

# The Kingdom at Work Project



## *Bulletin 13*

March 2018

### Sustainability at work

For this issue of the *Bulletin* we focus on the all-important theme of sustainability in the workplace. It is one of those topics which, from time to time, raises its head over the parapet - the current concern is with the ecological disaster of plastics - but all too often then fades into the background. However, for Christians in the world of work, honouring God as Creator, and caring for the planet he has offered to humanity as its home, is of paramount importance. Such stewardship is not a one-off or short-term responsibility, but of profound significance for what it means to be human.

Our lives are intimately bound up with the entire creation and our well-being is an integral aspect of the well-being of the whole. We are called to look after it not only as the provider of life but, through its beauty and order, as a gateway into the nature of the divine. We are also given responsibility for creation as a gift not only to us, but to our children and to the generations to come.

How the world of work relates to the welfare of the planet matters to every person on it. Those people of faith operating in that world have a special responsibility for a sector of society which can sustain and enrich the planet or do it irreparable harm. In this issue of the *Bulletin* Roger Clarke, a member of the Society of Friends, and a person deeply involved in the green movement for many years, has gathered together a number of contributions from those who, as leaders in the world of work, are honouring that commitment. The Kingdom at Work Project is grateful for their thoughtful contributions.

**David Clark (Project Co-ordinator)**

**For all matters relating to this *Bulletin* please contact -**

Deacon Dr David Clark at: [david@clark58.eclipse.co.uk](mailto:david@clark58.eclipse.co.uk) or 01629 810172

Hill View, Burton Close Drive, Bakewell DE45 1BG

## Faith and sustainability at work: an overview

**Roger Clarke**

For this issue of the Kingdom at Work Project *Bulletin*, I asked leaders of charities and social enterprises to write about what **sustainability at work** meant to them, in the context of their personal faith or values. The request generated a rich response. As the person commissioning these articles, I am very grateful to these busy people for their time and insights. Several striking themes emerged which I have tried to encapsulate in this overview, with added commentary based on my own experience.

Values were important to all our contributors. They had chosen their work, at least in part, as an expression of their personal values. What they did, and how they did it, was shaped by their passion for making the world a better place. I have been fortunate, throughout my own career, to find employment which has been interesting and enjoyable, and to which I have felt able fully to commit myself. If there has been a single theme in my fifty years of action in the charity, social enterprise and public sectors, it has been to enable people to live in harmony with each other and with the environment.

Personal commitment and organizational commitment were intertwined for all our contributors, especially for those who are leaders of organizations. They have been able to shape organizations to express their values. At the same time their values have been shaped by the places in which they work. In my own career, for example, I have derived particular inspiration from the historic objective of the Youth Hostels Association ‘to help all, especially young people of limited means, to a greater knowledge, love and care of the countryside’.

Contributors expressed their values both in terms of the objectives of organizations, and in the ways in which the organizations behaved. Some placed particular emphasis on organizational culture: truth and integrity in communications; paying the living wage; respectful relations with colleagues; recycling; energy conservation; using public transport. In my experience, an organization’s credibility depends on its working practices, not just on its public statements. The world of fake news, bullying, divisiveness, and demeaning opponents is inconsistent with the world of faith.

Other contributors stressed the external impact of the organization and its objectives: investing in a sustainable future; economic and social regeneration through landscape restoration; helping people to lift themselves out of poverty. Contributors said - ‘We all need to do our bit’ - recognizing that their own organizational endeavours contributed to a greater whole. In my own career, I am reminded how the Countryside Commission’s passion for a beautiful countryside, which could be enjoyed by everyone, inspired its staff and those with whom it worked.

Contributors saw environmental sustainability and social justice as two sides of the same coin. You cannot have one without the other. I have been gratified to see a convergence between environment and development, moving away from outdated ‘jobs versus beauty’

debates. One of the reasons that I was attracted to Friends of the Earth was its commitment to tackling poverty alongside environmental restoration.

