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Missional entrepreneurship

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WELCOME TO ANVIL

THIS EDITION OF ANVIL EXPLORES THE RELATIONSHIP BETWEEN MISSION AND ENTERPRISE.

The relationship between these two things is nothing new for the Church Mission Society whose founders met as part of the eclectic society in a small group to discuss and dream of ways of making a better world motivated by their faith in Jesus Christ. This led to both sharing the gospel in parts of the world where Christ was not known and to campaigning for the abolition of slavery along with a whole lot of other initiatives. Slavery was big business so one of the greatest challenges they faced was developing an alternative economic imagination.

We use the term missional entrepreneurship, which admittedly is something of a mouthful but there are a few reasons why we have come to find it helpful. It avoids a few common ways of thinking about business and mission that are reductionist. One of those is that profit made in business is given to support mission endeavours. There are large numbers of foundations and trusts that are set up in this way. Whilst there is nothing wrong with that per se it easily fails to pay attention to the purpose of business itself - it's reduced to being a means to a financial end. Another is that business enables people to travel to countries where it would not otherwise be possible to go to share the gospel. Business here is something of a Trojan horse. Again there is nothing necessarily wrong with that either but it is also a reduction of business to being a means to an end - this time an evangelistic one. And a third is to develop a 'Christian' business which produces products for a Christian market. Again there is nothing intrinsically wrong with that but it also reduces business - this time to a churchy sphere of life. To use the adjective missional with entrepreneurship or enterprise opens up the idea that another way of thinking about mission and business is to imagine that business in and of itself can be a means of participation in God's mission.

Of course part of the challenge here is also one of imagination. What do we imagine when we hear the word mission? That too has at times been reduced into a private sphere of life of personal piety and church activity so that mission then becomes personal salvation and church growth rather than the healing of all things, the coming of the kingdom of God here on earth in all areas of life. And what do we imagine when we hear the word entrepreneurship? Can we imagine business that is not just about the financial bottom line, maximising profit and keeping shareholders happy?

As with the last edition of Anvil there is a mix of longer articles and shorter reflections on practice. Our hope is that held together with the longer articles these help to ground some of the ideas and theory. On the web site there are also links to a series of short video interviews about missional entrepreneurship. We are struck by how much imagination is at the heart - imagining what it is to be human, to image God, to look after God's world, to unfold creation in ways that love God and neighbour and God's world, to see trade and enterprise as part of that unfolding, to imagine a different kind of economy, and in response to the brokenness of the world to imagine business for good, business that can be part of the salvation (healing) of all things.

In some ways this is a subject that has been around for eons, but it is also an area which is quite new in current thinking about mission. I suspect it is quite new for example that in the suite of Common Awards in Durham University used by many for ministry training there are two modules that can be selected on missional entrepreneurship. Make Good, the residential week that we run with CMS pioneers, uses one of these modules. We have found as we have developed training in the area of missional entrepreneurship with pioneers at CMS that we have had to do lots of reflecting ourselves because there still isn't a whole lot of thinking and conversation available in this area. We hope this edition of Anvil can be a small contribution to the debate and would love to hear from you in response.

Jonny Baker and Mark Sampson



THE PROMISE (AND PERIL) OF MISSIONAL ENTREPRENEURSHIP

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Mark Sampson

WHY MISSIONAL ENTREPRENEURSHIP?

There are two contexts that help make sense of the intriguing combination of the adjective 'missional' with the noun 'entrepreneurship'. The first is the development of an understanding of mission that rejects the sacred/secular divide that has characterised a significant proportion, though not all, of Christian witness and (lack of) engagement in the public square in modernity. This recognises that mission has a social as well as personal dynamic. Consider the Anglican Communion's 'Five Mark's of Mission'1:

- To proclaim the good news of the kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To transform unjust human structure of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the inegrity of creation, and sustain and renew the life of the earth

This articulation of the holistic nature and character of mission – and others similar to it - enables the potential of the adjective 'missional' modifying a whole series of new nouns, of which 'entrepreneurship' is one.

The emerging conversation about missional entrepreneurship, or missional enterprise, is also made possible by the much larger discourse on social entrepreneurship. Social entrepreneurship, or at least its recent version, has emerged as a result of the blurring of the boundaries between state, market and civil society, which has created new forms of organisations at the overlap between government, business and charity. Though, as we will explore, it is more complicated than this, at one level social enterprise is result of the blurring of the boundary between business and charity. This discourse has opened up the possibility of identifying particular understandings of entrepreneurship that have a broader purpose and design - social in origin and intent - than just commercial or financial. At this early stage of the development of critical reflection regarding the ideas and practice related to 'missional entrepreneurship', it is helpful to frame it within this broader discourse. Exploring the challenges and opportunities related to social enterpreneurship opens up insights into how these might relate to missional entrepreneurship.

There are good reasons to be suspicious of missional entrerpeneurship. The 2008 financial crisis, the effects of which still linger, and the growing economic inequality experienced both globally and also within Western nations should make us wary of uncritically endorsing enterprise and entrepreneurship. The contribution that enterprise makes to the common good, beyond that of wealth creation, is contested in contemporary society. This article will explore some of these challenges and, in light of these, consider the promise (and peril) of missional entrepreneurship. I will consider the potential peril of missional entrepreneurship by engaging with the critics of social entrepreneurship who suggest that this is just another aspect of the marketisation of society, which has significant negative implications. Having explored whether missional entrepreneurship can escape this peril, I will consider its promise by looking an aspect of the theological framework, and its economic implications, that gives substance and direction to missional entrepreneurship, suggesting that it is a useful and important way in which to consider contemporary mission with an alternative economic imagination.

DEFINING SOCIAL ENTERPRISE

In order to understand the critics of social entrepreneurship, or social enterprise, it is helpful to further explore the definition of social enterprise. Whilst it is inevitably a generalisation, it is possible to identify two different schools of thought regarding the nature of a social enterprise.

The first places social enterprise within the broader and more-defined literature on entrepreneurship and enterprise. Social enterprise is simply a variety of enterprise, "Social entrepreneurs are one species in the genus entrepreneur."² An example of this type of definition can be seen in Pomerantz who argues that social enterprise, "involves taking a business like, innovative approach to the mission of delivering community services... maximizing revenue generation from programs by applying principles from for-profit

 ¹ Five Marks of Mission, accessed 17 March, 2017, http://www.anglicancommunion.org/identity/marks-of-mission.aspx
² Dees in Ana Maria Peredo and Murdith McLean, "Social Entrepreneurship: A Critical Review of the Concept," *Journal of World Business* 41 (2006): 56-65, 57.

business without neglecting the core mission."³ The qualifier 'without neglecting the core mission' is particularly revealing. This interpretation of a social enterprise simply adds an objective or goal to a profit making business. The business is structurally similar to other kinds of business; it just adopts a 'double bottom line'. This discourse tends to consider itself a critique of the inefficiency of government and not-for-profit attempts to enact social change. Though there is a range of opinions within this school of interpretation, this definition can be logically extended to include companies that practice corporate social responsibility. Peredo and McLean argue that large corporations that practice corporate social responsibility should be considered social enterprises. They recognize that this carries the danger of over-extending the concept, and also that 'cause branding', the identification of a product with a social or environmental cause, offers mixed motivations for corporations. Nonetheless, they argue that "the pursuit of socially valuable outcomes is something worth identifying and fostering."4

This approach can be compared to a second category, what Peredo and McLean refer to as "a more radically different approach to the business of doing good."5 The first category defines social enterprise as utilising market logic for the achievement of social or environmental goals. This second category, though certainly a minority approach, offers a different understanding. Rowena Young, the former director of the Skoll Centre for Social Entrepreneurship at Oxford University argues that social enterprise is "not a current within advanced capitalism but a challenge to it."6 As such, social enterprise is not simply the addition of social objectives to current business practice but an attempt to re-imagine the practice of business. A case study that articulates this approach is that of Muhammad Yunus and the Grameen Bank.

Yunus began the Grameen Bank to help combat poverty in Bangladesh. The bank operates as a micro-credit institution, lending to groups of poor women who have little or no collateral, in order for them to start small businesses. The 'collateral' is found in the network of relationships between these women. The individual women do not want to default on loan repayments as that would let down the other women in the group. Not only do the borrowers receive a low interest rate, they are also issued shares in the bank with 94% of the bank owned by borrowers. Yunus is explicit about his attempt to create a 'social' business in contrast to the capitalist model. He argues, "The problem lies with the very nature of business. Even more profoundly, it lies with the concept of business that is at the center of capitalism."⁷

These two definitions of social enterprise offer a way of framing the nature of a missional enterprise – is it a current within capitalism, or a challenge to it? This article suggests that the former is a path filled with peril whilst the latter offers significant promise. To do this, I will explore the arguments that critique social enterprise as simply another example of the worrying trend of the marketisation of society.

MISSIONAL AND SOCIAL ENTERPRISE AND THE MARKETISATION OF SOCIETY

Simpson and Cheney define marketisation "as a framework of market oriented principles, values, practices, and vocabularies; as a process of penetration of essentially market-type relationships into arena not previously deemed part of the market; or as a universal discourse that permeates everyday discourse but largely goes unquestioned."⁸ Essentially marketisation is not just the introduction of paid goods and service where they were previously 'free' (or financed through taxes of charitable activity) but rather the introduction of the assumptions, logic and practice of the market into areas previously not deemed to be part of the market - civil society, governement, charities, international development, etc. The extension of the language and logic of the market into areas previously untouched is an undeniable factor of modern life. Recently in the UK, public policy has fundamentally re-shaped healthcare and higher education according to market logic. For example, the impact of this on universities is ecological in nature: it does not simply add more efficiency to the system but rather changes

³ M Pomerantz "The business of social entrepreneurship in a 'down economy'," In Business, 25:3 (2003): 25–30, 26.

⁴ Peredo and McLean, "Critical Review," 63.

⁵ Peredo and McLean, "Critical Review," 56.

⁶ Rowena Young in Michael Edwards, *Small Change: Why Business Won't Save the World*, (San Francisco: Berret-Koehler, 2009), 28. Emphasis in original.

⁷ Muhammad Yunus, Creating a World without Poverty: Social Business and the Future of Capitalism (New York: Public Affairs, 2007), 17.

⁸ M. Simpson and G. Cheney in Angela Eikenberry, "Refusing the Market: A Democratic Discourse for Voluntary and Nonprofit Organizations," *Nonprofit and Voluntary Sector Quarterly* 38:4 (2009): 582-596, 584.

the culture of the system. Molesworth et al. argue that the student is no longer perceived as a learner but rather as a consumer.⁹ This, they suggest, replaces the possibility of the student being transformed into a scholar with the student being confirmed as a consumer. They consider the influence of the market in higher education as the cause of this shift. The most pertinent question facing social enterprise is whether it is just another example of this process of marketisation, and if so, what impact does this have on the very social objectives that are attempting to be met?

Anke Schwittay argues that the last decade has witnessed the 'marketisation of poverty'.¹⁰ Particularly relevant to our argument, Angela Eikenberry contends that, "Social entrepreneurship is an important part of this ideology."¹¹ One consequence for this, Schwittay argues, is that, "Poverty is being reconceptualised as a problem that can be solved by market mechanisms."¹² Indeed, even the extreme poor are being recast as potential consumers, as in the work of C.K Pralahad whose influential 'bottom billion' thesis highlights the gains to be made by reducing poverty for transnational corporations in that they will create many new consumers and thus an enormously profitable market.¹³

Critics of marketisation argue that there are certain definitive features of market logic. It is individualist, contractual, and reductionistic. Within this literature, there are two key implications of these features - that marketisation does not lead to social change and that it only serves to disguise the real problem. I will briefly outline each of these features before responding to the criticism.

Angela Eikenberry argues, "The ideology of the market is essentially antisocial, based on self-interest rather than disinterest or the public good. It is impersonal and egotistic, oriented to exit rather than voice."¹⁴ Michael Edwards concurs with this and contrasts it to civil society: "What lies at the core of markets is individualism and the role of the entrepreneur as the prime mover of growth and change. What lies at the heart of civil society is collective action and mutuality, which challenge the increasing atomization of society."¹⁵ The individualism of the logic of the market is thus antithetical to the social objectives that have traditionally been met through civil society or government.

Alongside individualism, market logic is contractual, in that it creates or amplifies a certain type of relationship between individuals. Again, Edwards compares this to civil society, "Markets deal in contracts, from which I expect delivery at the price that we agreed, whereas civil society deals in friends and neighbours, from whom I expect support, come what may."¹⁶ Eikenberry argues that true social change occurs through co-operation and as a result of a social movement.¹⁷ These 'goods' are antithetical to the market, which can only deal in contracts between individuals.

Market logic is also reductionistic – it is limited by being able to only ask certain questions when confronted with the level of complexity associated with reducing poverty and other social goals. Edwards claims, "To put it very simply, civil society and the market are asking different questions, not simply finding different answers to a question they hold in common about providing goods and services with more social impact."¹⁸ Markets are inherently limited in what they can and cannot do. For Edwards, "Markets are a great way to do some things, but not to fashion communities of caring and compassion."¹⁹ The market's limited view of human nature and activity allow only certain interpretations of complex phenomenon.

The consequence of the individualism, contractual relations and reductionism mean that, for these critics, marketisation cannot lead to lasting social change. Edwards argues that: "Much of the literature on social enterprise seems to assume that the social will take care of itself if the enterprise is successful. Social usually signifies a target group, not a method of collective

¹⁸ Edwards, Small Change, 15. Emphasis in original.

⁹ Mike Molesworth, Elizabeth Nixon, and Richard Scullion, "Having, Being and Higher Education: the Marketisation of the University and the Transformation of the Student into Consumer," *Teaching in Higher Education* 14:3 (2009), 277-287.

¹⁰ Anke Schwittay, "The Marketisation of Poverty," *Current Anthropology* 52:S3 (2011): 71-82.

¹¹ Angela Eikenberry, "Refusing the Market: A Democratic Discourse for Voluntary and Nonprofit Organizations," *Nonprofit and Voluntary Sector Quarterly* 38:4 (2009): 582-596, 586.

¹² Anke Scwittay, "Marketisation of Poverty," 73.

¹³ C.K. Pralahad, The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits (Wharton School Publishing, 2004).

¹⁴ Angela Eikenberry, "Refusing the Market," 583.

¹⁵ Michael Edwards, Small Change, 71.

¹⁶ Ibid., 70.

¹⁷ Angela Eikenberry, "Refusing the Market."

¹⁹ Ibid., 14.

action, and that distinction is extremely important in terms of social transformation."20 For Edwards, the methodology of markets is counter-intuitive to the type of action needed to see social transformation. Correspondingly, Schwittay suggests that when the aim of companies is to create the possibility of new markets, the effort focuses on trying to help the poor become consumers. This means that the "underlying causes of poverty can not be ascertained, addressed, or altered."21 The contention is that other parts of society – government and civil society – are much more suited to the task of social transformation. Edwards argues, "Systemic change involves social movements, politics, and governments, which these experiments generally ignore. One route alleviates the symptoms of some social problems more efficiently but leaves the deep structures of society pretty much intact; the other attacks the causes of social problems and tries to transform the system that produces them."22

Not only is marketisation ineffective in producing social change, but in attempting to do so, Eikenberry and Nickel argue, it serves to disguise what the real problems are. In an intriguing article on what they term 'marketised philanthropy,' they argue that using the structures of the market to meet social needs collapses the "distance between the market and the negative impacts it has on human well being."23 This is because this type of philanthropy "creates the appearance of giving back, disguising the fact that it is already based in taking away."24 For Eikenberry and Nickel the market is the root of the gloablised poverty that philanthropists attempt to relieve. Therefore, by attempting to utilize the market to relieve poverty, the market is perceived to be, at least potentially, benevolent. This serves to disguise the true root of poverty and in doing so disables the possibility of true social change. The type of argument suggested by these authors is articulated, with characteristic polemic, by Slavoj Zizek, who makes the following interpretation of the marketised philanthropists:

This is what makes a figure like [George] Soros ethically so problematic. His daily routine is a lie embodied: Half of his working time is devoted to financial speculations and the other half to humanitarian activities...that ultimately fight the effects of his own speculations. Likewise the two faces of Bill Gates: a cruel businessman, destroying or buying out competitors, aiming at virtual monopoly, employing all the dirty tricks to achieve his goals ... and the greatest philanthropist in the history of mankind.²⁵

Of course, the average social entrepreneur is not a Soros or a Gates but the essence of the criticism still applies. If capitalism is at fault for many of the world's ills then is utilizing capitalist logic to remedy those ills ineffective at best and perverse at worst?

If the marketisation critics are correct and if their criticism applies as much to missional enteprise as social enterprise, then missional enterprise is even more problematic than social enteprise. Whilst individualism, contractual relations, and reductionism are problematic for social purposes, they are devastating for missional ones. Consider their dissonance when placed alongside the 'Five Marks of Mission'. If you had to summarise an overarching category in which to place the criticisms related to marketisation, it would be that marketisation is destructive of relationships. This presents a fundamental challenge to missional enterprise. Faced with the possibility of being complicit in the marketisation of mission, is there any hope for missional enterprise?

HOPE FOR MISSIONAL ENTERPRISE?

Despite agreeing with some of the criticism found in the literature on the marketisation of poverty, I still suggest that missional enterprise, carefully defined, offers a profound possibility for faithful economic practice. In order to the make the case, I will offer three criticisms of the arguments put forwards by Edwards, Eikenberry et al.

