

ANGLIA RUSKIN UNIVERSITY

**USING THEOLOGICAL ACTION RESEARCH TO EMBED CATHOLIC SOCIAL
TEACHING IN A CATHOLIC DEVELOPMENT AGENCY: ABSEILING ON THE
ROAD TO EMMAUS**

SUSANNA BROUARD

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ANGLIA RUSKIN UNIVERSITY

ABSTRACT

FACULTY OF ARTS, LAW AND SOCIAL SCIENCES

PROFESSIONAL DOCTORATE

Using Theological Action Research to embed Catholic Social Teaching in a
Catholic development agency: abseiling on the road to Emmaus

SUSANNA BROUARD

Little has been written on the pedagogy of Catholic Social Teaching and how to teach it in a way that encourages a living out of its main principles. Working for the Catholic Agency for Overseas Development (CAFOD), I was interested in how staff of diverse faith backgrounds might be encouraged to live out, in their work, the espoused values of the organisation, rooted as they are in the principles of Catholic Social Teaching.

My research question asked how effective Theological Action Research is in enabling CAFOD staff to interpret, embed and embody CAFOD's values in their work. As an insider-researcher, I set up a research project called Reflecting on Values and invited 12 members of staff, from three different parts of the organisation, to conduct their own research on one of CAFOD's values in conversation with their practice. Theological Action Research was both the research methodology and a tool under investigation.

My findings were threefold. First, Theological Action Research revealed itself to be a strong tool of adult theological education, which allowed CAFOD staff to interpret, embed and embody CAFOD's espoused values in their work. Second, the research process identified practices that enhanced the confidence and competence of staff in ecclesiology, in religious and faith language, and in theological reflection. Third, the data revealed an operant Eucharistic theology rooted in CAFOD's practice of responding to poverty and injustice pastorally, politically, and in partnership.

The research is original in that it demonstrates how CAFOD's practices embody Catholic Social Teaching and can contribute to its development. It also offers the first systematic evaluation of Theological Action Research as a tool for adult theological education which is rooted in both theory and practice. The findings affirm the importance of allowing space for theological reflection within CAFOD, and that for this organisation, the practice of theological reflection is an essential dimension of living out its Catholic identity.

Key words: Catholic Social Teaching, Theological Action Research, adult theological reflection, Catholic agency

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SUSANNA BROUARD

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The Road to Emmaus

“This story has been much commented on by biblical exegetes and interpreters. I offer an educator’s reflection. I see the risen Christ portrayed here as the educator par excellence. He begins by encountering and entering into dialogue with the two travellers. Rather than telling them what he knows, he first has them tell the story of their recent experience and what their hopes had been. In response he recalls a larger Story of which their story is part, and a broader Vision beyond what theirs had been. We might expect the typical educator to tell them now what ‘to see’, but he continues to wait for them to come to their own knowing. He spends more time in their company. Surely the dialogue on the road carried over into their table conversation. Eventually, in their table fellowship together, they ‘came to see’. Thereupon they set out immediately to bear witness to what they now knew”.

(Groome, 1980, p.136)

“Smyth and Holian (2008) suggest that insider research can be a little like abseiling, and that if you have abseiled ‘you would know the feeling when you defy gravity, lean back into the empty space parallel to the ground and step off a cliff face’”.

(cited in Coghlan & Brannick, 2010, p.101)

CHAPTER ONE: Setting the context for the research question

“No one is born complete. We go along becoming who we are, little by little, in the social practices in which we take part” (Freire, 1998b, p.73).

Introduction

This chapter begins with my background and my motivation in undertaking a professional doctorate. An overview of the thesis and the gap in knowledge it seeks to fill follows. The organisational context of the research project - namely CAFOD (the Catholic Agency for Overseas Development) - is then explored, in particular its identity as both a development and an ecclesial agency. Since the research question focuses on CAFOD's values, rooted as they are in Catholic Social Teaching (CST), and how they might be embedded by CAFOD staff, I will look at staffing at CAFOD, as well as what CST is, its relationship with CAFOD over the last 50 years, and the challenges involved in its teaching. As there is no written history of CAFOD, only archival material, this historical overview is itself therefore original.

Personal background and motivation

I was born in 1968, three years after the close of the Second Vatican Council. I grew up first in Rome and then near Paris until, at the age of ten, I began boarding at a Catholic school in England run by the Sisters of the Institute of the Blessed Virgin Mary, an Ignatian order. For the next eight years, I spent most of my time away from my blood family, being formed and influenced by a community of fellow Catholic girls, teachers and Religious sisters. The sisters were strong, intelligent, independent women of faith who took their teaching and our studies and welfare very seriously, encouraging both learning and thought. Equally important to me, though, was the roundedness of my education. I loved being part of the inter-house drama and music competitions, games, bazaars, fundraising and community service. I have clear memories of playing the guitar in an old people's home and visiting an elderly woman in her flat. Though all very paternalistic looking back on it now, there was nevertheless a strong sense of being aware of people who did not have as much as we did. This holistic schooling, which informed my faith and made me aware of my privileged background, planted in me a life-long interest in education, spirituality and social justice.

I went on to study French and Spanish at university, where we had to spend our third year overseas. I worked in Chile alongside the sisters of Mother Teresa in a home they had for orphaned and abandoned children, washing hundreds of nappies by hand. After university I worked as an auxiliary nurse in London for nine months, before joining a scheme called the Jesuit Volunteer Community, which involved making a commitment to live in community for a year – living simply, working for justice and exploring spirituality and faith. My job was to help run a small project for adults with learning disabilities.

I felt called to continue doing pastoral work and went on to study for a Masters in Pastoral Studies, writing my dissertation on the Church's response to HIV and AIDS. After my MA I was offered a job working with women who wanted to leave prostitution, but after two years I felt drawn to the work of spiritual accompaniment. So in my late twenties, I trained as a spiritual director and retreat-giver at a Jesuit retreat centre. The training started off with a 30-day silent retreat: the Spiritual Exercises of St Ignatius Loyola.

After another two years, I left the centre to train as a movement and drama therapist, because I felt many Christians (including myself) prayed only from their neck up – they didn't pray with their bodies, with their whole selves. I was particularly interested in facilitating workshops on 'movement and spirituality', helping people express their faith and act out the Gospel stories with their bodies. I did not pursue this as a career as I was offered a job with the Columban Fathers, who were looking for someone to run their lay mission programme. This involved recruiting volunteers to go overseas for three years and be part of local communities. Before they went, I organised a five-month training and orientation course. I also received lay missionaries from the Philippines and Chile, and set up placements for them in East London.

In 2003 I joined CAFOD as their 'Justice Spirituality Facilitator'. The role drew on all my skills, experience and passion for justice and spirituality. After six years in the role and with no wish to move into management, I was looking for a new challenge at CAFOD. So in 2009 I embarked on a professional doctorate as a way of deepening my understanding of Catholic Social Teaching, pedagogy and practical theology. A deeper motivation, though, which manifested itself more fully during the course of the research project, was that I wanted CAFOD to give its staff space to reconnect with its espoused values and live out the imperative of the Gospel.

Winkett (2010) draws an analogy between reading the Bible and reading written music:

"We can imagine that the written words in the Bible have the function of notes in a musical score. The notes are written down on paper; there is an accepted language of symbols, time signatures and markings, translating the tunes that the composer

has heard in his or her head so as to be understood and played by others. But sitting and reading the score of Bach's B minor Mass is an entirely different experience from singing it. The score only becomes music when the players or singers take it up and give it life by playing it. So it is with Scripture" (p.18).

And so it is with CST. It only comes alive by being metaphorically sung or played. Its melody then has the potential to inspire both the performers and those listening. My motivation was thus to "bridge the gap between the Church's theory and praxis" (Boff, 1985, p.43), to close the space between the values CAFOD claims it wants to live out, and what happens in the day-to-day running of the organisation. As an emerging practical theologian, I hoped to implement reflective practices which would "enable individuals and communities to function, not [just] more effectively, but more faithfully" (Swinton and Mowat, 2006, p.257).

CAFOD states on its website that its work is "inspired by Scripture, Catholic Social Teaching and by the experiences and hopes of people who are disadvantaged and living in poverty". But how can this claim be true if many staff are only superficially familiar with Scripture and CST? As Cooper (2007) has questioned regarding faith-based non-governmental organisations (NGOs): "If faith is the basis of their work, which they argue it is, it should not be left to the margins itself. How can agencies link reflection and action without a process in place" (p.173)? If CAFOD wants to claim that its work is inspired and renewed by CST, then staff need to be given opportunities to engage with this body of teaching at a deeper, more reflective level, and to be encouraged to bring their own hermeneutic to the task. This would give staff greater ownership and avoid the tendency of, as one of the research participants put it, "getting the Theology team in CAFOD to cut and paste something when somebody needs to explain why this is a Catholic subject" (Sophia, 5c, p.17¹).

My pedagogical instinct is that adults learn best when content relates to their experience, when that experience is acknowledged and drawn on, and when what is taught is seen as relevant to their lives. I was, therefore, looking for a way of 'teaching' CST to people from diverse faith backgrounds and none that would put this instinct into practice. The teaching/learning method would need to be rooted in staff's practice and encourage not just intellectual appropriation, but a capacity to inhabit the principles of CST in their work.

¹ The numbers refer to the research project meetings. For example, 1a, refers to Meeting 1, a. The page number refers to the page of the transcript.

My involvement in two cycles of an emerging method of theological reflection known as Theological Action Research (TAR) made me think I had found a way to embed CST in a manner consistent with my pedagogical practice. My research question was therefore:

How far is Theological Action Research an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?

Overview of the thesis

Chapter One gives a brief synopsis of my personal and professional background, the originality of the research, and my motivation for undertaking a professional doctorate. It goes on to provide the history and context, particularly ecclesial, from which CAFOD emerged and in which it is now situated, and it also explores the organisation's ongoing relationship with CST.

Chapter Two defines the research methodology, namely Theological Action Research, and provides a pedagogical rationale for wanting to evaluate its performance as part of the research project.

Chapter Three explores the research design and process, with emphasis on my role as an insider-researcher.

Chapter Four describes the research data and begins the research analysis.

Chapter Five starts to answer the research question itself.

Chapters Six, Seven and Eight offer a more conceptual answer to the research question, focusing on what the research data revealed about TAR as a tool of theological reflection, on CAFOD as an ecclesial organisation, and on the organisation's operant theology respectively.

Chapter Nine reflects back at the doctoral journey and my own growth as a 'researching professional'.

Chapter Ten summarises the thesis and states explicitly its contributions to knowledge.

A significant motif running through this work is the story of the road to Emmaus and the breaking of bread. At the end of each chapter I have included a photo showing the incremental stages of bread-making. My hope is that these images offer the reader a different perspective, a different 'embodiment' of these themes.

Originality of the research

The professional doctorate is required to make a contribution to knowledge, and to contextual and personal practice (Bennett and Lyall, 2014, p.197). Its inductive stance roots it firmly in the student's profession and is necessarily bounded by that distinction. This thesis makes four original contributions to knowledge. First, it fills a gap in the literature on CST, which seldom explains how CST might best be taught so as to encourage the living out of its principles, not only intellectual appropriation. Second, though CAFOD staff have previously been invited to interrogate the espoused values of the organisation in the light of their practice – and vice-versa (see **Appendix 3 – Paper 3: App.4, pp.277-283**) - this is the first time the project has been systematically analysed. Third, this thesis also fills the gap in literature on the operant theology of Catholic development agencies, “embodied in their actual practice” (Brouard, 2011 cited in Dorr, 2012, p.6²). It therefore offers new insights and understandings by practitioners *from within* a Catholic development agency.³ Last, the thesis demonstrates “originality in using the work of others (Trafford and Lesham, 2008, p.17) since TAR is a new and emerging methodology that has not been analysed by a doctoral student.⁴ I explore in depth its theoretical pedagogical underpinning and its potential as a tool for theological adult education.

Organisational Context 1: CAFOD as an ecclesial agency

CAFOD was set up in 1962 by the Bishops of England and Wales, on behalf of the Catholic community. It was created to respond to the poverty and hunger experienced by people in ‘developing countries’. Today, it employs more than 450 staff with a diversity of faiths and none, who seek to end poverty and injustice by working with communities and partners in 40 countries across the world.

Structurally, CAFOD is an ecclesial organisation in that it comes under the auspices of the Catholic Bishops' Conference and is part of an international network of 165 organisations known as Caritas Internationalis. Throughout its history, its main interlocutor has been the Catholic Church in all its forms: the Catholic community, the Church hierarchy and Catholic teaching. Although it is primarily a development and humanitarian agency, it is

² Dorr cited from a short paper I gave at the Catholic Theological Conference in 2011, based on my Paper Two.

³ See *Caritas: Love Received and Given* (Rodriguez Maradiaga, 2011) as an example of *reflection on the work of Caritas agencies* (from the outside).

⁴ The doctoral stockholding of the British Library was checked via the ETHOS link [2 March 2015].

also involved in campaigning and education work, mostly with the Catholic community in England and Wales. CAFOD's ecclesial identity is also manifested in its ethos. As a Catholic organisation, CAFOD espouses seven values which are rooted in the key principles of CST: dignity, solidarity, compassion, hope, stewardship, sustainability and partnership (see **Appendix 3 – Paper 3: App.1, pp.271-3**).

CAFOD has been rooted in the Catholic community from its inception. In 1957, Elizabeth von Strachotinsky, an Austrian delegate, attended the World Union of Catholic Women's Organisations (WUCWO). There she heard the Director General of the Food and Agriculture Organisation (FAO) speaking about people suffering from acute malnutrition in parts of the developing world. Moved to respond, Elizabeth organised a Family Fast Day in her home country.

The UK delegate to the WUCWO, Jacqueline Stuyt, heard about the success of the Fast Day in Austria and asked the National Board of Catholic Women, of which she was a member, to consider running a similar scheme in England and Wales. With their approval, four members of the Board – Jacqueline herself, Elspeth Orchard, Evelyn White and Nora Warmington – designed a leaflet asking people to 'Go without so that others may have'. On 11 March 1960, using the capillaries of Catholic women's networks, some 600,000 leaflets were distributed around the parishes of England and Wales. They urged parishioners to make an act of self-denial (such as giving up a meal) and donate the money saved to build a nursing home for malnourished children in Dominica. The first Family Fast Day was thus instigated, and raised more than £6,000. It was intended to respond to what the four women perceived to be the three hungers of the world: the hunger for bread, the hunger for truth and the hunger for God (see **Appendix 4(a), p.284**).

In a letter to the Catholic Women's League, the Union of Catholic Mothers and the National Board of Catholic Women in October 1960, Jacqueline Stuyt described the Fast Day's background. She seemed motivated both by empirical facts – the unequal distribution of goods, life expectancy, infant mortality – and by the "unbroken tradition" of the Church to reach out to those in need. "We must imitate the Charity of Christ, who, out of love, worked the miracle of the loaves and fishes to feed the hungry. We have to work the modern miracle of multiplying resources, making use of modern scientific methods – knowledge given to us by God," she stated (CAFOD archive). Inspired by the Fast Day's success, the National Board of Catholic Women asked the Catholic community to repeat it the following year, urging the Catholic Bishops to mention the scheme in their pastoral letters. This time it raised £32,000 (see **Appendix 4(b), p.284**).

The Fast Day project, and the money it was raising, were becoming too much for the women of the National Board to manage. After the third Family Fast Day in 1962, representatives of lay Catholic organisations discussed the best way for the Church to continue responding to FAO's Freedom from Hunger Campaign and to deal with the money raised. They decided to create "one single Catholic aid-granting agency" (Walsh, 1980, p.20). With the approval of the Church hierarchy, the aim of Family Fast Day would be extended "to support general development projects in under-developed countries" (Walsh, 1980, p.20). At the October meeting of English and Welsh Bishops, the Catholic Fund for Overseas Development – CAFOD – became an official agency of the Catholic Bishops' Conference (see **Appendix (c) and (d), p.285**). CAFOD's beginning in 1962 coincided with the opening of the Second Vatican Council. Unlike, for example, CAFOD's sister agencies in Scotland and Ireland, which were established in 1965 and 1973 respectively, CAFOD preceded the teaching of Vatican II - it was not founded in order to apply it.

Whereas other Caritas agencies were set up and are still run by clerics, CAFOD was not established by one particular Bishop; it is owned by the whole Conference and by the Catholic community in England and Wales. CAFOD's desire to build relationships with this community led, in 1987, to it setting up six regional offices in England and Wales, while still having its headquarters in London. In 1994, seven more diocesan offices were established, and currently there is a CAFOD office in each of the 21 dioceses of England and Wales. CAFOD is therefore able to work through the capillaries of the Catholic Church, both in England and Wales and overseas, in its quest to promote human flourishing.

CAFOD's work with those who are most disadvantaged is possible because 70% of funding still comes from non-institutional donors, largely from the Catholic community. As an official agency, many parishioners see giving to CAFOD as part of their faith. Research has shown that those donating to the organisation have a high level of trust in it (CAFOD, 2013; CAFOD, 2014). In October 2000, CAFOD changed its name from 'fund' to 'agency', reflecting its practice of promoting mutual relationships and partnerships, not simply conducting financial transactions.

As an ecclesial *and* development organisation CAFOD has always had to find a balance in its dual identity. If we imagine CAFOD as a river, then its course has been steered by diverse tributaries: by the hierarchical Church and its teachings; by the experience of those living in poverty; by changing sources of funding; and by secular discourse on development, feminism, human rights and the environment. This has given rise to areas of

ongoing tension, such as the debate on the bias towards justice or charity and whether a Catholic development agency should be involved in the education and formation of the Catholic community in its home country (Linden, 1999, pp.156-7).

In spite of some of these perennial tensions, there are clear advantages in being a Church agency. Global Catholic structures and networks mean CAFOD can reach places and people that other agencies cannot. In Zimbabwe and Mozambique, for example, CAFOD is allowed to operate under the auspices of the Bishops' Conference. As a Church agency it was ideally placed to take a lead in mobilising other Caritas agencies to tackle the HIV pandemic. It took steps "to make Church leaders at national and regional levels, and those in decision-making positions, aware of the gravity of the HIV pandemic and of their central role in many countries in providing effective responses" (Smith, 2012). Throughout the 1980s and 90s, CAFOD and Caritas staff "facilitated meetings, awareness-raising and training workshops with national conferences of bishops, priests and Religious" in many countries in Africa, Asia and Latin America, often working through the Bishops' Conferences in these countries (Smith, 2012). The significance of this educational work, which CAFOD carried out with influential figures in countries where AIDS was devastating communities, cannot be measured. What can be stated confidently is that CAFOD could talk about the extremely sensitive issue of HIV because of its good standing within ecclesial circles. It simply would not have had access to Church personnel had it been otherwise.

Staffing an ecclesial development agency

In its first few decades, CAFOD employed mostly (though not exclusively) Catholic staff. However, by 2002, in a paper for the Senior Management team on Catholic identity and recruitment at CAFOD, the then deputy director Pat Jones acknowledged that it had become increasingly difficult to find Catholics who met the professional competencies required for more and more specialist posts in an expanding organisation. Legislation also demanded that only certain posts could be reserved solely for Catholics. While CAFOD wanted to employ a certain number of Catholics, Jones said that recruiting people with the Catholic 'badge' did not necessarily mean CAFOD's Catholic identity would be "expressed and strengthened other than at the most simplistic level" (Jones, 2002). Conversely, she saw that those who shared CAFOD's values but not its confessional faith might "bring a positive and distinctive contribution to expressing and strengthening Catholic identity from a different viewpoint" (Jones, 2002).

In 2008, work began on a new framework to set the organisation's strategic direction for the years 2010 to 2020. Central to the new framework would be strengthening CAFOD's Catholic identity in recognition that the majority of the organisation's supporters and volunteers were Catholic. A small group of staff were commissioned to draw up some strategic changes that would make this happen. These changes included opportunities for CAFOD staff to become more confident and competent in expressing CAFOD's Catholic identity, particularly around CST and working with the Church. CST and the values that emerge from it needed to provide the foundations of the new strategic framework – not buried foundations - but visible ones.

When the strategic document, *Just One World*, was produced in 2010, it named faith identity, change, and working in partnership as inter-weaving elements which made CAFOD distinct from other development agencies. To help staff embed *Just One World* in their working life, CAFOD produced a booklet entitled *Taking Action: developing our abilities to deliver Just One World*. It was developed in a participatory and consultative way, with staff helping identify the core competencies they most needed in order to be effective in their work. The competency on 'understanding Catholic identity' covered the structures, beliefs and practices of the Church as well as the importance of CST, Scripture and Gospel values in CAFOD's mission.

CAFOD has never held any data on the religious affiliation of its staff and none of its posts require employees to be Catholic. CAFOD therefore needs to offer a programme of training and support to help staff understand and integrate Catholic identity into their working lives. Some training was available before *Just One World*, but the range of support has grown over the years and has been given a higher profile. Individual mentoring and interactive workshops – including 'An introduction to the Catholic Community in England and Wales' (compulsory), and 'An introduction to Catholic Social Teaching' and 'An introduction to Catholicism' (both optional though well-attended) – are available to staff.

With regard to my own role in CAFOD, in 2008 as development began on the new strategy document, and following an internal consultation on the role of the Spirituality Programme, I was asked to change the focus of my job to work more internally with staff. In 2011 when the Spirituality Programme changed its name to the Theology Programme, my job title changed to Theology Programme Advisor. This means I – along with several of my colleagues – now focus on helping staff develop their understanding of CST and how best to work with the Catholic Church, largely through training workshops and mentoring. I combine theological and ecclesial knowledge with pedagogical practice. This

change mirrors the organisation's desire to develop its staff's expertise in CST and Church relations. As one of the participants in the research project remarked: "It is not always easy to find people who both have [the] skills required for certain jobs as well as an ease with Catholic identity" (Charlotte, 5b, p.26). While the drive for a stronger Catholic identity came internally, it needs to be seen in conjunction with the external drive, which will be examined next.

In the last decade, Magisterial teaching has clearly taken the stance that people working at Catholic agencies should be inspired by faith as opposed to "ideologies aimed at improving the world" (Benedict, 2005, #33) (See Dorr, 2012, pp.355-6). In his first encyclical as Pope, Benedict XVI said that staff working for Catholic charities needed a "formation of the heart" (2005, #31) and should be given the opportunity to encounter Christ. This would lead them to offer their services out of love (for God and for others) rather than out of a sense of duty or command (#31).

At its 19th General Assembly, which took place in Rome in 2011, Benedict stressed that Caritas Internationalis' (CI) ecclesial status meant it should be guided by the Magisterium and all its documents should conform with the Apostolic See (Benedict, 2011). In his opening speech, the then president of CI, Cardinal Oscar Rodriguez, also reminded those present of CI's "ecclesial nature and its tethering to the Church and the bishop" (Rodriguez Maradiaga, 2011). One of the outcomes of the Assembly was that all staff working in Caritas Internationalis' offices now needed to be approved by the Pontifical Council, Cor Unum, and senior staff would have to "swear an oath of loyalty in front of the dicastery's [Cor Unum] president" (MacLaren, 2012).

More recently, in his 'Motu Proprio' on the service of charity, Benedict warned the Church against its charitable activity "becoming just another form of organized social assistance" (2012). Closer to home, in a document produced by the Catholic Education Service of England and Wales in 2012, Monsignor Marcus Stock stated unequivocally that certain key posts in Catholic schools needed to be held by 'practising Catholics'. In a very clear definition of what he meant by such a term, he said they need to "uphold privately and publicly the Church's moral and social teaching" so as to assist in "the Church's mission to make Christ known to all peoples" (p.29). It is clear that some of the Catholic hierarchy feel strongly that staff working in Catholic agencies and schools should uphold and live the Church's moral, as well as its social, teaching.

Pope Francis, too, seems to have implied that employees of a Caritas agency should be open to a relationship with Christ. Before becoming Pope he gave a talk to the staff at Caritas Argentina. He told them that Catholic identity does not come just from external

practices, such as attending Mass, going to confession and small acts of charity. It also comes from renouncing worldliness and making a place for Jesus, Jesus who is so often hidden behind the “dirty, wounded and mistreated face of so many men and women on earth” (2009, translated from the Spanish). All of these statements from the Magisterium over the last ten years obviously raise questions for Catholic agencies, since some of their staff will have no interest in the Christian faith, nor uphold the moral teaching of the Church in their private lives. The tensions that arise from people of diverse faith backgrounds and none staffing an explicitly Catholic agency are explored in depth in Chapter Seven.

Organisational Context 2: CAFOD and Catholic Social Teaching

Since my research question concerns enabling CAFOD staff to embed the values implicit in CST in their work, I now examine CST: what it is; a brief correlation between key Magisterial CST texts as they pertain to international development and CAFOD’s own development, and why teaching and embedding CST might be problematic.

To begin with, then, what is Catholic Social Teaching? CST has its roots in the Bible. It is expressed in the Old Testament by God’s abiding love for the *anawim* (the poor and outcasts). In the New Testament, it is summed up in the advocacy to “Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind and your neighbour as yourself” (Luke 10:27). Since the time of Jesus, men and women, individuals and communities, have striven to live out the Gospel imperative to “bring glad tidings to the poor... liberty to captives... and recovery of sight to the blind” (Luke 4:18-19). Since the Evangelists, the Church has shared its reflections on social, political and economic matters and in so doing has provided “principles for reflection”, “criteria for judgement” and “guidelines for action” (Catechism of the Catholic Church, 1993, #2423).

Though there have been many reflections on social justice by Catholics from the early Church onwards – for example by St John Chrysostom, Ambrose of Milan, Bartolomé de Las Casas – only since the end of the 19th century has the Church’s teaching in this area become more systematic. Starting with Leo XIII’s *Rerum Novarum* (1891), popes have written social encyclicals at regular intervals in the light of both the Christian tradition and their own context (see **Appendix 1- Paper 1, pp.179-81**). There are conflicting reconstructions of CST’s main principles, but salient themes are: the dignity of the human person; rights and responsibilities; the priority of labour over capital; solidarity and subsidiarity; the common good; and, more recently, environmental justice. Above all, the

Church's social teaching and its principles express the story of a people "united in an insistence that human beings are – by the grace of God – a community, and that social relations in the religious, political, family, economic, and cultural spheres of life must – with God's help – reflect that fact" (Schuck, 1994, p.631).

CAFOD and CST: an historical overview

CAFOD's story is also "the story of a people". Catholics in England and Wales responded to the call to work towards narrowing the gap between rich and poor, and to speak out against subhuman living and working, as promulgated by the Council Fathers in *Gaudium et Spes* (Paul VI, 1965b, #83 & #27). In 1967 CAFOD could not have asked for a clearer attestation of its work than Paul VI's ground-breaking encyclical on development theory, *Populorum Progressio*. Paul VI's unique contribution was to describe development as incorporating all dimensions of human flourishing at a time when secular development agencies were stressing economic growth as *the* way to do development. He emphasised an integrated approach, seeing development not only in terms of wealth creation, but as each person having the chance to be "artisans of their destiny" (1967, #65). In other words, authentic development should involve and reach people who are poor, and address not only their material, but also their spiritual needs. With its focus on economic justice, trade relations, poor labour standards and the reluctance of donors to provide sufficient aid, Paul VI's encyclical established the template for the Church's social teaching on poverty and injustice in the developing world.

CAFOD drew on Paul VI's encyclical, using the word 'progress' from its title in the strapline "CAFOD: aid for the progress of peoples". Noel Charles, CAFOD's administrator at the time, visited parishes, priests and bishops, and used the papal teaching to persuade the more traditionally-minded laity and clerics that supporting development was not something from which Catholics could opt out (Filochowski, 2013). In 1971 the Synod of Bishops – more than 170 of them – declared categorically that working for justice was a constitutive dimension of preaching the Gospel (*Justice in the World*, #6). The Synod's message was clear: "The Church must be engaged in this world to bring about justice for all" (Hamel, 1994, p.496). This gave CAFOD a mandate to support partners who not only did charitable work – feeding the hungry, welcoming strangers – but also those who spoke out against injustice.

Nowhere was this more visible than in CAFOD's relationship with the Latin American Church and its theology, which had a huge influence on the organisation. In 1973, Julian

Filochowski, CAFOD's future director, became Education Secretary at the Catholic Institute for International Relations. For the next nine years, he was involved in campaigning, human rights and development work, travelling to many countries in Central and Latin America. Julian's love of Latin America and its people, his intimate knowledge of the issues facing them, and his friendships with Latin American theologians and clergy alike, would profoundly influence CAFOD itself during his 21 years as the organisation's director (1982-2003). Archbishops such as Oscar Romero and Helder Camara were not mere work acquaintances, but personal friends, as were liberation theologians Jon Sobrino and Gustavo Gutiérrez.

The influence of liberation theology, with its desire to place "its finger on the wound of the Third World and come out explicitly in defence of the poor" (Sobrino, 1992), would therefore discourage CAFOD from setting its agenda until it had listened to its partners overseas (Filochowski, 1988, p.6). The Latin American Church, in its solidarity for the poor, proved a source of inspiration for CAFOD staff, as did the pastoral letters issued by the Latin American Bishops' Conferences. The theology emerging from that continent was "the most sustained attempt by post-conciliar Catholicism to interpret Christian truth in solidarity with the 'wretched of the earth'" (McDade, 1991, p.435). CAFOD's solidarity with the tortured and persecuted was practical. From 1977 to 1980, the archdiocesan radio station of San Salvador was repeatedly blown up after the Archbishop, Oscar Romero, used it to speak out against the military regime. CAFOD's money rebuilt it (Filochowski, 2003, pp.277-8).

The theme of human development, central to CAFOD's work, was taken up in much of John Paul II's writing. In *Sollicitudo Rei Socialis*, (1987), John Paul II reminded humanity that "being more" was more important than "having more", and he condemned the rise of 'superdevelopment' (#28). Like Paul VI, John Paul II pointed out that: "The development of peoples begins and is most appropriately accomplished in the dedication of each people to its own development, in collaboration with others" (1987, #44). He went on to question what development and progress actually meant and whether they were in the best interests of humankind (1990b, #15). Like his predecessor, John Paul criticised the secular development paradigm which had been "dominated by economics and the assumption that growth, modernization and progress could be measured" (Dickson, 1997, p.86).

In 1996, influenced by Magisterial teaching and by the lived experience of its partners, CAFOD felt that to be a 'partnership agency', walking alongside and working with partners, its Africa Section needed to be based largely in Africa, "working in smaller and

more autonomous units while retaining overall co-ordination of CAFOD's work in Africa" (CAFOD 2010 in Africa). Other development agencies, such as Trócaire and Christian Aid, were also decentralising, as were institutional funders such as the government's Department for Overseas Development (DFID). Opening offices overseas in the late-90s allowed CAFOD to work more closely with the capillaries of the Catholic Church, through which those living in the most severe poverty could often best be reached. This was in keeping with a major principle of Catholic Social Teaching, namely subsidiarity (first advocated in the 1931 encyclical *Quadragesimo Anno*), where decisions are made at the lowest level appropriate. CAFOD as a partnership agency, rather than an operational agency, gave privilege to the authority of the local.

John Paul II made a clear link between development and personal, social, economic and political rights. He claimed that development had a moral character, since it concerned, at every stage, the right to life (1987, #33). There could be no true development without solidarity – seeing others not in terms of utilitarian value, but as neighbours, people who are called equally to share the banquet of life (1987, #39). John Paul's emphasis on 'structures of sin' (1987, #36) once again gave development agencies a mandate not just to focus on alleviating poverty through aid, but also to challenge the root causes of poverty and injustice.

Magisterial CST has recently focused on human ecology and the environment. In light of the annihilation of eco-systems and environmental devastation, which so often affects the poorest people, Benedict XVI asserted that the Church "must above all protect mankind [sic] from self-destruction" (2009, #51). Benedict XVI drew on John Paul II's emphasis on solidarity but gave it a further dimension: ecological, juridical, economic, political and cultural projects all need to be marked by "solidarity and intergenerational justice" (2009, #48). Solidarity now extended to future generations. Although CAFOD campaigned on the environment from 1989-91, it is only in the past five years that all of its communications and policies have featured a development paradigm that holds creation at its heart.

Since his election in 2013, Pope Francis has consistently spoken out on behalf of the poor and marginalised. His mantra is that the Church should be "a Church which is poor and for the poor" (2013a). CAFOD can only benefit from this papal emphasis on the option for the poor.

CST has provided CAFOD with an official discourse to legitimise its work and mission. In keeping with that teaching, CAFOD has evolved from a fund to an agency, from donor to partner, from holding an anthropocentric vision to one where development and flourishing must include the whole of creation. It has been able to be prophetic and to challenge

parishioners in their interpretation of what it means to “love one’s neighbour”. CAFOD has continually sought to live out and engage with social teaching, and this exchange “between theology and practice” has perhaps been “more intimate than is commonly assumed” (Plant, 2009, p.845). As well as deriving inspiration and affirmation from official teaching, CAFOD has also been influenced and inspired by its partners – those who live daily with poverty, hunger, death and disease. Since all are called to “read the signs of the times” (Paul VI, 1965b, #4), and in keeping with the CST principles of subsidiarity and participation, CAFOD must remain open to the voices of its partners if it wants to stay true to its mission.

In 1983, CAFOD’s general policy guidelines did not refer to any specific principles from the Church’s social teaching. They more generally stated that CAFOD shared “in the process of integral human development and the building up of the Kingdom of God on earth” (1983). It was only in 1996 that CAFOD explicitly stated its vision, mission and values. The VMV, as they became known, were created with input from staff, from CAFOD supporters and from its overseas partners. At this stage, CAFOD’s values were named as: compassion, solidarity, partnership, integrity of creation, stewardship and hope. In CAFOD’s strategic framework for 2001-05, these underpinning values remained the same in its mission “to promote human development and social justice in witness to Christian faith and Gospel values” (2000). By the time its 2010 strategic framework was published, ‘sustainability’ had replaced ‘integrity of creation’ and the core value of dignity was added (2010). So the seven values CAFOD currently espouses, which are rooted in the key principles of CST, are: dignity, solidarity, compassion, hope, stewardship, sustainability and partnership. (For CAFOD’s full VMV see **Appendix 3 - Paper 3: App.1, pp.271-3**).

So far in this chapter I have provided the organisational context to the research and explored CAFOD’s dual identity as an ecclesial and development agency, as well as its historical relationship with CST. The historical context to my professional practice and my current role at CAFOD have also been explored. I move now to the complex question of embedding CAFOD’s values with staff from different faith backgrounds.

Enabling CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work

Seemingly, along with other Caritas Internationalis agencies, CAFOD seeks to wrap “its strategic plan round Catholic Social Teaching principles” (MacLaren, 2012). Yet *how* it

does this while employing people from a diversity of faith backgrounds was one of the questions that led me to embark on this professional doctorate. I was looking for a way for staff to reflect on CAFOD's values more deeply, to discover their meaning, to break them open, and so to contribute to the organisation's understanding of them. This understanding would be not simply theoretical, but also at the level of improving professional practice.

So why does it matter whether or not staff appropriate CST at a practical, not just theoretical, level? Partly it is a question of integrity: CAFOD publicly states that it espouses seven values and that its work is rooted in CST. Given the high degree of trust placed in CAFOD by supporters and donors (CAFOD, 2013, CAFOD 2014), CAFOD needs to live by the values it proclaims.

Another reason this matters is because of the ambiguous status of CST within the Catholic Church itself. Many books define CST as Magisterial teaching and do not include the influence of the lives and writings of both individuals and movements throughout Christian history (Dorr, 2012, p.7). Other authors, for instance Thompson (2010), make a distinction between Catholic Social *Teaching* which pertains to the Magisterium, and Catholic Social *Thought* which "includes the work of academics and professionals...as well as the work of activists and social movements that endeavour to turn the teaching into practice" (p.2). The Magisterium is prone to also using the term Catholic Social *Doctrine*, more so in the pre-conciliar period, but John Paul II used it frequently. This may have been a deliberate choice of word to give the impression of a "corpus of unchanging teaching on social issues" (Dorr, 1992, p.267). Curran (2002) certainly reads John Paul II's use of the term as "emphasizing the constant and perennial nature of the principles involved, and downplaying a more historically conscious methodology in his writings" (p.65).

According to Hogan (2000) development agencies are "an important constituency" in terms of contributing to social thought (p.190). Numerous scholars have advocated the involvement of non-Magisterial voices in the creation of CST, for instance Boswell (2000, p.98) and Calvez (2000), the latter seeing non-Magisterial teaching as "complementing and carrying forward the official social teaching" (p.11). It is therefore vital that those working in international NGOs do contribute to social thought since their reflections will (in theory) emerge from their practice, their experience of being alongside those who live in poverty (Hornsby-Smith, 2006, p.281).

A Catholic organisation like CAFOD, which says its work is rooted in CST, should be able to communicate how the principles of CST are applied in practice, and contribute to the

generation of this body of teaching. For example, one of the main problems associated with social teaching is the relatively small platform it is given in pastoral letters and homilies. Though the Bishops of England and Wales clearly state that the Church's social teaching is "no less important than other branches of the Church's moral teaching" (1996, p.42), it is still referred to as 'the Church's best kept secret' and many Catholics are ignorant of its existence (Boswell et al, 2000, xiii). In their 1971 document *Justice in the World*, the Synod of Bishops stated categorically that working for justice and participation in transforming the world "fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (#6). However, in the *Compendium of the Social Doctrine of the Church* (1994), produced by the Pontifical Council of Justice and Peace, neither this phrase nor the 1971 Bishops' Synod itself are mentioned. This may be because the Church has often failed to live out its own teaching. As the 1971 document stated, those who speak about justice must first of all be living just lives, and the Church needs to examine the way it acts (#40). It seems that the Catholic Church wants justice, but not too much. CAFOD is in a unique position to promote CST, and the justice it seeks, both in its work and in its communications. It has the potential to provide an historically conscious theological narrative and to contribute to much-needed "middle-level" thinking on contemporary contexts (Hornsby-Smith, 2006, p.276).

Another reason it is important for CAFOD to communicate the principles of CST both through its actions and in its publications, is that Magisterial social teaching is often seen as inaccessible (Calvez, 2000, p.9). As Pope John XXIII stated in his opening address of the Second Vatican Council, "The substance of the ancient doctrine... is one thing and the way in which it is presented is another". Many scholars have criticised Magisterial teaching for the dryness of the writing (Schultheis et al, 1988, p.3). They question how far Magisterial teaching has influenced and informed ordinary parishioners (Riley, 1991, p.106) and whether even "relevant academics, activists or commentators" have engaged with it (Boswell, 2000, p.93). Others have questioned whether Episcopal publications are the best form of communication to inspire social action with and on behalf of the most vulnerable (Chappell and Davis, 2011, p.258).

The hierarchy themselves have acknowledged this lacuna. In a document entitled *Sharing Catholic Social Teaching: Challenges and directions* (1998), the US Bishops admitted that far too many Catholics were not familiar with the basic content of CST, and did not see it as integral to their faith. The Bishops concluded: "This poses a serious challenge for all Catholics, since it weakens our capacity to be a Church that is true to the demands of the Gospel". CAFOD can help Catholics to become a 'living Church' which is "true to the

demands of the Gospel” through its accessible communications, in which the values of CST are embodied in the stories of those who live in poverty.

Another CST fault line is the hegemony of official, Magisterial teaching over unofficial teaching (see **Appendix 2- Paper 2, pp.218-21**). This has been widely criticised by scholars (Verstraeten, 2000, p.61; Hogan, 2000, p.183; Boswell, 2000, p.95), who not only bemoan the dominance of official teaching, but equally that individuals and movements who have frequently acted “as precursor, stimulator and developer of the official teaching” are frequently unacknowledged (Boswell et al, 2000, xiv; Hornsby-Smith, 2006, p.275). Even the American Bishops mentioned earlier, who sought to promote the Church’s teaching, claim that the social tradition of the Church “has been developed and expressed through a variety of major documents, including papal encyclicals, conciliar documents, and episcopal statements” and conclude that “Catholic social teaching can be understood best through a thorough study of papal teaching and ecclesial documents”. A body of literature written for the most part by white, male clerics seated in Rome on themes such as poverty and economic injustice can come across as extremely theoretical. Their Euro-centric and privileged position means it is sometimes difficult to find an authenticity or even an authority in their writings, beyond that of their ecclesial position. Conversely, CAFOD is close to those who live in poverty and face a day-to-day struggle for survival. Its contribution to CST will contain the authenticity and authority that some official Church teaching lacks.

Another criticism levelled at CST concerns the deductive methodology so often used by the Magisterium. This betrays a divide between the *ecclesia docens* and the *ecclesia discens*, which elevates clerical authority on the one hand and leads to passive assimilation by the laity on the other. It mirrors Freire’s educational banking theory (2000), whereby an educated elite hold the repository of truth and the role of the taught is simply to apply what has already been formulated. This Ultramontane ecclesiology encourages an apodictic approach to teaching, more concerned with deontology than with “reading the signs of the times”. At times this positivistic stance has completely contradicted the very principles CST seeks to promote. During the Latin American Bishops’ conference in Santo Domingo, for example, the Vatican imposed its own writings over that of the Bishops. Krier Mich sees this as “a crass violation of the principle of subsidiarity” (1998, p.250). Boff (1985) would regard the hierarchy’s educational paradigm as denying the ontological vocation of the human person, because the laity are given “no ecclesial space to display their wealth” and are mere spectators as opposed to participants in the history of salvation (p.142).

A dominant critique of CST has been its failure to include the experiences and voices of women. Feminist scholars rightly point out that CST's methodology, ethical foundation and even content need to be viewed with a hermeneutic of suspicion because they have seemingly been developed "without women's participation and perspective" (Riley, 1991, p.107). Masters Keightley (1993) has been particularly critical of CST's inability to "read the signs of the times" (p.345). She questions whether CST can address the difficulties women face (p.336), and asks whether the best that women can hope for is to be an object of doctrinal attention, since they are never presented as being "capable of acting as subjects of its teaching, to be its implementers, its agents" (p.335). The lack of women's voices in CST betrays an ecclesiastical structure which offers, in the words of Milbank (1997), "a patriarchal vision of society" (pp.283-4). Again, any discourse on CST emerging from CAFOD would include the voices of women and men, as subjects, not objects.

It is clear that Magisterial teaching on CST as it is currently written and communicated is not a vehicle of transformation for many Catholics or those outside the Roman Church. The Magisterium needs to realise the importance of dialogue and collaboration, and in particular the necessity of involving those it seeks to teach in the creation of that teaching. The laity's contribution would enrich CST and help the whole Church live out its calling "to be a hermeneutical community, to discern the signs of the times" (Mannion, 2007, pp.204-5). As Clague (2000) has suggested: "The Gospel message was not simply to be pronounced to the world, but lived within it" (p.139).

Conclusion

Since the Catholic Church is not, either in its teaching or in its adherents, a homogeneous body, it follows that the question of what a Catholic development agency should be and do, and whom it should employ, will always be contested. CAFOD has grown and changed over the past 50 years (see **Appendix 5, pp.286-8.**). It has taken on board the professional competence of the NGO world, as well as an ecclesial mission to incarnate Christ's love. Professionalism and an ecclesial mission are not mutually exclusive, but they are not without their tensions.

For many, CAFOD's Catholic identity is axiomatic, for others less so. How can CAFOD remain true to the values arising from its Catholic identity, while employing staff who share these values, but perhaps not their Christian roots? My research question asked if, and how far, Theological Action Research would open up a space for CAFOD staff to reflect on the relationship between CAFOD's practice and the values arising from the social

teaching of the Church. Any gap between what was espoused and what was operant could therefore potentially be narrowed – so that CAFOD would not simply be “Oxfam collecting at the church door” (Filochowski, 1988). In the next chapter I explain what TAR is as a research methodology, and I outline why, given my pedagogical role at CAFOD, I wanted to evaluate it as a tool for adult theological education in the field of CST.



CHAPTER TWO: Theological Action Research – the research methodology and the method under investigation

*“There are many shoulders on which we stand as we attempt to reach beyond them”
(Groome, 1980, p.137).*

Introduction

Part of the complexity of my research is that Theological Action Research is my research methodology and a method under investigation. This chapter therefore first explains what TAR is along with its five distinct characteristics, and second, explains why I wanted to evaluate TAR’s performance as a method/tool that would potentially enable CAFOD staff to ‘*interpret, embed and embody the values of Catholic Social Teaching in their work*’. I do this by setting out the theoretical underpinnings of my pedagogical practice, drawing on key voices from adult theological education.

Theological Action Research: the research methodology

An Introduction to Theological Action Research

Theological Action Research emerged out of an original research partnership between the Von Hügel Institute and the Margaret Beaufort Institute (both in Cambridge), which examined the practice of evangelisation and renewal in the Catholic Church in England and Wales. This partnership led to the setting up of the Action Research: Church and Society (ARCS) project, based at Heythrop College in London, in conjunction with OxCept (Oxford Centre for Ecclesiology & Practical Theology) at Ripon College, Cuddesdon. The ARCS team worked with a variety of Church groups based in the London area over a two-year period, resulting in a report entitled *Living Church in the Global City: Theology in practice* (2008).

The ARCS researchers were themselves academics who saw that practical ecclesiology and theology could only be conducted in conjunction with practitioners, and that practice was an important conversation partner. ARCS helped organisations reflect on their espoused and operant practice and theology. Both the organisation in question and the ARCS team would reflect on any data gathered, potentially leading not only to theological insight and change in practice but to a greater ‘theological fluency’ on the part of the

participants and the organisation. The ARCS team had initially combined action research with grounded theory, though gradually they arrived at a methodology that was more in keeping with their theological narrative of seeing practices as “bearers of theology”, capable of embodying theological insights and narratives (Cameron et al, 2010, p.51).

In the first chapter of their book on TAR, *Talking about God in Practice: Theological action research and practical theology* (2010), the authors described the context for their work. In an increasingly secular culture, religion (and theology as part of it) is met not only with hostility, but incomprehension (pp.8-9). This is problematic for the authors, for if “our theology loses social traction, mission too falls into crisis” (p.12). So one of TAR’s aims is to “enhance the faith community’s theological capacity”, both in terms of words and action (p.14). The authors provide a one-sentence definition of TAR, which serves as a helpful summary: “Theological Action Research is a partnership between an insider and an outsider team to undertake research and conversations answering theological questions about faithful practice in order to renew both theology and practice in the service of God’s mission” (2010, p.63).

This partnership between the insider and outsider team can make TAR both complex and complexifying (see Swinton and Mowat, 2006, p.13). It is complex because there is the initial conversation of an insider team (practitioners), which is reflected on by an outsider team (practitioners/theologians), and the latter’s reflective feedback is reflected on by the insider team, which is then reflected on once more by the outsider team. Superficially, TAR resembles Velazquez’s *Las Meninas* (see References) with its reflection on a reflection, but the mirror in the painting is a static image. It is perhaps more akin, therefore, to a symphony with different movements as each movement after the first picks up and develops the themes that have gone before. This “mutually interrogative” (Pattison, 2000, p.142) conversation makes the process both iterative and heuristic.

TAR is firmly situated in the discipline of practical theology. In the past, practical theology has been seen as an off-shoot of systematic and doctrinal theology and not as a “generating source” (Graham, 1996, p.61). This can be traced back to Friedrich Schleiermacher (1768-1834) who used an image of a tree to explain how theology should have philosophy as its roots, its trunk should be biblical and systematic theology, and the branches should be practical (Pattison and Lynch, 1997). Though Schleiermacher raised the profile of practical theology, his paradigm was one of application – a one-way, deductive movement from theory to practice.

However, in recent decades practical theology has moved away from being simply an application of systematic theory. It has fought off accusations of promoting “an unreflective

pragmatism” based on “outmoded biblical theology” (Campbell, 2000, p.85). Practical theology no longer sees itself as merely applying weightier theologies but is instead “a field of theological inquiry and practice that seeks critically to discern and respond to the transforming activity of God within the living text of human action” (Brown, 2012, p.112). It has grown in stature and confidence, and is now regarded as a discipline in its own right (Miller-Mclemore, 2014, pp.2 & 4).

Pattison (1994) suggests that practical theology is like living water, which constantly changes over time (cited in Graham, 1996). It is, according to Bevans, more “an activity, a process, a way of living” (2002, p.74), more “verb-like” than “noun-like” (Veling, 2005, p.4). Its fluidity allows it simultaneously to reflect on practice and reintegrate theology “into the weave and fabric of human living”, so that “theology becomes a ‘practice’ or a way of life” (Veling, 2005, p.3). Practical theology thus consciously and actively brings together text and context of both religious traditions and human life, and embodies a serious and rigorous attempt to reflect on and from practice (Cameron and Duce, 2013, pp.12-3).

As well as being situated in the field of practical theology, TAR is also a form of action research (AR). AR has as its *telos* change, both of the individual and the group (Kemmis and McTaggart, 1992, p.16) which may manifest itself as a change in practice, both at a practical and theoretical level. It allows participants to put a magnifying glass over their practice, to reflect in a way which is more systematic, rigorous and collaborative than normal day-to-day work life allows (Kemmis and McTaggart, 1992, pp.10 & 22). Reason and Bradbury (2001) see action research as more of a verb than a noun (p.2), similar to Veling’s description of practical theology above, its primary purpose being to “liberate the human body, mind and spirit in the search for a better, freer world” (p.2). A central element to action research, which is rooted in its dual aim of creating knowledge and influencing action, is the cyclical element of the process – that is, that each cycle of planning, taking action and evaluating the action leads to further planning and potentially further cycles of action research (Coghlan and Brannick, 2010, p.ix).

Like practical theology, AR rejects a clear division between theory and action, seeing knowledge based in practice as pivotal to research. Such epistemology privileges an idiographic approach to change and transformation, where it is the local participants who “play a key role in acquiring new knowledge, negotiating its meaning, and testing its validity in action” (Greenwood and Levin, 2007, p.53). It is a cooperative enterprise where participants are subjects of the enquiry, not objects. It is deliberately anti-positivist, relying on the insider knowledge and experience of the participants, and since the focus of enquiry is chosen by the participants, it is authentic and rooted in reality (Conde-Frazier,

2006, p.235; Cohen et al, 2011, p.349). This empowerment, of the individual and of the group, leads to increased ownership of and commitment to both the process and any subsequent action.

As Patricia Maguire (2001) points out, action research and feminist research have brought into relief the voices of those who are marginalised by legitimising their everyday experiences as a source of valuable knowledge (p.64). She cites Hall (1993), who, drawing on Freire's work, maintains that participatory research is fundamentally "about the right to speak" (2001, p.62). Here the subject of power comes to the fore: the empowering act of speaking and being listened to, the flattening of power in terms of participants being co-researchers and the polyvocal nature of knowledge production (Maguire, 2001, pp.65-6; Gaventa and Cornwall, 2001, p.71).

AR is a method that has been seen as complementing "the discipline of theology in particular" (Norman, 2011, p.3). Graham (2013) recognises there are many similarities between practical theology and action research, such as their inductive, multi-disciplinary approach, and "their common commitment to human flourishing and liberation", and indeed practical wisdom (p.149). However, Cameron et al (2010, pp.49-60) delineate five major characteristics of TAR, whose combination makes its flavour distinct from other types of action research in the practical theology 'cooking pot'. TAR's five characteristics are:

1. It is theological all the way through
2. It involves an understanding of 'theology in four voices'
3. Theology is disclosed through conversational method
4. It offers a formative transformation of practice
5. It allows practice to contribute to the transformation of theology

I will examine each of these characteristics in more detail.

The five characteristics of TAR

1. Theological all the way through

At one level, TAR is a form of theological reflection. Theological reflection has been characterised in different ways. O'Connell Killen and de Beer (1994) describe it as "the discipline of exploring individual and corporate experience in conversation with the wisdom of a religious heritage" (p.viii) which simultaneously involves a call to transformation (p.3). Ballard and Pritchard (1996) succinctly define theological reflection

as “simply the art of making theology connect with life and ministry so that the gospel comes alive” (p.118). For Thompson (2008) it is “a process by which explicit connections are made between belief and practice”, a conversation between contemporary life and theological tradition so that “mutually enlightening reappraisal may result” (pp.3 & 7).

A method of theological reflection that is both dialogical and about “faith transforming life” is the pastoral cycle (Amaladoss, 2005, pp.178-9). It was widely used by the Catholic community and hierarchy in Latin America – for instance, the Latin American Bishops drew on it in their conferences at Medellín and Puebla. Influenced by Freire, who insisted that people should be subjects and agents of transforming “their social reality” (Luna, 2005, p.38), the first and second steps of the pastoral cycle can only be undertaken by people living the reality of the situation reflected on.

TAR is similar to other forms of theological reflection in that it follows a traditional cycle of experience, reflection, learning and action (2010, p.50). It does, however, have some distinguishing features. One is that it is “theological all the way through” (p.51), so the experience (practice), learning and action components of the cycle are no less theological than the reflection part. The authors name practices as “bearers of theology”, capable of voicing “theological conviction and insight” (p.51). From an ecclesiological perspective, the claim that ‘faith seeking understanding’ is integral to the whole TAR process in some ways provides an answer to the common divide between the Church as seen in theory and the Church as lived reality.

2. The four voices of theology

Building on the conviction that Christian communities’ lived practices are “bearers of theology”, the ARCS team devised what they term “a heuristic and hermeneutic framework” (2010, p.53) that does not set one theological voice over the other, but instead brings them into conversation.

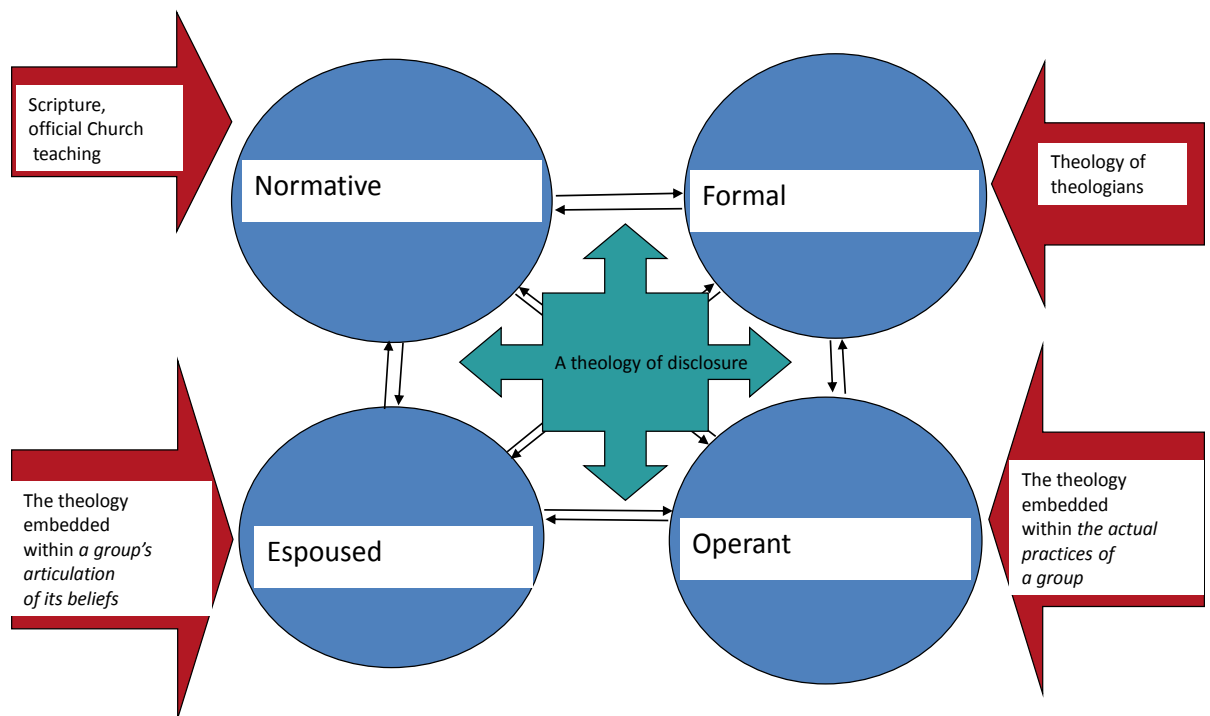


Fig.1 Four voices of theology (based on Cameron et al, 2010, p.54)

As well as the theology embedded in the practice of the community (operant) and the voice of tradition (normative), two other voices are brought into the conversation: the theology arising from theologians (formal) and the theology the community/group espouses, which is often rooted in normative and formal theology. It is clear that these four voices are not hermetically sealed entities, but that there is always a conscious and unconscious 'flow' between them. TAR insists that all four voices need to contribute to a theological conversation, and that theology is disclosed precisely in the dynamic between the four voices. For it is "only in the conversation between voices, carefully attended to, that an authentic practical-theological insight can be disclosed" (2010, p.56).

3. Theology is disclosed through conversational methods

Underpinning the authors' position is a theology of revelation where insight and truth is reached, not through agreement, but through listening to others, through disclosure: "Truth is discerned through engagement with those who are other than 'we' are: with the Spirit, with those Christians with whom we disagree, and with those outside the church" (Healy, 2000, cited in Watkins, 2011, p.8). Or, as Watkins suggests in the context of Augustine's *De Doctrina Christiana*, "what is important is not telling people things, or 'truths'; but rather, equipping them and forming their thinking in such ways as the truth may be encountered by them" (2013a, p.3). TAR privileges an inductive epistemology where theology is revealed with others through processes of reflection and sharing, including reflection on the Christian story.