None of the organizations described was faith-based. But all contributors reflected values which would be familiar to people of faith. These included offering hope and inspiration, often in difficult situations. Who would have believed that the grimy and semi-derelict Leicestershire and Derbyshire coalfield could have become the green and flourishing National Forest today?

Values also included speaking out for truth and against injustice [‘righteous indignation’], while tempering this with compassion and repentance. Underpinning all was the importance of love, for our fellow human beings, born and yet unborn, and for the planet and all its life. As a Quaker, I see all life as sacramental and each person as a child of God.

-----



**Roger Clarke** is Vice Chair of Practical Action, an international development charity. He has had a lifetime’s interest in the relationship between people and the environment, and the search for sustainable patterns of living. He was CEO at the Youth Hostels Association from 2000-2008 and a Director at the Countryside Agency from 1984-2000.

He began his career as a community worker in the west of Scotland. From 1976-1984 he was a Director at the Scottish Council for Voluntary Organisations. He has served as Chair of Friends of the Earth and of the Civil Society Advisory Board at the Department of Environment, Food and Rural Affairs. He has been a Board member at Natural England and a Council member at English Nature. He was Chair of the working party which prepared the European Landscape Convention, Chair of Think Global, and Chair of the Appointments Committee for the Canal and River Trust. He has also been an ‘Expert Panel’ member at the Heritage Lottery Fund, as well as a Board member of the Peak District National Park Authority, the National Forest Company, the Woodland Trust, The Conservation Volunteers, and the European Federation of Youth Hostel Associations.

Roger has a BA in geography from Oxford University and a PhD from McGill University, Montreal. He has two sons and lives in Derbyshire. He is a member of Bakewell Quaker Meeting. His interests include travel, mountain climbing, growing vegetables, running, and classical music, including singing.

-----

## Practical Action

**Kate Mulkern**



When I was 14 years old, my church nominated Practical Action as its annual overseas charity. Over the next twelve months, I researched what they did and why, and discovered a whole new world of injustice and unfairness. It directly influenced the adult I became. I grew from an irritating, preachy adolescent into a full-on, pain-in-the-ass, human rights advocate. I am sure many of you had a similar ‘lightbulb moment’ at the same age.

Fast forward 35 years. I now work for Practical Action, which operates in Africa, South East Asia, and South America. In partnership with local people, we develop simple technological solutions to some of the disadvantages they face, caused by poverty. For example, we help with the hardships caused by climate change – farmers who must find new ways to grow crops as the rain patterns change, villages eaten away by worsening monsoon floods which need new construction techniques, regions where firewood is becoming impossible to find, and where women therefore want low-fuel cook stoves.

Part of my job is to talk to churches about Practical Action. We are not a faith based charity, so we are fortunate to have many faith groups and people who choose to support us. We produce worship resources for congregations, which put examples of our work into a faith context, with suggested readings, prayers, hymns, and activities. They are designed for congregations, like mine, where the vicar is trying to cover numerous churches. We often have to put on our own services – some people like a little help, and at times like that they can reach for one of our service guides.

Over time, we have built up a bank of these resource packs. I tend to write them, as I am a Christian. I mentioned them, almost in passing, to all our UK staff at a Head Office meeting. What amazed me is how many colleagues immediately asked for copies for their own churches. They could have easily downloaded them from our website so I felt that, by publicly asking, they were ‘coming out’ as Christian in an organization where faith is rarely a topic of conversation.

It should not have surprised me to find so many quiet Christians at Practical Action. The charity’s founder, Fritz Schumacher, had a lifelong journey from agnosticism to the Catholic faith, and it hugely influenced his vision of an economic system where, as he said, people matter. In his book ‘Small is Beautiful’, this was best expressed through the phrase he popularized: *‘Give a man a fish, feed him for a day. Teach a man to fish, feed him for life’*.