The 'marketisation' critique offers a interpretation of the impact of capitalism upon current mainstream business logic and practice and its subsequent impact on any areas where this logic and practice is applied. To some extent, they have helpfully identified aspects of marketisation in the context of capitalism, which is individualizing, does have a contractual framing of

²⁰ Ibid., 29.

²¹ Schwittay, 'Marketisation of Poverty', 73.

²² Edwards, Small Change, 13.

²³ Patricia Mooney Nickel and Angela M. Eikenberry, "A Critique of the Discourse of Marketized Philanthropy," American Behavioural Scinetist 52:7 (2009): 974-989, 975.

²⁴ Ibid.

²⁵ Slavoj Zizek, 'The Liberal Communists of Porto Davos,' from http://www.inthesetimes.com/article/2574/ Accessed on May 03, 2011.

relationships and, due to its inherent reductionism, is only capable of asking certain types of questions when confronted with complex social problems. However, some marketisation critics are guilty of an economic reductionism of their own, which is reducing all the world's problems to those of capitalism. Though capitalism has certainly dramatically increased global inequalities, it is historically questionable to say that it is the cause of global poverty and all imbalances of power. This ignores the influence of colonialism, geography, cultural norms, conflict, and a multitude of other factors that are all involved in the complex phenomenon that is global poverty.

The most significant critique that can be leveled at the 'marketisation' critics is that they do not sufficiently distinguish between capitalism and a market economy. The two terms are synonymous throughout the literature and are used interchangeably. This reveals that for the authors, any description of a market economy is necessarily a capitalist one, and vice versa. Therefore any involvement of the market entails an involvement of the anthropology, logic, and practices of capitalism. This is profoundly problematic as it collapses the distance between capitalism and other possible market economies and, as such, blinds us to the possibility that there are other ways of organizing a market economy. That is to say, there are other ways of doing business that might not be susceptible to the criticisms outlined by these authors. To use an anology from biology, the marketisation critics have not identified the difference between a genus and a species. Capitalism is just one possible species of the wider genus of market economy. (For those interested in economics and its history, capitalism, I suggest, is most clearly represented by neo-classical economics, which combines advocacy for a (relatively) free-market with utilitarian philosophical assumptions, and liberal values such as freedom and progress. A market economy can, and has, been developed in contrast to these assumptions).

Alongside this, and related to it, the marketisation critics have ignored the diversity present in our economy. Whilst economic policy and some mainstream business activity, informed by neoclassical economics, might carry the assumptions, logic and practice of capitalism that the critics have identified, there are a growing number of enterprises that seem to be embodying an alternative. For example, cooperatives have thrived in the context of a capitalist economy and they clearly counter the individualising logic of capitalism. Whilst there is a diversity of models of social enterprise, many seem to have combined trading goods and services with empowering relationships, particularly among the marginalised – not simply reverting just to contractual relations. The evidence of a commitment to a wider purpose than maximising financial return by companies as diverse as Patagonia, Mars and Ben & Jerrys suggests that the reductionism the critics identified might not be inevitable. The marketisation critics have ignored a key factor in market economies, even capitalist ones: agency. Entrepreneurs, when starting an enterprise, can choose the purpose, form and content of every aspect of their business - from how they consider ownership to how they relate to their competitors. Whilst the marketisation critics have identified important tendencies that shape 'business as usual', they are just that - tendencies. They are not inevitable.

This leads to an important question. Even though some entrepreneurs seem to have managed to build enterprises that embody an alternative, as a culture we are still acting as if capitalism – and its assumptions, logic and practices – is the only tool in the toolbox, using it to fix all social and institutional problems, from healthcare to higher education. One way of articulating this is as a failure of imagination. I will attempt to offer an explanation of why capitalism maintains such a hold on the imagination and in doing so hinders the possibility of conceptualizing alternatives.

THE CAPTIVITY OF OUR IMAGINATION

Perhaps the phrase that best sums up the hold capitalism has on the modern imagination is Margaret Thatcher's dictum: There Is No Alternative (TINA), referring to inevitability of capitalism. At about the same time, Francis Fukuyama famously published The End of History and the Last Man in which he developed, in Hegelian fashion, the notion that the current combination of liberal democracy and capitalism represent the 'end of history' in an evolutionary sense.²⁶ Thatcher and Fukuyama suggest that, like it or not, capitalism is here to stay. In this manner, Catholic theologian Michael Novak proclaimed, "We are all capitalists now".²⁷ The articulation of this argument is primarily historical in nature: the great

²⁶ Francis Fukuyama, The End of History and the Last Man (New York: Harper, 1993).
²⁷ Michael Novak, The Catholic Ethic and the Spirit of Capitalism (New York: The Free Press, 1993), p. 101.

rival and alternative to capitalism, communism (and other variants of Marxism) dramatically collapsed throughout the Soviet Block. This is proof of the final victory of a capitalist market economy over a planned economy. Even China, a notionally communist country, is embracing capitalism with great abandon. There is a 'mythic' quality to this interpretation of history in that it fosters a certain way of viewing the world. Capitalism is inevitable. The result of this, says theologian Kathryn Tanner, is that, "Our ability to imagine alternative economic structures is constricted and constrained."²⁸

I would suggest that central to the task of missional enterprise is deconstructing the myth of the inevitability of capitalism and in doing so, creating space for a theological imagination of an alternative. Christian Arnsperger argues that capitalism needs to be 'dis-ideoloigized', recognising that the key is to historicize capitalism, that is, view it as one way of ordering of a market economy.²⁹ This then frees the imagination to consider the possibility of a different ordering of a market economy, and also to see where this is already happening. Arnsperger concludes, "Market economies need not be capitalist. They can be post-capitalist, for instance with an extensive and expanding social entrepreneurship sector "30 Whilst marketisation critics have identified traits and tendencies within capitalism, which do present real peril for missional enterprise, these are not inevitable and, if you have eyes to see, there is evidence of this throughout contemporary society. The promise of missional enterprise is inseperable from its ability to embody an alternative economic imagination.

If missional enterprise can be rescued from the peril of marketisation, and if the key to unlock new ways of thinking about enterprise is imagination, what are the contours of an alternative economic imagination for missional enteprise? What kind of alternative framework can help reimagine missional enterprise? In order to explore this I will draw on the theology of Pope Benedict XVI in the encyclical Caritas in Veritate, and briefly consider the economic implications as it relates a framework for missional enterprise.

A BRIEF THEOLOGICAL (AND ECONOMIC) FRAMEWORK FOR MISSIONAL ENTERPRISE

Caritas in Veritate (love, or charity, in truth) is the third Encyclical by Pope Benedict XVI. As one would expect, there is much in this Encyclical that continues the themes of previous social Encyclicals – particularly those by John Paul II – but there are also some new paths that are explored which, implicitly and occasionally explicitly, have significant relevance to the discussion of missional enterprise. I will attempt to navigate the Encyclical thematically by looking at Benedict XVI's interpretation of the economy and theological anthropology. I will then look at the implications these have for missional enterprise.

The recent economic crisis, Benedict argues, requires "further and deeper reflection on the meaning of the economy and its goals (32)." Benedict rejects the notion of the autonomy of economics from ethics and moral theology. He posits that, "The conviction that the economy must be autonomous... has led man to abuse the economic process in a thoroughly destructive way (34)." Benedict's conviction is that "every economic decision has a moral consequence (37)."

As many commentators have noticed, capitalism has at its root a faulty anthropology – a problematic understanding of what it means to be human. Homo oeconomicus (economic man), enshrined by neoclassical economic theory, is a rational individual, who, when given the choice will always maximise his or her utility or personal happiness. Muhammed Yunus argues that, "mainstream free-market theory suffers from a 'conceptualization failure,' a failure to capture the essence of what it is to be human."³¹ For Benedict, precisely because of the faulty anthropologies of modernity, anthropology is of fundamental contemporary significance: "The social question has become a radically anthropological question (75)." The Encyclical argues, "As a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own personal identity matures (53)." Of significance is that human beings are, in contrast to capitalist logic, ontologically relational, meaning that at the core of our very being is relatedness. The ultimate

²⁸ Kathryn Tanner, *Economy of Grace* (Minneapolis: Augsburg Fortress Press, 2005), 33.

²⁹ Christian Arnsperger, 'The Social Entrepreneurship Movement: New Hope or Old Illusions?' Paper presented at Pontifica Universidad
Catolica de Argentina. Available from www.uca.edu.ar/uca/common/.../Arnsperger.Seminario-1-.UCA.9-9-081.pdf, 13. Emphasis in original.
³⁰ Ibid., 15.

³¹ Yunus, Creating a World without Poverty, 18.

source of this relatedness is "the revealed mystery of the Trinity." Benedict proclaims that, "Relationships between human beings throughout history cannot but be enriched by reference to this divine model (54)." Humans are relational at the core of their being because they are made in the image of the Trinitarian God who reveals charity, or love, and truth. Benedict explores the nature and implications of this relatedness, finding a particular resonance in the language of gift and reciprocity. He argues that this "Charity and truth places man before the astonishing experience of gift," and that, "The human being is made for gift, which expresses and makes present his transcendent dimension (34)." Benedict's entire social vision rooted in his theological affirmation of gift as a fundamental human characteristic. Wolfgang Grassl recognizes that the implication of this is that, "Reciprocity is therefore not an individual preference or choice, as most of the economic literature sees it, but a fact about human beings."32 Gift and reciprocity speak to a very different concept of relatedness when placed alongside the individualism and contractual relatedness recognised by the marketisation critics. Whilst these theological concepts at first appear to be light years away from the economic text books that inform much business practice, there is a school of economic thought where they are very much at home.

One of the prime influence on the economic aspect of the Encyclical comes from the 'civil economy' school of thought. In Civil Economy, Bruni and Zamagni renarrate the history of modern economics, starting not with Adam Smith but rather in Italy in the fifteenth century. Bruni and Zamagni argue that in Italy, a particular market economy developed prior to capitalism, and "Its main contribution to the history of economic thought is its conception of the market as a place centered around the principle of reciprocity and civil virtues."33 They recognize that there are two dominant conceptions of the market today: those who consider the market, when left to its own devices, will solve social problems and those who consider any market activity to be dehumanizing. They suggest that, "The tradition of civil economy offers us a radically different viewpoint than either of these two conceptions... it sees human sociability and reciprocity as core elements of normal economic life."³⁴ Gift and reciprocity are not, therefore, limited to civil society and non-market relationships but rather should be placed at the centre of market activity, alongside contractual exchange.

Bruni and Zamagni contend that, "Civil economy shows us that principles other than profit and instrumental exchange can find a place within the economic activity itself."35 This is the attraction of the 'civil economy' for Benedict. Based on a relational anthropology, that has its roots in Christian theology, it envisions a market economy saturated with gift and reciprocity, which serve to develop and sustain, rather than hinder, human relationships. This can be clearly seen in Benedict's insistence that, "In commercial relationships the principle of gratuitousness and the logic of gift as an expression of fraternity can and must find their pace within normal economic activity... It is a demand both of charity and truth (36)." It is important to stress that the vision of a civil economy remains a market economy, replete with contracts, competition and profit. Yet this market economy is retrieved from the destructive anthropology and logic of capitalism. Bruni and Zamagni suggest that, in this way, the civil economy can be seen to save capitalism from itself: "The culture of exchange of equivalents [contract] threatens the very possibility of progress if it is not integrated with the culture of reciprocity."36

Caritas in Veritate is explicit, in what are perhaps the most optimistic passages of the Encyclical, in its recommendation of the type of business activity represented by missional or social enterprise. "Alongside profit oriented private enterprise and the various types of public enterprise, there must be room for commercial entities based on mutualist principles and pursuing social ends to take root and express themselves (38)." Benedict further elucidates this by arguing that "from their reciprocal encounter in the marketplace that one may expect to find hybrid [combination of for profit and not-for-profit] forms of commercial behaviour to emerge, and hence an attentiveness to ways of civilizing the economy. Charity in truth in this case, requires that shape and structure be given to those types of economic initiative which, without rejecting profit, aim at a higher goal that the

³² Wolfgang Grassl, "Hybrid Forms of Business: The Logic of Gift in the Commercial World," 8. (March 3, 2011). Available at SSRN: http://ssrn.com/abstract=1776125

³³ Bruni and Zamagni, Civil Economy, 17.

³⁴ Ibid., 17.

³⁵ Ibid., 16.

³⁶ Ibid., 171.

mere logic of the exchange of equivalents, of profit as an end in itself (38)." Benedict summarizes this as a call for "a profoundly new way of understanding business enterprise (40)."

Whilst the article has only given a faint outline of a theological and economic framewok, seeing missional enterprise through the lens of a theological anthropology and as an embodiment of a civil economy offers content to a definition of missional enterprise that stands in stark contrast to 'business as usual'. In doing so, it also distances missional enterprise from the marketisation critique. The implications of this 'framing' are significant for missional entrepreneurs. The agency of the missional entrepreneur enables the design of an enterprise where key business and missional decisions - impact, structure, team, ownership, remuneration, relationship with competitors and supply chain, and many others – can be reimagined. In doing so, the promise of missional enterprise is that it can bear witness to the gospel of love in truth, that reveals what it truly means to be human.

Mark Sampson is a partner in the Transformational Index, a social enterprise that helps organisations design, measure and manage their social impact. Mark is also a doctoral candidate at King's College London, studying theology and economics. Mark teaches on Make Good - an accelerator programme for missional enterprises run by CMS, Matryoshka Haus and Pickwell Manor.



ANVIL: JOURNAL OF THEOLOGY AND MISSION - VOLUME 33: ISSUE 1

EXPERIMENTING AT THE CROSSROADS OF BUSINESS, CHURCH **AND CULTURE**

ANVIL: Journal of Theology and Mission **VOL 33, ISSUE 1**

Shannon Hopkins

LAST WEEK I HAD THE PLEASURE OF HAVING DINNER WITH A GROUP FROM BAYLOR UNIVERSITY IN WACO, TEXAS. WHILST YOU MIGHT NOT THINK OF TEXAS AS A PLACE OF SOCIAL INNOVATION, THERE ARE SOME VERY EXCITING THINGS AFOOT.

As part of that there is a new center for Social Innovation Collaboration being birthed. Over dinner the host turned to me and asked "so, what's keeping you up at night?"

The question seemed a little bit out of left-field. Put on the spot, I came up with something that spoke to what was striking to me about the current culture and the rampant nature of competition that has become pervasive in the church in America. But as I drove from Waco to Dallas that evening, I thought the more interesting question is, "What is driving me in continuing to do this work at such high personal cost?"

Over the last 20 years I have been experimenting at the crossroads of business, church and culture. The term people use to describe me is either a social entrepreneur or missional entrepreneur.

I believe that entrepreneurship is about applying innovation to bring ideas to life, or as Jonny Baker, CMS Director of Mission Education, has said, "entrepreneurship is about innovating in the gap." For as long as I can remember I have been seeing gaps and thinking about how to do something to make a difference.

When we see a gap - between what is and what could be - there is a moment where we can choose action or apathy, boldness or blame. The key that unlocks the move to action instead of reverting to apathy is imagination, the ability to see and perceive a different future.

In 1998 I could see that church was not engaging my peers in spiritual conversations, yet I believed that everyone I knew wanted a meaningful life and they wanted to know if faith mattered. That led me to gather a team to start a church to reach young adults in the late 1990's called the Soul Café.

And later, when I moved to London I could see how young adults were leading in the creative industry and shaping culture. It was clear these young adults were the ones that could address the injustices that drive human trafficking and the normalization of paid sexual services. I believed that something else was possible and that we could actually reduce the demand of paid sexual services and that would radically transform the issue. So we created a campaign called The Truth Isn't Sexy.

The Truth Isn't Sexy was a campaign to address the demand side of human trafficking. It was about addressing an injustice in a creative way.

N.T. Wright in Simply Christian writes, "God is the one who satisfies the passion for justice, the longing for spirituality, the hunger for relationship, the yearning for beauty...".¹ God is the one who satisfies our passion for justice, but he invites us to join him in this work. What we were doing with The Truth Isn't Sexy is to invite people into God's work wherever they were in their belief and journey.

We learned through our work on trafficking was that once women were rescued in the UK they technically became homeless in order that they could access housing benefit. When we began looking at all of the women on housing benefit we found so much pain and brokenness. We had to act and in order to be effective we were going to have to be creative.

In Sweet Notions - a social enterprise working with women that were affected by homelessness - we collaborated with The Marylebone Project to teach women to repurpose jewelry and accessories, creating something beautiful out of what would likely be discarded.

When we take seriously the scripture that "God created us all to do good work" (Eph ²:¹⁰) then we will find our part to play and act boldly. I personally have been frustrated that the church tends to follow culture, often watering it down. I believe that as people of faith we should be seeking to do incredible and innovative work - not mediocre.

I now lead an organisation called Matryoshka Haus. The word Matryoshka is the word for Russian stacking dolls, which symbolise that one thing leads to another and all of our work has multiple layers. Matryoshka Haus has allowed me to explore what my faith looks like in the public arena and has allowed me to explore what I would call a 'communal theology'. In creating a culture of experimentation we have been able to both build community and be creative.