4. It is a formative transformation of practice

TAR involves a collaborative, action-orientated approach to research which is often excluded from other traditional research methods. The ARCS team claim that TAR, like all action research, has a *telos* that is about transformative practice; it is a pedagogical process in which language and insight have the potential to renew (2010, p.59). This renewal and learning takes place in the participants, in the reflective practitioner as a key participant and in the operant practices of the community. The participants are transformed largely through having the space in which to articulate what they are doing, and why. It allows them to "grow in theological fluency with regard to understanding and sharing their embodied theologies" (2010, p.59).

5. It allows practice to contribute to the transformation of theology

Cameron et al (2010) assert that, in TAR, practice can contribute to the transformation of theology – a contested claim in the field of practical theology. If we see the interaction between the present (human experience) and the past (Christian tradition) as a dance (Astley, 2002, p.3), then it is clear that the dance is an uneasy one. Theologians disagree about how much weight lived experience should be given compared with traditional texts – in other words should there be a clear leader in the dance or do both partners have a say in the choreography and development of the steps? For Pattison and Lynch (1997), for example, human experience is "as profound a resource for theological learning as any written text from the historic Christian tradition", and "can provide significant data which can be used inductively and directly to inform theological understandings" (pp.411-12).

They see experience as potentially leading to “the revision of theological concepts or other related practices in faith communities” (p.412). Woodward and Pattison (2000) state this more strongly when they claim that practical theologians “may be able to help alter, deepen, or even correct theological understandings” (p.8). Swinton and Mowat (2006), on the other hand, see experience as holding only “interpretative significance for theological development” (p.15). It is clear that there is real tension in practical theology about the authority of experience over tradition and how much it should or can change, influence and correct more systematic theology.

The TAR authors (2010) clearly state that they are not in a position to make concrete claims that practice can change formal and normative theology, but they do claim that there is that potential – that the TAR process can lead hidden or marginalised aspects of the Christian tradition to take centre stage and bring renewal. In 2012, they provided a concrete example, stating that using the TAR process in a number of organisations had broadened and deepened a theology of sacrament “beyond the liturgical” (Watkins and Cameron, 2012, p.89).

Theological Action Research – the method under investigation

Background to my practice

In their 2010 book, Cameron et al said they were wary of putting their thoughts on paper because the TAR method was so new and their insights were still unfolding. They invited others to contribute to TAR’s development. Other than the authors’ writings, there are only two articles on TAR – one by Shepherd (2012) and one by Graham (2013) – and a forthcoming report (Cullen and Janowski). Graham’s article uses TAR as a starting-point for assessing the relationship between action research and practical theology, but offers no sustained critique of the methodology. In Shepherd’s article he advocates TAR’s pedagogical function (p.136), proposing its use as “a method of professional development” for those who work in Christian mission or ministry (p.121). He states that TAR’s ability to “enquire, debate, shape and articulate ‘theology’... merits recognition and further development” (p.136). In Cullen and Janowski’s forthcoming report they will reflect on their use of TAR at a small charity, St Vincent’s Family Project. I refer to their critique of TAR in Chapter Six since, like myself, they are both practitioners and academics, and their reflections merit attention.

As a reflexive practitioner and researcher I have responded to Cameron et al's invitation to contribute to TAR's development and I will view TAR through my own practitioner's lens. Though TAR claims "it is a kind of practical theological pedagogy, a development of reflective practices in and for the practices of faith", (2010, p.58) the theoretical underpinning of this claim, particularly around pedagogy, remains embryonic. I therefore see myself as adding to and deepening TAR's evolution, in terms of both theory and practice. I state the reasons why TAR might be a powerful tool for adult education, particularly in my own professional context. Chapter Six offers a more systematic evaluation of TAR based on its performance in the Reflecting on Values project.

The second part of this chapter, then, lays out the theoretical underpinnings of my pedagogical practice to explain why I felt TAR could be a transformative tool in adult theological education. Though there are "many shoulders on which I stand" (Groome, 1980, p.137), a key voice for me is that of the Brazilian educational philosopher and practitioner Paulo Freire. Before my doctorate I had not read any adult education theory. However, in 2009, when I started to read Freire, like the educator bell hooks⁵, I recognised in him "a mentor and a guide, someone who understood that learning could be liberatory" (1994, p.6). I felt that much of his theory of education concretely underpinned my own practice and philosophy. Though our contexts were very different – for Freire, often illiterate and impoverished communities in Brazil, for myself, educated middle-class Europeans – both our practices were nevertheless "concerned with the process of teaching and learning" (Lockhart, 1997, p.1).

Born in 1921 in Recife, Brazil, Freire's own experience of poverty and hunger was a catalyst in his desire to educate those who lived in a state of oppression (Lockhart, 1997, p.2). He authored and co-authored more than 20 books between 1970 and 1988, and is regarded as a key voice in education and critical pedagogy.⁶ Over the past six years, my teaching practice has not radically changed, rather it has been affirmed by my reading. I felt no need to replicate Freire's exact method, since he himself told his friend Donaldo Macedo that he did not want his ideas to be exported, but re-created (1998c, p.xi). My other key influences, because of the specifically Catholic context of my work, are Thomas Groome, a Catholic educator from the US, and John Sullivan and Clare Watkins, Catholic educators from the UK.

⁵ The author does not use capitals in her name.

⁶ As Barlett points out "In Latin America approaches that draw on Freire's pedagogy are broadly known as popular education, while in the United States they are more frequently described as critical pedagogy" (pp.344-5).
http://www.academia.edu/938267/Dialogue_Knowledge_and_Teacher-Student_Relations_Freirean_Pedagogy_In_Theory_and_Practice

In my reading of these authors and other contemporary Christian adult educators and practical theologians, I have identified five aspects of educational theory which I believe to be key to the practice of Christian theological education:

1. The *telos* of educational practice: education as political and transformative
2. Teaching as rooted in the lives of the learners
3. The importance of dialogue
4. Education as a holistic enterprise
5. The concept of praxis

Each of these will be examined in turn. Given the philosophical underpinnings of my pedagogical practice, I conclude that, within my own practice, TAR is potentially an ideal method of teaching CST to staff from a diversity of faith backgrounds.

1. The *telos* of educational practice: education as political and transformative

Like Linderman who criticised what he saw as the “insidious infusion of capitalist ethics into the educational system” (Brookfield, 1987, p.135), Freire insisted that education is never neutral. It is always seeking something, whether it be transformation for the common good or the stability of the status quo. During his lifetime he was deeply critical of those educators who saw their role as simply transferring knowledge from one person (teacher) to another (pupil). He termed this ‘banking education’, and saw it as enforcing a culture of silence. In *Pedagogy of the Oppressed*, Freire set out his arguments against this mode of education. It denies dialogue, he asserted, and “inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human” (2000, p.83). He claimed many times over that education is always political and a banking method of education serves only those in power (1978, p.78).

For Freire, the goal of education is always about transformation (Lockhart, 1997, p.8). Those who become aware of their oppression must take responsibility for their liberation; they are no longer objects to whom things are done, but active and engaged agents. Those who oppress must change their mindset, ceasing to view those who have little as responsible for their fate. They need to acknowledge their own role in maintaining a status quo that divides those who have from those who have not. He envisages a world not

where the poor become rich but rather where “exploitation and the verticalization of power do not exist” and “where disenfranchised segments of society are not excluded or interdicted from reading the world” (1998c, p.xiii). Freire’s insistence on transformation is similar to Heaney’s claim that the purpose of critical education is “empowerment and social change which can only occur in relationship with others, in a common mutuality, and never at the expense of others” (1995, p.2).

Freire, inspired by Karl Marx as much as by Pope John XXIII and Teilhard de Chardin, “combined a deep theological understanding with a radical Marxist perspective” (Jarvis, 1987, p.10). His educational philosophy can perhaps be best explained through his sense that the human vocation is to flourish, to be fully human, unencumbered by oppression and injustice (1998b, p.18; 2000, p.43). For Freire, this longing to flourish and allow others to do the same is rooted in love, which infuses in us the desire for dialogue. His anthropology is therefore closely linked to the Catholic doctrine that privileges the human person as being in relationship, interdependent, responsible for others, living in solidarity and serving the common good (Watkins, 2013b, p.129).

Influenced by Freire, Wren (1986) insists that education must develop people’s critical consciousness “so that people emerge from their silence, find their voice, and become fully-conscious subjects, capable of trying to change the conditions in which they live” (p.7). Both he and Freire acknowledge that this can be a painful process, since “cherished myths and false securities” need to die in order for people to become fully conscious (Wren, 1986, p.88). It was this aspect of education – the emphasis on critical thinking and re-orientating students towards society – that Freire saw as unique to his teaching methodology (Freire and Shor, 1987, cited in Lockhart, 1997, p.26).

Groome, also influenced by Freire, emphasises the political agenda of education, political activity being “any deliberate and structured intervention in people’s lives which attempts to influence how they live their lives in society” (1980, p.15; 1987, footnote 5). He cites Lamb (1982) as describing all those who take praxis as their starting-point as political theologians, and those who are involved in teaching “must realise... that their primary political praxis is the very act of teaching itself” (1987, footnote 29). So a key question for adult theological educators is: “What is the purpose of my teaching? What change am I seeking?” My reading has made me conscious of the need to be aware of my own motivations.

2. Teaching as rooted in the lives of the learners

In keeping with other philosophers of adult education, such as Linderman, Knowles and Dewey, both Groome and Freire emphasise that personal experience should be the starting point for adult learning. Groome notes that Jesus did this by using images in his parables to which his listeners could relate (1998, p.103). For Groome, teaching which “engages people as active participants in the teaching/learning dynamic” will empower them “to become agents of their own learning” (1998, p.103). Freire too has insisted that the content of what is taught should be rooted in the lives of the students (1987, p.15; 2000, p.109). For this reason, the teacher needs to be aware of the day-to-day reality of their students (2004 pp.58 & 130), something which Freire admits he was less sensitive to in the early days of his work (2004, p.23).

The Catholic Professor of Christian Education, John Sullivan, has written extensively on this subject. He too has been influenced by Freire (forthcoming(b), p.3) in his desire that those who are taught ‘own’ their learning (forthcoming(a), p.4). The experience and voice of the students need to be given space if the ‘text’ being presented to them is to be heard and assimilated (forthcoming(b), p.3); the text needs to be more than simply the “script of tradition” (2011, p.13). When it comes to Christian theological education, Sullivan likens the relationship between education and faith as a dance, where “there is both structure and spontaneity” and “reciprocity and mutuality” (2011, pp.350 & 353).

Again, in the context of adult Christian education, Whitehead and Whitehead (1995) use the image of ‘befriending’ the tradition in a way that makes it accessible to students (p.9). Teachers need more than simply an academic grasp of the subject-matter. They require “an appreciative awareness of the tradition and comfort with its diversity and contradictions” (Whitehead and Whitehead, 1995, p.9). This relates to Astley’s image of a Christian educator as a translator, fluent in the language of the tradition and the language of the learners, and able to interpret both (2000, p.24). He concludes that if we are dealing with the theology of revelation then “the history which the teaching of revelation begins with is always the student’s own history” (2000, p.41).

3. The importance of dialogue

It may sound like a contradiction, but according to Groome dialogue always begins with oneself, with “our own biographies, with our own stories and visions” (1980, p.189). Knowing our own story, we are able to listen to the stories of others. This dialogical way of teaching, which Freire so recommended, contains an implicit epistemological bias towards the students, so they “recognise themselves as the architects of their own cognition

process” (1998a, p.112). All those in the classroom are engaged in a mutuality of teaching and learning (1978, p.9; 2004, p.111), where knowledge is constructed in a communal, ongoing and iterative process. Education through dialogue always acknowledges and begins with people’s experience, seeing their life-experience as valuable knowledge.

In this educational philosophy, the teacher needs to be open to being a “leading learner” (Groome, 1980, p.223), not a “finished product” (Guenther, 1993, p.70). It is possible to chart Freire’s own learning in his writings. For example, in his first works he used exclusive language, and at the beginning of his career he didn’t equate education with politics. He later castigated himself for both these ‘faults’. His openness to learn from his mistakes and to learn from others embodies his dialogical methodology and his willingness to be challenged and changed by what others say.

In a Christian educational context, Watkins (2013b) says the teacher not only needs to be open to learning from those she teaches, but also from God. She needs to be a disciple and “to embody in one’s whole life, the search for God which is the heart of education as formation” (p.134). My reading has made me more aware of my openness to being questioned in my workshops. Am I prepared to learn from others, to see their stories and experience as holding great validity? Perhaps a more challenging question is whether I take the time to review my workshops and discern the movements of the Spirit.

4. Education as a holistic enterprise

Freire is holistic in his approach to education, calling on the emotions and affectivity (1998a, p.48). Groome, drawing on feminist epistemology, puts forward the view that every aspect of ourselves as humans should “be honoured as a valued way of knowing and source of knowledge” (1998, p.285). This approach also draws on a Catholic theology of the person and the unity of body and soul, put forward by Watkins. She references *Gaudium et Spes*, #14: “Growth into holiness, and participation in salvation is not simply a ‘spiritual’ or cerebral, or even emotional matter; we are not called to turn away from the proper bodily creatureliness of men and women. The person to be addressed by revelation, by God – by education as formation – is the whole person” (2013b, p.129).

However, hooks points out that neither Freire nor feminist pedagogy examine “the notion of pleasure in the classroom” (1994, p.7). She remarks how, traditionally, silence and order in the classroom have somehow been equated with high-level learning, while “loudness, anger, emotional outbursts, and even... unrestrained laughter” were seen as unacceptable (p.178). hooks’s experience of being an intelligent black pupil subjected to a

'banking' system of education, led her to reflect on what education could be, what it should look like and, crucially, what it should *feel* like. The idea that underlined hooks's first pedagogical paradigm was that "the classroom should be an exciting place" (p.7).

hooks's observations about how excitement and pleasure are not explicitly sought after in the classroom setting reveals a certain equation, particularly perhaps in academic settings, of how seriousness is often equated with academic learning and validity. Her views and experience affirm my own belief that passion, laughter and excitement are not only welcome in the learning environment, but are perhaps even essential to it.

5. The concept of praxis

A pivotal and defining component of Freire's educational theory is the need for action and reflection to "constantly and mutually illuminate each other" (1974, p.151). This, he maintained, is when creativity is given life, and he termed this dynamic 'praxis'. Groome has drawn on Freire's work (1998, p.163) and developed it. He saw in Freire space for a paradigm specifically for Christian and/or theological education, a model that would look to the past as well as to the present and the future. In his search for "an adequate pedagogy for theological education" (1987, p.10), Groome articulated an educational methodology he called Shared Christian Praxis. He describes his approach as:

"an intentional and dialogical activity (shared) in which the participants reflect critically on their own historical situation and lived faith (praxis) in a dialectical hermeneutic with the Christian story/vision and reflect critically on the Christian story/vision in dialectical hermeneutic with present historical praxis. The purpose of such a teaching is twofold: formation, by God's grace, in personal, ecclesial, and social praxis that is faithful to God's reign; and formation in the habitus of theologia, in the ability to do theology in the context of one's own history" (1987, p 11).

Groome claimed the Shared Christian Praxis approach wasn't about religious educators teaching theology, it was about them teaching *how to do* theology (1987, p.1). It is, therefore, more of "an attitude, a style, a 'way of being with' people that a teacher embodies rather than a fixed series of pedagogical movements" (1991, p.57). Certainly, it provides a flexible framework which allows "moments of dialectical hermeneutics", "resulting in transformed praxis" (Clement, 2007, p.8).

While some have taken the idea of praxis as one of several models for contextual theology (Bevans, 2002), others have seen it as a process for "faith seeking intelligent action" (Paver, 2006, p.57). For Slee (2004), the praxis model sees the 'first act' of theology as rooted in "concrete, historical and social experience", on which the 'second

act' of theology, reflection, then depends (p.6). The process is cyclical or spiral, because when new praxis emerges, it must in turn be reflected on and analysed (Slee, 2004, p.7).

Liberation theology is a concrete example of a Catholic theological process that placed praxis at its centre (Hogan, 1995, p.76). In contrast to the Vatican's often deductive theology, including CST, liberation theology offered an inductive methodology, firmly rooted in the experience of those living in poverty. It challenged Magisterial teaching's implicit epistemological bias. For many theologians in Latin America, their dialogue partners had to be those who struggled, on a day-to-day basis, to survive. The people who could most clearly 'read the signs of the times' in terms of poverty and injustice would become, both in theory and practice, subjects, not objects of theological reflection.

Liberation theologians saw the world from the perspective of the marginalised and impoverished, and in their 'seeing' they had no choice but to alter their 'doing'.

Orthopraxis, right action, more than orthodoxy, right belief, was seen as the way to enter the Kingdom of God (Hornsby-Smith, 2006, p.61). Boff (1985) compared Rome's teaching methodology as akin to Freire's 'banking' model of education (p.49). But the liberationists' focus on the human flourishing of the 'non-person', as opposed to the conversion of the non-believer, would see them accused of moving from a theocentric theology to an anthropocentric one.

What the Latin American Church managed to do, however, was imaginatively to challenge "the intellectual hegemony and practical centralisation" that had so dominated the Catholic Church's teaching on social issues (O'Connell, 1994, pp.71-2). It pushed for an embodied practice of subsidiarity, which celebrated the rich contribution of local churches. In short, liberation theology adopted the see-judge-act methodology and gave privilege to reflection on liberating, pedagogical praxis. My reading on praxis has alerted me to the fact that my practice is most often action, with little time for reflection. The doctoral process, and in particular keeping a journal, have allowed me to reflect on what I do and, perhaps more crucially, why I do it.

Theological Action Research and the organisational context: CST and ecclesiology

The second part of this chapter proposed five major philosophical and pedagogical concepts of adult education, which emerged through my critical reading of Freire,

Groome, Sullivan, Watkins and other prominent theological adult educators. These concepts underpin my practice and helped me identify a research tool congruent with my own pedagogical philosophy. My premise is that there is real resonance between Freire's philosophy of education and the TAR process. For Freire, conscientisation was often about teaching people to read the word. For me, it is teaching people to read the Word – a *theological* conscientisation, which can potentially lead to theological literacy and agency.

However, using an inductive methodology such as TAR to embed Catholic teaching does raise some important questions. For example, Watkins has asked “how authentic the action research commitment to an openness to change can be within a faith framework in which ‘revealed truth’ is given normative authority” (2014, p.4). This question takes us back to the wider debates in practical theology explored earlier in this chapter and the “degree of ambivalence over the capacity of practice to reshape received tradition” (Graham, 2013, p.160). However, I would argue that there is room in the Catholic Social Teaching tradition to teach it inductively. I would add that this “dialectic between doing justice to the ‘score’ of the tradition and empowering personal rendition of it, is central to the task of promoting real agency among learners” and a mark of Catholic, and other faith, education (Sullivan, forthcoming(b), p.1). I therefore do not see a huge tension in using an inductive methodology to embed CST.

In terms of ecclesiology, there has been a recent concerted attempt to use inter-disciplinary methods of research (for example, between theology and the social sciences) to bridge the gap between empirical modes and theoretical methods of ‘being Church’ (Ward, 2012; Scharen, 2012). Ecclesiological literature, for example, has consciously sought to move away from theoretical paradigms of Church and Church life – ‘blueprint’ – towards a more collaborative and ethnographic approach (Healy, 2000, p.177). Watkins (2011) reiterates Healy's description of one of the fault lines in ecclesiology: “ethnographic studies of church are, by their very nature particular, detailed, contextual; doctrine is, of its nature, tending towards universal, abstract articulation” (p.11). Cameron et al's *Talking about God in Practice* and some of their subsequent writings express the view that TAR is an answer – they are careful to stress not *the* answer – to this tension (Watkins, 2011 & 2013b; Watkins and Cameron, 2012). TAR is seen as contributing to a “practical prophetic ecclesiological impulse” (Watkins, 2011, p.9). Its use within Church-based organisation such as CAFOD would seem like a natural fit.

Conclusion

It is clear that Groome and others have built on and developed Freire's work to bridge "the dichotomous gap" between academia and ecclesia, between theory and practice (1987, p.1). For me, as for many, Freire's work and practice has been "an influential text that reminds theologians and educators of the transformative power of education, especially for those who are oppressed and powerless" (Ward, 2005, p.65). My reading has both affirmed and challenged my practice. It has made me search for an approach to adult theological education "that makes room for the Spirit" and "will lead into praxis that is more intentionally loving and courageous in its work for justice" (Fleisher, 2006, p.158).

I believe that TAR is an ideal research methodology for staff at CAFOD to "learn Christianity' and not just to learn about it" (Astley, 2000, p.2). I wanted to investigate how far it was able, in practice, to be a tool for adult education. Would it '*enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work*'? After setting out the research design and process in Chapter Three and the analysis of the data in Chapter Four, I will seek to answer that very question.



CHAPTER THREE: Research design and process

Introduction

This chapter sets out in detail the research design and process. I explain how the research question emerged, present the research timetable and explain how the participants were chosen and the ethical considerations which needed to be taken into account, including my own role as an insider-researcher. I make clear why the design of the research project was modified after my involvement in two earlier cycles of TAR and describe something of the reality of the research process itself. As part of my commitment to reflexivity, my own perspectives and self-understanding are subject to critical scrutiny as a primary source of practical wisdom (Graham, 2013, p.150).

The research design

The research question: how did it emerge?

When I began my doctorate in 2009 I set up a reference group at CAFOD. I wanted any research and findings to be supported – and, crucially, owned – by the organisation. As Gaventa and Cornwall (2001) assert, organisational change is “most effective when there are high-level ‘participation champions’ who will support the process, who encourage middle-managers to take risks and behave differently” (pp.77-78).

I invited ten staff members who I thought would have an interest in the research to a meeting where I talked about my hopes for my studies, and sought volunteers for a reference group. Five members of staff came forward, four of them senior managers. For the first two years the group met twice a year. I updated them on my progress and asked them for their views on what my research question might be. My experience of working with the ARCS team and being involved in two TAR cycles was crucial in helping me see how CST could be taught to staff in a way that was inductive and practice-based (see **Appendix 3 – Paper 3, pp.255-6**). I wanted my research question to include an evaluation of TAR; my intuition told me it was an effective method for what I was seeking to do, but I wanted to undertake a systematic evaluation.

Through a process of conversation, discernment and distillation, the research question which was arrived at in 2011 was:

How far is TAR an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?

The research timetable and participants

The research project took place between December 2011 and February 2013. The research with the insider team spanned a year, so they had time to research their chosen subjects and be part of a sustained process of reflection and learning. All the team meetings were recorded and professionally transcribed. The insider group was (originally) made up of 12 members of CAFOD staff (practitioners) with me as facilitator, and the outsider group was made up of two members of the Theology team, an external academic theologian and me.

Table 1: The pseudonyms of the participants, where they work at CAFOD and their chosen areas and methods of investigation

Participant pseudonym/(department)	Area of research	Investigative tool
Kitty (Advocacy)	Dignity in human rights and dignity in CST	Literature
Flora (Advocacy)	The common good and capitalism	Literature
Sophia (Advocacy)	Accompaniment and solidarity	Literature and journaling on work trip to Brazil
Jane (Advocacy)	CST and climate change	Literature
Ruby (Fundraising)	Giving and power: compassion, solidarity and partnership	Literature
Nancy (Fundraising)	Compassion and solidarity	Literature and interview with a Religious sister

Elizabeth (Fundraising)	Solidarity in donor acquisition	Literature and team exercise
Martha (Fundraising)	The spirituality/theology of fundraising	Literature
Diana (Fundraising)	Dignity: what does it mean for us at CAFOD?	Literature and team discussions
Susan (Communications)	Solidarity and dignity	Literature and interview with a priest
Maggie (Communications)	Using CAFOD's values in media training	Literature and practice
Charlotte (Communications)	The dignity of work	Literature and interactive work board

The intended research timetable was as follows:

December 2011-March 2012: Three sections of CAFOD (Fundraising, Communications and Advocacy) are approached and the project explained to them so that, by the end of January, 12 staff agree to take part.

January-February 2012: Individual participants are taken through the participant information sheet (**Appendix 6, pp.289-90**) and sign the consent form (**Appendix 7, p.291**).

April 2012: The first insider meeting takes place: Meeting 1. There is at least one follow up meeting with each participant between April and August.

July 2012: The second insider meeting takes place and six of the participants present their research to their peers: Meeting 2.

September 2012: The third insider meeting takes place and the remaining participants present their research to their peers: Meeting 3.

October 2012: The outsider team meet and reflect on the data gathered from Meetings 1, 2 and 3: Meeting 4. They use TAR's 'Guide to Reading Data' as a framework for reflection [see below]. The outsider team's reflections are then summarised.

November 2012: The last insider meeting takes place: Meeting 5. The insider team reflects on the data from Meetings 1, 2 and 3 through the 'Guide to Reading the Data' lens, and the outsider team's reflections are presented half way through the meeting.

December 2012: Each participant is asked to evaluate the project through a semi-structured interview or by email (see: evaluation form: **Appendix 8, p.292**)

February 2013: The second (and last) meeting of the outsider team takes place to reflect on all the data: Meeting 6.

March 2014-June 2014: Data analysis takes place.

It was always envisaged that the participants would meet in two separate groups for each of the insider meetings, so that there would be six staff members in each meeting. In reality, Meetings 1 and 5 comprised three meetings because some of the participants could not attend either of the two set meetings.

The questions in the 'Guide to Reading the Data' are:

- Is there anything that surprises/strikes you about the data?
- What kind of beliefs and values are embodied in this data?
- Is there anything that seems to affirm the beliefs and values of your organisation?
- Is there anything that seems to challenge the beliefs and values of your organisation?
- Where do you see God in the data?
- What learning might you be keen to draw from this material for people involved in your organisation?
- What actions would you be keen to take forward? (Cameron et al, 2010, p.178)

How were the participants chosen?

A non-random sample was used so that the qualitative research project would be as valuable as possible to those who took part. For members of CAFOD teams that deal directly with the Catholic community, an understanding of that community – its values and its theologies – is extremely valuable. One such team is the Communications Section, which is responsible for online and print communications to our, mostly Catholic, supporters. Fundraising staff also communicate regularly with the Catholic community, while Advocacy staff, who are involved in policy, media and campaigning, also need to root their work in theology and CST.

Staff from these three parts of CAFOD were approached and the research project explained to them.⁷ I was looking for 10 to 12 participants – a manageable number of people to work with over the course of a year. The project was called Reflecting on Values as I wanted it to sound accessible and not put people off, in the way that calling it ‘Theological Action Research’ might have done. The staff who chose to take part described themselves as Catholic, Anglican, agnostic and atheist and were, without intention, all women.

The research project’s main aim was to give staff the opportunity to begin, or deepen, their engagement with the Christian tradition, and in particular with Catholic Social Teaching. To this end, I asked participants to choose a CAFOD value (all of which are rooted in CST) or an aspect of CST and let it interrogate their practice and vice-versa. I was led by the participants as to how much direction they needed in their research. Some needed no support, while others were provided with extracts from CST, or about CST. I encouraged some participants to use Biblical texts – Nancy, for example, who was looking at solidarity and compassion was urged to look into the Greek word *splanknidzomai*. It is translated as feeling compassion – one of CAFOD’s values – but in its etymology means ‘bowel’, so that having compassion is, in effect, to be moved in one’s bowels. Some of the participants suggested to me theologians/philosophers that they themselves would like to read, for instance Emmanuel Levinas and Jürgen Moltman.

I encouraged two of the participants to start with their practice and move to the theory. Sophia was about to spend three weeks visiting partners in Brazil, so I suggested she ask the partners themselves how they would define and experience accompaniment and whether there were any Bible passages or parts of CST that inspired them. Similarly, Martha was encouraged to ask some long-term fundraising volunteers she was due to interview if there was a Bible passage that particularly inspired them in their work. Ideally, I wanted my co-researchers to weave between their work practice and theory, like a yacht sailing upstream against a breeze, which needs to tack continually in order to move forward (Wren, 1986, p.10).

Ethical considerations

Anglia Ruskin rightly demands a clearly thought-out ethics application to protect both the participants and researcher. In my ethics proposal I established that all the participants in

⁷ CAFOD currently employs 201 male staff and 287 female staff. The three different divisions in CAFOD I approached are made up of 76 staff (20 male, 56 female).

the project would be recruited voluntarily, with no coercion from me or their manager. All potential participants would be given the participant information sheet and have the opportunity to ask any questions. They would also be asked to sign a consent form. Participants would be told that although the research was confidential and they would be given pseudonyms, complete anonymity could not be guaranteed. A Religious sister and a priest who were interviewed by participants also had the project explained to them and signed a consent form.

I stated I would collect data by recording interviews and meetings, and then have them transcribed. The recorded sessions would be deleted as soon as the written transcripts were completed, and the transcripts would be stored in a computer which was password protected. I talked through my ethics application both with the staff member at CAFOD in charge of data protection and with the Director of Organisational Development and People. The latter wrote to the Anglia Ruskin Ethics Committee stating that my research at CAFOD was being carried out with the organisation's full knowledge, including the methodology used and the data required.

My ethical considerations served to underline some of CST's key principles: the *dignity* inherent in the mutuality and respect between the participants and me; the voluntary *participation* of staff members; and the participants' and organisation's *ownership* of the research.

Being an insider-researcher

Inviting people to participate in the TAR project was not extra to my job at CAFOD of helping staff learn about and engage with CST. If I had not been studying for the doctorate, the project would still have taken place, so I was not trying to 'sell' anything to anyone at CAFOD that was not part of my work. I simply needed to explain to potential participants that their words would be recorded and repeatedly reflected on, and would be part of a research project. Nevertheless, during the course of the project, I was the project manager, insider-team facilitator, outsider-team member, and a professional researcher – while performing my professional role of Theology Programme Adviser at the same time. It is not surprising that Smyth and Holian (2008) compare insider research to abseiling, for it is not unlike "the feeling when you defy gravity, lean back into the empty space parallel to the ground and step off a cliff face" (cited in Coghlan and Brannick, 2010, p.101). Below, I set out two main considerations about the sometimes vertiginous experience of being an insider researcher, namely subjectivity and integrity.

Ethical considerations required me to acknowledge my own bias and my own agenda – my subjectivity. As a staff member, many aspects of the organisation’s culture, dynamics and ‘internal dialogue’ were familiar to me. On the one hand, this was an advantage, but on the other, it could also lead to a certain ‘deafness’ on my part. To use a musical analogy, being an insider-researcher can be like someone who chooses not to hear certain notes when they become too jarring or who has spent so long listening to the same piece of music that it has become just background noise.

One of my acknowledged biases, for instance, was a feeling of immense loyalty and love for CAFOD and the work it carries out. I was therefore aware of feeling much more comfortable during conversations that suggested the organisation was living out its espoused values, than when there was a gap between the espoused and the operant. It was useful to have a member of the outsider team who was not a CAFOD staff member and could be less selective in her hearing. I also tried to mitigate any desire to control results by letting participants do their own literature searches and conduct their research in their own way if they wished.

In terms of integrity, I didn’t want to “construct harsh boundaries” between the part of me that was conducting the research and the part of me that was performing my other roles (Burns, 2007, p.138). However, this juggling act required me to be reflexive, authentic and transparent because to my colleagues I was the same person whichever role or roles I was inhabiting at any particular time. Numerous educators have reflected on this idea of the medium being the message. As Freire pointed out, a methodology which is not consistent with what is being taught serves only to subvert and undermine the whole teaching process (1987, p.19). When bell hooks attended some of Freire’s classes she was interested in whether his way of teaching matched his theory. She concluded: “I was deeply moved by his presence, by the way in which his manner of teaching exemplified his pedagogical theory” (1994, p.18). It is heartening to hear that Freire’s practice mirrored his philosophy that what the teacher teaches (content) and their methodology (process) should be integrated, so that discourse and practice are coherent (1998c, p.15). In TAR language, Freire advocates closing the gap between what is espoused and what is operant.

In theological education, our theology influences not only the content of what we teach, but the way we teach it, so much so that our theology can be ‘read’ in the process of our educational programmes (Craig, 1994, pp.11 &103). For Sullivan, there must be congruence between method and message (2011, p.355), since credibility depends on accessibility and personal integrity (forthcoming(a), pp.3 & 13). In his address to

catechists to mark the Year of Faith, Pope Francis reminded them that being a catechist was not so much about doing, as about being – being a witness to the faith with their words, and also with their lives. The Pope said that “being a catechist is not a title, it is an attitude” and that people should be able both to see and read the Gospel in the lives of those who teach it (2013c).

For many theological educators, Jesus is the role-model par excellence. Jesus’s authority is seen as coming not just from his Father, but also from the way he lived his life (Groome, 1998, pp.39 & 240; Orr, 2002, p.75; Astley, 2002, p.10). What Jesus espoused he embodied, and his teaching and praxis are a guide for Christian living (Chappell, 2011, p.47). Groome urges Christian teachers to learn from Jesus’s example of leaving his ministry from time to time in order to pray. Since teachers are responsible for the nourishment of their souls (1998, p.345), Groome says, they need to leave time for reflection so as not to lose the ‘fire in their belly’ (1998, pp.345 & 381). Watkins (2013b) argues that in a Christian educational context, a teacher not only needs to be open to learning from those she teaches, but also from God. In other words, she needs to be a disciple and “to embody in one’s whole life, the search for God which is the heart of education as formation” (p.134).

So, in my professional context, where I am working alongside the people I teach, the way I communicate with my colleagues is as important as what I communicate. As I was advocating principles from CST, such as dignity and participation, I needed to mirror these in the way I taught since ethically it is important for the teacher to embody the principles under discussion (Daughton, 2012, p.250).

The importance of recognising the power dynamics at work during research has been well documented (David, 2002, cited in Cohen et al, 2011, p.345; Swinton and Mowat, 2006, p.228; Greenwood and Levin, 2007, p.156). I was aware of holding some power as the project co-ordinator and insider-researcher, yet I was also aware that my research depended heavily on CAFOD staff members to accept the invitation to be part of the research and to stay committed. My aims were to empower the participants, myself and the organisation, to close the gap between what we claimed to live out and how we actually lived (integrity and integration), to embed values such as solidarity and participation, and to “strive to embody the virtues and excellences that we have come to believe reflect the best to which we can aspire, in research, as in life” (Hogan, 2012, p.205).

Learning from the previous two cycles of TAR: changes and modifications

Cycles are an important part of the action research process in terms of connecting and learning from what has been reflected and acted on before (Burns, 2007, pp.48-49).

Though the first cycle of TAR in CAFOD concerned CST, and the second concerned working with the Church as agent of change, nevertheless there was much learning for me as instigator and facilitator which I brought into this third cycle. There were four main ways in which I changed this cycle of TAR from the two previous ones:

1. I met with the individual participants at least once, if not twice, before the first insider meeting.
2. I made sure there were always refreshments at every meeting.
3. I was much more vocal in encouraging the participants to do their research in a way that suited their style and skills, and to be creative.
4. I decided to conduct an evaluation with each participant at the end of the project.

I give the rationale for each of these changes below.

1. One-to-one meetings

Two teams from different parts of CAFOD were invited to take part in the first cycle of TAR in which I was involved in 2009-10. With one team, their manager recruited the participants. With the other, I gave a workshop on CST and from there people elected to take part in the process. I did not meet with any of the participants until the first session when we gathered round the table as a group. This lack of a relationship with the individual participants before the start of the project was something that I felt to be a weakness. I decided that the process would have worked better if I had entered into dialogue with the individuals before the first group meeting.

Establishing a one-to-one relationship with the participants, getting to know them and their practice, and above all having the space to draw out from them what it was they were interested in and wanted to investigate, was crucial in allowing them to determine whether the project was for them and to state what they hoped for from it. In the Reflecting on Values project, I met with participants two or even three times before the first insider team meeting, so that they could 'share where they were on the road'. In one of those initial one-to-one meetings, Maggie told me that she was pregnant and would be going on maternity leave in June. She still wanted to take part in the project, however, so we discussed how that could realistically happen. I suggested she focus on the role of CAFOD's seven espoused values in either or both of two big pieces of work she needed

to complete before she left. I believe this kind of relationship-building with individuals before coming together as a team was a crucial part of the process.

2. Refreshments

My decision to provide refreshments (cake and biscuits) at each of the sessions may seem a trivial change. Yet I believe it set a tone of welcome and hospitality. Providing literal food in anticipation of spiritual and intellectual nourishment is conducive to fostering sharing. It is no coincidence that Jesus's time with the two disciples at Emmaus culminated in a meal, sitting down at table and breaking bread together, while no doubt continuing their conversation. Orsi claims that understanding is not there at the beginning, waiting to be discovered, but instead "emerges out of conversation and through the processes of interaction" (2005, p.169). A literal breaking of bread can help facilitate a more metaphorical one.

3. Creativity

I wanted to play to the strengths of the participants by inviting them to think creatively about their research methods. At the start of the project I was reading about the role of creativity in learning, which made me rethink the TAR process. I encouraged the participants to be creative in their research into CST and values – maybe to keep a journal, or write a poem or do some research in their teams. I wanted them to feel excited about the project and to understand that research did not just have to be book-based and 'academic'. They could carve out time to imagine – imagination in the sense of "the human capacity to picture, portray, receive, and practise the world in ways other than it appears...when seen through a dominant, habitual, unexamined lens" (Brueggemann, 1993, p.13).

4. Individual evaluation with each participant

The last change which was made to the original process was to evaluate the project with each of the participants individually. This would help me evaluate the project for CAFOD, as well as helping me to answer the research question more fully. I asked the participants some broad process-evaluation questions and one related to my research question. They could respond to these evaluation questions by email or face-to-face: two replied via email, the others I met in person. The semi-structured interviews were recorded but financial and time constraints meant they were not transcribed verbatim, though most of the conversation was written up afterwards. I sent the outsider team a ten-page summary of the interviews, which formed part of their reflections at Meeting 6. Semi-structured

interviews were used to allow the voice of the participants genuinely to be heard “above the voice of the researcher” (Swinton and Mowat, 2006, p.56), which I hoped would help mitigate any subjective bias on my part.

The Research Process

Reality versus ideal

So far this chapter has focused on the research’s methodology and design. The rest of this chapter will highlight some of the lived processes of the research project, focusing on recruitment, retainment, the response of the participants, and the logistics of setting up meetings. Greenwood and Levin (2007) acknowledge that research in practical theology, just as much as scientific research, “is composed of a few insights and discoveries and a vast amount of routine, tiresome, and often frustrating laboratory work. Troubleshooting, false positives, false negatives, and confusion are all part of the daily routine...” (footnote 7, p.88). Orsi also recognises that fieldwork, as opposed to book research, is often messy and unpredictable, and “demands a different kind of attentiveness” (2005, p.164). As a researching professional, I make no apology for drawing heavily on my journal – in the hermeneutic tradition, “the researcher is an integral part of the research process, not separate from it” (Coghlan and Brannick, 2010, p.42).

Recruitment

The journey of recruiting 12 staff members to the TAR process was a long one. I had intended to recruit people by December 2011, so that initial meetings with individuals could take place between January and March, and the first group meeting could happen in April. By the beginning of January 2012 only seven people had expressed an interest. Personal circumstances meant I had to take some time off work, so it was not possible to set up meetings to recruit people until February 2012. This was frustrating. I knew that this was when “building collaborative relationships: contracting, building rapport, negotiating roles and levels of involvement” should have happened (Coghlan and Brannick, 2010, p.61). My journal entry shows how hard I was finding the process:

“I find it difficult to know when I am being pushy and when I am being assertive and where the middle ground is... I feel as if I am down a hole and finding it hard to jump up and see a smooth way ahead. Each time I begin to feel positive there is another

setback, but perhaps I need to go with where the energy is... I will set some dates soon, but I need the people as well!" (28.02.12)

At the time, I found this poem from Teilhard de Chardin (cited in Guenther, 1993, p.82) helpful:

Above all, trust in the slow work of God,
We are, quite naturally,
Impatient in everything to reach the end
Without delay.
We should like to skip
The intermediate stages.
We are impatient of being
On the way to something unknown,
Something new,
And yet it is the law of all progress
That it is made by passing through
Some stages of instability –
And that it may take a very long time.

I felt inspired to write a *haiku* about how I was feeling, and the competing demands of work, study and home:

Tension, pulled two ways –
Looking for space to read/think:
Seconds more than days.

(15.03.12)

By the end of February things had started to move; 11 members of staff had expressed an interest and were vocal in their enthusiasm. By April I was feeling more optimistic, having 12 firm recruits, but the process was still not easy. My journal entry shows my despair at the project ever getting off the ground.

"This has been the gestation period – it has been the time of invitation. It is not yet the road to Emmaus, more of the calling of the disciples along the sea shore (Mark 1: 16-20)... some have gone on fishing, some have responded to a call to look deeper, to look beyond the everyday.... I am excited about the project, but also nervous – I dread getting the email a day or two before or even on the day of the

first meeting saying that a participant can't make it for some reason. Work pressure and time is always an issue for people here" (11.04.12).

Retainment

Meeting with staff members on a one-to-one basis was a chance to discern whether the TAR process was for them. After two meetings with one potential candidate we decided it wasn't the right time, as he was just starting a new role at CAFOD. Another staff member who signed up initially felt too overwhelmed with work and decided to pull out. This discernment process continued over the year, as a journal reflection from September 2012 demonstrates:

"Since the meetings in July, some things have changed... I got an email today from Jane saying that she would not be able to continue with the project as she was finding things quite difficult due to the sudden death of her father in July. I did have a hunch that this would happen as she was not able to make the July meetings due to her Dad being very ill. She was very apologetic and I assured her it was ok, which it is" (04.09.12).

The journey of encounter, both with the participants and the process, has been, to paraphrase Schön (1983), a move into the centre of the learning situation, into the centre of my own doubts (cited in Graham, Walton and Ward, 2005, p.4).

Response

As the Reflecting on Values project drew to an end, I was aware that many of the participants were looking for some practical outcomes. They were energised by what they had learnt from their own research, through their peers' research and in the meetings. They expressed a desire to know what was going to happen to the project and how best to share the richness of their learning. As I noted in my journal:

"Some clear outcomes are wanted and I am wondering what my role is in the follow-on – what needs to be done, what is most pressing? I would like to share the process with the wider organisation but how to do it? I am wondering where the TAR process is going – the gathering of data is coming to an end, but what will happen afterwards? I need to evaluate, I need to share, I need to take action... what are my own expectations and those of others? The main theme that seems to have come out is that CAFOD values need to be broken open, and by all staff, not just the Catholics.... What is grabbing me at the moment is about the need to continually break open the value words in the light of the Word and to look at CAFOD's underlying theology" (06.12.12).

Conclusion

Salmon (1992) has suggested that “any methodology incorporates a philosophy which should extend... right into the complex ways in which the (research) project is defined and communicated through its write-up” (cited in Trafford and Leshem, 2008, p.97). In this chapter I have laid out the research methodology – its design and process – using my pedagogical philosophy as a foundation. The TAR process, to use another musical analogy, allowed background music to come to the fore, it provided a space where CAFOD staff could listen to their own practice. It allowed different teams, and individuals in those teams, to play their music, to test it out, to see if it resonated with others. The outsider team echoed back to the insiders what they heard – the instruments and themes which they felt were the most salient in the Reflecting on Values symphony. The next chapter gives an overview of the data and begins the analytical process.



CHAPTER FOUR: The research data and analysis

“Interpretation begins, if it begins anywhere, with the question:

‘What are you saying to me?’” (Veling, 2005, p.56)

Introduction

The idea to research how far TAR allowed staff to embed and embody the values present in CST came from an intuition, a sense that it was one way in which CAFOD’s values could be lived out and owned by staff, and not simply understood at an intellectual level. As Freire remarked, though, to know is more than intuition. Intuitions must be submitted to “methodical and rigorous analysis so that our curiosity becomes epistemological” (1998a, p.48).

This chapter differentiates between the data reflected on as part of the TAR process itself and the data I analysed as a doctoral researcher. I then describe my struggle to find a suitable tool or tools for analysing the research data. I argue that for a professional doctorate, reflexivity – the researcher’s awareness of their own process – is an integral part of the analysis. I propose that TAR uses triangulation – which is used in data analysis to test reliability – as part of its process. This leads me to present an overview of the TAR conversations, since analysis of the data was already taking place in these meetings. Furthermore, as Swinton and Mowat (2006) assert, for much practical theology and qualitative research, stories and narrative, not just analysis, are a “legitimate, rigorous and valid form of knowledge that inform(s) us about the world in ways which are publicly significant” (p.38).

Data Analysis

Data analysis is “the process of bringing order, structure and meaning to the complicated mass of qualitative data that the researcher generates during the research process”. It is best accomplished by the researcher familiarising herself with and immersing herself in the data (Swinton and Mowat, 2006, pp.57 & 177). Since analysis of and reflection on the data takes place within the TAR process, for the sake of clarification, I will differentiate between the analysis and reflection undertaken by the insider and outsider teams, and my analysis as the researcher.

The data both the insider and outsider teams reflected on/analysed was:

Data A: The transcriptions from the first three insider team meetings: Meeting 1 (a, b and c), Meeting 2 (a and b), and Meeting 3 (a and b).

The outsider team then undertook further reflection/analysis on:

Data B: The last insider team meetings, Meeting 5 (a, b and c), as well as a summary document of the participants' individual evaluations.

The data I analysed as a doctoral student was:

Data A,

Data B, though with the full text of the individual evaluations, not just the summary document,

Data C: the outsider team meetings, Meeting 4 and Meeting 6, and

Data D: my reflective journal

Tools for analysis

In her book *The Faith Lives of Women and Girls* (2013), Slee describes how the process of feminist qualitative research is akin to the journey of spiritual practice. I was struck by the way she compared embarking on the data analysis of a research project with the apophatic experience. Slee sees this stage in the research as being like a "spiritual crisis" where we feel "overwhelmed by the sheer amount of data" and we realise that "our field is so much more complex, nuanced and intricate than we ever imagined" (p.21).

As well as feeling overwhelmed by the data, I also felt unsure about how to analyse it. To my knowledge, TAR had not been used by a doctoral student before,⁸ and there was no clear and tested method open to me. In the TAR Handbook, the 'Guide to Reading the Data' questions were for the insider and outsider teams to use in their reflections, but any separate analysis outside this process was not envisaged. In Meeting 6 of the outsider group there was some discussion about how to reflect on Data A and B in the meeting itself, and whether the 'Guide to Reading the Data' was still the best tool. In the end, the guide was used, but the discussion made me realise that as a researcher I needed an analytical tool to reflect on all the Data: A, B, C and D.

⁸ The doctoral stockholding of the British Library was checked via the ETHOS link [2 March 2015].

In discussion with my supervisors we agreed that I would use both the 'Guide to Reading the Data' questions and the research question as analytical tools. In reading through the data, though, it became clear to me that I had already analysed some of it in the process of TAR itself, as had both the insider and outsider teams, using the 'Guide to Reading the Data' questions. It seemed logical, therefore, to present this analysis as an overview followed by my own analysis using the research question. Analysis is therefore integrated in TAR, and did not happen at the end, in the way that theological reflection is not simply an end process. TAR therefore invites individual and communal cycles of reading and interpretation, in keeping with its emphasis of learning and doing theology in conversation, collaboratively.

I decided against using any Computer-assisted Qualitative Data Analysis Software (CAQDAS). My intuition was that I would immerse myself in the data at a deeper level through reading and re-reading, and that coding would work equally well whether done by hand or by a computer. Mauthner and Doucet claim that many researchers give the impression that both they and their contexts are neutral, and this 'invisibility' of bias has been aggravated by the use of "computer-assisted qualitative data analysis programs which have given an air of scientific objectivity to what remains a fundamentally subjective and interpretive process" (1998, p.122, cited in 2003, p.415). My other concern was that of Ritchie et al (2014), that "code and retrieve functions encourage analysts to explore and interpret passages of data out of context of the interview in which they were uttered" (p.289). It is for these reasons that I decided to avoid CAQDAS.

Reflexivity as integral to the analytical process

Many of those who undertake qualitative research in the field of practical theology acknowledge that "reflexivity is perhaps *the* most crucial dimension of the qualitative research process" and therefore "the primary tool of the qualitative researcher is herself" (Swinton and Mowat, 2006, pp.58-9). It is made explicit in the research process that the researcher is not objective or neutral, so the reader is aware from the outset that any observations "are by their very nature, selective" and "any interpretations of results are partial" (Gray, 2014, p.606). Like other, though not all, qualitative researchers, I propose an interpretivist epistemology. This means knowledge is subjectively constructed and what matters is the researcher's critical awareness of her own stance and how it might inform the whole research project – from devising the research question, to selecting the data, to interpreting the findings. One way of encouraging this "continuous, intentional and systematic self-introspection" (Dupuis, 1999, cited in Gray, 2014, p.606) is to write a

reflexive journal, something I have undertaken since the day of my interview for the doctorate in January 2009. I cite my journal throughout this thesis.

The credibility of data

The data in the TAR project was analysed by the participants themselves, by the outsider group, and by me. It is clear, then, that its findings will be idiographic – that is, focused on the particular, the subjective – as opposed to a nomothetic method of enquiry, which would be biased towards the objective and general. In practical theology, this emphasis on the idiographic presupposes that “meaningful knowledge can be discovered in unique, non-replicable experiences” (Swinton and Mowat, 2006, p.43). Furthermore, idiographic knowledge accords with practical theology, since “God reveals God’s self in and through knowledge that is profoundly ideographic” (sic), it is “the language of Scripture and tradition” (Swinton and Mowat, 2006, p.43). However, the researcher is required to provide “the widest possible range of information for inclusion in the thick description” (Lincoln and Guba, 1985, cited in Swinton and Mowat, 2006, p 46).

At a colloquium hosted by an organisation that funds doctoral students, one of the theologians present reminded us that doctoral credibility is determined neither by the passion of the student nor their great ideas (Journal, April 2013). There are several ways in which the researcher can be perceived as adding credibility to their research, when in fact doing no such thing. Silverman (2001) warns that neither the researcher’s political credentials, nor their personal involvement with their subjects, nor good intentions are marks of serious academic rigour (pp.221 & 254). He concludes that: “Unless you can convince your audience(s) that the procedures you used did ensure that your methods were reliable and that your conclusions were valid, there is little point in aiming to conclude a research study” (p.254). Greenwood and Levin (2007) argue much the same point, saying that just because research is “ethically good” does not mean that the research itself is “good” (p.220).

The reliability of the data

Though there are multiple approaches to data analysis, there is still some agreement as to how reliability can be increased – reliability being “the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions” (Hammersley, 1992, cited in Silverman, 2001, p.33). Many researchers advocate the use of triangulation, where more than one research

method is used to collect data and/or more than one researcher analyses the data in the hope that the different findings correlate (Silverman, 2001, p.233; Swinton and Mowat, 2006, p.70; Guest et al, 2012, p.99). Triangulation can also take the form of the researcher(s) feeding back their findings to the participants so that these can confirm the analysis and potentially contribute to it (Swinton and Mowat, 2006, p.70). This process is sometimes termed “member checking” (Byrne, 2001, cited in Guest et al, 2012, p.253) or “respondent validation” (Silverman, 2001, p.233) and, as Guest et al have advocated, can “be a good gauge as to whether or not the research team’s interpretation is valid” (2012, p.253).

Triangulation is in fact an integral component of the TAR process and occurs at multiple points. The outsider team take the transcriptions of the insider team’s meetings and reflect on/analyse that data using the TAR ‘Guide to Reading the Data’. They do this individually and then in conversation with one another. The insider team follows a similar process: they too reflect on the transcriptions from their meetings individually and then in conversation. They hear the outsider team’s reflections, which may either affirm or contradict their own thoughts. The reflections of the insider team are then transcribed and the outsider team again reflect on the transcriptions.

A key feature of the TAR process is that the data is analysed by individuals and communally. Every member of the insider and outsider teams is tasked with reading the data and asking themselves: “What are you saying to me?” So providing an overview of what was discussed at each of the meetings is essential in the TAR process. Were only the researcher to carry out reflection and analysis it would go against the very ethos of TAR.

Overview of the insider and outsider meetings

A brief overview of what occurred at the insider and outsider meetings is provided to help the reader navigate my later analysis of the research question. Here, I have deliberately turned down the volume of my own voice, so that the voices of the participants, in both in insider and outsider teams, can be heard more clearly.

Meeting 1: insider team

Meeting 1, where the participants gathered to share what they wanted to research and how it related to their work, actually became three separate meetings [1a, 1b, 1c], as not

everyone could make the original time. Information sheets and consent forms had been sent out and explained beforehand so when they were circulated at the meeting people signed them without question.

Table 2: Table showing which meetings participants from the insider and outsider teams attended

Names	Meeting 1			Meeting 2		Meeting 3		Meeting 4	Meeting 5			Meeting 6
	A	B	C	A	B	A	B		A	B	C	
Insider Group												
Charlotte	X				X	X	X			X		
Diana	X				X		X		X			
Elizabeth	X			X		X				X		
Flora		X			X		X					
Jane			X									
Kitty	X				X		X			X		
Maggie		X										
Martha		X				X			X			
Nancy	X			X	X	X				X		
Ruby	X			X		X	X		X			
Sophia	X			X			X				X	
Susan	X			X			X				X	
Outsider Group												
Susy	X	X	X	X	X	X	X	X	X	X	X	X
Louise								X				X
Martin								X				X
Sarah								X				X
Key:												
Presenter: X												
Present: X												

Meeting 1a involved eight participants who presented the value they wanted to look at, why they wanted to look at it and how they were going to conduct their research.

Diana from the Major Gifts team in the Fundraising Section wanted to explore the value of dignity and the correlation between CAFOD's definition of dignity on the website and what supporters, partners, beneficiaries and colleagues thought about it. She planned to ask a few members of these groups about dignity, and do some reading on the subject.

Charlotte from the Communications Section wanted to explore the idea of using people's gifts in work. She felt there was a disjunction between CAFOD's image of itself as an organisation that celebrates difference and diversity, and how people felt working there. Charlotte wanted to look at the subject through the lens of CST, as she felt this didn't

happen often enough. She wanted to do some book research and use quotations in an interactive way.

Elizabeth from the Direct Marketing team in the Fundraising Section wanted to look at solidarity and how it could be woven more into CAFOD's work. She was keen to use reading, poetry and even knitting in her research.

Nancy from Community Fundraising wanted to look at the values of solidarity and compassion, to interrogate both these terms and to look at the assumptions behind them. She planned to talk to supporters and people from different Catholic networks such as Religious.

Ruby, also from Community Fundraising, wanted to look at the values of solidarity and partnership too, particularly through the lens of power. She intended to read texts from sociological and philosophical writers, and look at the evaluation of the Make Poverty History campaign and some recent work from NGOs on values and frames.

Susan from Communications wanted to look at solidarity to help her and her team engage with CAFOD's supporters at a deeper level. She planned to interview different stakeholders such as CAFOD supporters.

Sophia from Advocacy wanted to look at the idea of accompaniment, which she thought brought together the values of hope, solidarity and partnership. As a musician, she wanted to take the musical image of accompaniment and see how it 'played out' in her imminent visit to Brazil. Her research would mainly take the form of a reflective journal.

Kitty from Advocacy wanted to look at the value of dignity by exploring the similarities and differences between the Catholic Church's approach and a secular approach to human rights. She felt that knowing more about the Church's view on human rights and dignity would mean she could represent CAFOD more accurately at external events. Her research would take the form of a literature search.

After everyone had presented, there was a short discussion on issues such as why no one had chosen to look at the values of sustainability and stewardship, and why no men had signed up to the project.

Meeting 1b involved three participants.

Martha from Community Fundraising wanted to explore the spirituality or theology of fundraising as she thought this would help support volunteer fundraisers and make it

easier for CAFOD's diocesan staff to recruit new volunteers. Her research would involve reading literature and interviewing fundraising volunteers.

Maggie from Communications wanted to look at compassion and compassion fatigue by interviewing staff. It was acknowledged that Maggie would not be able to take part in the project in the same way as the others due to her June departure on maternity leave.

Flora from Advocacy wanted to explore CAFOD's unique message within debates on capitalism and the common good. She would do this through reading.

Meeting 1c involved just one person, Jane from Advocacy, who at the last minute could not make either of the other meetings. She wanted to look at either stewardship or solidarity within the framework of climate change and the environment. She planned to conduct literature research on how we can live in solidarity within our environmental limits.

Meeting 2: insider team

Meeting 2, where half the participants were due to present their research, took place in July. As usual there were last-minute changes, with some people unable to present and others who could not make it due to personal circumstances. In the end four participants presented their research at two different meetings.

