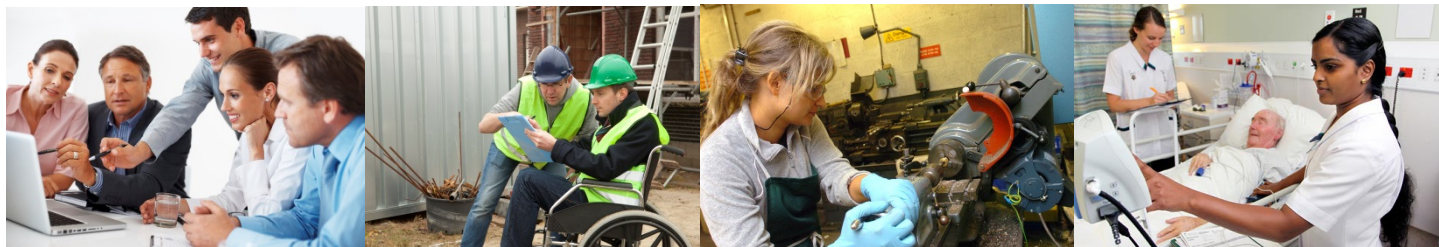


The Kingdom at Work Project



Bulletin 5

July 2015

The common good

The purpose of the Kingdom at Work Project is to enable Christians to create workplaces transformed by the gifts of the kingdom community.

The Kingdom at Work Project's fourth *Bulletin* (April) set out ten key questions which the project is seeking to bring to the fore in relation to the mission of the church in daily life, especially within the workplace. Thank you for the interesting responses received to these questions, a selection of material from which is included later in this *Bulletin*. The ten questions posed in April sprang from the main aims of the project. These aims are:

Principles

To promote *a communal understanding of mission* informed by a kingdom theology, communal spirituality, communal economic principles, communal organizational forms and servant leadership (Stages 1-5)

Practice

To *discern* signs and incidents which reveal the gifts of the kingdom community present within the workplace (Stage 7)

To *intervene* in ways which enable the gifts of the kingdom community to transform the workplace (Stage 8)

To promote means by which *the gathered church* can empower, educate and resource its members mission in the world of work (Stage 10)

Preparation

To train and equip *mentors* to facilitate the mission of Christians in the world of work (Stages 9 and 11)

All the material published in past *Bulletins* relates to one or more of these aims and to the ten key questions arising from them. However, in this *Bulletin* our lead article focuses explicitly on the **Principles** guiding the project - relevant to all forms of mission and not just to the workplace - and how these compare with the task of furthering the common good.

David Clark (Project Co-ordinator)

‘The common good’ and ‘community’ as key concepts for mission

Few of us can be unaware that ‘the common good’ is a term which has recently gained considerable momentum amongst many concerned about the state of society. The concept offers a compelling rallying cry for those who are angered by the continuing fall-out from the financial collapse of 2008 and increasingly aware of the damage caused by individualistic economic models and a competitive market philosophy. The Kingdom at Work Project welcomes the renewed interest in a vision of ‘the common good’ not least because it has a good deal of affinity with that of ‘community’ on which this project is founded.

Nevertheless, though the two concepts have much in common, an important question is whether the task of ‘furthering the common good’ or of ‘building community’ should be a priority for Christian mission in today’s world. Below we include a short report on the work of **Together for the Common Good (T4TG)**, a body which has been very much to the fore in promoting the concept of the common good. We then explore some of the strengths and weaknesses of the common good as a core concept for the renewal of society. In comparison we look at the concept of community on which the **Kingdom at Work Project** is based and briefly describe why we believe that concept is a potent force for transformation. Finally, we pin-point some features of community building which, in comparison with furthering the common good, we believe make it a more significant focus for Christian mission. We welcome debate on this point of view.

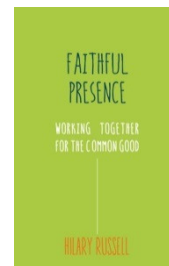


Together for the Common Good (T4CG)

T4CG tries to do what it says on the tin! It was inspired by the ‘better together’ ministry of Bishop David Sheppard and Archbishop Derek Worlock and their Free Church colleagues in Merseyside from the 1970s to 1990s. They set aside what might have divided them in church terms to concentrate on what united them. There was an ecumenism of kingdom building. Aiming to improve people’s lives and local neighbourhoods, they brought a gospel that really spoke to people especially those who were disadvantaged and marginalised. T4CG has now become a growing movement of people and organisations committed to the flourishing of all, to exploring what this might mean and how it might be achieved in today’s social, economic and political circumstances. What the growing list of T4CG activities have in common is the aim to promote wide-ranging conversations that also lead to transformative action.