In different ways, we are trying to embody what N.T. Wright expresses: "It is central to Christian living that we

¹ N.T. Wright, Simply Christian: Why Christianity Makes Sense, (London: Harper One, 2010), 138-9.

should celebrate the goodness of creation, ponder its present brokenness, and, insofar as we can, celebrate in advance the healing of the world, the new creation itself. Art, music, literature, dance, theater, and many other expressions of human delight and wisdom, can all be explored in new ways."2

Creativity and experimentation are not just for the sake of creativity, but rather for the transformation of the world. Our innovation has the goal of Impact. That is why measurement has become so central to our work. Some people looked at our early work and said things to us such as "you are no longer doing mission" or "you are just delivering a social gospel". Those comments among others allowed me to recognize that in the church we have a measurement problem. So for the last 8 years we have been working on The Transformational Index, where we have created tools, products and service to measure impact and change the conversation around what good looks like.

I also believe that the things that we are learning should be shared. The metaphor is pioneering, emulating the pioneers in America who carved paths into new land and made it easier for people to come behind them. So when Jonny Baker asked me about designing a weeklong residential course that combined mission and entrepreneurship, I said yes! For the design of the course we pursued the question of how can we design a process that takes people from initial idea to being ready to launch in one week? How do we ignite ideas?

We have called this course 'Make Good', and in designing it, we went back to what we have learned along the way about what is essential in the process of trying to launch a social venture. I went back to what has driven me all of these years, and articulated the principles that act as an answer to that provocative question of "what keeps me up at night?"

- An imagination that another world is possible (big idea)
- A belief that God works through us for His redemptive purposes and our human flourishing (building from passion)
- That the Church is an agency for change in our context (collaboration)
- That we need to learn and change as we go (reiterative process/community)
- That the impact we are seeking to achieve is tangible (measurement)
- That new economic models are essential and possible (resources)

At the root of missional entrepreneurship is the belief that another world is possible. In the Lord's prayer, when Jesus prays 'Thy kingdom come, on earth as it is in heaven," (Matt. 6:10) Jesus is not referencing the afterlife but is offering a vision of the transformation of the earth.

I am not really that concerned with the institutional structure of the church. I think the economic model is flawed and it tends to be more concerned with survival than transformation, elevating the leadership over the laity. However, I am a big believer in the church as a rag-tag group of believers that have experienced the transformational power of the gospel and, because of that, are moved to action.

In Acts, the early church "turned the world upside down" (Acts 17:6). I believe when the church gets a vision for the transformation of the world we will find an antidote to competition because we will realise we all have a part to play. For me, I am still surprised and in awe of the work that I have been invited to do as a co-laborer with God in Christ.

Shannon Hopkins is the founder and creative director of Matryoshka Haus - a collective of entrepreneurs, freelancers, creatives and friends all working to see hope, justice and restoration transform our world. She is a CMS Pioneer and leads the missional entrepreneurship course Make Good.



MISSION AND ENTREPRENEURSHIP

ANVIL: Journal of Theology and Mission **VOL 33, ISSUE 1**

Richard Higginson

THIS ARTICLE ON MISSION AND ENTREPRENEURSHIP HAS GROWN OUT OF THE WORK I DO AS DIRECTOR OF FAITH IN BUSINESS AT RIDLEY HALL, CAMBRIDGE - A PROJECT CONCERNED TO AFFIRM THE ROLE OF BUSINESS IN GOD'S PURPOSES AND TO EXPLORE THE APPLICATION OF CHRISTIAN FAITH AND VALUES IN BUSINESS. IN RECENT YEARS FAITH IN BUSINESS HAS TAKEN A PARTICULAR INTEREST IN ENTREPRENEURSHIP.

In March 2009, when the country was in recession following the global financial crisis, Faith in Business held a well-attended conference on entrepreneurship. Most of the participants were involved in entrepreneurial activity of some sort. They seemed undeterred by the traumatic events of the previous two years. Their faith in God gave them a confidence that it was still worth investing in exciting new ideas. Banks may have been lending less, but entrepreneurs have ways of finding the investment finance they need, and for small-scale ventures, family and friends often provide the initial outlay. The conference underlined the fact that entrepreneurship is an ongoing social necessity, even - indeed especially - during an economic downturn. Delegates gained encouragement from meeting kindred spirits and drew inspiration from the God who gives us our creative juices.

In 2012 IVP published my book Faith, Hope & the Global Economy. In it I argued that, rightly understood and applied, Christian faith can be an enormous power for good in the global economy, when it fulfils five criteria: stimulating enterprise, reducing poverty, promoting integrity, ensuring sustainability and fostering discipleship. Note the first of these. Enterprise is the mainspring of business. While entrepreneurs have sometimes been branded as dangerous and unscrupulous, luring others to an unpleasant fate like the pied piper of Hamelin, it is by undertaking new ventures, trying out new products, services and processes, and refining what already exists in search of something better, that progress is made. Entrepreneurs - men and women who found and run their own businesses – are playing an increasingly influential role across the global economy. The church should encourage entrepreneurship as a noble vocation that requires qualities of vision, passion, risk-taking, integrity, persistence and decisiveness.

In demonstrating these qualities, we emulate God's character. My book includes a chapter linking creation and entrepreneurship together, entitled Launched in Hope.

Meanwhile, a new student had come on the scene at Ridley, Kina Robertshaw. Kina grew up in Zambia, one of a large family of 12. At the age of 10, Kina and her cousin were already selling peanuts at the gate of her father's house. Leaving school at 16, she developed an interest in fashion and worked in retail stores in Johannesburg and London. There she carefully observed the ingredients and working habits that support success in retail, hoping that one day she would have the opportunity to run her own fashion business.

In due course, Kina set up stores both in Lusaka and Johannesburg, including the first independent department store in Zambia. She rose to the challenge, and expanded the business into complementary areas linking with the Zambian fashion and music industry.

Moving with her family to England in 2008, the reawakening of Kina's faith led to a desire to study theology; she enrolled at Ridley as an independent student in 2010 and was eventually ordained in 2016. During her studies she reflected on her past experience, writing a dissertation on Christian entrepreneurship under my supervision. She then wanted to take this work a stage further, to interview Christian entrepreneurs in the UK and discover what motivates them and makes them tick. What is it that inspires entrepreneurs, frustrates them, challenges them and brings them joy?

RESEARCH PROJECT ON CHRISTIAN ENTREPRENEURS

With its existing interest in entrepreneurship, Faith in Business was happy to support Kina when she made her proposal to interview 50 entrepreneurs. We already had a solid pool of entrepreneurs with whom we were in touch. About 20 of these 50 entrepreneurs were existing contacts; people who have attended Faith in Business events, spoken at these events, or with whom I had a long-standing relationship.

However, we also wanted to branch out and make new contacts. So we set about finding more entrepreneurs. This did not prove difficult. Suggestions came from a wide variety of sources. One contact put us on to another. We came across a particularly strong network of Christian entrepreneurs in North-west England. We could have interviewed many more than 50, and apologise to anyone we weren't able to fit in who would like to have been included. The line had to be drawn somewhere! We feel that 50 is a good number in that it amounts to a statistically significant sample. We have been able to identify trends and patterns.

The people we interviewed were at varying stages in their careers, and certainly work in a wide range of businesses. They include architecture, cars, ceramics, construction, consultancy, engineering, fashion, finance, food and drink, hospitality, law, media, product design, property, recycling, retail and social enterprise. The age range of our interviewees spanned at least 50 years, from mid 20s to upper 70s.

A book has grown out of this research, one that Kina and I very much enjoyed writing together: A Voice to be Heard: the Stories, Faith and Challenges of Christian Entrepreneurs. It is due for publication by IVP in September. What I shall provide here is something of a taster for the book. Through our research we arrived at a conclusion we had not anticipated, but one that we now hold deeply: that entrepreneurs have the potential to play a major role in the church's mission.

THREE COMMANDS

God's mission is often summed up in the key biblical commands that are called the Creation Mandate, the Great Commandment and the Great Commission.

The Creation Mandate - sometimes called the Cultural Mandate - is Gen. 1:28: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living things that moves upon the earth." To this may be added Gen. 2:15, where "The Lord God took the man and put him in the garden of Eden to till it and keep it." From these two verses flows the idea of human beings exercising stewardship over creation. They subdue the earth; they till and keep the garden. This mandate is carried out in many different ways by all sorts of people. But in the course of world history, business is the primary vehicle through which the earth's resources have been developed. In extracting and refining the material resources God has embedded within his world, humanity's commercial instincts have come to the fore. People have developed these resources into products that enhance the quality of life, from the wearing of precious jewels to the provision of electricity. They have made money out of this. So business has assumed a major responsibility for exercising the creation mandate. It has a mixed record on this score. Often it has fulfilled the mandate selfishly and carelessly. But human beings also have the ability to deliver the creation mandate responsibly, creatively

and for the good of all.

The Great Commandment is found in Mark 12:28-34. This is Jesus's response to a lawyer's question: "Which commandment is the first of all?' "Jesus answered, 'The first is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbour as yourself." There is no other commandment greater than these.'"

In citing the first commandment, to love God, Jesus was following common Jewish practice; the Jews of his day regularly recited Deut. 6:4, which was known as the Shema. In giving special prominence to loving your neighbour, Jesus was being more innovative. Here he takes a commandment that was hidden away in the book of Leviticus (Lev. 19:18-19), between some very specific injunctions about not taking vengeance and not letting animals breed with a different kind, and sets up love of neighbour up as absolutely central. He saw love of God and love of neighbour as belonging together; the latter follows from the former. And in the parable he told in reply to the lawyer's follow-up question, the story of the Good Samaritan (Luke 10:29-37), he made clear that neighbour did not simply mean the fellow-Israelite who lived next door. It included the person you were inclined to think of as your enemy. This has important implications for business. Love of neighbour extends to all the different stakeholder relationships: employee, customer, supplier, investor, local community, even competitor. Indeed, precisely because a company has contact with such a wide range of people, it provides enormous opportunity for loving your neighbour.

The Great Commission consists of Jesus's final words to his disciples. "Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember I am with you always, to the end of the age." (Matt. ²⁸:¹⁸–²⁰)

Christians down the ages have seen this as a command not just for Jesus' original disciples but for all his subsequent followers. Note how Jesus does not say "Go and make converts of all nations", even though conversion is an important stage in the process. He tells his disciples to make disciples – in other words, faithful and intimate followers. The disciples are both to baptise and teach others to obey everything that Jesus had commanded them. In short, quality of Christian life matters. Sadly, over the centuries, all too many converts who are Christians in name have let Jesus down by what they have done. Christians who work in business have a responsibility to be obedient followers, just like Christians in every other walk of life. Entrepreneurs have a special responsibility because they set an example.

FOUR KINGDOM IMPERATIVES

One of the questions we asked the 50 entrepreneurs was: 'Do you see your work in business as contributing to the advance of God's kingdom?' The response was a resounding yes. Our entrepreneurs felt that they were contributing to the advance of God's kingdom. However, answers to the follow-up question, 'If so, how?', varied considerably.

First, there are entrepreneurs who believe they are contributing to God's kingdom by providing an excellent product or service. They are making the world a better place. They are enhancing the quality of people's lives, in line with God's purpose for his world. They are fulfilling the creation mandate by being good stewards.

This is the philosophy of David Ball, founder and part owner of the David Ball Group, which makes industrial sands, cements and concrete. Situated near Cambridge, the company has always been at the forefront of technological improvements.

Cement plays a vital role in construction as a substance that binds other materials together, notably in the making of concrete. However, it has many negative impacts on the environment, producing emissions of airborne pollution in the form of dust, gases, noise and vibration. About 6% of global man-made CO2 emissions come from cement production. But David Ball has now developed a new concrete designed with zero cement. Appropriately called Cemfree, it meets the demands of sustainable structural concrete, which are that it should drastically reduce concrete's CO2 legacy, provide greater durability, require less steel reinforcement and demand less water.

David has always sought to apply his Christian faith to his work. In developing excellent products, he believes that his business contributes to the building of God's kingdom. He is driven by three key concerns. David says "The first is a passion for quality, making sure the product is right first time, every time. The second is training and education of our staff, along with the training of our customers into the way things work properly. The third is service, service above self. You put the interest of your customer and your client first". He believes that commitment to these high standards enhances the quality of life and brings glory to God. A second group of entrepreneurs saw advancement of the Kingdom in terms of embodying Christian values. The emphasis here is less on the content of what is produced than the way the company is run, and how it 'feels' to work there. Many of these entrepreneurs had articulated these values in a corporate mission statement.

Lawsons is the largest independent timber, building materials and fencing merchant in the South East. Simon Lawson is the chairman; he inherited the firm from his father and grandfather. He has modernised the branches and developed a speciality in the loft conversion market.

Lawsons' strapline is 'Family values – professional service', and its mission statement is 'to make work as interesting and satisfying as possible'. This indicates a strong focus on employee welfare, an embodiment of the Great Commandment. The benefits they offer exceed most in their industry sector:

Simon expresses his role in terms of servant leadership. He connects very much with the story of Jesus washing his disciples' feet and epitomises this in the 'values lunches' that he hosts for his staff on a regular basis. These are not given on company premises, but at Simon's own home; the catering is not outsourced, but Simon himself cooks and serves the food. He invites different employees each time and asks them not only what they would like to eat, but what they'd like to talk about. "I have no agenda, it's their agenda". They talk about football, life experiences, how the business can improve the common good, what makes the employees feel valued, and what it feels like working on the front line. In the process Simon makes a conscious effort to be vulnerable. He talks about life challenges he has faced himself, including his experience of divorce and what it's like being a single father. Putting himself on the spot enables Simon and his employees to build relationships of mutual trust.

The third group of entrepreneurs interpreted the kingdom primarily in terms of speaking about their faith to people in the workplace. Few, if any, saw themselves as direct evangelists; all were aware of the need to be sensitive about time and place. They know too that their words must have credibility, supported by the type of people they are and the things they do. But these entrepreneurs were definitely on the lookout for opportunities to talk about Jesus. Some do so very effectively.

A striking example is Mark Mitchell, Managing Director of the Mitchell Group car dealership. Its five-acre complex at Cheshire Oaks is the home of Lexus Chester, Mitchell Mazda and Mitchell Skoda. The Group has a turnover approaching £50m and a dedicated staff of 100 people. Mark has taken a stand on Sunday trading. In the entrance to their complex a sign says the opening times are Monday to Saturday, followed by "Sunday. At home with the family". This stand led to a parting of the ways with a Japanese car company in 2004.

Mark is a born salesman; nor is he slow about sharing his Christian faith. Each Christmas the Mitchell Group celebrates a carol service with about 1200 of their customers in Chester Cathedral. Mark says "customers are invited to sing carols and hear the Gospel presented gently and sensitively". Groups from across the region visit for a 'Men and Motors' evening. After driving a range of flagship models and a 'behind the scenes' tour of the premises, a Chinese banquet and drinks are served in the boardroom. The scene turns into an open forum and Mark has "the opportunity to reflect on some of life's challenges and the joys of being a Christian. I'm constantly amazed at how these 'noholds-barred' times prompt immense openness from so many of these guys, who would struggle to raise issues in other settings". This is effective Christian witness, a fulfilment of the Great Commission.

The fourth group saw their contribution to the building of God's kingdom mainly in terms of giving to charitable and Christian causes. Running a successful business often leads to the accumulation of significant personal wealth. This gives entrepreneurs the opportunity to be generous. It recalls the heritage of distinguished nineteenth-century Christian entrepreneurs who were notable philanthropists. It contains elements of the Creation Mandate (stewardship), the Great Commandment (love of neighbour) and the Great Commission (making disciples – through some of the causes supported).

LingLing Parnin is co-founder and Managing Director of Regalstar Catering Ltd. She runs no less than five restaurant outlets in Cambridge, all within the busy area near the railway station. The biggest one is La Maison du Steak. She works alongside her husband Franck, who gives his name to another of the restaurants, Le Gros Franck. She is Taiwanese and he is French, which amounts to a powerful culinary combination! She is a keen member of St Paul's Church; all her food outlets are contained within the parish. LingLing loves her work – she is always delighted to see customers enjoying their food, especially as part of a family or social celebration. But she is especially enthusiastic about the charity that she wholeheartedly supports, The Saints Project Trust. The trust supports churches, orphanages, schools and relief work in Africa and India, with a strong emphasis on prayer and spiritual support. It spends money on very practical projects like bicycles for African clergy serving rural parishes, rebuilding of a church burnt by militants, and equipping schools with new classrooms or toilets. LingLing puts a lot of her own money, time and energy into raising finances for the trust, often providing the food at fund-raising events. She has visited several Saints Project Trust projects,. She has even had a school in south-west Kenya delightfully named after her: the LingLing Beautiful International Guild Academy. Support for the Trust is the main way she sees herself advancing the kingdom of God.

We believe that the kingdom of God is being advanced in each of these four ways: making the world a better place, embodying Christian values, witnessing by word, and charitable giving. All can be significant ways of bringing God's world more directly under his rule, of being a power for good and reversing the advance of evil. We applaud what Christian entrepreneurs are doing in each area. What we would like to see is more entrepreneurs having a broad view of God's kingdom rather than a narrow one. So we urge more of them to embrace all these different categories in a holistic understanding rather than limit themselves to only one. Nevertheless, we were impressed that all of them, in their different ways, related their work to the kingdom. They had identified something they believed was God's will in their lives and were going for it.

