christianity. Whatever the shifts and violence of the Reformation, variants of this meta-narrative would hold sway until the Enlightenment. Today, culture has fragmented. This has strengths of course, but at the heart we, as a nation, do not share a story.

Today is often described as post-Christian. It is. However, this term takes our eye off the ball! We are also post-modern. By this I mean that the alternative myth to the Christian one has also run onto the rocks. That is the myth of secularism and scientism. The notion that we would converge on a world-view that was coolly rational and based on scientific method is precisely what the chaotic discourse of spirituality signals a failure in.

In short, this means that people who come to my room at Warwick inhabit very different world-views, and yet with the presumption that there is a largely secular consensus to which to conform. Those who come for counselling, I suggest, will tend to keep out of the room many resources for generating meaning. I learned this in particular from one person who combined an enjoyment for science with a passion for good literature by the barrow-load. In the face of his depression, I had to learn how much the latter was linked to his being a pagan, and one who therefore rejected the secular consensus. His spiritual resource rooted in both literature and faith gave him the ground to stand on to live with his depression.

Spirituality is thus both intensely personal and deeply rooted in the discourse of therapy.

Being a Christian priest

In late 2002, I stopped teaching counselling as my main professional identity. In this activity, the spirituality I experimented

with was overt. The course had, before I arrived, taken spirituality very seriously. We who lectured were free to be open and invite students to grow through encountering us. In that setting, I knew who I was. Being a tutor who was a priest was an interesting irritant. It produced the odd sore spot but also some pearls.

In beginning work at the University Counselling Service, all of this changed. The vast bulk of my time would be spent with clients, and they would almost never know my identity, overtly. While I believe that self-disclosure is often a good thing, a stance increasingly supported by research, it has to be carefully judged[7]. I hardly ever think it wise to offer a religious identity as part of this. The result is that I am a priest who encounters others so that the basic category of priesthood, of being-towards-the-divine-and-human, has no overt conceptual expression.

Here, all I need to say about this part of my journey is that I have learned that there is a living discourse here, that my identity can flourish and not wither, and that seeing God in the counselling room is as much in the act of perceiving as a thing-to-perceive. I have also learned that which I believed beforehand, that the most judgmental aspects of the church stem from a failure to meet the Other firstly as personal.

There is a spiritual discourse here by which I maintain my priestly identity without violating my therapeutic boundaries. It works. (And a colleague said to me with admirable honesty: I had to learn to trust you on this one!) Essentially this version of spiritual discourse is contained within me. When colleagues are interested, that is a great compliment. I have no right to demand that of them.

Is there, then, a discourse of spirituality which, by contrast, insists on being part of the discourse of therapy?

Spirituality and therapy as complementary discourses

When I describe my discourse as a priest and counsellor, in priestly terms, as essentially private, I do not mean that I need to be reluctant or reticent, nor do I subscribe to the privatisation of

religion. Far from it! Rather, it is private because in order to be a healthy and functional therapist I need only to render an account of my journey to myself. As long as this works, things are well. I benefit from the accompaniment of a soul friend in this. This is vital. I ponder about talking this over with my supervisor as well. If colleagues ask, that is fine. But no more than this!
However, if a different type of discourse around spirituality really does belong to counselling, then it will impact upon all relationships, and will make claims that will impinge upon all therapists and all clients. What might this be? What I offer below is very much a work in progress, very brief and very provisional. But let us begin by asking whether this is not all a bit speculative, even fanciful.

I want to begin by reminding us what a counsellor has to do to be accredited by the British Association for Counselling and Psychotherapy (BACP). Besides fulfilling the measurable requirements around training, practice, supervision and on-going professional development, we have to demonstrate congruence between our practice and our philosophy of counselling. This makes sense. We need to show that what we do and what we think we are doing match. Thus, we describe the rationale of our interventions in terms of their effects with reference to the nature of human distress and dysfunction, and thus how they might render people more functional. It is not possible to do this without having a prior commitment about what it is to be human. All therapists need to describe this. There is a tendency for single models to do this quite narrowly. So, although I work with real conviction as a person-centred therapist, I need to have access to theory from other ways of thinking. In my case, these are in particular object relations theory, Gestalt theory, group analysis, and existential theory. In other words, what we all do as therapists is of necessity speculative.

