

4-2005

The Social and Theological Implications of Postmodern Holism in Community

Robin J. Dewhitt

Follow this and additional works at: <https://digitalcommons.georgefox.edu/dmin>

 Part of the [Christianity Commons](#)

GEORGE FOX EVANGELICAL SEMINARY

THE SOCIAL AND THEOLOGICAL IMPLICATIONS
OF POSTMODERN HOLISM IN COMMUNITY

A THESIS SUBMITTED TO
THE FACULTY OF THE DEPARTMENT OF MINISTRY

BY

ROBIN J DEWHITT

TIGARD, OR

APRIL, 2005

PORTLAND CENTER LIBRARY
GEORGE FOX UNIVERSITY
PORTLAND, OR. 97223

© ROBIN DEWHITT, 2005

APPROVALS

[Insert university's approval sheet here]

ABSTRACT

The modern world has created for us a dichotomy in which the secular and religious worlds are divided along Cartesian lines. These Cartesian lines exist between church, the workplace, political life, social life, and any other arena in which a philosophical distinction can be demonstrated. The result is that not only has society been divided, but also each individual person has been divided into multiple distinct areas of life.¹

With the onset of the postmodern era, we have begun to reformulate our worldview along the lines of holism. Holism has been defined in the *American Heritage Dictionary* as, “The theory that living matter or reality is made up of organic or unified wholes that are greater than the simple sum of their parts.” Another related term that may be useful is “holistic,” which is defined as, “Emphasizing the importance of the whole and interdependence of its parts.”²

Using holism, we have begun to recognize the artificial nature of the boundaries that go across a person’s life and across society. We are, in ever increasing degrees, recognizing that a person is a single whole, where each part affects the rest of the person’s life.

This same principle is only just recently being applied to society as a whole. Each individual is a member of multiple communities, including those at church, at work, at school, or in their neighborhood. As individuals gather in a community, they bring with them ties that they maintain to other communities. In other words, the community where

¹ Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: Eerdmans, 1993), 12-9.

² *The American Heritage Dictionary of the English Language*, (Boston: Houghton Mifflin Company, 2000; reprint, 4th), 837-8.

I work is connected to the community where I go to church, through me. We are beginning to realize that what we previously viewed as a collection of independent parts can actually be viewed as a web of interrelated communities.

There exists within society today an infinite variety of worldviews that range from purely modern to purely postmodern, with every conceivable combination between. We are beginning to understand the relationship between the person and the community. However, the interrelationship between communities is still largely an enigma. I will seek to bring together a concise view of the postmodern representation of the church as a holistic community, so that it can be used as a starting point for understanding the complexities of the interrelationships between the church and other communities that exist within our society.

CONTENTS

ABSTRACT.....	II
INTRODUCTION	1
HOLISM AS A POSTMODERN PHILOSOPHY	2
Introduction.....	2
Modernism	2
Postmodernism.....	6
Conclusion	10
THE BIBLICAL MANDATE FOR HOLISM IN COMMUNITY	11
Introduction.....	11
Various Theologies of Community.....	12
Conclusion	16
THE THEOLOGY OF HOLISM APPLIED TO THE COMMUNITY AND INDIVIDUAL.....	18
Introduction.....	18
Characteristics of a Holistic Postmodern Community.....	18
The Individual in Community.....	30
Conclusion	35
THE THEOLOGY OF HOLISM DEMONSTRATED IN THE SECULAR WORKFORCE	37
Introduction.....	37
Holism in the secular workforce	37
Planning a Work-Life Ministry.....	42
Leadership for a Work-Life Ministry	54
Conclusion	56
CONCLUSION.....	57

REFERENCES 59

APPENDICES 74

INTRODUCTION

I will begin my investigation by defining the pertinent distinguishing traits between modern reductionism and dualism, and postmodern holism. In chapter two, I will provide an overview of the biblical theology of a postmodern community. In chapter three, I will discuss the practical application of this theology to the postmodern communities, and the individuals within them. Finally, in chapter four, I will discuss the inter-relationship between the church and individual vocations, with an emphasis on how the church can assist the individual in reintegrating spirituality into their work-life.

HOLISM AS A POSTMODERN PHILOSOPHY

Introduction

Our society is currently in a state of transition; there exists within society today an infinite variety of worldviews that range from purely modern, to purely postmodern, with every conceivable combination between. In order to create a clear path along which to move forward into the postmodern era, it is helpful to begin with an understanding of postmodernism as it differs from modernism.