At **Meeting 2a** Sophia and Elizabeth presented their findings to their peers. Sophia explored the "meaning and practice of accompaniment through looking at case studies" gathered on a recent trip to Brazil (p.1). As part of her research she had read two very different reflections on what accompaniment was, one written by an evangelical minister and the other by a Dominican priest. Sophia read her journal entries to the group, entries which focused on three different scenarios from her trip to Brazil. She explored the notion of accompaniment and partnership within CAFOD's context, using the musical metaphor to question and describe her experience and reflections.

In the discussion that followed, the question of who is the conductor in a partnership arose, and whether CAFOD casts itself in that role.

Elizabeth's presentation then followed. She read out some quotes from CST on solidarity but felt that they were quite abstract. She felt that she wanted a more 'ownable' definition so she asked her team to make an acrostic (**Appendix 9, p.293**) using the letters from the word solidarity. Elizabeth shared how her research had inspired her to try to find a recruitment tool that would ask potential supporters not just to donate money but also to

engage in solidarity. As a result, a new recruitment tool was designed focusing on women's experience of rape.

The discussion that followed focused on what CAFOD asks of its supporters, and whether it should be less paternalistic and more able to trust that potential supporters will understand complex issues.

At **Meeting 2b** Nancy and Kitty presented their findings. Nancy said that she had done some reading about solidarity and compassion and had interviewed a Religious sister, Sr Irene. Through her research she had begun to appreciate that compassion was a whole-body feeling, something visceral and core. She felt solidarity was more "rational, more enquiry, more analysis and probing, asking, having a sense of responsibility to ask why an injustice is happening and to challenge that" (p.3). She created some 'wordles' using her research data on solidarity and compassion (**Appendix 10, p.294**). Nancy felt that at CAFOD compassion was usually more associated with fundraising and solidarity with campaigning and advocacy, but that there was no reason for that to be the case. The fundraising and campaigning arms of CAFOD's work could be more integrated.

In the discussion that followed, the group reflected that they had learnt to see compassion in a different, larger way; that solidarity and compassion needed each other; and that both concepts needed to hold dignity in mind as well.

Kitty presented her research into Church, and secular, notions of human rights. She felt that there was not a huge gap between the two. The main difference was in the area of reproductive rights, and that, in CST, rights always came with responsibilities.

The discussion that followed focused on the participants' experiences of having the work of the Catholic Church dismissed because of its position on women priests, abortion and condoms. Kitty felt she was now in a much stronger position to talk about CAFOD's work and its Catholic identity.

Meeting 3: insider team

At **Meeting 3a** Martha and Charlotte presented their research. Martha had explored different organisations' reflections on the theology and spirituality of fundraising. She said that in her six years at CAFOD supporting fundraising volunteers, many of the people she came into contact with regarded fundraising as a 'necessary evil'. In contrast, Henri Nouwen, for example, claimed fundraising offers people the opportunity to participate in a vision and mission. Martha felt her research could benefit CAFOD if it were incorporated

into the way the organisation speaks to the Catholic community. Like Nancy, she felt fundraising and campaigning should be more integrated at CAFOD.

The discussion that followed focused on whether CAFOD should encourage supporters to engage with the organisation at a deeper level and in a long-term relationship, or whether we should just accept what people are prepared to give.

Charlotte had created a work-board with different quotations on it from CST, philosophers, CAFOD partners and poets. She asked her colleagues to stick a green post-it near any quotes they liked or agreed with, and a pink post-it next to any they didn't like or disagreed with (**Appendix 11, p.295**). They could also add any comments they wished. Charlotte felt that there were seven themes that came up from the post-its, including whether work is a means to an end and work having an inherent value or dignity. She thought that her interactive tool had raised more questions than it had answered, but was delighted with the response from her peers. She felt that her perspective had changed as a result of her participative research.

At **Meeting 3b**, four participants presented. Susan shared that she had looked at the values of solidarity and compassion using some literature research and then interviewing a Jesuit priest, Fr John. He said that outrage was important in motivating people to work for solidarity, but it was no good as a sustaining force. The interview led Susan to ask whether CAFOD could ever achieve real solidarity with its overseas partners since it held a position of financial power.

Diana said she hadn't realised how important dignity was to CAFOD's work until she began the research, since it wasn't something that came up in everyday conversation. She felt that dignity was something active, something "we must act on" (p.11). She had asked her team for their views as well. She felt that as a team they did treat people with dignity but without giving it much thought. She put forward the view that the dignity of CAFOD's beneficiaries must be seen as paramount, even when we want to elicit feelings of compassion in our supporters.

Ruby's presentation looked at giving and power in relation to the values of compassion, solidarity and partnership, and how fundraising uses, excuses, redresses or ignores them. Her research drew on many different sources, both secular and religious. Ruby's presentation considered different NGO's websites and how they present themselves to their supporters and their beneficiaries. As part of this, the group looked at the fundraising pages on CAFOD's website (**Appendix 12, p.296**). At the end of the group discussion

Ruby felt CAFOD needed a more robust theology to underpin its fundraising work, but that conversations on values and theology did not take place within the organisation.

Flora's presentation focused on what CAFOD could uniquely contribute to the debate on the global economic system, particularly on the common good and capitalism. From her reading on CST she concluded that: "CST doesn't really tell you which economic system is right and it certainly doesn't tell you what policy changes you need to make. What it does is it gives you a set of objectives that the economy should be trying to achieve" (p.34) as well as guiding principles. These CST principles include respect for human life and dignity, the option for the poor, solidarity, participation, human flourishing, stewardship, the common good and subsidiarity.

Meeting 4: outsider team

The four members of the outsider team met after reflecting individually on the data from Meetings 1, 2 and 3, using TAR's 'Guide to Reading the Data'. We went through the TAR questions, each person contributing as they felt appropriate. After the meeting, I listened to the recording and made a rough transcription. I then identified some of the main themes the outsider team had discerned. I wrote them up in bullet points and emailed them to the team, who were free to comment or suggest changes. I made minor adjustments in light of their response. I then used this final document to feed back to the insider team at their final meeting(s) in December.

Some of the main themes identified by the outsider team from the data at this stage were:

The need and desire for reflective space: the data revealed a thirst on the part of the participants for reflective space which was not being met in their day-to-day work. The opportunity to reflect had brought with it the opportunity to express themselves creatively and freed up their imagination. The space also allowed CAFOD staff to listen and discern what the Spirit of God is saying here and now. The outsider team picked up that the participants felt very restricted by time, and that their managers did not always see reflection as a priority.

Passion and commitment: the team were struck by the participants' commitment, their sense of vocation and their passion. The data conveyed a feeling of joy, excitement, energy and hope. Staff's real desire to break open CAFOD's espoused values was inspiring for the outsider team and they felt that the participants' engagement needed to be "honoured as a real grace".

Ownership of values: the data suggested that staff did not have the space to reflect on CAFOD's values and therefore found it difficult to 'own' them. The outsider team felt that CAFOD would benefit from finding ways "of constantly engaging and refreshing staff vis-a-vis its values", as Elizabeth had enabled her team to do with the acrostic, for example. The issues of faith and identity also needed time and space for reflection, otherwise they would remain abstract concepts, which could never be 'owned'. The pedagogical skills of some of the participants in involving others in their research was noted and commended.

Living out of values: participants were passionate in wanting to live out CAFOD's espoused values in the here and now. They recognised the tensions in living out partnership and solidarity when there is an imbalance in terms of power and money. The outsider team thought that the project might help CAFOD articulate the way it works, particularly the way it accompanies, and the link between accompaniment and solidarity and option for the poor. Accompaniment also means acknowledging that you cannot control who hears the music.

CAFOD does not always embody its values: the outsider team noted that staff shared with one another instances where there was a gap between CAFOD's operant and espoused values. There were also bigger questions around the organisation's ability to live in solidarity. Participants were keen to integrate their work to a greater extent, and particularly to see more connection between fundraising and campaigning.

Not enough challenging of one another? The outsider team felt that the participants could have challenged one another more, though they acknowledged there was only time for a short discussion in the meetings. CAFOD itself could have been challenged more, by asking how it could be changed by partnership, for example.

Not much explicitly around CST: One member of the outsider team in particular felt that there was very little in the data explicitly on *Catholic* values and CST. There was an acknowledgement, however, that this was the first time many of the staff had engaged in CST, and they might need more help to reflect theologically and make explicit links with the teaching. There was also a sense that CAFOD might be shaping and contributing to CST. There were some explicit links to theology, ie: Eucharist, the Body of Christ, sacrifice.

Meeting 5: insider team

Once again, two meetings became three because some of the participants couldn't make either of the two I had initially set up. The participants shared their reflections on the data from the first three meetings through the lens of TAR's 'Guide to Reading the Data' questions. I then shared some of the key findings from the outsider team's feedback with them. An open discussion in the light of these comments followed.

Martha, Diana and Ruby attended **Meeting 5a**. They agreed that the Reflecting on Values project had been one of "pooling our common theologies, knowledge" (p.1) and it had been an opportunity for staff to drill down into what CAFOD's values looked like when applied to practice. They acknowledged that practice took priority at CAFOD, but reflection was needed to give this practice integrity. The importance of exploring how values, beliefs, Scripture and CST feed into CAFOD's work was recognised. The feedback from the outsider team was appreciated. As all three staff were from the Fundraising Section, they felt that some practical follow-up on the theology of fundraising would be extremely beneficial.

Elizabeth, Charlotte, Nancy and Kitty attended **Meeting 5b**. Elizabeth felt that the interpretations of the values had been wide-ranging which, for her, was both problematic and enriching. The centrality of 'right relationship' was identified as a recurring theme within the data. Supporters' motivation came up again as an issue, and whether it mattered if they saw themselves as being in solidarity with CAFOD's partners and beneficiaries or not. The group felt that all staff would benefit from participating in a similar project, but recognised that the organisation would probably need to find other, less time-consuming ways for staff to break open the values. There was some discussion about whether God should be mentioned in fundraising materials and how CAFOD expresses its Catholic identity.

Sophia and Susan attended **Meeting 5c**. They appreciated people's different approaches to exploring the values and their creativity in doing so. Despite differences in interpretation, Sophia and Susan felt that there were overlaps and things connected to one another. For Susan, love underpinned everything. They both said that they had learnt from their fundraising colleagues and been made to think differently about fundraising. There was a discussion about whether or not they found God in the data. Both felt that some of the project's findings should go wider than simply the participants, that every team should reflect on the values. In response to the outsider team's feedback about the lack of explicit CST, Sophia said she would have brought together her own journal reflections with theology more if she had had more time. As important as reflection is for

CAFOD, there was an acknowledgement that there is no point doing it for its own sake and that it needed to be focused on particular issues.

Meeting 6: outsider team

In February 2013 the outsider team met for their second (and last) meeting. They reflected on the data (transcriptions) from all five meetings, as well as a summary document of the participants' evaluation interviews (which were carried out the previous December). We agreed to use the 'Guide to Reading the Data' questions to frame our discussion and again, near the end of the meeting, to identify some key themes which had emerged.

The question of speaking about God and faith was identified. The outsider team questioned whether this was linked to broader questions of ecclesiology, ie: whether many lay people did not feel confident in speaking theologically for fear of 'getting it wrong'. The issue of giving staff time for reflection and to be creative was raised. The group felt that the Sabbath principle (of rest and appreciation) should be integrated into CAFOD's work. The question of Catholic identity was discussed. CAFOD's charism was also raised as an issue. The four key themes the outsider team felt emerged from the data were relationality, time, learning, and organisational identity, in particular Catholic identity.

Reflections from an insider-researcher

What is perhaps unusual about my research data is that it has been partly analysed and interpreted by others. Now, as a reflexive practitioner, I offer some of my own thoughts on the process. During the first outsider meeting, for example, when the question was raised about CST and how much it featured – or didn't – in the data, I wrote in my journal:

“I am so close to the material and it is my project, and I realised in the meeting how I could get hurt and become defensive, but also how easy it would be for me to miss things because I can't get an overview” (13.11.12).

On the whole I felt that the outsider group picked up where the greatest energy and interest was in the insider team. As a result, the insider team felt affirmed by the outsider team's reflections on the data and the themes they drew out of it.

Perhaps what was more difficult for the outsider team to identify was the tangible excitement in the insider meetings. I was the only one to bridge the insider and outsider teams and I felt much more positive about the insider team's conversation than perhaps

some of the outsider team did. For instance, I was surprised how clearly the insider team articulated their reflections, their passion for CAFOD's work and their desire to live out its espoused values. I felt defensive at times (though I did not always express it) if the insider team was criticised in any way. This showed how much I inhabited the project, how close I was to the process and how my own subjectivity could bias the analysis. For this reason, it was good to have an outsider team reflecting with me, even if their reflections were occasionally hard to hear.

Conclusion

The TAR process incorporates the co-creation of both narrative and analysis, which is why I included an overview of the TAR meetings in the analysis of the data. This co-creation adds reliability to the data as it overcomes the problem of the subjectivity of a single researcher. This chapter's narrative account of the meetings of both the insider and the outsider teams contains a partial analysis of the data. In the following chapters, I build on both this narrative and the communal analysis in order to answer the research question. In the words of Gray (2014): "descriptions can lay the basis for analysis, but we need to go beyond description: we want to interpret, to understand and to explain" (p.607).



CHAPTER FIVE: Answering the research question – factual findings

“The choice of method and the mode of analysis are deeply tied in with the epistemological positions that are assumed within the general outlook of the researcher and reflected in the research question.”

(Swinton and Mowat, 2006, p.55)

Introduction

This chapter provides an answer to the research question ‘*How far is TAR an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?*’ The chapter will seek evidence from the research data that participants in the Reflecting on Values project were able to bring their own interpretation to the values arising from CST; that they sought to embed these values more fully in their work; and that they were more confident in embodying the values in the way they worked, both during and after the project.

I begin by exploring the rationale for using the research question as a tool to analyse the data and for including verbatim quotations as part of the analysis. Drawing on the research question’s aims and outcomes (see **Appendix 3 - Paper 3, pp.253-4**), three bodies of evidence are used as an analytical framework. This is primarily in response to Aim 1 which is that *CAFOD staff are enabled to interpret, embed and embody Catholic Social Teaching in their work in CAFOD*.

Aim 2 is to evaluate how far Theological Action Research is successful as a method of embedding the values of Catholic Social Teaching within CAFOD. It will be partly answered in this chapter, partly in the subsequent chapter. The evidence presented is necessarily subjective and interpretive, based on the participants’ testimonies and the changes they report.

The research question as analytical tool

Swinton and Mowat (2006) state that all analysis should be “firmly linked to the research question and carried out simultaneously with the collection of data” (p.175). Guest et al (2012) also propose that a legitimate analytical approach is to “structure the results by your research topics or questions” (p.260). My decision to analyse Data A-D through the

framework of the research question is akin to the thematic analysis used to identify and analyse themes within qualitative data (Braun and Clarke, 2006, cited in Gray, 2014, p.609), by reviewing “all of the themes associated with a particular question or set of questions” (Guest et al, 2012, p.260). My method was more deductive than inductive – unlike grounded theory, for example – since the research question had already identified the themes I was seeking.

In answering the research question, I make frequent use of verbatim quotations. In doing this I share Kohler Riessman’s cautious goal of not so much giving voice to the participants, but of hearing voices which I have then recorded and interpreted (1993, p.8). In other words, the voices of the participants are heard, but their words have inevitably been edited, filtered and categorised. The use of quotations in research has been affirmed by Guest et al (2012) since they are “the foundation upon which good qualitative data analysis is based” and are a vital part of any narrative (p.95). Quotations allow the reader immediately to connect “the researcher’s interpretations with what participants actually said” (Guest et al, 2012, p.101) and can be seen, therefore, as a form of evidence (p.264). However, the authors warn that quotations must be carefully selected “to exemplify an intended concept” (p.95).

Answering the research question

At this point it is useful to return to the original research question and the aims set out in Paper Three (see **Appendix 3 - Paper 3, pp.252-4**).

My research question was:

How far is TAR an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?

And the two aims were:

Aim 1: CAFOD staff are enabled to interpret, embed and embody the values of Catholic Social Teaching in their work at CAFOD.

Aim 2: Theological Action Research’s effectiveness as a method of embedding the values of Catholic Social Teaching at CAFOD is evaluated.

To best answer the research question I looked for three categories of evidence – based on the participants’ and outsider team’s reflections – which I felt would most help evaluate

TAR's effectiveness in enabling CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work.

The three categories of evidence were:

1. Evidence of staff bringing their own interpretation to the values implicit in CST, which are espoused by CAFOD.
2. Evidence that staff learning had changed their work (practice); that it had been embedded.
3. Evidence that staff learning had changed the way they work; in particular, were they more confident when it came to talking about and embodying CAFOD's values?

I will now analyse the data using these three categories as a framework.

1. Evidence of staff bringing their own interpretation to the values implicit in CST which are espoused by CAFOD

A desire to explore the values

Perhaps unsurprisingly, the members of staff who chose to take part in the Reflecting on Values project expressed a desire to explore CAFOD's values in a way that they felt was closed to them in their day-to-day work. They saw in the project an opportunity to stand back from their work, consciously to reflect on their practice, to see things as they are, "yet also imagine what they could be" (Wren, 1986, p.4). In the first meetings, the participants shared their intention to conduct some research by themselves, though many of them also spoke about involving others in their discoveries. For instance, Diana wanted to talk to her team about the value of dignity, but also envisaged emailing partners and staff overseas so they could add their hermeneutic to the discussion (1a, p.2). Charlotte wanted to bring a Biblical and CST perspective to her research, which she hoped would be interactive (1a, p.3).

Many of the participants expressed a desire to get 'underneath' the values, to expand the meaning behind the words and, in doing so, to discover the implications for CAFOD's work. Nancy stated that she wanted "to go a bit deeper and see authentically: what does it mean to be in solidarity with the poor and oppressed? How do you then frame it and talk about it and express it in the literature to reflect that, a deeper understanding?" (1a, pp.6-

7). Susan also felt that she wanted to interrogate solidarity, as it was the value she understood least. As she worked in communications, she hoped this exploration would help her “deepen engagement” with supporters through her writing (1a, p.11).

At the start of the process staff wanted to bring their own interpretation to the values implicit in CST and espoused by CAFOD. Did this happen? I would argue that not only did the participants bring their own understanding to CAFOD’s espoused values, they also brought insights and interpretations from multiple sources. I had initially imagined that literature on CST would be staff’s main interlocutor when exploring the values. However, very early on in the process, participants said they also wanted to draw on secular literature sources, sources which were not explicitly from CST.

In her presentation to her peers on CST and human rights, Kitty drew on secular author Francesca Klug and lawyers Catherine Dupré and Conor Gearty (2b, p.15). Ruby was inspired by a line from a poem by Geoffrey Hill: “that which is taken from me is not mine”. She also brought Marcal Maus into her presentation, as well as other NGOs’ web pages to show how they presented themselves to their donors and beneficiaries (3b, pp.22-25). Nancy made connections between religious and secular literature. She read about a yoga teacher who said they had never met anyone who had become aware of their body’s frailty and not felt more compassionate towards all who live. This expanded Nancy’s conception of compassion, showing her that “mindfulness of the body” can be a route to “compassion and understanding” (2b, p.1).

Charlotte put up extracts from CST documents on her work-board, though alongside quotations from philosophers, poets, theologians and CAFOD beneficiaries (3a, p.21). By allowing others to comment on and question these citations in a collaborative and interactive process, Charlotte found that her own thoughts changed. As she concluded in her presentation to the group: “So what I hoped for and what has happened is that people have changed my perspective which is really great” (3a, p.26).

A diagram illustrates this communal hermeneutical process (see overleaf):

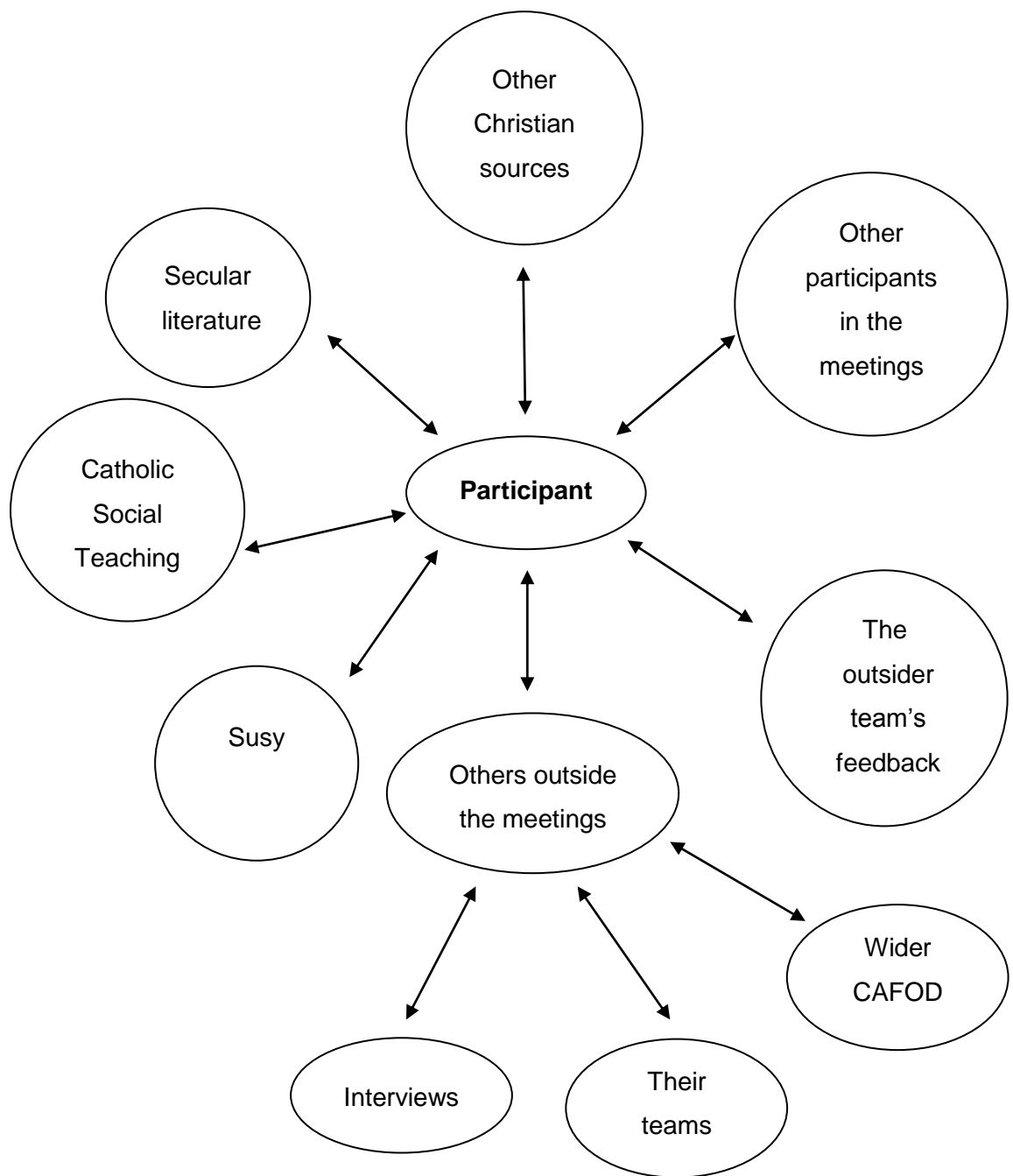


Figure 2: Explicit sources of influence on participants in the Reflecting on Values project

Participants' interpretations of the values

CAFOD's seven espoused values are deeply rooted in Catholic Social Teaching. Some of the participants chose one or two of these stated values to explore. Others explored a similar but related value, which was closely tied to their specific jobs. There was a discussion in the first meeting about why nobody had chosen to look explicitly at sustainability and stewardship. Elizabeth asked whether there was a "hierarchy of values"

(1a, p.18). Ruby suggested that sustainability was a value of many NGOs and not unique to CAFOD. Nancy agreed, saying she had chosen solidarity because “it’s perhaps not a word that we would use habitually outside of a work context” (1a, p.19). Susan said that the Communications Section prioritised four values – compassion, solidarity, dignity and hope (so not sustainability or stewardship) – because they appeal to the emotions (1a, p.19). Charlotte asked the group whether they thought there was a gender divide, and whether male participants might have been more inclined to choose sustainability and stewardship (1a, p.19). In fact, Jane, who was not able to make the first group meetings, did want to explore either stewardship or solidarity (with future generations), but ended up pulling out of the project before she gave her presentation (1c, p.1).

What evidence is there, then, of staff bringing their own interpretation to the values implicit in CST? I would argue that the values set out in CAFOD’s Vision, Mission and Values statement give one sense of what the value words might mean for the organisation (**Appendix 3 - Paper 3: App.1, p.271-3**), but that the participants in the project broke open the words further, through literature research and talking to others. In doing so, they brought their own meaning to the values, rooted in their experience as CAFOD staff members. I describe in more detail below the interpretations they brought to five of CAFOD’s values: dignity, compassion, solidarity, partnership and stewardship.

Dignity

What interpretation did Diana bring to the value of dignity? Her reading of literature from CST led her to conclude that dignity was “theocentric, that it flows from our relationship with God, but needs to be realised in community” (3b, p.10). In her presentation to the group, she quoted a passage from Mark’s Gospel. Jesus is at Levi’s house, and is criticised for eating with tax collectors and sinners. It is not the healthy who need a doctor, he replies, but the sick. Diana reflected that this passage showed how “Jesus sees the dignity in all of us and he’s looking to draw that out” (3b, p.11).

Diana’s thinking about dignity changed considerably during her research. Whereas before she had seen dignity as something passive, in her presentation she stated that: “Dignity is something that we must act on... something active, like you must go out and affect political and social orders” (3b, p.11). She also compared it to a body part that is intrinsic to every human being, as opposed to a T-shirt, which can be taken on and off. Diana showed a photograph that she felt respected someone’s dignity, and another where she felt this was not the case. She was struck by a photo of a CAFOD beneficiary, a Dalit woman, who was

helping to build new homes for others after the 2005 Asian Tsunami. Diana felt that the fact someone considered 'untouchable' was building homes that other people would live in "showed the promise of dignity and how it should work" (3b, pp.12-13).

Diana admitted to the group that she had not realised the importance of dignity in CST nor in CAFOD's work (3b, p.15). She concluded that in her and others' work, dignity was thought about but maybe unconsciously, in an implicit way. She felt dignity "opens doors" for other Catholic values, without which the other values could not exist (3b, p.14). Diana's presentation expanded the meaning of the value of dignity for her peers. As Sophia commented in the insider team's final meeting:

"It made me appreciate that those values can be present in all parts of CAFOD's work. Like the dignity thing, I wouldn't have ever thought of thinking about it in a fundraising context, and dignity being about the person giving as well. You know I would have thought 'oh that's to do with how we work with our partners' or what our partners are trying to do in terms of restoring people's dignity or something like that. So that was quite interesting the way that the whole organisation can practically live those values as well" (5c, p.3).

Compassion

Nancy stated in her presentation that she wanted to "unpack" the values of solidarity and compassion, and then see: "What does that mean for how I am or could be drawing on those values in my community fundraising work" (2b p.1). As part of her research Nancy interviewed a Religious, Sr Irene, who gave her own interpretation of compassion. Sr Irene claimed that storytelling is central to any understanding of compassion, and that stories need to "to shatter the five senses" and "evoke a sense of moral outrage" (2b, p.1). Through listening to Sr Irene and her own literature search, Nancy's understanding of the value of compassion shifted:

"I suppose looking more into what the Bible says and what other people say about compassion has made me realise actually it's not pity it's more about the shared understanding of what your humanity is, and from that perspective, empathising as far as you are able to" (2b, p.7).

This shift enabled Nancy to understand why she had such a negative reaction to, for example, a Mary's Meals' fundraising pack, which stated that the organisation was "a simple solution to world hunger". She realised that the pack played on people's compassion, but there was no explanation of why people were hungry in the first place (2b, p.1). She recognised that compassion needed to go hand-in-hand with solidarity – the emotional response alongside the rational questioning, as she saw it.

In her evaluation of the project, Nancy shared how her understanding of compassion had changed as a result of her investigations. When I initially met with Nancy, I told her the literal meaning of the Greek word for compassion, which was associated with the bowels. She began to see compassion as a “gut-reaction, and when Christ spoke those words it was in that raw sense” (evaluation). Her learning also struck others in the group, with Charlotte saying that Nancy had just made her “think about it in a really different way. I am struck by how physical the words were associated with compassion” (2b, p.7). Nancy also shared her learning outside the project, with the members of her team. She stated that her investigations had made her more confident to make the links between compassion and solidarity, and state the importance of having both values present in community fundraising work (evaluation).

Solidarity

Nancy’s research also included the value of solidarity. She shared with the group that for her, compared to compassion, “solidarity felt more rational, more analysis and probing, asking, having the sense of responsibility to ask why an injustice is happening and to challenge that” (2b, p.1). As part of Susan’s research into the value of solidarity, she interviewed a Catholic priest, Fr John, and shared some of his reflections with the group. He felt that solidarity was about connecting with people, people that perhaps you were never going to meet, people that you didn’t have existing connections with, people who were perhaps left out (3b, p.2). He felt that solidarity came at some cost to yourself. A feeling of outrage might prompt solidarity, he suggested, but rage was not a sustaining emotion. People needed to be “enamoured” (3b, p.3).

Susan felt that whereas compassion can put the people we feel compassion for in a position of weakness, solidarity pays more attention to justice and prompts a more equal partnership (3b, p.5). Susan’s interview with Fr John and her own literature search made her reflect on the *ideal* of solidarity, but she was left questioning how far it could be lived out in practice. She concluded her presentation by wondering whether CAFOD could ever achieve true solidarity, “or will the basis of our work transferring funds from the Catholic community to people overseas put us, the Catholic community and partners in a position of power and always prevent it?” (3b, p.5). This question will be explored in more detail in Chapter Eight.

Solidarity and partnership (accompaniment)

As an advocacy accompanier at CAFOD and an accomplished musician, Sophia wanted to explore the values of solidarity and partnership through an accompaniment lens, drawing on its musical metaphor (2a, pp.1, 3 & 4). Sophia's understanding of accompaniment changed largely through reflecting on and writing down her experience of being with CAFOD partners in Brazil. For example, she shared with the group that she hadn't realised accompaniment could be noisy: "I always imagined accompaniment as something quiet, gentle and slow. Yelling at 400 people into a microphone and being yelled at in turn by them was not how I had ever envisaged it. But something did seem to work" (2a, p.6). Her experience in Brazil made her realise that accompaniment was not about having a pre-determined score based on CAFOD's music; CAFOD needed to give partners time to create their own music. Although it might sound discordant to CAFOD's ears at first, it could potentially bring people together by the end (2a, p.11). Sophia witnessed the importance of a solidarity that transcends geographical boundaries. The beneficiaries in Brazil and the CAFOD supporters did not know each other, yet the latter's supportive cards gave the partners and beneficiaries "the energy and life-force that they need to dance, to carry on and to hope" (2a, p.12).

Sophia's reflections were a rich source of inspiration for the group. Elizabeth said the musical analogy had helped her to see how accompaniment in a CAFOD context could be better (2a, p.13). For Sophia, the biggest learning was that accompaniment was not just about the end goal, about achieving change, but that there was something incredibly important about the accompanying process. In this, CAFOD had much to learn from its partners, communities and supporters, both in England and Wales, and overseas (2a, p.17).

Stewardship (fundraising)

Of the project's 12 participants, five were based in the Fundraising Section. Ruby may have been speaking for others when she said she felt daunted by where "fundraising thinking" was, since "we don't have a robust CAFOD theology of fundraising or even just values of fundraising in place" (3b, p.31). Martha chose to look specifically at this area, drawing on thinking from St Paul and Henri Nouwen. She felt CAFOD needed to integrate some of this thinking, "using stewardship as a building block for fundraising" (3a, p.2). Her research linked fundraising with Christian faith and she felt CAFOD would benefit from making those connections too. They might well motivate and inspire people to fundraise (3a, p.11).

Martha hoped her research would have practical implications for supporting existing volunteers, and helping diocesan staff recruit new ones (1b, p.1). She wanted her learning to feed into a new volunteer training package (1b, p.2). During the project, Martha had shared some of her research with campaigning volunteers. They had been “bowled over” by Henri Nouwen’s idea that fundraising is “proclaiming what we believe in such a way that we offer other people the opportunity to participate with us in our vision and mission” (3a, p.4). Martha felt that CAFOD’s fundraising teams needed to incorporate some of the ideas she had unearthed into their messaging to supporters and volunteers (3a, p.6). This might require a change on their part, engaging people on multiple levels and using a more integrated approach. For Martha, CAFOD needed to state clearly to the Catholic community the vision it was inviting it to join and ask it “to come into a communion with us as a community, so there’s a Eucharistic connection there, seeking to establish the Kingdom of God here on earth” (3a, p.6).

It is clear that the participating staff did bring their own interpretation to the values implicit in CST, particularly in five of the seven values publicly espoused by CAFOD. The heuristic process allowed staff not only to bring their own hermeneutic to the values, but also that of others. The participants were enriched by their individual research journeys, and their reflections helped break open CAFOD’s values in new ways for their peers.

2. Evidence that staff learning has changed their work (practice); that it has been embedded

My second area of evidence gathering concerned whether there had been a change in the participants’ work as a result of being part of the Reflecting on Values project. In particular, whether there was less of a gap between CAFOD’s espoused values and what was operant in practice.

In certain areas of CAFOD’s work, the participants felt there was no disjunction between the values the organisation espoused and what it was living out. Here, then, there was no need for a change in practice. For instance, Diana felt that she and her team had not really thought or reflected on the value of dignity in any depth, but that they were living it out (3b, p.19). She did say, however, that she would encourage her team to think about it more “because I think it could really help us in what we are doing” (3b, p.21). The affirmation that in some areas CAFOD had got it right, that it was living the values that it espoused, also came across in some of the group discussions. Favourable comparisons were made with other NGOs, which were seen as promoting some values at the expense

of others in a detrimental way. For example, Charlotte felt that in the CAFOD story of the women who were raped in the Democratic Republic of Congo:

“...the dignity that they show and the way that they tell their stories is phenomenally dignified. And to me it's the contrast between how inherently dignified they are and how someone has tried to impact on that dignity that is actually the outrage. Whereas I quite often think Save's [Save the Children] approach of 'look at the baby with the big belly and the skinny arms': instead of being outraged by the situation, you're outraged by the treatment. You're thinking that it's so exploitative, like a horror film” (3b, p.17).

For Susan, always asking beneficiaries if she could take their photo when she was working overseas was essential to both dignity and partnership (3b, pp.6-7). Susan told the group that although CAFOD's partners always reassure her that they have explained to the beneficiary why they are taking their photo and what they are going to do with it, she always checks and re-checks, so that the beneficiary has both knowledge and choice.

However, the data also highlighted gaps between CAFOD's espoused values and what the participants saw as happening on the ground, something which drew comment from the outsider team. Louise noted that, in general, staff at CAFOD “do challenge the organisation quite strongly about whether it lives out the values it espouses” (4, p.2). The project's participants were no exception; it was not the values themselves which needed challenging but the way CAFOD was living them out (Diana, 5a, p.4). This honesty about what is and isn't happening can be extremely positive, resulting in necessary change. The project, according to Ruby, highlighted “gaps and cracks or lack of match up, where we have said: how do we embody compassion alongside solidarity? How do we fit those together or how do we express them equally?” (5a, p.5). The opportunity the project gave staff to step back and reflect on their practice, and to make connections with others, meant that the way they viewed their work was “different from the approach that would have been used, had reflection not occurred” (Daudelin, 1996, cited in Leshem and Trafford, 2006, pp.15-16).

Some participants shared a sense of frustration about how CAFOD operates as an organisation and how it treats its supporters. Charlotte felt CAFOD staff could not always accept what supporters are really like. She suggested that, for example, as largely *Guardian* readers, staff found it difficult to accept that many of their supporters read the *Sun* and the *Daily Mail* (5b, p.7). When Charlotte suggested at a meeting (outside of the project) that CAFOD was trying to do something similar to the *Daily Mail* by putting people in touch with people, she met with an audible intake of breath. She felt that CAFOD staff were projecting their own values on to supporters. Elizabeth agreed with Charlotte and

concluded: “If we do really want to meet with supporters where they are, then we need to be thinking in those ways and I don’t think we do particularly” (5b, p.7).

The data revealed both where the insider and outsider teams felt CAFOD was living out its espoused values, and where greater integration between the theory and practice needed to take place. The data also showed that by being part of the project, participants were attempting to lessen the gap between the espoused and the operant, to live out CAFOD’s values more fully in their day-to-day work and to encourage others to do the same. For most participants this embedding of the values was a positive experience, which they saw as benefitting either the whole or parts of the organisation. However, for one participant, Elizabeth, the experience of trying to embed a CAFOD value more fully in practice brought with it resistance. This will be explored in more depth later in this chapter.

First, though, what evidence is there to suggest that CAFOD’s values were more fully integrated in practice? The evidence is mainly taken from the participants’ own words and it is therefore inevitably subjective. By involving her team in helping her understand the value of dignity, Diana had also raised their awareness of the value, making it more explicit in their work with major donors (3b, p.14). Her involvement in the project led her manager to ask her to present some of her findings at a team meeting and to make CAFOD’s values more explicit in her next two communications with donors (evaluation). Diana thought that the project had given her the knowledge and confidence to use CST “to form a deeper relationship with supporters, perhaps pointing to our values more literally in our communications” (evaluation).

Flora’s research was directly related to her day-to-day work. She was writing a paper on ‘Common Good Capitalism’ for policy makers, and drew on CST very explicitly in her research. At the end of her presentation she said it was important for CAFOD to talk with confidence about values when it takes part in economic discourse (3b, p.40). Furthermore, CAFOD needed to be able to do that in “a rigorous and thought out way” (3b, p.40). She felt that the Reflecting on Values project had enabled her to begin that process on behalf of the organisation.

In her evaluation Maggie shared that previously it had been difficult to ‘sell’ the importance of media work to some CAFOD diocesan staff and volunteers. Following my suggestion of using the values as a lens during volunteer media training, Maggie changed the training in various ways: the volunteers were given a handout on communications and values, and once the participants had produced a piece of communication (such as a blog, press release or video interview), the group fed back on whether they thought the piece was true to CAFOD’s values or detracted from them. “Reflecting on CAFOD’s values has changed

the way I see my own work, but more importantly it has given me a tool to encourage others to see the benefits of media and communications,” Maggie concluded.

In her Evaluation, Charlotte stated that being part of the project had helped her in her work in Communications to express different ways of talking about CAFOD’s values – previously she had tended to shy away from the values because she found them “a bit hackneyed”. The project helped her to crystallise things: “I feel I have got a bit better at thinking ‘oh, that’s actually written into CST’ or ‘that is in the Gospels’, and pull things out that will be more meaningful. I think mainly it is getting ‘this’ into what we do more, and being more integral about it, rather than just rent-a-quote” (evaluation). Susan shared this desire to move away from simply using the value words and to think of other ways of expressing them. She wanted to encourage her team to do this too (5c, p.21), but wasn’t sure how to explain things to them (evaluation).

During her Evaluation, Ruby said she was exploring with her team and the Fundraising Section as a whole how to create a document that would root CAFOD’s fundraising work in its values. Ruby was keen that this would be a ‘living’ document, something that staff could really engage with – something lively, as opposed to static and outdated. Her experience of the project inspired her to think that it would be possible to work with her team in a way which brought the values to life.

For Nancy, the challenge of integrating solidarity with compassion in her fundraising work was key. Traditionally within CAFOD, compassion has been associated with fundraising (being moved to give) and solidarity with campaigning (being encouraged to act). Nancy felt that CAFOD’s messages to its supporters would be more integrated if she and others drew equally on both the values of solidarity and compassion in their communications. She was encouraged by Martha’s experience of sharing key theological insights on fundraising with campaign volunteers and was keen to find ways to “inform our fundraising colleagues, volunteers and other staff to feel more confident about the spiritual underpinnings of our practice. That is already in our plans for next year” (evaluation). She was unsure how this would happen and what an end result might look like, but she was excited that discussions had started.

As someone from outside the Fundraising Section, Susan was struck by the fact that, in her reading of the data, staff were not fully embracing the values because they didn’t understand them, and they didn’t understand how they might relate to fundraising (5c, p.3). She was interested how, in Martha’s research, fundraising was seen as something to be celebrated, rather than to apologise for. She felt that the organisation needed to fully embrace the same attitude rather than view fundraising as ‘a necessary evil’, as many

staff did. She felt that if Fundraising were more confident in seeing their work as deeply rooted in CAFOD's values and integral to its mission and shared this insight with others, there would be a better understanding of fundraising's importance (5c, pp.3-4).

Meeting resistance

At the start of the Reflecting on Values project, Elizabeth expressed a desire to explore solidarity and weave it into her work in donor recruitment. She believed it would help build stronger relationships with donors by encouraging them to pray as well as give (1a, pp.4-5). During her presentation to the group, she shared that her team had decided to better "integrate solidarity" by mailing a much more hard-hitting acquisition pack than normal. "We want to try to find something that's a bit deeper and creates more of a dialogue so this is our shot at that," she stated (2a, p.21). The pack would feature a story on women who had been raped and ask for a donation of £60 – the cost of 20 counselling sessions for each woman.

CAFOD would also ask the people they mailed to send "a solidarity card... just so they are making an active stand in support of the women" (2a, p.22). The card was designed to deepen engagement between beneficiaries and supporters, and to give supporters an opportunity to do something other than giving money. The previous acquisition pack had focused on water filters and the group felt that Elizabeth and her team were taking a big step (2a, pp.24-5). However, Elizabeth was adamant that if CAFOD wanted to talk about its work "and challenge people and educate them about development" then this was what it needed to look like (2a, p.24).

For Ruby, CAFOD was showing solidarity with the women by allowing them to tell their story. It was also showing solidarity with potential supporters by "giving them the truth, bald and blunt" and letting them weigh up for themselves whether they could afford £60 (2a, p.26). Elizabeth expressed concerns at the meeting, but felt her team should have the courage of their convictions and take a risk to integrate the value of solidarity more explicitly. When I met with Elizabeth for her evaluation, she told me the initial results suggested the pack was not immediately as financially successful as the previous one, but that some people had chosen to give regularly rather than make a one-off donation. Elizabeth shared that an outside agency working with the Fundraising team had been reluctant to talk about rape or ask would-be donors to take an act of solidarity. But Elizabeth's research had increased her confidence about the rationale for the pack's approach: "I certainly felt it gave me more of a mandate to say 'well this is why I am doing

it and this is what we are looking at, and these are the reflections from other people who have fed into this...”. Yet she was met with suspicion by the agency staff – something she found worrying (evaluation).

Elizabeth wanted to embed some of her learning on solidarity into her work and had clearly succeeded in doing so. However, what neither of us had anticipated was that this embedding would be met with resistance, albeit from an outside agency. In her evaluation, Elizabeth stated that she was more confident in her ability to interpret CAFOD’s values but less confident in their application “because of the kick-back we got when we tried to apply the values to our work”. Elizabeth’s experience underlined the problematic nature of hermeneutics: that different people will interpret the values differently and this will have implications for how they are lived out and embedded in an organisation. Elizabeth’s suggestion was that common indicators would help people across CAFOD assess whether a value was being embedded in a way that would be acceptable to different parts of the organisation. In the last insider team meeting Elizabeth shared that she had been “quite scarred” in her “attempts to read values into our work here. It hasn’t been successful in terms of a way of working or building relationships: the opposite in fact” (5b, p.4).

The data showed that participants had already made changes in their practice during the project. Some of them also wanted to embed the values more fully in the near future. Sophia, for example, suggested that maybe twice a year the Theology Team reflect with each of the other CAFOD teams on one particular value and how it might fit with their work, so as to “keep the values fresh in people’s minds” (evaluation). Kitty felt there should be some way of implementing the values at CAFOD, rather than them simply appearing in *Just One World* (evaluation). Most of the participants saw the benefit for themselves, for their teams and for CAFOD of more closely aligning the operant and espoused values. Only Elizabeth experienced the process as a painful one, meeting with opposition. This is perhaps not surprising since “any educational process, if it is to promote greater understanding and real learning in a given situation, will provoke anxiety. Learning is an encounter with something new, something challenging, which requires assimilation into an existing world view” (Ward, 2005, p.154).

3. Evidence that staff learning has changed the way they work; in particular, are they more confident when it comes to talking about and embodying CAFOD's values, rooted as they are in CST?

Values

To evaluate whether the participants were more confident when talking about CAFOD's values after the project, it is necessary to assess their knowledge of the values, both at a theoretical and a practical level, at the start of the project. For some participants the process highlighted the fact that staff spend very little time talking about the values and how they might be applied in practice (5a, p.6). Ruby felt strongly that the lack of time spent exploring what the values might mean for the organisation was in stark contrast to "the seriousness and the sincerity with which we hold those values and beliefs" (5a, p.6). The project made her realise that if CAFOD's practice were to have integrity then the organisation needed to spend time breaking open the values.

Susan stated in her evaluation that she chose to take part in the project because she felt she had a very surface understanding of the values. She particularly liked that there would be mutual support and learning, rather than just reading texts on her own (evaluation). Charlotte's motivation for being part of the project was also a desire to get beyond the "nebulous" and "trite" interpretations of the values: "We 'stand in solidarity' without understanding what it means. And we don't necessarily think about what that means here with our own colleagues, as well as with people around the world" (evaluation). The outsider team picked up this desire to understand the values, and particularly what they might mean for CAFOD. Louise said she "kept hearing that people didn't particularly understand or own the values" (4, p.1). She felt this might be because staff did not have the space to work out for themselves what the values might mean.

It is evident from the evaluations that one of the things staff appreciated most about the process was simply having the time, space and mandate to explore CAFOD's espoused values. The opportunity, in Elizabeth's words, to:

"explicitly apply the values to my work and being able to learn from other teams, because I think some of the teams are quite insular, and it was nice to see beyond our Section and talk to other people about values because I think the interpretations are quite different and I think it was quite rich to learn from others apart from our teams" (evaluation).

The value and richness of sharing individual learning with peers was a common theme in the evaluations. Nancy, for instance, felt that the group conversations "allowed us to

practise articulating our own new-found or deeper understanding of the values” (evaluation).

The data revealed an explicit desire from staff to ‘own’ the values. The participants expressed this simply through their wish to take part in the project, but they also implicitly expressed a desire for more organisational ownership by involving their teams in the ‘breaking open’ of the value words. Elizabeth, for example, challenged every member of her team to generate “a new definition of solidarity” by making a communal acrostic (2a, p.20). After giving her presentation, she said: “I think with values if we’re going to see them reflected in our work we need to own them and we need to have a stake in how they’re conveyed and I think something like this, although it’s not the solution, is one of the ways in which we can do that” (2a, p.20). Sarah of the outsider team affirmed this view with the observation that language constantly needs to be broken open to find new meaning, otherwise it is simply like a shell (4, p.3).

Martha felt that the project changed the way she worked on many different levels. Prior to the project, she felt that the Vision, Mission and Values statement was about what CAFOD wanted to do externally. Martha felt that one of the strengths of the project was to bring the values “closer to home”, to reflect on how staff were treating colleagues, and how they were interacting with volunteers and the wider Catholic community. It was an opportunity to ask whether CAFOD was practising what it was preaching. She challenged herself, as a member of staff, “not to lose sight of that dignity in my personal and working relationships, even when things are difficult” (evaluation).

The “pursuit of phronesis or practical wisdom, knowing in action by reflection upon practice” (Ward, 2005, p.183) was what the participants most appreciated about the project. This was best summed up by Ruby when she concluded that the data showed how “members of staff really drilled down into what those values looked like when applied to their work and I think that was really elucidating for CAFOD and for the values being explored” (5a, p.4).

Catholic Social Teaching

Aim 1 of the research project was that: “CAFOD staff are enabled to interpret, embed and embody the values of Catholic Social Teaching in their work at CAFOD”. What evidence is there that this took place?

Flora (1b, p.5) and Kitty (1a, p.16) said that they hoped taking part would fill a gap in the knowledge they needed in their job. As someone who, in her own words, knew nothing about CST, Flora stated in her evaluation that the project had enabled her to learn “about the different principles of CST, the nature of CST – that it’s not unified and it is open to interpretations – and how CAFOD staff relate to CST values in their work”. Kitty, too, felt that during the process she had learnt “a lot more about CST, and the universal values behind it as well, the history behind it”.

Elizabeth felt after reading the CST literature on solidarity that the theoretical definitions were “quite woolly, they’re not concrete, they’re quite vague” (2a, p.19). However, both her own attempt to embed solidarity and listening to how others interpreted the different values gave her a “better picture of what it meant to put the values in to the work”. For Flora as well, CST did not give her concrete answers to her questions, but she conceded that it was people-centred and provided a set of guiding principles for what the economy should be trying to achieve (3b, pp.33-35). She thought CST was able to contribute to the economic discourse and that it did clearly state what governments needed to establish – the necessary conditions for people to contribute and benefit from the economy (3b, p.37). In spite of its lack of specificity, Flora concluded that CST had something to offer economics since it “put the values back into economic thinking” (3b, p.37).

There was some disagreement within the outsider team about how much learning about CST was evident in the data. One of the things that struck Sarah at the first outsider meeting was “about how much or how little it was actually about CST” (4, p.1). Louise suggested that it was the first time some people had really engaged with CST in any depth (4, p.1). I suggested that it depended on how you defined CST and whether you were looking for quotations from encyclicals or an exploration of the values rooted in CST (4, p.9). For Sarah, the data from the first three meetings offered “a natural theology of social teaching, as opposed to a revealed theology of social teaching”. She concluded that the data fell short in terms of engagement with CST (4, p.9).

When the outsider team’s reflections on this issue were fed back to the insider team there was a mixed reaction. Susan felt the feedback was “a bit harsh” (5c, p.30). Sophia said that if she’d had more time she would have made more explicit links between her journal reflections and CST. She concluded: “But in the time available, and where people are at, we’re not all people with theology degrees are we” (5c, pp.24-5)? On the other hand, Elizabeth agreed with the outsider team’s suggestion that there was not much explicitly around CST (evaluation). She said that she had done “quite a lot” of reading and reflection on CST, which helped her in “embedding the understanding... but in terms of naming or

being able to say to someone this is [it], I don't feel confident to say that". Susan said she felt she had grown in her understanding of the values, but struggled to know how to share her learning with her team. She concluded: "You can tell when someone is getting good at what they are doing, because not only can they do it, but they can explain to others how to do it... I can't translate it, whereas I think Charlotte is a step ahead. She is very good at translating it". Martin expressed this sentiment in a different way in the first outsider team meeting. He felt that the data was "not very theological... or rather they weren't able to repackage it as something that would help them to have a better grasp of theology, which might be part of the next step" (4, p.1).

As the instigator of the project and its facilitator, I felt defensive when Sarah questioned how much people had learned about CST. I knew that many of the participants had read literature on CST, even if it was not given a high priority in their feedback presentation to their peers (**see Chapter Three, p.44**). I was also aware that their brief was to explore CAFOD's values, rooted as they are in CST, so their mandate was wider than reading up on CST. Diana expressed it for me when she stated in her evaluation:

"The project has certainly made me more confident in my ability to interpret CST at CAFOD and I am interested to continue exploring the theology of CST more generally.... As the outsider team said, perhaps the issues discussed resulted in reflections that were less about CST from a theological perspective and more about human rights/ethics, but the information gleaned from the sessions is highly valuable and pushed me to reflect on issues I previously hadn't had the space to explore".

The data also suggested that the project had increased some of the participants' confidence in the wider sphere of Catholic identity. Chapter Seven will explore this theme more fully, but it is important to acknowledge the increase in confidence and competence levels in some of the participants in a variety of areas. In her evaluation, Susan stated that she had never conducted an interview before on abstract ideas (in this case, values). She undertook her literature research just before the interview with Fr. John and she was surprised at her ability to ask relevant questions: "Then I was just coming up with questions, and saying 'Well, Jesus said this'... It was an interesting experience for me, to actually have that confidence, to question him in that way, not for him to look blank or say 'what are you talking about?'" As she shared with the group at Meeting 5, it was a step forward for her "to have that confidence to be able to bring in things from Scripture" (5c, p.25).

Martha experienced the project as empowering. It built her confidence to apply CST to her work, "because CST to me is an application of the Gospel in our current day" (evaluation). For Kitty, the process made her much more confident in explaining what CAFOD stood for, to articulate CAFOD's Catholic identity, albeit to friends: "It does give you the

confidence to speak about why it is a good thing, why it has got these values behind it” (evaluation). For Charlotte, a Catholic, the project made her aware of CST’s humanist approach, that much of CST is not alien to other faiths or people of no faith (evaluation). As she stated:

“It gives you the confidence to say ‘yes, the Church does say this and there is nothing scary about it, and there is nothing freaky and Catholic, and you don’t have to pull faces about it’, not just in the building, but people who are new to CAFOD or external people.... I’ve noticed that I am much more confident about putting things on my Facebook page, without any added explanation, and that is something that delving into this helps you do”.

Charlotte felt that the process had given her the knowledge to talk to colleagues who come to her, as one of the only Catholics in her team, for guidance (evaluation). She said that she hadn’t read much about CST before, but she had had to for her work-board. She did observe, however, that her peers had responded more to the secular poems than the CST quotes. This made Charlotte question whether “people still don’t feel qualified to talk about those things because they are Catholic things” (evaluation).

The project also gave staff the opportunity to connect key Catholic beliefs with the work of CAFOD, or at least to question the link between the two. For Martha, this was about exploring the link between the Eucharist, the body of the Catholic community and the “values in their full sense and depth” (5a, p.6). The process allowed Nancy to make the connection between what she was reading about solidarity – “having the sense of responsibility to ask why an injustice is happening and to challenge that” – and the Eucharist and being one in Christ’s body, which was not something that was referred to in fundraising material (2b, p.1).

Fundraising and policy

For some staff, their confidence in talking about CAFOD’s values in their specific areas of work increased. For those in the Fundraising Section, the project brought an acknowledgement that the links between the values and fundraising had not been fully explored and that there was no “robust CAFOD theology of fundraising” (Ruby, 3b, p.31).

Martha’s research gave her a language, an authority, “a spiritual strength” not to apologise for asking for money (3a, p.7). For Diana, it motivated her to talk about CAFOD’s values with supporters. She realised that: “I think that’s something we’ve slightly shied away from and I don’t know why we should be so afraid of talking about our Catholic base... We’ve got these wonderful values and we’re living them so I think they’re actually a big selling

point rather than something to be afraid of” (5a, p.9). In her evaluation, Diana stated that the discussions about dignity and other values would make her more aware of how she represented partners and beneficiaries to supporters. “I am keen to point to these values and how they are lived out in CAFOD’s work more literally within our communications to supporters”.

For Martha, the process had made her think about her work with volunteers differently. In her evaluation she said that she’d had an epiphany moment when she realised that fundraising was about “vision, mission and conversion”: you start by identifying what it is you believe in, explain it to others, and then invite them into that vision. She thought this approach would help bring people on board in a much more meaningful way. Martha shared that she had already used some of her insights in a workshop for campaigners. People responded well, increasing her confidence about using CST and Gospel quotes, whereas before “I have felt ‘that is not what we do’, but why do I have to make excuses for doing it?” Both Martha (5a, p.20) and Ruby thought that fundraising at CAFOD needed a more rigorous theological underpinning “so everyone has a sense of the values in which we’re rooted, how they fit with CAFOD, how they fit with Catholic values and also why they shape how we work” (Ruby, 5a, p.21).

The process inspired Flora to put CAFOD’s values at the heart of its economic justice work (evaluation). “This project allowed me to explore which values are relevant to such an approach and what their implications might be for economic policy. I used this to inform our *Common Good Capitalism* briefing and to provide a critique to current economic policy trends”. Flora also said she felt more confident about talking about CAFOD’s values in lobby meetings, since CST provided a rigorous foundation and body of literature. For Sophia, it made her more confident about challenging the way partners work, as she realised that it was not only CAFOD that needed to embody the values, but the partners as well (evaluation).

Reflections from an insider-researcher

I chose the TAR method for the research project because I hoped it would help staff interpret, embed and embody the values of CST in their work. My own role in the process, though, needs to be acknowledged, along with my biases, defences and desires. For example, one of my motivations for undertaking the project, as I stated in the first outsider team meeting, was to “put the mirror up to CAFOD and ask whether we are living these values” (4, p.2). My own desire for CAFOD to live out the Christian call to social justice

underlined the whole project. This ideal of social justice is one that we, as individuals and as an organisation, may never reach. Yet, in the words of Wren (1986):

“we need such horizons if only to show us where we want to go, to give significance to our journey, and to release the inner energy needed to reach the next bend in the road. Social justice is a necessary ideal for people who want to be fully human, and to be true to themselves” (p.117).

In many ways, the data that emerged from the project and the energy it released exceeded my expectations. It showed the staff's profound engagement with the values and a passion for aligning CAFOD's public persona with its internal workings, something which was noted by the outsider team in Meeting 4. My defensiveness over Sarah's comment about the lack of CST in the data demonstrated that I was not simply an observer in the process, but very much implicated in the success (or failure) of the project as both its instigator and facilitator. Ultimately, though, I could not control whether staff stayed part of the project; whether they put any time into their research; the quality of their presentations; or the depth of their learning from either their own reflections and that of their peers. I identify with Susan's words about what she likes about interviewing people: “It takes you down a road which is not determined by yourself. You can guide them a bit, but you let them lead the way, and you are just trying to make sure you stay on track” (evaluation).