Together for the Common Good (eds. Nicholas Sagovsky and Peter McGrail, SCM, 2015) presents a range of perspectives on the common good by contributors from different

Christian traditions, other faiths and none. Its subtitle sums up its goal: *Towards a National Conversation*. Another book, *A Faithful Presence* (Hilary Russell, SCM), due out in October 2015, focuses on the ‘together’ dimension of T4CG. Its starting point is the assumption that faith must encompass social action. Its title comes from a comment by a local councillor in Toxteth, Liverpool. For Hilary, the church represented an enduring, faithful presence so that the flux and uncertainty all around could be more bravely confronted, sharing the anguish, but also embodying a future hope. She was talking about the 1960s but her conviction remains pertinent today.

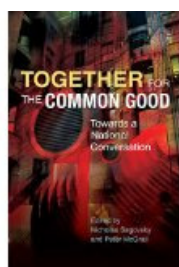


Come and join us!

Take a look at the website <http://www.togetherforthecommongood.co.uk> and sign up for the T4CG newsletter - <http://www.togetherforthecommongood.co.uk/get-involved/newsletters.html>

Furthering the common good

A great deal of the impetus now evident within the UK¹ common good ‘movement’ has been generated by the impressive endeavours of **Together for the Common Good (T4CG)** - described above. Very important in this context is the recent publication of their symposium *Together for the Common Good*². The comments below are the Kingdom at Work Project’s hopefully positive response to the sub-title of that publication - *Towards a National Conversation* - a conversation which would seem to be one of the most important contributions of the common good movement to society and church today.



The common good as a shared social vision

Numerous Christian bodies have embraced the concept of the common good. St Paul’s Institute has set up a range of forums focused on aspects of the common good. In April of this year T4CG organised a pre-election debate at St Martin’s-in-the Field entitled ‘Towards a Politics for the Common Good’. This month the theme of the conference of the British and Irish Association for Practical Theology in Cardiff was ‘Practical Theology and the Common Good’. At the same time many bodies which have no explicit Christian affiliation - from Blueprint for Better Business to Economy for the Common Good - have taken the common good as a highly motivating theme. The Kingdom at Work Project is greatly encouraged that concern for the common good can embrace such a wide constituency. However, there remain some difficulties with the concept and its ability to further radical social change.

Problems of definition

It is not hard to define common *goods* - water, air, food, health, etc. It is much more difficult to define the common *good*, a far more abstract concept and, at present, most often employed in somewhat intellectual discussions and papers. Taken as a whole, the contributions to the

¹ The common good movement has a following well beyond the UK - see, for example, Wallis, J. (2013) *On God's Side: What Religion Forgets and Politics Hasn't Learned about Serving the Common Good*. Grand Rapids, Michigan: Brazos Press

² Sagovsky, N and McGrail, P. (eds.) *Together for the Common Good - Towards a National Conversation* (2015) London: SCM Press

Together for the Common Good symposium lack a shared understanding of their core concept. It is a situation which calls to mind some of the problems surrounding the definition of another call to arms, though from a very different perspective - 'The Big Society'.

A diversity of interpretations of the common good is not so much of a problem when the aim is to rally the troops over against societal inequalities and injustices. Indeed discussion and debate can be enhanced by a degree of ambiguity surrounding such a concept. However, the common good becomes a much more slippery term when the aim is to hold together a movement to address a programme of radical social action. In this context, the addition of the word 'together' becomes equally problematic - as George Osborne realized some years ago when he suggested that we are 'all in it together'!

The collective and the individual

The common good is a concept which emphasises the importance of the collective and the corporate, not least in a society in which economic theory remains dominantly individualistic and competitive in nature. However, individuals still matter and more thought is needed as to how the common good embraces the unique value of the person and can be cashed out on a human scale.

A Christian vision?

The common good movement explicitly seeks to rally all those who have taken this vision to heart whatever their beliefs. However, a question addressed by only a few contributors to the *Together for the Common Good* symposium is the contribution of an explicitly Christian theology to this concept. Is there a value-added dimension that Christian faith offers to the pursuit of the common good?