Not only are we speculative already, but we work knowing that what we do not acknowledge we will tend not to let into the room. From a trainer's perspective, this was obvious at some level. The trainee who is afraid of anger will never hear the client's anger fully. Fear gets in the way. A discourse of spirituality is first a

discourse. It is a talking about, a practising of awareness and so a facing of the excluded. The same can be said of the discourse around sexuality[8]. Until we enter into conversation with others and ourselves, our limitations of awareness and process can limit our work. So what does the discourse of spirituality offer?

It does not offer a set of beliefs. I need to be free to talk about God in a way that clients wish to, for example. It does not require me to believe in God. I do need to ask what I keep out of the room because of what I believe or reject or struggle with. Above all, I must know my suppressive silences about God. But in it all, God-talk is only one of many examples.

All discourses of spirituality are rooted in, and relative to, our cultural milieu. I suggest that the key motifs in British society today are as follows:-

1. The fragmentation of belief, that leads to a multiplicity of accounts of reality.
2. The relativisation of many religious positions, by which I mean that I am, for instance, both a Christian and a post-modernist. All parts of me have to live together.
3. The fact that some groups nevertheless maintain a monolithic world view.
4. An increasingly militant secular tendency has attempted to maintain or generate a myth that "rationality" (as defined by them) is the only option[9].
5. A surprisingly strong residual religiosity beyond the churches, which has been described as believing without belonging[10].
6. The emergence, in particular amongst people-orientated professionals, of "spirituality" as a life stance which rejects both organised religion and secular reductionism.

The upshot of this intriguing and disorientating mélange is that client after client will appear in the room with a frame of reference which we will not immediately recognise. Indeed, the client may not recognise it either. I recently spoke with a woman whose son had died under awful circumstances. She said: If I meet God I want to have a severe word with him. I realised that this was real

faith, but not actively maintained in a community that would challenge her way of thinking. She saw "God" as both personal but also rigidly in control. The result of her thinking was that she was angry but had to feel guilty too, since it must all be her fault. At what level is this client to be met, to be challenged? What of our presuppositions might get in the way? Would a Christian or an atheist make a worse mess of it?

The last example is at least open, and on the surface of the conversation. Much of the discourse of spirituality points to that which is not spoken. In part that will be what the client might say, if they thought they could be heard. But I believe that the matter goes beyond this. Perhaps we are rooted in what is not merely unspoken but unspeakable. In religious beliefs there is often an acknowledgement of that in the Absolute which not only cannot be said, but which is damaged by words. This is not unique to God-talk, surely? It is part of all human experiencing.

Thus, I return to my definition of spirituality: values and meaning in the light of the transcendent. The last word can mean that which transcends the human, such as the divine. But it can also mean that which in our humanity strives to transcend itself. I note that this quality of being human is important even for those existentialist philosophers who are decidedly atheist. Yet, the word "transcendent" is also an irritant. How do we hear, in the terms of the Other, that which it is for their transcendence to emerge? Surely it is no surprise to therapists, above all, that the unspeakable is there to be engaged with. What conversations between practitioners help this to happen, and at what levels?

The discourse around spirituality is perhaps the most complex and least explicit of the identity discourses – sexuality, race etc. – but one that is necessary within the profession, so that we may know ourselves the better to recognise who enters the therapy room.

Richard Worsley is a University Counsellor working at the University of Warwick. He is a person-centred therapist, trainer and supervisor, and is accredited by the BACP. He has particular interests in spirituality, the interface of therapy, theology and

philosophy, group work, and process in therapy. He is an Anglican priest who has worked in parish life, and latterly as a lecturer and therapist.

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News from local groups: The Coventry Group

Phil Aspinall

The Coventry MSE group held another of their "Ministry where you work" sessions back in July 2009. As well as the core group members there were three new participants, all Anglican Readers, who found that the session rang many bells for them - "several peals!" said one. They had much good conversation in their working groups and found that this approach made lots of new connections.

Indeed, it would seem that these three discovered their own MSE and valued the chance to talk about their own situations and to hear of others. The groups shared a realistic attitude about the world of work, and talking to like-minded people enabled at least one member to think more specifically than they had ever have done about faith and work.