In this chapter, I will delineate the pertinent characteristics of modernism. I will then introduce some of the general methods of distinguishing a modern from a postmodern view. It is not within the scope of this paper to fully explain all of the intricacies of modernism; I only intend to briefly overview them for the purpose of comparison. I will, however, provide references to works that go into greater depth.

Finally, I will introduce the concept of holism as the defining characteristic upon which I will focus my efforts in this paper. I will define holism broadly before narrowing my focus even further to holism as it pertains to community.

Modernism

The first important topic of discussion regarding modernism is that of foundationalism. Foundationalism can be viewed as a theory of knowledge. The intent of foundationalism was to describe the means by which we obtain and justify knowledge.

Foundationalism is based on the writings of Rene Descartes.³ Descartes used the image of a building, observing that a building must have a firm and well-built foundation if it is to be stable. If the foundation is crumbling, the building is in danger of collapsing.

³ Rene Descartes, *Discourse on Method and Meditations* (1637).

Descartes applied this analogy to knowledge, by observing that beliefs can be built upon other beliefs. At some point a belief must be found that is beyond question. This indubitable belief is the foundation for all of the knowledge that is built on it.

Descartes also challenged the medieval conception of authority. He attacked the assumption that knowledge is based on the authority of the author. In place of authority as the basis of knowledge, he stated that knowledge of the indubitable beliefs is available to each individual.

The twin ideas of the individual as the source of authority, and the availability of the indubitable knowledge are basic to the understanding of the modern viewpoint.⁴ The other important theory to discuss is that of reductionism.

Reductionism is defined in this way, "An attempt or tendency to explain a complex set of facts, entities, phenomena, or structures by another simpler set: "For the last 400 years science has advanced by reductionism.... The idea is that you could understand the world, all of nature, by examining smaller and smaller pieces of it. When assembled, the small pieces would explain the whole"⁵

Reductionism got its start from a related theory, called Atomism. Atomism is a philosophy dating back as far as 400 B.C., which states that all material in the universe is

⁴ For additional details, and a more comprehensive discussion of the writing of Rene Descartes regarding foundationalism and his influence on modernism, see the following: Charles J. Conniry, Dr., "Modern Dualism and Contemporary Christianity," (Fuller Theological Seminary, 1994); Nancey C. Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda* (Valley Forge, PA: Trinity Press International, 1996); Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton, NJ: Princeton University Press, 1979); Jeffrey Stout, *The Flight from Authority: Religion, Morality, and the Quest for Autonomy* (Notre Dame: University of Notre Dame Press, 1981); John E. Thiel, *Nonfoundationalism* (Minneapolis, MN: Fortress Press, 1991).

⁵ John Holland, *The American Heritage Dictionary of the English Language*, 1465.

made up of simple, minute, and indivisible components.⁶ The movement and interaction of atoms was seen as the key to understanding in physics. Antoine-Laurent Lavoisier and John Dalton successfully demonstrated that chemistry could be explained in terms atoms, and was thus reducible to physics. This led to further experimentation that ultimately showed that biology could be reduced to chemistry, and further to physics. Descartes wrote in his *Discourse on Method* that physics should be further reduced to Mathematics.⁷

Determinism was one side effect of atomism and reductionism that philosophers found necessary to work around. Determinism follows from reductionism and atomism in that if all things can be understood by the movement and interaction of atoms, that therefore all things are determined by the movement and interaction of atoms. This was a problem for philosophers and theologians, because it precluded the possibility of free will.

Rene' Descartes addressed this issue with a form of dualism. Descartes divided reality into two separate systems, which interact in the unity of mind and body. Other philosophers have addressed this issue with various other forms of dualism.⁸

⁶ "Atomism," in *Encyclopedia Americana* (Danbury: Grolier, Inc., 1998); *The American Heritage Dictionary of the English Language*; Murray Greene, *New School for Social Research*; Carl A. Huffman, "Atomism," in *Worldbook Encyclopedia* (Chicago: World Book, Inc., 2001); Lucretius, *On the Nature of Things*; Murphy.