Conclusion

Crane has observed that it is much easier for organisations to measure success using quantifiable criteria as opposed to identifying “the changes in the quality of a man's [sic] thinking and living” (1987, p.233). In order to answer the research question I have used only qualitative data, which though idiographic and subjective, is nevertheless credible. The data was analysed using three frames, all related to the research question and its two aims. In the analysis I have included verbatim quotations from the participants, since they are the ones who can most truthfully assess whether the TAR process has allowed them to interpret, embed and embody the values of CST in their work. In the next chapter I will seek to answer the research question focusing more on Aim Two, which evaluates TAR as a pedagogical tool.



CHAPTER SIX: Conceptual findings: disclosing TAR

“Teaching, when seen as an activity of religious imagination, is the incarnation of subject matter in ways that lead to the revelation of subject matter. At the heart of this revelation is the discovery that human beings are the primary subjects of all teaching, subjects who discover themselves as possessing the grace of power, especially the power of re-creation, not only of themselves, but of the world in which they live” (Harris, 1991, p.xv).

Introduction

One of the distinguishing features of a professional doctorate as opposed to a traditional PhD is its epistemological emphasis on practice as the “locus of learning” (Bennett and Graham, 2008, p.35). This chapter, and the two following, take this difference seriously, and give a more conceptual answer to the research question. They take as their starting point not normative, *a priori* theory, but operant practice, since, as Freire observed, “the role of educator... is not to arrive at the level of social movements with a priori theories to explicate the practice taking place, but to discover the theoretical elements rooted in practice” (1987, p.62). The volume of my own voice as practical theologian and professional doctorate student is necessarily raised as I seek to integrate practice and theory in a dance of “mutual critique” (Anglia Ruskin University, 2014, p.94).

In this chapter, drawing on the experience of the Reflecting on Values project, I seek to evaluate TAR’s performance in two main areas: its pedagogical potential, and its limitations and challenges more generally. TAR is a new and developing methodology whose originators stress its potential for disclosing operant ecclesiology (Cameron et al, 2010, p.151; Watkins, 2011, p.13). My intention here is to ‘disclose’ TAR as a tool for adult theological education by revealing how it performed in practice and adding theoretical and practical weight to Cameron et al’s (2010) limited description of TAR as “practical theological pedagogy, a development of reflective practices in and for the practices of faith” (p.58). I bring what is revealed in practice into conversation with educational theory. As in Chapter Two, Freire is a key voice. He acts as a bridge between critical education on the one hand and liberation theology on the other, being a progenitor of both (Graham et al, 2005, p.183; Cooper, 2007, p.64). As a reflexive practitioner, I draw on the reflections in my journal as well as the data from the insider and outsider teams, in order to consider TAR’s limitations and challenges more broadly. Interpretive conclusions are offered for those who might wish to employ TAR as a research methodology and/or pedagogical tool.

TAR as a pedagogical tool

First then, why should TAR be used as a tool for adult theological education? What was revealed in its performance at CAFOD that would justify its use? As a practitioner of TAR, I discovered it contained many key educational and theoretical concepts. TAR created a space for participant ownership, for shared learning, for creativity and transformation, and for individual and communal praxis. In this TAR cycle there was also much joy and laughter. This indicates a holistic approach to education, a method advocated by Freire and other adult educators. These concepts will be explored in turn, starting with how they revealed themselves in practice.

Ownership

I asked the Reflecting on Values participants what was different about this sort of reflection compared to other sorts within CAFOD. Ruby came back immediately with the word 'ownership'. Afterwards, I wrote in my journal:

"I am thinking about ownership and the road to Emmaus... the disciples owned their own story at the end, both the larger one and their personal one. Is it simply about sitting down together and breaking bread and having a conversation... can it really be that simple? The disciples invite Jesus to stay with them... perhaps that is where the ownership comes in... they invite him... he does not force himself, nor do they feel obliged... they choose freely. In the same way, the staff chose freely to participate in the research and go deeper with the values. Are there some kinds of changes in organisations which can only ever come from the bottom because otherwise it will be seen as an imposition? When change comes from the grassroots, from people's choices and passions, then energy is released, like a valve – it breathes positive air into an organisation" (25.02.13).

In the TAR project, the staff could choose which of CAFOD's values to research and how to conduct their investigations. They could decide how much time they put into the project, outside the set meetings to which they had committed. This ties in with Sullivan's assertion that learners are more likely to have ownership and responsibility for the values they live "if their agency is invited, nurtured and affirmed" in the teaching forum (forthcoming(b), p.11).

Certainly the participants felt that the process had given them a voice (Martha, evaluation). As I reflected in the first outsider team meeting, the project seemed to have given them an opportunity to express themselves, rather like giving them a microphone (4, p.4). Sarah concurred, stating that one of the pedagogical learnings was that this was a process where "people get their own voice and their own power" (4, p.4) and where "there

seems to be a high level of learning and appropriation of the values and personal exploration” (4, p.1). In other words, the process was very much in keeping with Freire’s view that learners should be active agents, who can discover, use their voice and think critically.

Shared learning

The TAR experience at CAFOD allowed for a high degree of shared learning. The process gave staff space to share their insights, to listen with intent, to question and to learn. At the beginning of the project, Kitty was looking for “that kind of enrichment and learning that you can’t just get from a leaflet”. By the end, she said, “It is fascinating, and I really have taken it forward and thought about what people have said and have gone back to their presentations. So I think it has been well worthwhile” (evaluation). Sarah, as a member of the outsider team, found that the data revealed “a strong theme of pedagogy through the whole process” (6, p.25). She acknowledged that this came partly from the TAR process, but also from the participants themselves, who seemed to have an instinctive desire to communicate with others what they had learnt, “this desire to use teaching and learning or conversation or growing together in shared learning” (6, p.25). Sarah was encouraged by CAFOD’s “ecclesial charism” (her words). She felt it was embodied in the participants’ sense that relationships are built through shared learning and understanding, which has the potential to build bridges not only between CAFOD staff, but also between the organisation’s supporters and partners (6, p.25). The process exemplified a theory of education as a practice of freedom – as opposed to a practice of domination or obedience – where education is about valuing everyone’s contribution, seeing everyone as a teacher and being “vulnerable in the classroom, being wholly present in mind, body, and spirit” (hooks, 1994, p.21).

Just as Jesus’s main way of relating was by entering into conversation with others, sitting at table with them (for example, Luke 7:36-50; Luke 10:38-42; Luke 15:2-3; Mark 2:16; Matthew 9:10), TAR, too, privileges the place of conversation. This series of conversations can lead to “small but significant moments of ‘epiphany’ in part due to the interchange between the insider and outsider teams, but also in simply bringing people together who might not otherwise have shared their thoughts” (Cameron et al, 2010, p.149).

This is clearly in keeping with Freire’s advocacy of a polyvocal model of education, where each voice is heard and all those in the classroom are both teacher and student. Indeed,

participants commented numerous times on the importance, pedagogically speaking, of the communal conversation in the TAR process. Both Elizabeth and Diana appreciated the different ways people approached their research (evaluation) and Charlotte stated that the initial meeting where “everyone talked about their ideas and what they wanted to do” inspired her to think of creating a work-board (evaluation). She commented on the usefulness of having a cross-section of staff in a room together and that “some of the presentations just blew me away”. For Diana, the mixture of group and individual sessions worked well, since the one-to-one sessions were good for personal reflection and the group sessions “were incredibly rich and everyone taking part was fully engaged in the project – the amount of enthusiasm and energy was fantastic” (evaluation). Permitting learners to go off in new directions, freeing their curiosity and unleashing a sense of inquiry (Rogers, cited in Craig, 1994, p.23) generated a huge amount of enthusiasm and energy for shared learning.

As a consequence, many of the participants were keen to share their learning with others in the organisation and wanted other staff members to have the opportunity to take part in a similar process. Ruby felt that all the learning from the project should be available to the rest of CAFOD (5a, p.9), and Kitty, in her evaluation, suggested opening the project out to staff based in offices overseas. For Martha, the kind of reflection generated by TAR needed to be available to staff on a regular basis “even if it’s just having a conversation like this [it] is so brilliant because it’s completely out of normal work but totally intrinsic to what we’re doing” (5a, p.9). She felt there was enormous richness “in pooling our common theologies, knowledge” (5a, p.1).

There was a communal pooling of ideas about how best to share the project with the rest of the organisation. It was decided that at the next staff briefing two of the participants would share something of their experience, I would give an overview of the project and balloons with CAFOD’s values written on them would be let loose in the room. This was to demonstrate, in a visual way, that organisational values, like balloons, can be full of air – floating, abstract, fragile, hidden among other balloons, hard to grasp and hold on to. On the other hand, values, like the balloons, can also bring a room – or an organisation – to life. They can give colour and vibrancy, excite and motivate, release energy. In any organisation, the values need to be blown up and seen by people, and it is the responsibility of each person to breathe life into them.

The staff briefing was also an opportunity to invite employees based in England and Wales to an interactive gallery, where there would be words and images from participants’ research, and the opportunity to talk to those who had taken part. This demonstrates the

participants' desire to re-orientate their peers towards CAFOD's values and to share something of their journey.

Creativity and transformation

The emphasis on conversation and shared learning gave privilege to all the voices involved. It allowed space for creativity and imagination to flourish alongside the cerebral and analytical. Within this particular TAR project, I encouraged the participants to think outside the box and be creative in their research, their sources and their methods. This was much appreciated by the participants in their evaluation of the process. For example, Nancy chose to use 'wordles' in her research, which she found enriching: "Seeing some of these words alongside each other in less instinctive ways can create some really interesting thoughts and take you down different routes" (2b, p.3). Ruby, at the staff briefing, stated:

"What I think we all found was that the creativity of the process as Susy designed it, and the ownership we had of what we explored, was extremely energising. The freedom to be creative, and the freedom to research and think about whichever CAFOD values weigh in on our own work, I think made it as productive a process as it was – despite its fluffy Reflecting on Values name".

For Louise from the outsider team, the fact that participants were encouraged to express themselves in a creative way "seemed to free up the thinking. It seemed to show the importance of the creative imagination to form a vision" (4, p.4).

As discussed in Chapter Two, transformative education is more likely to take root when the learners are agents of their own learning and are encouraged to bring their own experience and skills to the table. In the Reflecting on Values project, the emphasis on both ownership and creativity led to a 'flow' in the process, which Martha picked up on. In her evaluation she said that at the beginning of the project it was like getting onto a train with big steps and having to lift all your baggage up, "but once I was on board, brilliant, and it just drove itself, and I couldn't wait to find out more and then other pieces just fell in". I suggest the 'flow' came in part through the staff being encouraged to take ownership of their research, and the creativity which that allowed.

A key disposition for those involved in adult education is a cognisance of their own motivation and purpose in the teaching forum, and what changes they are seeking. Over the course of the research, I became conscious that even though I was interested in finding an engaging way to teach CST, my deeper desire was for CAFOD to live what it espoused, to live up to its vision, mission and values. As I recorded in my journal:

“My thesis started out about a question about pedagogy, but now it is more a question of how an organisation lives out the values which it espouses. The two are completely linked since education – an inductive education I would argue – is the vehicle by which this might take place. CST also says this about itself – that it isn’t just theory; that its *telos* is living a Christian life” (10.01.13).

For Freire, the political *telos* of education is to challenge the status quo. The status quo in this case was not CST but CAFOD as an organisation and its operant practice. Though the participants sometimes criticised CST, they also allowed it to become a tool of conscientisation, challenging their own and CAFOD’s living out of the organisation’s values. Most participants regarded CST, in the words of Martha, as “an application of the Gospel in our current day” (evaluation). I would suggest that by participating in the TAR project, staff were open to a process of transformation, and were keen that others might participate in it as well. They sought to transform the organisation itself in small ways by questioning how it lived, or failed to live, some of the key principles of CST which are embedded in its values. The process also expanded my own vision of CAFOD’s values and the ways they could be brought to life. It made me question how well I lived out those values in my work and whether there was more I could do to narrow the gap between the organisation’s operant practice and its espoused theology.

Praxis

It was an ongoing challenge for participants to carve out the time to reflect on their own work and CAFOD’s values. As Kitty admitted in her evaluation: “This is going to sound silly... I don’t really give myself enough time to stop and to reflect on things that are going on. It has made me aware that I don’t do that, but I haven’t changed that yet”. One of TAR’s great strengths, which the participants deeply appreciated, is its potential to carve out specific and focused times of reflection. TAR’s uniqueness stems from its conversational approach to the act of reflection: reflection is co-created by both the insider and outsider teams, adding depth and validity to praxis.

The question of how praxis should be embodied at CAFOD emerged for me during the project, and I felt TAR did go some way towards addressing it. Groome’s argument is that theology should be primarily located in human history and not in the academy, so that “the praxis of God in history as it is co-constituted through human praxis is our primary text and context for doing theology” (1987, p.5). Praxis should therefore be an equal interlocutor with theory. This is the TAR process: the practice interrogates the theory which in turn interrogates the practice, a practice which is both embodied and noetic.

Groome puts forward a model that invites participants to “attend with hermeneutics of suspicion and retrieval to the story and vision that have arisen from the praxis of the Christian faith community over time” (1987, p.11). What is interesting about TAR work is that it has been facilitated outside of faith communities and the field of theological education. So it has the potential to ask those of no religious faith to participate actively in theological reflection, and it encourages, within an organisation, the co-inherence of theory and practice, allowing for “the constant dialectic of experience and action with reflection and learning” (Graham et al, 2005, p.184).

Praxis normally involves iterative cycles of action and reflection on practice to create positive transformation. CAFOD, like many other NGOs, can attract staff who are activists and pragmatists intent on working for justice. There is constant pressure to act and little time for reflection. As Cameron et al (2012) observe: “For those used to working in agenda-driven settings, the open-ended nature of theological reflection can raise the fear that it will be unproductive... it can be difficult to believe that something as mundane as a conversation with colleagues can be potentially transformative” (p.120). Part of the attraction of participating in the project was that it would allow time for reflection at a practical and theoretical level. Nancy, for example, said she was initially attracted to the project

“because I thought it sounded really interesting, something quite different and we don’t really, other than at planning, and that is quite frenetic, take time to think about our values: we cite them, we quote them in our materials, we drop them into phrases... but how are we putting them into practice in our daily work? So I thought it was an interesting investigation... I just wanted to be a part of it” (evaluation).

Like Jesus, who so often took time out to pray, to reflect, to cross over to the other shore, TAR encourages people to leave their work for a while so they can return to it with fresh eyes. Participants agreed to “leave their fishing-boats” (Mark 1: 16-20), if only for a few hours, and opted to come away “to a quiet place” (Mark 1: 35). The evidence in the previous chapter shows TAR did allow staff to reflect on their practice in the light of theory through the lens of CAFOD’s values. It highlighted staff’s need and desire for more reflective space in their everyday working lives and affirmed Posner’s (1996) assertion that “more learning is derived from reflecting on an experience than is derived from the experience itself” (quoted in Leshem and Trafford, 2006, p.24).

Joy and laughter as indicative of holistic education

One of the unexpected features of the Reflecting on Values project was the amount of joy and laughter. This was commented on by both the insider and outsider teams:

“Diana: It was very joyful [laughter]. As well as being incredibly interesting it was a real laugh as well. I liked all the creativity people brought to it.

Ruby: There must be a lot of bits in the transcripts that are just like ‘laughter’.

Susy: There are, there are [laughter]” (5a, p.13).

For the outsider team, this joyful energy embodied something of God’s Spirit. In answering the question ‘Where do you see God in the data?’ Sarah replied that God was in the “incredibly joyful” insider meetings (4, p.8) and Louise felt that “God was in the breaking out of joy and hope”. She concluded: “I was thinking there has to be God in that. Sometimes we make God so serious and so intense and we can’t talk about God in a laughing way but this was full of laughter” (4, p.8). Sarah pointed out the potential for laughter to be a pedagogical tool that: “People don’t learn unless they’re laughing. Truthfully, we don’t” (6, p.33).

The TAR process released energy and created a space where staff could learn and laugh. As I reflected in my journal:

“I wonder how many researchers have fun while they are doing their research, and their participants too? You don’t think of research as being fun because somehow that implies superficial and frivolous, whereas it is supposed to be serious and dense, and the more serious and dense it is the more weight it carries... and yet, I think of bell hooks and what she said about fun and laughter and why learning should not be divorced from these things” (25.02.13).

It is clear that TAR has the potential to provide a more holistic approach to theological education, in tune with Freire’s insistence that “we study, we learn, we teach, we know with our entire body” (1998a, p.3). Educationally, the TAR process was holistic in that it created a space where participants could be creative and that creativity could involve different parts of their brains and bodies. hooks (1994) criticises the hegemonic teaching culture within academia, which presents “information as though it does not emerge from bodies” (p.139). Her own experience both as a student and as a teacher led her to believe that “excitement could co-exist with and even stimulate serious intellectual and/or academic engagement” (p.7). In the same way, I would say that excitement, joy and laughter do not have to preclude learning nor change in praxis. In fact, they may facilitate this process.

Bringing theology to life

TAR steers participants towards encountering others and entering into dialogue with them. It allows people to tell their story in conjunction with the Christian story, to sit round a table and come to see practice and the Christian story in a different light, and to share insights with others. With its emphasis on conversation and shared learning, participants can own their learning, increasing the chances of it being integrated into practice. TAR also offers a way of involving those of a diversity of faiths and none in the conversation with the Christian story itself, its tradition and theology. It connects people with a faith that is “vital, active, developing and deepening”, which engages them much more than “a purely rational proclamation of... divine truths, however orthodox” (Sullivan, forthcoming(a), p.5). TAR as a form of theological education reminds us that “the Gospel is not simply something to be believed, but also something to be lived” (Swinton and Mowat, 2006, p.5). In the words of Martha at the end of the project: “I realise that theology is a living thing, that it is alive” (evaluation).

The limitations and challenges of TAR

TAR has much pedagogical potential, particularly in relation to holistic theological education. This has not been emphasised or explored in any depth by TAR’s originators. Though the CAFOD project was unique and non-replicable (though new iterations are possible), I hope my reflections have highlighted TAR’s potential as an educational tool, which could be used in organisations, churches and communities. TAR offers a unique perspective on reflection and action, which allows for a potentially deeper understanding of an organisation’s theology and practice. However, like any method, TAR has its challenges and limitations. In *Talking about God in Practice* (Cameron et al, 2010), the authors list the costs of TAR as time, money, energy and risk (pp.67-8). I will now set out what I consider to be TAR’s challenges and limitations, expanding on the author’s categories and based on my own experience of co-ordinating the Reflecting on Values project.

Time

Time is TAR’s biggest challenge and cost to individuals and to organisations. The participants need to give time to reflect, with no guarantee of concrete outcomes. At the first insider meetings, the participants had lots of ideas about the research they wanted to

conduct, much of which had to be scaled down. This was disappointing for some of the participants, as Kitty suggests in her evaluation:

“I felt a bit sad reading the data... From that beginning meeting we all had these great ideas (someone was going to knit), and none of us had any time. I think we still did the same amount of reflecting, but it had to be done differently. I think that it was a bit sad that there wasn't anything knitted in solidarity”.

Nancy too felt that if the project were to run again “it might be an idea to warn people to be realistic about their expectations about what they can achieve because we all get caught up in that flood of enthusiasm and then you get back to your desk and it's like right, now back to reality” (evaluation).

Participants suggested ways to address the challenge of time, which mostly involved greater buy-in from the organisation, in particular management. Charlotte advised talking to the directors so they would understand the process was a genuine piece of CAFOD work; Ruby thought that everyone involved should have a mandate from their manager to free up time; and Kitty felt that participants needed to really grasp what was involved and think hard about whether they could give the time. For Elizabeth, however, time was less of an issue. She said her involvement had not been “really time or labour intensive” (evaluation).

It was not just the time that individuals took to reflect and research on their own which was an issue, it was also the length of the meetings. I judged that they should not be longer than two hours. This did mean, however, that in Meetings 2 and 3, after people had presented for 15 minutes, there was only 15 minutes for shared reflection, discussion and questions. This drew comment from Louise, one of the outsider team. She noticed that I, as facilitator, often moved the conversation on when more could have been said on the subject. She felt the sharing and reflection between the participants, while good, could have gone much deeper if there had been more time. TAR facilitators need to weigh-up how much time they think both the participants and the organisation are willing to give to increase the potential depth of conversation.

Too much ‘God-talk’?

At CAFOD, the TAR process included those from a diversity of religious and non-religious backgrounds. Many of the participants were from a Christian background, but non-Christians did not find the process threatening. As Sophia shared in Meeting 5c: “The

question was: did I find God in the data? I have found it really interesting and surprised at how much it's stretched me spiritually but without feeling discomfort" (p.15). However, those intending to use TAR need to be aware that the process can come across as having too much 'God-talk' for some. Susan, for instance, questioned how appealing TAR might be for those who did not come from a Christian background. After many years at CAFOD, she felt at home with the 'God-language', but suspected others might not be. She was particularly thinking of two members of her team whom both she and I felt would have benefitted from taking part, but both of whom decided not to:

"When you mentioned the project to me I felt very comfortable with it, but I told two others about it but they didn't feel able to make that step. And that's not to do with you and how you tell it, it is to do with them and where they are. I don't know how you get over that. I recognise where they are because I was there" (evaluation).

In particular, Susan was sceptical about the question 'Where do you see God in the data?' in the 'Reflecting on the Data' sheet. She didn't see God in the data and stated that in the meeting, but she imagined that others may not have felt comfortable admitting that in front of Christians and could have felt excluded by the question (5c, p.14). Again, anyone intending to use TAR needs to be aware of the sensitivities of the participants they seek to recruit and how they might interpret explicit mention of God in the process. An explicitly faith-based question might be detrimental to the recruitment and participation of a cross-section of staff, if those staff are from a variety of faith backgrounds.

Selective, subjective and small

As with other qualitative research, TAR data and its interpretation is necessarily subjective. Those who chose to take part were self-selecting. As Martha observed in Meeting 5a (p.2), it was no surprise that the participants seemed to care deeply about CAFOD's values since they had chosen to be part of the project. She wondered how representative their passion was of the organisation's whole workforce. TAR could be used on a large scale, but the cost in time and money could be prohibitively high.⁹ The number of participants is therefore likely to be small and the effect on the Church/organisation difficult to measure. The impact on the participating individuals may be significant, but there is no guarantee that any positive change in practice will go further

⁹ I am aware of TAR being currently used on a large-scale within Catholic schools and this has necessitated large-scale funding.

than the participants themselves. For Elizabeth, the answer lay in somehow making TAR or something similar part of an organisation's induction programme: "If we want everyone to be delivering these values in some way, then we need to make time within our working patterns for that reflection" (5b, p.14).

Challenges to the organisation

Those considering a TAR process need to be aware that it has the potential to change individuals, to change practice and to change the Church/organisation. These changes are likely to be seen as positive by those who take part, but might be perceived as threatening or challenging to those who do not. As Kemmis and McTaggart (1992) observed: "Action research is concerned equally with changing individuals, on the one hand, and, on the other, the culture of the groups, institutions and societies to which they belong" (cited in Cohen et al, 2011, p.345). As discussed, when Elizabeth proposed an acquisition pack which she felt embodied the value of solidarity, she was met with resistance. This was certainly picked up by Sarah from the outsider team: "You know if you get people being creative and thinking a bit radically then you're taking risks and you're turning yourself potentially into an organisation that probably experiences a bit more conflict and a bit more disagreement and a bit more pain than it might otherwise do" (6, p.16).

Sarah's remarks underline the potentially subversive quality of TAR: it lays bare the gap between the operant and the espoused, and it can threaten the status quo. Shepherd experienced this when using TAR in his youth ministry (2012). He says action research can upset an organisation's balance, since participants can be moved to "elicit, assert and interact with views that might previously have been held in check by the constraints of organizational culture" (2012, p.134). How TAR specifically challenged the nature of CAFOD's Catholic identity will be explored in more depth in the following chapter.

Insider-researcher

The TAR process's success depends on the disposition of those who take part. This includes the facilitator, both in terms of their skills and in terms of their witness. In the Reflecting on Values project I was concurrently the project instigator and facilitator, a member of the outsider team, a peer of the participants, and a doctoral student/researcher. As Cohen et al (2011) rightly observe:

“It can be seen that the action researcher has to adopt a potentially schizophrenic stance to the action and the research, being both in it and of them, but also having to stand back from the situation and view it with as much objectivity as possible; subjectivity and objectivity (or, perhaps better, relative subjectivity and objectivity) are combined in a single action researcher” (p.359).

Bringing TAR into your organisation requires certain qualities on the part of the instigator: energy, enthusiasm, time, determination, organisational skills and flexibility. While planning ahead and being organised come naturally to me, being open, flexible and accommodating to last-minute changes was more challenging. In this instance, the research was my work so I did not have to carve out extra time for it. However, I am aware of how much the project relied on me, and this calls into question the use of TAR by CAFOD in the future. I wonder, with hindsight, if I could have embedded TAR more: mentoring staff so that they could then facilitate further cycles of TAR themselves, for example.

All those embarking on facilitating a cycle of TAR, particularly if they are insider researchers, need to be aware of how they are incarnating their subject-matter (Harris, 1991, p.41). The integration between discourse and practice is an essential component if teaching is to be credible and transformative. As Pope Francis has recently stated: “We need to remember that all religious teaching ultimately has to be reflected in the teacher’s way of life, which awakens the assent of the heart by its nearness, love and witness” (2013d, # 42).

Insider-researchers using TAR need to be acutely aware of their inter-personal skills, both within the process and outside it. The TAR process continually challenged me on where best to place myself in relation to the participants. While I saw myself as a mentor and a facilitator, Sophia’s reflections on musical accompaniment made me question what this meant. As I wrote in my journal:

“What do I feel about myself in terms of accompaniment? Do I feel that I am the conductor inviting each person in turn to come in and play their instrument? Have I composed some of the music as well, or is each person composing their own music?” (18.07.12)

Anyone who has a teaching role must be cognisant of the need for coherence between medium and message, if the message is to be received and lived.

Conceptual critiques of TAR

As well as TAR’s practical challenges outlined above, I wish to make two more conceptual critiques of the process. The first concerns TAR’s aim of bringing together the four voices

of theology – the operant, the espoused, the normative and the formal – without any of the voices dominating. While this can be seen as commendable in a theological tradition where the normative voice has often silenced the operant, it could also mean that some of the voices lose their volume during the process. Part of my motivation for using TAR was to ‘teach’ CST (normative theology) in a way that was accessible and engaging. CST was a dialogue partner for all the participants, but it was just one partner among several, and certainly did not stand out as a major area of learning in the participants’ evaluations. I began to question myself in my journal: “More and more the CST is getting lost, and what TAR has really been about is giving staff the (creative) space to explore CAFOD’s values. Did I ask the wrong research question? Or did I simply fail in my task to ‘teach’ CST?” (07.12.12) and later:

“CST itself has taken rather a back-seat. CAFOD’s values have come out centre-stage, bathed in light; CST is their shadow – attached to the values of course, but not taking centre-stage in terms of learning. I thought CST would be a major part of my thesis, but it is fading into the background” (18.12.12).

The normative and formal theological voices were very much present in the data, but it was the operant and espoused voices the participants were most passionate about. Though TAR is a pedagogical tool which brings four voices of theology into conversation and roots learning in the practice of those participating, its facilitators need to be aware that this strength may also be a weakness. In other words, the facilitator has little control over which theological voice or voices are loudest and which fade into the background. This potential for ‘lopsidedness’ – for certain theological voices emphasised at the expense of others – is a point made by Cullen and Janowski in their forthcoming report on their use of TAR in practice.

My second critique of TAR is that it does not envisage more theological reflection and analysis after the insider and outsider teams have exchanged reflections. So with no guidelines for further analysis, I felt stuck in terms of how to analyse the data. Cullen and Janowski (forthcoming) also experienced this “analytical gap” at the end of their research process. Researchers using TAR will need to think about how they might most faithfully analyse the data as a whole. That said, professional doctorate students in particular should be encouraged to use TAR as a research methodology because their reflections and analysis will be rooted in theory and practice. Furthermore, since they are required to “reflect on and examine critically their own professional practice” (Anglia Ruskin, 2014, p.94), their reflections on TAR would serve to answer Graham’s criticism of the lack of reflexivity in Cameron et al’s 2010 book (2013, p.164). So TAR is eminently suited to

professional doctorate students since the data from the insider and outsider teams is only enriched, deepened and mined more fully by further reflection and reflexivity.

Conclusion

TAR brings an organisation many potential benefits. The combination of conversation, space for reflection and the interaction between insider and outsider teams all make for a potentially life-giving and organisation-changing process. It gives space for the “the power of re-creation” (Harris, 1991, p.xv), not only in the participants themselves, but also in the world. As with any theological and pedagogical process, TAR has its challenges and limitations. I hope my reflections drawn from my own experience will not put off potential TAR facilitators, but instead ground them in the reality of the process. Above all, I wish to advocate TAR’s potential as a theological and pedagogical tool that facilitates “the capacity to see things afresh, to take risks, to innovate, as well as to converse, to improvise from and not simply to repeat the ‘script’ of tradition” (Sullivan, 2011, p.13). My hope is that TAR will be used more widely by those looking for transformation in the field of theological adult learning.



CHAPTER SEVEN: Conceptual findings: disclosing CAFOD

Introduction

TAR offers an organisation or church the chance to take a snapshot of itself as it is in that moment. The snapshot is necessarily incomplete. It nevertheless gives the organisation the opportunity to step back and gaze at its reflection. The main issues reflected back to CAFOD in the TAR snapshot concerned “questions around identity, organisational identity and Catholic identity” (Louise, 6, p.38). These questions manifested themselves in many forms: the pressure of time, which allows little opportunity for focused reflection; an unease and lack of confidence in the language of faith; and the tension which arises from being both a development agency and a Catholic organisation. These issues leave clues as to why it might be difficult for staff to ‘to interpret, embed and embody the values of Catholic Social Teaching in their work’.

By providing a snapshot, TAR simultaneously questions an organisation, and – in its heuristic and iterative process – potentially provides answers. It is then up to the organisation whether and how it responds both to the questions raised and to the answers given. Four main practices, or rather their lack, were highlighted in the TAR data and process. These were:

1. Giving staff time to engage in focused theological reflection on CAFOD’s values, rooted as they are in CST.
2. Giving staff the opportunity to ‘practise’ faith language – to talk about God in practice.
- 3 Giving staff the opportunity to explore the tensions that arise from being a Church agency.
4. Encouraging non-Catholic staff to contribute to CAFOD’s theological narrative, not just its mission.

After briefly describing the question of Catholic identity, I will explore each of these practices in turn. I will reflect on what emerged from the data and bring it into conversation with the espoused, normative and formal voices of theology. I propose that allowing staff to participate in these four practices would give them a greater sense of ‘owning’ CAFOD’s values, its Catholic identity and even its theology.

Background

Over the past ten years the question of Catholic identity has been key for CAFOD. Initially the emphasis on strengthening staff's ecclesial and faith fluency came from an internal directive. As Louise stated: "It was a strategic decision that it was the Catholic community which was the priority audience and therefore we had to be very clear about our Catholic identity" (6, p.12). Since then, there have been external forces – explored in Chapter One – which have encouraged Church agencies to be more rooted in their Catholic identity (Benedict, 2005; Benedict, 2012). Authors outside the Catholic context have also stressed the importance of NGO workers understanding and being orientated in the culture of their local partners, which includes Church culture (Ashworth et al, 2014, p.117).

The issue of Catholic identity is one which all Catholic agencies, schools and organisations have to grapple with. All of them need to describe themselves to the external world (Putney, 2008, p.29), and they must decide which voice to speak in: not only the language they use, but the tone and inflections. Is it defensive, invitational or somewhere in between (Putney, 2008, pp.32-3)? Should they underplay their Catholic identity – 'Catholic cringe' – or do they see themselves as having all the answers – 'Catholic crusade' (Putney, 2008, p.32)? Are there any hallmarks of being a Catholic organisation and are these manifested in external forms such as crucifixes, Mass and times of prayer, or are they more "the ecclesial practices at work within the institution" (Boff, 1985, p.1)? In the contemporary post-modern context, the adjective 'Catholic' has become fluid and subjective in its interpretation. Recent literature has confirmed that there are many questions around what exactly determines Catholic identity, given the lack of definitive criteria or even outward practices (Provost and Walk, 1994, vii; Greinacher, 1994, p.9; Provost, 1994, p.22; Hornsby-Smith, 1999, p.21; Ormerod, 2008, p.11; Engebretson, 2009, p.45).

Privileging an inductive epistemology, I use the themes that have emerged through the TAR process to offer my own reflections on what Catholic identity and practices might look like at a contemporary Catholic agency, having highlighted some formal and normative voices in Chapter One.

1. Giving staff time to engage in focused theological reflection on CAFOD's values, rooted as they are in CST

CAFOD's website states that: "CAFOD's Vision, Mission and Values draw directly from Catholic Social Teaching (CST), Scripture and the tradition of the Church. CST is at the

heart of what we do and who we are". Yet how can this statement be true if so few staff have the opportunity to engage with CST and bring to it their own interpretation? Indeed, one of the major themes that consistently arose in the research data was time, particularly the lack of time staff had to reflect on CAFOD's values and relate them to their work. In the outsider team meetings, Sarah described CAFOD as an organisation "crying out for reflective space" (4, p.8), challenging the organisation's "cultural busyness" (6, p.9). Louise questioned the fact that participants seemed to be allowed only a restricted time for discussions (4, p.2). Martin suggested that senior management needed to make time to reflect on the issues CAFOD deals with and not just be "obsessing about our Catholic identity" (6, p.35). Sarah felt that if senior management did give themselves time for reflection it would potentially affect "the culture of an organisation more powerfully than perhaps anything else does" (6, p.35).

At the insider team meetings, there was a sense also that the culture of CAFOD needed to change. Susan acknowledged, however, that "changing what people value, changing the culture in that way" would be difficult (5c, p.27). Charlotte suggested one answer might be "to have more corporate buy-in, and to see this as something which is really useful for our work, because I do think it is, it is very, very enriching" (evaluation). Ruby also felt that "anyone taking part should have a mandate of some kind from their manager to free up time actively, rather than squeeze it in or hope that it fits" (evaluation).

The participants pointed out that the need to find reflective space at CAFOD had come up as an issue before. Nancy described it as "this crying desire for more space for reflection and thinking and evaluation and getting away from that incessant 'doing stuff'". She commended TAR as a "tangible example where you do ring fence some time to reflect and to do a bit more research and think about the implications of your work" (5b, p.15). Elizabeth suggested that if CAFOD were serious about embedding the values then it needed to create the space for reflection on them. She even suggested making it compulsory, because paradoxically that frees people up (evaluation). Susan did make a plea that CAFOD didn't just implement reflection for reflection's sake, but that it needed to be focused and relevant (5c, pp.26-27).

Why, then, is it important for CAFOD to give staff time to engage in focused theological reflection? I propose two reasons. First, it ties in with a Catholic anthropology of the human person as being made in the image of God. As Sarah rightly acknowledged in Meeting 6

"If it's so difficult to find time for reflection and for this development of the right brain thing, then this is actually against our understanding of what it is to be a human

person and what it is to be dignified and in the image of God and so I do think that's a serious matter" (p.27).

According to CST, being made in God's image should be reflected in the way we work, and that work should be both a creative act and include times of rest. Work should allow humans to partake in something of God's ongoing creation, in a way that means both body and spirit can flourish. As John Paul II put it: "Through work we not only transform the world, we are transformed ourselves, becoming 'more a human being'" (1981, #9). In this same encyclical, he reminds us that creative activity includes times of rest – after all, God rested on the seventh day (#25). This principle of CST was brought up by Louise as she reflected on the data:

"I'm thinking about the Sabbath. If you think about people made in the image of God... what did God do? God rested not because God was tired but in order to appreciate the beauty and magnificence of creation. When do we ever stop and rest and appreciate? We have a very poor culture of celebrating any success because we always think 'well there's still a hungry person over there, I might have rescued two over there but I've left three on this side'. I'm not using the right example but there isn't a culture of stopping, thinking, reflecting, celebrating, enjoying, definitely not.... We're not living by the principles that we actually say we believe in" (6, pp.27-28).

This echoes Ogilvie's question to those working in Catholic agencies. She asks whether the workplace is informed by the Sabbath. She doesn't mean: are they open on Sundays, but "are they places where rest is valued? Or are they places of overwork" (2008, p.123)? Like other faith-based NGOs, CAFOD could fall into the trap of excessive activity and unreflective action (Francis, 2013d, #82). Instead, to remain true to its Christian values – which include its anthropology of the human person – it "needs time of focused reflection to be embedded in its processes, in its very nature" (Francis, 2013d, # 262).

The second reason CAFOD needs to create spaces where staff can reflect is that it should be consistent and congruent with what it is asking of the Catholic community. CAFOD's website states: "As well as asking our supporters to donate and campaign, we place equal importance on prayer. Prayer informs and underpins our work. We provide prayers and reflections for our supporters and use prayer for our own guidance and inspiration". As Charlotte observed, in asking supporters to 'give-act-pray', "prayer has to be the foundation that we build the other two on" (evaluation). For Elizabeth, CAFOD's values are "at the heart of who we are" and it is easy for them to get lost in the day-to-day (evaluation). Sarah suggested that if CAFOD were really living out its espoused values then teams would automatically be reflecting on them; there wouldn't be any enforcement, it would just be taken as read that this was part of doing your job well (6, p.27). If CAFOD

states publicly that it is guided by prayer and reflection then that needs to be “reflected in the time we spend on it in our working day” (Charlotte, evaluation).

One of the greatest riches at the disposal of Catholic agencies is CST. Quinlan (2008) calls it one of the “key differentiating factors” that sets them apart from other agencies (p.46). He stresses that, “Interpreting the application of gospel values, and the reapplication and reinterpretation of gospel values in an ever-changing context must be part of the life of our agencies too”. He calls for processes that bring CST alive, where it is embedded and embodied by Catholic agencies, not simply left as words on a page. TAR offers such a process. Ruby, for example, felt that TAR was a way of making sure the values were reflected in decision making and practice; it had given her the confidence to suggest reflection as a legitimate part of CAFOD’s work (evaluation). TAR’s performance showed that it was capable of “strengthening the theological force field of the group’s life and mission by building up the capacity for ongoing theological reflection” (Sweeney et al, 2010(b), p.277). In this way, what CAFOD is asking of its staff can be consistent and congruent with what it is asking of its supporters.

2. Giving staff the opportunity to ‘practise’ faith language – to talk about God in practice

The second main theme the data disclosed was a lack of confidence about Catholic language and an ambivalence about talking about God in practice. This unease emerges for different reasons. Those who are not Catholic or Christian are reticent to speak that faith language, while those who are Catholic are sometimes afraid of causing offence or excluding others. In this they might also be influenced – consciously or unconsciously – by the ecclesial nature of the Catholic Church and its history. Yet, for multiple reasons, it is imperative that CAFOD staff have the opportunity to go “beyond simple theological literacy to theological fluency – the ability to speak an appropriate theological language appropriately” (Sweeney et al, 2010(b), p.278).

The ARCS team has stated that: “Ease with the language of faith – with *theo logos* – is not to be presumed... the ‘language skills’ still have to be learned” (ARCS, 2008, p.45). The data revealed a lack of confidence about faith language in those who did not come from a Catholic background and were afraid of saying the ‘wrong’ thing. The participants reflected how some members of staff felt they were not qualified to say things or did not know enough when the subjects “of faith, or God, or Catholicism” arose (Elizabeth, evaluation). Kitty was clear in her evaluation that “a lot of people don’t stop to think about

the values, or if they are not Catholic they don't want to think about them". The participants highlighted that for some non-Christian or non-Catholic staff there were feelings of indifference, conflict or ambivalence towards using the language of faith in their work.

The participants considered there to be a difference in the way CAFOD's organisational culture is lived and experienced by those who are Catholic and those staff not from that faith background. Charlotte's non-Catholic colleagues felt they couldn't answer the questions on her work-board because they weren't Catholic, making her conclude that "there must still be that sense that there are the two groups; the Catholics and then there's everyone else, even in this building" (Charlotte, 5b, pp.24-5). Elizabeth shared that there were only two people in her team who weren't Catholic and they sometimes felt excluded because they didn't recognise a Biblical quote or reference. She felt that it had been easy to engage her team with the acrostic because most of them came from a faith background. Susan challenged this, however, saying that her team would have engaged fully with an exercise on values, even though none of them were Catholic (2a, p.29). For Sophia, "the God part is there as much as you want it" at CAFOD. She acknowledged that maybe it was different for senior managers, that they did need to know faith language, but as far as she was concerned "it's not possible to tell, I don't think, who's Catholic and who isn't at CAFOD, in general" (5c, p.12).

Another reason why staff are reticent about using overtly religious or faith language is the fear of offending or 'putting off' those who do not come from a Christian background. In the strongest example of this in the data, Ruby admitted cutting down her presentation to her peers (as it was too long) by taking out "some of the scriptural references and bits that were more theological" (5a, p.16). When I challenged her about this in her evaluation, she replied:

"I know! Well I think that was because I feel quite strongly about the values I was talking about being communicated in fundraising... and when I want to persuade people of a certain thing one of the mechanisms that clicks into place in my head is 'what might stop people engaging', or help them write it off, if they were planning to or prone to, and one of those is that it is an explicitly Christian thing, and I think that is really difficult, and I need to own more clearly where I am coming from with it but also why that is relevant to CAFOD. If anything, I have got the perfect excuse to say 'Something that inspires me about this is things that Christ himself said.' But I almost did it without thinking, 'I've got too much material here, how to make the argument as lucid and quick as possible'".

It was telling that Ruby, a Christian, in a project actually asking staff to engage with a body of Catholic literature, felt that the first thing that had to go in her presentation was the

Christian element. She felt it would least engage her colleagues, even though she knew many of them were Christian as well.

Elizabeth acknowledged that CAFOD has a culture of not wanting to offend non-Christians, which meant compromising “and in the end we’re not really being true to ourselves with what we want to achieve because we’re so worried about trying to please everyone, but then we don’t do what we want to do, or what we need to do, or what we’re supposed to be here to do” (5b, p.21). Charlotte concurred: “I think there is that sense where, rightly or wrongly, people who aren’t Catholic are accommodated” (5b, pp.24-5). She felt that as soon as the word ‘Catholic’ is put in front of something it instantly becomes offensive to certain people (5b, p.22). Louise saw this fear of potentially offending people by “imposing faith” as manifested in staff’s “fear around Scripture” (6, pp.36-7). For Martin, the fear of offending people was greater than the reality (6, p.7).

One of the questions used by the insider and outsider group to reflect on the data was explicitly about God, namely, ‘Where do you see God in the data?’ This question provoked a range of diverse answers from the insider group, some of which were then interpreted differently by the outsider group. In Meeting 5 (p.11), for instance, I asked the participants where they saw God in the data:

“[laughter]

Sophia: Oh God’s everywhere

[laughter]

Susan: I don’t, can I say?

Susy: You don’t.

Susan: I see humanity, mainly, and I see the teachings of the Church, but I don’t see God. But that’s just personal for me. I find God a difficult construct.... What I do see, or no, not what I do see but what reassures me which is the position I went into this with and I’ve come out even stronger is that despite not being a believer myself, I can agree with the majority of what’s in here. I can understand it and sign up to it and endorse it and that’s where I think I’ve come to” (5, p.10).

Later Susan added:

“I don’t know. I’m still not there with the spiritual thing. For me it’s how humans interact with each other and if that gives any meaning to our lives at all it’s about relieving the suffering of others while we’re here. It’s got to be one of the most important things. And I’m sort of starting to see that that can be a type of spirituality without sort of thinking ‘oh no that means I have to be religious’. It just takes quite a long time to get to these places I think” (5, pp.13-14).

Louise from the outsider team read in this passage “a distinct lack of comfort in speaking about God at all, and trying to replace speaking about God with speaking about love or morals or universe”(6, pp.4-5). However, Sarah (6, p.20) brought to this text a hermeneutic of sacramental imagination, so that, for her, Susan was “seeing God” (p.21). While Sarah recognised that this language of grace and sacramental imagination was not one used by the insider team, she felt that it “did not do violence to somebody else’s integrity”, and we shouldn’t “feel embarrassed about or over-sensitive about naming what is in faith a reality either. It’s just true” (6, p.21). Later on in Meeting 6, Louise acknowledged that she saw God in the participants’ struggle to be faithful to the values and their awareness of the dignity and humanity of others (pp.31-2). She noticed that one of the participants talked about “being the body of Christ”. It made her realise that often at CAFOD “we almost take Christ out of the equation in the values, although Christ is there in the teaching” (p.31).

As these examples show, both the participants and the outsider team observed in the data a lack of confidence and/or willingness to “talk about God in practice”. Yet as Ranson (2008) suggests, Catholic agencies need to become “‘bi-lingual’, that is, both theologically literate and professionally literate” (p.91). CAFOD needs to give its staff opportunities to practice “God-talk”. There are two main reasons for this.

First, the main audience CAFOD is seeking to engage is the Catholic community of England and Wales. Staff who regularly communicate with the Catholic community must be given tools to ‘inhabit’ its language. As Susan states very clearly: “We all have to get comfortable with this. It doesn’t matter if you’re not Catholic, if you’re religious, it doesn’t matter what your personal beliefs are. But this is something we need to know in order to reach our audience and persuade them to act” (p.30). Kitty said that all staff, whatever their background, need to reflect on the values of CAFOD as a Catholic organisation “and if your job requires you to think of it then it gives you an opportunity to implement it into your work” (evaluation).

The second reason is that CAFOD is a faith-based agency and its identity should reflect this as a matter of integrity. As Sarah commented in Meeting 4:

“If it is a systemic thing, then there needs to be a building of an argument which says that this needs looking at systemically, because of questions of integrity. How can we go on talking about questions of faith and identity – you can’t just say that “Faith is a thing I have and this is my identity” – there needs to be constant renewal if it is to be alive” (4, p.3).

The participants recognised that a greater confidence in CAFOD’s faith identity on their part and that of their peers would enhance CAFOD’s work. Diana felt CAFOD’s Catholic

identity was a great strength, which CAFOD should “stand up and announce” (5a, p.18). For Charlotte, the language of the Catholic Church (for instance, being able to talk about ‘our brothers and sisters around the world’) was “an absolute gift” that CAFOD should tap into more (3b, p.21). She said: “Our directive is that we absolutely should be mentioning God more and not just in the rent-a-quote thing but integrating our talking about God” (3b, p.22).

Kirwan (2010) has suggested that liberation theology, more than any other type of theology, has “stressed the location of the reader as the starting-point in the struggle for an effective theological literacy” (p.61, footnote). TAR functions in much the same way, insisting that we learn the language by speaking it (ARCS, 2008, p.45). The starting point is the participant who has the opportunity to speak and test language, to question their own and others’ lack of fluency. In an organisation such as CAFOD, which works closely with Catholic partners overseas and in England and Wales, the language of faith offers a rich vehicle of communication which Catholics can hear easily and be inspired by. A greater theological fluency among CAFOD staff will only deepen CAFOD’s organisational identity and integrity, and foster stronger partnerships with Catholics worldwide.

3. Giving staff the opportunity to explore the tensions that arise from being a Church agency

Just as the data revealed staff’s lack of ease with faith language, it also uncovered a lack of ease on matters ecclesial. As both a development agency and a Church organisation CAFOD is, as Sarah rightly pointed out, “a curious ecclesial reality... with its diversity and also with its practical focus on justice and solidarity” (6, p.20). Like Catholic practical theology itself, Catholic organisations are “inevitably marked by the Catholic ecclesial structure” (Sweeney et al, 2010(a), p.3). As Sarah remarked, the data raised multiple questions “around the nature of Church and the nature of what it is to be ecclesial” (4, p.3). Again, reasons for the ecclesial tensions - arising, for instance, from CAFOD being an official agency of the Catholic Bishops’ Conference and being associated with the hierarchical Church - were suggested by both the insider and outsider teams.

For example, the participants said that one reason for the lack of explicit faith language at CAFOD is that Catholics, in their experience, tended to be quite apologetic about their faith and tend not to be a “jump up and down ‘hey I’m a Catholic’ type of Christian” (5b, pp.22-3). When I suggested this might be because Catholics had been a minority for a

long time, Charlotte replied: “Yes, and the last time we spoke out we got burned at the stake [laughter]” (5b, p.24).

For both the insider and outsider teams, staff’s lack of confidence in ecclesial matters could stem from the very structure of the Catholic Church – its historic emphasis on the Magisterium and clergy as *the* teachers, and the distinction between *ecclesia docens* and *ecclesia discens*. For Louise, this ecclesial pedagogical stance has fostered a culture where “people get afraid that if they say the wrong thing... they’re going to get smacked down for it”. It has led to a “distinct lack of comfort in speaking about God at all... quite a lot of fear and anxiety about speaking about faith and beliefs” (6, pp.4-5). Sarah concurred, also suggesting that “maybe there’s something about the way in which teaching within the Catholic tradition is seen as an authority which actually makes it harder for people to transmit that teaching because we might transmit it wrongly” (6, p.7). Martin suggested that shortly after Vatican II there was less room in the Church to disagree (6, p.7). Martha, meanwhile, felt that, until recently, theology “has been the remit of, in my experience, priests, and nuns to a much lesser extent,” which left the laity insufficiently confident in the communication of their faith (5a, p.17).

Another reason staff might feel uneasy about CAFOD’s ecclesial identity was that there are, in the words of Kitty, certain kinds “of roadblocks that make secular organisations wary of a Catholic organisation”. So staff are sometimes reticent to admit they work for a Catholic organisation (1a, p.16). For Kitty, issues such as abortion and condoms make “the Church very assailable when you’re talking to people who aren’t Catholic” (2b, p.22). Louise reflected that some of the tension was about staff not wanting to be identified with the institutional Church “and feeling like you have to apologise – ‘yes, I’m a Catholic, but I’m not that sort of Catholic’” (6, p.8).

The outsider team felt that this lack of ease with CAFOD’s ecclesial identity was problematic for the organisation. Martin thought that staff needed to put more time into learning the organisation’s ecclesial context, but this wasn’t seen as a priority (4, p.2). As an outsider to CAFOD, Sarah felt there was some organisational “self-censoring”, and that even the Catholics at CAFOD did not know how to express the organisation’s Catholic identity. She felt that this could lead to “a drifting away from the real experience of what it means to be a Catholic in a plural, complex and good environment” (6, pp.12-13). How, she asked, can an organisation which employs people of diverse faiths and none be proud of its Catholic identity? How does this manifest itself? (6, pp.12-3). These questions have a relevance more than for just CAFOD. For all Catholic agencies, schools and organisations, any endeavour to incarnate their faith identity will be incomplete. There will

always be “a myriad of attempts to convey and to live some sort of response to a question which is fundamentally, for Christians, a calling... our ecclesiologies... will always be ‘grasping attempts’ at trying to capture and shape the fundamental aspects of the Christian community/ies” (Mannion, 2003, p.14).

According to Boff, the ability of the Church to be incarnated within a particular culture, without losing its identity, is in itself the measure of its Catholicity (1985, p.98). CAFOD’s ability to be present (incarnate) in diverse countries and cultures, as well as in the development agency culture, is an integral part of its Catholicity and is vital to its future flourishing. Since Vatican II, the Magisterium has stressed the potential for the Church to be enriched through plurality and multiformity. For John Paul II, the Church “becomes a more intelligible sign of what she is, and a more effective instrument of mission” through the process of inculturation (1990b, #52).

Catholic identity cannot be something which is ‘frozen’, ‘packaged’ or ‘possessed’. Rather, it is something that unfolds as it lives and gives expression (Quinlan, 2008, pp.84-5). It cannot be “maintained merely through the affirmation of particular social or religious symbols or practices” since this may “simply construct a social ghetto that no longer possesses the transformative agency that renders an institution genuinely Catholic, that is, a ghetto that lacks sacramental intending of the kingdom of God” (Quinlan, p.84). As a lay ecclesial organisation, CAFOD can more fully integrate and own its Catholic identity by inviting all staff to participate in what that might mean and look like. This very endeavour would deepen and enrich its Catholic ethos. Processes such as TAR would raise staff confidence, allowing them to hold their heads up high “and not feel intimidated by the lay aspect of this organisation as against the clerical [aspect] of the Catholic Church” (Martha, 5a, p.2).

4. Encouraging non-Catholic staff to contribute to CAFOD’s theological narrative, not just its mission

The TAR process allowed those not from a Catholic background to bring their interpretation of CST to the table, as well as reflections and insights from their practice. The process provided “unforced, free spaces for connections to be made by learners”, in ways that allowed “for creativity in application” (Sullivan, forthcoming(b), p.1). TAR not only encouraged dialogue between the score of tradition and the interpretations of the practitioners, but also between Catholics, other Christian denominations, and those of no faith. This made complete sense to the participants, who saw no reason why all staff

should not be involved in breaking open CAFOD's values. As Charlotte said about the responses to her work-board: "It struck me that I got a lot of responses from people who have a Christian faith and people who don't, but the values are there for all of them and they were important to them in their work" (5b, p.2). Elizabeth acknowledged that CAFOD's values were "quite humanist anyway" (5b, p.14).

CAFOD's values gave staff a 'touch-point' they could all relate to, whatever their background. Its values are at one level humanist, and on another deeply steeped in the Catholic tradition. Breaking them open can therefore be a mutually engaging and enriching task (Quinlan, 2008, p.43). Sarah from the outsider team suggested that "it is to the detriment of CAFOD if we can't find a space which is more than just accommodating to those who are not people of faith" (4, p.9). So why is it important for a Catholic agency to provide this space to its non-Catholic staff? As Quinlan asserts, a communal reflection on values would provide both "the opportunity for Catholic mission and identity to be enriched and transformed" and the opportunity for those not from a Catholic background "to be touched by Catholic ethos" (Quinlan, 2008, p.51). In other words, the practice would be rooted in the Catholic Church's tradition of dialogue and evangelisation. I shall examine each of these in turn more fully.

The Church's tradition of dialogue is contained in its formal and normative theologies. It has been an explicit and imperative part of the Church's mission since the Second Vatican Council. Dialogue, according to Mannion, is an "ecclesial, doctrinal, and moral necessity" (2007, p.106), and needs to be carried out with fidelity and openness (Putney, 2008, p.26). The theological foundations of dialogue are to be found in the very nature of God, who called humanity into relationship and pitched his tent among us (John 1:14). This invitation of mutuality and openness to the other is one Catholics are called to embody in their lives and relationships. Paul VI states this explicitly in *Ecclesiam Suam*. He invites the Church to imitate God's initiation of relationship with others, in a spirit of humility and respect (1964a, #81). God's utterance of 'the Word' is a call to dialogue (Mannion, 2007, p.115) that desires a response. If we fail to respond to God and to others then we have failed to live out our vocation as Church (pp.138 & 141). Baum says that dialogue "can be transformative and enriching both for those conversation partners with whom the church engages and for the church itself" (cited in Mannion, 2007, p.140). The importance of dialogue "for our discernment on how best to bring the Gospel message to different cultural contexts and groups" has been emphasised by the current Pope (Francis, 2013d, #133).

Church agencies are asked to follow Jesus's example of reaching out further than the 'chosen race' and allow the voice of the 'outsider' to challenge them. Jesus's encounter with the Canaanite woman showed he was willing to challenge and be challenged as regards social boundaries. (Matthew 15: 21-28). The kingdom he promised is open to all, a universal invitation which is both "Christological and Pneumatological in character" (Pontifical Council for Inter-religious Dialogue, 1991, #21). There is no longer a privileged race and Christians are encouraged to "acknowledge, preserve and encourage the spiritual and moral good found among non-Christians" (Paul VI, 1965a, #2). A process such as TAR can put this theory into practice.

At the heart of dialogue is the need for the other to act as a mirror to help us discover our own identity "in a radical openness to alterity" (Ranson, 2008, p.83). As Tracy points out, sometimes it is *only* through dialogue that we discover our own identity (1994, p.109). The other may reveal our likeness to God's vision, and may also expose distortions. Within Magisterial teaching this openness and desire to be challenged by the other is paramount (Pontifical Council for Inter-religious Dialogue, 1991, #32 and #79). In becoming a dialogical community, the Church can gain a deeper understanding of her own identity and "bear witness to the fullness of Revelation which she has received for the good of all" (John Paul II, 1990b, #56). This is not always an easy task. Discerning what is 'of God' in a plural context involves an "inevitably laborious process of learning and understanding" (Barnes, 2002, p.32). Nevertheless, a theological appreciation of the other as being the locus of God's self-revelation means, for some, living an uncomfortable economy of inclusivity.

