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BUSINESS AND FAITH

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To the question whether faith can change business, I would have to answer yes, because faith, by transforming the behaviour of economic players, can change culture, even corporate culture. It can achieve this in three ways: firstly, by making economic players more prophetic and giving them the freedom and the courage to criticize the system they help to sustain; secondly, by bringing them to think about the meaning of the economy and its ultimate goals; and finally, by giving life to the values of the Gospel within a business. Is this anything other than our Christian call to participate in the prophetic, priestly and kingly mission of Christ?

1 Business and the economic system

An effective model

The basis for our economic model is the *competitive market economy*. With slight variations of form, this model has established itself across virtually the whole planet. It has shown its effectiveness and its capacity to create wealth. This model, based on free enterprise, free trade and competition, is essentially dynamic and creative, and has given rise to economic growth, never before seen in human history.

The *market* organizes commercial exchange. It is one of the most important conquests of civilization. It replaced theft, pillage and raids to the benefit of mankind. Trade promotes human contact, openness and freedom. From the outset, commercial exchange has been considered not only as a driving force of economic development, but also as an instrument for bringing people together and for the sharing of cultural developments. As Frederick Tristan nicely puts it, "*the Venetians are changers, but what genius is needed to transform salt and dried fish into silk and spices, and then to transform these into Giorgione and Palladio!*"¹

Also let us not forget that it is *innovation* that lies at the heart of true competition, and that it is *technology* that, over a long period, provides it with the decisive tools to compete. As a result, our economic system is dynamic and creative. Schumpeter showed that true competition occurs when the old is replaced with the new, and when existing products are destroyed in order to be substituted with products that hitherto

¹ Tristan, F., *Venise*, (Venice) Editions du Champ Vallon, distribution PUF, Paris, 1984



did not exist: it is what is famously known as the notion of *creative destruction*. Although this system has greatly contributed to the development of the countries that adopted it, its limitations and dangers are now being brought to bear by today's non-regulated globalisation.

Globalisation and the autonomy of economic power

Businesses today have *considerable power to act*. They control and use the majority of the resources that economic creativity has to offer: scientific & technological knowledge, finance, organisational, managerial & commercial skills, as well as networks of contacts, of influence, and of information & communication. For a growing number of companies, this power is being developed on a global scale. Today, businesses are the most dynamic globalisation players, and thanks to their competitive dynamics, they have adapted more quickly to globalisation than the majority of our political, social, legal, and educational institutions. This has given them a powerful position, not only to acquire resources, but also to affect strategic choices and influence the rate & direction of growth. This gives them real power over the development of regions and countries, and clearly raises the question as to their social responsibilities.

This power is increasingly *disconnected from policy and ethics*. Businesses are agents of economic and technical creativity par excellence. It was long believed that their actions *automatically* served the Common Good thanks to the virtues of the market and its famous "invisible hand". Today, however, this belief is brought into question. On a global level, businesses operate in a political vacuum. Economic globalisation is progressing at a much faster pace than the world governance needed to regulate it. Businesses manage to evade national regulatory apparatuses, and they are gradually imposing their logic on the whole planet. Economic action also takes place in an ethical vacuum. Our financial model operates according to a logic of means and not ends: It seeks to maximize the use of scarce resources as well as the resulting profits. It is based on technical, managerial and financial modernity – not on values. This system is amoral. It is unable to escape its instrumental logic, and is only driven by a single thought.

Side effects, shortcomings, and failures of the economic system

Such a situation produces unwanted side effects. As Paul Valéry once said, "*l'homme sait souvent ce qu'il fait, il ne sait jamais ce que fait ce qu'il fait*", (man often knows what he is doing, but he never knows the effect of what he does.) These side effects, which are



naturally unwanted by economic players, are what economists, so as not to have to deal with them, call *externalities*. Driven by its single instrumental logic, this model is becoming increasingly ambiguous and paradoxical. Our model may have brought unprecedented economic growth, but it also has numerous failings, and can get out of control: it pollutes, excludes, and begets various forms of domination, social injustice and breakdown. Never before has our capacity to create wealth been so great; never before has the absolute number of poor people been so high; never before has our scientific and technical knowledge been so extensive, and never before has the planet been under so great a threat; never before has the need for economic governance been so urgent, and never before have governments of the Nation-states been so ill-equipped.

