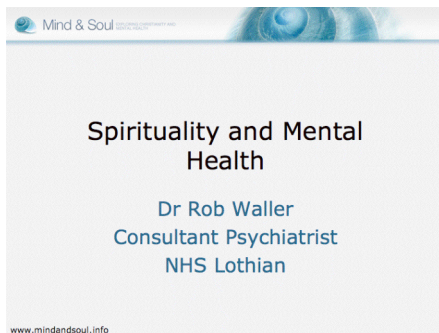


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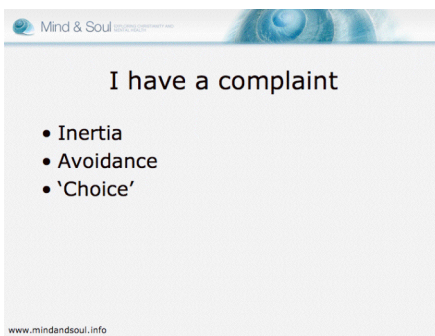


Can I add my own personal welcome to this conference. There are around 400 people here today - seems small, but I am excited about where Mind and Soul - and this group - will end up in the future. God is an expert in spaces and potential, and loves to see things grow.

Mind and Soul has been several years in coming to this point and today marks a key time in its journey. With the help of Premier, we are now a national organisation, with a swish new website and the potential to make some key changes in the way Spirituality and Mental Health inter-relate in the UK. It is this journey that I want to outline in this talk - from the time I was 'forced' to consider the concept in 2004, to when I met others who were similarly forced in 2006, to our national launch in 2008, right through to our ten year goals [that's 2014] of having a church that is equipped to deal with people's mental health problems, and a health service that values the key contribution Christianity has to make to people's mental health.

These may sound like big goals, but it was John F Kennedy who said we tend to overestimate what we can accomplish in one year, yet underestimate what we can accomplish in ten. But I am getting ahead of myself and need to take you back four years to when this journey started.

Slide: 2



There comes a time in many people's lives in their late twenties when they take stock of what is happening. They have [for the most part] left home - and I remember the day when my room was not my room any more but the spare room! They have done some kind of higher training - be it university or an apprenticeship - and have done a few years in that first job. But was it the right job? Or was it the job someone else chose for them, the timescale they followed to live up to others expectations and the path they had followed mainly through inertia and never really stopping for long enough to change path.

For me this was partly going into medicine, because I was good at science. I managed to evade the medicine bit by choosing a medical specialty quite well over towards the left wing in psychiatry [although I do think there is a role for science as I will mention later]. And even within psychiatry, I found myself interested in the psychological and pastoral as much as the science and the management. And it was partly becoming involved in church leadership, because I was a good Christian boy. I led groups at university and became an Elder in a large family church in Leeds - even though I was younger than most of the congregation! No regrets, but it was inertia and would with hindsight have preferred to be more informed.

And these two worlds never met. Sunday was 'ministry', Monday was 'work'. I enjoyed both, but surely this was not the way it was meant to be. My psychiatric training also taught me this wasn't the most healthy way to build a

life. One head is not designed to wear two hats! My theological reading around this time also showed me that God was interested in me as a human being and not a human 'doing', someone who enjoyed his presence as a single being, not someone tugged in two directions. So He helped me make a choice.

Or more accurately, He suggested I could do both as long as I did it his way – not Mind, not Soul – but pursuing the word AND.

Slide: 3



Is this cheating? Maybe, if you think this involves following both Mind and Soul. But what I mean by this is that I became an expert in the interface between the two. Mind AND Soul.

I read all I could find about Christian counselling and the role of spirituality in mental health, but more importantly, I began to read some of the biographies of people who had also chosen the AND. People like the Earl of Shaftesbury [shown here on your left], who as well as massively improving the lives of factory workers was a keen supporter of Florence Nightingale, the pioneer of modern nursing, and also wrote the first modern Mental Health Act in 1845 - a statute which massively increased the rights of people detained in mental hospitals and began the closure of the asylums.

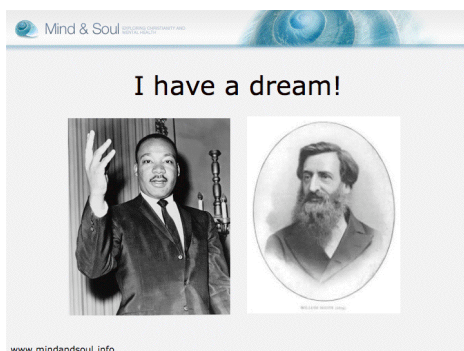
It was his friend, the then Prime Minister William Gladstone, who built him this memorial in Piccadilly Square a mile or two down the road from where we are today - seen here on your right. Most people think the statue is of Eros, but in

actual fact it is of his twin brother in Greek Mythology, Anteros - the God of selfless love. You see, to chose the 'And' was to chose self-less love, to chose where God had best placed me to serve his purpose in this generation as Shaftsbury had in his.