There are four forms of dialogue listed in *Dialogue and Proclamation*: the dialogue of life, the dialogue of action, the dialogue of theological exchange and the dialogue of religious experience (Pontifical Council for Inter-religious Dialogue, 1991, #42). TAR most attempts to address the dialogue of theological exchange. When those of all faiths and none sit round a table and share their own interpretation of CST, a "reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion" is facilitated. This should lead to "mutual understanding and enrichment" (#9). The teaching of Jesus calls us to cross boundaries and listen to the insights of those outside the Catholic Church. Those of us brought up as Christians may no longer be upset, disturbed or challenged by Jesus's words and actions. It may take the other to make us listen to the Gospels, in the words of Ricoeur, "in such a way that we are once more astonished, struck, renewed, and put in motion" (1974, p.239). In other words, we need the other for our own growth in faith.

This vision was articulated by Timothy Radcliffe, a Dominican monk and then CAFOD trustee, when he told CAFOD staff: “It is part of being Catholic that we positively need to open ourselves to people who are not Catholic. You help us slowly become more Catholic, more universal, as we learn from you, and grow in friendship with you” (Radcliffe, 2010). CAFOD’s Catholic identity is therefore, perhaps paradoxically, discovered through its relationship with others. The organisation finds and develops what it means to be Catholic in its very invitation to those who are not Catholic to share not only in its mission, but also in its theological discourse. In this, it takes the risk of being transformed (King, 1994, p.39).

Along with other Church agencies, CAFOD is called to be an evangelising community. TAR provides it with a way of living out this call – a call that is part of the Church’s identity and mission (John Paul II, 1990b, #55). John Paul II insisted that Catholic universities should contribute to the Church’s work of evangelisation, as they are “an institutional witness to Christ and his message” (1990a, #49). The same could be said of Catholic development agencies, since CAFOD can potentially “make Jesus Christ better known, recognised and loved” (Pontifical Council for Inter-religious Dialogue, 1991, #77) through its words, its actions and reflection on its tradition.¹⁰

In the context of inter-faith dialogue, Michael Barnes states that “even – perhaps especially – the most self-effacing of persons requires a strong sense of self” (2002, p.64). This idea can be applied to CAFOD: is the organisation confident enough in its Catholic identity that it neither has to shout about its Catholic credentials nor have visible and explicit signs of its Catholic identity displayed in its headquarters? CAFOD has deliberately chosen to employ those who do not belong to the Catholic community. In doing so it paradoxically lives out more fully its vocation to be a universal, dialogical and evangelising community. In choosing not only to reach out to people of all faiths and none, but also to be ‘embodied’/staffed by religiously diverse people, CAFOD is a ‘border-crosser’: it “both enables the ‘naming’ of the other and allows the other to speak” (Barnes, 2002, p.183). However, it is not enough simply to employ those of another or no faith; those not from a Catholic faith need to be actively encouraged to participate in critically articulating CAFOD’s Catholic identity and ethos. As Zerfass (1992), cited by Mette (1994), said, Caritas agencies need to recover their “character of invitation and evangelisation” by seeing themselves as a sphere “in which one can discover the gospel

¹⁰ See MacLaren’s article *Reining in Caritas*, 2012. He tells the story of a Muslim woman in Bam after the 2004 earthquake in Iran asking for a Bible to see why the Caritas people “treated us with such love and respect”.

together with others – not as an area signposted by the Church into which only full-blooded Catholics can be admitted” (p.77).

I propose that by inviting its staff to engage in ongoing theological reflection, CAFOD can be confident that its Catholic identity is made manifest – not so much in external trappings but rather in the way it embodies the Church’s mission of being a dialogical and evangelising community, whose work bears both the seeds and the fruit of the kingdom of God. In employing people of a diversity of faiths and none, CAFOD allows itself to be challenged and it expects the voice of the other to proclaim the good news alongside it. An organisation strong in its Catholic identity understands that all those who work as part of it for an end to poverty and injustice “are not far from the kingdom of God” (Mark 12:34). They are the “precious allies in the commitment to defending human dignity, in building peaceful coexistence between peoples and in protecting creation” (Francis, 2013d, #257).

Conclusion

In Meeting 6, Sarah asked the rest of the outsider team: “How do you facilitate that kind of proper theological culture which is properly Catholic?” My answer was, “Well, I think doing things like this” (6, pp.14-15). For me, the use of TAR in the Reflecting on Values project both raised questions for CAFOD about its Catholic identity and simultaneously provided some answers. This chapter has been an attempt to highlight for CAFOD the reasons why many staff do not feel confident or competent in the areas of ecclesiology, religious and faith language, and theological reflection. This may prevent staff from engaging with CAFOD’s values and understanding their roots in CST. In light of this, I advocate the use of TAR or similar processes as a way of enhancing “theologically mature practice” (Sweeney et al, 2010(b), p.277) so that CAFOD, as an organisation, might embody more fully “the fragrance of the Gospel” (Francis, 2013d, #39).



CHAPTER EIGHT: Conceptual findings: disclosing theology.

Introduction

This chapter claims that the research data revealed an implicit and explicit Eucharistic narrative which affirms CAFOD's claim that its work is rooted in Scripture, CST and the experience of those who live in poverty. After acknowledging and justifying my 'positive' reading of the data, I focus on the importance of the methodology used both in TAR and in the construction of this chapter, in bringing together the four voices of theology in conversation with practice. The main body of this chapter focuses on how the Eucharistic narrative reveals itself in CAFOD's concrete practices of responding to poverty and injustice pastorally, politically, and in partnership. The chapter as a whole fulfils the professional doctorate's aim to reformulate theory and professional practice (Anglia Ruskin University, 2014, p.94), and TAR's intention to "bring the theological resources of the Christian tradition to bear on... embodied theology, while at the same time re-examining the tradition in the light of embodied practice" (Sweeney, 2010(b), p.273).

A positive reading of the data

I begin this chapter by acknowledging that the research data revealed times when CAFOD's operant theology could not be said to be Eucharistic, when there were tensions and gaps between CAFOD's espoused theology and its operant practice. Faith agencies have been accused of basing their practices on "technocratic and managerial modes of intervention that characterize contemporary aid and development work", which seem to owe little to their "theological or ecclesial inheritances" (Bretherton, 2014, p.2). CAFOD is also susceptible to these tendencies. For instance, Nancy, in her evaluation, questioned whether CAFOD is really driven by its relationships or by meeting targets. Other participants pointed out CAFOD's sometimes paternalistic attitude to development (Elizabeth, 2a, p.31) and its position of financial power in relation to overseas partners (Ruby, 3b, p.6).

Without wishing to deny these tensions, I also read into the data a strong desire on the part of CAFOD staff, partners, beneficiaries and supporters to respond in three ways to God's invitation to 'love your neighbour as yourself': pastorally, politically, and in partnership. I wish to focus on this positive reading of the data in order to contribute to the

gap in knowledge stated in Chapter One which was on the scarcity of theological reflection from *within* Catholic development agencies precisely on their operant theology.

However, before looking at the Eucharistic narrative, this chapter steps back to look at the methodology used in the construction of this piece. It explains the importance of hearing the four voices of theology in conversation with the voice of practice.

Hearing the four voices of theology

As an expression of practical theology, TAR facilitates a process whereby theology and God's action in the world "is not so much applied as *discovered*" (Orr, 2000, p.78). It is discovered precisely by listening to the conversation between the four voices of theology and practice – practice which so often in the Catholic tradition has been marginalised, silenced or assimilated without being acknowledged. TAR allows the four voices of theology to be heard, and it is in their conversation "that an authentic practical-theological insight can be disclosed" (Cameron et al, 2010, p.56). For TAR, practices are themselves "bearers of theology" and the "theology articulated by practices has a critical role in informing and forming both formal and, ultimately, normative theologies" (Cameron et al, 2010, p.56). It is in the dialogue between practice and the four theological voices that theology becomes a living entity, as opposed to a hermetically sealed construct, which only an elite body can look at and interpret. This is because, as Borgman (2011) has suggested, "the Church can only keep what is given to her by receiving it ever new" (p.8). Or, as Martha stated in her evaluation, theology needs hermeneutics since "that is what makes the Catholic faith still a living faith, rather than just a tradition, as it is steeped in history, but it is still moving and it is still vibrant".

For this reason, many theologians have called for the inclusion of the non-elite in the ongoing task of 'doing' theology. "The inclusion of extra-theological voices," according to Radford Ruether (1993, cited in Graham et al, 2005, p.163) is necessary to correct the bias of the Christian tradition towards the dominant hegemony. Cochrane (1999) has been particularly vocal on the subject, seeing those on the margins of power as possessing "a theologically and socially relevant wisdom about their situation and context" (p.21). He maintains that if theology remains the preserve of a "self-selective and hierarchically commissioned elite", then it will be a theology of the powerful, with no insight from those on the ground (p.153).

In *Reflecting on Values*, the insider team were not from a theological or ecclesial elite. They were also, although not intentionally, all female. This self-selection meant that – by

default – women were the “theological subjects” (Graham, 1996, p.174). That God’s activity was discerned in the reflections of lay women who work at an ecclesial agency challenges the idea “that there is a single locus of interpretive authority” (Dillon, 1999, p.9). It promotes the concept of Christian truth being found in dialogue with those who are other: different Christian denominations and non-Church goers (Cochrane, 1999, p.51).

It would be easy for CAFOD simply to mimic the ecclesial structures of the Catholic Church and see theology as coming from the top down. As Dillon comments: “The church hierarchy’s tendency to identify itself as a ‘source’ of doctrine makes it difficult for it to explicitly acknowledge that doctrine changes” (1999, p.34). She goes on to argue that the documents of Vatican II can be seen as affirming “communality and interpretive openness” and redrawing “interpretive authority” towards a “more egalitarian, communal sense of church ownership” where there is “a recognition of the multiplicity of valid standpoints” (p.48). By giving privilege to the interpretations of lay women of diverse faiths and none, and seeing both their practice and reflections as a locus of theological insight, the Reflecting on Values project embodied this “communal sense of church ownership”. It is important that a Catholic organisation such as CAFOD invites all those who carry out its work to contribute to its ongoing theological narrative, to participate “as producers not only consumers” (Lucchetti Bingemer, 2014, p.138).

Catholicism has been described as “the sleeping giant of pastoral and practical theology in our midst, with so much to offer by way of tradition, experience and insight to the wider ecumenical and theological communities” (Pattison, 2010, p.ix). CST, too, has been described, not as a sleeping giant, but as a ‘sleeping beauty’.¹¹ CAFOD is in a unique position to help wake up both the sleeping giant and the sleeping beauty. It can offer its operant practice and theology to converse with the normative and formal voices of theology, in particular CST and systematic theology. In doing so, it enriches the sometimes sleeping theory of normative and formal voices by giving them a living, moving body. Furthermore, the voice of practice and the voice of formal theology are not only brought into conversation with one another but are also, in this chapter, embodied in one person, namely me, as practitioner and (emerging) practical theologian.

My defensiveness about Sarah’s observation that the data from the first three TAR meetings contained little CST was both an affective and an academic response. What I read into her remark was a perhaps an unconscious assumption that CST is only

¹¹ Dr Anna Rowlands, at a workshop on Catholic Social Teaching with CAFOD staff and partners, in Jos, Nigeria, 2008.

legitimate in its normative form. Later Sarah acknowledged that the data did contain “a natural theology of social teaching, as opposed to a revealed theology of social teaching” (4, p.9), to such an extent that “the way CAFOD works [in partnership] could be not just a pragmatic thing, but a theological thing in terms of CST” (4, p.4). The data offers an historically conscious operant theology emerging from practice – and in doing so it critiques normative CST. In that sense, the accusations levelled at CST by some of the participants - of being “woolly” and “vague” - and by numerous theologians (see **Chapter One, pp.18-9**), can be balanced in the conversation with concrete practice.

This natural theology of social teaching arises from the reflection of the non-elite and even the non-Christian. Yet because the conversation has taken place as a dialogue between practice and the four voices of theology, its authenticity lies in it having brought together the empirical and the doctrinal, the voice of practice and the voices of the Christian tradition. I therefore argue in this chapter that CAFOD both contributes to and develops CST. It is equally capable of making powerful connections between its practices and “the theology or doctrine of church” (Watkins, 2011, p.10), between “social and evangelising mission and the sacramental life” (Watkins and Cameron, 2012, p.82).

Towards a Eucharistic theology

In his classic text *Torture and Eucharist* (1998), Cavanaugh argues that the Eucharist - specifically under the dictatorship of general Pinochet in Chile - acted as counter-discipline to the “perverted” liturgy of torture (p.12). Torture was an assault not only on physical bodies but also on the social and moral imagination of a nation. In contrast, the Eucharist is the imagination of the church (p.229), reminding the people that they become the body of Christ on earth. The body is in fact Cavanaugh’s central image and his Eucharistic lens is that of ecclesiology. For him, “a Eucharistic ecclesiology can and should provide the basis for the church’s social practice” (p.207). The book culminates with a description of three practices ‘embodied’ by the Catholic church in Chile during the dictatorship which were able to “gather the church into the true body of Christ, and thus constitute the scripting of bodies into an economy of pain and the body which stands directly counter to that of torture” (p.17).

Like Cavanaugh, I have also read into three practices a Eucharistic theology. While for Cavanaugh the practices he describes are ones embodied by the Catholic Church in Chile at a particular time (1973-90), mine are embodied by a Catholic agency in the present day. While for Cavanaugh his central image is that of body and his interest in the

revelatory nature of the Eucharist is primarily ecclesial, the central motif for me is the breaking of the bread. We are both interested, however, in how the different practices we name can be seen as embedding “Christian sacramental theology” (p.2). If we see sacraments as “signs of both the Church and Christ, pointing to the action of Christ in the world, and communicating God’s grace to that world” (Kelly, 1998, p.22) then Eucharistic theology is a belief that the grace of the Eucharistic liturgy should flow into the liturgy of our lives, so that all that we have and all that we are is blessed and given. Like Cavanaugh, my interest is less in politicizing the Eucharist, but more how to “Eucharistize” the world (1998, p.14). I claim that CAFOD can make an extremely valuable contribution to both theology and practice, not least in its invitation to the Catholic community to live out the sacrament of the Eucharist, “to cultivate and sustain a Eucharistic mindset and way of life” (Okure, 2012, p.17).

The following sections of this chapter - Eucharist and accompaniment, Eucharist and Kingdom and Eucharist and *metanoia* - use Sophia’s reflections on her visit to Brazil as a starting point since they provide a rich narrative of CAFOD’s practice, which includes the practice of CAFOD staff, partners, beneficiaries and supporters. The data revealed how CAFOD responds pastorally by seeking to accompany those who are on the margins. It responds politically by envisioning a time when rich and poor will sit down together at the same table and the values of the Kingdom will have more power than consumption and violence. It responds in partnership through the mutuality of its relationships, by being open to being changed, and through the quality of its relationships which go beyond the *telos* of justice-making. Sophia’s reflections are brought into conversation with the voices of pastoral and practical theologians, and normative theology, leading to a “full’ picture of theology as something drawn from Christian practice, traditions, and intellectual life” (Watkins and Cameron, 2012, p.74).

Eucharist and accompaniment: responding pastorally

In her journal, Sophia first reflected on a visit to a community with Felicia, from CAFOD’s partner Apoio, a grassroots housing-rights umbrella group. Sophia and Felicia travelled to a snack bar in one of the poorest neighbourhoods in São Paulo. There they entered a room full of angry and anxious people – people who had no legitimate homes, who had been dismissed by the authorities, and who were happy to vocalise their frustrations at this community meeting. Felicia “answered the community with politer, but equally unpolished responses – with ‘staccato’ like accent and attack, meeting their cues without hesitation, following the community’s slightly frenzied rhythm... and in doing so gained

credibility with the families". In Felicia's willingness to stand with the angry crowd and listen to their concerns, in her desire to make their struggle her struggle, in her compassion, we see what Goizueta terms the sacramentality of human interaction (1995, p.209): "In the act of accompaniment, Jesus's Eucharist presence (*ad-cum-panis*) becomes fully identified with the community's everyday life; the Eucharist, the breaking of bread, is taken from the altar into our homes, into the streets, into the city" (p.209).

This Eucharistic paradigm then became even more fully embodied in Sophia's story. As the heated meeting was drawing to a close, a young woman who everyone knew to have drug problems, came to the fore, obviously wanting to speak. Felicia asked her to tell the gathering about her situation. The woman explained that she had no food, no gas and her children were hungry. Sophia writes: "Whereas minutes before there had been division in the community, suddenly there was solidarity and togetherness as a sea of hands waving two-real notes appeared at the front of the stage, and more than enough money for a basic foods basket and canister of gas accumulated within seconds." Here was a breaking of bread, a sharing of resources from people who had so little themselves, a present-day miracle of the loaves and fishes. For Kitty, a non-Christian, this story was where God was present in the data:

"The story that really struck me was the woman who was not only about to be homeless but she was the poorest and she was created as this woman who did drugs, she was looked down on by the rest of society and she was the poorest of the poor. And as soon as she said she didn't have any food or any gas... everybody just collectively got together. And it was those values, good old church values of helping each other, it's relationships again. I saw that as a very Christian moment where this is supposed to be someone who isn't well respected but as soon as she's saying I need help, everybody's there to help" (5b, p.11).

The theme of 'accompaniment' was one which wove in and out of the story, both explicitly and implicitly, its etymological Latin roots '*ad-cum-panis*' meaning 'breaking bread together'. This prominence was partly influenced by Sophia's role as an advocacy accompanier, and as a musician. Accompaniment reminds us that there are times when we need to lavish the expensive oil of time and relationships (John 12:3). In Sophia's story, the CAFOD beneficiaries did not presume that the young woman whose children were hungry would spend the money on drugs; instead they took the risk of responding generously to her immediate need.

CAFOD's operant theology can be said to be Eucharistic in that it responds pastorally to those in need in its willingness to accompany, to walk with, "to share the struggle and be present to the poor and suffering" (Barnett, 2011, p.5). In this, Jesus is regarded as the role-model *par excellence*, since he took on human form so as to walk with the *anawim* of

his time. This may sound simple, but, as Swinton notes, the “act of sitting with oppressed people can be a radical countercultural... act” (2000, p.26). For both Padilla (2008, p.89) and Goizueta (1995, pp.202-3) accompaniment involves crossing boundaries and borders: “To accompany the poor and outcasts was to transgress the established boundaries which separate ‘us’ from ‘them’... to walk with Jesus is thus to walk with the wrong persons in the wrong places”. So Felicia’s ability to cross boundaries, to stay with people’s anger, to walk with those who have nothing, gives us an example of a radical option for the poor.

This reminds us that the relationship between people is what is fundamental. As Nancy said about the story: “There was that awful exchange with the community, the shouting and then all of a sudden something was said and it all came together. So there can be richness in discord but it’s all about being in the right relationship” (5b, p.6). For Christians, responding pastorally to those who are marginalised should not be seen as a burden, but as a gift, a gift of relationship (Wells, 2006, p.107). Reaching out to those in need, working for social justice, is not about being charitable. It is about the Church living out its true nature (Hogan, 2002, p.50). The Church cannot be truly Church, nor can it fully hear what the Scriptures have to say if “it does not mirror the extraordinary diversity that is in Scripture”, for we are all part of the body of Christ (1 Cor 10:17; 1 Cor 12:12; Romans 12:5) (Wells, 2006, p.158).

From the New Testament onwards there has been an indisputable link between the Eucharistic celebration and service of the poor (see 1 Corinthians 10), yet this connection has not always been highlighted in practice. It is clearly, however, an integral component of normative Catholic theology. *Lumen Gentium*, for example, tells us that in breaking bread and eating at the Eucharistic feast, we “are taken up into communion with Him and with one another” (1964b, #7). This communion involves walking with, spending time with, breaking bread with others, particularly those who are marginalised. Martin was particularly insistent that partnership and solidarity were expressed by ‘wasting’ time: “It’s that time spent together, be it wasted, be it at a party, be it walking home because the car broke down” (6, p.8). Accompaniment is also about beginning “to learn what it might mean to genuinely be with” others (Swinton, 1997, p.104). In her presentation, Nancy quoted Jean Vanier who said that: “Compassion starts not with changing the world, but changing ourselves” (2b). This openness to change might allow us to inhabit a “spirituality of presence, of being alongside, watchful, waiting, available; of being there” (Cassidy, 1988, p.5). As Louise concludes: “A few people mentioned option for the poor and I think that is why the accompaniment motif is important, because you can accompany without becoming the same. It is more about listening and being there” (4, p.7).

In *Mane Nobiscum Domine*, John Paul II states that the Eucharist should give a community the impulse “for a practical commitment to building a more just and fraternal society”, since in the Eucharist God overturns the “criteria of power” and radically affirms the “criterion of service”. John Paul reminds us that John’s Gospel does not have an account of the institution of the Eucharist, but “Jesus explains the meaning of the Eucharist unequivocally” in the story of the washing of the feet. For John Paul, a Eucharist celebration that does not consider the “practical sharing with the poor” is scandalous (#28).

For Pope Francis, the Eucharist offers Catholics a kenotic paradigm we are all invited to embody: a life “of service, of sharing, of giving”. The Eucharist reminds us that we need “to come out of ourselves and make of our own lives, not a possession, but a gift to Him and to others” (2013b). As Nouwen notes, the “bread and wine become his body and blood *in the giving*” (1994, p.68, italics mine). This element of self-sacrifice and self-gift are in fact found in CAFOD’s roots, when the Catholic community of England and Wales were encouraged to ‘go without, so that others may have’. This kenotic element is still present in CAFOD’s bi-annual Fast Days, when the Catholic community are asked to give money, and also to give of themselves – to volunteer, to educate, to reach out, to campaign, to pray. This “can itself be Eucharist, a ‘sacrifice’ for the good of others” (Bishops of England and Wales, 2002). It conforms to Cavanaugh’s thesis that: “The church’s discipline can only be realized as a Eucharistic discipline, and it must therefore assume a conformity to Christ, and therefore an assimilation to Christ’s self-sacrifice” (1998, p.234).

For Louise, the theme of accompaniment was about people breaking bread together – “breaking bread having a human meaning as well as a Eucharistic one” (4, p.8). When Martha reflected on the data it raised questions for her as to where the Eucharist fitted into CAFOD’s work. She wanted to know what the implications were of looking at the values “in their full sense and depth” and how the Catholic community, as a Eucharistic body, linked into it all (5a, p.6). Martha shared that the God she saw in the data was “the God of giving, it’s the sacrificial God, it’s the God of sharing, it’s the God of actually walking with us and being with us...” Diana responded: “That’s your Eucharist” (5a, p.7). Sophia’s story of Felicia ‘walking with’ those most on the margins, and those most on the margins ‘walking with’ the poorest of the poor reminds us that, in the words of John Paul II, it is in our mutual love and “by our concern for those in need we will be recognized as true followers of Christ” – and that “this will be the criterion by which the authenticity of our Eucharistic celebrations is judged” (2004-2005). CAFOD’s operant theology therefore

offers the Catholic community and beyond an example of Eucharistic living, rooted in concrete practices of accompaniment.

Eucharist and Kingdom: responding politically

Sophia's second scenario was from a CAFOD project called Connect 2. The project links communities from England and Wales with communities in some of the countries in which CAFOD works, emphasising solidarity and knowing about each other's lives. Sophia witnessed Christmas cards from parishes in England and Wales being handed over to communities occupying unused buildings in the centre of São Paulo. Many of the occupying community were moved, touched and inspired by the cards. Sophia wrote: "One of the richest gifts you can give a person in need or suffering person in Brazil, culturally, is not money, not a shoulder to cry on, nor even a cup of tea, but life-giving energy to carry on, to know that they are not alone". The energy of the occupiers to continue their battle for legitimate housing was renewed by the sense that others, though far away, were beating a drum for their dance, fulfilling the role of a "percussion section, who, although without a melody or words of their own, were able to urge them on with unexpected and irrepressible rhythms" (2a, p.23).

For Sophia herself and for the other participants, this story was a powerful one (Nancy, 5b, p.6). Sophia shared that she "was really surprised just what impact the cards made on the women in terms of hope and in terms of not feeling alone" (3b, p.7). Later she said: "I was surprised just how happy they were to receive these cards and it was almost like the bringing of hope to them through this act of solidarity". Nancy saw the story as strongly embodying "what CAFOD says it is and tries to be" in terms of partnership, where those on both sides of the world realise "that they are in some kind of relationship with people they have never seen" (5b, p.6).

Goizueta says it is not possible to break bread with another without literally being seated at the same table (1995, p.68), but Sophia's second example challenges this claim. The postcards, written by people they would never meet, from a country they were unlikely ever to visit, greatly affected those in the housing project in Brazil: "Discovering that they weren't alone, undoubtedly gave the leaders of the occupation, some of whom were threatened with eviction, hope. The fact that unknown to them CAFOD supporters were plodding away in the background, thinking about them, remembering them, gave the

women energy and '*alegria*¹²'. CAFOD metaphorically brings people together from around the world so that they might 'live' Eucharist, so that they might break bread with those they may never meet. That way, they become part of the body of Christ, part of an ecclesial community which is open to being "bruised, hurting and dirty because it has been out on the streets" (Francis, 2013d, #49).

The Eucharist is above all an action, "an action expressing the kenotic gift of Christ with the intention of continuing our transformation". By letting ourselves be transformed we are then equipped to "carry out the mission of Christ in the world, bringing forth the kingdom of God in the world" (Stoicoiu, 2009, p.48). At times in the history of the Catholic Church, there has been more emphasis on the Eucharist as memorial meal, than on the Eucharist as "the in breaking of the future Kingdom of God" (Cavanaugh, 1998, p.222). CAFOD's work invites the Catholic community to envision an in-breaking Kingdom where the communal table is extended and the tent widened to create a "Eucharistic community that listens to the voices of those who seek food in their hunger, justice in their oppression, consolation in their pain, and reconciliation in their alienation" (Scott, 2009, p.8), and where all – rich and poor, powerful and powerless – are invited to partake in the feast. By inviting the Catholic community and beyond to be "bold in accompanying the people who are victims of oppressive political structures or occupation" (World Council of Churches, 2005), CAFOD reminds us that the bread of the Eucharist and the bread of everyday life are one and the same; all bread, all food, must be produced, distributed and shared in justice and in solidarity with those who live in poverty.

In his reflection on the Kingdom of Heaven, Ricoeur acknowledges that it is much easier to say what the Kingdom *looks like* than what it *is* (1974, p.242). Perhaps the same is true of Catholic development agencies. Just as the disciples at Emmaus came to recognise Jesus only in the act of sharing, or breaking bread (Luke 24: 35), CAFOD's identity as a Catholic agency is perhaps most visibly evident in its actions – its invitation to break bread, to walk in solidarity. For Charlotte this faith in action was crucial: "Because it's like Kitty said, Jesus was an activist and, to me, faith has to be an action or it's useless" (Charlotte, 5b, p.13). Catholic agencies can become overly concerned with what constitutes their Catholic identity. Yet, as Ranson suggests: "The question about Catholic identity is, in the end, I believe, inseparable from the question about Catholic mission. Concern about identity must give way to a concern about mission" (2008, p.84).

¹² Happiness/joy

As already suggested, CAFOD's Christianity is shown in its fruits (Matthew 7:16), in its desire to eradicate injustice and poverty. If a sign of the Kingdom of God is, in the words of Boff, that

“the poor have justice done to them, that they participate and share in the goods of life as well as in the life of the community, and that they are raised in terms of their dignity and defended against the violence they suffer at the hands of the current economic and political system” (1985, p.25),

then surely CAFOD is a concrete, living sign of that Kingdom. When John the Baptist wanted to know whether Jesus was the true Messiah, he sent his disciples to ask Jesus himself (Luke 7: 18-21). Jesus's response was to point them to what was happening, the concrete actions on the ground. The Kingdom surely is where the poor have good news brought to them (Luke 7: 22). Once again, CAFOD's operant theology can serve as an example of how a community, by responding in solidarity both personally and politically, lives out the Eucharistic vision which is orientated towards the Kingdom of God.

Eucharist and *metanoia*: responding in partnership

The third scenario in Sophia's journal reflections related a meeting between CAFOD staff and several of their economic justice partners. CAFOD had a clear agenda for the meeting, but, as became clear, the partners had other ideas. The partners did not see CAFOD as the major donor, but instead as a partner organisation among many. So while CAFOD tried to steer the direction of the meeting, it ended up being like a “conductor desperately trying to regain control of a scratch orchestra, many of whom were playing too loudly, who at times didn't even seem to be playing the same piece, and who even seemed to be playing in different keys”.

A common theme did eventually emerge, which all the partners agreed to work on together. Sophia concluded:

“In trusting the players to revel in their own musical offerings, the truth of the greater music is revealed. I think CAFOD's accompaniment of the Economic Justice Programme was something like this. Partners were facilitated to contribute what they knew, quieter voices were encouraged to come forth, the loud trumpets to blast away to the enjoyment of the others, and for the accompaniers to reflect back on the discussion in ways that added light and shade”.

Goizueta suggests that authentic dialogue is not possible between groups and individuals of asymmetrical power, “otherwise the most visible, influential and powerful voice in the dialogue will continue to be that of the wealthy, white, male Anglo – *de facto*” (p.181). In fact, in Sophia's third story, though CAFOD is a largely white, Western development

agency, its voice was not the loudest in the meeting with its partners. It allowed other voices to come to the fore, albeit somewhat reluctantly. As Sophia concludes:

“I feel quite strongly that to expect partners to follow a pre-determined score based on our 'music' – in this case a theory of change which may be true for Britain, but perhaps not Brazil – would be quite wrong. We could have stuck to our agenda, to our processes, to our programme framework, but partners would not have been able to raise the issues of territorial rights, share their knowledge, and to deepen their analysis of both the advocacy issue identified – land and territory – and encourage them to challenge the paternalistic politicians for whom social rights, such as land rights, are a threat to their power base”.

While responding to others both pastorally and politically is a fully Catholic response, I would suggest that it can *potentially* imply a subtle position of superiority. I therefore propose that it is when CAFOD responds to others in genuine partnership, by embodying a spirit of *metanoia*, that it most authentically embodies a Eucharistic theology. What I mean by *metanoia* in this context is not so much repentance, but more, in a theological sense, a turning towards God, and in a secular sense “a fundamental shift or movement of mind” (Senge, 1990, p.13). I suggest that for CAFOD, *metanoia* can be expressed in two main ways: through recognising the mutuality of its relationships and through seeing its partnerships as including, but being about more than, justice-making.

Mutuality in relationship

The participants in the project acknowledged CAFOD's desire to work in partnership with others. Charlotte stated very clearly that: “We don't go into countries and say ‘this is what you need’ and dump bags of grain on them and leave” (5b, p.19). Instead CAFOD works with partners “because we want to be able to say to people who are experts in that situation, ‘what do you need from us?’” This led her to conclude: “I think we have a more symbiotic relationship, more reciprocity than a lot of organisations” (5b, pp.19-20). Freire asserts that transformation can only take place if the act of helping becomes “free from the distortion in which the helper dominates the helped... through an acknowledged mutuality of gifts” (1978, p.8). The data suggests CAFOD is attempting to live this out. As pastoral theologians have advocated, relationships are at their most profound and Christ-like when people are present to one another as fellow human beings, not as professional and client, or as helper and the one being helped (Cassidy, 1998).

In terms of accompanying its partners, a spirit of openness and humility would help CAFOD in the “transference and sharing of authority and power” (Swinton, 1997, p.106). As Ruby commented:

“A violin or a violinist on their own is still a violinist whether they’ve got the orchestra or not, but a conductor is nothing without the orchestra. A conductor is only there to serve the orchestra and yet what ties them together is not the conductor’s vision or direction or plan, it’s the music which has been written by a composer” (5a, p.16).

Martin stressed this point: “CAFOD, with all its money, cannot do a single thing without its partners” (4, p.4). So what would help CAFOD keep in mind that money is not the only form of power and that everyone has something to contribute? Ruby felt that the answer lay in the ‘agency’ in CAFOD’s name: “If we’re an agency we’re going to have to be fluid, we are going to have to be open and transparent and simply flowing between the two... to create change and to bring people together across the world to effect that change” (5a, p.24). Like John the Baptist, CAFOD can afford to give God more space, and decrease in its own self-importance (John 3:30). Instead of self-promotion it can highlight the work of its partners and the Catholic community by “letting people tell their own stories” (Charlotte, 3b, p.21) and achieve partnership and participation by “striving to take ourselves out of the picture” (3b, p.8).

The act of “taking oneself out of the picture” is a difficult one. One of the most pertinent questions that arose during the project was whether CAFOD could ever achieve true solidarity or would “the transactional relationships make the partners and communities beholden to us even if we strive to avoid it” (Susan, 3b, p.5)? Western development agencies can often think of themselves as saviours, rescuing and helping the poor of the world. To borrow an image used by Ruby in her presentation, they can dress themselves up as Batman, ready to rescue others at a moment’s notice (3b, p.25). But what if Batman took off his cape and stopped being the hero (3b, p.25)? Charlotte insisted that injustice cannot be fixed by being a hero; it can only be fixed by “being a neighbour” (2b, p.10). This would tie in with John Paul’s exploration of solidarity where he states that:

“Solidarity helps us to see the ‘other’ – whether a person, people, or nation – not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbour’, a ‘helper’ (cf. Gn. 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God” (1987, #39).

Being a neighbour means accompanying, but it also means letting yourself be accompanied, and letting yourself be evangelised by those living in poverty (Francis, 2013d, #189). In the story of the woman at the well, Jean Vanier shows how Jesus reached out not from a position of superiority, but by first expressing his need (1988, p.79). For Vanier, the poor are the best teachers of theology and those we profess to heal become our healers (1988, pp.74-75).

In the same way, those who accompany must be open to receiving as well as giving, since “critical solidarity” can only be lived out in a spirit of mutuality (Swinton, 2000, p.16). The project helped Sophia discern this:

“I have realised that our partners have a lot to teach us as well about the way they can approach working with others, and it is not just about CAFOD having the answers – I knew that in theory, but I appreciate that practice is a different thing. It has strengthened my faith in the process, not just being focused on the end results”.

Martin said CAFOD should continually ask itself how it is changed by the experience of accompaniment. He asked: “we talk of the poor, but is the relationship about recognising the poor in me” (4, p.3)? He echoes Bretherton’s assertion that “We are the ones who need the broken body we contemplate” (2014, p.9). Martin read into the data that we are incomplete in ourselves – we “need the person in the shanty town in order to be complete” (4, p.7). For him, this was “Eucharistic theology” (4, p.7).

Beyond justice: love and discernment

In any partnership, an over-emphasis on the *telos* of social justice and structural change could sacrifice the very relationships needed to carry out such a transformation (Goizueta, 1995, pp.195 & 207). The act of accompaniment should not be considered a technique, but rather a praxis (Roberts, 2012, p.10). In the writing down of her experiences with partners in Brazil, Sophia was able to recognise the essential qualities needed in advocacy accompaniment: respect, patience, love, availability:

“The work you do doesn’t lead to the intended outcome at the beginning, but the actual process of doing that is really important and love is quite important in that. And also maybe faith as well, in terms of faith in the process that by doing things in a relational way where you respected the person etc, that that has value in itself. And that’s as important as whatever it is you’re trying to change” (5c, p.2).

Sarah stated that relationality is about time and “not about having outcomes” (6, pp.8-9). In her evaluation, Sophia was surprised that the literature she was drawn to before her trip was a post-liberation critique of accompaniment:

“Because in advocacy, change can take a long time, and it is not authored by one person, but by many people, it’s not a linear process, which I know is something that we have started to reflect on, but we haven’t put into words. So that’s maybe why the accompanying work isn’t always valued as it is not big and loud like campaigns, it is not public-facing work, it’s not results driven, as we are not getting donor funding to do that. I think we are much less results driven than some other agencies, but those pressures are there”.

For Susan, what the data revealed was “it’s really all about love, everything” and that CAFOD’s values are in fact “different expressions of love... it underpins everything” (5c,

pp.1-2). This love is made concrete in action, action that does not always need a physical presence. In case the notion of love should seem too abstract, theologians have defined it in tangible terms. For Heyward (1984), love is a choice about being willing to be present to others and “to participate with others in the healing of a broken world and broken lives” (cited in Graham et al, 2005, p.192). For Gutiérrez (1973), “Universal love comes down from the level of abstraction and becomes concrete and effective by becoming incarnate in the struggle for the liberation of the oppressed” (p.276).

If CAFOD is to remain true both to its vocation as an ecclesial development agency and to its operant Eucharistic theology, it needs to “spend time investing in the relationship...not just [on] technical issues which make the partners feel intimidated” (Partner feedback, *CAFOD Strategic Review*, 2014). It also needs to recognise the expertise of its partners, systematically learn from them and open up spaces for co-creation, participation and solidarity. It should not see power as a finite resource, but view all parties as empowered and fulfilled by being in relationship. For this, continual reflection, conversion and discernment are required, and a spirit of *metanoia* needs to be embodied. For living Eucharistically “means not only bringing about the kingdom but also staying open to the need to do this in ever new ways” (Sobrinho, 1978, p.126). Or, in the words of Sarah, “You can’t just say that ‘faith is a thing I have and this is my identity’ – there needs to be constant renewal if it is to be alive” (4, p.3).

Conclusion

The TAR process allowed CAFOD’s operant theology to emerge. It is a Eucharistic theology, expressed in the organisation’s practice of responding to poverty and injustice pastorally, politically, and in partnership. In listening to the operant voice, “theoretical elements rooted in practice” were heard (Freire, 1987, p.62). CAFOD’s espoused theology was affirmed and developed. Pope Francis has pleaded that any theology emanating from the Church should not remain ‘desk-bound’, but should primarily exist to evangelise (2013d, #133). This evangelisation must include “the preferential option for the poor, integral human promotion, and authentic Christian liberation” (CELAM, #146).

The data revealed that CAFOD does indeed attempt to live out the option for the poor, as well as the values of solidarity and partnership. In its concrete practice it both embodies and contributes to CST. Furthermore, CAFOD’s practice and reflection on that practice (reflections from ‘within’ not ‘on’ the organisation) have the potential to broaden and deepen “the sacramental beyond the liturgical” (Watkins and Cameron, 2012, p.89). They

bring a 'fullness' to sacramental theology, offering fresh insights for "a systematic theological approach to sacrament, and its communication and effectiveness in the life of the Church" (Watkins and Cameron, 2012, p.75).

Yet CAFOD's operant and espoused theology also need constant discernment and renewal "born of fidelity to Jesus Christ" (Francis, 2013d, #26) if they are to continue to be valid conversation partners with CST and systematic theology. This self-renewal would remind CAFOD that, in order to break bread authentically with others, it needs to embody a spirit of poverty that acknowledges its need of the other. In this it would more closely reflect the Kingdom of God, in all its polyphonic glory.



CHAPTER NINE: The doctoral journey as pilgrimage: the road to Emmaus

Introduction

The last three chapters have sought to answer the research question conceptually by reflecting and analysing what TAR disclosed about itself, about CAFOD's Catholic identity and about CAFOD's operant theology. Now, in this penultimate chapter, I use the image of a pilgrimage to describe my doctoral journey as a whole. In doing so, I both 'write myself on the page' (see Graham, 2013, p.164) and contribute to the limited literature on "the significance of the research process for the researcher herself", and how it might be transformational, particularly in "religious or spiritual terms" (Slee, 2013. p.13). I thus fulfil the professional doctorate's requirement that the candidate provide in their thesis a critical commentary of the journey they have taken "both in an intellectual and professional sense" (Bennett and Graham, 2008, p.43). To these two elements though, I add a third – the spiritual sense.

The road to Emmaus (Luke 24)

A pilgrimage is usually a journey of moral or spiritual significance. Sometimes people embark on pilgrimages out of a sense of duty, but perhaps more often it is the result of an inner invitation or urge. The doctoral journey can be similar. Pursuing it often makes no logical sense, given the amount of time, energy and commitment it requires, and yet some people simply feel 'called'. The image of the pilgrimage came to me because the doctoral journey was fed by and fed into my own spiritual beliefs and practices. The Scriptural story of the road to Emmaus has, in particular, 'accompanied' me throughout this time. At first its significance for me was pedagogical – see Groome's quote on p.ix. However, when nearing the end of the doctorate, as I discerned a Eucharistic narrative within CAFOD's operant theology, its significance became eminently theological. I now think that the story's richness, like TAR itself, is that it merges pedagogy and theology.

...were on their way to a village called Emmaus (Luke 24: 13)

On starting my doctorate I had a sense of what I wanted to explore but certainly no roadmap – I was unsure what the landscape would look like. I saw it more clearly only at the time of the Confirmation of Candidature. As I wrote in my journal:

“If the theoretical frameworks are about painting your landscape then at the beginning of these studies I really would not have known what the landscape consisted of, what it looked like and certainly would not have been able to discern the subtlety of the different colours” (28.10.13).

A few months later I was able to write:

“Until recently I have been struggling to pick up the pieces of the jigsaw in order to lay before me – and others – my theoretical landscape. It is only now that I feel I have some kind of ability and insight to see the vision/picture I am trying to paint, and have some idea of the pieces needed, and some sense of how they might fit together. It is like doing a puzzle with no cover picture so you have no idea what the final image is or what you should be working towards” (31.01.14).

In the professional doctorate, which starts inductively, it is rather like walking through a landscape where the only things you can make out are the things close to you – you just have to trust that there aren't too many deep holes in your way and that the bigger picture will gradually reveal itself over time.

....so slow to believe (Luke 24: 25)

I didn't feel at all confident in my academic writing. I talked about this to a mentor at CAFOD and linked it to a childhood experience of being humiliated for not being able to spell well. In the mentoring session, I was taken through an exercise where I had to imagine my two hands. In my imagination, my right hand, which I saw as black, was the academic hand and the words that came up for me were: rigour, essays, intellectual challenge, struggle. My breathing was deep and uncomfortable and my thoughts were that I would not be good enough. My left hand, which I saw as red, embodied my creativity, my heart and gut, my passion and movement. This hand felt light. I then physically linked my hands together, bringing together the red and the black. I imagined them firstly as a black book next to a red cloth. Then the black letters from the page of the book came to life and leapt onto the red cloth and swirled around. The image spoke to me about the need to integrate rigour and passion. It made me think that although I needed to start and finish with academic writing, the process in between could be creative, dynamic, visual and release energy.

....did not our hearts burn within us? (Luke 24: 32)

Collecting research data as an insider-researcher involved a high level of self-integration, since I had many different roles during the research project. Like abseiling, it required risk and trust, as Smyth and Holian (2008) suggest (cited in Coghlan & Brannick, 2010, p.101). What helped was the huge overlap between my pedagogical philosophy and my faith, and my sense that, to paraphrase bell hooks, there is something sacred about

teaching, with its desire for intellectual and spiritual growth (1994, p.13). A delight and surprise for me was that some of the participants also felt that the TAR process was something of a spiritual journey:

“I think there’s something very spiritual in quite a holistic sense of people exploring intellectually and practically and... with a bit of emotional intelligence as well, how values and beliefs and CST and Scripture feed into their work... I think there’s something quite inspirational about that process and I think the process by which this data was produced as a body is inherently quite a spiritual one and not in any exclusive sense... I found so much of it inspiring, I also found it really lovely to listen to my colleagues speak about something that has inspired them and that they’d started to think about and that God was very much evident in... that process, that enlightenment, that sort of seeking towards wisdom and insight into what we do and why we do it, the way we do it and what that means in values terms. I think that that was quite a ‘God process’” (Ruby, 5a, p.7).

Perhaps this should come as no surprise given, for example, Coghlan’s assertion of the close connection between Ignatian spirituality and action research, and how both “involve a close integration of action and reflection” (2004, p.101).

...they stopped short, their faces downcast (Luke 24: 17)

Though collecting the research data was not without its challenges, it was an inspiring experience. However, when it came to looking for a way to analyse the data, I could identify with Slee’s (2013) correlation of the data analysis stage of the doctoral journey with the apophatic practice. She states:

“The landscape of our research at this stage may become akin to the inner landscape of the dark night of the soul or the wilderness of unknowing. It is a place where the landmarks disappear and everything looks the same. The only thing to be done is to submit to the confusion and walk by faith in the way of unknowing” (pp.21-22).

I found when I did this I could draw on my experience of *lectio divina* – that of reading and re-reading, and letting words and phrases speak to me. Reading the data could also be compared to icon-gazing, asking the data, as with an icon, “what are you saying to me?”

The importance of living and integrating what I was feeding back to the organisation was brought home to me in my own writing process. As Freire rightly observed: “It is not possible to challenge anyone authentically, without, at the same time, addressing the challenge also to ourselves” (1978, p.99). Even though I was encouraging CAFOD to take a step back and reflect, when it came to my own writing journey I found this difficult. If I had a day to write and I couldn’t find a framework that fitted what I wanted to say, I panicked:

“With so little time, the pressure is on to write, and I don’t want to take time to stand back and try to discern the landscape... I am reminded once again of the importance of standing back and not just ploughing on and remaining stuck. I too need time to reflect!” (15.05.14).

...they set out that instant and returned to Jerusalem (Luke 24: 33)

After writing up the data analysis and findings, I found myself much more confident in my professional role and more willing to articulate what had previously been more of an intuition. I felt that I had something to say to the organisation and I was able to say it plainly:

“I notice how much more confident I am in saying to staff this is what is going on, this is what needs to change, this is one way of doing it... for instance saying that it is not good enough to have the theology and theological reflection at the end. It needs to come nearer the beginning, it needs to be a shared reflection, and therefore shared ownership and it should be integrated into staff’s strategic plan – not an add on” (21.07.14).

In October 2014 I offered to run workshops for staff to reflect on CAFOD’s value of stewardship, so that as individuals they could own the value more fully. I wrote in my journal: “I feel much more confident about this since TAR, as I saw the riches that were generated when people across the organisation could contribute and bring their own hermeneutic” (10.04.14). If one of the aims of the research was to increase staff’s confidence in their ability to interpret, embed and embody the values of CST in their work, then, as a member of staff, I would claim that my own confidence in these areas dramatically increased during the course of the project, as did my confidence in communicating their importance to others.

...they told their story of what had happened on the road (Luke 24: 35)

As I write this, the viva is yet to come. It might be the end of a road, but it is not the end of the journey. All that has been learnt, gathered, distilled and discerned will remain with me. The *telos* of a doctorate might be passing the viva and being an expert in your field, but, if we see the doctoral journey as a pilgrimage, we might also be humbled. For the knowledge we have gained is also how much we do not know. For myself, as for Freire, “understanding the process in and by which things come about” is more interesting than the product itself (2004, p.16).

It is crucial to integrate all that has been learnt into everyday life, as too is sharing the knowledge and experience. The depth of learning for me has been simultaneously and surprisingly combined with a deepening of my spiritual journey. Nearly six years of reading

theology on my daily commute to work and writing a reflective journal has not just stretched me academically – my faith has also been strengthened in its “deep desire to change the world, to transmit values, to leave this earth somehow better” than I found it (Francis, 2013d, #183).

...and their eyes were opened (Luke 24: 31)

The poet Philip Larkin, being a great jazz fan, wrote one of his poems about the American saxophonist, Sidney Betchet. Larkin (2001) says about Betchet’s music:

“On me you fall as they say love should,
Like an enormous yes”.

Whatever the subject of our doctoral thesis, it needs to fall on us “like an enormous yes”. That “yes” will keep us going during the demanding process of studying when “we will encounter pain, pleasure, victory, defeat, doubt, and happiness” (Freire, 1998c, p.28). Embarking on both a pilgrimage and a doctorate is essentially a solitary quest, no matter how many companions we may share the journey with. And although many of us will seek to transform our context through our research, it is ultimately a process which, as with any pilgrimage, will inevitably also transform us (Woodward and Pattison, 2000, p.10).



CHAPTER TEN: Conclusions

“In an age of accountability, educational research will be held accountable for its relevance to practice, and that relevance can only be validated by practitioners”

(Stenhouse, 1988, p.49).

The research context and question

The research question arose from my professional role as an educator in CST at a Catholic development agency, working with staff of a diversity of faiths and none. I was looking for a way to embed within the organisation’s work the values CAFOD professes, rooted as they are in CST. My desire was that staff would be given the time and space to reflect on their practice in the light of CST, and that CST and their practice would mutually interrogate each other. Having facilitated two cycles of TAR at CAFOD, I wanted to evaluate systematically to what extent TAR was able to help staff embed the values of CST in CAFOD. My research question was therefore:

How far is Theological Action Research an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?

Answering the research question

In order to answer the research question, Chapters One and Two provided the necessary background and context. They examined CAFOD’s identity as an ecclesial organisation, its staffing and its relationship to CST, and TAR – its place within practical theology and the underlying pedagogical philosophy I read in it. Chapter Three then gave a full description of the research design and process. Chapters Four and Five set out the research data and began to answer the research question based on the evidence. The data demonstrated that the staff who participated in the project *were* able to reflect on and interpret CAFOD’s values in depth and in a way that was not normally available to them in their day to day work. The data showed how, through the TAR process, staff had the time and space to interpret, embed and embody in their work the values arising from CST. Staff were also more confident in talking about and living out the values themselves.

Chapters Six, Seven and Eight offered a more conceptual answer to the research question. Chapter Six claimed that – with its iterative, dialogical and heuristic process – TAR *is* an effective method of allowing staff to interpret, embed and embody the values of

CST in their work. TAR's performance as a tool for adult theological education was also assessed. I suggested that it is a way of doing theological reflection which does "justice to the 'score' of the tradition" while also providing:

"free spaces for connections to be made by learners, so that ideas and practices presented to them... can become internalised and embedded within the context of the complexity and unfolding nature of their lives, in ways that they control... and in ways that allow for creativity in application" (Sullivan, forthcoming(b), p.1).

Chapter Seven set out how the TAR process embodied practices lacking at CAFOD, which allowed staff to be more confident in the areas of CST and working with the Catholic Church. I argued that this confidence is important for a Catholic development agency because it will improve the quality of its work with its many partners which are – both in England and Wales, and overseas – part of the Catholic Church. A greater ease with both the language and the culture of the Church will only ameliorate staff's capacity to communicate with the Catholic community, be it via the website, through resources or in personal relationships.

Chapter Eight explored how TAR revealed an operant Eucharistic narrative within CAFOD, which gave rise to "a natural theology of social teaching, as opposed to a revealed theology of social teaching" (Sarah, 4, p.9). The data showed how CAFOD is Eucharistic in its desire to respond to the poverty and injustice in the world in three key ways: pastorally, through its practice of accompaniment; politically, though striving towards the Kingdom of God; and in its ethos of partnership. I put forward the thesis that TAR not only is an effective tool to help staff '*interpret, embed and embody the values of Catholic Social Teaching in their work*', but that through the process, CAFOD staff of all faiths and none can make a significant contribution to CST itself. In Chapter Nine I reflected on the doctoral journey and on my own growth as a 'researching professional'.

Contributions to knowledge

This particular professional doctorate demands that the research project should contribute to knowledge in two main areas: practical theology and the student's own context and practice.

First, then, in what ways has my research made an original contribution to practical theology? This thesis is the first in-depth analysis of TAR at doctoral level by someone who is both an academic and a practitioner. By creating an ongoing discourse between myself and TAR's originators, and in drawing on my own practice and its theoretical underpinnings, I have embodied the very methodology under investigation in its iterative

and dialogical process. If we think of theology as essentially 'a communal enterprise' (Cochrane, 1999, p.121; Volf and Bass, 2002, p.5), then what I uniquely bring to the conversational table is a 'thickening' of the theoretical underpinning of TAR, particularly in the area of pedagogy and through my reflections on TAR as an insider-researcher. Within the field of practical theology, TAR is a new and emerging methodology, which will only benefit from being critically assessed, both in theory and practice. My position as practical theologian and educational practitioner has allowed me to do both.

Second, in terms of professional practice, my doctoral research is the first systematic evaluation of theological reflection undertaken with CAFOD staff on CST and CAFOD's values. It has provided CAFOD with concrete evidence that some staff lack confidence in their knowledge of CST and the Catholic Church. It suggests four practices that would help staff to become more confident and competent in their ability to live out CAFOD's values and its Catholic identity. It is proposed that CAFOD should invest in processes such as TAR so that its values are broken open and owned by all members of staff, whatever their faith background. This will ensure that the gap between what is espoused by the organisation and what is operant is narrowed. With the current pressure to deliver numerical results, it is a challenge for Catholic agencies to give time to reflecting on practice and to "contributing to the tradition of Catholic social teaching" (Quinlan, 2008, p.50). However, with so much of CAFOD's income coming from the Catholic community in England and Wales, it is vital that the organisation remains true to its values. By doing so it embodies its Catholic identity.

The nature of the research project has been inductive and subjective and generalizable conclusions cannot be drawn. However, specific conclusions from this research project are that:

- TAR has enabled staff at CAFOD to learn about the principles of CST, and to interpret, embed and embody CAFOD's espoused values. Moreover, participants in the project were legitimately able to contribute to "a pragmatic framework of the elaboration of Catholic social thought" (McLoughlin and Simmonds, 2010, p.32).
- The research project has demonstrated how CST (normative theology) can be taught in an inductive, creative and heuristic way which promotes individual and communal learning, within a setting which is neither a place of higher education nor exclusively Christian. Given the absence of "hospitable spaces for theological conversations" (Hogan, 2012, p.283), TAR potentially provides an inclusive space for individuals to appropriate the principles of CST in their lives.

- TAR has provided CAFOD with a reading of its operant theology, thereby making a significant contribution to the 'fullness' of both CST and sacramental theology. By providing space for an authentic conversation between the four voices of theology, and the voice of practice, TAR has drawn the often marginalised voices of operant and espoused theologies into conversation with the formal and normative in a way which is "mutually informative and shaping" (Watkins and Cameron, 2012, p.74).

Organisations which might want to test these propositions within their own specific contexts include:

- Catholic NGOs, in particular other Caritas agencies, who wish to reflect on their values, CST and Catholic identity.
- Catholic organisations such as charities and schools in England and Wales who want to explore in greater depth what it means to be Catholic and how this identity might be embedded in their organisation.
- Christian organisations and churches more generally interested in TAR's performance, both in theory and practice.
- Non-Christian faith-based organisations (eg, Islamic Relief) interested in exploring the links between their praxis and theological underpinnings.
- Lastly, places such as seminaries which combine academic study with moral formation. They may choose to teach CST by using the TAR methodology, since it advocates a lived response to theoretical principles.

Further research?

On the completion of certain research projects, it sometimes becomes clear that further research is needed (Trafford and Leshem, 2008, p.144). My proposal, however, is not that further research into this subject is conducted at CAFOD, but that further cycles of TAR, or similar processes, are undertaken as a way of the espoused values being opened and continually developed. Thus, it is not so much that another research project needs to take place, but rather that the reflective practices highlighted by the research be implemented so that a space is created within the organisation "which can give a Christian meaning to commitment and activity" (Francis, 2013d, #262).¹³

¹³ An ethnographic doctoral thesis by Catherine Loy (2015) has proposed similar ways forwards in order for Christian Aid to move from "holding a fractured theoretical framework at its core" (p.221) to being a more "theologically coherent organization" (p.188). Specifically, she proposes "examining scripture in collaboration with partners" (p.216), shared bible study, theologically focused workshops and discussion groups (p.224) and even TAR (p.225).

Since near completion of the thesis and before submission, I offered five workshops on the findings of the research to interested members of CAFOD staff. Attendees included some of the participants from the research project. I was also invited to share the research findings with CAFOD's Corporate Leadership Team and a new team of leaders through two further workshops. Unedited parts of the thesis, mainly from Chapters Seven and Eight, were used as the primary texts for reflection. The findings affirmed for senior managers the importance of allowing space for theological reflection within CAFOD, and that for this organisation, the practice of theological reflection is an essential dimension of living out its Catholic identity.

Conclusion

For Groome (1980) the story of the road to Emmaus offers a pedagogical paradigm. Christ is the exemplary educator who encounters and converses with two travellers. He lets them tell their story before explaining his, and then waits for them "to come to their own knowing" (p.136). For Wells (2006), the breaking of the bread in this story is *the* moment of revelation (p.209). While this may be true, what cannot be discounted is the conversation that preceded it. Perhaps revelation was *only* possible because of the dialogue on the road, because of the journey undertaken. The breaking of the bread and the breaking open of values are not two separate actions, but deeply embedded in one another.

Similarly, TAR's moments of revelation and disclosure happen through the setting up of conversations and reflective spaces, where time is given for people to make connections between their own story and practice and the story of the Christian tradition. Revelation happens through conversations being recorded, reflected on and discussed, through a communal "seeking towards wisdom" (Ruby, 5a, p.7).

Within the TAR process at CAFOD, participants were metaphorically given the opportunity to try playing the 'score' of CST while continuing to play the score of their own practice. The result was sometimes harmonious, sometimes discordant, but it was music which had not been heard before. The bringing together of the scores of operant, espoused, formal and normative theology with the score of practice made for a rich symphony, which engaged and energised the performers. My hope is that the music created will reach the ears of those outside the process and that they will be inspired in some way to break bread, to embody the Eucharist and to live out the values of the Kingdom of God.