The prophetic mission of Christians

Many Christian business leaders testify to an approach based on the dignity of the person. They strive, as much as they can, to implement humane policies reflecting the values of the Gospel. This is indeed a major milestone despite the fact that their will to act is restricted by enormous competitive pressures. Nonetheless, the criticisms they make of the economic system are often weak, superficial or non-existent, whereas the social doctrine of the Church is much more specific on this matter, at least on certain points. It is as if these leaders only limit their critical eye and their moral engagement to a single business, their own company, without taking into account the economic model itself, to whose benefits and flaws they contribute so actively. And yet, a question arises with increasing acuity: can one act ethically in a system which is not ethical? Can one remain Christian in sustaining a development model which incessantly flouts the values of the Kingdom?

Shouldn't we *interpret the signs of the times more in the light of Faith*? And in doing so, shouldn't it make us more prophetic?

In the Bible, the role of the prophet is fundamentally ethical. It is an ethic of action.

First of all, the prophet is not locked in a short term view of things. He looks past the present moment, he goes beyond the here and now to consider the long-term consequences of our errors, our shortcomings and our disobedience. He looks ahead of him.² Then he casts a critical eye on society, power, and on the economic system in which our businesses operate. He denounces any kind of injustice, oppression and alienation. Lastly, he ensures we are mindful of the moral code and values that should light our way and guide us. He has the courage to say “this is bad” or “this is good”. He

² Vogels, W., *Les prophètes*, (The Prophets) Lumen vitae, Novalis, 2008



does not sit on the fence, he chooses his side, which, in the main, is that of the weak, the poor and the oppressed.

If it is true that the love of power, and greed have the prerogative of the infinite (Valéry), faith can give us back the critical distance and the freedom needed to deliver us from these all-powerful idols.

2 The ultimate goal of the company and the meaning of economic action

If we want to prevent the current failures from turning into a world disaster, it is urgent that we bring the economy back under the aegis of ethics and politics. In a world where so many organizations and so many people no longer have any clear purpose, should we not rethink the ultimate goal of business, and move beyond the logic of means, returning to a logic of ends?

In this respect, it is a search for meaning. In order to define the purpose of business, we have to agree to place its function within a much broader perspective centred on ethics and the Common Good. Outside of this ethical perspective, the purpose of business can have no political or moral legitimacy.

Economic creativity, the specific function of business

Any rethink of the purpose of business must take account of their specific function. This specific function, as we have already seen, is defined in terms of entrepreneurship, creativity and innovation on an economic, technical and organisational level.³ In this respect, business operations are fundamentally *entrepreneurial* in nature.

If we look at businesses that have performed well over a period of five or ten years, there is not a single one that has not adapted, transformed, or updated itself in some way. All of them have changed, and have demonstrated innovation with respect to their products, their markets, their production processes or their organizational

³ de Woot, Ph, *Should Prometheus Be Bound? Corporate Global Responsibility*, Palgrave-Macmillan, 2005 et 2009; See also : *Lettre ouverte aux dirigeants chrétiens*, (Open letter to Christian business leaders) Desclée de Brouwer, 2009.



system. These changes testify to their creativity and dynamism. Corporate initiative and creativity constitute the backbone of the entrepreneurial act. They are what justifies its freedom and what gives a historical dimension to corporate action.

Transforming the creative act into real progress

In questioning the ultimate goal of businesses and the development model they help sustain, questions are also raised with regard to material progress, where it is heading, and the ambiguities it contains. If economic players want the extraordinary *creativity* of businesses to translate into *progress* for humanity, they have a duty to steer it in the right direction, give it meaning, and restore its ethical and political dimensions. Isn't economic progress a more serious basis on which to build a concept for the company than mere profit? Isn't economic progress a better goal for corporate actions?

In order to give *meaning* to corporate *actions*, we notably need to reflect on and answer the following questions:

Economic and technical creativity:

What is it for?

Who is it for?

How?

The answers to these questions can only be ethical and political. If the economic system is amoral, its players should not themselves be amoral, or else they will become irresponsible. Determining the ultimate goal of economic action therefore consists in placing this specific and partial creativity into the broader scheme of human activity.

The economy only represents a small part, a subset, of human activity and should not be allowed to dominate business, such as to impose its limited vision of progress. Other forms of progress exist: cultural, social, political, spiritual, and educational.