As is recognized in that publication, an invaluable theological resource here is Roman Catholic Social Teaching, not least as set out in the English and Welsh Bishops' document of 1996 *The Common Good*¹. However, it not always acknowledged by contributors to the symposium that in Roman Catholic Social Teaching the concept of the common good is supplemented by a number of equally, if not more accessible principles such as human dignity, structures of sin, solidarity, subsidiarity and so on. It would be helpful if more thought could have been given to the development of a *holistic* societal model which embraces all these concepts.

The vision of the common good needs to identify not only a theology but also a spirituality to help inspire and empower it if it is to weather the opposition which it will inevitable encounter in a world where the uncommon good is all-pervasive².

The cart before the horse?

The common good movement has been urged, for example by Rabbi Julia Neuberger in her Foreword to the recent publication³, to produce 'a practical tool-kit... to complete the story'. However, until a clearer picture emerges as to the kind of society, and indeed world

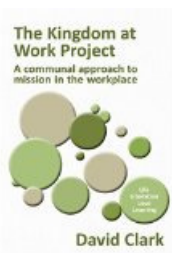
¹ *The Common Good and the Catholic Church's Social Teaching - A statement by the Catholic Bishops' Conference of England and Wales* (1996) London: The Catholic Church's Bishops' Conference of England and Wales

² See Jim Wallis' latest book (2014) *The (Un)Common Good: How the Gospel Brings Hope to a World Divided*. Grand Rapids, Michigan: Brazos Press

³ Sagovsky and McGrail (op. cit.) (p. xv)

envisioned by the common good, rushing into social action (for example by producing a 'tool-kit' for action as planned by T4CG) could reveal some potentially very divisive disagreements at present only latent. This is not to say that attempts to operationalize the vision of the common good should be shelved. It is simply to strike a note of caution about engaging in social action before the destination is clearer.

Building community



The Principles on which the Kingdom at Work Project is founded are inspired by another rallying call - the quest for community¹. Parker Palmer, a leading American Quaker thinker, once wrote: 'Community means more than the comfort of souls. It means, and has always meant, the survival of the species'². With him, we believe that the quest for community is of paramount importance if humankind and the whole of our planet is to not only survive but flourish throughout the next millennium.

Consequently we contend that the quest for community should be at the heart of Christian mission. This should be the case not only with respect to mission within the world of work - the main operational focus of this particular project - but mission within *every* sphere of life - the family, education, health, welfare, law and order, administration and government...

Exclusive and inclusive communities

The quest for community is not so much about its absence - no human collective can last for long without the cohesive power of community however weak - but its quality. *'The survival of the species' can only be ensured if communities which are closed and exclusive are transformed into communities which are open and inclusive.* Exclusive communities become sectarian, fundamentalist, imperialistic - they build walls around themselves, often literally as is only too prevalent in today's world. Exclusive communities foster division and fragmentation. At their worst they are epitomised by the ISISs of this world. Inclusive communities are open to the gifts of other communities, to learning about alternative ways of being human and to the creation of the world as a community of communities.

The communal purpose of mission

The heart of mission for the Christian is not about how belief can hold its own over against the advances of 'secularization' (or indeed other faiths), for too long the preoccupation of the church (and many sociologists of religion³) in the West. It is about how Christian faith can add value to the quest for the creation of humankind as a global community of communities. The credibility of the church will in future not be measured by its numerical decline or even numerical expansion but by what it can offer to the communal 'survival of the species'. What might such an offering look like?

Unfortunately, the word 'community', like aerosol, has been sprayed onto so many human activities to try and give them a pleasant aroma – community development, community care, community health, community policing, community newspapers,

¹ Clark, D. (2014) *The Kingdom at Work Project - A communal approach to mission*. Peterborough: Fast Print

² Palmer, P. (1987) *A Place Called Community*. Pennsylvania: Pendle Hill (p. 15)

³ For example Davie, G. (2015) *Religion in Britain - a Persistent Paradox* (second edition). Chichester: Wiley Blackwell

community schools, community businesses, up to what used to be called the European Economic Community – that it has come to mean all things to all people and thus little to anyone. This casual use of the concept of community has led to what Jonathan Boswell calls ‘a gigantic omission’¹ - our failure to engage with the potential power of community for good or ill. It is an omission of which we need to be acutely aware and speedily address if any kind of global order is to come out of potential chaos.

The sociological foundations of community - community as fact

At its most perceptive, sociology defines community as embracing three fundamental sentiments - a sense of security (people feel safe), of significance (people have a role to play) and of solidarity (people feel they belong). These ‘3Ss’ are internalized by means of a fourth ‘S’ - socialization. However, the problem with a sociological understanding of community is that its approach only describes what Raymond Plant² calls ‘community as fact’ not ‘community as value’. Many social collectives, from the Third Reich, through the IRA to ISIS, have drawn on the energy of ‘community as fact’. They have exploited the sociological power of the ‘4Ss’ largely to enhance their self-interests and exclusiveness.