The morning began with a space in which to talk about the things going on at work. The themes were wide ranging, with people from a range of different workplaces: quality of bosses, communication, redundancy, support fore one another, relationships, change, home and work pressures, the responsibility for decisions about people, and those who are the "Recipients" of other people's decisions.

We explored these issues further and, as we did last time, looked for the sacraments we recognised at work - the signs of God's grace. We identified the rites of passage, the milestones on the journey, such as marriage and divorce, anointing for new life, extreme unction, initiation in Baptism and in marking last rites. And we looked at the many ways we celebrate the Eucharist.

The group members were keen to continue with more of the same engagement in the real world of work and reflecting upon it – and to look for ways to continue dialogue and to introduce more people into this way of thinking. And so we committed to meet again on a quarterly basis. But there was also a challenge as to how to get church congregations talking in these terms.

Already this has had a knock on effect on our evening meetings - and we actually had seven people at the last meeting, in August. There is always more to do and further to go, but we were encouraged by one new participant who said, "This is talking about what I have thought for years".

We are planning our next session for Saturday 21st November at St Margaret's Church, Whitnash near Leamington Spa. We would encourage all of you to try something similar.

Reports of past events:

CHRISM Annual Conference 2009

Martin Dryden

The conference was held in St Chad's College in the cathedral city of Durham. The college is not exactly an unimpressive building but it was dwarfed by the imposing presence of the cathedral, where a number of us attended Evensong on the Friday evening. It was most appropriate that the second lesson from Acts mentioned Paul being a tentmaker! (Acts 18:1-21) While there were 24 participants in the conference it was not possible to tell that this was a gathering of Christian ministers as clerical collars were not *de rigeur.* When we introduced ourselves I was surprised by the diversity of employment within the group. Some were CHRISM veterans and had come to renew old friendships while others, like myself, were new to the organisation: but what sort of organisation? I had been prompted to join because two members, Phil Aspinall and Aidan Smith, had come to speak to the students of the Southern Theological Education and Training Scheme in Salisbury at different times and their stories resonated with the direction in which I felt I was being called. I had then met Rob Fox in Jersey who regaled me with things fiscal and spiritual. I had also read a few CHRISM journals and was curious: would I find a ghetto of misfit ministers, gathering together for mutual support in the face of misunderstanding by the wider church; or would I find a group of ministers confident in the authenticity of their particular calling, seeking to reach those parts of life that the parish system cannot reach? The answer, as I was soon to discover, was both.

The conference started, continued and ended with reminders that context is everything. It began with two contrasting yet complimentary introductory talks on the North East from Mark Bryant (Bishop of Jarrow) and Stephen Hazlett, an Industrial Chaplain. Bishop Mark contrasted the renowned friendliness of the people with the lowest rate of church attendance in the UK and wondered whether the Church of England had historically identified itself too readily with the establishment (the pit-owners and land-

owners) and not enough with the ordinary people. It was, he said, an area of significant deprivation as well as of regeneration, with the Church being particularly successful when engaging with communities at a micro-level. Stephen Hazlett echoed this theme. Jesus was a chaplain not a vicar: chaplain to the Galilean fishing fleet, to the company of women at the well and to the local inland revenue inspectorate! He exercised a workplace ministry. Someone reminded us that we don't bring God to the workplace, we find him there. If this is true, then a servant model of ministry must be key.

If Friday evening helped to set the scene, Saturday was a day of looking and listening. Ruth Rothwell talked to us about the preparations for the Olympic Games in the East End of London in 2012 and, picking up on our earlier Ignatian reflection on the Storm on the Lake, discussed the challenges of helping local people to 'get out of the boat' and grasp new opportunities. Surely a ministry of making connections must be integral to ministry in secular employment? We could not agree whether Andrew Woodward's detailed economic analysis of the Credit Crunch was fundamentally pessimistic or optimistic, but it provoked a discussion about the dangers of short time horizons and the way in which governments were borrowing from the future to fund the present. If our times are characterised by a shift from collective responsibility to selfish individualism and a consequential breakdown of the 'inter-generational covenant', then society needs to recover something that it has lost: a sense of moral discipline. No-one, however, likes going back to the past but we will surely lose valuable things if we do not. One example mentioned is the jubilee, an ancient mechanism which 'reset' the market by preventing growth from getting out of control. (Can markets ever be just?) So how can we go back to the future? John Dowling drew our attention to Pope Benedict XVI's recent encyclical *Caritas in Veritate* in which he suggests that charity necessarily goes beyond justice. I made a note to read this.