While economic progress promotes some of these forms, it nevertheless would be wrong to claim that it encompasses the whole spectrum of human progress. We have also seen that the failures of the current system can cause man to regress or lead to situations of abuse. From this perspective, we propose to define the goal of businesses



as such: the creation of economic and social progress in a sustainable and globally responsible way.⁴

Cooperation in the coming of the Kingdom of God, the kingly mission of Christians

Christian theologians tell us that creation is unfinished and that the man is responsible for its completion and its humanization.

A creative God that created a creative mankind

Creation is not passive. Man is created to create. God did not just create things, rather, he created creation, something which constantly is to be invented, and where man, created and creator, plays the unsurpassable role of co-creator.⁵

Humanity is essentially the “power of initiative”. Human freedom is this very power to start.⁶

In other words, it is thanks to this specific function, that is, man’s economic and technical creativity, that the individual or collective entrepreneur can be connected with Creation and the coming of the Kingdom.

Without a purpose, economic and technical creativity is ambiguous, and can be dangerous. There is a constant temptation to succumb to disproportion and hubris. *With his ingenuous knowledge which [sur]passes any expectation, man advances towards good or evil* (Sophocles). Let us be mindful of the dangers of an uncontrollable Promethean system, which would only find legitimacy in its technical superiority, which would be tempted by attaining the “unlimited”, and whose delirious optimism would seek to dominate the world. Choices must be made. And this is where faith can make a difference.

The bible and the Gospel constantly invite us to choose:

I am offering you life or death, blessing or curse. Choose life, (Deuteronomy, 30:19)

Look, today I am offering you life and prosperity, death and disaster. (Deuteronomy, 30:15)

⁴ Global Responsible Leadership Initiative, *A Call to Action*, Brussels, 2005.

⁵ Gesché, A., *Dieu pour penser, Il L’homme, Cerf, 1993.*

⁶ Berns, T., Blésin, L., Jeanmart, G., *Du courage. Une histoire philosophique, (Courage, a philosophical history)* (to appear in January 2010), Paris, Les Belles Lettres, collection « Encre Marine »



If you do not obey the voice of Yahweh your God, (if you do not couple development with ethics). [...] You will be accursed in the town and accursed in the countryside. Accursed, your basket and your kneading trough. Accursed, the offspring of your body, the yield of your soil, the young of your cattle and the increase of your flock. [...] Yahweh will fasten the plague on you, until it has exterminated you from the country which you are about to enter and make your own. Yahweh will strike you down with consumption, fever, inflammation, burning fever, drought, wind-blast, mildew, and these will pursue you to your ruin. The heavens above you will be brass, the earth beneath you iron. Yahweh will have you defeated by your enemies. Yahweh will strike you down with madness, blindness, distraction of mind. (Deuteronomy, 28:15-28)

3 Restoring the place of values at the heart of economic action

New socially responsible practices (CSR) are appearing in a growing number of businesses. It is an interesting step in the right direction. But businesses will only become socially responsible if they go beyond simple “good practices”. If the CSR movement only consists in sticking new labels on old practices, then it will not become a force for transformation. This movement will only manage to influence our development model if it broadens the very purpose of the company, as well as its role in the construction of a collective global future.

What is required is a sufficiently *profound transformation of corporate culture* so as to restore the ethical and political dimensions of economic activity. It is less a question of changing the mechanisms of the system, thereby running the risk of losing its creativity, than of bringing those who sustain it to go beyond the logic of means alone and to embrace the logic of ends. It is less a question of transforming corporate structure than of changing corporate culture and, with it, the company’s direction. This goes beyond applying a new facade to the traditional dominating model. Culture encompasses all the symbolic systems used to give rise to social interactions.⁷ Culture is an organic process which involves the whole of the organization. In a way, it constitutes the genes of businesses. Culture contains the values which guide the decisions, the behaviour and the climate of the whole organization. Let us put behind us, once and for all, the narrow ideology of Milton Friedman, who dared to claim that the only corporate social responsibility is to maximize profits for shareholders. This

⁷ De Smedt, T, *Les nouvelles techniques médiatiques imposent-elles une nouvelle culture ?* (Are new media techniques imposing a new culture), presented at the Académie Royale de Belgique, 02/02/2013.



restricted vision has profoundly influenced neoliberal thought. We have to get away from it. We have to redefine and rebalance the key roles of business: economic initiative (*entrepreneurship*), the leading of innovative organizations (*leadership*) and responsible citizenship (*statesmanship*).