It remains a default condition that *all* social collectives, and not just those that are the most incestuous, find it difficult to move from being exclusive to being inclusive communities. As David Jenkins³ puts it, ‘That by which we identify ourselves and gain our sense of identity, significance and belonging is also that by which we dehumanize others’. This situation poses every society with what we define as ‘the communal dilemma’ - the problem collectives face when attempting to become increasingly open to one another without undermining or weakening their own sense of community or that of others. Yet unless the communal dilemma is resolved we will never be able to create a global community of communities. The power of community will then, at best, go to waste and, at worst, become incestuous and eventually destroy us.

For the salvation of humankind, therefore, we have to move beyond community as fact and embrace community as value. There are people of all faiths and none committed to this task. However, our particular concern here is how *Christian* belief can add value to the quest for community and thus give credibility to the life and work of the church in a post-Christendom era.

The theological foundations of community - community as value

Stage 2 of the Kingdom at Work Project describes what we believe to be the value-added offering of Christian theology to the quest for community⁴. That offering is based on a theology of what we call ‘the kingdom community’ with its deeply Trinitarian underpinning. The kingdom community offers humankind four priceless communal gifts - the gift of life (creation)⁵, the gift of liberation (incarnation and redemption), the gift of love (salvation) and the gift of learning (revelation) - what the project calls the ‘4Ls’.

¹ Boswell, J. (1990) *Community and the Economy: the Theory of Public Co-operation*. London: Routledge (p. 3)

² Plant, R. (1974) *Community and Ideology*. London: Routledge and Kegan Paul (pp. 8-36)

³ Jenkins, D. (1976) *The Contradiction of Christianity*. London: SCM Press (pp. 14-16)

⁴ *The Kingdom at Work Project* (op. cit.) (pp. 35-53)

⁵ There are few better expositions of this gift than Pope Francis’s latest encyclical *Laudato Si* (2015)

The gift of life builds on but transforms, from a potentially exclusive to an inclusive and universal phenomenon, the sociological concept of security; the gift of liberation transforms significance; the gift of love transform solidarity; and the gift of learning (as a genuinely educational process) transforms socialization. The project contends that it is these gifts of the kingdom community which hold out the greatest hope of humankind overcoming the communal dilemma and creating a communal world¹.

It is imperative that a theology of community has a communal spirituality to empower it. Thus in Stage 3 of the project we explore how Celtic spirituality enhances the gift of life, Ignatian spirituality the gift of liberation, Methodist spirituality the gift of love and Quaker spirituality the gift of learning. In Stage 4 of the project we seek to cash out the implications of a theology of community for a communal economy, with extensive reference to Roman Catholic Social Teaching. Stage 5 explores how such a theology might help create communal organizations and a servant leadership, and how this needs to lead to the emergence of a 'diaconal church'².

Some features which the Kingdom at Work Project believes make the building of community a lead task for Christian mission

Unlike the common good:

Building community is about 'the survival of the species' (human and ecological) at every level of existence from the local to the global

Community is an accessible word employed in everyday language and conversation

The concept of community has promoted an immense amount of research and reflection across the social sciences

Community is a concept which has deep roots in biblical and theological exposition, not least in relation to the images of Trinity and kingdom

The concept of community is able to embrace a dynamic spirituality drawing on the riches of many denominations

Community lies at the heart of what it means to be 'church'

Building community can be cashed out in terms of clear mission tasks, collective and individual

Building community can draw on and learn from the first-hand experiences, insights and resources of Christians from many diverse cultures over many centuries up to the present day

An invitation to debate

Together for the Common Good has invited all of us to engage in a national conversation. We would be delighted to help promote such a debate by including in this *Bulletin* any responses to the above comparison of the two core mission tasks explored above - furthering the common good and building community.

¹ For a diagrammatic representation of how these concepts relate to one another see *The Kingdom at Work Project* (op. cit.) p. 51

² Clark, D. (2014) (second edition) *Breaking the Mould of Christendom- Kingdom community, diaconal church and the liberation of the laity*. Peterborough: Fast Print (pp. 57-129)

Below we publish some of the responses to the questions relating to a communal approach to mission set out in *Bulletin 4*

Responses to Q1

Is any discussion about the nature of a kingdom theology and its implications for mission currently taking place within the church in the UK?