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Appendix 1 – Paper 1:

**Digging for treasure: the challenges of communicating Catholic
Social Teaching**

July 2010

Student no: 0912413

Sunken Treasure

A treasure trove of shining gold -

Jewels are in this freight:

Yet when on water

It soon sinks beneath

The burden of its own weight.

(words my own)

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Abstract

Susy Brouard

Digging for treasure: the challenges of communicating Catholic Social Teaching

July 2010

In this paper, I will use my experience as an adult educator working for a Catholic development agency to explore the challenges of communicating Catholic Social Teaching (CST). My core literature will be Magisterial CST and I will focus on Pope Benedict XVI's social encyclical, *Caritas in Veritate*, as the most recent example of this. Catholic Social Teaching is a rich source of practical theology for the Catholic Church and beyond, and yet it is widely acknowledged as being the Church's 'best kept secret'. There could be many reasons for this, but I will argue that one reason why the teaching is not better known is because of the way it is written and I will critique *Caritas in Veritate* by viewing it through five different lenses, namely dialogue, language, gender, methodology and epistemology.

Throughout the paper I will bring in key voices from the areas of practical theology and adult education, drawing particularly on the work of Paulo Freire, and I will conclude that Magisterial teaching would benefit from dialogue with those named above in order to make it more accessible. I will also add my own voice to the conversation as I have recently facilitated five workshops on this encyclical and I will therefore be able to draw on my experience in adult theological education and my knowledge and learnings which, particularly during this last year, have been "forged and produced in the tension between practice and theory" (Freire, 1996, p.85).

Professional context: CAFOD

For the past seven and a half years I have worked for the Catholic Agency for Overseas Development (CAFOD), in the Spirituality Team. Day to day, CAFOD works with communities in the global South to overcome poverty and work towards sustainable development. The organisation also responds to major disasters and works with partners in the South to reduce risks of emergencies happening. Furthermore, it challenges those in power to make sure that any existing and future policies protect the most vulnerable, and so education work and awareness raising both with the Catholic community and policy makers is a core part of CAFOD's mission.

Since its inception in 1962, CAFOD has looked to its Catholic roots for guidance and inspiration in the way it works. As it states on the CAFOD website: "The principles, insights and guidance from Catholic Social Teaching (CST) have inspired us since our foundation and remain a vital underpinning of our work." CAFOD sees itself as channelling some of the ways in which the Catholic Church "expresses and enacts its belief in human dignity and social justice" and CAFOD's work is also inspired and guided by "the experiences and hopes of the poor, marginalised and often oppressed communities it supports." (CAFOD website).

My role at CAFOD

When I first started working at CAFOD my job was to promote CAFOD's work and the theology which underpins it in Catholic networks and organisations, especially targeting 'gatekeepers', people who had influence in the Catholic community such as adult education advisors, seminarians, priests and Religious. More recently, following an internal consultation, it was felt that CAFOD staff needed more knowledge and support in the area of CST and so my job is now both internally and externally focused, working both with staff and the Catholic community in England and Wales.

The Spirituality Team

Within CAFOD I am based in the Spirituality Team. The strategic function of this team might more helpfully be explained with the help of a diagram:

Strategic Function of the Spirituality Team at CAFOD



The function of the team is to provide space for theological analysis which both draws on, and is communicated back to, those in the outer circles of this diagram. We would also encourage the communities mentioned to draw on and find inspiration in each other. This theological analysis aims to be, in the words of Durston, “a process of relating experience of the contemporary world and the Christian heritage of faith so as to discover God’s presence and action in a way that leads to new or renewed attitudes and action.” (Durston, 1989, cited in Astley, 2002, p.144). At CAFOD, our hope is that the ‘new attitudes and action’ will lead to a world transformed, a world where “the poor man Lazarus can sit down at the same table with the rich man.” (Pope Paul VI, 1967, # 47).

What is Catholic Social Teaching?

CAFOD’s website states that: “CST is the Catholic Church’s ethical framework for analysing the economic, social and political realities of the world we live in.” Catholic

Social Teaching begins with the Bible and moves through history until the present. Formally, it is articulated by the Pope and by Bishops' Conferences though "it is nourished, expressed and applied in practice by the faith and action of members of the Church who work for justice." (CAFOD website). Those who work for justice include development agencies which are sites for "theological engagement" as they offer "a pragmatic framework of the elaboration of Catholic social thought" (Simmonds & McLoughlin, 2010, p.32).

Modern Catholic Social Teaching is seen to date back to 1891 when Pope Leo XIII issued the encyclical *Rerum Novarum* as a response to the exploitation of workers during the Industrial Revolution. There have been many encyclicals since, the latest one being written last year by the present Pope, Benedict XVI, which is entitled *Caritas in Veritate* (Charity in Truth). The encyclicals (circular letters) are a means by which Popes 'correspond' and communicate with the Catholic Church, and since 1963, they have been addressed also to "all people of good will". According to the *Compendium of the Social Doctrine of the Church* this body of teaching from the Magisterium is there to "make the message of the freedom and redemption wrought by Christ, the Gospel of the Kingdom, present in human history." (# 63). Encyclicals seek "to challenge those dimensions of society that diminish people's relationships with God, others, the environment, and themselves and to promote those factors that enhance these relationships (Groody, 2007, p.93). They are written to provide "principles for reflection", "criteria for judgement" and "to give guidelines for action" (*Catechism of the Catholic Church*, #2423) and their fundamental message is that "the Gospel invites us to engage and transform the world we live in." (Corkery, 2007, p.10)

CST's anthropology has, according to Curran, based itself on two fundamental principles: "the dignity or sacredness of the human person and the social nature of the person" (Curran, 2002, p.131). For this reason the encyclicals have often been counter-cultural and prophetic in their stance,¹⁴ and have consistently expressed the Church's "moral outrage at the suffering of the poor" (Dorr, 2002, p.75). In *Caritas in Veritate* Pope Benedict draws on the writings of his predecessors, expanding on the theme of authentic human development, and he also makes a unique contribution to the current discourse on the economic crisis. His letter reminds those of us who have plenty that we may not hear the knocks of the poor at our door, pre-occupied as we are with our own desires (#75). Like

¹⁴ An example of this is when Pope Paul VI, in *Populorum Progressio*, asked people to consider paying more for imported goods "so that the foreign producer may make a fairer profit". This was in 1967, twenty-five years before the Fairtrade Foundation was set up!

the encyclicals before it, *Caritas in Veritate* continues to “give an overall shape to the Church’s right and at the same time her duty to develop a social doctrine of her own and to influence society” (Pontifical Council for Justice and Peace, 2004, #69).

Becoming a reflective practitioner: key learnings

But human activity consists of action and reflection: it is praxis; it is transformation of the world. And as praxis, it requires theory to illuminate it. (Freire, 2003, p.125)

When I first started the Professional Doctorate last summer my intention was to deepen and broaden my knowledge of both adult education and CST and to reflect on my practice so as to become a better practitioner. I wanted to become a more effective facilitator and educator in the area of CST, not just for my own sake but so that those who attend my workshops would feel inspired to take action for justice. As Frances Ward points out, a potential safe place, such as the space of supervision, would allow me to “fall into the hands of the living God and face, in safety, the challenge of change” and my “all-too-human fear of the new, *for the sake of a better world.*” (my italics, Ward, 2005, pp.183/4). Like Thomas Groome I wanted to provide an educational space where “learners might become fully alive human beings who help to create a society that serves the common good.” (Groome, 1998, p.36)

Many of my important learnings came from my times of supervision. In this space I could articulate and give voice to my reflections both on what I was reading and my practice. Having regular supervision encouraged me not only to produce written work, but also to reflect on the process of the writing – the parts of most energy and most resistance. Ward uses the metaphor of perichoresis to suggest “a dynamic relating, a dance of dialogue and mutual exploration as reflective practitioner and supervisor are formed and transformed in the quest to understand each other.” (Ward, 2005, p.102). In supervision three different aspects of my professional role particularly demanded to be, and were, reflected on: my role as translator, my role as academic and my methodology.

My role as translator

A key concept that has been brought home to me over the course of this year has been that my role is very much that of ‘translator’. My first degree was in modern languages and though theology may be, on the surface, quite different, I find myself often in workshops having to ‘translate’ the dense language of the Catholic Magisterium into everyday

language. I have to therefore be bi-lingual, equally at home in ordinary and theological language. As Jeff Astley points out: “The Christian educator....is rather a *translator* of the tradition, and a translator is an *in-between person* who needs to know two languages, both the language of the tradition and that of the learner, and to interpret the one to the other.” (Astley, 2000, p.24) Astley goes on to use what I consider to be a particularly appropriate image given my subject matter. He claims that the translator needs to use a ‘pontifical’ model “in the sense of ‘befitting a pontiff’ (from the Latin pontifex, ‘bridge-maker’).” (Ibid, p.54). He concludes that “the educator-as-interpreter may be said to be engaged in the task of hermeneutical practical theology. This is a form of reflection which itself develops in interaction with a developing situation that helps people to interpret a situation and engage with it.” (Ibid, p.55). This, I feel, is very much part of my job – to give people the space to interpret and engage with both CST and ‘the signs of the times’.

My role as academic

What I have found challenging at times during this year has been writing academically. It hasn’t been so much the ability to use theological language as the resistance to using it. The resistance was there because, as I wrote in my journal: “*I spend a lot of my time reading documents that, for a variety of reasons, are inaccessible, and my job is to ‘translate’ them and make them digestible, to draw out the themes behind the big words. So having to write ‘in a scholarly way’ is counter-cultural to my practice.*” After talking this through in supervision I came to understand that this tension might always be there, as I straddle the two worlds of theology and adult education. As I read more and more of Freire I questioned whether I did want to join the ‘elite’, those who could talk ‘theology speak’. And yet, the capacity to be bi-lingual, I believe, will serve in the end. Paradoxically, now that I have the confidence and the academic knowledge to critique CST, I realise that is not where most of the participants in my workshops are. They are still discovering that the Catholic Church has a social teaching, and rejoicing in that.

My methodology

I have facilitated workshops in my professional life for the last fifteen years, but I have never looked in any depth at the theory behind my methodology. As soon as I began to read Freire I realised that his model of education was one that I had been intuitively striving to use. In my mind Freire is an implicit theologian, given his passion for educating

people to read not only the word but the world, and to come to their own self-actualisation. One example of his methodology which my own practice resonated with was Freire's insistence on starting where his students are and to give them the space "to be critical of their reality, of the institutions and practices which shape it" (Meek, in Freire & Macedo, 1987, Introduction ix). I normally start a workshop by connecting whatever the content is to the participants' values or ideas or present reality. Reading the theory made me more determined never to facilitate a workshop with a subject matter "detached from reality, disconnected" (Freire, 2003, p.71). Frances Ward would agree with this methodology, arguing that knowledge should be seen as a process rather than as a commodity, and therefore adult theological education should perhaps move away from presentations and lectures towards "more opportunities for critical discussion and theological engagement with experience." (Ward, 2005, p.73).

The challenge of communicating Catholic Social Teaching

Theologians often accuse Christian educators (and with some good cause) of not being theologically informed. But educators can with equal cause, direct a similar criticism to many theologians and accuse them of abandoning their responsibility to be educators. The gap between theology at a scholarly level and the theology that is typically preached or taught at a pastoral level is a growing problem in the Church. (Groome, 1980, p.229)

In this paper, my critique of Magisterial CST comes from a passion for CST and a frustration that its message is not better known. I seek not to "attack the tradition, but to befriend it;...to make it accessible" (Kinast, 2000, cited in Astley, 2002, p.4). As I stated in the Abstract, CST is often referred to as the Catholic Church's 'best kept secret'¹⁵ and perhaps this is not surprising. When an encyclical is issued there is very little in terms of a communication plan or any sense of how it will be taught. Jean-Yves Calvez states clearly that "there is a very serious problem of the diffusion of the social teaching of the

¹⁵ See: McHugh, 2008, Preface xiii; Corkery, 2007, p.11; Schultheis et al., 1988, p.3. See also research article in the Tablet "Revealed: the modern Catholic" 19 July 2008, in which of those interviewed, only 6% were fully aware of the encyclical *Populorum Progressio* and 69% had never heard of it.

Church....simple presentations are not available.”(Calvez, 2000, p.9). ¹⁶ There is often therefore a “pervasive neglect of official social teaching within the Catholic world, even by relevant academics, activists or commentators” (Boswell, 2000, p.93).

In a document issued by the U.S. Catholic Bishops in 1998 entitled *Sharing Catholic Social Teaching: challenges and directions*, the authors acknowledge that much of Catholic education, formation and catechesis does not include the social teaching of the Church which then “weakens our capacity to be a Church that is true to the demands of the Gospel”. The document states that two great gifts in the Church are Catholic education and the Church’s social teaching but that there is “an urgent need to bring these two gifts together” since “our social doctrine is not shared or taught in a consistent and comprehensive way”. This paper, then, is an attempt to reflect on these two gifts which I need to consistently bring together in my professional practice.

***Caritas in Veritate* – an example of Magisterial social teaching**

Caritas in Veritate, issued by Pope Benedict XVI in June 2009, was welcomed with anticipation by many, since its publication had been postponed because of the change in the economic climate. When it was issued there were mixed reactions, though many saw it as having something positive to say about authentic development, the economy and the environment. Like many encyclicals before it, the principles which it sought to promote were around the dignity of the human person, and the need for global solidarity, charity and justice, dialogue and understanding. The encyclical mixed the ethical, moral and social, giving perhaps a more holistic overview of Catholic thought than previous social teaching documents. It was, however, critiqued from other quarters, perhaps understandably from women and those from the global South, who felt that the document failed to mention what were, in their eyes, some key ‘signs of the times’.

As stated, *Caritas in Veritate* developed themes which were already strong in Catholic social thought, and it was also similar to previous encyclicals in the way it was written. I will therefore use *Caritas in Veritate* as an example of CST, offering a critical hermeneutic

¹⁶ He goes on to say that scholars may well critique the way the Church documents are written, but admits that scholars do not always write in an accessible way either, “especially for ordinary people.” (Calvez, in Boswell et al., 2000, p.9).

regarding the way the text is written, showing that it does much to undermine the key principles which it so seeks to promote. I shall use five different lenses to make this critique, namely dialogue, language, gender, methodology and epistemology, aware that there can be much blurring between these five lenses. My aim is to demonstrate some of the reasons why Magisterial social teaching can be so challenging for the adult educator to communicate and teach, and to offer some examples of 'good practice' in the area of practical theology from which the Magisterium may learn.

Dialogue

"The lecture is one, the discussion is one thousand" (Arabian proverb)

(cited in Jarvis, 1987, p.25)

In *Caritas in Veritate* Benedict advocates *dia-logos* (#4) in relation to truth, but who is he in dialogue with? If we look at the footnotes of the encyclical we find the names of Paul VI, John Paul II and Benedict himself come up frequently, which has the effect of placing the text firmly in the social teaching tradition, in conversation with its predecessors. But what about the rest of the world? One unfortunate consequence of this 'internal dialogue' is that it appears to separate itself "from the mainstream of discussion of these issues, where the names of great thinkers will not usually be the names of Popes" (Hadley, 2010). John Hadley goes on to observe that the lack of reference to any economic thinkers, for example, makes Benedict's reflections look "divorced from economic reality". As McHugh points out, this self-referential character applies even when "the intention is to communicate with much wider audiences" (McHugh, 2008, p.19). Mich asks the pertinent question: "Who is qualified to offer consultation?" (Mich, 1998, p.366) and in this document at least it seems that the answer is the Magisterium only.

There is then, in this text, a sense of the theology coming from the Vatican, rather than from dialogue with those involved in social issues at the grassroots level. In the past this could be forgiven since the belief that the Magisterium held the truth and taught the truth was not just held by the Vatican itself, but also the worshipping community (Dorr, 1992, p.85). However, nowadays this lack of dialogue reveals a serious lacuna which undermines some of the key principles of CST such as participation and subsidiarity. Donal Dorr is adamant that the Roman authorities should "find more effective ways of listening to the *sensus fidei*. People nowadays expect to be consulted about matters which touch their own lives." (Ibid, p.377). He adds: "Many Catholics would like to be actively involved in the formation of the Church's social teaching. They have much to

contribute.” Noel Timms would agree, advocating that “the role of lay people in helping to discern the signs of the times, whether they are considered experts or simply those experiencing particular forms of oppression, should be actively supported by the hierarchy” and that “the long tradition of reliance on the Bible, the Church Fathers and quotations from previous popes should be questioned.” (Timms, 2007, p.242).

The impression one gets is that “citations to other works would reduce the authoritative nature” of the teaching (Curran, 2002, p.118). Curran continues: “If Catholic social teaching is truly in dialogue with all sources that tell us about human existence and the experience of all people of good will, the documents should illustrate such dialogue.” Catholic social teaching can be dialogical in its methodology as exemplified in *Economic Justice for all*, a pastoral letter from the US Bishops, published in 1986. Hornsby-Smith remarks that with the drafting committee meeting with experts and submitting drafts for public consideration, this document “provided a new model for the formulation and development of Catholic social thought” (Hornsby-Smith, 2006, p.197).

When I reflect on the writings of Freire I feel he might have something to offer the Catholic hierarchy. He recognised and admitted that at the beginning of his career he made the mistake of not entering into dialogue with those he sought to work with, manifested by his neither using the language of his audience nor recognising the harsh reality of their everyday lives. In *Pedagogy of Hope*, Freire urges educators to integrate themselves in popular culture otherwise “their discourse will hardly be heard by anyone but themselves” and their words will become “lost and inoperative” (Freire, 2004, p.107). For Freire, dialogue therefore “cannot be reduced to the act of one person’s ‘depositing’ ideas in another; nor can it become a simple exchange of ideas to be ‘consumed’ by the discussants”, since “dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized.” (Freire, 2003, p.88). Jeff Astley also advocates that teaching or preaching as “an entirely one-way process” creates an ineffective communication (Astley, 2002, p.147). Though *Caritas in Veritate*, like many encyclicals, seeks to communicate to a wide audience and to “engage actively and constructively with other philosophies” (McHugh, 2008, p.19), its self-referential style unfortunately undermines its promotion of genuine dialogue-seeking.

Language

To take ordinary theology more seriously – and this is all that I am asking for, not that we cease any longer to take academic theology seriously – is to begin where most people

are, with their 'ordinary' (non-technical, non-scholarly) beliefs and language. (Astley, 2002, p.163)

In *Pedagogy of Hope*, Freire once again talks about his mistakes and his short-comings, this time in terms of language. Specifically, he realises that the sexist language he used in *Pedagogy of the Oppressed* was in contradiction to his liberationist message, though his prejudice was so ingrained that when this was first pointed out to him he became defensive (Freire, 2004, p.65). He began to see how ideology cannot help but reside in language and therefore "changing language is part of the process of changing the world" (Ibid, p.67). Language, like education, is never neutral, is never merely a "medium of communication" but rather both "a practice of signification and also as a *site* for cultural struggle" (Freire & Macedo, 1987, p.153).

With this in mind, I would like to critique the language which Benedict uses in *Caritas in Veritate* and to draw on a feminist hermeneutic which advocates that language has its own lexical bias and betrays "both one's self-understanding and that of the world" (Masters Keightley, 1993, p.334). Traditionally, encyclicals have been written in a Latin style which can be ornate and technical and "can make the teaching very dense and obscure" and "very hard to translate into reasonable English" (Hadley, 2010), but does this have to be the case? I strongly disagree with Sr Pamela Hussey when she claims, in reference to the encyclical, that "these are 21st century reflections in 21st century language. They will therefore be accessible to most people on our planet, making this encyclical relevant to everyone regardless of his or her own beliefs." (Hussey, 2009). At one workshop I gave, a group of women told me they felt like walking out when they saw the text since it was "not addressed to them" (as women), and as the language was not inclusive and the text difficult to read, they wondered what the point was. Other participants, when I have invited them to engage with the text, have concluded: "You really have to have a high level of understanding to read this – who is the Pope writing for?" Others have said that there is "a crying need for translation" and "the language needs to be unpacked as it is too dense". Other remarks about the accessibility or otherwise of the document were that "people can feel excluded as the language he uses is that of Christian theology"; "the language is frightening for people which is not helpful!" and it is "male-dominated and also a very Northern perspective". And this from educated Westerners! No 'ordinary' theology this.

Gender

Theologies that purport to portray universal and value-free truths may actually be exclusive of much human experience, serving to silence or even pathologize alternative perspectives (Graham et al., 2005, p.165).

As I have demonstrated, women themselves, on reading the document, not only do not feel it is addressed to them (literally), but also do not see their lives reflected in the text.

With this clear lacuna of women's experience in the encyclical (the 'null curriculum'), *Caritas in Veritate* can surely only provide an imperfect, even deficient description of integral human development. In the words of Georgia Masters Keightley, "because it leaves unexamined a significant segment of human reality, Catholic social teaching will finally be unable to effect the radical transformation it seeks." (Masters Keightley, 1993, p.337). She goes on to claim that the Magisterium is unable to read 'the signs of the times' accurately since it cannot see women's lives for how they are, being rarely concerned with "physical violence against women and children, or condemning incest, rape or others forms of sexual abuse." (Ibid, p.348).¹⁷ It is unfortunate that Benedict continues to embody in his writing a gender ideology which is "the product of the uncritical acceptance of a sexual hierarchy that is predicted on difference and inequality" (Wall, 1993, p.379). It undermines the Church's moral authority and credibility since it seems unable "to engage with the perspectives of women scholars who have now amassed a wealth of ethical reflection which draws on the combined resources of theology, philosophy, sociology and women's own experience..." (Beattie, 2009). I would therefore add my voice of "critical fidelity" to that of Tina Beattie when it comes to "the exclusion and silencing of women's voices in the official teachings of the Church." (Beattie, 2010).

Methodology

Liberation will arrive only when the poor are not simply on the receiving end of handouts from governments or from the church, but when they themselves are the masters of, and protagonists in, their own struggle and liberation, thereby unmasking the root of false paternalism including ecclesiastical paternalism. (Romero, 1990, p.300)

¹⁷ When the Bishops in America did try to let women speak for themselves (an attempted pastoral letter on women), the text was soon edited and the pastoral letter in question did not come about (Mich, 1998, pp.359-366). The clash between the hierarchical model of truth which is 'given', as opposed to the egalitarian model which sees truth as being created by diverse contributions, was won by the former party and in the words of Bishop Murphy "the patriarchal family continues to serve as model and legitimating structure" in the Church (cited in Mich, 1998, p.367).

In *Caritas in Veritate* the Pope seems to be advocating change from the top down, appealing not to the poor, but to those in positions of power and authority. Participants at workshops I have given questioned who the encyclical was addressed to – was it “to all people”, “to our government, our bankers and the institutions?” or “just to the developed world”? Like encyclicals before it,¹⁸ what *Caritas in Veritate* lacks is a sense of understanding and perspective which is not that of a white male European. Global problems are looked at from a first world perspective. Tissa Balasuriya, for example, sees the letter as being a valuable document which touches on contemporary issues, which could be used for study and reflection with different groups (Balasuriya, 2009). He does, however, have serious reservations about the lack of dialogue with activists and scholars of other faiths and cultures “who have a not so pleasant experience and memory of powerful Christian powers during the past five centuries”. Balasuriya also accuses Benedict, like John Paul II before him, of accepting implicitly “not only the world of neo-liberal domination but also the global world system of land distribution in which the European peoples have taken over the main habitable areas of the world in the Americas and Oceania.” (Balasuriya, 2007, p.47).

Even using the word ‘development’ serves to underline a Euro-centric mentality which does not recognise that the word might have negative connotations for some, particularly in Latin America.¹⁹ As Ward points out, none of us can be culturally neutral (Ward, 2005, p.171), but some acknowledgment of cultural and colonial bias might be helpful.

Epistemology

The teacher’s best intentions are thereby subverted by employing a pedagogy that is part of the very dominant logic she seeks to challenge and dismantle. (Freire & Macedo, 1987, p.19)

Looking at *Caritas in Veritate* through a Freirian lens, one can only conclude that the text embodies a banking concept of education rather than an inductive methodology. In this paradigm, “knowledge is a gift bestowed by those who consider themselves knowledgeable” (Freire, 2003, p.72). Banking education has no need of dialogue nor critical thinkers as it is there to bestow wisdom, experience and authority. It is in direct

¹⁸ See Hebblewaite, 1993, p.297: “*Rerum Novarum* sees the whole world through European spectacles. For Leo and his advisors social problems were European problems”. Hebblethwaite goes on to suggest that with the Papacy of John Paul II, the lens was that of Eastern as opposed to Western Europe.

¹⁹ See: Dorr, 1992, p.209 and Hogan, 1995, p.66

contrast to problem-posing education which “regards dialogue as indispensable to the act of cognition which unveils reality.” (Freire, 2003, p.83). Craig has pointed out that “our theological assumptions strongly influence not only the *content* but also the *way* we lead, teach, support, guide, advise and facilitate.” (Craig, 1994, p.11). I would argue that the implicit epistemology embedded in *Caritas in Veritate* is Magisterial knowing and authority and therefore it is anti-dialogical in style. Thomas Groome maintains that in order for the Church to be an effective sign of the Kingdom it needs to “embody within its own structures the values it preaches.” (Groome, 1980, p.47). I would advocate that even in the structure of its educational literature it needs to embody the values it so earnestly preaches otherwise it will not be a credible witness to the gospel message.

The Magisterium needs to learn perhaps, not only from Freire and other adult educators, but also from liberation theologians. For them, everyone, including the poor and illiterate can ‘do’ theology and is able to re-read the gospels in the light of the signs of the times. Liberation theology promotes a pedagogy which, in the words of Thomas Groome “engages people as active participants in the teaching/learning dynamic,” prompting and empowering them “to become agents of their own learning rather than treating them as dependents and telling them what to know.” (Groome, 1998, p.103).

For the liberationists, theology is a critical reflection of praxis, here understood as “action that attempts to transform societal injustices.” (Mich, 1998, p.264). Liberation theologians, particularly Leonardo Boff, have not shied away from critiquing the ideological underpinnings of theology from the centre and he draws a clear distinction between “the Church that thinks, speaks, and yet does not act and the Church which does not dare to think, cannot speak, and yet acts.” (Boff, 1985, p.49). The Magisterium might consider a theology from below as more likely to speak to the Catholic Church at large, rather than a theology from above.

An educator’s critique: the contradiction between the message and the medium

He who sees the contradiction occurring could well say to himself: “If what is being proclaimed but, so strongly denied in practice were really a good thing, it would not only be said but lived.” (Freire, 1998a, p.56)

As I stated at the beginning of this paper, part of the challenge of communicating the message of an encyclical such as *Caritas in Veritate* is the way it is written. I have already explored how the lack of dialogue, the dense, uninclusive language and the male, white,

Western perspective, among other things, reveal an ideology which is in contradiction to the values which the document seeks to convey. It is therefore difficult to promote a message which is undermined by its medium. This is a great sadness to me since it means that CST is less accessible to ordinary Catholics and other interested parties than it need be. This in turn means that the transformation of the world which the Church, and CAFOD as part of the Church, so seeks, is less likely to take place, as the social teaching from the Magisterium is not a locus of inspiration for many. Terry Veling recalls that in Jewish literature “the *Shema* reminds us that a word spoken is no word unless it is heard. A word given is no word unless it is received. A word that teaches is no word unless it transforms.” (Veling, 2005, p.34). Are words from the Magisterium heard, received, transformative?

As I reflect on my workshops on *Caritas in Veritate* I realise, like Donal Dorr, that papal teaching is not always welcomed either by Catholics or by the wider community (Dorr, 1992, p.9). Those involved in social issues look to CST for practical pointers and to be challenged and inspired, but, like Dorr, I would advocate that the encyclical will only make a practical difference in the world if it is “presented in an inspiring and easily digestible way through preaching, lectures, conferences and workshops” (Dorr, 2009). I have given five workshops on the encyclical and though, on the whole, people find some of the ideas inspiring, the difficulty is ‘translating’ the ideas into practical action. Some comments have been: “It can inform the work we do, but how do you communicate this to people in the parishes?”; “What is missing is the practical issues and the affirmation of practice.”; “How do we implement this?” and a CAFOD member of staff concluded by saying that they felt “a certain frustration as to how to work with *Caritas in Veritate* in the diocese.”

I would like to suggest that the only way this particular document will be known, understood, and its ideas implemented is through, as Dorr suggests, workshops, conferences and lectures. Participants at my workshops were critical of the encyclical, yes, but they could see that it might be worth persevering with the heavy language – digging is, after all, heavy work. One CAFOD member of staff said after a workshop: “It was a good introduction to the themes and made the document seem less scary. It made me motivated to invest time in studying it.” A study day put on by Caritas Social Action (in February 2010) with four speakers looking at the document through their particular lens, must also be commended, as must the study guide found on the U.S Bishops’ website.

Curran has remarked that hierarchical documents only remain important if the contemporary Church has received them as such (Curran, 2002, p.8). *Caritas in Veritate* with its return to natural law and Augustinian anthropology, is less inductive than, for

example, other Magisterial teaching such as *Octogesima Adveniens* and *Gaudium et Spes*.²⁰ The encyclical has much treasure to offer the world, but it requires a lot of heavy digging to access these jewels, weighed down as they are by the philosophical and exclusive language and the anachronistic methodology, and some of the excellent principles which Benedict advocates are undermined by the document's methodology. One could even say that Benedict is guilty of a (written) performative contradiction, which is to say that what he says and the way he says it are in contradiction. I do not feel it is inspirational enough to bring about the transformation it seeks for "while there has been some success in generating a social concern for the poor of the world in the Church, there remains a long way to go before it can truly be said that the rhetoric of justice is being translated into serious action." (Hornsby-Smith, 2006, p.281).

Turning the lens on myself

I am convinced that to faithfully fulfil our mandate as educators in the Christian community, all would-be educators must ask and answer these questions for themselves: What is the nature, purpose, and context of our task? How do we approach doing it, giving attention to the readiness of the participants? Who are the co-partners in the enterprise? These questions can never be answered once and for all: they must be answered over and over again. (Groome, 1980, p.277)

Having critiqued Benedict XVI's encyclical through the lenses of dialogue, language, gender, methodology and epistemology, I now turn the (magnifying) lens on myself as an educational practitioner. It can be too easy to see where others could do better and not to reflect on our own practice. I am equally as susceptible as the Magisterium to "limitation, blindness, and prejudice of many kinds." (Curran, 2002, p.67). Some of the questions I have asked myself over the past year come from my reading, and I have found Freire's writing particularly challenging to me as an educator, perhaps because he was so rigorous

²⁰ Curran claims that with this latter document the hierarchical teaching office "changed from the authoritative source of eternal and natural law applied to human problems to a dialogue partner that has something to contribute to the world but can learn from the world." (Curran, 2002, p.106). I fear recently though there has been something of a reversal.

in his own assessment of himself and was prepared to admit his mistakes and his metaphorical scotomas. These are some of the questions I asked myself in my journal:

Am I a fraud to talk about poverty and injustice since I have no direct experience of living in poverty, unlike Freire, for example? ²¹

Can I speak about and promote justice since, as the Synod of Catholic Bishops rightly declared in 1971, anyone who ventures to speak to people about justice must first be just in their eyes?

What kind of stories do I tell? What images do I use? How can I make what I say more relevant to people? Do I need to take more time in preparing my workshops so that they match the interests of the group?

Whose side am I on since as an educator I realise that I am not neutral?²² Where do I stand? On whose behalf am I speaking?

Am I really open to dialogue with those who attend my workshops? Freire states that “there is no more ethical or truly democratic road than one in which we reveal to learners how we think, why we think the way we do, our dreams, the dreams for which we fight, while giving them concrete proof that we respect their opinions, even when they are opposed to our own.” (Freire, 1998b, p.40). After reading these words I realise that I must be careful how I am coming across – am I inviting people to disagree with me, or am I “telling” them that I don’t really want them to challenge what I am saying?

These, and other questions, I must, as Groome, advocates, ask myself again and again as a reflective practitioner in adult theological education.

Conclusion

Much academic theology has departed a long way both from where it started and from any sort of experience that can ‘anchor’ it in people’s lives. (Astley, 2002, p.149)

In this paper I have argued that Magisterial CST could potentially be a rich source of practical theology for Catholics and other interested parties, yet it remains largely

²¹ See Freire, 1996, p.14

²² See Freire, 1972, p.9

unknown in some part due to the way that it is written and communicated.²³ Meg Orr cites Thomas Groome as saying that if theology is ever to be practical, it will have to be taught differently. Groome writes that theology “should arise from the faith of a community reflected on in light of the (Christian) Story/Vision and not from a group of scholars isolated from the community to reflect on the community’s behalf.” Orr concludes that: “on the usual theory-to-practice paradigm, theology is either done for the people or to the people. Theology by the people seems often to have been forgotten. ...We tend to train people to do theology in their heads and not on their feet. “ (Orr, 2000, p.81).

I feel that though much has been written about Catholic Social Teaching and much has been written about adult theological education, there is very little on how best to communicate the Church’s ‘best kept secret’. For this reason it is “all too often ignored even by the ‘people of good will’”, and it does not impact either in “the current bubbling debate on political theory nor in the heated exchange of ideas on national and international politics.” (Boswell et al, 2000, Introduction, XIII).

I have drawn on the ideas and words of adult educators, in particular Paulo Freire, since I see him as having something to offer the Church not only in his practice but also in his constant questioning and challenging of himself as an educator. I feel, like Peter Jarvis, that “Freire offers an implicit theology of adult education which has not yet been developed, despite the long history of involvement that the churches have had with the education of adults. This is an area that requires considerable analysis in the future.” (Jarvis, 1987, p.278). Elias would concur with this maintaining that it is “in his (Freire’s) courageous spirit that the theological education of the laity should proceed.” (Elias, 2006, p.191).

This year has given me the opportunity to learn, to question, to grow in authority but also in humility as an educator in practical theology for adults. I have in this paper brought together conversation partners who have enriched me and I believe can enrich each other. In particular Magisterial Catholic Social Teaching has much to learn from the field of adult education and I would go as far as to say that it cannot and will not fulfil its transformational mission without changing the way it writes and communicates.²⁴ I leave

²³ See McHugh, 2008, pp.17-30 and Dorr, 2002, pp. 369-377 for a wider exposition of the weaknesses of CST.

²⁴ For example, Curran suggests that the documents “could highlight the witness of various people and communities who have struggled on behalf of social justice.” He also suggests the documents could raise questions rather than always proposing answers (Curran, 2002, pp116-117).

the last words to Freire when he says that “it is true that education is not the ultimate lever for social transformation, but without it transformation cannot occur.” (Freire, 1998a, p.37).

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Paper 1: Appendix 1

Caritas in Veritate Workshop: CAFOD

20 people to be divided up into tables of 4 (so five groups), while also being able to see screen

Photocopies: 5 copies of Caritas in Veritate (one for each table) 5 copies of each of the 'themed' sheets

2.00: Introductions – each person to say how much they know/what they feel about *Caritas in Veritate*

2.10: Overview of CST on powerpoint

2.15: Signs of the times. What are the three main 'signs of times' for you in the world today? Quick discussion and feedback

2.30: Overview of Caritas in Veritate (powerpoint)

2.35: Divide into groups on five different themes covered by the document: charity and truth, authentic human development, economics, environment, and family, sexuality and the need for God. People to read through sheet and look up any references they wish in the original document

Start to share with one another and reflect on the following questions:

What strikes you about what you are reading? (What do you notice in what is there or what is missing)

Does it have any relevance to your work at CAFOD? If so, how?

3.05: Feedback –brief and to the point

3.25: Questions/comments

3.35: Evaluation

3.45: Finish

(words in italics by Brendan MacPartlin SJ. Other comments are my notes)

Charity and Truth

Introduction

The first words and early paragraphs introduce the name of the encyclical, *Caritas in Veritate* ('Charity in Truth'), and the integrating relationship between the two components of the title. The language used invites contemplation on the affective component: the introductory paragraphs describe love as an extraordinary force that has its origin in God and leads us to discover our own truth that reflects the face of Christ, who is Truth. Truth needs to be sought, found and expressed in the relationships of charity, and charity needs to be understood, confirmed and practised in the light of truth, if neither is to be emptied of meaning. Charity in truth drives the authentic development of all persons. It is the principle behind social teaching and gives rise to criteria for social action such as, for instance, justice and the common good. Love in truth when it comes to social affairs is the great challenge for the Church in a world that is becoming globalised.

1. "Love – *caritas* – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace." Justice and peace needs to start with love and that should be the force behind us, our motivation. Whose "truth" are we talking about? The Absolute truth of course, God.

2. Charity is the synthesis of the entire Law as pointed out by Jesus in Mt 22: 36-40. Should be the basis of our relationships with those near us and at the social, economic and political level. Love is God's gift to us and everything has its origin in this love and is shaped by it and directed by it.

Charity can be misconstrued and emptied of meaning nowadays and needs Truth to act as a counterpoint. Truth is often "relativized".

3. Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth brings the light of reason and the light of faith. The word love often abused and distorted.

4. "In the present social and cultural context, where there is widespread tendency to relativize truth, practising charity in truth helps people to understand that adhering to the values of Christianity is not merely useful but essential for building a good society and for true integral human development."

5. "Charity is love received and given". Solidarity –being open to give and receive. Our calling is, having received God's love "poured into our hearts through the Holy Spirit", to then pour forth God's charity and to weave networks of charity.

“without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social fragmentation, especially in a globalized society at difficult times like the present.”

6. Charity automatically includes justice and even goes further than justice in that it is not just about giving people what is owed them but also what may be mine. (I think of the labourers in the vineyard)

7. If we love someone we want good for them – on a wider scale, we should seek the common good for everyone.

9. Love in truth is a great challenge of our time: “the risk for our time is that the de facto interdependence of people and nations is not matched by ethical interaction of consciences and minds that would give rise to truly human development.”

“Fidelity to man requires fidelity to the truth, which alone is the guarantee of freedom and of the possibility of integral human development.”

Authentic Human Development

Chapter One: The message of *Populorum Progressio*

The first of six chapters revisits the message of *Populorum Progressio*. Benedict XVI endorses the work of his venerable predecessor Paul VI, not only this letter but the overall Magisterium of Paul VI, especially his social Magisterium. Specifically, Benedict refers to the earlier Pope’s vision of development as a vocation that derives from a transcendent call. This vision is still timely in our day. *Caritas in Veritate* urges us to mobilise ourselves at the level of the ‘heart’, so as to ensure that current economic and social processes evolve towards fully human outcomes.

11. Recalls the Vatican Council, which stated clearly that “the Church, being at God’s service, is at the service of the world in terms of love and truth.” Pope Paul set out two important truths:

a) The whole Church, in all her being and acting – when she proclaims, when she celebrates, when she performs works of charity – is engaged in promoting integral human development.

b) Authentic human development concerns the whole person in every single dimension.

Institutions are not enough and have failed in the past because “Integral human development is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone.” Only through an encounter with God are we able to see the divine image, not just another creature

14. Danger of entrusting the entire process of development to technology alone.

15. Mentions two other texts by Paul VI, *Humanae Vitae* and *Evangelii Nuntiandi*. There is a strong link between life ethics and social ethics. Also, close links between development and evangelization: “Testimony to Christ’s charity, through works of justice, peace and development, is part and parcel of evangelisation, because Jesus Christ, who loves us, is concerned with the whole person.”

17. Integral human development presupposes the responsible freedom of the individual and of peoples.

18. Paul VI sees ‘integral’ as “it has to promote the good of every man and of the whole man” (Pop Prog 14)

The truth of development consists in its completeness: if it does not involve the whole man and every man, it is not true development. Needs God though...

19. Underdevelopment is due to many things, but in particular to a “lack of brotherhood among individuals and peoples.” “As society becomes ever more globalised, it makes us neighbours but does not make us brothers.” Reason is not enough...it does not bring fraternity.

20. Urgency to establish an authentic fraternity. We need to mobilize ourselves at the level of the “heart”.

Economics

Chapter three: Fraternity, economic development and civil society

Chapter three addresses the role of fraternity and civil society in economic development. Benedict notes that for some time now we have been able to include the economy in the list of areas where we experience the pernicious effects of sin. But the more astonishing experience is that of gratuitousness, which imposes itself on everyone in the gift of love and truth. It is a force that builds community, bringing all people together beyond barriers and limits in a fraternal communion. Benedict then addresses the market, an institution that permits exchange relations between economic subjects which, if governed by fairness and justice, generates trust and functions well. It is the responsibility of the political

community to direct the logic of the market to the service of the common good. Human agency directs these systems, for good or ill, and therefore there is a need for personal and social responsibility. Authentic human relationships of friendship, solidarity and reciprocity can be conducted within economic activity, not only outside it or 'after' it. The demand of economic logic, the demand of humanity and the demand of charity and truth each require that the grace of intelligence and love, and the gift of fraternity, must find their place within normal economic activity. Benedict notes that recent scandals have given rise to a new appreciation of the role of social responsibility in business and politics. Similarly, globalisation is neither good nor bad of itself, but will be what people make of it. It is a complex phenomenon that must be grasped in all its dimensions, including the theological dimension, and steered in relational terms: that is, in terms of communion and the sharing of goods.

34: Life as gift "Gratuitousness is present in our lives in many different forms, which often go unrecognized because of a purely consumerist and utilitarian view of life."

Because we feel that the economy must be autonomous and should not be influenced by morals, this has led to destruction.

"economic, social and political development, if it is to be authentically human, needs to make room for the principle of gratuitousness as an expression of fraternity."

35. Market needs not only commutative justice, but also distributive and social justice. The market needs solidarity and mutual trust; nowadays loss of trust is grave. Poor not to be considered a burden, but a resource.

36. Political community must take responsibility for the common good.

A certain ideology can make the market a negative force. Social relationship can be held within economic activity.

"In commercial relationships the principle of gratuitousness and the logic of gift as an expression of fraternity can and must find their place within normal economic activity.

37. CST always said that justice must be applied to economic activity....every economic decision has a moral consequence. Needs a 'spirit of gift'.

38. Fraternal reciprocity needs to be present at every level of economic life. It is not just the State that hold solidarity, but each person.

“Charity in truth...requires that shape and structure be given to those types of economic initiative which, without rejecting profit, aim at a higher goal than the mere logic of the exchange of equivalents, of profit as an end in itself.

39. solidarity, actions of gratuitousness stand in contrast to the ‘giving in order to acquire’ and ‘giving through duty’.

Binary model of market-plus-state is corrosive.

40. need directors who feel responsible for the long-term, not just short term to investors. Need for greater social responsibility on the part of business – for all those who contribute to the life of the business.

Investment always has moral as well as economic significance.

41. Need for cross-fertilization between different types of business activity

Alongside economic aid, there needs to be aid directed towards reinforcing the guarantees proper to the state of law.

42. globalisation could work for the common good: “Hence a sustained commitment is needed so as to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.”

We should be protagonists of globalisation – we need to correct the malfunctions. Material resources are potentially greater than before.

“steer the globalisation of humanity in relational terms, in terms of communion and the sharing of goods.”

Environment

Chapter Four: The development of people, rights and duties and the environment

A criticism levelled in recent years at *Populorum Progressio* was that it overlooked, in an otherwise excellent social analysis, the issue of ecology and the environment. Benedict devotes his fourth chapter to the themes of justice and the environment and their relationship to development. He treats justice in terms of duties and rights and applies it to population growth, the defence of life, ethics in the economy and international cooperation. He then turns to our duties arising from our relationship with the natural environment. Nature expresses a design of love and truth; it contains a grammar that

provides goals and criteria for its wise and respectful use. The challenges of intergenerational justice and the energy problem require international solidarity to achieve solutions: we need to review our lifestyles to include the quest for truth, beauty, goodness and communion if we are to achieve a human ecology that benefits environmental ecology. The decisive issue is the moral tenor of society and the Church must assert in the public sphere our responsibility towards creation. Truth and love show us what our happiness consists in, and this is the road to development.

43. We all have duties. Lot of people concerned about their rights, less concerned about taking responsibility for other people's integral development. People demanding rights while other basic rights remain violated.

Individual rights when cut off from duty and responsibility can run wild.

45. Economy needs an ethics which is people-centred. Ethical things are on the rise, but the word 'ethical' can be abused.

Not enough that there are ethical sectors in the economy or the world of finance, but that the whole economy is ethical.

46. Traditional companies have subscribed to social aid agreements.

47. "In development programmes, the principle of the centrality of the human person, as the subject primarily responsible for development, must be preserved.

People who benefit from development programmes ought to be directly involved in their planning and implementation.

International agencies and NGOs should commit themselves to complete transparency – detailed expenditure exposed

48: "The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.

Nature...is prior to us, and it has been given to us by God as the setting for our life.

"Consequently, projects for integral human development cannot ignore coming generations, but need to be marked by solidarity and intergenerational justice, while taking into account a variety of contexts: ecological, juridical, economic, political and cultural."

P49: Obstacle to development is the hoarding of energy

Need for renewed solidarity

Developed countries can and must lower their domestic energy consumption

50. Creation must not be “bequeathed to future generations depleted of its resources”

“On this earth there is room for everyone: here the entire human family must find the resources to live with dignity, through the help of nature itself – God’s gift to his children – and through hard work and creativity.”

Need to strengthen the covenant between human beings and the environment

International leaders to work together

51. “The way humanity treats the environment influences the way it treats itself, and vice-versa.”

Need to look at our life-style (hedonism and consumerism)

Natural resources squandered by wars.

“The Church has a responsibility towards creation and she must assert this responsibility in the public sphere.” Human ecology closely linked with environmental ecology – respect for life goes hand in hand with respect for creation

52. Truth and charity, in God, “show us the road to true development”

Family, Sexuality and need for God

From Chapter One: 15. Mentions two other texts by Paul VI, *Humanae Vitae* and *Evangelii Nuntiandi*. There is a strong link between life ethics and social ethics

From Chapter Four: 44. Population growth concerns the inalienable values of life and the family. Responsible procreation, yes,; but sex is not merely pleasure or entertainment. Economic pros for not having birth control.

Chapter Six: The Development of Peoples and Technology

Chapter six addresses technological progress and its undisputed link to development. Against technocratic reductionism, *Caritas in Veritate* asserts that there cannot be holistic development and universal common good without taking into account people’s spiritual and moral welfare. This is a simple summary of a rich treatment of the technology of financial and political engineering, of peace building, of social communications, of biology

and of psychology. Whereas Paul VI introduced the global dimension of the social question, Benedict affirms that the social question has become a radically anthropological question. Authentic human development requires the new eyes and new heart of a spirituality that is capable of glimpsing the 'beyond' that technology cannot give.

68: "The development of peoples goes awry if humanity thinks it can re-create itself through the "wonders" of technology..."

69. Technology has many positive points – to improve conditions of life

70. "Technology is highly attractive because it draws us out of our physical limitations and broadens our horizon. But human freedom is authentic only when it responds to the fascination of technology with decisions that are the fruit of moral responsibility."

71. Development is not just technical matter. "Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good. Both professional competence and moral consistency are necessary."

72. peace building must be rooted in the truth of human life 73. means of social communications are not neutral. Importance of morals in media –can make important contribution

74. bioethics: faith and reason needed

75. Humankind acts as if the origin of life is now within our grasp – IVF, embryo research, manufacturing clones etc. Abortion and the systematic eugenic programming of births, pro-euthanasia

"Insignificant matters are considered shocking, yet unprecedented injustices seem to be widely tolerated". In the West, we can't hear the knocks at our door

76. Development to include not just material but also spiritual growth. New form of slavery to drugs and lack of hope

77. spiritual dimension must be there if development is to be called authentic

Conclusion: The conclusion follows from this. Development comes from people because they are the subjects of their own existences. But it is also from God, who freely gives us the truth and love that show us who we are and where we should go. God calls us to the communion of a family. God transforms our hearts of stone into hearts of flesh that can

give the greatest service of an authentic humanism to the integral development of peoples.

78. "Without God man neither knows which way to go, nor even understands who he is"

"As we contemplate the vast amount of work to be done, we are sustained by our faith that God is present alongside those who come together in his name to work for justice."

"Openness to God makes us open towards our brothers and sisters and towards an understanding of life as a joyful task to be accomplished in a spirit of solidarity."

"A humanism which excludes God is an inhuman humanism"

God's love provides the impetus to work for justice and for all people

"God gives us the strength to fight and to suffer for love of the common good, because he is our All, our greatest hope."

79. Caritas in Veritate is not produced by us but given to us. Must turn to God's love.

Appendix 2 – Paper 2:
Reconstructing the body:
bringing Catholic Social Teaching to life

July 2011

Student no: 0912413

Reconstructive: adj.

1. Relating to or characterized by reconstruction.
2. Serving to rebuild, restore, or correct the appearance and function of defective, damaged, or misshaped body structures or parts: reconstructive surgery.²⁵

1 Corinthians 12:18-27

But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Now you are the body of Christ, and each one of you is a part of it.²⁶

²⁵ The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company.

²⁶ All Bible quotes taken from the New International Version

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Abstract

Susy Brouard

Reconstructing the body: bringing Catholic Social Teaching to life

July 2011

Catholic Social Teaching (CST) is a body of teaching in the Roman Catholic Church that deals with the human person and their interaction with their social, political and economic context. It is, however, still widely acknowledged as being the Church's 'best kept secret' and part of the reason may be that Magisterial teaching has been given precedence over formal and operant social teaching, to the detriment of the body of CST as a whole.

Rooted in my experience of theological education, I ask whether CST can be generated and promoted differently so as to embody more fully all the parts of the Church working together? I propose the See Judge Act method of theological reflection as a way forward, but suggest that an ecclesial paradigm shift will need to take place if the body of CST is truly to be brought to life.

Introduction

The idea for this paper comes directly from my experience of working for the Catholic Agency for Overseas Development for over eight years, in the field of adult education. My experience at CAFOD of giving talks and workshops on the social teaching of the Catholic Church has led me to continually question why such inspirational and often radical teaching is so little known by many Catholics.²⁷

Noel Timms offers an answer to this question when he highlights CST's "long tradition of reliance on the Bible, the Church Fathers and quotations from previous popes" (2007, p.242) and he goes on to ask whether CST *can* and *should* be developed. Though I share Timms's analysis of the historical and present content and context of CST, he offers no solutions which leaves the reader to conclude that he sees no future for CST.

I, on the other hand, would like to offer a way forward since I believe that if CST were generated and promoted differently, if there were less reliance on Magisterial teaching to the detriment of the lived tradition, then CST *would* be better known and lived out. This paper, then, seeks to ascertain whether this is possible; in other words, can CST be generated and promoted differently so as to embody more fully all the parts of the body of the Church working together, and if so, how?

This paper has four objectives: to reflect on my experience as a practitioner and educator in the field of social teaching and my involvement in the *livesimply* project; to look at the place of non-official teaching in the Catholic Social Teaching discourse; to argue that the marginalisation of non-official teaching is due to an ecclesiological paradigm which undermines the very message of CST and lastly, to propose as a way forward that the

²⁷ See: Himes in reference to encyclicals: "It is safe to say that the majority of Catholics have never read these documents in their entirety or even read any one of them from beginning to end" (2005, p.3) and Donahue: "Whatever the intellectual power and depth of papal teaching, the encyclicals rarely touch the lives of everyday Catholics." (2005, p.11). Also, my Paper One, footnote 2. Martin Dubois, winner of a recent essay competition organised by the Tablet and Roehampton University on the subject of CST, has argued that for many young Catholics, CST is no longer the best-kept secret but "has instead become more like part of the furniture: familiar, established, and perhaps just a little routine." (Dubois, 2011) As someone who has taught and promoted CST in the Catholic community, I would, however, profoundly disagree with him.

Magisterium, theologians and practitioners use the See Judge Act method of theological reflection together, so as to truly reflect the whole body of the Church. For I believe that CST, like Jairus' daughter, is not dead, but sleeping (Mark 5: 39).

The *livesimply* project: bringing CST to life

Starting from my practice, I would like to use an example of being involved in a cross-organisational project, known as *livesimply*, as an example of how official CST can be embodied and come alive, through combining it with reflection from theologians and lived human experience.

The *livesimply* project was initiated out of a desire to celebrate the 40th anniversary of the 1967 encyclical *Populorum Progressio* (On the development of the peoples) as this was a key document for CAFOD in helping it to move from a charitable fund to a development agency, with a passion for global social justice. In conjunction with CAFOD's theological reference group, we summarised what we felt was the key message of the encyclical²⁸ in order to engage the Catholic community in England and Wales in 'reading the signs of the times' and reflecting on causes of poverty and injustice.²⁹

CAFOD decided that this theological and educational work would have more impact if it were undertaken as a coalition. To this end, a range of Catholic agencies and movements

²⁸ The key message was: "God calls us to look hard at our lifestyles and to choose to live simply, sustainably and in solidarity with the poor. In this way we can help create a world in which human dignity is respected and everyone can reach their full potential. This would be true progress, worth more than economic growth alone." (CAFOD document, 2005)

²⁹ See John Paul II: "the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action... Today more than ever, the Church is aware that her social message will gain credibility more immediately from the *witness of actions* than as a result of its internal logic and consistency." (1991, # 57) Six years later, the General Directory for Catechesis emphasised that the social teaching of the Church should "stir Christian hearts 'to the cause of justice' and to a 'preferential option or love for the poor', so that her presence may really be light that shines and salt that cures." (Congregation for the Clergy, 1997, #17)

were invited to be part of the network. What was unusual about the *livesimply* network was that it did not just include organisations with a primary focus on social justice, so that social justice and spirituality, liturgy and Church life were all integrated. Working in a coalition had huge advantages but also meant times of tension, frustration and negotiation. The *livesimply* network could also not have been set up without considerable investment from CAFOD and other agencies and there was often tension between the larger agencies with paid staff and smaller organisations who had less resources and capacity both in terms of money and personnel.

We were “confronted with the challenge to develop methods of access to the tradition” (de Mesa, 2005, p.93), to ‘translate’ *Populorum Progressio* for the ordinary Catholic. Materials were produced in a pack, a national project co-ordinator was employed and a microsite created. Training on the project and how to use the materials was rolled out to youth leaders and adult lay leaders and the *livesimply* project was launched on National Youth Sunday on 26 November 2006. Over the next two years, through the veins of numerous Catholic networks, the *livesimply* message of living more simply, sustainably and in solidarity with the world’s poorest people, was spread. The materials included contemporary stories from around the world, reflections from theologians and powerpoints with words from the encyclical with appropriate images, in other words an integrated model of CST.

As well as the project being rolled out nationally, a small group of CAFOD staff and two theologians travelled to Nairobi in January 2007, where they invited participants to workshops both at the World Social Forum and the theological conference which preceded it. I responded to an invitation from the Archbishop of Jos (Nigeria) in July 2008 to facilitate a three-day workshop on *livesimply* for priests, religious sisters and key lay leaders. I took with me three diocesan adult education advisers and a theologian. The workshop was evaluated at the time by the participants, but was also evaluated a few months later by a CAFOD staff member and it was encouraging to know that not only had the workshop in Nigeria been a mutually enriching experience, but that it also had local, practical repercussions once it was over.

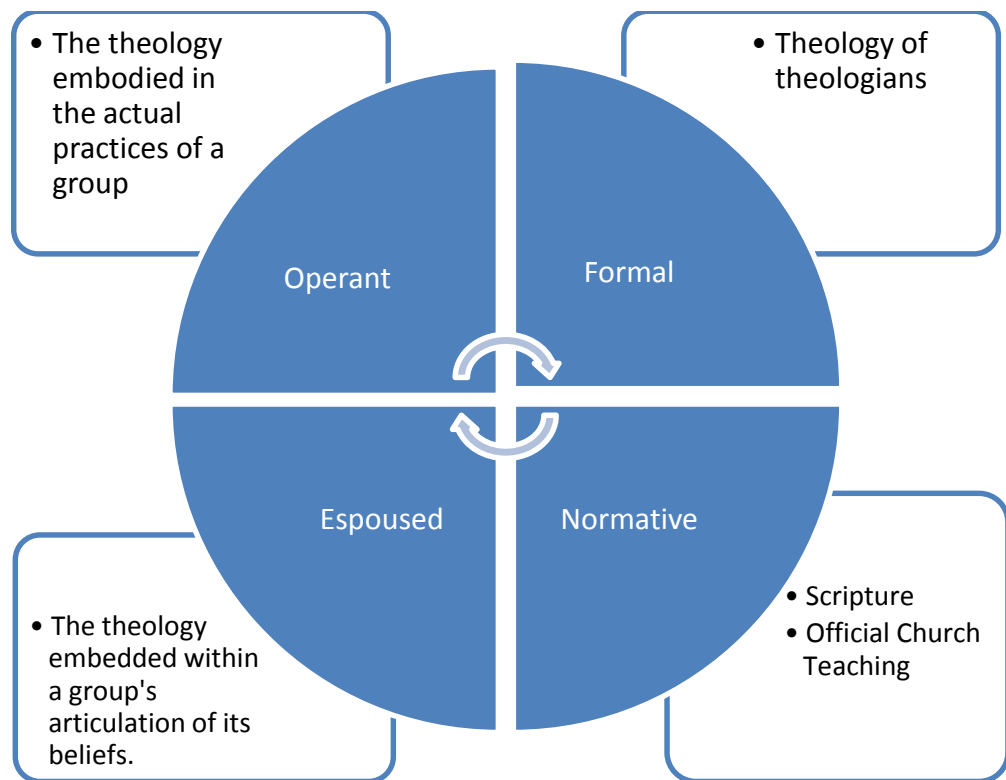
As well as a large conference in Manchester in March 2008 to celebrate all the initiatives that had already taken place and to inspire further theological reflection, the Spirituality Team at CAFOD organised a theological conference in September 2008, in partnership with the development agency Progressio and Roehampton University. This event brought together key activists and theologians and the Archbishop of Jos gave one of the keynote speeches.