A STRATEGIC ROLE FOR ENTREPRENEURS

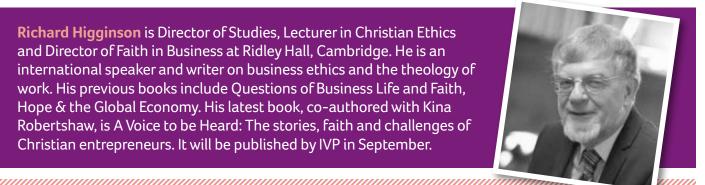
Entrepreneurs are influential men and women. The nature of their role is that they touch many people's lives. They are often outgoing, confident people who are good at talking to others and making things happen. In view of this, it is surprising that entrepreneurs don't feature more in the church's strategy for mission.

In A Voice to be Heard we call on church leaders to do more to affirm and encourage entrepreneurs in their congregations. But we wish to go a stage further. We suggest they seek ways to include entrepreneurs in their thinking about mission and planning of mission initiatives. The church needs people who are prepared to think 'outside the box', to be courageous and innovative. Entrepreneurs have a proven record in this respect.

In particular, we urge church leaders who are advancing new thinking in mission – as in the fresh expressions or pioneer ministry movements – to take entrepreneurs on board in their thinking. Sadly, most mainstream theologies of mission accord little place for business. The mission theologian who comes closest, perhaps, is Christopher Wright, in his Biblical Theology for Life: The Mission of God's People. This includes a helpful chapter on 'People who Live and Work in the Public Square', where he says to Christians in the everyday working world: "Your daily work matters because it matters to God. It has its own intrinsic value and worth. If it contributes in any way to the needs of society, the service of others, the stewardship of the earth's resources, then it has some place in God's plans for this creation and in the new creation. And if you do it conscientiously as a disciple of Jesus, bearing witness to him, being always ready to give an answer to those who enquire about your faith, and being willing to suffer for Christ if called to - then he will enable your life to bear fruit in ways you may never be aware of. You are engaged in the mission of God's people."1

We fully agree. But we also feel that the role of Christian businesspeople in general and entrepreneurs in particular deserves special mention. So Kina and I end the book by encouraging Christian entrepreneurs not to be marginalised. If you are an entrepreneur and feel you have an important contribution or insight to make to your church's thinking and practice about mission, do not be inhibited – keep speaking out.

Richard Higginson is Director of Studies, Lecturer in Christian Ethics and Director of Faith in Business at Ridley Hall, Cambridge. He is an international speaker and writer on business ethics and the theology of work. His previous books include Questions of Business Life and Faith, Hope & the Global Economy. His latest book, co-authored with Kina Robertshaw, is A Voice to be Heard: The stories, faith and challenges of Christian entrepreneurs. It will be published by IVP in September.



¹Christopher Wright, Biblical Theology for Life: The Mission of God's People. (Grand Rapids: Zondervan, 2010), 242-243.

BUSINESS FOR GOOD: THE PICKWELL STORY

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Susannah Baker

WE ARE TWO FAMILIES, THE BAKERS AND THE ELLIOTTS. WE WILL HAVE LIVED TOGETHER, AT PICKWELL MANOR, NORTH DEVON, FOR NINE YEARS THIS AUGUST. AT THE BEGINNING OUR CHILDREN WERE 5,4,3, & 2. THIS IS OUR STORY.

The little village of Croyde in North Devon was always a favorite holiday destination. One year, when our children were very small, we found Pickwell Manor which ran as a loose holiday and weddings business. It was in a poor state with a sad feel to it.

Steve and I had been avidly reading books about new ways of 'doing Church' and had decided that living more communally and sharing resources was definitely the way forward. Our close friends, Tracey and Richard, had just come out of living in a communal house at the time. We had shared many conversations with them and felt inspired to do the same.

Shortly after discovering Pickwell Manor, it came onto the market. We realized that commercially it was fairly priced, and thought we could enhance the property through renovation and modernizing; and through adding a number of extra apartments converting lofts and outside storage spaces. We also researched the local holiday market and established that demand was strong. We calculated our assets, did some maths and borrowed a lot of money to buy it but felt that the risk was worth taking.

We put in an offer, had it accepted and then asked Richard and Tracey if they would come in on it with us, give up their jobs and move with their children to a place they had never visited. They said "yes". Between Exchange and Completion we had 8 months. This gave us a wonderful opportunity to look at our core values and work out how they would influence the way we were going to live and run our business together.

Our values have been essential in us making our lives work together. Some examples of our values are: marriage, family, community – local and global – the environment, social justice and welcoming difference. We also attended a course together. This focused on who we were and what we were passionate about and it really helped us to realize that we wanted to try to enable each other to be the best that we could be. We also made a commitment that we would walk through whatever there was to come relationally. We also agreed a fiveyear review point that would allow the option for either family to exit. I believe that the exit discussion is crucial for going into a lifestyle like this. Before we moved in, we hosted a dedication feast with close friends and family to celebrate and dedicate the house and our work to God.

We talked about money and made a decision to try to live within a framework of 'enough'. In reality this meant we set a budget for each family that we would draw monthly, and then if and when there were any surplus we would try and give this away for something socially useful. We also applied this principle to running the business at Pickwell Manor. We would aim to take a certain level of gross financial income – enough to cover all costs, and then look to gift or offer accommodation at cost to groups and charities seeking to create social impact. This decision has really enabled us to live free of wanting for more of everything.

Despite the fact that we had known each other for many years, you soon realize through living, working and socializing together that you really didn't know each other as well as you thought! Our first year was a bumpy ride. For an individual to grow and acclimatize to living with another individual is one thing. To then have to repeat that process with two other individuals is even trickier. It's well known that there are stages to how communities develop. Scott Peck identifies four¹ – pseudo-community, chaos, emptiness and true community, all of which we went through.

To make the money work is always part of a business challenge and the crash happened around the time we bought which didn't help. We calculated that the holiday lets were one good business but we would need more income so also ran weddings through the summer months of the year. This was very successful but really hard work. To make the numbers add up Steve started his own company in serviced offices in London, a sector he had experience in and we were all the shareholders of the company. This company grew and grew, winning two awards in the Fast Track 100. This generated the money needed to invest in building work in particular and it took us five years to refurbish the house with a constant team of builders who would suddenly appear in between all our quests. After only six years we decided to sell the office business which enabled us to pay down our debt and not feel the financial pressure for the first time in our lives which was amazing. At this point we also decided to stop weddings so we could put energy into things we were more passionate about.

In 2014 we started The Pickwell Foundation with profits

¹ M Scott Peck, The Different Drum: Community Making and Peace (Simon & Schuster, 1987)

from the various enterprises. By this time we were confident that the surplus income was steady, and growing, and therefore we felt that having an established charitable entity would be the best way to make grants. We have identified that the two areas that we feel most passionate about are 'displaced' people and climate change. So these are the areas we are now researching, growing in knowledge in, networking, and financially supporting.

We have also started two further enterprises which align with our passions. Eden Sustainable is a renewable energy business and Homemade is a social housing organization initially providing housing we hope for Syrian refugees. Together with Pickwell Manor holiday lets we now find ourselves running three enterprises and one grant making trust. We love the idea of business for good, business that makes a positive change in the world undergirded by our faith. We are passionate about trying to use our resources to create social impact, and try to encourage others to do the same.

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MISSIONAL ENTERPRISE BY DESIGN

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Michael Hodson

THE ACHIEVEMENT OF CAPITALISM AND THE CHALLENGE OF SOCIAL ENTERPRISE

At the end of the cold war with the fall of the Soviet Union many declared that free-market capitalism was the only viable future economic system. At the heart of the capitalist system lay the "for profit", publicly quoted enterprise whose purpose was to make a return on capital. The threat of takeover concentrated minds on continually increasing this return. The elegant theorems of neoclassical welfare economics provided a rationale for the system. Higher returns would lead to the most efficient use of scarce resources and the economy would produce the greatest possible value of consumption. The job of government economists was to provide the means for this to happen with the lightest touch regulation.

Yet the success of capitalism has not stopped the rise of alternative forms of business. Over many years, economists had laid bare the theoretical reasons why profit-maximising firms operating in a market economy might not produce the most efficient outcomes.1 As countries grew the theoretical costs of capitalism became evident in practice. With rising affluence came rising levels of pollution and greater concern for the quality of the environment. Income inequality increased, and while many people prospered many others remained poor. Some enterprises responded with new programmes of "corporate social responsibility" (CSR). However, many entrepreneurs started up new forms of enterprise with different objectives. In the UK there are more than 70,000 social enterprises according to the 2012 Small Business Survey.²

Those enterprises with social objectives not unreasonably became known as 'social enterprises.' In essence a social enterprise was a business with a social objective that sold a product or service to generate the funds to sustain the enterprise and achieve its intended impact. Argument about the definition centred on the extent to which the enterprise could also earn a profit for investors and the permissible extent of grant and donor funding. The most celebrated example of a social enterprise is the Grameen Bank. The bank and its founder Mohammed Yunus won the 2006 Nobel peace prize for their pioneering work in microfinance.³ The reaction of would-be entrepreneurs and charities was favourable. The number of social enterprises grew quickly. Charities and mission agencies saw social enterprises as a way of raising funds for their cause without asking for donations. Establishing a social enterprise was also a way of establishing a presence in a new country that might be more sympathetic to business than to the charity or mission agencies.

In its most integrated, coherent form a social enterprise is not simply a source of funds or a footprint on the ground. Ideally the products and services of a social enterprise, together with its way of working, are the means of reaching its social objective. A good environmental social enterprise would help clean the environment or prevent pollutions, for example by making products that were recyclable. This consistency and wholeness are a matter of conscious enterprise design.⁴

IS THE DESIGN OF MISSIONAL ENTERPRISE DIFFERENT?

Given that social entrepreneurs are seeking to achieve some social good, this raised the question whether an explicitly 'Christian' missional enterprise would be any different? Should it in theory be different; and can it be different in practice? To put the question another way, if we were to design an enterprise from a Christian perspective would it necessarily do anything different, look any different or function any differently?

Yet we should expect a difference

However, the same question could be asked about individual Christians. Would we expect their motivation, values and practice to be different from those around them with different beliefs? The Apostle Paul certainly thought so. He expected them to think differently ("be transformed by the renewing of your minds"), to act differently ("do not be conformed to this world") and to direct their affections differently ('you must get rid of all such things – anger, wrath, malice').⁵ Should we not expect that believers who can and should be different might also be able to design enterprises that would also be different?

Perhaps this suggests that the methods of designing might themselves point to those differences and show

³ Mohammed Yunus "Nobel Lecture" accessed on 3 March 2017, nobelprize.org/nobel_prizes/peace/laureates/2006/yunus-lecture-en.html ⁴ "Reuse, Reduce, Recycle: Designing Products and Processes for Sustainability", accessed 3 March 2017

http://www.hermanmiller.com/research/topics/all-topics/reuse_reduce_recycle_designing_products_and_processes_for_sustainability.html ⁵ Rom. 12:2; Col. 3:8.

¹See the early work in the genre J. de V. Graaff Theoretical Welfare Economics (Cambridge: CUP, 1957)

² Cabinet Office, "Social Enterprise: Market Trends: based on upon the BIS Small Business Survey 2012", accessed on 24 February 2017 https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/205291/Social_Enterprises_Market_Trends_-_report_v1.pdf

us how to achieve them? If the approach to designing a missional enterprise is different might we not expect the end design to be different?

DIFFERENT APPROACH, DIFFERENT DESIGN

Designing is the way people think about shaping new things. Design has a long pedigree and has the characteristics of what Aristotle called 'art', though today we arguably would distinguish the two.⁶ It has three characteristics. First, it relates to conceptualising new forms that do not yet exist. It is not about the past but about the shape of the future. Second, it's concerned exclusively with what human beings are capable of changing. For example, designing is not concerned about the 'laws' of statics; but it is concerned with engineering a bridge. Third, design has purpose. Designing has an end and requires thought.

Scope

This definition of design is broad and its scope is consequently large. This means that design includes much more than those areas commonly associated with it. Design is related to more than house interiors, furniture and mobile phones. Today, design relates not only to products but to services and formulating government policy among other activities. In particular, designing is the way in which entrepreneurs consciously shape a new enterprise or reshape existing ones.

The elements of the design process are generally accepted. While different designers might give different names to the stages of the design process, the main elements have generally been agreed since at least the time of the 'design methods movement' in the late 1950s to early 1960s. They are purpose, context and the form of the design.⁷

Purpose

Design begins with purpose. It is what the design is intended to achieve. In commercial life, this usually takes the form of the client's brief. However, the designer often has their own reasons for designing

in a particular way as a result of their experience and aesthetic or other values.⁸

Context

What a newly designed enterprise will achieve will depend on its 'context'. The design of the enterprise must take account of existing consumer tastes, prices, competitors and the skill of the workforce for example. The static context will determine whether an enterprise might be able to sell enough of its product above cost to keep people employed. Context is also dynamic; for example, the designer-entrepreneur needs to anticipate that competitors might lower their prices. Some static and dynamic aspects of context will help realise the purposes of the enterprise; others will inhibit their realisation. Some aspects will work toward some purposes but work against others.

Design form

The form of the design is the representation of what the object of the design will be composed of, what it will look like. It is 'the shape of things to come'.' In the case of an enterprise it would include its structure, often shown by an organogram, its procedures, including physical layout, its cultural values, that is "the way we do business around here," as well as its products and services. It is what the designer controls; and it is "the ultimate objective of design".¹⁰

Interdependence

The designer sets the form in conformity with the context so as to achieve the purpose of the design problem. (This is not to say that the design process is linear – see below) A well designed missional enterprise would suit its purpose and context. Change either purpose or context and the best-suited design would change.

Consider changes to the purpose of the enterprise. Purpose shapes vision, the picture of what success looks like. This vision is the basis for business metrics against which to measure success and on which to base decision making. So purpose is crucial.

Consider next how the analysis of context affects the design of management structures in the example

above. If managers consider people to be lazy then the entrepreneur would design a tight, hierarchical managerial structure. Conversely if managers consider

⁸Nigel Cross, *Designerly ways of Knowing* (Boston: Birkhauser Verlag AG, 2007), 96

¹⁰ Alexander, Notes, 15

⁶ Aristotle, The Nicomachean Ethics, trans. Lesley Brown (Oxford: OUP, 2009), 105.

⁷See Christopher Alexander, Notes on the Synthesis of Form, (Cambridge, Mass.: Harvard University Press, 1964), 76, 84.

⁹H G Wells, The Shape of things to Come (London: MacMillan, 1933)

people to be well motivated then they would make supervision less close and the management structure flatter. This illustrates how the analysis of context as well as the actual context is important in design.

The argument

This gives rise to the expectation that a well-suited missional enterprise would be distinct from other types of designs. The reasons are that a missional enterprise would have:

- a different perspective, and hence a different set of purposes;
 - a different analysis of the context that prevents the achievement of those purposes and what is required to redeem enterprise;
- a different set of means, chiefly the scriptures, by which to design the structures, procedures and products of the enterprise to realise its purposes in agreement with the analysis.

The following three sections take up these reasons in turn.

A DIFFERENT PERSPECTIVE

As discussed above the design of an enterprise is dependent on its purpose, and hence on the vision for the enterprise. If the Christian entrepreneur is faithful to the biblical story he or she should have a radically different perspective on the purpose of the enterprise from secular business.

Contrast with secular business

Consider first the perspective of secular business. For profit companies and social enterprises each have their own perspective and focus. For profit companies focus on earning a return on investment. Social enterprises focus on rectifying a social problem. There are also other types of enterprises with their own perspectives. Consumer co-operatives focus on providing low cost goods for their members. Producer co-operatives focus on providing employment and good pay for their members. Each type of enterprise is concerned with achieving their purpose and pleasing a particular constituency. Each type has little incentive to think more widely about objectives. The result is that each tends to adopt the business culture around them, usually that of the profit seeking company.

The missional enterprise also has its perspective and focus. The question is whether this is very different from these other types of enterprise.

THE PERSPECTIVE OF THE MISSIONAL ENTERPRISE

The biblical narrative tells us that missional enterprises have a radically different perspective and purpose. We are called to look at enterprise from God's perspective. Our purpose is to carry out God's purpose. We are to extend God's glory into the world, and then to offer back to God this glory in the world. The revelation of our purpose begins in the first chapters of Genesis and extends through the call and mission of Israel until Christ submits the kingdom to God, God is "all in all" and humans reign under God and The Lamb.¹¹

Rulers as God's image

The first chapters of Genesis set out first the structures of the universe and their functions; these bring order to the world. Then they describe what God populates the world with and their functions.¹² God creates human beings and gives them the function of being his image.¹³ What this means depends on an understanding of the role played by images of the god and sometimes the king placed in temples of the Ancient Near East (ANE).

It was thought that a god of the ANE ruled through their image and that of the king, who both carried out the work of the god. The image of the god and the king were the representative of the god with the character of the god and the function of exercising the god's rule. Yet while Genesis used the concept of a pagan temple, Genesis subverted the common understanding of it. All human beings, not just the king, were to take on the role and functions of the image placed in the temple. So humans were to 'subdue' (heb. havash) and to "rule" (in context 'domesticating', heb. radah.) Just as the god and through him the king kept order, avoided chaos, and looked after the well-being of their subjects, so humans were to keep order and to maintain the welfare of others.¹⁴ These kingly duties were comprehensive including the four types of animals on the earth and

¹⁴ Walton, Genesis, 132, 172-73; Iain Provan, Discovering Genesis (London: SPCK, 2016), 65-66; Iain Provan, Seriously Dangerous Religion: What the Old Testament really says and why it matters (Waco, Tx.: Baylor University Press, 2014) 37; 224-5.