From Heather Walton
Senior Lecturer in Theology and Religious Studies

The question is not easy to answer as I think the terminology of 'kingdom' theology is not used as much as it once was - for some very good reasons (gender, hierarchy etc.). The real issue is whether the concerns that used to be very high on the theological agenda are similarly falling into neglect. I think the answer to that is mixed.

There has been some loss of kingdom emphasis that has come from the renewed ecclesial focus provoked by anxieties about decline. However, there are a great many people concerned with kingdom issues who work within the current renewed mission framework - as there always have been. Others are now focussing upon issue-based debates such as Christianity and Ecology, Christianity and Peacebuilding, Christianity and Everyday Life. All of these are very well represented in Glasgow's courses in Practical Theology, with specific courses in our Values-based Practice Masters in these areas.

Students on our Doctorate in Practical Theology are introduced very early to the debates about Church and Kingdom that structured the twentieth century landscape and I am happy to say that very many of them take these further in their own research. Currently there are a number of students researching issues like environmental justice, eco-congregations, international aid programmes, faith responses to HIV, etc. Amongst the many chaplains on our programmes there is no narrowness of focus or turn towards internal/institutional concerns. I would say all of them are addressing what I would call kingdom issues but they may use different language to describe this.

Further details: <http://www.gla.ac.uk/subjects/theology>



From Elaine Graham
Grosvenor Research Professor of Practical Theology

Assisting advanced research in Kingdom theology

Established in 2006, the Doctor of Professional Studies in Practical Theology at the University of Chester is one example of a relatively new development in higher education: that of the 'professional doctorate'. Whilst it is often said that a traditional PhD trains someone to be a professional researcher, a DProf is aimed at the 'researching professional'. The emphasis throughout is on helping students to design and implement enquiry-based research in which their primary source is, effectively, their own (often secular) context, and to communicate their findings to a wide audience. Our student body includes ministers of religion in parish, congregational or chaplaincy settings; public sector professionals in education, health care and social services, the police and law; those based in the caring

professions such as psychotherapy, counselling or social work; those working in sport, media and cultural industries or the arts; practitioners based in charities, campaign groups and other non-governmental organizations.

The programme is proving remarkably successful in enabling candidates engaged in a wide variety of occupational and organizational contexts to reflect theologically on their work. It is also designed to generate cutting-edge research that will make a lasting contribution not only to academic knowledge but to students' own professional and personal development and therefore to theological understanding of the Church in the world.

In taking students' work-based experience seriously as the basis of advanced research, the DProf affirms the theological significance of the real world and its importance for Christian mission and ministry in its widest sense.

Further details: <http://www.chester.ac.uk/postgraduate/doc-prac-theo>



From Zoë Bennett
Faculty Director of Postgraduate Studies and Course
Leader, Theology

I think the answer to this question is straightforward. The programme which we deliver through Anglia Ruskin University is the Professional Doctorate in Practical Theology (which is also delivered in the universities of Aberdeen, Birmingham, Chester and Glasgow). The explicit focus of this doctoral degree is to start with a question arising from practice, and then do a doctorate on a practice-theory-practice model, as befits the discipline of Practical Theology. This doctoral programme is tailor-made for capacity building within any context in which people were seeking to understand and build up the nature of kingdom theology and/or the capacity for mission.

Our website is:

<http://www.theofed.cam.ac.uk/postgraduate/professional-doctorate/>

This includes the following:

The Doctorate is a practice-based research degree aimed at participants in a variety of professional and/or voluntary contexts. It is particularly designed to be taken on a part-time basis. Participants are encouraged to use their professional, voluntary or ministerial practice as the foundation of a structured process of research in practical theology. Participants are supported throughout by a regular series of supervisions, seminars and workshops. The Doctorate is assessed by means of a portfolio of work, comprising three Stage 1 papers of 7,000 words each, exploring context, literature and research methods, and a Stage 2 dissertation of 59,000 words.

Professional Doctorates are designed to take explicit account of the researcher's work or practice-based setting. This reflects the need for structured forms of professional development in many areas of the public, private and voluntary sectors. The programme is therefore designed to introduce researchers to a range of dynamic and challenging concepts and methods with which to reflect critically and constructively on their current experience and context. Their own professional context thus becomes a primary research resource.

Responses to Q3

Where is there evidence of a concern for mission focused on **the transformation of society** (rather than simply of the individual)? What examples are there of what this approach to mission might mean *in practice*?