Since the end of 2008, there has been a slow winding down of the *livesimply* project. This is mainly due to the end of the initial funding of the project and with the advent of the economic crisis it has been very difficult to find further sources of money. However, there are some initiatives deriving from the project which are worth mentioning. The youth arm of *livesimply* still draws together twelve organisations who work jointly on youth and young adult projects, for example they produced a website called 'Why Bother?' which was aimed at encouraging young adults to vote in the last (2010) general election. Another ongoing legacy of *livesimply* is a website on CST which brings together and integrates social teaching from the encyclicals, from theologians and from grass-roots movements. In this it is unique and has proved to be highly successful, with viewers from 110 different countries: (<http://www.catholicsocialteaching.org.uk/>). My experience of being a core part of the *livesimply* project leads me to conclude that CST can be a powerful catalyst for change and transformation in people's lives but it needs to be communicated in a way that is accessible and relevant, taking in not only Magisterial teaching but the voices of theologians and the experience of grassroots communities and practitioners.

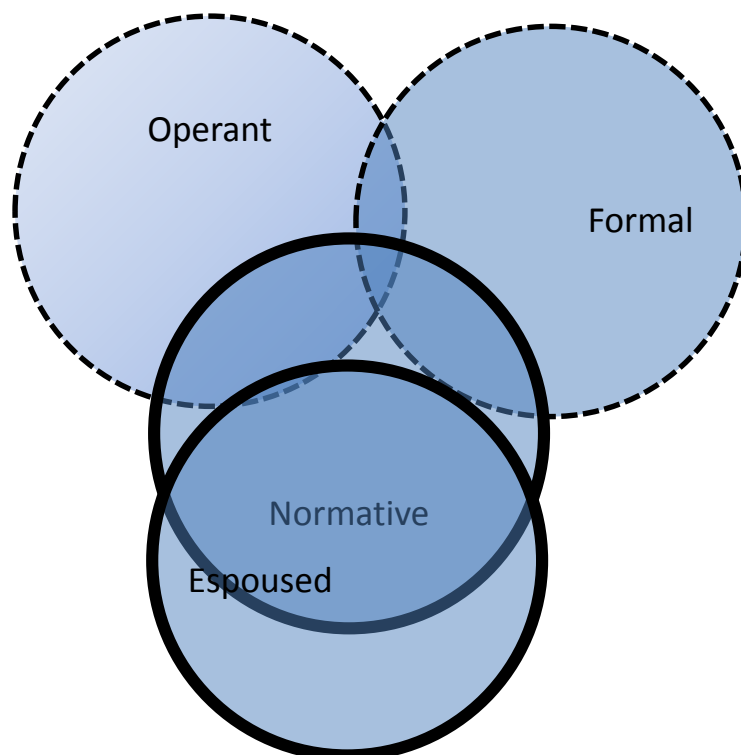
The four voices of Catholic Social Teaching

McHugh (2008, p.7) has suggested that there are two main streams to the Catholic Social Teaching tradition: a body of official Catholic Social Teaching (such as from the Magisterium), and "contributions by individual Catholic thinkers and by connected institutions, movements or groups dedicated to both reflection and action ('Catholic non-official social thinking' or CNOST)."

Though this is a helpful categorisation for distinguishing between the official and the non-official, a more nuanced tool can be found in Cameron et al's 'Four Voices of Theology' (2010, pp.53-4). A diagram of these four voices is given below:



Bearing in mind that theology cannot always be neatly divided into clear categories, nevertheless I would like to adapt this diagram to demonstrate what has happened to CST and to show the relationship between the four voices:



The above diagram visually demonstrates the domination of official or normative CST, which is then equated with the espoused teaching of the Church, to the detriment and marginalisation of formal³⁰ and operant CST.

Boswell (2000, p.95) and others³¹ lament the relegation of the Church's "non-official, non-ecclesiastical stream to the margins, in terms of both historical understanding and continuing roles, as compared with the official teaching of the magisterium."³² This domination is demonstrated further in McHugh's book *Catholic Social Thought: renovating the tradition*, an extensive bibliography of five hundred books and articles on the subject of Catholic Social Thought (covering five languages). What is interesting is firstly the lacuna of books devoted to operant CST, and secondly that development agencies are not included in the survey of places where CST is taught. Perhaps not surprisingly then, in his research McHugh found that most courses embodied a very "narrow conception of 'Catholic social teaching/doctrine'" (2008, pp.1-2).

In terms of an acknowledgement of the influence of the non-official on official teaching, Mich (1998, p.1) reminds us that for years there have been individuals and movements, activists and organisations "who have lived out that teaching and, in the process, helped to forge that living tradition." It is well known, for example, that Bishop Emmanuel von Ketteler's preaching and writing gave rise to the 'Social Catholics' movement which in turn influenced the writing of the first modern encyclical *Rerum Novarum* in 1891. Paul VI in his writing of *Populorum Progressio*, was very influenced by the French school of thought on integral human development and appointed the French economist and Dominican, Louis Lebret, to be the primary editor (Ibid, pp.155-6). In the encyclical's three year creation

³⁰ It is worth noting that readers might equate the word 'formal' with official, but in the 'Four voices of theology', 'formal' refers to the theology of theologians.

³¹ Hogan, 2000, p.183; Curran, 2002, p.89; O'Connell, 1994, p.71

³² The most official publication (in terms of Magisterial teaching) on Catholic social doctrine is the *Compendium of the Social Doctrine of the Church*, published by the Pontifical Council for Justice and Peace. Although clearly it covers social doctrine and not social teaching, it is however lamentable that there are no references at all to CNOST. Its index of references include quotations from the Bible, Ecumenical Councils, Papal documents, Church documents, Congregations (eg: Congregation for the Doctrine of the Faith), Pontifical Councils, Church writers (eg: Augustine, Ambrose, Basil, Thomas Aquinas), with only one quote from a woman, Therese of the Child Jesus, and just three references to international law. This sadly does not give the impression of a Magisterium which both values and acknowledges the contribution and necessity of non-official CST in its own development.

“theologians, economists, states people, and internationally known persons were consulted.”(Ibid, p.156). It is clear that Magisterial documents do not appear out of nowhere and have been very much influenced by both individuals and movements. As Dulles acknowledges: “Conciliar documents and encyclicals are not uncommonly drafted by theologians under the direction of hierarchical teachers.” (2007, p.41).

Yet these sources are often invisible to the eye of the reader. As demonstrated in the diagram above, the operant and formal sources of CST are made invisible, eclipsed by the normative, official teaching. In the conversation between the four voices of CST, two of the voices have been drowned out or even silenced.

Contemporary sources of operant CST

From the late nineteenth century onwards the Catholic Magisterium had clear networks and organisations who actively promoted theological reflection on the encyclicals. These organisations included, for instance, Catholic Unions, Catholic Workers and the Society of St Vincent de Paul. However, Hellemans (2000, p.25) proposes that since the 1960s this fertile soil, which both soaked up and bore fruit in relation to official teaching, has become infertile. Hellemans rightly asks “what transformational strategies have been tried out in the last decades?” and whether these strategies “have been able to give new life to Catholic social teaching?” (Ibid).

Verstraeten proposes that in today’s world there are five main movements which both generate and embody non-official teaching. These include international Catholic movements (such as the Christian Worker Movement, Pax Christi and Caritas Internationalis), Religious congregations, spirituality movements, radical Christian movements (who are active at grassroots level and are critical in their social analysis) and lastly Christians who actively participate in secular social movements such as members of Amnesty International and Greenpeace. (Verstraeten, 2011). Hogan observes that “although there are undoubtedly elements of continuity, many of the contemporary ‘movements’ are significantly different in character from earlier non-official streams of social thought and practice.”(2000, p.184). She sees development agencies such as CAFOD as being “important vehicles of social change and social thought” as they “engage in scholarly reflection on their *praxis*” and “operate with an inductive, *praxis*-based and context sensitive approach” (Ibid). The *livesimply* project would be an example of this as it was underpinned by the ‘scholarly reflection’ of theologians, while also being firmly influenced by the lived experience of the poorest communities of the world. Verstraeten

concludes that: “The living presence of these movements is a clear testimony of the fact that the Catholic social tradition is more than a collection of official documents and even more than a tradition of thought” and yet it seems that “it finds almost no reception in official social teaching” (Verstraeten, 2011). This is to the detriment of the body of CST as a whole.

Ecclesiological context

In searching for a way forward for a more integrated CST, it is important perhaps to look back and ask how and why the non-official has been marginalised? I propose that one major reason is because the way that CST is generated, communicated and lived out is profoundly influenced by the ecclesiology of the Church, in other words, the Church’s own self-understanding. While ecclesiology is seldom mentioned in the social encyclicals, by their words and methodology, the documents embody an implicit paradigmatic bias. It is not in the scope of this paper to give an in-depth historical overview of the documents vis-a-vis their ecclesiology, but a brief overview will help to illuminate why normative CST has been equated with the espoused to the detriment of the formal and operative.

Many commentators divide modern social teaching into three periods: pre-Leonine, the period from Leo XIII to Pius XII, and a third period from John XXIII onwards. In the first period, the image most commonly used by the popes was that of pastor and flock.³³ In the second period, the salient image was that of cosmological design and teleological purpose. In the third period, the image of the Church as people of God comes to the fore (Schuck, 1994, pp.43-45; Gaillardetz, 2005, pp.72-3). The first two periods betray an ecclesiology which marks a clear distinction between the *ecclesia docens* and *ecclesia discens*. The impression given is that the deposit of faith was something Jesus gave *in toto* to his disciples to be handed on in the course of history through the protective hands of the Magisterium.³⁴ The laity’s role was simply to accept the teaching and live it out,

³³ For example, Pius X in *Vehementor nos* (1906), # 8: “It follows that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful....the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the Pastors.”

³⁴ Rosemary Radford Ruether would go so far as to state that in fact “Vatican power depends on promulgating the belief that the Roman hierarchical model form of church

rather than generate new teaching.³⁵ This view is still alive and well in the Church today (see Dulles, 2007, p.4).³⁶

During the course of Vatican II, however, new images of the Church emerged and the Church's own self-understanding shifted. The Church was seen as the People of God, a pilgrim Church on earth, an image which challenged the dominant pyramidal paradigm, and the theology which underpinned it. No longer could revelation be simply through mediation, but the whole body of the Church was acknowledged as being the locus of God's divine self-communication. An emphasis on the pneumatological aspect of the Church also implied that no one part of the body of Christ was in unique possession of the truth.³⁷

Mannion affirms this move away from neo-exclusivism towards an epistemic humility and "a vision of the church that purported to affirm the mystical, sacramental, and historical elements of the church, that wished to see structures at the service of the community rather than the latter dominated by institutional concerns." (2007, p.60).

But, as Mannion concludes, "it is one thing to espouse such an ecclesiological vision; the harder task is to facilitate and to live it." (Ibid).

government was literally founded by Christ and has been in place, virtually unchanged, from the beginnings of the church, although no one with even the most cursory understanding of church history could possibly believe this." (In Mannion: 2003, p.542)

³⁵ For example: "The social doctrine of the Church has once more demonstrated its character as an application of the word of God to people's lives and the life of society, as well as to the earthly realities connected with them, offering "principles for reflection," "criteria of judgment" and "directives for action." (John Paul II, 1987, #8); "This teaching is seen in the efforts of individuals, families, people involved in cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history." (John Paul II, 1991, #59)

³⁶ "In establishing the Magisterium, Christ responded to a real human need. People cannot discover the contents of revelation by their unaided powers of reason and observation. They have to be told by people who have received it from on high." (Dulles, 2007, p.4)

³⁷ Kevin Kelly puts forward the idea that if/when a teaching authority accepts the Holy Spirit as the teacher in the Christian community, then they will cease to see themselves as "the repository of all wisdom and knowledge" and instead see their role as "listeners, trying to discern all the riches of the Spirit's wisdom coming through different members of the community." (1999, p.78)

With the papacy of John Paul II, then, came a return to a centralised, hierocratic model of Church and his teaching was for the most part deductive and deontological. Pope Benedict too, though more Augustinian³⁸ than Thomistic in his approach, reiterates eternal moral truths and principles in his teaching. Grass-roots theology is not promoted as it is often seen as suspect coming from experience rather than tradition. As Cochrane remarks:

“confessional authorities of one kind or another are inclined to believe that popular religion or local theology is inherently flawed, or that it is incapable of contributing to an emancipator transformation of the world, being largely a form of false consciousness.” (1999, p.2).

In recent times, the link between the teaching office and the governing office of the Church has also been re-emphasised: “The offices of teaching, sanctifying, and ruling are closely interrelated in the Church, since all of them are exercised by the same person with a view to the same end –the salvation of souls.” (Dulles, 2007, p.3).³⁹ An unfortunate consequence of this close link has been once again the hegemony of the Magisterium as sole teachers of the faith. Both Gaillardetz (1997) and Mannion (2007) make a plea for the whole Church to be in dialogue, to both learn and teach together. For them, dialogue needs not only to be advocated, but is in fact a moral necessity: “the very *notion* of God’s Word is a call to dialogue in itself” (Mannion, 2007, p.115); “Whenever the church ignores the necessity of dialogue, or even stifles conversation, it fails to be church truly.....dialogue is *morally* necessary.” (Ibid, p.139). A return to a more dialectic and kenotic ecclesiology might see also a renewed CST as a living organism.

The See Judge Act method of theological reflection

“You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.” (Matthew 16:3)

³⁸ See Rowland, 2010, pp. 9-24

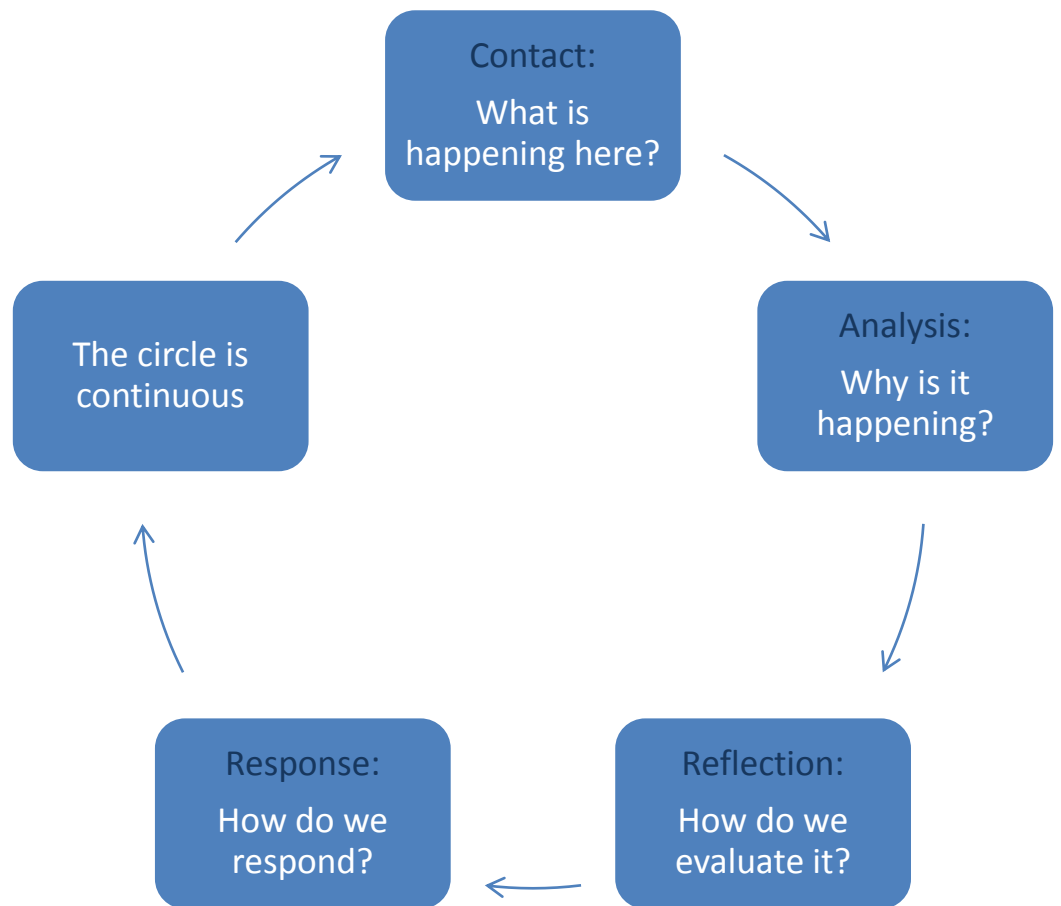
³⁹ A return perhaps to the ecclesiology of Pius XII? “That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly. It is through them, by commission of the Divine Redeemer Himself, that Christ’s apostolate as Teacher, King and Priest is to endure.” (Pope Pius XII, *Mystici Corporis Christi*, #17)

In preparing for the three-day *livesimply* workshop in Nigeria I remember suggesting to my co-facilitators that we start with an overview of Catholic Social Teaching and *Populorum Progressio* in particular. However two of the team felt strongly that we should start with asking the participants to read the signs of the times in their own local context and in Nigeria as a whole. One of the adult educators therefore started the first session with the pastoral circle, encouraging the sixty participants to reflect on the 'hopes, fears, anxieties and joys' of the people of Nigeria. By starting with the participants' own context and experience, by encouraging them to 'see' and name their reality, the participants were thus engaged from the start and saw the relevance of what we were offering.

The method of theological reflection⁴⁰ which we used was advocated by the Belgium priest Joseph Cardijn as he established The Young Christian Workers in the 1920s and is known as the pastoral circle or the See Judge Act methodology.⁴¹

⁴⁰ For further descriptions of theological reflection see: Astley 2000, p.2 and Astley, 2002, p.60; Hines, et al., 2009, p.33; Groome, 1980, p.76; Le Cornu, 2005, p.428 and Ballard and Pritchard, 2006, cited in Thompson, et al., 2008, p.98.

⁴¹ The See Judge Act method has been described in other ways. See: Graham, et al., 2005, p.196; Bevan, 2002, pp.70-74; Paver, 2006, p.57 and Forrester, 2000, p.28.



(diagram based on words in Wijsen et al, 2005, p.229)

The See Judge Act method is not new to official social teaching. Joe Holland maintains that this three step process “has been implicit in many papal social encyclicals since the emergence of the modern encyclical tradition in the eighteenth century.” (2011, p.274). He acknowledges that the language used was more one of ‘diagnosis’ rather than ‘discernment’, but the method was used, even if only implicitly (Ibid). John XXIII in *Mater et Magistra* is the first Pope to explicitly state that:

“The teachings in regard to social matters for the most part are put into effect in the following three stages: first, the actual situation is examined; then, the situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norms may be adapted to circumstances of time and place. These three steps are at times expressed by these three words: observe, judge, act.” (#236)

In 1965 *Gaudium et spes* stated, in keeping with its ecclesiology, that it was the entire People of God, with the Holy Spirit, who were invited

“to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage.” (Ecumenical Council, 1965, #44)

Pope Paul VI advocated the methodology in *Octogesima Adveniens*, encouraging the Christian community

“to analyse objectively the situation in their own country, to throw light on it using the immutable words of the Gospel, to draw ideas, norms for judgment and action plans for further action in the social teaching of the Church as it developed through the years.” (1971, #4).⁴²

Elsbernd (1995) notes the emphasis of the role of the local Christian community and Paul VI’s acknowledgement that a single universal message is inadequate for a diverse world (pp.39-40). Here CST is seen as historically constituted, with communities called to be hermeneutic loci of reflection and action. Nowhere was this methodology taken up more fully than in Latin America, where, with the influence of base Christian communities and liberation theology, the Latin American Bishops at their conferences in Medellin (1968) and Puebla (1979) used the pastoral circle “systematically in their deliberations and documents.” (Elsener, 2005, p.42). Gaillardetz concludes that the Conciliar model “suggests that the ecclesial formation of Catholic social teaching occurs not through a kind of supernaturally infused knowledge first given to the hierarchy then applied to worldly concerns, but through the dynamic interactions of the whole Church.” (2005, p.84).

However, as the theologian Yves Congar noted soon after Vatican II, starting with the problems of today’s world might mean an epistemological shift for the hierarchical Church since “it will be necessary to start from the data and problems coming from the world and history ... instead of starting only from the data of Revelation and Tradition, as classical

⁴² Holland notes that *Octogesima adveniens* was a public letter addressed to Cardinal Maurice Roy, the then President of the Council of the Laity and the Pontifical Commission of Justice and Peace. He concludes that “by writing the letter to the President of those two Vatican offices, Paul VI was confirming the centrality of their role in the field of Catholic Social Teaching.” (Holland, 2011, p.272)

theology has usually done” (Congar, 1967, cited in Mejia, 2005, p.129). Indeed, scholars have noted that John Paul II’s encyclical writings

“intentionally stray from the earlier emerging articulation of a historically conscious methodology in preference for a transcendental or Thomistic personalism as the basis of universal and absolute norms transcending all historical contingency.” (Elsbernd, 1995, pp.39-40).

Universal principles, unchanging in a changing world, would provide the backbone of John Paul II’s writings. In contrast to Paul VI’s vision of local communities discerning in their own context and localities, John Paul proposed a single, global vision in which “truth” was presented as “a firm doctrine capable of mobilizing an obedient entire church against the erroneous “ideologies” of this age” (Holland, 2011, p.314).

An important question arising from the pastoral circle is ‘who is qualified to read the signs of the times?’ In *Gaudium et Spes* and in *Octogesima Adveniens* the emphasis is on the whole people of God and the local community respectively. However, more recent Magisterial teachings have put limits on how far those not in positions of authority can ‘see’.⁴³ The Congregation for the Doctrine of the Faith was very clear that the theological reflection of theologians on particular experiences can offer something unique and positive, but that the experience must be interpreted “in the light of the experience of the Church herself” and that ultimately “it pertains to the pastors of the Church, in communion with the Successor of Peter, to discern its authenticity.” (The Congregation for the Doctrine of the Faith, 1986, #70).

In summary then, the official Church’s relationship to the See Judge Act methodology is reflective of its relationship to the development of CST; when the Magisterium sees itself alone as capable of seeing and judging then official social teaching will always remain dominant. Elsbernd concludes that Paul VI’s vision for local theological reflection, discernment and action in *Octogesima Adveniens* has been substituted for universal solutions and permanent principles advocated by the Magisterium alone (1995, p.59). Mannion sees this as the Church foregoing its own identity since “it is the church’s task to

⁴³ In 1979, John Paul II told American sisters: “as daughters of the Church...you are called to a generous and loving adherence to the authentic magisterium of the Church, which is a solid guarantee of the fruitfulness of all your apostolates and an indispensable condition for the proper interpretation of ‘the signs of the times’.” (quoted in O’Connell, 1994, p.86)

be a hermeneutical community, to discern the signs of the times” (2007, p.204). Indeed, more than ever, in a postmodern world, universal narratives and visions have no place. Mannion concludes that perhaps in order to read the new signs of times which are ever emerging, “new ways of doing Catholic theology and of being church” might well be needed (Ibid, p.28).

New ways of being and doing?

“Though one may be overpowered, two can defend themselves.

A cord of three strands is not quickly broken.” (Ecclesiastes 4:12)

So what might these ‘new ways of doing theology’ and ‘being Church’ look like? I would like to suggest that we do not need new ways, rather we should live out and embody ways of doing theology and being Church which have already been advocated, including by the Magisterium. I am suggesting that if all parties use theological reflection as a way of generating, communicating and embodying CST, then it will come alive. For when the Magisterium, theologians and practitioners all do their theological reflection separately and when the pastoral circle is not “subjected to critical examination” (Wijsen, et al., 2005, p.230), then official CST is seen as the espoused and remains little known by ordinary Catholics. There is, in other words, “division in the body” (1 Corinthians 12:25).

One of the strengths of the *livesimply* project was that theologians and practitioners worked together from its inception, making the output both theologically rigorous, but also accessible to ordinary Catholics. The project was a collaboration, a continual dialogue, which took place, nationally and internationally, through conversations, workshops and conferences. At its peak, the *livesimply* network consisted of over 60 Catholic organisations from England and Wales and five ecumenical partner organisations. It showed therefore that different groups working together does and can work, and has a greater impact. One of the real strengths of *livesimply* was that not all of its network organisations had social justice as their primary focus; the project therefore captured the imagination of young and old, traditional and liberal, as its message was not just about justice and peace and the richness came from diverse peoples seeing, judging and acting together.

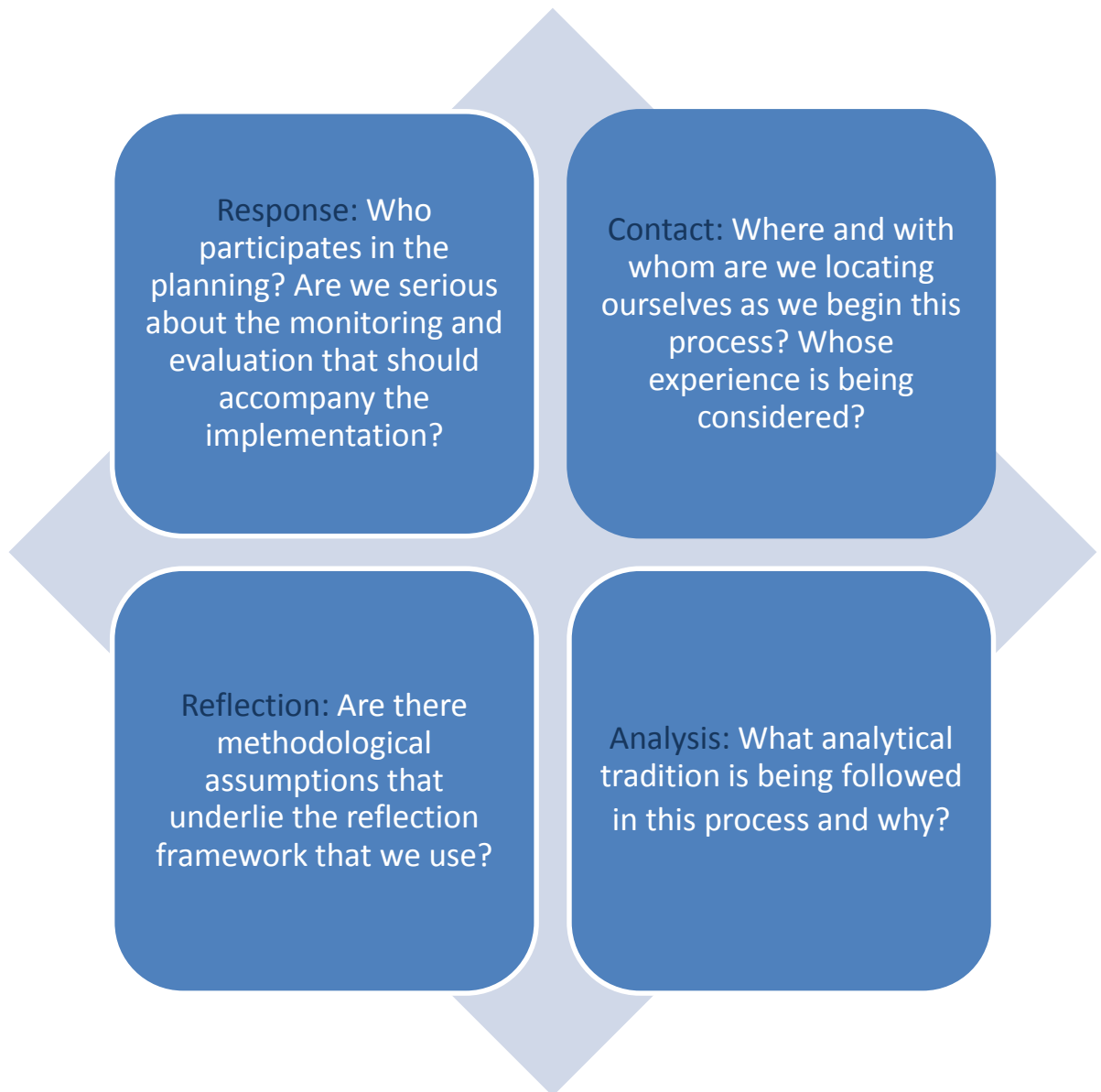
While it is true that the Magisterium is capable of, and has read the signs of the times, it has only read the world through the lens of white, Western men, an argument which I put forward in detail in my Paper One. The Magisterium’s analysis of the problems of the

world is also viewed through this lens, and, as I have mentioned, there is a tendency for the hierarchy to see themselves only as ‘teachers’ of CST, rather than practitioners of it. The Magisterium on its own therefore, is unable to complete the pastoral circle, both because of the limitations of its epistemology and because it does not always see the implementation and evaluation of its theory as a necessity. It needs other eyes and voices to help it “facilitate understanding of the social complexities to be faced and restrain CST from precipitous judgements.” (Buch, 2000, p.145).

It is not just the Magisterium which is called to change, though. Some theologians also have been unable or unwilling to bridge the gap between theory and praxis. Volf acknowledges that theologians often teach and write “as if we have made a studied effort to avoid contact with the ‘impurities’ of human lives” (2002, p.245), while Mejia advocates that “theologians have to be in closer contact with the daily life of the very people for whom their theology is destined” (2005, p.130). Calvez acknowledges that theologians who write about CST have not always sought to communicate its message in an accessible way to ordinary people (2000, p.9). We could also ask how many theologians have sought to engage with the hierarchy for the sake of mutual enrichment?

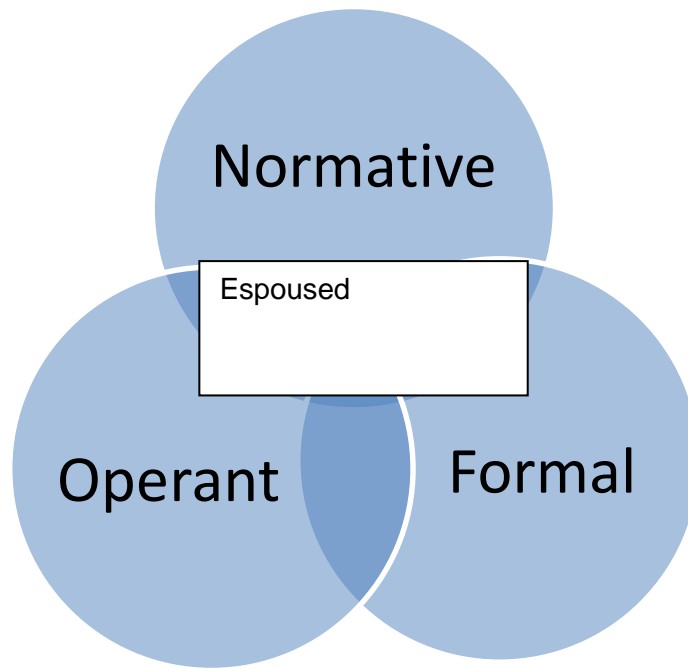
In terms of activists and practitioners, have we been too ready to ‘get on with things’, to take action, without working with and alongside both theologians and the Magisterium? Have we felt we knew what was needed, what the answers were, without taking the time to talk, discuss and reflect with those who might have a different starting point from us? As I demonstrated in my experience of the */livesimply* project, it is often easier to work alone than in collaboration with others, and in particular with those who do not share our views. The project was less successful in engaging with the Church hierarchy of England and Wales. While Archbishop Vincent Nichols and Bishop Declan Lang both agreed to be patrons of the project and were supportive of it, it is difficult to say whether they engaged with it in any depth. The Magisterium were therefore only present in the project at a theoretical level ie: in the encyclical, and there was no embodied contribution on their part.

What is required, therefore, is not only that these three groups – the Magisterium, theologians and practitioners work together, but that they allow themselves the time to ask critical questions of their theological reflection:



(Diagram based on words found in Wijsen et al, 2005, p.230)

This theological reflection cannot be done just once, but must be a continuous process since “reflection proceeds more like a directional spiral, a gyre, as in a dance, which allows backward and forward movement within a larger trajectory.” (O’Connell Killen & de Beer, 1994, p.68). In this way, the espoused CST would then be a true reflection of the operant, formal and normative sources as this diagram demonstrates:



If this took place, not as a one-off, but as a continuous movement, then it would give non-official teaching, with its history of aphasia, a voice in the CST discourse, a voice which would include the experience of marginalised groups, such as those living in poverty. This is of utmost importance since “the experience of those defined as poor is a necessary condition for theological reflection.” (Cochrane, 1999, p.101). The inclusion of voices which have been “unrepresented in the formulation of classical theology” (Le Cornu, 2008, p.81) would also help to “lay the foundations for emerging theological conclusions.”(Ibid). It would enable a *Gestalt* of theological reflection which “accords as much importance to the reflected faith of untrained believers as it does to the intellectual activity of the trained guardians of the tradition.” (Cochrane, 1999, p.144).

Another reason why CST needs to be generated by theologians, practitioners and the Magisterium together is that it would be in keeping with principles of CST, in particular participation and subsidiarity. The principle of subsidiarity⁴⁴, so central in the writings of normative CST, must also be embedded in the process of generating social teaching. Paul VI advocated that the whole body of the Church engage in discernment, that all be

⁴⁴ See Pius XI's 1931 encyclical *Quadragesimo anno*: “One should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies.” (#79)

part of the See Judge Act discourse. He promoted a vision where all are responsible for the three-stage process, where difference does not mean competition, but “each in their proper fashion” will contribute “to the living tradition of the Church.” (Gaillardetz, 1997, p.61).

The principle of participation would be embodied by actively embracing “the nonmagisterial contribution to the development of the Church’s social teaching” (Elsbernd, 1995, p.59). McCann advocates that Catholics are “likely to identify with the tradition only if they are allowed access to the processes in which it is continually being reassessed and reformulated” and he asks that the consultative methodology used by the American Bishops in their pastoral letters be implemented in all areas of Church teaching (1991, p.134). This would be participation in praxis, not just in theory.

Gaillardetz asks “what are the implications of Catholic social teaching for the life of the Church itself?” (2005, p.72). I would like to ask a further question which is: “what are the implications for the Church if it does not live out the principles of Catholic Social Teaching in its own internal workings?” My thesis is that it will cease to live out the Gospel of love and it will cease to be authentic witness. As scholars have remarked, CST’s bias has often been for “external consumption rather than internal appropriation.” (Donahue, 2005, p.32). The 1971 Bishops’ Synod acknowledged that the Church itself, before it talked about justice, should embody justice in both structure and practice. (Synod of Bishops, 1971, #3). For Gaillardetz this means applying “the social teaching of the Church to the Church’s own structures and practices,” (2005, p.91) otherwise its social teaching will have no authority or validity.⁴⁵ Freire cynically remarked that “the Episcopal Conference of Latin America (CELAM) can talk about ‘liberating education’ in nearly all its official documents: as long as it is not put into practice, nothing serious will happen to it.” (1996, p.177). The Church needs to embody its own teaching or it will undermine its own authority and witness.

The explicit inclusion of operant and formal CST would also help to remedy what must be one of the most serious lacunas in official teaching, namely the voices and experience of women. The lack of justice in ecclesial structures, the lacuna of women’s experience and inclusive language in normative CST, and the fact that “while Catholic social teaching is

⁴⁵ See also Boff: “The Church will only be heard if it gives witness by its practices, if it is the first to respect and promote human rights within its own reality.” (1985, p.46)

consistently clear on the dignity and rights of the human person, its view of woman is clearly shaped by a kind of natural law biological determinism” (Riley, 1991, p.108) mean that Magisterial CST seriously undermines its own message. Emilie Townes uses the image of a dinner table to describe how, in classical theology, even though women were there from the beginning, many women were “simply not served, nor were we asked if we were hungry and needed something to eat.” (2001, p.405). For too long, the ideology of the white, Western male has been representative of the whole, which has served only “to silence or even pathologize alternative perspectives.” (Graham, et al., 2005, p.165). Ruether (1993, p.13) bemoans the fact that women’s experience “has been almost entirely shut out of the theological reflection in the past”; a holistic approach to CST would help to redress, though certainly not remedy, the lack of women’s voices in official teaching.

Looking to the future

“For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us.” (Romans 12: 4-6)

As I write this paper, we in the Theology Programme at CAFOD would like once again to engage others in theological reflection, this time for the fiftieth anniversary of the document *Gaudium et Spes*, which takes place in 2015. Already we are engaging theologians to think with us about what its key messages and processes are and how they might work with us to facilitate listening to “the joys and the hopes, the griefs and the anxieties” of the people of this age (Ecumenical Council, 1965, #1). What we haven’t given thought to, and need to, is how to engage the hierarchy with this process. One of the reasons why the *livesimply* workshop in Nigeria was successful was that it had practical support from the Archbishop of Jos who had reflected on the *livesimply* message and wanted those in his diocese to do the same. The personal buy-in from a member of the hierarchy meant that the workshop had infinitely more impact in terms of CST being embodied than it otherwise would have done. We need to remember this learning. There is now someone in the Theology Programme whose role is to be special adviser on Church and development, and he is based both at CAFOD and at the Bishops’ Conference in London. Part of his role is to strengthen links between CAFOD, the Bishops’ Conference in this country and Bishops’ Conferences overseas, particularly in

Africa. We hope that his presence will serve to encourage conversations between hierarchy, theologians and practitioners to work more as one body.

The external context in which CAFOD finds itself has also changed in recent months. In May 2011, Caritas Internationalis (CI), of which CAFOD is a member, held its nineteenth General Assembly in Rome. From the speeches made at the conference, it is clear that the Holy See would like a closer relationship with CI. In his address to the participants, Pope Benedict reminded them that CI was ecclesial and held a particular ecclesial responsibility: “that of letting oneself be guided by the Church’s pastors” (Benedict, 2011).

Cardinal Oscar Rodriguez, the president of CI, reminded those present of CI’s “ecclesial nature and its tethering to the Church and the bishop.” (Rodriguez, 2011). Though some have seen this as the Magisterium wanting more control of the Caritas agencies, in a more positive light it could also be an opportunity to work together more closely. The establishment of CI’s Theological Commission is “a sign and incentive for all national Caritas organisations to promote and support theology in their actions” (Gillen, 2011, p.44). This could potentially mean that the theological reflection which is done by local Caritas agencies such as CAFOD is more easily shared and accessible to both the local Bishops’ conferences and the Holy See. It could be a unique opportunity to engage in theological reflection as one body.

Conclusion

Coleman (2005, p.522) asks whether Catholic social thought deserves a future and concludes that it does. But what will its future look like? As I have argued, CST is still largely unknown due to the dominance of the Magisterial teachings, and the lack of voice given to the formal and operative. In order that the Church’s espoused social teaching becomes a true reflection of the whole body of the Church, an ecclesial shift needs to take place. An embodiment of the See Judge Act method of theological reflection by the whole Church would offer one way forward and would allow the body of CST to step out of its straitjacket.

Like Cochrane, I feel that what I am asking for “swims against the tide, a powerful, deeply established drift.” (1999, p.167). But I am not alone in what I am proposing: at the closing of a meeting of six hundred Catholic moral theologians from around the world last July, Fr Charles Curran acknowledged the need for such conferences as forums of dialogue and interchange.

“An honest, open dialogue is required on the part of everyone in the church based on a mutual love for the church, a respect for all those engaging in discussion, and a recognition of the essential roles in the church of the Holy Spirit, the hierarchical magisterium, theologians, and the *sensus fidelium*. We are all called to put flesh and blood on the ancient axiom, “*In necessariis, unitas; in dubiis, libertas; in omnibus, caritas.*” (“In necessary matters, unity; in doubtful matters, freedom; in all things, charity.”) (Curran, 2010)

CST needs to be the product of the whole Church as Curran and Schuck (1994, p.612) advocate or it will remain ‘the best kept secret’, and stay in the hands of the powerful, the elite and the theologically trained (Cochrane, 1999, p.51). This does not serve the Church, or the world, or CST’s purpose.

The aim of this paper was to answer the question: can CST be generated and promoted differently so as to embody more fully all the parts of the body of the Church working together? My answer is that it can, though it will require concerted effort and change on the part of all the Church. In particular the core “ossified static body” (Orsy, 1988, p.351) and the institutional sclerosis (Boff, 1985, p.49) will need to regain their health. At this present time, Catholic development agencies such as CAFOD are in a unique position to help facilitate dialogical exchanges between hierarchy, the Church at grassroots and theologians. For in its mission to overcome global poverty and injustice, it is very much in CAFOD’s interests to help raise Jairus’ daughter back to life.

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Appendix 3 – Paper 3:

Abseiling on the road to Emmaus:

**using theological action research to embed Catholic Social
Teaching in a faith-based agency**

December 2011

Student no: 0912413

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The Road to Emmaus

This story has been much commented on by biblical exegetes and interpreters. I offer an educator's reflection. I see the risen Christ portrayed here as the educator par excellence. He begins by encountering and entering into dialogue with the two travellers. Rather than telling them what he knows, he first has them tell the story of their recent experience and what their hopes had been. In response he recalls a larger Story of which their story is part, and a broader Vision beyond what theirs had been. We might expect the typical educator to tell them now what "to see", but he continues to wait for them to come to their own knowing. He spends more time in their company. Surely the dialogue on the road carried over into their table conversation. Eventually, in their table fellowship together, they "came to see". Thereupon they set out immediately to bear witness to what they now knew.

(Groome, 1980, p.136)

Smyth and Holian (2008) suggest that insider research can be a little like abseiling, and that if you have abseiled "you would know the feeling when you defy gravity, lean back into the empty space parallel to the ground and step off a cliff face"

(quoted in Coghlan & Brannick, 2010, p.101).

Abstract

Susy Brouard

Paper Three

Abseiling on the road to Emmaus: using theological action research to embed Catholic Social Teaching in a faith-based agency

December 2011

Literature searches have revealed a lacuna on the pedagogy of Catholic Social Teaching (CST), and in particular how people can be encouraged to live out its values. This paper sets out why, as an adult educator working internally with staff in CAFOD (the Catholic Agency for Overseas Development), I am interested in exploring how CST might be best taught to people of all faith backgrounds and none.

An in-depth rationale will be given for choosing theological action research (TAR) as the primary research method, and the research question itself will focus on how far TAR enables CAFOD staff to interpret, embed and embody the values of CST in their work. The originality of the project lies in its use of TAR, which acts both as a research method and as a vehicle for analysing the data.

The external context, both Church and secular, in which this research is situated will be explored, as well as the tensions that arise when the researcher's field is their own organisation.

It is envisaged that this research will be of practical benefit not only to the participants and the organisation as a whole, but to wider church organisations who seek to connect with their espoused values and who employ staff of all faiths and none.

Introduction

In this paper I will set the research question within my role as an educator in Catholic identity and Catholic Social Teaching in a faith-based development agency. I state what the research question is and its aims, objectives and outcomes. I explain how the research question came into being by reflecting on a pilot study undertaken in the organisation last year. A large part of this paper will explore the research method I am proposing, namely theological action research (TAR) and I will give an in-depth rationale for my choice. I will highlight some of the tensions that arise from being an insider researcher and lastly, I will place the research in the broader secular context.

Professional context

I work for a medium-sized humanitarian and development organisation which is explicitly Catholic. Since I started to work for CAFOD nine years ago, the organisation has struggled at times to define what it means by the word 'Catholic' - does it only describe a formal link to an ecclesial body, or does it suggest something more tacit and less tangible? In CAFOD's strategic document 'Just One World', published in July 2010, there was an intent by the organisation to deepen its Catholic identity and strengthen its ties with Church partners overseas and with the Catholic community in England and Wales. The intent came both internally from staff who wanted to clarify CAFOD's Catholic identity, and from the external ecclesial context.

As regards this context, Benedict XVI, in his first encyclical, *Deus Caritas Est*, raised nuanced questions about both the purpose of Catholic development agencies (ie. should there be more emphasis on charity rather than on justice), and also about the staffing of such agencies. In view of many Caritas agencies' staff being recruited for their professional skills and experience rather than their religious beliefs, Benedict reminded the world of his ideal *vis-a-vis* personnel working in these agencies: they must be professionally competent, yes, but they must also communicate a 'heartfelt concern' since all peoples need a human response:

"Consequently, in addition to their necessary professional training, these charity workers need a "formation of the heart": they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others." (*Deus Caritas Est*, #31)

CAFOD, as a member agency of Caritas Internationalis (CI), needs to take into account the Pope's vision as well as holding in balance its own vision of inclusion. The tension arises from CAFOD's inclusive staff recruitment policy which means that some staff are not familiar with Catholic life and language. This may put them and the organisation at a

disadvantage when working with the Church worldwide and also does not fit well with Benedict's vision of personnel being persons "whose hearts Christ has conquered with his love, awakening within them a love of neighbour." (*Deus Caritas Est*, #33)

The lack of ease with Catholic identity by some staff was manifest, for example, in a capacity building review which was carried out in 2008 by external consultants. It revealed "how little capacity building was adapted to the Catholic context", particularly with Church partners, somewhat surprisingly given that 80% of CAFOD's partners are Catholic church-related. (James & Sandison, 2008, p.7). The review also highlighted the fact that there was no explicit use of Catholic Social Teaching in CAFOD's capacity building work with partners, and that staff were lacking confidence in using the language of CST which could be a useful way to find common ground with Church partners.

CAFOD has since recognised and stated explicitly that its staff need to be competent in the area of Catholic identity and CST in order to support, to the best of their abilities, "people and communities as they fight poverty and injustice and bring about change for themselves" (Just One World, intro). To this end, a competency framework has been developed which looks at what staff need to know in order to do their jobs. Entitled "Taking action: developing our abilities to deliver Just One World", the framework identifies the core competencies that staff feel are needed in order for them to be effective in their work. One of the eleven areas of competency is around "understanding Catholic identity" which covers both understanding the structure, beliefs and practices of the Church as well as the importance of CST, Scripture and Gospel values in CAFOD's mission.

It is primarily my responsibility within CAFOD to support staff in this competency and to encourage them to embed and embody CAFOD's espoused values. This is paramount to CAFOD for three main reasons. Firstly, the integrity of the organisation depends on the lack of gap between what it espouses and how it operates on a day to day basis. As much of CAFOD's funding comes from the Catholic community in England and Wales, CAFOD will not survive in the long run if it is seen to be living out values contrary to those it espouses. Secondly, secular literature is also advocating that organisations need to promote their deeper values and be clear and consistent in communicating these to an external audience, so that these values will be activated. Thirdly, in the current Church context, CAFOD as an agency of the Bishops' Conference needs to be faithful to its Catholic identity; it is right to be inclusive in terms of staff recruitment, but it can at the same time provide staff with opportunities to be more confident and competent in articulating CAFOD's theology. It is therefore this area that my research question will seek

to interrogate: is there an optimal way for CST to be taught to staff who work for a Catholic agency, but who may not be Catholic themselves?

The research question

The research question has been nearly three years in the making. In January 2009 I set up a reference group in relation to my Professional Doctorate. It comprised four senior managers and one member of staff from the Asia and Middle East team, with my line-manager (the head of the Theology Programme) as chair. Gaventa and Cornwall (2001) would affirm this use of a reference group, stating that organisational change is “most effective when there are high-level ‘participation champions’ who will support the process, who encourage middle-managers to take risks and behave differently.” (pp.77-78). As a ‘researching professional’, I wanted the research both to be owned by the organisation and to be useful to it. Since its inception therefore, I have met with the group two to three times a year and it has acted as a sounding-board, making sure that the research I am proposing is beneficial to the organisation and will help improve practice. Together with conversations with other members of staff, and taking into account my current role, the question which would be of most use and benefit to CAFOD at this present time has now been discerned.

From January to October 2010, I was involved in a pilot study in the field of CST, and worked in partnership with an external research agency, using a method known as theological action research (TAR). More details about the external agency (ARCS), TAR and the pilot study will be explored further in this paper. What can be said at this stage is that several of the reference group meetings were used to look at the reflections and questions which came back from ARCS on the data from the pilot project. Thus, over time and through a process of ‘distillation’, a key question has emerged. The research question is therefore:

How far is TAR an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work?

My thesis will, of course, allow me the time and space to delve into the research question in greater detail and depth, but let me briefly explain here what is meant by some of terms used.

Interpret: In the reflection by the ARCS team on the first CAFOD/ TAR data, the team commented on the fact that staff who were not trained in theology nevertheless had the

capacity to be theologically literate and were able to bring their own hermeneutic to texts from both Scripture and official social teaching. CAFOD as an organisation would benefit from staff being given the space and the support to interpret CST whatever their training and faith background, their very diversity adding to the richness of the conversation and data.

Embed: CAFOD espouses seven values which arise from the body of literature in CST, as well as from the experience of those living in poverty. These values are: solidarity, partnership, stewardship, dignity, sustainability, compassion and hope. Staff would benefit from reflecting on how and whether these values are present (embedded) in their work; in other words, is there a disjunction between what is espoused and what is practised?

Embodied: Given the seven values which CAFOD espouses, how can CAFOD staff embody these *in the way* they work, not just in the work itself?

Catholic Social Teaching: this encompasses the teaching and witness of the Catholic Church on matters concerning economic, political and social realities.

Work: CAFOD's work is best summed up in its mission statement: see **Appendix 1**

Research Aims

The research has two main aims which are stated below.

Aim 1: CAFOD staff are enabled to interpret, embed and embody the values of Catholic Social Teaching in their work in CAFOD.

Objectives: CAFOD staff will look at one value rising from CST which interrogates their day to day work.

CAFOD staff will research this area (self-learning).

CAFOD staff will be mentored over a period of nine months in the area of CST values (learning from mentor).

CAFOD staff will take part in peer-to-peer learning.

Outcomes: CAFOD staff are more confident in their ability to interpret, embed (in their work) and embody (in the way they work) the values implicit in CST.

CAFOD staff are more confident and competent in articulating the theology of CAFOD.

CAFOD staff are connected to the deeper values of the organisation.

Aim 2: Theological Action Research's effectiveness as a method of embedding the values of Catholic Social Teaching in CAFOD is evaluated.

Objective: The research process will take place as planned and be reflected on by the insider and outsider teams. The Researcher will analyse the data.

Outcome: The effectiveness of the TAR method to enable staff to interpret, embed and embody the values of CST within CAFOD will have been evaluated by the Researcher.

The research will use TAR as its main method of qualitative research and as a means to analyse the data. TAR has been described as:

“a partnership between an insider and an outsider team to undertake research and conversations answering theological questions about faithful practice in order to renew both theology and practice in the service of God's mission.” (Cameron et al, 2010, p.63) In my research, the insider teams will be made up of CAFOD staff, six or seven staff in each team. I will facilitate the insider team meetings and will also meet with the staff on an individual basis between meetings. The outsider team will consist of myself, Linda Jones and Maurice McPartlan from the Theology Programme in CAFOD and one outside theologian (tbc). The data will be analysed by using TAR's 'Guide to reading the data' which can be found in **Appendix 2**. A detailed time-table of the research can be found in **Appendix 3**.

Risks attached to the research

In my experience of working at CAFOD I know that the single most common problem amongst staff is lack of time. There is in CAFOD (and I imagine in many organisations) a culture of meetings, emails and deadlines which make it counter-cultural to take time to reflect and to look at deeper values. However, given that in the first round of TAR all the participants took part in the project till the end, I am confident that people will be faithful to their commitment, particularly given the new competency framework and the more explicit acknowledgement, of both the organisation as a whole and individual staff members, of the importance of CST being embedded in CAFOD's work. I have considered ethical implications which are to be found in my ethics proposal and I will consider some of the issues raised by me being an insider researcher later in this paper.

Background to the research: reflections on a pilot study

Since the beginning of 2009, CAFOD has worked closely with ARCS (Action Research – Church and Society), whose mission it is to support church groups to “undertake research answering theological questions about faithful practice in order to renew both theology and practice in the service of God’s mission.” (web). Since that time, a team from CAFOD and a team from ARCS have been involved in running two cycles of theological action research (TAR), the first which ran from January to October 2010, the second from October 2010 to May 2011. The first cycle focused on CST, the second on working with the Catholic Church, and for the sake of space I will reflect only on the first cycle as both the method and the content relate much more closely to my research proposal.

Following on from the capacity building review and my own experience of working with CAFOD staff, the object of the first cycle of research was to seek to build the confidence and competence (knowledge) of CST with staff. It was hoped that this “iterative conversational process” (Sweeney et al, 2010 (b), p.279) would enable staff to articulate more explicitly the organisation’s Catholic values and the framework which CAFOD operates in, and that CST would be made more concrete, relevant and integrated in their work. The process was also an opportunity for CAFOD to explore whether its operant theology was in keeping with its espoused vision, mission and values.

Two groups were formed, one made up of staff from the Advocacy Division (policy, campaigns and media) and the other consisting of staff from the Asia and Middle East team (based in London). The groups would meet (as separate units) four times a year, with combined facilitation by both a member of the ARCS team and myself. The aim of the research was to:

“strengthen the organisational capacity of CAFOD to use Catholic Social Teaching as a resource to overcome poverty and injustice in the world. This will involve working with CAFOD staff to deepen their knowledge of, and familiarity with, using Catholic Social Teaching as a practical resource.” (See **Appendix 4** for the Remit document).

For each group, four sessions would be held over the course of nine months. At the first session each member of staff brought to the table a ‘live’ issue which was connected to CST/CAFOD’s values. The participants then ‘researched’ their chosen CST theme and shared their reflections with their peers at the second and third meeting. All the data was reflected on in the final meeting. The insider team consisted of four CAFOD staff who also reflected on the data, as well as an outsider group (the ARCS team) who would do the

same. There was a meeting in October where both insider and outsider teams shared their reflections with one another.

The cycle of TAR undertaken with ARCS was seen as a pilot project which might raise questions which could then be taken into further cycles of action research. This would concur with Kath Green's hypothesis that "at the heart of all good action research lies the search for better questions and once found, these form part of the outcome of research rather than its starting point." (Winter et al, 2000, p.30). The ARCS team in particular asked questions rising from their reflections on the data which then fed directly into the process of formulating my current research question. The success of the pilot study in helping staff to integrate Catholic Social Teaching in their practice is one of the reasons I have chosen TAR as the main research method.

What is action research?

Coghlan and Brannick describe action research as:

"an approach to research which aims at both taking action and creating knowledge or theory about that action. The outcomes are both an action and a research outcome, unlike traditional research approaches which aim at creating knowledge only." (2010, p.ix).

The process of meeting and discussing, then taking action, then reflecting on that action is cyclical, so, as stated, the purpose is not to create knowledge for its own sake but for the sake of improved practice. Extant practice, analysis and action thus interplay with one another in an iterative process, leading to new knowledge and practice. In a development agency such as CAFOD, improved practice would not only benefit the organisation *per se* but also those with whom CAFOD works i.e. its partners and beneficiaries.

What is theological action research (TAR)?

Cameron et al (2010) have taken the process of action research and suggested ways of making it explicitly theological. Of importance to them is that theology is not an add-on at the beginning or the end of the process, but that it is "theological all the way through" since "the practices participated in and observed are themselves bearers of theology. Practice is its own proper 'articulation' of theological conviction and insight." (p.51). Practice is therefore not just data which is then reflected on theologically, but can be named as being constitutively theological in and of itself, since "practices are themselves embodiments of faith seeking understanding", they are "embodied theology" (Watkins,

2011, p.14). This conviction would tie in with Veling's description of theology as being "first and foremost the word of God addressed to our lives" (2005, p.33).

The rationale for using theological action research as my primary research method

I have chosen to use TAR as my primary research method for five reasons: firstly, the process reflects my own Freirean philosophy around teaching; secondly, it is rooted in practice and seeks to improve good practice; thirdly it gives voice to those who otherwise would not be heard in a theological conversation; fourthly, the method mirrors the content under discussion (CST) and lastly, TAR embodies a way of being church which suits CAFOD as a Catholic agency employing non-Catholic staff. I will discuss each of these reasons in more detail below.

As I described in my Paper One, whilst reading pedagogical theory, I discovered that my own philosophy and practice of teaching was very much aligned to that of Paulo Freire and I would argue that the TAR process embodies a Freirean philosophy, negating as it does the banking system of education where people are fed words which are not their own.⁴⁶ (Freire, 1972, pp.23/4) Instead, action research advocates an iterative epistemology, where knowledge is polyvocal and emerges from local realities. The expert is not the lone voice; instead each of the participants, in conversation with their own practice and the Christian tradition, offers their incipient knowledge to others as fellow co-researchers. It follows a feminist hermeneutic where power is flattened out (Maguire, 2001, p.65) and "acts of cognition" as opposed to "transferrals of information" are what counts. (Freire, 2003, p.79). Given the lacuna of literature on the pedagogy of CST, I hope that this research will make a valid contribution to the pedagogical debate around practical theology in general, and start a conversation about how CST in particular is best communicated.