Choosing the AND is not without opposition, partly from outside Christianity by those who see no role for faith and no world view than that of science and rationalism. But also partly from within the church. I won't go into details, but a philosopher called Plato a few thousand years ago said that the soul is holy - and the body [include the mind and brain, and the world we live in] is evil. This got incorporated into a lot of Christian thinking, where we say things like, "I can't wait to get to heaven", "healing by doctors is anti-Christian" and "illness should be avoided, especially mental illness".

All I can say is thank heavens Jesus didn't say "I need to stay in heaven", saved St Luke [a doctor], and chose a guy who self-harmed as one of his key evangelists - re-read the story of the Gerasene Demoniac in Mark 5! Jesus walked the line between Mind and Soul.

Slide: 4



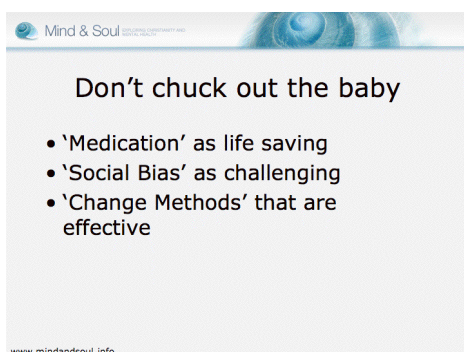
The followers of Jesus are also called to walk the line of their generation - and these splits within the church are not new. In New Testament times it was between Jew and Gentile, but there are fresh battles in every age. Martin Luther King [on your left here] brought together the black and white churches

to help overthrow racial segregation. General Booth of the Salvation Army [on your right] began a movement that has continually challenged the white middle-class church of the UK with a gospel that seeks to bridge the division between rich and poor.

Our restored 'this way' [vertical] relationship was always meant to impact our 'this way' [horizontal] relationships, and yet a division remains which has not yet been overcome. This is the division between the mentally ill and the mentally healthy, between the sane and the insane - or those who think they are sane. But there is no division. Carl Gustav Jung said, "Show me a sane man and I will cure him for you," and Jesus Christ himself knew what it was to be called mad by his family, friends and enemies. I have a dream - of a church where the mentally unwell will not only be tolerated and have their basic needs met, but will be welcomed into full fellowship and embraced with love. I have a dream - where those who keep their distress a secret will know the depth and height and the width and the length of this love of Christ. I have a dream where the NHS is called to listen to the church, because the care the church gives to those who are mentally ill exceeds what they are by their power able to achieve. I have a dream ;-)

But I'm starting to preach ahead of myself in my story.

Slide: 5



Mind & Soul

Don't chuck out the baby

- 'Medication' as life saving
- 'Social Bias' as challenging
- 'Change Methods' that are effective

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Whilst all this was going on, I was pursuing my senior apprenticeship in psychiatry and was appointed a Consultant Psychiatrist in the NHS in 2006.

Although my training was secular in nature, there was much that is of relevant to us today. Some of this will be covered in the seminars later on, for example when we address the issue of whether it is right for Christians to take antidepressants. It is important not to chuck out the baby with the bathwater. I believe that we have much to learn from the secular approaches that is both helpful and humbling. We need to walk the line...

First is the biological revolution in medication. There is no doubt in my mind that the invention of antipsychotic and antidepressant medication in the 1950s was the main factor that enabled thousands in asylums and county hospitals to find relief. The social imperative may have been there since Shaftesbury, but these medicines were the keys to these troubled minds. To be sure they were only part of the solution, but as a doctor I see the most ill of all those with mental health problems - and truly these medications save lives. I saw one woman who was so depressed she believed she had already died and turned herself in at A&E as she did not think it proper for a corpse to be walking the city. I have seen a man who believed he could fly and tried, and had not eaten for a week. Yet, medication gave them back their sanity. Medication saved their lives.

Second is the social challenge the NHS lays down. It is not equal health care for all, as some say. It has always been known that the rich would find their own way of getting help. So, since its inception in 1948, it was the plan to PREFERENTIALLY care for those most in need and those least able to care for themselves. In the same way that I believe Jesus had a special heart for the poor [for the orphan for the widow], I can say I am proud to work for an organisation that carries on this tradition - and, let's face it, often puts the church to shame in this regard.