Three opportunities for reflection were on offer on the Saturday afternoon. I chose the Morrisons superstore in West Denton, Newcastle, because I had some experience of supermarkets but no

experience of thinking theologically about them (*mea culpa*!). The store had only been open for three months. It had not only drawn in customers from the surrounding area but also its 330 or so employees: the majority of them lived within 5-10 minutes of the store. We learned that it was common for Morrisons' staff to be related to each other: three generations of the same family worked in the Gateshead store, for example. This was one reason why staff turnover was considered to be low in comparison with other stores. Here was a community within a community. The store was well-organised; the staff well-trained. Professions such as butcher, baker, fishmonger and pastry-chef were encouraged and nurtured. The Morrisons' culture was all-pervasive, but more in terms of values than rules. While the high street and the market surrendered to the supermarket long ago and the rich opportunities for social interchange have been stifled by the clinical, carefully-choreographed retail environments in which people now shop, there was something undeniably attractive about Morrisons' staff motto: 'meet, offer, thank'. Of course financial targets and productivity were important (the cynical might say that the real meaning of the motto is 'if you smile, we will make a profit'), but it felt as if 'meet, offer, thank' spoke of human encounters in supermarkets as well as spiritual encounters on the way to the Kingdom. 'Seek ye first the Kingdom of God, and all these things shall be added unto you'.

By the end of Saturday I was beginning to think 'where's the beef?' (apart from in Morrisons, that is!): there appeared to be very little theological reflection in evidence. Was the conference going to be a waste of time? The answer, come Sunday, was 'no'. I realised that we need to take the time to stay with a particular experience before jumping into theological reflection. Is this a particular gift that MSEs can bring to the Church?

We talked about the three Saturday visits and reflected on how people used to belong to a single geographic community but are now members of multiple communities some of which are virtual. Phil Aspinall helpfully described this in terms of a grid, with our horizontal communities representing those in which we have common interests (where we do not need to explain ourselves),

and with the vertical ones being communities of diversity and difference (where do need to explain ourselves). CHRISM, we felt, was an example of a horizontal community. It seemed to me that MSEs are called to live in both, just as Jesus sent out the twelve and seventy-two into the world and they returned to him with joy in their hearts (Luke 9, 10). We discussed the MSE's challenge of recognising and naming communities and all the things that make them so: their culture and ceremonies, rules and membership; how they deal with transgression and forgiveness. We reflected on our three encounters on Saturday and rejoiced that the kingdom of God can not only be found in healthy communities but also (especially?) in broken ones. We considered the broken financial community and wondered whether the economic crisis was a crisis of the heart rather than of the wallet. We were challenged to re-vision a parable: "the Kingdom of Heaven is like a merchant banker..." Would it turn out well, or badly?!

Before we ended with the Eucharist we agreed that our society needed to find ways to get back to where it used to be (the idea of spending enough money and everything would be OK didn't seem to be very sensible) and that MSEs could and should be part of that.

I would like to finish this reflection on the Summer Conference with the challenge that we were given: in a world that is so dominated by aims and objectives (including ministerial formation), should ministers in secular employment have invisible 'L' plates rather than certificates? I had spent the weekend with some inspiring people and left feeling better prepared to return to the 'mess on Monday' than when I arrived. I'll pass on the certificate, thank you all the same...

Martin Dryden works as a Non-Executive Director for Mourant, an international financial services company, and unlike Rob Fox is not in Jersey for tax purposes as he was born and brought up there! Martin was a Reader for 10 years until July 2009 when he was ordained deacon in Winchester Cathedral.

Spring Conference of the German working brothers and sisters 2009

Phil Aspinall

Hammering on the walls

In May, I attended the spring conference of the German working brothers and sisters ("Arbeitergeschwister") at a time when the financial crisis was continuing to slide, with no sign of a turn-around or recovery. It looked as if the capitalist system was broken, perhaps irreparably. We met in Ilbenstadt near Frankfurt – an appropriate city to visit at this time of economic crisis. I came away disturbed.