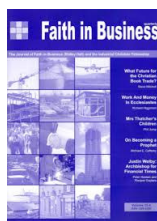
From Chris Baker
Director of Research and William Temple
Professor of Religion and Public Life at the
University of Chester

William Temple was committed to social transformation at the deepest level of society with his central deployment and understanding of the concept of *social order*. The social order (i.e. its deepest structures and foundations) of any society should reflect the just and loving purposes of God by directing political and economic policies towards the attainment of material and physical conditions whereby the flourishing of the individual (created in the Image of God) may take place. The relationship between the citizen, the market and the state is thus one of relationality – the flourishing of one relies on the flourishing of the others. However, not only policies influence the creation of a just social order. The articulation of a religiously-based imaginary model of an alternative foundation of the social order always needs to speak into, shape and indeed challenge the hegemonic status quo. The Foundation seeks to do this in two main ways:

Our extensive research into faith-based and non-religious forms of spiritual capital and its influence on concrete expressions of social capital forces us to question how we can create more inclusive processes of dialogue and spaces in both political and institutional life where visions for progressive change can be performed and concretised. Our current projects include work with local authorities and corporates (through our partnership with the University of Chester) – for example Spiritual Capital and Progressive Localism, the Re-imagining Religion and Belief for Public Policy and Practice Project, the Faiths and Flourishing Neighbourhoods Network, and our Spiritual Capital Development Company (a social enterprise).

Continuing research and engagement around the renewed relationship between religious studies, economics and wellbeing and provoking discussion around faith, ethics, virtues and the hard architecture of financial services which will lead to change in perceptions and hopefully practices– for example our Faiths and Finance Group.

Further details: <http://www.williamtemplefoundation.org.uk>



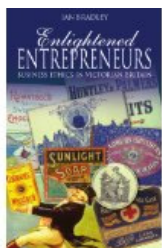
From Richard Higginson
Director of Faith in Business, Ridley Hall, Cambridge

Social Transformation – the role of Christian Entrepreneurs

It's a well-established fact that small business makes up an increasingly large proportion of our national economy. Young people are increasingly attracted by the prospect of starting

their own company rather than working for a big one. My own sons are examples of this: one has started a film company and another a carpentry business.

Judging by the number of entrepreneurs I encounter in church circles, there is every reason for thinking Christians are well represented among this group. In this country there is a noble heritage of Christian entrepreneurship, which has been especially strong among the Nonconformist churches. Ian Bradley has written an excellent book on the exploits of great nineteenth century businessmen like Salt, Cadbury, Rowntree, Boot and Lever in *Enlightened Entrepreneurs: Business Ethics in Victorian Britain* (Lion Books, 2007). These men were not just interested in making money. They sought the transformation of society through providing excellent goods and services, and through improving the quality of life of the men and women they employed, paying detailed attention to working and living conditions.



In the course of time many of these family firms passed into public ownership and in the process lost some of their distinctive ethos. The good news is that the spirit of idealistic Christian entrepreneurship lives on from one generation to another. Yet it is strange how little recognition is given to the role of entrepreneurs in analyses of what the Christian church can contribute to *social* transformation. There is very little on the subject, for instance, in *On Rock or Sand* (2015, SPCK), the recent book of essays by distinguished authors commissioned by Archbishop John Sentamu. I can only conclude that there is widespread ignorance about the role currently being played by Christian entrepreneurs in the UK.

This is where *Faith in Business* at Ridley Hall is about to make a major difference. We have launched an ambitious and ground-breaking initiative whereby we are interviewing no less than 50 Christian entrepreneurs, asking them about what motivates, frustrates, challenges and satisfies them. The lead interviewer in this is Kina Robertshaw, a Ridley ordinand and former retail entrepreneur from Zambia. She has already interviewed 42 entrepreneurs from all over the country and a variety of business sectors and denominational backgrounds, building up a fascinating body of material out of which we are hoping to write a jointly authored book.

We are only part of the way through analysing this material. But some clear trends are emerging. We have identified a group of people who, while far from perfect (entrepreneurship has its own particular temptations) are:

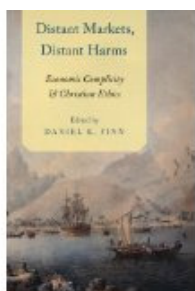
- highly motivated – they have lots of energy and enthusiasm,
- display the qualities of creativity, innovation, passion, perseverance, risk-taking, discernment and integrity (taking moral stands on a variety of issues),
- care hugely about the people they serve, both employees (in wanting to develop their potential) and customers (in providing excellent service).