Third are the lessons we have learnt from psychology. We may at times disagree with its authors, foundations and goals, but we have much to learn from HOW psychologists work and their understanding of how changes happen in the mind. Christian counselling in some cases is sadly little more than trying

to tell people louder - as if they didn't hear the first time. The Association of Christian Counsellors don't hold this view, and I would recommend Greta's seminar this afternoon, and they exist in part to right this wrong. They teach excellence in prayer and listening, but increasingly also teach excellence in modern clinical skills like Cognitive Behaviour Therapy and I am privileged to be teaching on this at their biannual conference in January.

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But, this is not where the story ends, because psychiatry and sociology and psychology do not hold within them the ultimate answers for mankind, even if they think they do. As an NHS Psychiatrist I have my role, but I believe it is only from Jesus that we will have life and have it to the full. In fact, Sigmund Freud would back me up on this – he said, “The role of psychoanalysis is to replace neurotic misery with simple unhappiness.” That is, the therapy may set you free from ‘issues’, but it’s not the kind of freedom you might want! It’s a bit grey, drab, emotionless and adrift.

And this is increasingly being realised, even by secular institutions. The scientific evidence is overwhelming that faith and belief of many kinds enhance your mental health more than would be possible if you just had secular help.

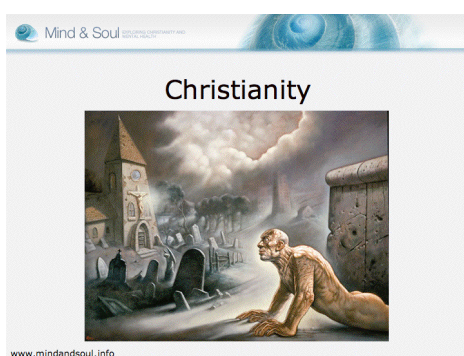
For example, people who have an outward form of religious behaviour, such as going to church or mosque or temple, benefit from being part of a community and getting out of the house regularly. A major review of over 1200 research studies by an American Psychiatrist Harold Koenig in the year 2000 showed on

average a 60-80% correlation between religion and health. Of these, over 700 were in the field of mental health and nearly 500 reported significant positive correlations. Studies since the year 2000 have only served to strengthen this link and we can draw the unquestionable conclusion: having a religion adds value.

Having an inner spirituality inside this adds even more. Having a belief in 'an other' enables you to shift some of the weight of the universe away and get a bit of space to think. Prayer and meditation and pilgrimage all add meaning and reason to life - and the problems of life - and there is no reason to think that these benefits are exclusive to Christianity. The major world faiths do share some things, and 'man's search for meaning' [as Victor Frankl called it in his book from the Concentrations Camps] can keep you alive even when all else has failed.

So, Spirituality also adds value, which is one reason why the NHS is currently promoting spirituality in mental health services. They want in on the benefits. And are you in on the act with your local NHS service?

Slide: 7



But what about Christianity - is it good for your mental health over and above the benefits of any person with a religious life and a spiritual heart?

The evidence from science is at the moment "No", and I think we need to be quite clear on this. The large research trials shows that prayer vigils at

hospitals do not particularly help and that Christians die at similar ages to other groups who smoke and drink at similarly healthy levels. But absence of this type of evidence is not evidence of absence. It's like saying that the presence of sin throughout the Bible narrative is evidence that Christianity is ineffective - and I am working on the assumption that most people here today would not agree with that.

Instead we must ask other questions: does it work for some, and if so why? And can we make it work for more. We need to start at the level of the individual. At the level of **testimony**. The Bible says that we are saved by both the Blood of the Lamb **AND** the testimony of the saints - and it seems you need both.

Alcoholics Anonymous is perhaps the greatest example of this. You are taken through the 12 steps of breaking addiction by someone who has walked the road before you. Though the '12-step model' has been secularised and incorporated in research trials, it was originally a Christian process.

- Step 1. "We admitted we were powerless over alcohol - that our lives had become unmanageable". - I am a sinner...
- Step 2. "We came to believe that a Power greater than ourselves could restore us to sanity". - I need a Saviour...
- This picture behind me is of the Third Step, by Glasgow artist Peter Howson, an ex alcoholic. Step 3. "We made a decision to turn our will and our lives over to the care of God as we understood Him". For Peter, His name was Jesus - Saviour and Lord...