### **Fish and fishing**

Unpacking this metaphor helps make what we do, and its effect on planetary sustainability, more tangible. Practical Action does a lot of fish technology, but we do not teach people how to fish – unsurprisingly, they already know. Instead, in Sri Lanka, we developed solar fish dryers so subsistence fishermen and women could keep their catch for longer. This scheme was adopted, and rolled out nationally by the Sri Lankan government. We then focussed on rights, by helping small fishing communities to secure access to fish-rich waters, lagoons, and beaches. Finally, we helped our local partners lobby Sri Lankan decision-makers, to be included in all bodies which agreed fish and agriculture legislation.

I can also use fish to explain why the work done by international development charities is so interwoven with my faith, as firmly today as when I was a gobby ‘teen. Christ solved real problems, like feeding 5,000 hungry people by the Sea of Galilee with a handful of loaves and a few fish. His love was a verb. He commanded us to love each other, and ourselves. The best way I can see to start that task is with practical acts - because love is a doing word.

-----

**Kate Mulkern** is Community and Legacy Fundraising Manager at Practical Action. She has spent most of her 30-year career raising funds for charities including Practical Action, Book Aid International, the Medical Foundation for the Care of Victims of Torture, and the Heart of England Community Foundation. She is a lifelong member of the Othona Community, an ecumenical Christian organisation with residential centres in Essex and Dorset, which has been the defining influence on her faith. She chairs the PCC of a small, rural parish church in her home county of Warwickshire. She is a feminist, a wife, and a keen scuba diver.



## Ethical Property

**Susan Ralphs**

Ethical Property Company is one of the largest social businesses in the UK – supporting about 1,000 organisations primarily through the provision of serviced office space, but also by providing conferencing facilities and IT services. Since 1998, we have shown that an ethical company can operate successfully, paying a dividend to our 1,300 shareholders, whilst at the same time treating our tenants and staff fairly; and doing all we can to create a sustainable world.



### How does this happen on the ground?

We offer our tenants good quality space for a fair rent with flexible terms. This means they can vacate their space with little notice. A lot of our tenants are charities and have uncertain income streams; flexibility is critical.

Our buildings are intentionally designed. One CEO of a charity said to me recently that moving into one of our newest buildings had increased the confidence and ambition of the staff. Being in a beautiful building had helped them better achieve their own charitable objectives.

We treat our staff fairly, paying at least the living wage, and have under 1:6 pay differentials. This leads to an extremely high level of staff satisfaction, and low staff turnover.

Within our portfolio are two Friends Meeting Houses which we manage, in Bath and Cardiff. These buildings complement the presence we already have in these cities. As custodians of these buildings we can ensure that they fulfil their potential as resources for the wider community

In terms of sustainability, we encourage staff and tenants not to drive, by ensuring all of our buildings are on good public transport routes, with minimal parking and lots of cycle racks. We buy all our electricity from green energy providers and have solar panels whenever possible. All our new buildings are developed to very high environmental standards. Our newest and biggest building to date is being developed using timber to reduce the use of concrete and lower our carbon footprint.



### **What motivates us to do this?**

We are as much values driven as faith driven as we employ almost a hundred people with multiple faiths or none. However, of all the places I have worked, there is a more consistent, strongly held set of values within Ethical Property than elsewhere.

The founders of the company believed in social change and wanted to create an organisation that supported other organisations fighting the causes of injustice. However, they also wanted to prove that you could do this and still make a profit. They created a company into which investors with similar values could invest their money and be paid a dividend. These values are described in a document called *The Quintessentials*. This outlines our values and how we work within them. For example, they say who we would not house as tenants and give controls over shareholdings. *The Quintessentials* are enshrined in our governing documents. All staff and directors of the company are familiar with this document and we use it in recruitment and induction. Our directors make an explicit commitment to following *The Quintessentials*.