Entrepreneurship: directing economic creativity and innovation

Defining the goal of businesses in relation to the Common Good can help us to translate our economic and technical *creativity* into real *progress* for our company. This approach will influence our strategic choices, our different structures and our managerial conduct. We will thus attach greater importance to the social consequences of our decisions and to the “externalities” of our actions.

That will also help us to direct our creative capacity towards the major challenges of our time, to use it to serve urgent planetary causes like the climate and the environment, poverty and inequalities, insolvable needs, and education, etc.

An interesting Christian perspective would be to direct our creative capacity more towards “the bottom of the pyramid”. If, through innovation, we try to meet less solvent needs by reaching out to the most destitute, we can help to lift them out of extreme poverty. Awakening their company spirit can also be a way of initiating a true dynamic of development. There are already some convincing examples: Grameen Bank with its microcredit, Transformational Business Network, Danone Communities, Essilor and Aravind in India, the Shell Foundation, Lafarge in South Africa, etc.

Certain researchers are working on a new and powerful hypothesis: a business that voluntarily reaches out to people who are poor, weak, vulnerable, disabled and excluded, can itself be profoundly transformed and change its ultimate purpose, its state of mind and its culture.⁸ If this assumption proves true, it could light up one of the most vital links between the Gospel and entrepreneurial co-creation.

Leadership: ethics and the development of people

⁸ Ivan le Mintier, Communication aux Bernardins, 9 October 2010 ; *Oblat de l'abbaye de Fleury et entrepreneur social*, in Renaissance de Fleury, April 2011.



Management alone is no longer sufficient. If we want to restore the ethical dimension of economic activity, we do not only need managers or administrators, but also a new form of leadership: leaders who “bring meaning”, leaders who are “architects of corporate conscience”,⁹ and leaders who are “ethical stewards”.

Let us not forget that *ethics starts with the first cry of human suffering. It prevents us from being indifferent to the suffering of others, a fortiori, if we are the ones who caused it.*¹⁰

In a positive way, one can define ethics as a *way of living whereby one always seeks the solution that will bring the most love.*¹¹

“If you thus love one another, and by this will all men know that you are my disciples.”
(John 13:35)

We are far from having organizations with a purely instrumental culture where the climate resembles that described by La Bruyère: *Friendships of the court, a faith of foxes and a society of wolves.*

For business leaders and executives, our nearest neighbour is of course our personnel. We can then add the stakeholders, such as suppliers, customers, and the region, etc. It is important to involve them as fully as possible in the collective mission of creation. This means helping them to develop and motivating them by giving them responsibilities. The social doctrines of the Church are explicit in this respect. Wages, working conditions, and good health are essential components, but the key to dignity at work is the level of responsibility that the company bestows on its workers. The encyclical *Mater et Magistra* is perfectly clear and insistent on this point.

*“if the whole structure and organization of an economic system is such as to compromise human dignity, to lessen a man's sense of responsibility or rob him of opportunity for exercising personal initiative, then such a system, we maintain, is altogether unjust—no matter how much wealth it produces, or how justly and equitably such wealth is distributed.”*¹²

⁹ Kenneth Goodpaster

¹⁰ See Fourez, C., *La construction des sciences. Introduction à la philosophie et à l'éthique des sciences*, De Boeck, 1988.

¹¹ Cochinaux, Ph., *L'éthique*, Fidélité, 2007.

¹² Jean XXIII, *Encyclique Mater et Magistra*, Spes, 1962



Choosing human dignity as a central value creates a fundamental difference to relationships, climate, and to the participation and development of people. Today's competitive pressures clearly threaten this type of approach, but it is essential to keep it.

After our nearest neighbour, should we not broaden the responsibility of economic players to aspects of the system itself and question its negative aspects, as well as the consequences of systemic failures and globalisation? If ethics starts with the first cry of human suffering, shouldn't we then listen to the clamour of those who are made to suffer in one way or another because of our development model, our instrumental logic, and our single-thought approach? Should we not listen to them, directly whenever possible, or to people who speak for them, whose numbers are starting to increase?

Statesmanship: the Common Good and politicians

As economic players, it is important to recognize social inter-dependency as well as the need and urgency to transform our economic system into a fairer and more sustainable development model. Should we not facilitate this transformation?