Some do feel supported by their local churches but many do not. They have had to rely on their own motivation or develop their own support networks. However, what characterises all of them is that they have a positive mental attitude, even in the face of adversity. They are ‘glass half-full’ rather than ‘glass half-empty’ people. This bodes well for the transformation of society.

Further information: <http://www.ridley.cam.ac.uk/centres/faith-in-business>

Response to Q4

Are any attempts being made to explore the **relationship between mission on a human scale and mission on a global scale?**



The project's attention has been drawn to one of the few books recently published on this theme:

Finn, D. K. (ed.) (2014, 268 pp.) *Distant Markets, Distant Harms - Economic Complicity and Christian Ethics*. Oxford: Oxford University Press. £64 (hbk); £22.99 (pbk)

As with the discussion in *The Kingdom at Work Project* Stage 6, this book is concerned with the moral responsibility of individuals for 'distant harms' which occur in the context of a global market and what can be done about it. The symposium includes papers, as extended articles, that were given by philosophers, sociologists and theologians at a conference of the Institute of Advanced Catholic Studies in the United States in 2012.

The book offers no easy answers. However, the heart of its argument is that all of us are responsible for the consequences of the economic decisions we make because the market must be seen as fundamentally relational not functional. Therefore, when engaged with the market, every individual has a responsibility to reflect on all those social networks, near or far-flung, which could be affected and thereby might be harmed by their decision to buy or sell. The challenge which remains is how individuals can be assisted and resourced in this process of moral reflection and how Catholic Social Teaching in particular can help in this educational task. As Peter Selby comments in his review of the book in the *Church Times*, 'How we are responsible for harms that the present global economy inflicts is a crucial issue.'

Response to Q5

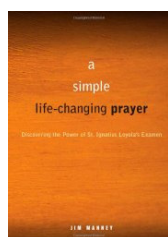
Where is **the art of being able to discern** the signs of the kingdom of God in daily life being nurtured?

Stage 7 of the Kingdom at Work Project argues that discerning the signs of the kingdom community in the workplace is a crucial first step in the context of ministry and mission. The project also recognizes that discernment is an art which has to be learnt over many years. In the resources for this task to which the project draws attention (pp. 65-66 and 80) is St Ignatius Loyola's prayer known as the Examen. We have recently come across a brilliantly written user-friendly booklet relating to the latter which we commend to all those seeking to live out their faith more effectively in daily life, and not least in the workplace.

Jim Manney is senior editor of the Loyola Press in the USA.

Manney, J. (2011; pp. 85) *A simple life-changing prayer - Discovering the power of St Ignatius Loyola's Examen*. £6.51

Just a few quotes to give a flavour of the whole:



The whole prayer is an exercise in finding God. (p. 15)

What we experience in the examen is precisely the great mystery that God is present in our experience of everyday life in our workaday world. (p. 26)

Gratitude is the hallmark of Ignatian spirituality. (p. 32)

God can be found when we look at life as we actually live it. (p.49)
An examen can be done anywhere - when we're stuck in traffic, eating lunch,
walking to class, standing in line, or sitting in meetings. (p.73)
The examen is the prayer of surprises. (p. 78)

Response to Q9

Where are any **gathered (local) churches actively equipping their lay people for ministry in the workplace to be found?**



**From Simon Foster
Project Researcher**

'What Helps Disciples Grow'

*This an 18-month research project being carried out by St Peter's Saltley Trust,
a Christian charity with a West Midlands remit in Christian education*

Christian discipleship is a rope woven of at least two strands, containing ideas of *learning from*, and *following* Christ. It implies *calling* a wholehearted, meaningful, and life-changing commitment.

Our research aims to learn how individual Christians regard their own calling, discipleship and growth. The framework of the research assumes that Christian calling is a practical, not merely a cerebral, matter; and that Christian growth engages the whole of the week - including working life - and the whole person.

We will be surveying around 25 church congregations in the West Midlands region, from various denominations. Each participating church will ask members to complete a questionnaire which asks questions about calling, growth, and Christian life.

In the questionnaire, we ask questions about:

- What has helped you grow in your faith, from worship, church community and activity in the world?
- What has hindered growth over your life?
- When do you feel most alive as a Christian?
- How has your church helped you grow in your faith?

Churches that take part get an anonymised summary of responses which can be used to enable and encourage conversations about how the church is enabling people's growth. In this way, any church that takes place benefits directly as well as contributing to our research.'