### **What motivates me to lead such a company?**

I am driven by values, based on a Catholic childhood, but strengthened by seeing the great inequality that exists and working for charities fighting poverty in the UK and overseas. I want to see a better, fairer society. I want Ethical Property to prove that it is possible to be a profitable commercial company, but do this in a way that is fair to customers, staff and the planet. If successful we will have an impact on the wider corporate sector and other organisations in all sectors will change how they operate for the better.

-----



**Susan Ralphs** is Managing Director of Ethical Property. She qualified as a Chartered Accountant in London. On qualifying, she worked for four years with Oxfam, eventually having responsibility for the finances of the whole of the overseas programme. She oversaw improvements in the financial management capacity to enable an effective response to catastrophes, particularly the genocide in Rwanda. In 1995 Sue became Finance Director of YWCA England & Wales. Over a 10 year period, she managed the finances during a period of significant change, including the development of a framework to manage effectively an investment portfolio of over £20,000,000.

In 2007, Sue joined Ethical Property, one of the country's leading social businesses, supporting about 1,000 organizations each year. She was appointed Finance Director, prior to taking over as Managing Director in 2011. Since then, she has overseen a period of sustained growth including the successful opening of Ethical Property's largest centre to date, The Foundry. She is a graduate of the London Stock Exchange programme for companies considering listing. For a number of years Sue has also been involved with the Oasis School of Human Relations. With colleagues at Oasis she has co-written a book on effective collaborative leadership.

## Investing Ethically

**Phil Cockrell**



At Investing Ethically Ltd we see ourselves as being central to responding to the challenge of making life on our planet more sustainable. Our role can be split into two inter-related parts. Firstly, the actions we take as a business and as a responsible employer in terms of our own impact on the planet and, secondly, our role as specialist ethical investment advisers to our clients and our efforts to spread the benefits of investing money with a social and environmental focus.

Investing Ethically Ltd was founded nearly 20 years ago by a Quaker. To this day Quaker values and principles guide us as we grow our business to meet the increasing demand for ethical and sustainable investments. As an organization, taking steps to minimise our impact on the planet has always been important to us. Today we have our own environmental policy and have recently received the Norfolk Carbon charter Bronze award for our efforts to minimise energy use and demonstrate our commitment to environmental responsibility. We have invested in the latest LED lighting within our office and installed a modern efficient heating system. We have embraced new technologies to offer clients 'meetings' via Skype and FaceTime. We have made extensive use of conference call facilities and email to reduce the need to travel long distances by car to meet our clients whilst attempting to offer the personal service valued by our clients.

We have a strong commitment to using public transport whenever possible. We recycle paper and plastic waste and we source recycled paper, envelopes and stationery to support these important products. We have recently been recognised as paying the 'living wage'. We seek to support our colleagues with continuous professional development and training to allow each member of our team to fulfil their potential.

On a personal level my background is environmental science, graduating with a master's degree in the subject. I have always held a deep commitment to promoting and conserving the natural environment. Within our organisation, a number of my colleagues have a similar background. This enables us to better understand the challenges we collectively face and the solutions being developed and to explain these issues to our clients.

### **The wider scene**

As the population of the world grows and becomes increasingly affluent, the demands we place on the planet's natural resources grow and the need to be sustainable becomes stronger. Through our work as financial planners, we are able to support clients to invest their money directly into investments championing sustainability and into companies responding to the challenges placed on our planet's resources. Sustainability is a key investment theme and one of the fastest growing and most important elements of ethical investment.

My personal values and beliefs have been shaped by the positive influences of my parents, my contemporaries and my colleagues at Investing Ethically Ltd. Our culture at

Investing Ethically is shaped by the Quaker influences which run throughout our business to this day, but also by our work with our clients and as advocates of ethical and sustainable investment. Encouragingly, there is huge growth and interest in sustainable and ethical investment which is helping it to gain wider acceptance and reach a wider audience. Fundamentally, it is absolutely necessary for all of us to consider the wider impacts of our lifestyle choices on the health of our planet. Evidence shows more and more people are choosing to invest their pensions and savings into sustainable investment as together we recognise the need to tackle many of the unsustainable activities which characterise twenty-first century capitalism.