¹¹1 Cor. 15:24,27,28; Rev. 22:3-5.

¹² See John Walton, *Genesis: The NIV Application Commentary* (Grand Rapids, Mi.: Zondervan, 2001), 110, 126 ¹³ Gen. 1:26,27.

also the resources of the earth and its vegetation.¹⁵ Human beings were created to be 'earth carers'.¹⁶

In common with all human beings, therefore, the missional-entrepreneur should have the purpose of bringing order and purpose to the world and in particular to their enterprise. This order should be such that it fulfils the purpose of God.¹⁷ The result should be an enterprise that reflects and embodies the character and glory of God. The vision of the missional entrepreneur should be to see the glory of God in their enterprise. This focus in itself should mark the missional enterprise as distinct.

Priests in a temple

Genesis also describes the functions of human beings as to "work" (literally "serve", heb. 'avad) and "take care" (literally "keep" and "guard," heb. shamar).18 These describe priestly tasks. The Hebrew words for "work" and "keep" are those used to refer to the functions of the Levites in the Tabernacle.¹⁹ Priests take care of the Tabernacle and the Jerusalem Temple for God. This points to the Earth as God's Temple, as does the use of "image" and a number of similarities between the Creation and the Tabernacle.²⁰ The Earth is the place where God comes to rest and walks with the people he has created.²¹ The purpose of human being is in large measure to care for the earth as God's temple. People are to 'multiply' and 'fill' the earth in a way that makes it a fit place for God to be present .²² The Earth is sacred space. The function of people is therefore to extend God's sacred space.23

The missional entrepreneur should therefore approach their enterprise from the perspective that they are designing a place fit for God. They are designing an enterprise where the glory of God in their work might fill the world "as the waters cover the sea.".²⁴ Like the Temple priests, through their work the entrepreneur is reflecting God's glory back to God.²⁵

Example

What might this vision for the enterprise look like in practice? There are of course many functions within an enterprise; and the entrepreneur would need to consider each one. For the sake of illustration let us suppose that the entrepreneur is concerned about the allocation of decision making. There are also a number of aspects to a design such as: What does the designed object do; how does it function; and how is it operated? Suppose furthermore that the entrepreneur is concerned with what people do. Reading Genesis ¹:²⁸ the entrepreneur might interpret God's purpose as giving each human being, men and women, the tasks of exercising rule over creation. They could apply this purpose to the men and women in their enterprise. Their vision might then extend to the various parts of the enterprise; and they might 'see' each worker having a perceptible control at each stage in the production of each product the enterprise makes.

Change of purpose, change of vision

As discussed above, a change in perspective leads to a change in purpose and vision for the enterprise in its diverse parts. The missional enterprise becomes the means of trying to fulfil the purposes of God. What these purposes are depends on the means used to determine them.

For example, if the entrepreneur uses biblical theology then the perceived purposes will depend on the choice of text and the exegesis of those texts. How the entrepreneur bridges from the purpose of the text to the purpose of the enterprise will depend on the method of hermeneutics they use. For example, the discussion of the 'image of God' above relies on an understanding of culture in the ANE and the historicalcritical method. The vision of what the enterprise might achieve depends as well on the type of enterprise and the circumstances in which it operates and the guidance of the Holy spirit. In the example above, the stages of production in a soap factory will differ from

¹⁵ Walton, <i>Genesis</i> , 132.
¹⁶ Provan, Dangerous Religion, 224-5.
¹⁷ Wright, Tom. <i>The Day the Revolution Began</i> . (London: SPCK, 2016), 79.
¹⁸ Gen. 2:15.
¹⁹ Num. 3:7,8,10.
²⁰ Walton, <i>Genesis</i> , 147-153; Provan, <i>Dangerous Religion</i> , 32-33.
²¹ Gen. 3:8.
²² Gen. 1:28.
²³ Provan, <i>Dangerous Religion,</i> 36,37.
²⁴ Isa. 11:9.
²⁵ Kallestos Ware, <i>The Orthodox Way</i> , (Crestwood: St. Vladimir's Seminary Press, 1995), 54,55; Tom Wright, <i>The Day the Revolution Began</i> , (London: SPCK, 2016), 79.

those in an aircraft plant. There is no uniform vision for every enterprise.

A particular vision of the enterprise determines what factors lead to achieving that vision or impeding it. How the entrepreneur identifies these factors and determines how they affect the vision depends in turn on their analysis of how the world works. This raises the question of whether a Christian understanding is fundamentally different, thereby suggesting new and different connections between purpose and design form.

A DIFFERENT ANALYSIS OF CONTEXT

If not before, then certainly since the day when Philemon received his letter from Paul, Christians have had to rethink their business in the light of Christ's incarnation, teaching, death and resurrection. Christian theologians and practitioners have been in dialogue with those of other philosophies and beliefs since the time of Christ. Today there is growing interest in Paul as a philosopher.²⁶ This dialogue has identified many areas of disagreement as well as common ground. There are therefore aspects of a Christian analysis that one would expect to be distinctive; or at least shared with few except those with a similar set of assumptions.

It's not possible to discuss the many ways in which the Christian mind might analyse the world and its effect on enterprise differently. However, consideration of one topic may be enough to illustrate how the analysis might differ radically.

One of the most commonly accepted definitions of economics over the last eighty years has been that given by Lord Robins. He wrote, "Economics is the science which studies human behaviour as a relationship between ends and scarce means which have alternative uses."²⁷

The essence of this definition is scarcity. Using this perspective of the world emphasises what the enterprise doesn't have. The entrepreneur is prompted to frame their problems in terms of how to obtain the scarce resources necessary to carry out their business.

A biblical perspective might arguably frame the 'problem' of the enterprise differently. God has created a world in which resources are abundant. Contrary to the beliefs of the ANE Genesis teaches that procreation is good and doesn't need to be limited. "Be fruitful and increase in number"²⁸ There is enough to go around. Human disobedience may have reduced human productivity but the land is still a place of abundance. The land to which the descendants of Abraham return "flows with milk and honey."²⁹ God has given good gifts to his people and stands ready to favour the work of their hands.³⁰ Jesus feeds the five thousand by first using the resources the disciples already have.³¹

If resources are not scarce the 'problem' of the missional enterprise might be framed differently. Why are resources being withheld? Where are we wasting the resources God has given us? What skills has God given to us already? How might we seek God's favour on our work for him?

Scarcity is a relative term; it depends on the relation between supply and demand. It's a function of what is wanted as well as what is available. Theology tells us both what we want and what we can get. We desire what is not good for us; hence idolatry. Moreover we desire the things that do not satisfy; and our pleasures come pursuing the acquisition of goods rather than consuming them.³² Furthermore we desire goods in order to have what others have so that we can be equal or better than they are. This leads to mimetic violence.³³ The result is that we consume more than we need and what is good for us. If we didn't consume as much then scarcity would be greatly reduced or eliminated.

This analysis would also lead the missional entrepreneur to design the enterprise differently. We will understand better why people buy some goods rather than others; and why competitors therefore may take a larger market share. We may therefore search for alternative ways to appeal to customers. This analysis might also guide the design of rewards within the enterprise so that that they don't arouse envy.

²⁶ NT Wright "The Foolishness of God: Paul among the Philosophers" in *Paul and the Faithfulness of God*. (London: SPCK, 2013) 1355–1407. ²⁷ Lionel Robins *An Essay on the Nature and Significance of Economic Science* (London: MacMillan, 1932)

³³ Rene Girard. "The Cycle of Mimetic Violence" in *I See Satan Fall Like Lightning*, trans. James G. Williams

(Leominster: Gracewing, 2001), 19 - 31

²⁸ Gen. 1:28.

²⁹Num. 14:8.

³⁰ Matt. 7:7-11.

³¹Matt. 14: 13-21.

³² William T. Cavanaugh. Being Consumed. (Cambridge: Eerdmans, 2008), 90 - 91

Inconsistencies usually arise

An analysis of context will usually show that there are various inconsistent aspects of the vision. The factors that achieve some desirable outcomes may adversely affect others. Such inconsistencies create design problems. An analysis of the most important inconsistencies is instrumental in framing the design problem. This becomes the focus of the designer's attention. The designer-entrepreneur then shapes the enterprise first of all to solve this problem. The solution is the form of the design itself.

A DIFFERENT DESIGN

The form of the design is the object of designing. By the time the designer-entrepreneur reaches the design stage they have some vision of what they want the enterprise to achieve.

They also have some understanding of the factors that lead toward realising that vision or away from it. They are then interested in the specific form of the organisation, the shape and functioning of the products and services they produce as well as the form of a number of other things and relationships. The scriptures and church history may help them to imagine these design forms.

Academics have studied how good designers go about designing, particularly products but also artefacts such as racing cars.³⁴ These academics have discovered various methods that good designers use. Moreover they have discovered that these methods can be taught.³⁵ Entrepreneurs too can learn from these studies how to design their enterprise. Some methods may lead to designs that are more unusual than others.

Use first principles

The most logical approach is to start from first principles. The entrepreneur may use a chain of logic to achieve what they set out to do using their analysis. Problems arise when there are logical inconsistencies. The entrepreneur may then resort to weighting or prioritising different parts of their vision. However, research indicates that designers often use a 'constructive' method, sometimes called 'abduction.'³⁶ Designers often construct, they "take a guess," at a way of reconciling different objectives and then evaluate them against their vision. This may in turn lead to a reformulation of the requirements of the vision and a new 'constructive' design. The influence of Christian thinking then depends on the distinctiveness of the vision and the analysis. Designing from first principles is often the most successful way of designing; however it may not be good enough.³⁷ A different method of thinking may be necessary to "think outside the box."

There are several ways of doing this. Moreover, designers often switch between these methods.³⁸

Start from existing solution

The most often used but least radical of these constructive methods is to start from an existing product or structure and then to modify it. Makers of carbonated soft drinks use this method. To appeal to weight-conscious consumers the manufacturer substitutes artificial sweeteners for sugar in their existing products. The question is, what example should the designer start from?

The designer-entrepreneur might start from a biblical example of something or someone who realised the same purpose, and then adapt that example. Consider for example a café. The entrepreneur will need to design the way in which the food and drink is served to their customers. They might consider the example of Jesus as a "slave", who "made himself nothing" and "humbled himself and became obedient".³⁹ The entrepreneur might also consider the example of how the apostles delegated others to serve on tables.⁴⁰ These texts will not supply the specific form the entrepreneur needs. However, they may prompt the 'creative leap' necessary to do so. They might for example lead the café owner to dress like their customers or to let the kitchen staff present the food to their customers.

Combining

Another way to experience a "creative leap" is to merge two existing designs. The two examples need to have the same purpose or function but to have different forms. The example the academic Nigel Cross uses is the design of a bicycle rack by combining the design

³⁸ Cross, Designerly Ways, 73-75.

³⁴ Cross, Designerly Ways, 49,50.

³⁵ Cross, Designerly Ways, 27.

³⁶ Cross, Designerly Ways, 76.

³⁷ Cross, Designerly Ways, 97.

³⁹ Phil. 2:7,8.

⁴⁰ Acts 6:1-4.

of a tray and a bag.⁴¹ Paul urges the Phillippians to combine their minds with that of Christ. 'Let the same mind be in you that was in Christ Jesus.'42 The missional entrepreneur might combine a meal with a celebration; or a meal with a visionary experience. The example of the Lord's supper comes to mind.43 This might lead to the form of a product that decreases mimetic violence. The Lord's supper might suggest how the product of the enterprise or its service might do this by "decentring" consumption.⁴⁴ The example of the angel of the Lord feeding Elijah and sending him to Horeb also comes to mind.⁴⁵ In the Food⁴Fun pilot project, the cooking class was combined with a celebration in which the student cooks shared their meal in a party and the teacher shared the vision of how they might share their experience and teach others.

Analogy

A potentially more creative method still is to use analogy.⁴⁶ An analogy is a way of transferring similarities between two different things. The properties of the 'source' are used to suggest the attributes of the 'target'. In the case of the designer the 'target' is the form of the design. There are any number of possible 'sources' of analogy. In the 1930s, for example, designers adopted the streamlined look of aerodynamic efficiency for a range of products, starting with small products such as a clock, then larger refrigerators and cars.⁴⁷ Personal computing is full of analogies; for example "desktop," "folders," "files," "mouse."

The missional entrepreneur could choose to use the scriptures as their source of analogy. They might take the crucifixion and resurrection, for example. New missional enterprises present additional competition to for profit companies. These companies may lower prices temporarily below sustainable high profit levels in order to reduce competition. The missional enterprise might respond by using a strategy of flexibility inspired by Jesus' death and resurrection. They might close down in periods of low prices and come back into business when competitive prices are high again.

There is no definitive design

All four of these methods of creating the form of the design have this in common; namely that there is no definitive, right design. It is always possible that a better design might emerge. Using first principles, the most logical and tightly bound approach, it is possible that the entrepreneurs might learn more accurately how a design suits the fulfilment of their vision. The designer-entrepreneur might discover a better example to copy, two or more better cases to merge or a more suggestive and fruitful analogy. Indeed, it is in the nature of design that this will often be the case.

THE PROCESS OF DESIGN IS ITERATIVE

This means that the process of finding the shape of the missional enterprise tends to be iterative. As the entrepreneur works through their design they will most likely learn to question their vision and the factors that determine its realisation. The entrepreneur may shift between design methods. Each time they do so the design will develop in a new and different way. As a consequence, the process of designing the enterprise will seldom be linear.

Provided the vision remains faithful to God's purpose, and the design works according to the Creator's logic, this doesn't matter. There is nothing sacred about the design form.

Conclusion

It is purpose and vision which propel the design process. It is the choice of purpose that most affects whether the design of the missional enterprise is faithful. It is therefore in the derivation of purpose and the translation into vision that the entrepreneurs needs to be most careful. Vision determines analysis. Through analysis the missional entrepreneur segments the design problem and frames it. Good analysis should enable the designer to predict accurately how the design will affect attaining the vision. As the analysis of scarcity has illustrated there is a scriptural way of knowing that is distinct. Analysis then informs the design form itself. There is no need to use scripture

⁴¹ Cross, *Designerly Ways*, 73. ⁴² Phil. 2:5.

⁴³ 1 Cor. 11:23-26.

- ⁴⁶ Cross, Designerly Ways, 74; "Fundamental Studies in Design by Analogy", accessed on 6 March 2017 http://web.mit.edu/~mcyang/www/papers/2014-morenoEtalc.pdf
- ⁴⁷ Charlotte Fiell and Peter Fiell, *The Story of Design*, (London: Goodman Fiell, 2013), 313-317.

⁴⁴ William T. Cavanaugh, Being Consumed: Economics and Christian Desire, (Cambridge: Eerdmans, 2008), 95.

⁴⁵ 1 Kings 19:5-18.

at this stage in the design process. Nevertheless, the use of scripture to inspire fresh designs may capture the aroma of divine wisdom. Differences above all in perspective and purpose, but also differences in context analysis and a difference inspiration in design form can and should combine to produce a different and distinctive missional enterprise.

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BUILDING BUI

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I HAVE JUST FINISHED AN INTERVIEW WITH BBC RADIO OXFORDSHIRE BREAKFAST SHOW ABOUT THE APPARENT DECLINE OF OUR LOCAL HIGH STREET.

I always aim to strike a positive message but today's interview was tough as those speaking before me were especially negative referring to derelict buildings and dying town centres. As someone working on the renewal of our town centre it took a lot of my energy to remain calm and speak positively. It reminded me again why my work is challenging. It places me in contact with so many people, structures and sometimes barriers. I constantly need to make a path through these structures and barriers whilst at the same time bringing others along. My work goes to the core of society as it impacts people and places. I see myself working with others to build a better world facilitating positive change and revival within our town centres.

I've been working in the property business for 25 years but it's only in the past few that I have seen myself partnering in something with deeper significance. My Christian experience has been broad and positive but until recently I couldn't readily connect my day job with my faith. I could see the role of Christian ethics in the work place but I couldn't see how my work connected with God's mission. How was the message of salvation of relevance to the world of commercial real estate? If God was calling us to share this salvation story then I needed to find the vision and then the language to make it relevant to those I worked with and the projects I worked on. To begin with I didn't like using the word salvation and less the phrase, being saved, something of a problem when reflecting on the mission of God.

I started the pioneer training with CMS in 2011 and I recall the moment on day one that I said I couldn't use the word 'saved' when talking of my own Christian experience. I explained then that I found the word associated with being saved from this place to be transported at some point in the future to be in heaven, a place very separate from earth. I went on to ask the group if we could find less or even no religious words for our conversations together in order to find words more fitting to the vernacular of those we met in our daily lives. Given we were all beginning a pioneering work outside of the church confines I felt this would be a helpful challenge to set ourselves.

Here I am a few years later and I see the work I am involved in as part of a bigger story of salvation. What changed?

My explorations led me to discover the writing of Anna Minton. Minton is a reader at the School of Architecture, University of East London and writes for the Guardian Media Group. She wrote a report¹ published by the Royal Institution of Chartered Surveyors outlining some troubling trends emerging in British towns and cities for outside public spaces to become exclusively private, each managed in such a way to restrict use and access. The detail of this report whilst interesting and relevant was of less significance. The report's headline was my 'eureka' moment: What kind of world are we building?

I found the question really helpful. It linked my work in the property world with my desire to partner with God and with others for making a better place. Significantly the question set an agenda for how I placed my time and energies thereafter. I made a positive change in my work load to enable me to take on work for councils working to improve their high streets, because this was building a better world.