⁷ David Campbell, "Downward Causation in Hierarchically Organized Systems," *Studies in the Philosophy of Biology: Reduction and Related Problems* (1974); Neil A. Campbell, *Biology*, 2nd ed. (Redwood City: Benjamin/Cummings, 1990); Descartes; Arthur Peacocke, *Theology for a Scientific Age: Being and Becoming - Natural, Divine, and Human*, Theology and the Sciences (Minneapolis: Fortress Press, 1993).

⁸ A full explanation and historical development of the various philosophies, including atomism, foundationalism, reductionism, vitalism, etc. are beyond the scope of this paper. I am only trying to provide the briefest of explanations for background purposes. For a more complete development of these topics, and more, see the following: General Background of philosophy: Paul Edwards, *The Encyclopedia of Philosophy*, 4 vols. (Free Press, 1973); Anthony Flew, *A Dictionary of Philosophy* (St. Martin's, 1980); Anthony O'Hear, *What Philosophy Is* (Routledge, 1983); Philip P. Wiener, *Dictionary of the History of Ideas*, 5 vols. (New York: Scribner, 1980). History of philosophy: Alfred J. Ayer, *Philosophy in the*

These philosophies and the hierarchy of sciences fostered a “climate of reductionism” which mirrored itself in many other areas, including the social sciences and theology. Fundamentalists, for example, defined scripture as the only true foundation of knowledge, and created a corresponding doctrine of scriptural inerrancy to support their claim.⁹ The fundamentalists also reduced history and the Bible into a set of eras, known as dispensations.¹⁰

Another group of Christian theologians, sometimes referred to as “liberals,” based defined their indubitable foundation of knowledge as the set of human experience which can be shown to be universal. For this group, Scripture was a description of how a particular set of humans have experienced the revelation of God in the past.¹¹

Twentieth Century (Random House, 1982); Jonathan Barnes, *The Pre-Socratic Philosophers*, 2 vols. (Routledge, 1979); Frederick Copleston, *A History of Philosophy*, 10 vols. (Paulist Press, 1976); William K. C. Guthrie, *A History of Greek Philosophy*, 6 vols. (Cambridge, 1962-81); William Thomas Jones, *A History of Western Philosophy*, 2nd ed. (Harcourt, 1969); George L. Kline, *European Philosophy Today* (Quadrangle Books, 1965); W. H. Newton-Smith, *A Companion to the Philosophy of Science* (Malden: Blackwell Publishers, 2000); John A. Passmore, *A Hundred Years of Philosophy*, 2nd ed. (Basic Books, 1967); Bertrand Russell, *A History of Western Philosophy*, rev. ed. (Simon & Schuster, 1984); Julius R. Weinberg, *A Short History of Medieval Philosophy* (Princeton University Press, 1964); Morton Gabriel White, *Science and Sentiment in America: Philosophical Thought from Jonathan Edwards to John Dewey* (Oxford, 1972); Wiener, *Dictionary of the History of Ideas*. Branches of philosophy: Alfred J. Ayer, *Language, Truth, and Logic* (Dover, 1936); Monroe C. Beardsley, *Aesthetics: Problems in the Philosophy of Criticism* (Harcourt, 1958); Keith Campbell, *Metaphysics* (University of Notre Dame Press, 1980); Roderick M. Chisholm, *Theory of Knowledge* (Englewood Cliffs: Prentice-Hall, 1966); Irving M. Copi, *Introduction to Logic*, 5th ed. (Macmillan, 1978); Susanne K. Langer, *Philosophy in a New Key*, 3rd ed. (Harvard University Press, 1957); Clarence L. Lewis, *Analysis of Knowledge and Valuation* (Open Court; reprint, 1971); John A. Losee, *Historical Introduction to the Philosophy of Science*, 2nd ed. (Oxford, 1980); Alisdair MacIntyre, *Three Rival Versions of Moral Inquiry* (University of Notre Dame Press, 1991); J. L. Mackie, *The Miracle of Theism* (Oxford, 1982); Iris Murdoch, *Metaphysics as a Guide to Morals* (Viking Penguin, 1992); Anthony Quinton, *The Nature of Things* (Routledge, 1973).

⁹ For more information on foundationalism see:

John Locke, *An Essay Concerning Human Understanding* (New York: Dover; reprint, 1959); Edward B. McLean, *Common Truths: New Perspectives on Natural Law*, ed. Edward B. McLean, Goodrich Lecture Series (Wilmington, Del: ISI Books, 2000); Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*; Rorty, *Philosophy and the Mirror of Nature*; Stout; Thiel; Ronald F. Thiemann, *Revelation and Theology* (Notre Dame: University of Notre Dame Press, 1984); James E. Tomberlin, *Language, Mind, and Ontology*.