Confronted by the realities of these events, the invitation letter asked us to come prepared to answer three questions:

- How do I show, through my actions, an alternative way of living?
- Where, actually do I stand: with my back against the wall, or with a hammer in my hand in front of it?
- What does the current situation challenge me to say?

This group of people are constant in their conviction that another world is possible, reflecting the gospel values of justice and equality. So I went hoping for some insights into how, at this time of crisis in capitalism, a new world of social justice might become a reality. What were they actually going to do?

Someone said "when the crisis came I thought "now is the time" – but nothing different seems to have happened. I had hoped that we would discover new ways of living together, news ways of showing that community and locality matter". But we were also reminded of the story of the Exodus "but the people wanted to stay in Egypt".

We were sent two documents in preparation – one was a report on the 2004 Accra world development conference. The world forum

meets with the belief that the world can change - but is it just a dialogue with like-minded people who believe this, or is there a real plan to effect change?

The other document looked forward to the Ecumenical Church Conference to be held in Munich in 2010. This proposed five aims for further discussion:

1. Social security for all
2. Fair participation (in democratic processes)
3. Fair sharing (of the resources of the earth)
4. Globalisation steered peacefully, socially and ecologically
5. Ecological economy, protecting the climate

With all this input, we followed the usual pattern of these weekends with time for each participant to make there own statement on the theme (up to 15 minutes each), followed by a session in smaller working groups. There was little to disagree with in these five themes, but there was a concern that they were too high level ("no spark jumps out") and that they did not lead to specific action.

I joined the working group on the theme: 'Breaking out of our situation'. The challenging discussion led in many different directions - of the need for there to be a real break if one is to break out, and that this breaking out means to live with insecurity. I have been reminded, subsequently, how significant the sense of a "break" is in the German psyche and society: from reformation, through revolution to re-unification.

Is the crisis this breaking point? How does it affect us individually? Do I have to break out? They seemed to come back to their life choices as the authentic expression of the vision – to live in small communities with the "little", forgotten people and the excluded. Some one actually said – it is not we who have to make a break but others who must do so. But we came back to the choice - to stay or to change. Is this about personal choice or is it about a change, a break, in society?

After much discussion the key challenge focussed on the question: "How do I live in this way?" The theory has to be turned into

concrete ways of doing things. It is about personal choice and turning the world on its head - “foot washing is a symbol that I must receive from the lowest”. The old maxim was quoted: “think global, act local”.

Shortly after being in Frankfurt I heard the Reith Lectures on the radio. Michael Sandell pursued the impacts of the financial crisis on the possible future: “Whatever reforms may emerge, one thing is clear: the better kind of politics we need is a politics oriented less to the pursuit of individual self interest and more to the pursuit of the common good”. “We are living with the economic fallout of the financial crisis and we are struggling to make sense of it. One way of understanding what’s happened is to see that we are at the end of an era, an era of market triumphalism.”

Sandell went on to talk about the spread of the market values into spheres of life not traditionally governed by market norms: schools, hospitals, prisons, private military, security, prescription drugs, even the environment. Everything, he argues, can simply be bought and loses its own value - “we drifted from having a market economy to being a market society”.

So faced with this seeming end of the power of market capital and liberal capitalism what do we learn from this group in Frankfurt? Is the power of world-wide capital still the only possible model? Were they indeed hammering at the walls of the capitalism system? There is another maxim that “many small people, doing many small things, in many small places can change the face of the earth”.

They demonstrate their faith by living out the Gospel in all aspects of life: running a small shop in a poor quarter of Luzern to become a focus of community; serving the homeless and unemployed in a soup kitchen; befriending and sheltering people without papers - “to stand by one person” is where it begins. Others spoke about setting up a new community to demonstrate ways of living together and showing hospitality, or by engagements in the wider community through involvement with unions and international action. It is only by changing the way we live our own lives that we show to others the need to change their own way of living.

Those who work in commercial enterprises and businesses in competitive markets spoke of the accepted wisdom that growth is necessary for a business to survive. But they also spoke of a theory of economics without growth and asked if this is possible. When is "enough"? There is already enough for all. Is this hammering on the wall or digging away with a tea spoon? Someone remarked: "a hammer can be used to knock down or to build".