The work of St Johns Bowling in Bradford is exemplary in this regard, where their congregation is over half recovered addicts, and Howard's book on the re-Christianisation of the 12 step model [called the 12 and a 1/2 steps] is well worth a read. Christianity certainly works for some.

But how does it work? This is a HUGE topic but, briefly, the detail of people's testimonies seems to show three main areas - and these are unique to

Christianity and not shared by other faiths or laid hold of by religious behaviour.

1. First, the hopeless are given hope that cannot be argued away. Hopelessness is the symptom of depression most predictive of suicide, for it is hope that makes depression bearable. You lose the hope and there IS no point in carrying on. Man-made hope has failed you and may fail again. But a historical faith allows us to point to history [as the writers of the Bible themselves often do] and say did God forget His people? did God lie to His prophets? did God forsake His Son? No, He did not! We may have to hold hope for people for a time, but we can promise them that which was promised – and given – to Abraham: a hope beyond human hope, beyond logic, beyond experience - yet even more real.
2. Secondly, a living God has the ability to say we are His children and He is our Father. So much of the pain and the suffering in this world is because we dare not show “the real me” yet we long for answers to the question, “Who am I?”. The CD we have been playing today is called “The Real Me” by Natalie Grant. If you want to find out more about Natalie, ask Arrianna Walker on the Mercy Ministries stand today about the work they do with broken young women and the inspiration that Natalie is. If we do not find the 'Real Me', but try to keep a secret while we search for a solution, we will wreak havoc in almost every area of life. We deeply need to hear about the 'Real Us', to hear: “You are my Son or my Daughter, whom I love - because I AM.”
3. Thirdly we can offer esteem that is given of God, not earned, bought, borrowed or whipped-up. I don't like the term self-esteem, because what happens if you forget to be nice to yourself one day? The love of a true Father is not increased by exam results or dependant on looks. No! “You are my Son and my Daughter, whom I love - and with whom I am well pleased”, He just is!

Yet...

Yet these are hard things to grasp. It was Ravi Zacharias who said "It is not as though Christianity has been tried and found wanting, it is that Christianity has been found to be hard - and left untried." So there are many who find it hard to believe these things for themselves, who hold them in their heads but not in their hearts, Hence, our third questions is, "Can we make this work for more?"

Our transformation must in turn result in the transformation of others - a healing community of believers that is the church, where life can be experienced and internalised, where lies exposed and stories retold, where the Kingdom in all it's fullness will come. The kingdom, as Jesus said, is like yeast that does not stay in the jar but is to be mixed into a large amount of flour until it worked all through the dough. So, this conference today is very much about gathering so that we might go out and work through the dough. There is a huge range of people here today - pastors, pastoral workers, users and carers, mental health professionals, people who are just plain interested. That is a lot of dough that we can work through, but it can be done by people who have got God's heart and can now be His hands. This is also what our two other keynotes are about today - how we can build emotionally healthy churches led by emotionally healthy leaders.

Slide: 8



Mind & Soul

Transformers

- Website
 - Testimonies
 - Conferences
 - Articles
- Databases
 - Counsellors
 - Projects
 - Churches
- **Modern Heroes**

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But not without equipping.

I am a passionate believer in the living church of Jesus Christ, but I also believe in an **equipped** church. This is really the main aim of Mind and Soul - to equip you in the roles you are **already** doing. Many of you here are **already** working out the ten year vision of Mind and Soul - of seeing a church that can deal with people's mental health problems, and a health service that values the key contribution Christianity has to make to people's mental health. We just want to be part of the equipping.

Part of this is through the website, where in a few days you will be able to download the slides from today's talks and seminars. Over the coming months, the audio from today will be released as podcasts. There are also articles, book reviews, details of other conferences and [most importantly] testimonies.

Over the course of 2009 we are going to be adding a major new section to the site - databases. We want to find every Christian counsellor in the country, every Christian mental health project, every Church that is willing to welcome those who struggle with their mental health. We want to share ideas and advice, encourage networking and allow the huge numbers in this country who need these resources to find them by just looking at a pin on a map.

The Bishop of St Albans asked at this year's Church of England synod where the heroes were who would help the church meet the great challenge it faces in the area of mental health. He asked whether there were any Shaftesburys, Nightingales or Wilberforces around today who would rise up and transform their nations like the heroes of old. But he wasn't looking in the right place because we already have modern heroes at this task. Their work is often quiet and unnoticed, but there are 400 in this church today and many more outside, and I can't wait to put the pins in the map.