This entails that we play a greater role in the pursuit and the definition of the Common Good of our age, and contribute to building it, each one of us, into our own sphere of activity, regardless of the fact that world governance is still in its infancy. Shouldn't economic players play a more responsible role in the emergence of a new culture of dialogue and debate that could replace collective bargaining alone and simple lobbying?

To the roles as *entrepreneur* and *leader*, it is necessary to add the role of the *committed citizen*, who is engaged in the construction of a new governance, and we need to adopt the role of *statesman*. This is a way of restoring the political dimension of entrepreneurial activity.

The Church defines the Common Good as *the whole of the social conditions that allows all people and all groups who make up society to attain their most positive self-actualisation*.¹³ If we accept this definition, the *criterion of Common Good offers a*

¹³ Berten, I., "L'enseignement social de l'Eglise: bilan et perspectives", in Berten, Buekens et Martinez, *Enterrée la doctrine sociale? Lumen vitae*, pp 15-37, 2009.



*fundamental principle for discerning the moral (or non-moral) character of the organization of a society, including the world system.*¹⁴

The outline for a company's specific contribution to the world Common Good can be found in the reflections and works that call into question our development model. The United Nations propose the concept of *sustainable development*. This new model offers a true plan for the future and aims at putting economic action into the global political perspective.

Corporate statesmanship is a step in this direction. It attempt to answer the real political question of our time: *what type of world do we want to build together with the vast resources and the immense capacities we have?* In other words: *how will we use our resources and our capacities to build a better world?*

"A new spirit" and the priestly mission of Christians

The transformation of our economic system will only be achieved in a sustainable way if the men and women who sustain it are themselves transformed. Structural changes cannot simply be brought about by governmental decree. They will only happen if they are fostered from within by people of good will.

It is here that the Christian faith urges us to becoming agents of change. Have we not been called to be the *salt of the earth* and *light of the world*? Saint Paul unceasingly invites us to *"put on the New Man that has been created on God's principles, in the uprightness and holiness of the truth."*¹⁵

Do we sufficiently use the extraordinary capacity for spiritual transformation when we experience it in all the dimensions of our being? As Christian leaders, it is important to ***unify our professional life and our religious life.***

By inviting us to follow him, Jesus offers us an existential truth. This truth is not contrary to scientific truth, but it goes beyond it, and gives it the depth that it lacks. The existential truth addresses the genuine problems of man and engages him to act with humility and respect for each other. No level of triumphalism is acceptable to a

¹⁴ *Ibidem.*

¹⁵ Ephesians, 3:24.



God of loving-kindness. The image of a loving Father is incompatible with acts of domination, violence, intolerance or the rejection of others.

Many of us know that the choice we made to follow Christ implies an intense spiritual life through prayer, the sacraments and the reading of the Holy Scriptures. We also know that spirituality applies to our professional life: it will help us, and will strengthen our commitment and our efforts to humanize Creation.

This type of commitment requires that we reach out to others; that we listen to them; that we take care of them. If man is a social being who needs interpersonal relationships, then the quality and the depth of these relationships are not insignificant. Shouldn't we have the courage to *transform our relationships*, and to *meet our business contacts face-to-face*?¹⁶ Meeting another person face-to-face engages the heart. It provides for a more personalized relationship, one which is placed on a reciprocal & level footing, and without the mediation of money or power. It is a time for a mutual welcome, for listening to each other, and face-to-face contact. It is a time where we can "call ourselves by name", accept our own weaknesses, show recognition for others, help them to really exist, and give them the courage to help them to their feet. It is a time for communion, a time where we can look at each other with loving eyes. We can find our humanity and our voice, and we can share with others. To communicate means to pool ideas and resources; it means to engage in conversation, to turn to others and allow others to turn to ourselves; to discuss is to have the courage to speak about meaning.

In an age when people speak about emotional and spiritual intelligence, let us not forget that Christian anthropology advocates a vision of man that included these dimensions from the outset. Such a vision allows us to go beyond simple rationality so as to open ourselves up to less tangible but deeper truths of the heart and soul.

Shouldn't we *have the courage to be weak and courageous, together*?