In 2013 with my colleague lain we opened our first pop up shop, called Flashop, in an Oxfordshire market town suffering from an above average number of empty units. This pop up went on over its first six months to host over 20 different businesses and enterprises many of which then took on a more permanent arrangement in another shop in the same town. The town's people referred to our work as revival as it facilitated the opening of what had been long term empty shops. The council were delighted with this initiative and based their bid to the Department of Communities and Local Government to be 'Great British High Street' around it.

The decision to be part of this pop up project was a significant step. We took a risk with the rental commitment to the landlord but it worked, encouraging me to keep on building positively and to do it again in other towns as part of a wider town centre renewal agenda.

My reflections led me to conclude God is particularly interested in the land and how we shape it. Walter Brueggemann² regards the land as a defining theme of

¹ Anna Minton "What kind of world are we building?; The privatisation of public space" Report published by RICS in 2006. http://media.wix. com/ugd/e87dab_c893a52a18624acdb94472869d942a09.pdf ² Walter Brueggemann, *Reverberations of Faith*. (Westinster, 2002), 120. Old Testament tradition. Much of the Old Testament narrative, see especially Gen. 12 and 15 and Deut. 1 – 30, identifies this relationship between God, the people and the land, a relationship Brueggemann goes on to emphasise in more detail within his other works.³ My conclusion was the relationship with the land wasn't an optional extra for the Israelites or a special interest for those with a 'green' agenda – it was key to their relationship with God.

It's key as it connects with the picture of a renewed earth in Rev. 21 and underscores my difficulty with the sentiment within the phrase 'I am saved'. Howard Snyder and Joel Scandrett in their book Salvation Means Creation Healed express similar concerns "we aim (in this book) to overcome impoverished views of salvation that focus mainly on inner spiritual experience, eternity in heaven, or even narrowly on church health and growth"⁴.

God's mission of salvation is for the building of a better world in the here and now as we partner with him towards the renewal of the earth. Brian McLaren proposes a definition of mission as "to be and make disciples of Jesus Christ in authentic community *for the good of the world*".⁵ McLaren added the italics to make the same point that "Christians are not the end users of the gospel...it's not all about me (and my salvation)... but instead we are invited to be part of a missional community to join (Jesus) in his mission of saving the world."⁶

I have recently started working in a very large town on the M4 corridor with 70 empty town centre shops. Whilst the town is busy its people regularly refer to the blight the clusters of these empties create for particular parts of its town centre. Partnering with God to bring about positive use, encouraging creativity and bringing life is very much part of my work. Revival and change is the name of my game. Could this possibly be part of God's salvation story?

Snyder and Scandrett helpfully connect salvation with the healing of creation - "The great concern of the church is salvation and, biblically speaking, salvation ultimately means *creation healed*."⁷

Healing the world now - this is good news and to work with God helps give spiritual significance to the building a better world narrative. Snyder and Scandrett quote Joel Green when he says "people are not saved in isolation from the world around them... and the metaphor of healing serves as an invitation to the people of God, not only to be recipients of Gods good gifts of salvation, but also to be agents of healing, to be a community of compassion and restoration".⁸

For my work to be regarded as an "agent of healing" would be a real privilege. I am not the one to conclude whether it is or not, I shall leave that for others to reflect upon, but I now have the vision and language to enable me to connect my business world with the unfolding story of salvation. Working at the core of society, at that interplay of people and their place, is a tough task but ultimately I know the work is God's not mine. Yes of course we join in, but God's the author, the initiator, the pioneer and we follow.

My hope going forward is that the church community can support our work in the different towns in which my colleagues and I work. Together we can make a huge difference and it would be really exciting for local communities to share the vision of building a better world within their local place.

Neil Wild runs two businesses working as a commercial property agent and town centre coordinator; engaged by private landlords, councils and other stakeholders with a mandate for town centre renewal. Neil and his colleague lain Nicholson run Flashop UK, a business offering short term and pop up hire of town centre shops as a tool to improve the high street whilst encouraging creativity and innovation within the small business and social enterprise sector. Neil is a CMS Pioneer and graduate. Neil can be contacted on neil@wild-property.co.uk



- ³ Walter Brueggemann, The Land Place as Gift, Promise and Challenge in Biblical Faith (Fortress 2002), 5.
- ⁴ Howard A. Snyder with Joel Scandrett, Salvation Means Creation Healed. The Ecology of Sin and Grace: Overcoming the Divorce between Earth and Heaven (Oregon: Cascade, 2011), xiv
- ⁵ Brian McLaren, A Generous Orthodoxy (El Cajon CA: Zondervan, 2004), 118.
- ⁶ McLaren, A Generous Orthodoxy, 119.
- ⁷ Synder, Salvation Means Creation Healed, xiv
- ⁸ Synder, Salvation Means Creation Healed, xiv, quoting Joel Green, Salvation understanding Biblical Themes (St Louis: Chalice, 2003), 52-53

ANVI BOOK REVIEWS

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1. RECOMMENDED READS: DEATH AND BEREAVEMENT

Anvil has recently received a number of books that tackle the topic of death and bereavement from a variety of perspectives. This short review outlines the nature of the different books on offer.

Dale C. Allison Jr., *Night Comes: Death, Imagination and the Last Things* (Grand Rapids: Eerdmans, 2016)

In his preface, Allison describes Night Comes as "a miscellany, a book of thoughts," rather than a rigorous academic treatise. There are six chapters, in which Allison's thoughts range widely around the general subject. First he discusses why human beings are afraid of death, regardless of their own religious faith. He includes his own near death experience and postmortem encounters with a friend. Second, he examines the idea of physical resurrection from the dead, suggesting that hardly anyone, not even N T Wright, actually believe in the notion any more. Third, he argues that Western Protestantism no longer teaches anything significant about the Last Judgement, taking in both research into whether human beings have free will and "life-reviews" which occur when an individual has a near-death experience. Fourth the focus shifts towards eschatology, and what, if anything, we imagine about the new creation. Fifth, Allison discusses hell, especially Christian discomfort with the doctrine, and how even most evangelicals are more likely to be annihilationist than believe in literal eternal burning punishment. In the sixth, and final, chapter, is about heaven. Continuing the focus on popular as well as scholarly understandings, Allison discusses theories about transformation into angelic form, shifts in conceptions of heaven and who we might encounter there. Night Comes is thought provoking, accessible theology. It would be a great discussion starter for a study group, for example, and there is much for a preacher to consider. If you want to decide what you as a Christian think about death and what happens afterwards, this book is a helpful companion for the journey.

Frits de Lange, *Loving Later Life: An Ethics of Aging* (Grand Rapids: Eerdmans, 2015)

In five short chapters, de Lange develops an ethics of aging, arguing that we need to take seriously the lives of older people much more seriously than our youth obsessed culture does. The first chapter outlines his case, noting that people are living longer, and society is not prepared for it. There is an interesting discussion of the "fourth age," which is defined as the "portal of death," after the passing of a more active "third age." The main focus of the discussion is on different ethical perspectives on aging, arguing on the basis of the commandment that we must "love our neighbour as ourselves" that it is imperative we develop a better way of caring for the frail elderly. This point is expanded upon in the four subsequent chapters. In chapter two, de Lange explores theories about types of love, and argues for the importance of relationships with people, regardless of their age. Chapter three asks why we do not love the elderly, exploring the deep-seated aversion towards aging which is present in many cultures. Chapter four suggests that it is important for us to love our aging selves, recognising that old age, with all its frailties and challenges, disappointments and regrets, is still a gift of God to be treasured. The final, fifth, chapter, discusses love for aging neighbours. De Lange suggests we must recognise the beauty of old age, explores what it means for retired adults to honour their frail elderly parents, the compassion we should show to the elderly and what constitutes appropriate lament in later old age. An interesting read, Loving Later Life provides food for thought, but not a polished final argument.

Marilyn Chandler McEntyre, A Long Letting Go: Meditations on losing someone you love (Grand Rapids: Eerdmans, 2015)

Marilyn Chandler McEntyre, A Faithful Farewell: Living your last chapter with love (Grand Rapids: Eerdmans, 2015)

The two volumes are written to complement each other. A Faithful Farewell is written for those who know they have a terminal illness, whilst A Long Letting Go is written for those spending time with a loved one who is close to death. A Faithful Farwell is a series of fifty-two short meditations, invariably beginning with all or part of a single Bible verse, then up to two pages of text, before a short prayer and a line from a hymn, which are "offered as invitations to recall the many ways that songs and hymns have sustained the life of faith, especially in hard times." The reflections are all written in the first person, a literary strategy that I understand, as it engages the reader. But I also found it slightly disingenuous, because as far as I can make out, McEntyre herself is not close to death. By contrast, A Long Letting Go is written from personal experience. There are thirty-two meditations, group thematically into four sections: accompanying; witnessing: stories of letting go; mourning; and words for keeping watch. The format of the first and third sections is similar: there is a Bible verse or quotation to begin, a reflection and then a prayer. But no hymn words this time, which is curious, as caregivers need the faith rousing power of hymnody as much as those who are dying. The section on the theme of Witnessing: Stories of letting go departs from the format and instead contains a series of short anecdotes of those who have spent time with a loved one close to death. Some are from McEntyre's own experience, but not all. Words for keeping watch is simply that, short phrases and prayers for someone to say while sitting at the bedside of a dying loved one. Having not used the books in a real death and bereavement situation, I am reluctant to comment on their usefulness, but reading them in my study and reflecting on situations where they might be useful, I could sense they would be of value to some, especially those who need help in finding the words and coming to terms with death.

John Wyatt, *Right to Die? Euthanasia, assisted suicide and end-of-life care* (Nottingham: IVP, 2015)

Wyatt is well known as the author of Matters of Life and Death, a primer in medical ethics from an evangelical Christian perspective. This book expands on one area of ethics, namely the increasingly vocal arguments, including amongst some Christian leaders, in favour of euthanasia and assisted suicide. The first chapter recaps some of the emotive stories that take centre stage in the debate. The second surveys the history of euthanasia both in the UK and the Netherlands, Oregon, Belgium and Switzerland. Third Wyatt discusses the debate around assisted dying in the United Kingdom. Fourth, he sets out the social and economic forces underlying that debate. The fifth chapter examines the argument from compassion and explains Wyatt's concerns with it. The sixth chapter does the same for the argument from autonomy. Chapter seven details Christian perspectives on relevant issues about human life, including dependance, being a burden, suffering and death. Chapter eight tackles medical issues in the

care of a dying person and the risks associated with any legislation around euthanasia and assisted suicide. Chapter nine concerns palliative care as an alternative to assisted suicide. The final chapter is an exposition of a Christian understanding of dying well and dying faithfully. This is a well-written, easy to read primer of the main issues. It is ideally suited to those who are engaging with the debate seriously for the first time. As such it is a valuable resource for pastors, theology students and anyone who wants to think about end-oflife issues from a Christian perspective.

Tom Wilson

Anvil Reviews Editor and St Philip's Centre, Leicester

2. BIBLICAL STUDIES

Larry Hurtado, Destroyer of the gods: Early Christian distinctiveness in the Roman world (Waco, Baylor University Press, 2016)

In Destroyer of the Gods Larry Hurtado explores those features of early Christianity which made it stand out in Roman society. The early Church was not only a new religion in the empire; it represented a new kind of religion. To many contemporaries it did not look like a religion at all; it had no priesthood, temples, altars, sacrifices, or images of its 'God'. What made this new religion repugnant to Roman society was that its converts not only worshipped Jesus as God, they were expected to cease worshiping all other gods.

Christianity was an offshoot of Judaism and some of its distinctive features, such as its monotheism and its emphasis on personal morality, came from its parent religion; but Christians were not Jews. Judaism was tolerated as an ancient, if strange, religion associated with a particular ethnic group. Most Christians in the Roman Empire were converts from paganism who rejected the gods of their ancestors.

Roman society was religious in a way that we find difficult to understand. There were many religions and most people participated in the worship of a multitude of gods: household gods; gods of the city; gods associated with the trade or occupation of the head of the house; national and ancestral gods; and, of course, the Roman gods. Every area of life was associated with its god or gods and people were expected to offer the worship due to each of them. To worship one god did not preclude the worship of other gods. The Christians' refusal to offer the honour and worship due to the gods was considered strange; it led to tensions in the family. To refuse to worship the gods of the city was to invite the suspicion and even hatred of neighbours, and to neglect the gods associated with the empire looked like an act of subversion. Christians were persecuted simply because they were Christians, and charged with atheism.

Hurtado shows how the early church thrived despite the animosity of family, neighbours and empire. A distinctive group ethic bound members of the Church to each other. All Christians were expected, from conversion, to live differently. For example men as well as women were expected to be faithful in marriage. A further strange feature of the Church was its emphasis on beliefs over cult and on written texts over ritual.

There was cost to being a Christian in the first three centuries. The very religious nature of Roman society made it difficult for converts to this novel and exclusive religion to participate in a trade or business. Christianity threatened religious order and social conventions. Although Christians wanted to be good citizens the exclusive nature of their faith brought them into conflict with the larger society.

Hurtado also shows how this strange new religion has shaped in its own image what we today understand by religion. For example, we expect religions to have an interest in the behaviour of their adherents, we expect religions to centre around foundational texts and we expect that the following of one religion excludes participation in other religions.

Destroyer of the gods is a very clear and readable book and is essential reading for anyone who wants to understand issues dealt with in early Christian writers, particularly Paul's letters. I thoroughly recommend it to students of the New Testament and more widely as a reminder that there is a cost to a church which stands out in its social and cultural setting.

Tim Gill Sheffield

Susan E. Hylen, A Modest Apostle: Thecla and the History of Women in the Early Church (Oxford: Oxford University Press, 2015)

Anyone who wants to think about attitudes to women in the early church would do well to read this book. It is well written, cogently argued and draws some surprising conclusions. Hylen's central focus is the place and function of women in the early church; she argues that women did have leadership roles and did exercise authority even while expectations around modest behaviour continued unabated.

There are four main chapters, as well as an introduction and conclusion. Having outlined the nature and scope of the book in chapter one, chapter two discusses the situation of women in the Greco-Roman world. Hylen argues that both men and women were caught within the tensions of subordination and leadership and that both married and unmarried women experienced similar freedoms and bore similar burdens. She contends that the leadership women did exercise was not experienced as being in tension with social norms regarding modesty and that marital status has only limited impact upon women's agency.

Having laid the groundwork in chapter two, chapters three and four discuss 1 Timothy and The Acts of Paul and Thecla respectively. She suggests 1 Timothy reflects the tension in society at large: pursuit of the virtue of modesty meant women should be silent and homebound, but at the same time modest women were seen participating in social and political life. Her argument is that 1 Timothy assumes women will be modest whilst also validating the leadership roles of modest women. Hylen therefore does not see a conflict between the worldview of 1 Timothy and The Acts of Paul and Thecla. She recognises they have a different aim, arguing that the latter text is a narrative that promotes the virtue of self-control through the example of its heroine Thecla, while the former is a letter which promotes a view that the Christian community should mirror conventional household virtues. But whilst these aims are different, Hylen argues that the texts are presenting compatible worldviews.

The final main chapter discusses the reception of Thecla in the early church. She finds that Thecla was a popular figure; seen as an example of Christian virtue by a wide variety of people, married and single, men and women, laity and clergy. Hylen suggests that Thecla was a malleable figure for Christians, who used her to promote living a faithful Christian life.

Hylen's conclusions discuss modesty and the authority and leadership of women. She argues that modest women were able to exercise authority and leadership. Their freedom was limited, they were expected to show deference to men of equal or greater rank, but they could nevertheless exercise a degree of authority. I particularly valued Hylen's discussion of the more contested sections of 1 Timothy, but the whole book is well worth investing in. It is relatively short, scholarly but accessible and makes you think through your understanding of the role of women in the early church, and so also the role of women in the church today. Highly recommended.

Tom Wilson St Philip's Centre, Leicester

Cedric E. W. Vine, The Audience of Matthew: An Appraisal of the Local Audience Thesis (London: Bloomsbury, 2014)

This monograph critiques the view that the Gospel according to Matthew was both intended for and reflects a specific local community. Thus it challenges those who understand the Gospel to be written primarily for and about that community. It argues instead that it is a book about Jesus that is written for readers or hearers interested in the meaning and significance of Jesus's life and teaching.

A number of arguments support Vine's case. Some of these are developed in dialogue with issues to do with literary theory. These include problems that Vine finds in the methods by which scholars seek to find evidence in a narrative for the identity of a specific identifiable audience (such as Jewish Christians, or followers of Jesus resident in Antioch) or claim to differentiate between those parts of the story that are about the past life of Jesus and those that are about the present life of some of his followers.

Other arguments draw on recent work in orality studies, and the recognition that different hearers of the gospel will have heard it in different ways. Matthew's characterization of Peter provides a useful test-case, and Vine argues effectively that those who heard Matthew's gospel were likely already familiar with Mark, and that they would have more likely incorporated Matthew's account of Peter into what they already knew from Mark than dwelt on the differences between the two accounts. These differences, he notes, are more readily discernible when the gospel is read in small sections, as it often is by modern readers, than when it is heard in larger sections, or in its entirety, which is how its earliest audiences would have encountered it.