With greater awareness of the extent of our impacts on our planet comes a greater understanding of the need to change and to change fast. We are privileged to be exposed to many of the new technologies and thinking which are now helping to lessen our impacts on our planet. These give us cause for optimism about our future and enable us to redouble our commitment to promoting sustainability and ethical investment.

-----



**Phil Cockrell** is a chartered financial planner and co-owner of Investing Ethically Ltd, a firm of ethical specialist independent financial advisers based in Norwich. Phil joined the firm in 2001 attracted by the opportunity to combine a career in personal finance with his strong commitment to sustainability and the natural environment. He currently holds both an MSc in Environmental Sciences and a BSc in Physical Geography, from UEA and Leicester University respectively. These qualifications helped to underline his ethical principles and set him on his current path. Supported by his wife and family, Phil has shaped Investing Ethically Ltd into one of the foremost ethical adviser businesses in the UK.

Phil says that the ability to combine his love of the natural environment with an interest in economics and finance and a desire to work with people makes his role a vocation rather than a job. He says that the infinite variety within the role, and working with so many interesting clients who regularly challenge his thinking, ensures coming to work is never a chore. The team at Investing Ethically Ltd work closely together, with every member valued. Independence within the organisation and a clear value-driven culture, which puts clients at the heart of everything done, is strongly encouraged. Contact: [phil@investing-ethically.co.uk](mailto:phil@investing-ethically.co.uk)

----

## A Quaker and a forest

**Carol Rowntree Jones**



I am a Quaker and work in media relations. One might think this is a non-sequitur: media relations signifying PR, puffery and spin - Quaker meaning simplicity, truth, puritanism even. But I work in no ordinary organization. I work for a forest, the biggest environmental regeneration project in the country (how easy it is to slip into 'biggest' and 'best': my forest runs through my veins.)



I come from a long line of Quakers, the Rowntrees of York, and absorbed my Quakerism as a child, as if by osmosis. Quakers, or the Religious Society of Friends, came out of a strong non-conformist Christian tradition formed in the mid-1650s. They were a radical sect with no clergy, no creed and a belief that individuals can have a direct relationship with God. A central tenet is that Quakers believe that there is that of God, or good, in everyone, and it is for us to go through the world, seeking this and bringing it out in people. We also have our ‘testimonies’, to which we endeavour to bear witness in our lives: truth, simplicity, equality and peace.

### **Titles**

How do I live by these principles in my work? From the very first day, in my first job, I was (and am still) dealing with mailing lists, forms of address... Quakers do not use titles. In a direct line from the radicalism of the early Quakers, when there was no thee-ing and thou-ing denoting class, I was suddenly faced with how seriously do I take this. Is it a valid statement to refuse to use ‘Mr’ or ‘Mrs’, or is it mere affectation of a Quaker ‘style’? In some ways, not using titles today helps us to approach non-specific gender identity. However, in those days, I carried out my subversion quietly, using full names, and addressing everyone as equal. Colleagues just tended to think you were weird, or said: ‘Isn’t Quakerism interesting, tell me more...’

Engaging with a person’s title is a small gesture. Larger, is the whole issue of my working in media relations and the world of ‘spin’. Quakers invariably have a strong social conscience and are often to be found in social work, as teachers or university lecturers, in the charitable sector, or the caring professions. Here am I, in the realm of words and persuasion.

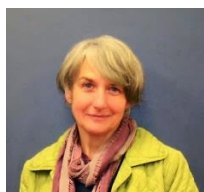
### **A National Forest for all**

But it is the nature of the project that drew me. The idea behind the National Forest is that it is a forest for the whole country, for all types and abilities of people. It is an example of how trees can transform lives, the landscape and the economy. So to promote such a wonderful resource for individuals and communities is, generally speaking, a joy.