For more information about the project visit the Saltley Trust website -

<http://www.saltleytrust.org.uk> or the project blog:
<http://www.watchingtheflocks.wordpress.com>

Response to Q10

Where, as part of courses training ministers or priests (within theological colleges, those for chaplains or for ministers in secular employment, and so forth), is material included concerned with **teaching the skills required to equip lay people to exercise their ministry within the workplace?**

The Kingdom at Work Project has as yet not been able to identify any course within the UK for the training of ordinands or chaplains which *explicitly* includes the skills and resources needed for equipping lay people for their ministry within the workplace. However, Cliff College, the Methodist training college for *lay* leaders in Derbyshire, includes sessions related to this sphere of lay ministry in a number of its courses.

On the issue of mentoring:



Elizabeth Redfern
Co-Clerk of the Group writes about -

Mutual Mentoring Support

One of the objectives of Q&B is to provide support to its members, and to Quaker meetings, with the overall aim that people learn new skills and knowledge. As we are a group focusing on business and workplace issues the support we can provide is best focused on those areas.

So, we offer a Mentoring Support service to our members usually with a one-to-one relationship where members speak face-to-face, or by email/telephone, to confidentially share thoughts about their business or workplace situation. This support can be provided by any other Q&B member, though there are a number of members who are qualified coach/mentors.

To start the process off we ask the person requesting support to write a paragraph on why they need support, their expectations, and how they would like the support delivered. We then use that paragraph as the base of a request email to all our members, effectively asking for people to offer their time as a mentor. It is then down to the person requesting support to talk to the responders and pick the person who they feel suits their needs.

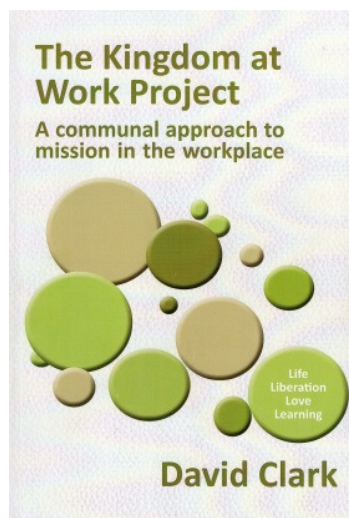
We have been running this straightforward service for a numbers of years and have found that it produces valuable results for both members in the relationships.

Further details from: <http://www.qandb.org>

For all matters relating to this *Bulletin* please contact -
Deacon Dr David Clark at: david@clark58.eclipse.co.uk 01629 810172
Hill View, Burton Close Drive, Bakewell DE45 1BG UK

'The Kingdom at Work Project'

David Clark



Mission in the world of work has been neglected by the churches within the UK for decades. The Kingdom at Work Project addresses this crippling failure. It sets out a new and comprehensive model of mission for the transformation of the workplace. The model is founded on a radical theology of community and related spirituality. These guide and empower an innovative process of discernment and intervention. The latter covers individual and collective action, dialogue, the use of symbols and messages, prayer and worship. Mentoring, the role of chaplains and ministers in secular employment, and the responsibilities of the gathered church are some of the key issues covered in depth. This book is the most thorough and imaginative exploration of mission in the world of work to appear for many years. (Published December 2014)

A brilliant work-book for the servant leader who genuinely starts where others are in their work.

Peter Challen - Sloan Fellow of the London Business School

The book is a valuable mission resource which explores at depth context, theology and intervention concerning mission at work... the project is much to be commended.

Jennifer Tann - former Professor of Innovation Studies at Birmingham University

I welcome this detailed and helpful study of mission in the workplace on which people can draw in many different ways.

Ruth McCurry - former Commissioning Editor with SPCK

What sets the Kingdom at Work Project apart is its truly holistic approach.

Robert Fox - Customer Relationship Manager at HM Revenue and Customs and a priest in the Church of England. He is editor of *Ministers-at-Work*.

David Clark is a member of the Methodist Diaconal Order. For twenty years he was a leading figure in the Christian Community Movement. For most of his working life, as a sector minister, he was a senior lecturer in community education at Westhill College, Birmingham. During that time he was deeply involved in mission and ministry in the world of work setting up the Christians in Public Life Programme and founding the Human City Institute (Birmingham). He is the author of numerous seminal books and articles on the future shape and mission of the church in contemporary society.

From: <http://www.fast-print.net/bookshop/1677/the-kingdom-at-work-project> or
<http://www.Amazon.co.uk> and <http://www.Amazon.com>

£14.99

Also available as a MOBI file (Kindle) - 9781784568931 -
or EPUB file (I-pad) - 9781784568924 -

£8.99