Vine also asks how a member of a supposedly Matthean community in Antioch who found himself in Rome on business could differentiate between the Peter about whom he had heard at home, and the Peter of a supposedly Markan community in Rome. Or how a member of a supposedly Syrian Matthean community might respond to the story of Peter as told in a supposedly Syrian Markan community. Vine is careful not to overplay the reach of such questions, but they certainly have some force as reductiones ad absurdum, and serve to show the weaknesses inherent in some forms of redaction criticism, especially those that ignore the fact that the first audiences of the gospels were accustomed to hear them and not to read them.

As Vine summarises his work,

local community reconstructions currently represent inadequate readings of the Gospel in that they result from a hermeneutical process that is highly ambiguous, are selective, if not abusive, in their treatment of plot and characterization, and operate with an overly simplistic conception of the nature of audience experience that fails to incorporate the dynamics of aurality and an audience awareness of other early Christian traditions.

Vine's monograph originated as a PhD thesis, and its most natural home is in research libraries and on the desks of specialists and advanced students. It makes a useful contribution to a current scholarly debate, but for readers of Anvil its main interest may be the support that it gives to the view (which many may take for granted) that the gospels are books about Jesus, and that they were most likely written for Christians of different backgrounds who will respond to Jesus in different ways.

Andrew Gregory, University College, Oxford

3. DOCTRINE AND PHILOSOPHY

Mark J. Cartledge, *The Mediation of the Spirit* (Grand Rapids: Eerdmans, 2015)

Mark Cartledge is a man on a mission, eager to demonstrate that pneumatology has an important contribution to make to the field of practical theology. In The Mediation of the Spirit he sets out a clear and well-researched argument for his case.

Cartledge begins by offering a comprehensive critique of the work that has been done within the Pentecostal and charismatic tradition. He notes that few scholars from this tradition engage explicitly with the field of practical theology. He goes on in chapter 2 to address the literature in practical theology with regard to its competence in tackling the key foci of the Pentecostal and charismatic tradition, namely Scripture, experience and the role of the Holy Spirit. Cartledge sees a gap in the literature here too, and is particularly scathing about the way in which practical theologians handle Scripture.

In chapters 3 and 4 Cartledge puts forward his own contribution, using the metaphor of mediation ("the action whereby two distinct elements are brought together by an intermediary or third party"). By rooting his proposal within an analysis of the Spirit's role in Luke-Acts, he is able to highlight what might be key elements of a practical theology with a pneumatological emphasis. For example, seeing how on the day of Pentecost the Spirit was mediated first by the community then the individual, the role of the Spirit should be high on the agenda for practical theologians engaged in ecclesial studies. Similarly, the Spirit in Luke-Acts repeatedly points to eschatological or soteriological questions rarely addressed in the field of practical theology.

In his final two chapters, Cartledge illustrates how his concept of mediation could be adapted for practical theological research, first using a congregational study. The example chosen includes an explicit reference to the Pentecost narrative but Cartledge shows how the implications of this were overlooked in the original study. In the final chapter he illustrates how the particular theological loci which come to the fore when looking at the role of the Spirit within Luke-Acts have been neglected within the discipline more widely. He focuses on soteriology, arguing that it is a "this-world" liberationist view of soteriology that predominates in the field when a Pentecostal intervention would open up new possibilities for the conversation between systematic and practical theology.

Cartledge's final manifesto summarizes his conclusions and highlights some of the areas he has argued need more attention in the field of practical theology, such as the use of Scripture. His manifesto also prompts thinking about areas which would benefit from further research with a particular pneumatological focus, for example doxology, religious phenomena and globalization.

Cartledge has produced a fascinating and engaging work which leaves the reader with important questions about how future practical theological research might be done differently in a pneumatological light. Less space could have been given to decrying the current inadequacies in engaging with Scripture. This might have allowed for more development of how the Spirit's mediatory role is reflected in other parts of Scripture, such as the Johannine discourse, or indeed for a quite different example of practical theological research that would be enhanced by a pneumatological intervention of the type Cartledge is advocating. Another development might be to explore how the concept of mediation relates to some of the more nuanced dialectical models of theological reflection such as the transversal model of van Huyssteen which goes beyond inter-disciplinary conversation to embrace the specifics of particular people working in particular ways. It is not hard to see how this book could spark off new ideas and inspire further research, hopefully encouraging more Pentecostal and charismatic students into the field of practical theology, as well as being a valuable resource to practical theologians of all traditions who want to deepen and broaden the scope of their research.

Anthony Lees-Smith Leicester

Mike Higton and Jim Fodor (eds.), *The Routledge Companion to the Practice of Christian Theology* (London and New York: Routledge 2015)

This is the kind of book that will come into its own when the paperback appears and/or will do its work as an e-book for students who will dip into the work for the chapters which lecturers will set as required reading. It is a pity that more general readers without electronic access to library collections will have to wait a year or two, for it is a very useful collection of essays indeed, providing an angle of approach to the doing of theology not often sufficiently covered in text-books of a similar nature. I say "of a similar nature" though, in truth, this is a one-of-a-kind work at present. Not merely an expansion of a prolegomena section to a work of systematics, nor a practical theology handbook, it is a series of reflective studies on aspects of what the practice of theology entails. Following a short introduction, the work is divided into four parts under the tried-and-tested headings of reason, scripture, tradition and experience, across twenty-six chapters. I doubt that too much should be read into the ordering of these, though it is striking that the first part does focus more on reasoning as a process than on reason as content. This is probably inevitable given the later separate section on experience. But it does make the reason section rather more different from the other three than its editors perhaps intended. Of

the six chapters here I especially enjoyed Karen Kilby on clarity, itself a clearly-written essay offering some straightforward advice to its readers.

Many Anvil readers might have hoped for more from the scripture section (the shortest in the book in terms of chapters – just five here, and the only part without a woman contributor, interestingly). But there is a splendid piece from Kevin Vanhoozer on the relationship between scripture and doctrine, and the editors' own chapter on the devotional uses of scripture is welcome in such a work.

There are seven chapters on tradition, a mix of "how to" chapters (for example, Morwenna Ludlow on the reading of classic theological texts, Rachel Muers on tradition's awkward bits, its "questionable traditions") and on particular forms (worship, creeds) or aspects of tradition (modern theology, contemporary ecumenism).

Finally, eight chapters are devoted to experience, two exploring what we are talking about when we refer to "experience" - a really useful chapter by Jim Fodor and a strikingly autobiographical piece from Garrett Green examining and illustrating how we might go about using experience - and then six on particular movements or resources. The four theological movements considered (feminist, black, liberation, postcolonial) are presented quite differently from each other, and a heavier editorial hand might have helped here. All are of necessity in part historical (Where have these movements come from? What have they been doing? Whose experience is being drawn upon to challenge the ongoing development of Christian theology?). But they do not address the "so what?" question equally for the student/reader. All are radically challenging in their own ways - as they should be - and perhaps Willie James Jennings on what black perspectives do to theology as well as for it is presented in the most challenging way of all (white Eurocentrism is well and truly undermined here). But as a chapter it is left less applied than, say, those of Jenny Daggers (feminism) and Thia Cooper (liberation) which spell out more directly what attention to these movements actually means in practice. The final two chapters look at engagement with the arts (Richard Viladeau) and popular culture (Michael DeLashmutt). Again, probably not too much should be read into the fact that the work ends here, though I do think it is striking that the book finishes with popular culture. Whatever we make of it, it is a key feature of the cultural world within which all theological work has to be done, and it is worthy of note to see in this collection that it is not overlooked.

This, then, is a very useful collection and as well as being an excellent resource for theology (and ministerial

training) courses of all kinds could – when that paperback appears (and if it is reasonably priced) – be an ideal study book for existing ministry teams: a refresher or a stimulus to reflection about current practice.

Clive Marsh University of Leicester

Darla Y. Schumm and Michael Stoltzfus (eds.), *Disability and World Religions: An Introduction* (Waco: Baylor University Press, 2016)

In this edited collection, nine contributors examine how particular religious traditions tend to represent, theologize, theorize and respond to people living with physical and mental differences and disabilities. The main theme of the book is of the wide variety within disability. Whilst someone in a wheelchair may easily locate the entrance to a place of worship, they may struggle to get in. Conversely, a blind person may struggle to locate the entrance, but be able to get in easily. There is an equal variety within religious and social attitudes to disability. This introductory textbook aims to cover a range of views, but of necessity cannot go into exhaustive detail.

The chapter on Hinduism gives an overview of key beliefs and texts, stressing the polylithic nature of Hindu belief, including the paradoxically positive attitude to some within key texts (notably the blind King Dhritarashtra in the Mahabharata) versus the prevailing view that disability is a result of bad karma. The observation that aging tends to be pathologized and conceptualized differently in India than in the West was also striking. The chapter on Buddhism notes the universally negative attitude towards disability and illness, and the link with bad karma. This is held in tension with the fact that disability can enable an individual to develop a greater appreciated of the fragility and dependence of everything in existence. Lukey discusses whether Confucianism is a religion or a philosophy, and then focuses particularly on concepts of personhood, emphasizing a relational understanding. We should not be defined by our moral capacities or our autonomy, but rather by the complex, often asymmetrical or hierarchical relationships in which we live. Chapter four discusses Daoism, a worldview that emphasizes unity and holism. Two key concepts are examined. First the Daoist concept of the body, which is disinterested in the physical form, but prizes social influence, prestige and indifference to physical suffering. Second, the usefulness of the useless, which demands we take unconventional, fresh looks at

things we initially regard as worthless.

The chapter on Judaism explores the tension between the honouring of religious leaders with disability and the texts that grapple with disability as a religious problem. Belser notes the tradition of honouring all human beings as reflections of the divine, discusses attitudes to different types of disability and how Jews with disabilities practise their faith. Chapter six, on Catholicism, is in five sections: Catholic tradition; church discipline and canon law; theological reflection on the imago Dei; Catholic social teaching and the common good; and finally, from theory to practice. Chapter seven, on Protestant Christianity, begins with an historical overview before discussing modern theological developments, including attitudes towards healing, miracles and weakness. The chapter on Islam outlines key beliefs and textual authorities (Qur'an, Hadith, Shari'a) before discussing key English and Arabic terms, and then examining the positive teaching of Islamic law on disability and how this is (not always) put into practice. The final chapter is about indigenous traditions in the Western Hemisphere, that is Native American and Alaskan Native communities. There is an overview of beliefs: oral tradition; cosmology; the "great mystery," that which is beyond human understanding; spirit; and nature. The different worldview, of the interconnected nature of reality, also leads to a very different conception of health and wellness and so of disability.

The real strength of this textbook is that each chapter gives a substantial introduction to the faith in question before offering a nuanced and engaging discussion of a particular interface with disability studies. The weakness lies in the omissions. In particular, I was surprised that Sikhism and Jainism were not discussed and that Christianity was split into Catholicism and Protestant faith, neglecting the Orthodox tradition. Many faiths have divisions within them; why one was privileged in this way is unclear. Overall a good textbook, worth investing in for a library.

Tom Wilson St Philip's Centre, Leicester

Graham Tomlin, *The Widening Circle: Priesthood as God's way of blessing the world* (London: SPCK, 2014)

The author has been leader (firstly Dean, now President) of the phenomenally successful St Mellitus College in London, and recently became Bishop of Kensington. Here we have a gripping (even exciting) new approach to priesthood. Without ignoring the disagreements (and sometimes serious problems) about the term when used of Christian ministers, Tomlin shows how, in a deeper sense, it is important for understanding God's way of blessing the world.

God's blessing is focussed in Jesus Christ, the unique high priest. But this ministry/priesthood is enacted through others – and there is a pattern of the part being the means of blessing to the whole. Study of biblical priesthood begins, not with the Aaronic priesthood, or "history of religions", but with creation and the election of Israel. This is never for privilege, but always for blessing to others.

The study focuses firstly on the priesthood of Christ – incarnation, atonement, resurrection and ascension. That is, both in his descent, and his ascent. God made the world for joy – his own, and the joy of creation itself. This joy will only be known through Jesus Christ. His priestly ministry consists of mediating between God and the world, protecting that creation, and then offering this back to God.

Chapter three considers the questions posed by Martin Luther and John Calvin. Luther argued the need for fellow-Christians to mediate Christ to each other. Calvin speaks strongly of Christian participation in Christ. Thus, the protestant Reformers stressed the priestly character of the Church.

The following three kernel chapters have a symmetry. Chapter four argues the priesthood of humanity is a vocation on behalf of the whole of creation. Chapter five proposes the priesthood of the church is a vocation on behalf of the whole of humanity. Chapter six sets out the case that the priesthood of ministers is a vocation on behalf of the whole church. These chapters contain some important discussions – notably with Richard Bauckham's critique of stewardship, and of critiques of evangelism and church growth.

A final chapter on priestly leadership looks at elements of ambivalence in the biblical material on leadership, and finds illumination in the writings of Basil the Great. The Epilogue summarises how chapters four, five and six demonstrate the widening circle of God's priestly blessing in Christ – through ministers, the church and humanity to encompass the whole of creation.

I highly commend the book to thoughtful clergy, ordinands and lay people. It is not always easy, but almost every page is rich with biblical, theological, historical and practical wisdom – to be read, considered, and then read again!

Gordon Kuhrt , Haddenham

Leslie Williams, *Emblem of Faith Untouched: A Short Life of Thomas Cranmer* (Grand Rapids: Eerdmans, 2016)

Leslie Williams' "short life" of Thomas Cranmer is written in a lucid, accessible and at times chatty style. To publish a fresh biography of Thomas Cranmer one would imagine that a new insight or original angle would be forthcoming. Not so in this volume and it is difficult to imagine who might want to buy it. Perhaps a general reader with little or no knowledge of the English Reformation may find this is a useful introduction to the life of this foundational Anglican reformer.

It is apparently written for those "who are not professional scholars in the field.... A text for seminarians, priests and lay students of English history and theology....". It is seriously to underestimate the ability of those groups to imagine that they require a text of this level. Having taught English church history for a number of years I would be reluctant to put this on my bibliography at any academic level above GCSE. That said, there are some nice touches. Each chapter begins with a Cranmerian collect and the author's literary style occasionally provides a helpful insight to bring greater clarity to an issue or event.

But there are downsides to the author's use of language. To refer to a Tudor alehouse as a "pub" (p.9) is clearly anachronistic. Referring to the "groupies... surrounding Henry" (p. 51) and "committing a dime of Henry's money" (p.28) may just be Americanisms but the way in which the Lord Privy Seal and Six Preachers (my capitalization) are referred to clearly indicates a lack of understanding of what these (admittedly quite obscure) features of the English government and church actually are (though one might perhaps expect the author of a serious piece of writing to have done their homework).

To refer to Robin Hood (p.2) as an apparently historical character in a specific time frame and the king's doublet and hose as "bodice and leggings" (p.20) make me wonder whether I have missed the point altogether and my humour batteries are in need of recharging!

John Darch Diocese of Blackburn

4. ETHICS AND PASTORAL MINISTRY

Ollie Baines & Liam Flint, Cross the Line: Christian footballers talk God, faith and the beautiful game (London: SPCK, 2016)

In the introduction to Cross the Line Ollie Baines and Liam Flint say, "there's no book like this," and they're right. Christian reflection on faith and sport remains an under developed area, though the situation is steadily improving, so Cross the Line is therefore a most welcome offering as well as a unique one. Pitched at a popular, rather than academic, level the book seeks to appeal to both Christian and non-Christian audiences. Just like the organisation of the same name, founded by the authors in 2014, Cross the Line wants "to share the gospel through football" with both audiences: to encourage Christians and to challenge non-Christians.

To achieve this aim the book contains in-depth interviews with twenty Christian professional footballers on varying subjects to do with their faith and their football. Notable interviewees include Ricardo Kakà (former world player of the year), Darren Bent (ex-England striker) and Saido Berahino (Stoke City striker). Among the twenty footballers there is good variety of nationality, playing position and Christian experience though the line-up could have been strengthened by the inclusion of some of the more high profile Christian footballers such as Daniel Sturridge or Raheem Sterling. Though one must presume that this was not a possibility.

Through the witness of these footballers the authors hope to show that "there is more to...footballers than just what you see on the pitch," and that fans who otherwise might never hear it, will encounter the gospel message. For this reason the authors avoid adding their own commentary to the stories of the footballers, preferring to allow the footballers to speak for themselves, trusting that this will be more authentic.

Whilst this reliance on just one mode of communication sometimes leaves the reader with a sense of sameness it is an understandable and worthwhile trade-off that is mitigated by the impressive variety the authors bring to their questioning. This even extends to allowing the footballers themselves to answer questions that may have occurred to the reader as the book progresses. For example, Heurelho Gomes, the last footballer interviewed, urges other Christian footballers to be more open about their faith; something that some of the previous interviewees certainly seem to have an issue with.

In summary then, this is a well-crafted book that comes recommended and will appeal to Christian and non-Christian alike. It offers something genuinely new and exciting that is both interesting and spiritually nourishing.

Dan Cook Bacup, Lancashire.

Andrew Chandler, George Bell, Bishop of Chichester: Church, State, and Resistance in the Age of Dictatorship (Grand Rapids & Cambridge: Eerdmans, 2016).

Largely forgotten in the years since his death in 1958, George Bell's name has more recently returned to public attention. In 2010 General Synod added his name to the Church of England's list of "Commemorations." He was to be remembered on 3 October, the date of his death in 1958. But within five years Bell's name came to signify controversy rather than reverence after Chichester, his former diocese, issued an apology and paid an undisclosed sum in compensation to a woman who claimed to have been abused by Bell when she was a child in the early 1950s. In response to this assault on his reputation the "George Bell Group" was set up to scrutinize the diocese's judgment and to protect Bell's reputation unless and until there was actual proof of wrongdoing.