We need money to make this happen, and we need profile to keep us in the minds of our funders and partners. Our core funding comes from Government and we have been supported by all parties over the years. Extra funding comes from sponsors, trusts and foundations. Several of our most effective projects that engage our Forest communities and help us spread the work of the Forest are Lottery-funded. Gambling, for many reasons, does not sit easily with Quaker values. Again, I personally have to deal with a complicated picture.

It is supremely important to me that our PR messages are founded on the true, real experience of the Forest. We are trialing working with a PR agency for the first time. I am insistent that we lead with our real work. I resist anything that smacks of ‘making things up’ in order to pursue a media opportunity.

-----



**Carol Rowntree Jones** has worked at the National Forest Company, based just outside Ashby de la Zouch in Leicestershire, for over a decade. Previously she has worked in marketing and communications with Birmingham Arts, Birmingham Convention & Visitor Bureau and Derby Dance Centre, as well as being a freelance writer. She has lived in Birmingham, Yorkshire and on the last hill of the Cotswolds, and now lives in Nottinghamshire. She has three children and is a member of Loughborough Quaker Meeting.

-----

## Indignation

**Andrew Purkis**

I should like to focus on indignation as a force for good, but also ill, as society struggles to address not only environmental challenges, but also those of international emergency aid and the administration of justice. I am drawing here on my work in the Campaign for the Protection of Rural England, Green Alliance and Living Streets, as a trustee and consultant in the world of international development, and as a former member of the Parole Board.

Indignation as a positive force is a form of righteous anger. It was part of Jesus's ministry of love when he encountered the commercial abuse of the Temple, or hypocrisy of some religious leaders. We know the role of righteous anger in the search for justice and sustainability, from the passionate novels of Charles Dickens to the recent shocked reaction to what plastic is doing to our oceans and wildlife. In so many cases, indignation is an expression of awakened awareness that can drive reform or reparation.

But there is another side to indignation, when it spills over into self-righteousness and becomes therapeutic and satisfying only for those experiencing it. Jesus gave the self-righteous the lash of his tongue. Moreover, many were the times when the disciples or others came to Jesus in a state of indignation that was punctured and cleansed by his wiser perspectives. For indignation, if it can sometimes awaken awareness, can also be a substitute for principled judgement. Preoccupation with my sense of anger can obstruct empathy, understanding and reason.

### **Self-righteous indignation**

Let me take two controversial examples. When the Parole Board decided that John Worboys should be released from custody on licence, after serving more than the minimum sentence handed down by the judge who tried him, a storm of indignation ensued. How could such a 'monster' (not a person, of course) be set 'free'? Never mind that the Parole Board will have had copious reports from his prison officers and psychologists, reports from all his training modules in prison, reports from the Probation Officers charged to protect the public after his release from prison, and spent hours talking to him face to face, before deciding that his release would be safe. Never mind that he would be subject to severe restrictions set out in his licence. That was mostly lost sight of in the frenzy of indignation. It was quite clear to those who knew nothing of his behaviour and possible transformation in custody that the Parole Board must have made an 'astonishing' blunder.

And now Oxfam! Oxfam has repeatedly accepted responsibility for the shocking behaviour of staff in Chad and Haiti, apologised for betraying the trust of the public, expressed their shame, and vowed to learn lessons and build on the sector-leading improvements that have already been made. A deputy chief executive, who felt personally responsible as Head of Programmes in 2011, resigned. All this was not enough to assuage the tsunami of indignation. When after days of apology and atonement, Oxfam's Chief Executive suggested in a *Guardian* interview that some of the criticisms were unbalanced and disproportionate, a fresh storm of indignation followed. When self-righteous anger gets going, any gesture of self-defence by the recipient is automatically further evidence of self-indulgent irresponsibility and culpability.