I am writing this just after our own summer conference in Durham, where we were thinking about the crisis and recession. But now, in September, the financial markets, at least, are showing signs of optimism – this despite the continuing trend of business failures and steadily increasing unemployment – and the hope was expressed of "things getting back to the way they were". One of the concluding questions at the end of our weekend echoed the challenges of our German friends not simply to go back to the way we were: What is the alternative vision and how do we get there?

Footnote: A few weeks ago I met with a friend who I had not seen for some time. She used to work for Lehman Brothers in Canary Wharf but was made redundant at the time of the collapse, along with many others. She now works at the desk next to the one she occupied previously in Canary Wharf, for the bank that bought Lehman Brothers, doing the same Research Analyst job as she did before.

Forthcoming events

JustShare

8th December 2009: How will the recession impact corporate social responsibility? JustShare Debate with Professor Jeremy Moon (Director of the International Centre for CSR) and Nick Wright (Head of Community Affairs, UBS). Chair: the Revd Paul Zaphiriou (Bishop's Adviser on CSR), 1.05pm, at St Mary-le-Bow Church, Cheapside, London EC2V 6AU.

26th January 2010: Could the recession slow down climate change? JustShare Debate with Greg Barker MP (Shadow Minister for Climate Change) and Mark Lynas (Environmentalist and author of High Tide, Fragile Earth, Carbon Counter and Six Degrees). Chair: Brian Cuthbertson, Head of Environmental Challenge at the Diocese of London, 1.00pm at All Hallows by the Tower, Byward St, EC3R 5BJ. (See http://justshare.org.uk/ for more details of these and other events.)

St Mary-le-Bow Church and JustShare in partnership with St Paul's Institute

28th – 29th January 2010: Building an ethical economy: theology and the market place. Trinity Institute Conference which takes place in New York but will be webcast live to St Paul's Institute in London. Keynote speakers include Archbishop Rowan Williams and Cambridge economist Sir Partha Dasgupta. You will have the opportunity to ask questions in real time. At the Wren Suite in the Crypt of St Paul's Cathedral. Cost: £20. For details of how to register see: http://justshare.org.uk/wp-content/uploads/2009/10/trinity-institute-brochure.pdf.

Faith in Business (Ridley Hall, Cambridge)

26th – 28th March 2010: Sustaining a business recovery. Faith in Business conference. At Ridley Hall, Cambridge. For more details including a booking form see www.faith-in-business.org.

The Modern Churchpeople's Union

13th – 16th July 2010: Shifting paradigms: theology and economics in the 21st Century. MCU Conference. Speakers include: Stephen Green, Philip Goodchild, Catherine Cowley, Michael Northcott, Valpy Fitzgerald and Kathryn Tanner. At High Leigh Conference Centre, Hoddesdon, Hertfordshire EN11 8SG. Cost: £245 (full conference fee, reductions available). Download a booking form at: http://www.modchurchunion.org/events/conference/index.htm or write to Elizabeth Darlington, Conference bookings secretary, 1 The Woods, Grotton, Oldham, OL4 4LP.

And finally

Spikey the hedgehog had never crossed the road, not even to visit his flat mate. (Think about it...). The vehicles whizzing by understandably frightened him.

The neighbouring rabbits however seemed to have no problem. So one evening he went over and asked if they would show him how to cross the road safely. Two of the rabbits took him over to the road and explained how they did it. "What you do is this: go to the edge, look right, look left, and if you can't see anything coming, start to cross. But keep looking, and if a car comes look at where the lights are, get between them, duck, and it will pass over the top of you."

The first rabbit showed him how to do it. Up to the road, look right, look left, hop across. Suddenly headlights appeared, and the rabbit sized up: left headlight, right headlight, duck. The car passed over, he hopped to the far side, turned and called, "See Spikey, easy, now it's your turn."

Spikey wasn't sure at all. It looked too dangerous. So the second rabbit said, "I'll show you again." He hopped to the edge of the road, looked right, looked left and started across. More headlights. The rabbit stopped, left headlight, right headlight, duck. The van passed over and the second rabbit hopped to the far side.

The two rabbits stood and waved, calling, "Come on Spikey. Your turn." Spikey advanced to the edge of the road, looked right, looked left and started across. More headlights. Spikey stopped; left headlight, right headlight, duck. Splat! There was a smear of hedgehog along the road.

The first rabbit turned to the other and said: "You don't see many of those Reliant Robins these days."

CHRISM Committee members:

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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