⁴⁶ For a literary caricature of this method see the school master's response to young Brendan Quigley's question about 'Sanctifying Grace' in the book 'Angela's Ashes' (McCourt, 1997: 130): "Never mind what's Sanctifying Grace, Quigley. That's none of your business. You're here to learn the catechism and do what you're told. You're not here to be asking questions. There are too many people wandering the world asking questions and that's what has us in the state we're in and if I find any boy in this class asking questions I won't be responsible for what happens." (quoted in Astley, 2002, p.13)

In keeping with a Freirean pedagogy, as the facilitator of the groups, I am also therefore a learner, a co-inquirer. The presumption that I was in some way theologically literate where others weren't was undermined in the pilot project. As was commented on by the ARCS team in their reflections on the data, there was a high level of theological fluency amongst CAFOD staff, including those who were professed atheists/agnostics. Staff bring with them a practical and often political literacy which is highly valuable in this process of enquiry.⁴⁷ Cameron et al (2010) would affirm the practice of the theologian as fellow participant as opposed to the theologian as expert in the TAR process. They conclude that "no one voice should drown out the others even though the search is for a renewed espoused theology that makes the best of normative and formal sources." (p.71). In this regard, perhaps what is advocated here is a theology of accompaniment, a theology of journey, much like the journey on the road to Emmaus, where the disciples were encouraged to tell their story whilst walking (see the quote from Groome on p ii).

The second reason for choosing TAR as a research method is that it is rooted in practice. Already in the negotiations with managers as to which staff-members will take part in the research, the question of practical application has emerged as paramount. Managers appreciate that research can often raise more questions than answers and they are keen to be advised that taking part in the research will produce positive practical results. I cannot of course guarantee this, but can only point to the aims of action research which is to do just that. Furthermore, the process not only lends itself to the promotion of good practice within the organisation but in the wider world. Reason and Bradbury envisage that knowledge based in practice will indeed lead to the "increased well-being – economic, political, psychological, spiritual – of human persons and communities, and to a more equitable and sustainable relationship with the wider ecology of the planet of which we are an intrinsic part." (2001, p.2).

In fact the strength of action research is the equal weight it gives to practice and theory, and the continual interaction between the two. To describe this process, Wren (1986) uses the image of a yacht moving upstream against a breeze, needing to tack constantly in order to move forward (p.10). In action research, this constant 'tacking' between theory

⁴⁷ See Freire, 1978, p.10: In his experience of Guinea-Bissau he found that though a very large percentage of those he was working with could not read and write, they were nevertheless highly literate politically. Freire contrasted this with certain other communities he had come across who may have been literate, but were "grossly illiterate about political matters."

and practice rejects the model of applied epistemology since “it is not possible to divorce the process of learning from its own source within the lives of the learners themselves.” (Freire, 1978, p.42). Each participant is given a voice in the formation and articulation of knowledge. In theological terms, this kind of knowing may challenge traditional ideas of incarnation and revelation, an area which I hope to explore in more depth in my thesis.

Cameron et al (2010, pp.53-4) use as a framework for the TAR process the four voices of theology (see Fig 1).

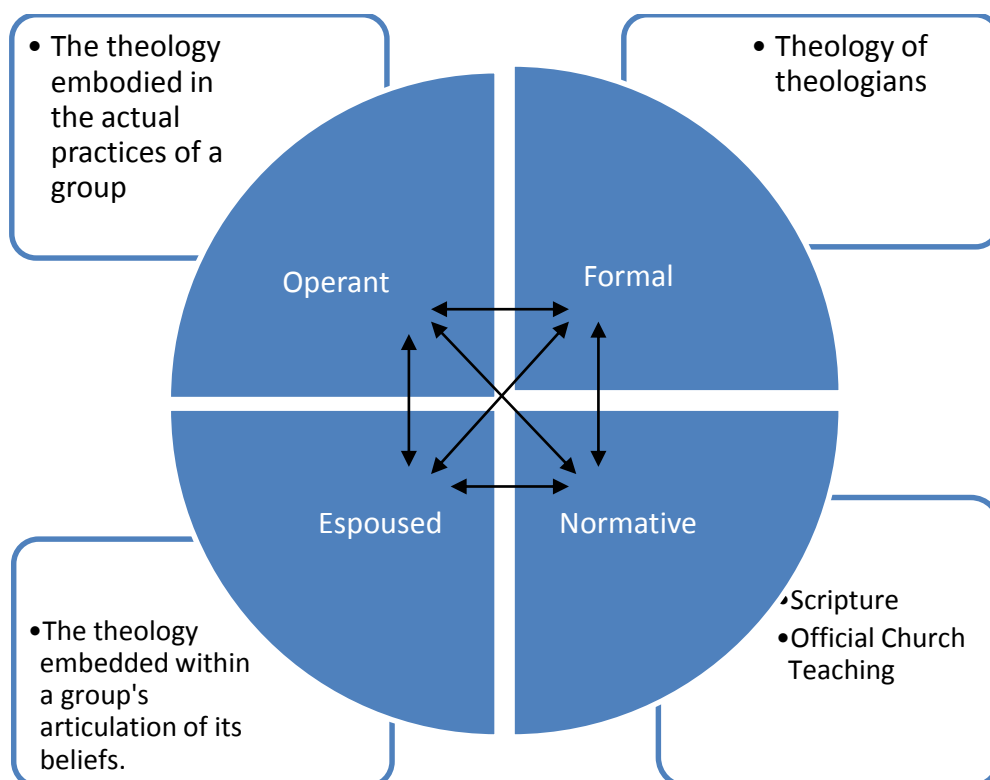


Fig 1: The four voices of theology

In theology in general and in CST in particular, the operant voice can often be drowned out by the normative voice. The third reason for using TAR as a method, then, is because it gives space for operant voices to be heard, not above the formal, normative or espoused, but in conversation with them. It embodies a theology of practice which is process and discovery-driven rather than applied, and it answers Astley’s pleas that theology begin where most people are coming from, “with their ‘ordinary’ (non-technical, non-scholarly) beliefs and language” (2002, p.163) and that a theology of revelation needs to begin with the students’ own history (p.41).

This is important because, as I argued in my Paper Two, Catholic Social Teaching has often been presented as being only the encyclicals written by popes, and little attention

and affirmation has been given to the grassroots movements which often have led to the articulation of Magisterial social thought. Exploring CST in the light of practice might lead to new insights, insights given by voices and experiences which are not usually attended to in the Church, voices which are “awaiting discernment through conversation with the established traditions, which will, in turn, be shaped, renewed and interpreted by them.”(Cameron et al, 2010, p.152). Watkins (2011, p.18) acknowledges that one of TAR’s gifts is the conversation between the four voices, but that the ARCS team has perhaps not articulated this effectively. This research study could be a genuine and explicit articulation of this gift.

The fourth reason for choosing TAR is that the method mirrors the content of Catholic Social Teaching. In recent years, particularly in journals such as JATE (Journal for adult theological education), attention has been given to how practical theology is taught and communicated. However, a deeper probing is asked by Yeatts (1995, quoted in Harkness 2008, p.185) who bemoans the fact that “Christian education practitioners rarely ask whether or not what they are doing is consistent with their theology.” When the subject matter in action research is in some part the conversation between practitioners and Catholic Social Teaching (with its historical emphasis on the value of participation) it is important that the process of research mirrors or at least does not undermine the content of what is to be examined. For this reason, action research is ideal in that the research is not defined by the researcher but by the participants, who, as in the pilot study, all bring to the table an issue which has emerged when a value of CST has interrogated their practice. The role of the researcher, far from being an aloof observer or erudite expert, “is that of facilitator and/or catalyst, trainer, and coach. It is one who enables persons to analyze their situation and to change what they want.” (Conde-Frazier, 2006, p.235). The process of TAR thus mirrors many of the values of CST (such as participation, dignity, subsidiarity), which gives it a transparency and authority which another process might lack. In other words, the method embodies the theology it seeks to transmit.

Lastly, TAR as a research method is particularly suited to a church agency such as CAFOD. Drawing on Baum’s conviction that: “The church needs the world to become truly church”(1969, quoted in Mannion, 2007, p.140), for an organisation like CAFOD, providing space for all its staff to reflect theologically makes it more church, rather than less. Boff would also advocate that the ‘test’ as it were of the Church’s Catholicity is in its “power to be incarnated, without losing its identity, in the most diverse cultures.” (1985, p.98). In a recent paper, Donal Dorr suggests that the directors and senior managers of Catholic agencies do not believe that Catholic values are undermined by having non-Catholic staff, “on the contrary, they probably have had an at least implicit belief that their tolerance in

this matter was itself a witness to the openness of the Church to people of other religions or none” (Dorr, 2011, p.16). In the pilot study the fact that the participants were from all faiths and none was an immensely enriching experience since those not from a Christian background were able to engage with Christian texts with fresh eyes, through a lens of practice and a hermeneutic of suspicion. One participant who described herself as an atheist spoke about what solidarity meant to her in a way which was perceived by both the insider and outsider team as being profoundly Christian. For CAFOD, a theological practice which is open to identity.

In the TAR process then, ecclesiology is shaped as much by witness than it is by doctrine. It takes seriously Astley’s plea that theology should not just be left to the specialists, but should arise from “the faith of a community reflected on in light of the Story/Vision and not from a group of scholars isolated from the community to reflect on the community’s behalf.”(2002, p.50). What is unusual about using TAR with CAFOD staff is that Astley’s plea is taken one step further to include as part of the community people of all faiths and none. In doing so it fulfils Simmonds and McLoughlin’s description of development agencies as being able to offer a “pragmatic framework of the elaboration of Catholic social thought” (2010, p.32). It is envisaged that ecclesiological questions such as what it means to be Church and what it means to be Catholic will be explored in my research thesis since apart from anything, TAR is “ a method which – implicitly and explicitly – embodies a theology of church” (Watkins, 2011, p.13).

Critique of action research

In my thesis I will be evaluating the TAR method and asking whether it succeeds in its task of embodying and embedding Catholic Social Teaching in CAFOD’s work. For instance, one critique of action research is that it has tended to focus on problems and on solving those problems. Though this is laudable, Ludema et al (2001) would advocate the method of appreciative inquiry over action research, encouraging organisations to focus on what works well, what inspires staff, rather than focus on what is wrong, what needs changing. In their experience “human systems grow and construct their future realities in the direction of what they most persistently, actively and collectively ask questions about.” (p.191). Another critique of action research has been that it is not rigorous enough, it is too subjective. However, Shani and Pasmore (2010) would argue that the data collected by an action researcher is likely “to reflect more closely the true state of people’s attitudes and emotions.”(p.251). Certainly this was my experience in the pilot project where staff brought ‘live’ questions and concerns.

Kate Green, talking about her own experience of writing a thesis, rightly points out that those using qualitative research often find themselves seeking justification of its use “within someone else’s language game and in relation to someone else’s definition of suitable criteria.” (Winter, Griffiths & Green, 2000, p.30) In this Paper, I have given as my reason for using TAR as my research method the fact that it is rooted in a Freirean philosophy based in practice, its process mirrors many of the values found in CST, and with its emphasis on starting where people are at without a need for them to be theologically literate, it is well-suited to serve staff from all faith backgrounds and gives them a voice in the (theological) conversation.

Implications of insider research

What does it mean to be an ‘insider’? Coghlan and Brannick’s book “Doing action research in your own organisation” brings to the fore both the advantages and the pitfalls of doing research inside the organisation that you work for. On the plus side, insiders have “valuable knowledge about the cultures and informal structures” of their organisation as well as knowing what occupies their colleagues’ minds.” (Coghlan & Brannick, 2010, pp.114-115; Cameron et al, p.144; Shani & Pasmore, 2010, p.250). However, Coghlan and Brannick warn that insiders must be aware that they are also part of the organisational culture under scrutiny and therefore they might be unable or unwilling to assess and critique it and their perspectives will always be biased (2010, p.115). The different roles that the insider has to juggle as both staff member and researcher might cause both internal and external confusion (pp.61 &121). For this reason, the insider researcher will need to analyse both their experience and their presuppositions in a continual cycle of ‘epistemic reflexivity’ (p.115). The authors go on to highlight that research is in itself a political act and that doing action research in your own organisation “might be considered subversive.” (p.127). Indeed, what research might reveal is the distance between what organisations espouse and what concretely is lived out in the day to day (the operant practice). Organisations may not welcome a researcher pointing out that gap.

Smyth and Holian (2008) suggest that insider research can be a little like abseiling, and that if you have abseiled “you would know the feeling when you defy gravity, lean back into the empty space parallel to the ground and step off a cliff face” (quoted in Coghlan & Brannick, 2010, p.101). This image is both daunting and freeing. It is daunting as it implies risk and loss of control, feelings which were reflected in my journal at the time of the pilot project: *“I feel anxiety about the ARCS project partly I think because I don’t feel I have*

much control over it and I don't really know how it is going to pan out."(journal). Scharmer (2009), however, urges leaders to ignore the three enemy voices of judgement, cynicism and fear (p.42) and to go "forth into an unknown territory that begins to manifest only after you dare to step into the void." (p.401). This would very much tie in with the image of abseiling. Freedom is then found through an acceptance that "whatever turns out is exactly what is right in that moment" and that "this is what in the Christian tradition we call a state of grace" (Peter Senge, quoted in Scharmer, 2009, p.197). On the part of insider researcher a spirit of trust is very much needed.

I am very aware that how I set up, negotiate, facilitate and evaluate my research will all be under scrutiny. As an insider researcher whose research laboratory is my own organisation and colleagues, the way I behave in the research process needs to be congruent with the content of the research (ie. CST values). Mary Hess has insisted that "the *process* by which, or in which, one does theology is both intimately and integrally connected to the content and substance of that theology." (Hess, 2009).⁴⁸ As someone who will be seeing my colleagues on a daily basis in a variety of meetings and corridors (as it were) a synthesis between the values which I espouse and the values which I embody is crucial.

That which is not explicitly taught (the 'null curriculum') but which is nevertheless communicated, is therefore of primary importance in this research. Coghlan and Brannick (2010) advocate that for the insider researcher their "own beliefs, values, assumptions, ways of thinking, strategies and behaviour...are afforded a central place of inquiry." (p.18). In keeping with a feminist approach to scholarship, my learnings, both about the organisation, but equally about my own process, will form part of the thesis. By keeping an on-going journal, my research will be in part autoethnographic as I observe and reflect on myself as part of, not separate from, the organisation. For Scharmer, the source, the interior condition from which 'leaders' operate, is fundamental (2009, p.7). Freire challenges teachers not only to be rigorous in their practical preparation but also in their emotions, physicality and affectivity, since we study, learn, teach and know "with our entire body"(Freire, 1998,p.3). My inner disposition and attitude then, as an internal researcher as well as facilitator/leader/teacher, are therefore key to this research proces

⁴⁸ The importance of the educator mirroring what they are teaching is advocated by many theological adult educators. See Groome (1998, p.384/5; 1980, p.76); Miller-McLemore (2008, pp.175 & 188) and Freire, 1998, pp.3, 40 and 55 and 1978, pp. 9&99)

External context

I would like to situate my research proposal into a wider context by drawing on two pieces of current literature: 'Theory U' and 'The Common Cause'. In reading "Theory U" by Otto Scharmer (2009), I find myself again and again resonating with what he is writing, and though his audience may be secular, he speaks of deeper spiritual values which organisations must be present to, both for their own survival and that of the world. He maintains that organisations can no longer rely on leading and managing staff, but must co-inspire them so as to help staff access "their sources of inspiration, intuition, and imagination." (p.74). Scharmer uses the image of 'downloading' (similar to Freire's 'banking' image) to describe how people and systems have become locked in dysfunctional paradigms. CAFOD is not immune to this 'downloading' regime. Whilst reading this book I wrote in my journal:

At CAFOD we can be like hamsters on a wheel – we need to give ourselves the time (and we are all responsible for this) to get off the wheel and ask ourselves some of the big questions: Why are we doing this? Is it the best way? What are we about? What is our purpose? Are we remaining true to our vision? How to harness the energy which is so obviously in the organisation? (journal)

Scharmer argues that in larger companies those at the top are usually interested in maintaining the status quo, and therefore if an organisation is looking for innovation and change, it is more likely to come from other parts of the organisation (p.84). Leadership in organisations must be about facilitating and enhancing people's ability to 'see together', "to deeply attend to the reality that people face and enact" (p.136). Scharmer maintains that in order for change to happen, shifts need to occur at the bottom of the 'U' (see Fig 2), reframing values and beliefs and re-connecting with the fundamental identity of the organisation. Furthermore, "this can be done only collaboratively." (p.377)

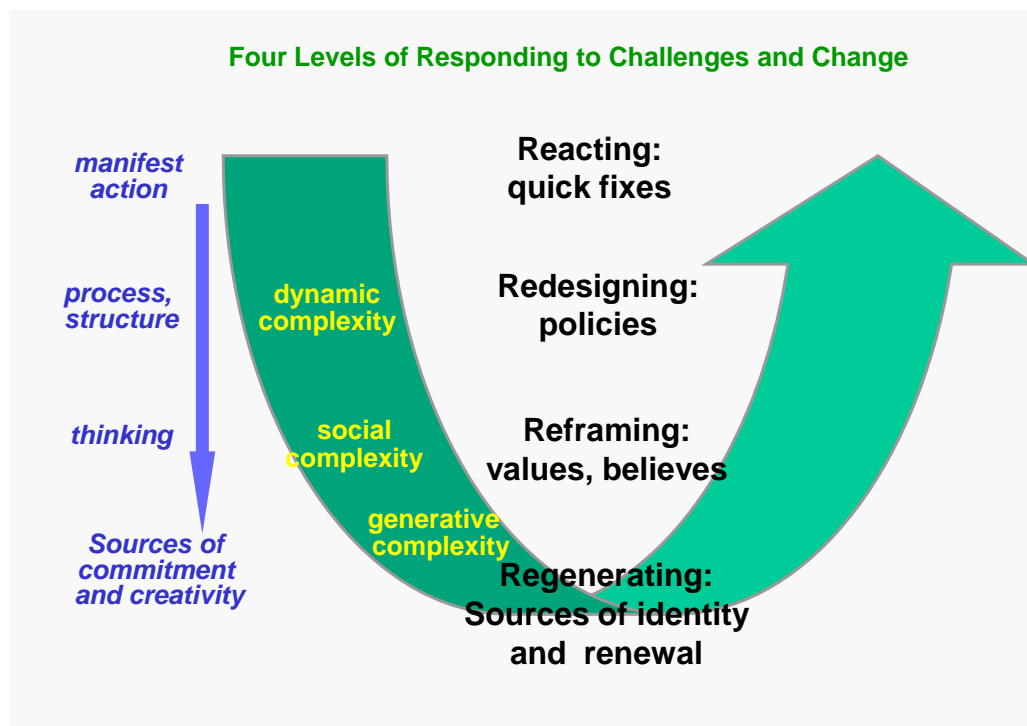


Fig 2: Four levels of responding to challenges and change

The second piece of literature I would like to draw on was published last year (September 2010) by five major NGOs. Entitled "Common Cause: the case for working with our cultural values" the research report argues that NGOs need to name, re-connect, embody and articulate their intrinsic values (pp.9, 11, 15), in other words making the implicit explicit, revealing the value foundations of their mission and promoting them with transparency. This is of importance not only for the organisation itself, but also for the audiences with which it communicates since "communications and campaigns which appeal to particular values serve both to strengthen these values among an audience, and to weaken the importance of other opposing values." (p.21). Furthermore, Maio et al (2009) found that "activating particular values will tend to promote behaviour associated with these and other compatible values, and to suppress behaviour associated with opposing values."(p.33).

So how do these two pieces of literature relate to my research proposal? In essence, I am proposing to do exactly what they are advocating. The seven values at the heart of Cafod's vision and mission are not random but come from Catholic Social Teaching and the living witness of those living in poverty. By offering a space to name, reflect on and research CAFOD's values as they relate to CST and to practice, I hope that these values will be more explicitly voiced in CAFOD's communications and practice (become

embedded). Furthermore, if Maio et al's research is right, then CAFOD staff might also begin to live out these values more in their behaviour (embody). Or, to put it more theologically, "through the empowerment of discovering and forming a language for the often hidden depths of what we do" "the theological embodiment at the operant level in particular will be renewed as its own authentic message comes to light and is more clearly understood by those living it out." (Cameron et al, 2010, p.58).

Conclusion

In this Paper I have explained how my research question came into being, why it is of practical use to CAFOD, and I have given a rationale for my choice of research method, namely theological action research. In keeping with the hallmarks of a professional doctorate, my research is "enquiry-based" and "practice and context form major parts of the knowledge base." (Bennett & Graham, 2008, p.35) I hope over the next three years to meet the three-fold objective which a professional doctorate can deliver: to give the professional an opportunity to develop and deepen their own practice, to be of practical benefit to the organisation in which the professional finds themselves, and to offer the academic community a piece of original research. Trafford and Lethem remind us that "drawing on the Greek notion of 'believing in', a thesis represents a piece of work in which its author has belief. Their belief would relate to its presumed merit and wider relevance." (2008, p.4). I hope in the next three years to show just that.

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Paper 3: Appendix 1: CAFOD's vision, mission and values

Vision

Our vision is a world transformed to reflect the Kingdom of God: a world where

- > all have access to basic needs in life
- > the rights and dignity of every person are respected
- > women and men share equally in shaping their societies and our world
- > the gifts of creation are nurtured and shared by all for the common good
- > the structures that shape people's lives are just and enable peace

Mission

We are inspired by Scripture, Catholic Social Teaching and by the experiences and hopes of people who are disadvantaged and living in poverty. We work with people of all faiths and none.

As part of the Catholic community, and together with partners and the global Caritas family, we:

- > work with poor and disadvantaged communities in the global South to overcome poverty and bring about sustainable development and well-being
- > protect lives and relieve suffering during emergencies; reduce the risks to vulnerable communities as a result of conflict and natural disasters
- > raise awareness and understanding of the causes of poverty and injustice to inspire a commitment to lasting change
- > challenge those with power to adopt policies and behaviour that promote social justice and end poverty. To fulfill this mission we raise funds and mobilise action from the Catholic community and beyond, and are sustained by their prayer and commitment.

Values

> Compassion

Confronted by global poverty and suffering, our fundamental response is compassion rooted in love. We refuse to accept the suffering of our brothers and sisters and we are compelled to take action to alleviate it.



> Hope



Our hope is inspired by Christian faith and the strength and resourcefulness of our partners and the people whom they serve. In the knowledge that Christian hope is not passive, we believe that, by working together, a better world can and must be achieved so that all can enjoy fullness of life.

> Dignity

We believe in the intrinsic dignity of every person. We work with all people regardless of race, gender, religion or politics. We try always to be an inclusive and diverse organisation, which celebrates difference and creates relationships of mutual respect.



> Solidarity



We walk alongside poor and disadvantaged communities, making their cause our cause, uniting in action and prayer. We share our resources, and we work together to challenge the policies and systems that keep people poor so that the whole of humanity can flourish.

> Partnership

We build links between poor communities in the global South and the Catholic community in England and Wales. We work alongside our partners at home and overseas, acknowledging that we receive as well as give. We work



within, and beyond our wider Catholic family seeking justice to change our world for the better.

> Sustainability



We recognise the intimate relationship between protecting and sustaining the environment and promoting human development. We aim to take proper account of ecological sustainability in our work and in our lifestyle, believing we are enriched by living simply.

> Stewardship

We strive to be good stewards of all the resources entrusted to us. We endeavour to be openly accountable for our work, transparent in our decision making, focusing on positive change through systematically evaluating our impact and effectiveness.



Paper 3: Appendix 2: Guide to reading and interpreting data collected in the ARCS project

This document is designed to help the internal research team within your organization read and interpret the data gathered from the ARCS research. It provides a framework for this discussion to take place. This is an important step in the research cycle. It enables learning and informs future action.

Before your team meets to look at the data, we recommend that you and your colleagues read through the data individually and thoroughly, looking for phrases and quotations that illumine themes and/or issues of importance within the context of your particular role within the organization. It may be helpful to have a highlighter pen and for each member of the internal research team to have a copy of the remit document and ARCS set up questionnaire.

In the meeting itself, we suggest you appoint a note-taker to record as much of the discussion as possible. The ARCS team will follow a similar process, before both teams meet together to share the fruit of their reflections.

How does the data help answer the research question?

Is there anything that surprises/strikes you about the data?

What kind of beliefs & values are embodied in this data?

Is there anything that seems to affirm the beliefs and values of your organization?

Is there anything that seems to challenge the beliefs and values of your organization?

Where do you see God in the data?

What learning might you be keen to draw from this material for people involved in your organisation? What actions would you be keen to take forward?

Paper 3: Appendix 3: The research time-table:

1) Preparation:

December 2011: Continuing conversations with three sections of CAFOD (Fundraising, Creative communications section and Advocacy) so that by end of December two sections have agreed to take part (it is envisaged that six or seven staff members will participate in each insider team).

January 2012: Researcher meets with individual participants to go through 'participant information sheet' and signing of consent form. Opportunity for participants to ask questions.

February/March: A general workshop on CST to take place if requested by the groups.

2) Research:

April: First session takes place for both groups. Researcher to follow up with each member of staff at least once between April and August.

July: Second session takes place

September: Third session takes place

Data gathered reflected on by the insider and outsider teams, using TAR's "Guide to reading the data". The outsider teams reflections are given to the insider teams before the last session.

November: Last session takes place. The insider teams reflect on the data themselves and on the outsider team's reflections.

Each session will be recorded and transcribed.

December: A semi-structured interview with each participant to evaluate the process.

3) Analysis of Data:

March – September 2013: data analysis by Researcher. The data will consist of:

Transcripts from the sessions

Reflections on Researcher's on-going journal

Reflections from the insider teams and outsider team

The data gathered from the semi-structured interviews

The data will be analysed using the TAR “Guide to reading the data” (see appendix)

4) Write up and edit:

September 2013 – March 2014: Write thesis

March-September 2014: Edit thesis

September 2014: Thesis completed

Paper 3: Appendix 4: CAFOD Remit Document

Purpose of this remit document

This remit document formalises an agreement between CAFOD and the 'Action Research: Church and Society' (ARCS) project to work together to complete one cycle of theological action research. This document outlines the processes involved in theological action research; it gives information about what it means to work in collaborative partnership with an external research team; and outlines the purpose and rationale behind the proposed work identified by CAFOD for deepened theological reflection. It falls into three sections:

1. How this project remit fits in with the work of ARCS
2. An overview of the proposed research work on behalf of CAFOD
3. A sequence of events for one cycle of theological action research

It is hoped that further cycles of action research might take place subject to the mutual agreement of both parties at the end of cycle one, at which point the remit document is revisited, and if necessary, revised.

1. How this project remit fits in with the work of ARCS

The ARCS project is located at Heythrop College, University of London, and works in partnership with OxCEPT (Oxford Centre for Ecclesiology and Practical Theology) at the Anglican theological college of Ripon College Cuddesdon. ARCS involves action research which aims to be collaborative, participatory and democratic, and through a shared research process aims to effect change within an organisation. Research takes place in iterative cycles following a pattern of: 1) the organisation (CAFOD) articulates its espoused theology; 2) information is gathered relating to existing practice; 3) this data is then reflected upon theologically and analysed by both the CAFOD and ARCS teams; and 4) learning/action is developed in the field to effect change. Each cycle usually lasts one year.

Theological action research

The anticipated benefits of action research are that the host organisation (CAFOD) has its capacity for research strengthened and experiences developments in its practice as a direct result of the research. The ARCS project gains the benefit of ideas and data tested in real situations which can be used to address some of the wider academic questions about evangelisation and renewal that underpin the whole ARCS project.

The ARCS project whilst offering an exercise in action research to participating groups is keen to stress that this is specifically theological research. It is especially concerned with the church community's outreach to society through evangelisation, renewal and social action.

There are several guiding theological themes arising out of preliminary research: the theology of grace, Christology, sacraments and sacramentality, church in the world. It is envisaged that the research will involve two way dialogue between the practices conversing with these theological themes; and the theology informing the practices.

All CAFOD data used by ARCS in future publications will be subject to agreement from CAFOD. Any quotations used will be anonymous. The ARCS team understands the sensitivities around the issues of HIV, which will need to be handled carefully in any Heythrop publication. Internally, CAFOD needs to think about how to feedback to the organisation about the action-research.

The research is to be undertaken in the form of a 'co-researcher' model. This involves Susy Brouard at CAFOD, becoming an active researcher in the project and the ARCS team providing ongoing support. We strongly encourage our participating groups to commit to working with ARCS for at least one cycle of theological action research.

2. An overview of the proposed research work on behalf of CAFOD

The Catholic Agency for Overseas Development (CAFOD) is the official overseas development and relief agency for the Catholic Church in England and Wales. It works towards global poverty reduction and is underpinned by a set of deeply held values, inspired by Catholic Social Teaching. These values are outlined on the CAFOD website under 'Vision, Mission and Values', where it states: "CAFOD shares in the task of transforming the world to reflect the Kingdom of God, through solidarity with the poor and action for justice".

One dilemma faced by CAFOD, which is a large complex global organisation working at multiple layers and with different groups of people, is that whilst up to 80% of partners abroad are Catholic and its UK support-base is predominantly composed of Catholics, the professional staff at their London office work by the standards and criteria of voluntary organisations, which need not imply a religious commitment, and indeed they may not be Catholics or have the same active Catholic faith as their support base.

This leads to some CAFOD staff members feeling a sense of personal unease about whether or not they are adequately resourced and qualified to apply Catholic Social

Teaching in their work. Some question its relevance to the practical workings of a major competitive NGO. Others are using it confidently or implicitly or have had few opportunities to reflect upon it. The challenge for CAFOD is to ensure that their espoused 'vision, mission and values' are fully integrated into the everyday practices and activities of staff members at the organisation. Furthermore, a recent organisational review around capacity building raised some internal questions around how best to do capacity building work with Church partners.

These are just some of the reasons why Susy Brouard from the Spirituality team at CAFOD and a small group of her colleagues from Organisation Development and Programme Learning identified as a topic for action research with the ARCS team a focus upon how Catholic Social Teaching informs the work of the CAFOD staff.

What might this process give individual CAFOD staff members?

- To use their knowledge of CST in a relevant and concrete way
- To de-mystify CST and gives them a language and a framework
- To develop tools to articulate the theology of CAFOD, and a theological fluency. With fluency we hope comes the ability to influence.
- To increase the confidence in CAFOD's Catholic identity
- Not to give people answers, but to ask questions and point people to answers
- CST would be more integrated rather than 'rent a quote'
- It would be process-based, giving tools
- Give staff confidence to articulate why we do what we do and say what we say
- Give a rationale for speaking out much more strongly

At the moment CAFOD is reviewing its Vision Mission Values Statement (VMV).

3. A sequence of events in terms of action research

The proposed work

The proposed research will involve in-depth workshops with a select group of CAFOD staff (with a view to extending this work across the organisation internally if successful). The suggested methods of data collection include: focus group style recording of discussions, participative peer learning through facilitation and some participant observation. The research would start January 2010 and the two groups will include:

- A group consisting of staff from the Advocacy Division (Advocacy, campaigns and media) (7-8 people)

- A group consisting of staff from the Asia and Middle East team (7-8 people)

It is envisaged that these two groups would meet four times a year, through combined facilitation by both an experienced member of the ARCS team and Susy Brouard from CAFOD.

Aim of the research:

To strengthen the organisational capacity of CAFOD to use Catholic Social Teaching as a resource to overcome poverty and injustice in the world. This will involve working with CAFOD staff to deepen their knowledge of, and familiarity with, using Catholic Social Teaching as a practical resource.

Research Questions:

1. How do we make use of Catholic Social Teaching to inspire and drive and inform (our work in overcoming poverty and injustice?
2. And how, on the other hand, do we live up to our own calling to enable our work and experience to contribute to the ongoing formation of a living and embodied Catholic Social Teaching?

Introductory sessions

Susy will run two introductory sessions in October 2009: 1) With the Advocacy Division – perhaps on the new encyclical *Caritas in Veritate* for one hour. 2) With the Asia and Middle East teams for 2 hours/half a day. These would also act as a recruitment ground. It is intended that people come to see how CST is a resource that is useful and not simply dogma. It is also hoped that these introductory days might be an opportunity to explore with staff their immediate views/fears/experiences of working with Catholic Social Teaching to date, and to confirm interest in participating in the workshops.

Four workshop sessions:

Four sessions will be held (subject to confirmation) in January-April-July-October 2010. For the first session in January, people will be encouraged to bring an issue which is 'live' to them relating to CST—staff will be invited where possible to bring a written case of 5-10 lines beforehand. Issues arising from this initial session will inform the further sessions, the exact nature of future sessions will be shaped in response to feedback from participants at the introductory sessions and session one.....

Depending on progress over the year, a fifth optional session might bring people together from the two divisions to dialogue and build opportunities for action between advocacy and international divisions.

Themes in the sessions might include –

- How can we use CST to challenge injustice and oppression ('structural sin')?
- How do we use CST to mobilise people?
- How can we use CST in campaigns?
- How can we use CST in international division with partners?
- How do we use this in a relevant way?
- What is the added value of faith in our work?
- How can we build up confidence in being a FBO?
- What are the issues in which we are engaged which might be helped by understanding CST better?

Research Timetable

Whilst Action Research is a continuous spiral of action and reflection, for the purposes of planning the project has been divided into four phases with suggested timescales.

Preparation February to July 2009

- Set up meetings to identify the research topic and question
- SB to seek participation from two CAFOD staff teams: Advocacy Division and Asia and Middle East.
- Project remit document drawn up by CD, SB
- Project remit document discussed and approved by CAFOD/ARCS advisory teams
- CAFOD advisory team to send ARCS a document outlining their espoused theology

Phase 1 – Informing CAFOD staff about Catholic Social Teaching

Sept – October 2009

- Initial information meetings will be held in October with CAFOD staff from:

- The Advocacy Division – on the new encyclical for one hour
- The Asia and Middle East teams – for 2 hours/half a day

These meetings aim to demonstrate to staff the value of using Catholic Social Teaching as a resource in their work. The meetings would be a recruitment ground for the staff workshops and also an opportunity to explore with staff their immediate views/fears/experiences of working with Catholic Social Teaching to date.

Phase 2 – Four Capacity Building Staff Workshops Jan 2009 -Dec 2010

- Two separate CAFOD staff teams will meet four times a year to reflect on how CST is used in their work. These will be facilitated by a member of the ARCS team and SB.
- During the workshops notes will be recorded by both CAFOD (SB) and the ARCS team, which will form the basis of reflection both internally at CAFOD and externally at ARCS, then jointly at two reflection meetings (see below).
- The CAFOD staff participating in the workshop will be invited to record how their practice is influenced over the course of the year.

Phase 3 – Data Reflection Jan-December 2010

- Two team meetings will be held with the ARCS & CAFOD advisory teams throughout 2010 to reflect upon material discussed/data gathered at the workshops, to discuss wider implications for organisational capacity building, and to make links where appropriate with theological themes from the ARCS project.

Phase 4 – Action and Change March 2010 (TBC)

- CAFOD to develop action strategies to build on project learning and ARCS to link findings into wider ARCS project.
- It is hoped that CAFOD will participate in wider ARCS research workshop events, where possible.

Planning for a second wave of research

Further cycles of research, would be subject to renewed agreement by both parties at a later date.

Approval:

This remit document has been approved by:

Dr. Jim Sweeney CP (ARCS Project Director)

Susy Brouard (CAFOD)

Appendix 4: Photos from CAFOD's history

(a): Photos of the founders of CAFOD and the first project

Founders of the First Family Fast Day



FAMILY FAST DAY!

"The idea was to make a special act of self denial – father could give up his beer, the children their sweets, and mother could cook with the cheapest ingredients."

Elspeth Orchard, a Fast Day founder



Rome, 1957. Jacque Stuyt, fourth from right, next to Sister Alicia, met at a conference and discussed the need to tackle international poverty. The seeds of Fast Day were born



Rome, 1961. Sister Alicia and Jacque Stuyt



London, 2001. Fast Day founders, Elspeth Orchard, left, and Jacque Stuyt meet to celebrate 40 years of Fast Day



Dominica, 1962. Sister Alicia checks plans for an infant nursing home, paid for by early Fast Day donations



Dominica, 1964. Fast Day donations also enabled young women to gain new skills such as millinery



Jacque Stuyt in Dominica



Sister Alicia with missionary sisters of St Augustine, Dominica

"If the nursing home had not existed, we might have lost the greater part of a thousand young citizens."

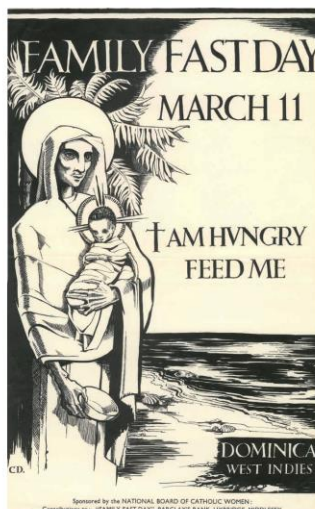
The Star newspaper, Dominica



Dominica, 1964. Opening of the Infant Jesus Nursing Home attended by 600 people

(b): Fast Day leaflets from the 1960's

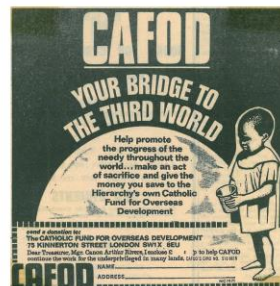
1960's



The first Fast Day was 11 March 1960. Some 6,000 handmade leaflets were distributed asking people to 'go without, so others may have'. The fundraising target was £500 but the Catholic community responded generously, raising over £6,000.



The Catholic Fund for Overseas Development (CAFOD) was established in 1962. Money raised by Catholics in England and Wales could now be sent worldwide – wherever the need was greatest.



The story of Peer Gynt, the poodle puppy whose sale raised £25 for Fast Day in 1961, made front page news of the Catholic Times.



"The new name for peace is development."
Populorum Progressio, Chapter 8, Pope Paul VI

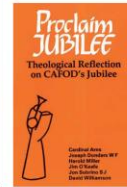
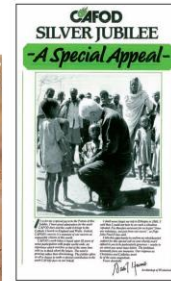
CAFOD aid to missionaries for self-help development

(c): Selection of Fast Day leaflets

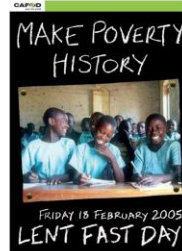
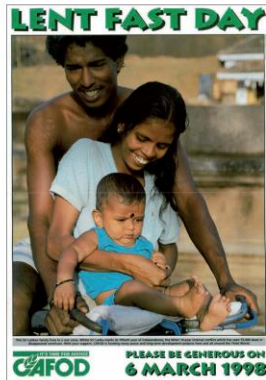
1970's



1980's



1990's



2000's



Lent Fast Day 2010, marked the 50th anniversary of Fast Day. To celebrate, we launched 'give it up', raising around £1,500,000.

(d): CAFOD chairman and administrators from 1962

CAFOD Chairmen & Administrators from 1962



Sir Hugh Ellis-Rees, Administrator 1962-1970

"Approval was given to the establishment of the Catholic Overseas Development Fund, under the chairmanship of Bishop Charles Grant, for the collection and administration of the Catholic Fund in connection with the Freedom from Hunger Campaign."

Acta of the Meeting of the Hierarchy of England and Wales, Rome, 15th October 1962.



Bishop Charles Grant, Chairman 1962-1981



Robin Hood, Administrator 1977-1981



Archbishop Derek Worlock (right) with Bishops David Sheppard & Desmond Tutu, South Africa 1989



Bishop John Crowley, Chairman 1988-2000



Julian Filochowski, Robin Hood & Noel Charles in Chile 1975



Julian Filochowski, Director 1981-2001, with Cardinal Basil Hume



Noel Charles, Administrator 1970-1977



Bishop Anthony Hitchen, Chairman 1982-1988



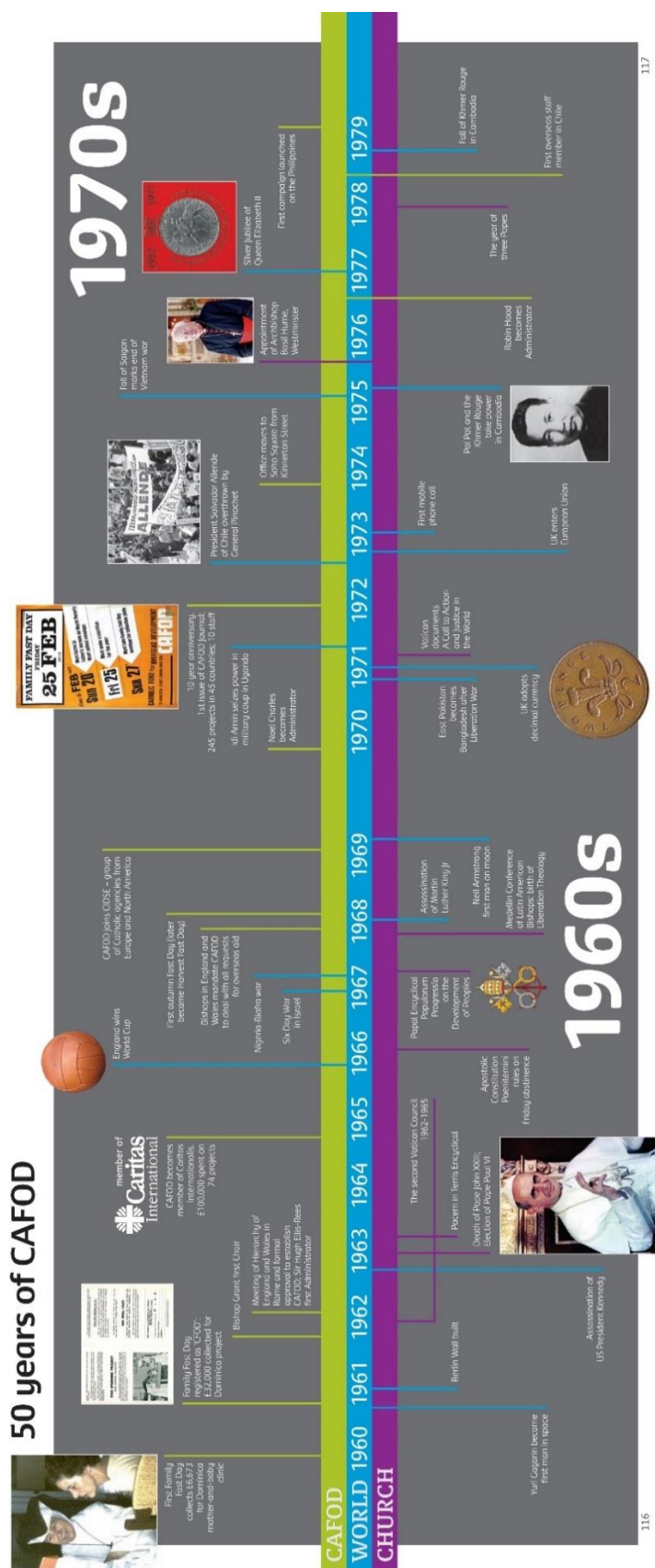
Bishop John Rawsthorne, Chairman 2000-2011



Bishop John Arnold, Chairman 2011-



Chris Bain, Director 2001-



50 years of CAFOD



2010s

Mass of Thanksgiving for 50 years, Westminster Cathedral

50th anniversary of CAFOD



East Africa crisis
Catholic community raises £4.7m for CAFOD East Africa appeal
Bishop John Arnold appointed Chairman

Appointment of Archbishop Vincent Nichols, Westminster
Pakistan floods
50th anniversary of East Day
Head office moves to Ramero House

Death of Jacques Sauter, founder of the first East Day founders
Programme in Eastern Europe and Balkans ends

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Death of Jacques Sauter, founder of the first East Day founders
Programme in Eastern Europe and Balkans ends

CAFOD

WORLD

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Appendix 6: Participant Information Sheet

Section A: The Research Project:

Title of project: Theological Action Research: embedding Catholic Social Teaching in CAFOD

Purpose and value of the project: It is hoped that this project will give staff the opportunity to reflect on their work in the light of the values of Catholic Social Teaching, particularly the values which CAFOD aspires to in its Vision, Mission and Values. It is hoped that this reflection will help staff to more deeply embed the values in their work and to embody the values more fully in the way they work.

Who is involved: Susy Brouard, Theology Programme Adviser, is the project manager and Researcher. The data generated will be reflected on both by the participant group ('insider' team) and by an 'outsider' team which will consist of Susy Brouard, Linda Jones and Maurice McPartlan from the CAFOD Theology Programme and one external theologian, Clare Watkins. It is hoped that the results of the study will be shared with the wider organisation on completion. Reflection on and analysis of both the data and the process will be written up in Susy's Professional Doctorate thesis. Permission from individual staff will be sought if the information used in public writings is specific or attributable to an individual member of staff.

If you are unhappy about anything to do with the research process then please speak to Susy directly or you also have the option of contacting Anglia Ruskin University:
http://web.anglia.ac.uk/anet/staff/sec_clerk/feedback.phtml

Section B: Your Participation in the Research Project

You have been invited to take part in this project and have opted-in to this process. However, you can change your mind and withdraw from the project at any time. You can either do this by speaking or emailing Susy directly, or by talking to her line manager, Linda Jones. No reason needs to be given for your withdrawal.

If you agree to take part by signing the consent form, your commitment would involve the following:

January-March 2012: Individual meeting with Researcher to go through 'participant information sheet' and the signing of consent form.

February/March: A general workshop on CST to take place if requested by the groups.

April: First session takes place. Each participant to bring to the session one area of Catholic Social Teaching on which they wish to focus, in the light of their work experience.

At least one meeting with Researcher to take place between April and August, to discuss aspect of Catholic Social Teaching which participant will focus on.

July: Second session takes place: participants share their findings

September: Third session takes place: participants share their findings

November: Last session takes place: participants need to reflect on the data gathered before this session.

December: A semi-structured interview with each participant to evaluate the process.

In summary: over the course of the year: three meetings minimum with the Researcher (one hour each), four meetings as part of a group (one and half hours each).

Intended benefits for participants:

Participants will benefit from the research process as they will have the opportunity to look at one value arising from CST which interrogates their day to day work. They will research this area (self-learning) and be mentored over a period of nine months in the area of CST values. They will be also participate in peer-to-peer learning.

It is hoped that the research process will enable participant staff to feel more confident in their ability to interpret, embed (in their work) and embody (in the way they work) the values implicit in CST, make them more confident and competent in articulating the theology of CAFOD and give them the opportunity to connect to the deeper values of the organisation.

Confidentiality: The main sessions will be recorded and transcribed. As soon as the recordings are transcribed, they will be deleted. The transcriptions will use pseudonyms as opposed to names. We want people to be free to share their thoughts and reflections without worrying about who will be listening though at the same time you need to also share what you feel comfortable saying out loud to others. It is likely that any findings will be summarised and emergent themes reflected. As stated above, permission from individual staff will be sought if the information used in public writings is specific or attributable to an individual member of staff.

You will be given a copy of this to keep, along with a copy of your consent form.

Appendix 7: Participant Consent Form

Participant Consent Form

Name of participant: _____

Title of the project: Theological Action Research Project (TAR) January-December 2012

Main investigator and contact details: Susy Brouard.

E-mail: susanna.brouard@student.anglia.ac.uk

I agree to take part in the above research. I have read the Participant Information Sheet which is attached to this form. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.

I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.

I have been informed that the confidentiality of the information I provide will be safeguarded.

I am free to ask any questions at any time before and during the study.

I have been provided with a copy of this form and the Participant Information Sheet.

Data protection: I agree to the University processing personal data which I have supplied.

I agree to the processing of such data for any purposes connected with the research project as outlines to me.

Name of participant

(print).....Signed.....Date.....

YOU WILL BE GIVEN A COPY OF THIS FORM TO KEEP

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above. Title of Project: Theological Action Research

I WISH TO WITHDRAW FROM THIS STUDY

Signed: _____ Date: _____

Appendix 8: 'Reflecting on values' evaluation form

Reflecting on values – Evaluation

- 1) Why did you decide to take part in the “reflecting on values” project? What were your hopes, particularly around Catholic Social Teaching and CAFOD’s values?
- 2) Please say something about the ‘journey’ of the process....what have you enjoyed/found helpful? What could be improved if this project runs again in CAFOD?
- 3) What have you learnt through taking part?
- 4) Since your participation in the project have there been any changes in your practice/in CAFOD’s work or might there be in the future?
- 5) Has reflecting on CAFOD’s values/Catholic Social Teaching made you change the way you work in any way?

My research question for my doctorate is:

How far is Theological Action Research an effective method to enable CAFOD staff to interpret, embed and embody the values of Catholic Social Teaching in their work? And the outcome would be that:

CAFOD staff are more confident in their ability to interpret, embed (in their work) and embody (in the way they work) the values implicit in CST.

So: last question!

Has taking part in the ‘Reflecting on values’ project made you more confident in your ability to interpret, embed (in your work) and embody (in the way you work) the values implicit in CST? And if so, how?

Thank you.

Appendix 9: Elizabeth's acrostic

We created an acrostic poem to help us articulate what solidarity meant to us as individuals, to CAFOD as an organisation and to our supporters within the Catholic community

Sharing each other's burdens

One World

Letting marginalised communities know we care about them

In faith we stand side by side

Doing what you can

Acting in the greater interests of our brothers and sisters

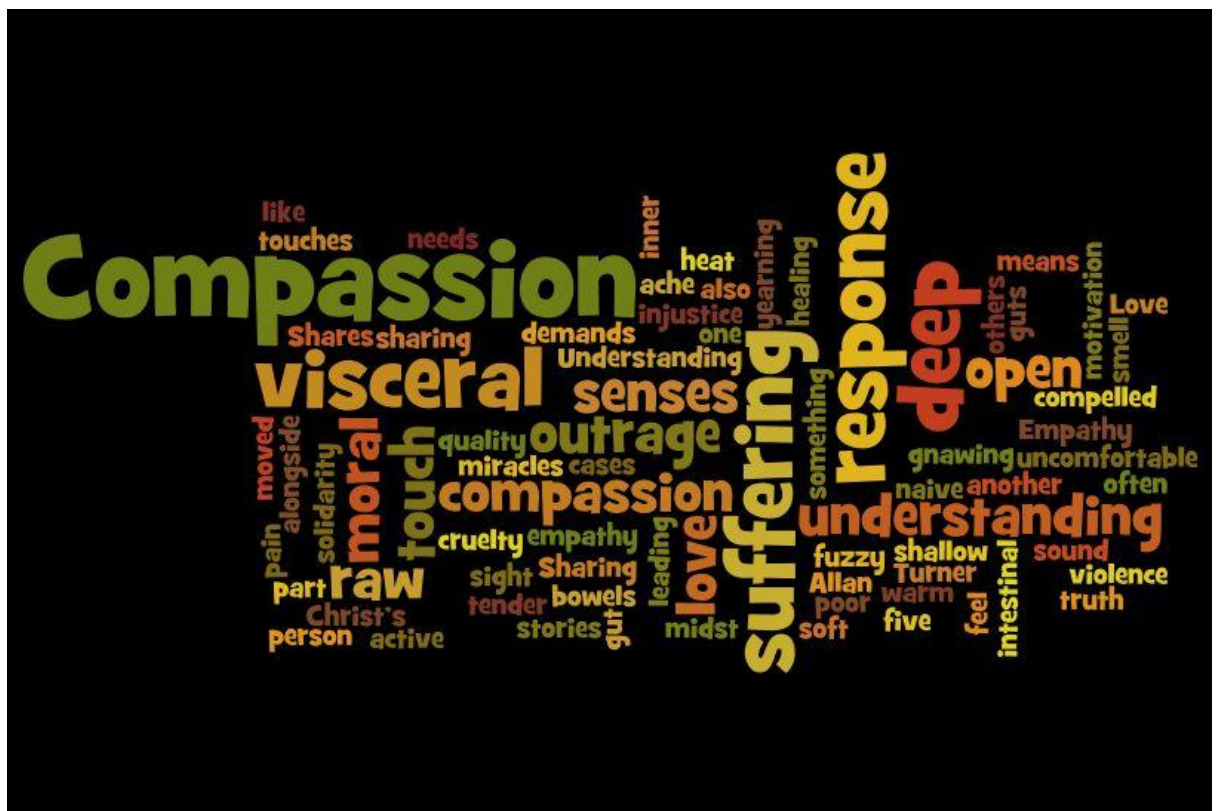
Remembering the world's limited resources are a gift to be shared by all

Individuals acting as one

Trade that is fair

Your support gives people oppressed by poverty and injustice the hope and strength to change their lives.

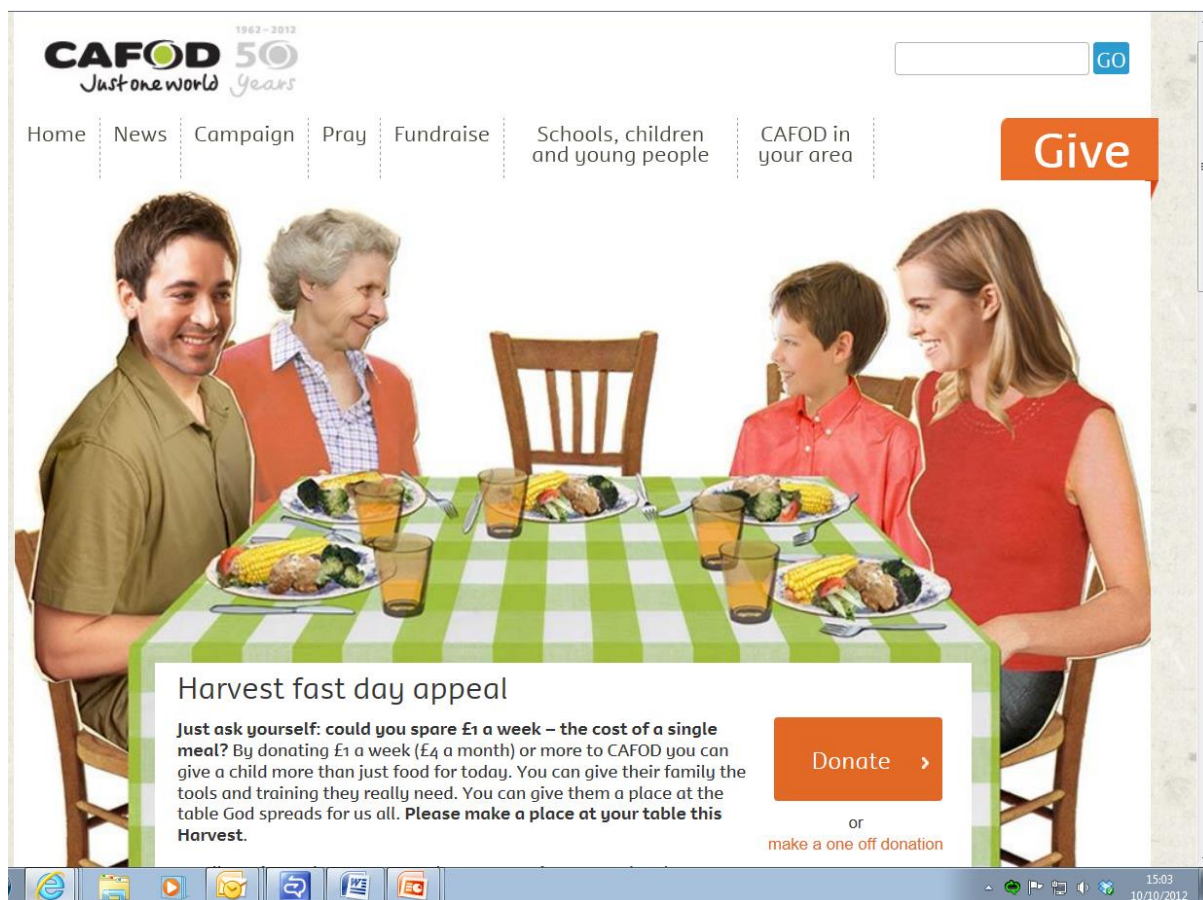
Appendix 10: Nancy's 'wordles'



Appendix 11: Charlotte's work-board



Appendix 12: CAFOD Harvest Fast Day appeal 2012



CAFOD 1962-2012
Just one world 50 years

Home | News | Campaign | Pray | Fundraise | Schools, children and young people | CAFOD in your area

[Give](#)

Harvest fast day appeal

Just ask yourself: could you spare £1 a week – the cost of a single meal? By donating £1 a week (£4 a month) or more to CAFOD you can give a child more than just food for today. You can give their family the tools and training they really need. You can give them a place at the table God spreads for us all. **Please make a place at your table this Harvest.**

[Donate](#) >

or
make a one off donation

15:03
10/10/2012