Man is a social being, connected to other men, a member of a society that must help him to overcome his shortcomings and his fears, and to realise his aspirations. This perspective favours the social being to the isolated individual, whatever his strengths

¹⁶ For the whole text, see Vanier, J., *Car c'est de l'homme qu'il s'agit*, Rencontres de Saint Nicolas et Dorothée de Flüe, Saint Maurice, November 2008



or talents. It invites us to be creative without succumbing to promethean disproportion, to its arrogance or to the illusion of having absolute power, allowing us to recognize each other's brotherly love, fragility and inter-dependency. A true hero is not the cosmic hero of myths or romanticism, but one who *coexists with others while remaining open to his own fear of finitude and that of others.*¹⁷

For Christians, courage is a cardinal virtue, but it differs from the traditional notion of courage, that of ancient heroes. This courage is not principally sought so as to achieve personal success, prestige or "glory", but it is sought in preparation for the coming of the Kingdom – a world of justice, peace and of love. Courage is not only found in the will or the stoicism of a superman-like hero, but in a form of spirituality which connects it to the Holy Spirit promised by Christ, to the spirit of love, wisdom and strength. Courage, when rooted in a human nature that knows it is fragile and wounded, then becomes a continuous existential effort that is humble, patient and genuine.

Courage is also perceived in terms of personal initiative and creativity, like "the courage to start" (Holy Augustin). Once more let me say that man was created to be a creator! This means having entrepreneurial courage – the courage to be an entrepreneur – and to place our own actions into the perspective of the Common Good, which can be global. It means having the political courage to try to answer the question as to what type of world we want to build together... and to start building it.

It also means having the courage to call into question the model that we are currently working to sustain, whatever its benefits, its power and its promises. It is with a poor man's heart that we need to find the courage to tackle the problems of our time and to exercise our creativity.

*"Unless you change and become like little children you will never enter the kingdom of Heaven."*¹⁸ Matthew 18:3

We can also show commitment and hope

¹⁷ Arnsperger, Ch., *Critique de l'existence capitaliste*, Paris, Cerf, 2005

¹⁸ Matthew, 18:3



For Christians, hope is a “cardinal” virtue. It is of other profundity than optimism. Optimism relates to temperament and to Emile Coué’s own method of self-mastery. On the matter, Paul Valéry said cruelly: *the optimist and the pessimist are two imbeciles that should have their backs to one another, optimism is but a pale caricature of hope.*

Hope is an affair of the soul and the voluntary commitment to creating a better world.

It is based on the vision of a possible humanization of creation and on the values which can give rise to it. However, it is by no means passive. As Saint Ignatius de Loyola beautifully expresses it, it entails acting “as if **everything** depended on you; trust[ing] as if **everything depended on God**. It is therefore based on having faith in a transcendence which gives meaning to life.

It is based on a “hoping” faith that is formulated over time... and which is expressed beautifully in this personal profession of faith by *Dom Helder Camara*:

*I believe in God who is the Father of all men,
and who gave them the earth.*

*I believe in Jesus Christ who came to encourage and heal us,
to deliver us from unjust powers
and to announce the peace of God with mankind.
He gave himself to the world.
He is in our midst, the living Lord.*

*I believe in the Spirit of God,
which works in all men of good will.*

*I believe in the Church, given as a sign for all nations, armed with the strength of the
Spirit and sent to serve men.*

*I think that God, in the end,
will break the power of sin
in us and in all human beings.*

*I believe that man will live
from the life of God now and always.
I not believe in the law of the strongest,
in the language of arms,*



*in the power of the mighty.
I want to believe in human rights,
in open hands,
in the power of the non-violent.
I do not believe in race or wealth, in privileges or in the established order. I want to
believe that all men are men and that the order of might and injustice is in fact disorder.
I do not believe that I must not be concerned by things that take place elsewhere. I want
to believe that the whole world is my home and that all will reap what all have sown
together.
I do not believe that I can fight oppression elsewhere
if I tolerate injustice here.
I want to believe that the law is the same,
here and elsewhere,
and that I am not free
as long as one single person is still a slave.
I do not believe that war and hunger
are inevitable
and peace inaccessible.
I want to believe in modest actions,
in love shown with bare hands
and in peace on earth.
I will not believe that all effort is in vain. I will not believe that man's dream will remain
a dream and that death will be the end.
I dare to believe, despite everything,
in new man.
I dare to believe in the dream of God himself,
a new heaven
and a new earth where justice will reign.*

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