Bringing scholarly calm into this frenetic and partisan atmosphere is Andrew Chandler's new biography of Bell. The son of a Hampshire vicar, Bell was ordained in 1907 and after a curacy in Leeds and a four-year period teaching at Oxford he became domestic chaplain to Randall Davidson in 1914 (his two-volume life of the Archbishop still remains the standard work). From 1924 to 1929 he was a reforming Dean of Canterbury when, amongst other things, he abolished the entrance fee and established the Canterbury Festival of the Arts. In 1929 Bell was appointed Bishop of Chichester and was able to use this public platform to further his commitment to Christian social work and was in the forefront of moves towards Christian Unity, advocating co-operation of all Christian denominations in international and social action. He was visiting Germany at the time of the Nazi takeover in February 1933 and he later met Dietrich Bonhoeffer who became a close friend. Bonhoeffer kept Bell informed of the reality of life in Germany under the Nazi dictatorship. Bell then made this information known to the public through letters to the press and speeches in the House of Lords. Through Bonhoeffer Bell was in touch with the underground anti-Nazi opposition in Germany and unsuccessfully attempted to get a commitment from the UK government to distinguish between Germans in general and Nazis in particular. His preparedness to speak the truth as he saw it on matters such as the indiscriminate bombing of German cities may have prevented him from succeeding William Temple as Archbishop of Canterbury after Temple's sudden death in 1944. Consequently, Bell remained at Chichester until his retirement in 1956.

This was perhaps a tragedy for the Church of England since Bell was unable to renew himself in a different context and he remained a slightly anachronistic figure from the war and pre-war years. Chandler refers to Bell's 'lines of continuity' in which he approached the Cold War from a pre-war perspective (the same mindset was displayed by Anthony Eden and contributed in no small measure to the Suez Crisis).

Andrew Chandler demonstrates a mastery of Bell's papers and scrupulously avoids the tendency of some biographers either to be beguiled by the posthumous magnetism of their subject or, conversely, to be determinedly revisionist by raking up ambiguous or discreditable information. His only noticeable error is in twice referring to Kenneth Slack as a Methodist. That insignificant discrepancy aside this is a fine biography, measured, balanced and highly readable. And yet Chandler's misfortune is that a subject who was either revered by a few and unknown by most when he started on his research was either revered by a few or execrated by many by the time he came to publication. The tragic coda has yet to conclude and inevitably casts a cloud of provisionality over the final pages of this outstanding, and hopefully definitive, biography.

John Darch Diocese of Blackburn

R. T. Kendall, Prepare your heart for the Midnight Cry: A call to be ready for Christ's return (London: SPCK, 2016).

Prepare your heart was published in November 2016, presumably as an Advent devotional. I read it over two days in Advent, and in some senses it achieved that aim: I spent time during Advent contemplating the return of Christ to judge the world. But much of that contemplation was spent disagreeing with Kendall's exposition of the parable of the wise and foolish virgins, which forms the heart of this book.

Based on the fact that in the parable there is a cry "in the middle of the night," he argues that there will be a "Midnight Cry" which will awaken the Church in preparation for the coming of the Holy Spirit in power, the like of which has not been seen since Pentecost. This is the spiritual second coming of Christ, which will then be followed by the physical return of Christ. Kendall also sets out his eschatology through reference to Ishmael and Isaac, arguing that the current charismatic revival, which began with the Azusa Street revival and the birth of Pentecostalism, is Ishmael and the coming spiritual revival will be Isaac. This revival will feature great spiritual preaching, many millions coming to faith, but also persecution for some. Interestingly, this uncomfortable fact of persecution gets one brief mention, but the millions coming to faith is confidently predicted numerous times.

I was not convinced by Kendall's exegesis of the parable of the wise and foolish virgins. He argues that the parable concerns three types of Christians: the messenger who announces the bridegroom being those Christians who have successfully remained watchful for the coming of Christ, the wise virgins who are unprepared, but once awakened are ready, and the foolish virgins who are unprepared and are caught out in their unpreparedness. I cannot see how the foolish virgins are Christians, since they are barred from attending the wedding banquet; and exclusion from the celebration is a clear sign of judgment in the parables of Matthew 25. Kendall does not address this point, although perhaps his view that the bridegroom is the Holy Spirit, not the returning Christ means this point is not relevant. Kendall reads a lot into every detail of the parable, arguing for example that the lamps the virgins have represent the word of God, and the oil the Holy Spirit (this is why he thinks the foolish virgins are Christian: they have some oil, that is, something of the Holy Spirit, and therefore must be saved. He does not explain how both the oil and the bridegroom are the Holy Spirit). He develops a complex doctrinal framework, distinguishing for example between a promise God makes (which he argues can be changed) and an oath made by God (which he cannot change) and between being saved (which is irrevocable) and receiving reward (which depends on behaviour). His discussion of the parable necessitated reading a lot in from elsewhere in the Bible and was not a convincing exposition of the text itself, but rather a discussion that

used the text as a springboard from which to expound his own views.

It is all too easy for Christians to forget the Second Coming of Christ, and Kendall is to be commended for a reminder of the central importance of this doctrine. Evangelical Christians in the UK are starting to be more intentional in how they invest in the season of Advent, and this book is a welcome sign of that trend. I am glad to have been reminded of my need to be watchful and awake, even if I was unconvinced by much of the detail of his argument.

Tom Wilson St Philip's Centre, Leicester

Mark Oakley, (ed.) *A Good Year* (London: SPCK, 2016)

In his introduction, Mark Oakley explains that the St Paul's Cathedral Adult Learning Department had invited bishops to suggest ways of observing the Church's different seasons. In each chapter of this book a different Church of England bishop offers a perspective on what would make a "good" observation of a particular season. The bishops represent a range of churchmanship and a variety of approaches, and this is one of the book's strengths: there is something for everyone. Moreover, because the range is wide, readers may be challenged by a new insight or perspective.

Oakley contends that Christians are meant to learn and bishops are to feed them. The chapters in this book are scholarly and informative without being dry or inaccessible. Rowan Williams, for example, delves into Christmas carols to draw out the importance of the incarnation. Libby Lane (Epiphany) and Sarah Mulally (Advent) draw on poetry and the liturgy as food for meditation. I particularly enjoyed Stephen Conwy's contemplation of different artists' work on resurrection subjects: I suggest summoning up images of these on the internet as you read. Karen Gorham, who provides an excellent concise history of the Church's response to Pentecost, explains how Anglican services reflect the Bible message, and inspires us to wait for and live in the power of the Spirit.

Although I enjoyed this collection, I was at one point confused as to the intended readership. A layperson who has enjoyed the reflections on the liturgy and its thematic links to literature, art and the seasons might be surprised by the chapter on Holy Week. This chapter is directly addressed to clergy, as though the reader were a priest in a post-ordination training session, and the tone is more instructional than meditative. In spite of this, Stephen Cottrell's engaging enthusiasm for the Holy Week services is undeniable.

This is the kind of book I would keep to dip into again from time to time. It is a good read for those who love the familiar rhythms of the Church's year. Moreover, the bishops' explanations and enthusiasm mean that I would recommend it to those who are still a little puzzled by this aspect of Anglicanism.

Stephanie Day York

Malcolm Patten, *Leading a Multicultural Church* (London: SPCK, 2016)

Malcolm Patten is the pastor of Blackhorse Baptist Church in Walthamstow in London. His book, Leading a Multicultural Church, explores the rising phenomenon of cultural diversity within the Christian community in the UK (and in the West in general) and seeks to propose a missionally faithful ecclesiastical response. The purpose of the book is to "help church leaders equip themselves to respond to the challenges of leading and shaping a multicultural congregation" (p.7). Overall, the book does more than achieve this purpose; entire congregations, not just leaders, should hear its argument. Even though multiculturalism is a suspicious term in political conversations (both David Cameron and Angela Merkel are on record saying multiculturalism has failed) cultural diversity is the future. Walls of separation will eventually fall and God's people from every tribe, nation, and tongue will worship together.

The book's thrust is its discussion of the ecclesiological implications of cultural diversity in Britain (though he does not call them such) and the proposal it makes for the foundations for multicultural ecclesiology. Citing Chris Wright, the book is grounded on the conviction that "we now live with multicultural hermeneutics," (p.15) and this "new fact of our day" must shape the way we worship together. After the introductory chapter, the first of the two parts of the book is entitled "Laying Foundations" and is dedicated to a biblical argument for a multicultural church, with chapters two and three devoted to thinking biblically about God's relations with the nations. Patten argues that "the vision of God for Israel is that of an international, and therefore multicultural, community drawn to worship him" (p.29). He later concludes that (1) an affirmation of diversity is prevalent throughout the Bible and (2) integration, and not assimilation, is the predominant

means by which people of other nations join the church in the New Testament (pp.48-9). The fourth chapter explores the subject of multiculturalism, mainly from a social sciences perspective. Making good critical use of three key voices, Patten argues that multicultural congregations need to find ways of reconciling the legitimate demands of unity and diversity, of achieving spiritual unity without cultural uniformity, and cultivating among their members both a common sense of belonging and a willingness to respect and cherish deep cultural differences (p.61). Avoiding such terms as "race" and "racism," unnecessarily in my opinion, Patten, in chapter five, explores how church members can understand and overcome prejudices and stereotypes.

Part two, entitled "Working It Out in Practice," also has four chapters. It draws from the principles explored in part one, and applies them to four areas of churchlife: worship; pastoral care; leadership and mission. Patten places a great deal of emphasis on the practical implications of cultural diversity on our ecclesiology. For instance, worship must be multicultural in nature, allowing the use of other languages and foreign songs in the service. Preaching must intentionally involve multicultural hermeneutics. Leaders must understand the various ways in which people receive pastoral care and relate to those in authority.

Patten is right; to evangelise this new multicultural Britain, we need a united multicultural missionary movement. In urban Britain, multicultural congregations are the future. I enjoyed reading the book. It is accessible and it explores the issues very carefully and with eloquence. It makes good use of other voices in the conversation, bringing in some of the key voices from North America where this discourse has gone on for much longer. I would have loved to see two things developed more in the book. First stories and narratives of congregations and communities negotiating how to continue to worship Christ when their demographics change, and second more voices of people from ethnic minorities trying to lead multicultural congregations with significant numbers of white British members. That said, "Leading a Multicultural Church" is a must have for all ministers in urban and multicultural Britain. It is also a book that every student of the ministry in our day and age must read at least once before they take their first pastorate. It is worth every recommendation it gets.

Harvey Kwiyani Missio Africanus.

5. MISSION

John Dougill, In Search of Japan's Hidden Christians: A Story of Suppression, Secrecy and Survival (London: SPCK, 2016)

Written to coincide with the release of Martin Scorsese's film Silence (based on Shusaku Endo's novel of the same name), this was a disappointing read. I am not clear exactly what genre of book In Search of Japan's Hidden Christians is. It is part travelogue, part history, part author's reflections and does not really manage to do a good job of any of the above. The first half of the book is a mix of accounts of visits he made to various site of historical interest and accounts of early Christian missionary efforts in Japan. The second half continues the travel accounts but shifts the historical narrative to the experience of hidden Christians, and their responses to the return of Catholic missionaries after Japan was once again opened up to foreigners.

Dougill is at pains to ensure we put Japanese violence against Christians into context, and remember the violence Christians inflicted upon each other in Europe at that time. For this he is to be commended. His discussion of Endo and Scorsese later on in the book are not ground breaking, but cover the basic ground well for an uninformed reader. He does raise some interesting points for reflection. These include the linguistic and cultural challenges faced by those seeking to communicate the Christian faith across significant differences; the ways converts to Christianity respond to persecution; and what exactly constitutes genuine Christian faith. But none of these are developed to their full potential. To take the last example: Dougill notes the Catholic Church's condemnation of the Hidden Christians as not practising genuine Catholic faith, but does not engage in any meaningful analysis of either perspective. Furthermore I had expected far more detail on the beliefs and practices of the Hidden Christians, but what was presented was scanty at best. To give one example: Dougill mentions the one surviving Hidden Christian text, but devotes less than four full pages to outlining its contents and no space to substantive analysis.

There are a few typos within the book and no attempt to cite sources properly. Indeed some books cited are not in the bibliography. But the biggest weakness of the book is that there is no theological reflection of any kind. In this light it is worth noting that this volume is a 2016 reprint of a 2012 original produced by Tuttle Publishing in Vermont, an independent Asia interest publisher. If In Search of Japan's Hidden Christians aims to simply be an account of one man's travels around Japan interwoven with his personal thoughts about a particular aspect of Japan's history, then this aim is achieved. However, the story of Japan's early encounter with Christianity is one that has much to teach modern mission studies, and so this book is, in my view, an opportunity wasted.

Tom Wilson St Philip's Centre, Leicester

Mike Pears and Paul Cloke (eds.), *Mission In Marginal Places: The Theory* (Milton Keynes: Paternoster, 2016).

Mike Pears and Paul Cloke (eds.), *Mission In Marginal Places: The Praxis* (Milton Keynes: Paternoster, 2016).

These two books are the first in a series of six books exploring mission in marginal places. It is an ambitious and welcome project and has real bite to it. That comes from a number of things that combine together well.

It is practical theology driven by real questions arising from a struggle to live out a life of faith and mission at the margins in challenging contexts, in communities that seek to bring challenge to the powers and hope in the midst of struggle. What does it mean to be a community of Christ followers that live out of an alternative imagination in such places? In other words it is not simply a theoretical exercise - it cuts much deeper than that and the stakes for the writers are much higher, they are about how to live life itself. But the theory engaged with is plentiful, at depth and is informed like nearly all the best missiology from a number of disciplines - theology, biblical studies, mission studies and the social sciences. These are set in conversation with one another and with the lived experience and it is this mix that is energizing. The engagement with the social sciences draws on very current ideas and conversations in a very helpful way. As you might expect with a range of views from the edges there is plenty of critique offered of current ways of framing mission, theology, ecclesiology with its tendencies to create binary oppositions and obsession with growth and sustainability.

Language makes the world in particular ways and one of things I found particularly interesting is how the writers

are at pains to speak appropriately about and within the places that are marginal. Tone and posture counts for so much. Power and domination and how they are handled are a huge part of mission. This concern for speech leads to some delightful insights and theologizing. For example in the second book the way of speaking about Christ, mission and church in relation to the environment and making church on brownfield land is creative and profound. I also appreciated that this is a British series and the places and practice do not come from the USA or elsewhere. It's grit Brit mission which is refreshing!

The titles of the two books are actually somewhat misleading as both engage significantly with both theory and praxis. But the first is in three sections exploring mission and marginality, mission and neighbour, and mission and God (though I thought it was as much about how to live, how Christian faith is practiced) with a range of authors and then the editors discussing that section by way of a reflection on it. The second tackles five realms in which mission praxis is considered – economic, political, social, environmental and creative/artistic. Each section has a more theoretical chapter followed by a couple of case studies and then a reflection from the editors.

It is clear that there is a learning community beneath this series who are researching and reflecting seriously on an area of mission practice together. There is huge energy and insight here for those with ears to hear and I hope it is not simply read by those living in marginal spaces because it is as much a book that is relevant to the wider changing landscape of post welfare, austerity, post truth, challenges around immigration and so on that affects us all seeking to follow Christ whatever church and place we are part of. I am looking forward to the rest of the series which engages with stories, spiritual landscapes, the powers and living the peaceful way. In a word brilliant!

Jonny Baker

Director of Mission Education, Church Mission Society

Nabeel Qureshi, *No God But One: Allah or Jesus?* (Grand Rapids: Zondervan, 2016)

In the field of literature focusing on comparisons between Islam and Christianity books often fall into one category or another. The first being rather dry academic analysis, detailing intrinsic detailed differences between the two religious traditions. The second category approaches the topic from a very personal and anecdotal position, leaving the reader searching for a more robust argument.

No God but One manages to incorporate a robust academic approach to Qureshi's investigation of the evidence for Islam and Christianity as well as merging within his arguments some very personal insights embedded within the reality of his own and others' spiritual journey. If Qureshi's ground-breaking book Seeking Allah, Finding Jesus was a journal of the heart towards Jesus as saviour, this book is a journey of the mind towards understanding the truth as the basis of that transformation.

The author engages with two main questions as the focus of the book: Are Islam and Christianity really all that different? And Can we know whether Islam or Christianity is true? As Qureshi unpacks these two questions he unveils a truly sensitive yet bold exposition of many of the foundational issues and challenges which lie beneath the surface. It is his respectful approach which draws any reader, either Christian or Muslim, into the clarity of his arguments and certainly one is left with a clear sense of the way in which he is persuaded by the claims of Christianity, in both his heart and mind.

Qureshi incorporates the historical, theological, personal and global elements into his discourse, which proves to be compelling to the reader. I can highly recommend this book, in companion to Seeking Allah, Finding Jesus as a must read for any who have an interest in Christianity and Islam. He bring a fresh honest approach to his writing with a genuine sensitive heart and he has managed to produce a work which is both academic and personal.

Having read numerous volumes around topics of Islam and Christianity over the past twenty years this book stands out as an exemplary read and I trust many would find it invaluable in gaining a sincere awareness of the issues in Islamic and Christian dialogue. One cannot give enough thanks to God that he has raised up such a man as this who has experienced personally the joy of salvation in Jesus and is able to write in elegant fashion his journey of heart, mind and soul.

Adrian Brixey Gloucester

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