### **Indignation and humanity**

We all know that both mainstream and social media can encourage the expression of anger dissociated from any loving purpose, causing deeper hurt and division, rather than reparation and peace. Destructive indignation has become a common currency, coarsening public discourse. This is where my faith is particularly important for me. We are taught that we are all subject to sin and failure. We repent and seek forgiveness for our own shortcomings, at every service and whenever we use the Lord's Prayer. If that is our starting point, we may hope to be less prone to the self-righteous form of indignation.

On occasions, where I allow myself to be drawn into the rancorous side of Twitter, I repent and try to apologise and do better. I struggle, along with so many campaigning organisations, to reconcile our campaigning zeal, fuelled by righteous anger, with a commitment to civility, fairness and human empathy towards our opponents as well as our friends.

-----



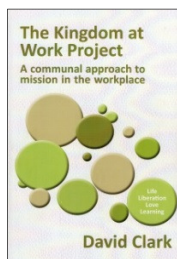
**Andrew Purkis** has been an international Board Member of the global development charity ActionAid since 2013. He is a former Chair of ActionAid UK and of 3 other UK charities, and a former Board Member of the Charity Commission and of the Parole Board. A former fast stream civil servant, he has held senior leadership positions in the National Council for Voluntary Organisations, the Campaign for the Protection of Rural England, and the Diana, Princess of Wales Memorial Fund. He has been a special adviser to the Archbishop of Canterbury about the world outside the Church. Andrew is a frequent contributor to Civil Society News and blogs about the campaigning role of charities and charity regulation at [www.andrewpurkis.wordpress.com](http://www.andrewpurkis.wordpress.com). Find him on Twitter at @AndrewPurkis

-----

***The Kingdom at Work Project***  
***- a communal approach to mission in the workplace'***

**David Clark**

Peterborough: Upfront Publishing (£14.99 paperback; £8.99 e-book)



Unique in recent literature on faith and work in that its focus is the on the transformation of the workplace - founded on an innovative communal theology of the kingdom 'profoundly lay-centred' - a wealth of resources for practice - argues for a new mentoring role for chaplains and ministers in secular employment - a comprehensive mission agenda for the local church

-----

This book 'may represent the beginning of another stage in the historic and contemporary Christian engagement with work'  
(*John Atherton in Crucible*)

'An extraordinarily stimulating book... Its huge strength lies in the sheer comprehensiveness of the vision, combined with a myriad of practical ideas, structured responses and imaginative, evocative prayers.'

(*Roger Walton - President of the Methodist Conference, 2016-2017*)

-----

**David Clark has a web site and blog on the theme of 'the diaconal church'**

<http://www.diaconalchurch.com>

Sections of this have considerable relevance to ministry and mission in the world of work.

-----

***Themes of the Kingdom at Work Project Bulletin***

These can be downloaded from

<http://www.saltleytrust.org.uk/faith-and-work-in-theological-education-and-training/>

<b>No 13 (March 2018)</b>	<b>Sustainability at work</b>
<b>No.12 (Nov. 2017)</b>	<b>Quakers and Business</b>
<b>No.11 (July 2017)</b>	<b>Ministers in Secular Employment</b>
<b>No.10 (Feb. 2017)</b>	<b>The Christian Entrepreneur</b>
<b>No.9 (Nov. 2016)</b>	<b>Servant leadership</b>
<b>No.8 (July 2016)</b>	<b>Spirituality in the workplace</b>
<b>No.7 (Feb. 2016)</b>	<b>Christian faith and the economy</b>
<b>No.6 (Oct. 2015)</b>	<b>Chaplains and chaplaincy</b>
<b>No.5 (Jul. 2015)</b>	<b>The Common Good</b>
<b>No.4 (April 2015)</b>	<b>The Kingdom at Work project – ten key questions</b>
<b>No.3 (Dec. 2014)</b>	<b>'Educating for Mission in the World of Work' conference report</b>
<b>No.2 (Oct. 2014)</b>	<b>Faith and work agencies in the UK and beyond</b>
<b>No.1 (Feb. 2014)</b>	<b>The Kingdom at Work Project and related initiatives</b>