¹⁰ For a description of the Dispensations see:

C. I. Scofield, Dr., *Rightly Dividing the Word of Truth* (New York: Bible Truth Press), 18-23.

¹¹ For more information on Liberal Theology see:

Both of the groups I just mentioned were also influenced by Descartes' description of the individual as the source of authority. Individualism came out particularly heavily in the United States, where in one form or another it has been a predominant trait for the entire history of the country.¹²

Postmodernism

Postmodernism is difficult to describe, partially because it is relatively new, and partially because it is extremely diverse. The easiest method of distinguishing postmodernism is by how it distinguishes itself from modernism.

Nancey Murphy and James McClendon, Jr. proposed to define postmodernism along three axis. Axis 1 is foundationalism vs. non-foundationalism. Axis 2 is the definition and source of language. Axis 3 is individualism versus community.¹³

Postmoderns deny the existence of foundational truths. A postmodern thinker in relation to axis 1, might say that the Descartes' foundations are suspended by the balconies. Postmodern thinkers have described knowledge as a fabric, a field of force, and as a web. All three analogies are roughly the same though. You can see the web illustrated in figure 1. The outer edges of the web are connected to experience, which is

Steven J. Kautz, *Liberalism and Community*; Shailer Mathews, *The Faith of Modernism* (New York: Macmillan, 1924); Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*; Albert Schweitzer, *The Quest of the Historical Jesus* (New York: Macmillan; reprint, 1950); David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury Press, 1978); David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981).

¹² For more information on individualism see:

Robert N Bellah and others, *Habits of the Heart: Individualism and Commitment in American Life*, 2nd ed. (Berkeley: University of California Press, 1996); Sean M. Kelly, *Individuation and the Absolute: Hegel, Jung, and the Path toward Wholeness* (New York: Paulist Press, 1993); Harold Kincaid, *Individualism and the Unity of Science: Essays on Reduction, Explanation, and the Special Sciences* (1952); David Riesman, *Individualism Reconsidered. Selections*, Selected Essays from *Individualism Reconsidered* (1909); Stout, *The Flight from Authority: Religion, Morality, and the Quest for Autonomy*; Harry C. Triandis, *Individualism & Collectivism* (1926).

represented as the orange border. If experience causes the truth values representing the outer nodes in the web to change, it causes a chain reaction of changes through the inner layers of the web, until all of the related knowledge has been adjusted to the new experience. The red links in figure 1 show a change that originated from the outer layer of experience, but cascaded inward to affect nodes connected directly and indirectly. In this model, there is no single node or set of nodes upon which the entire web is dependant, though some nodes, such as the one in the middle, may have more connections than others.¹⁴

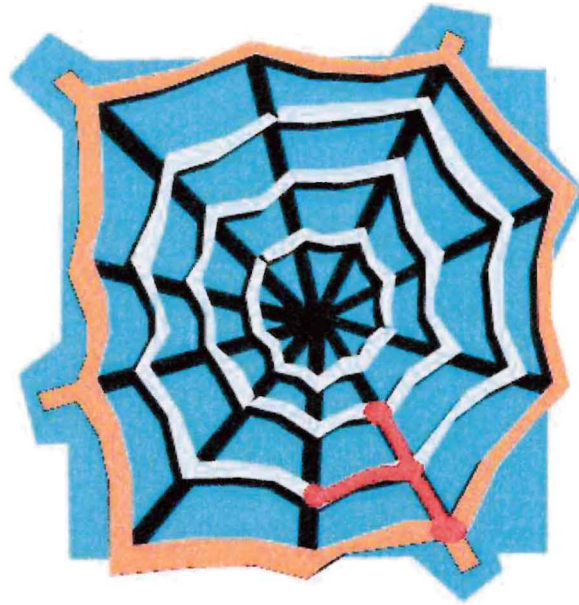


Figure 1 – Knowledge Web

In language, modern thinkers in relation to axis 2, reduce language to sentences and words in order to determine the meaning. Postmodern thinkers on this axis speak of language games. Postmodern language games speak of two agents in communication. They are the speaker and the receiver. They say that language cannot have meaning by itself, but only in a specific and shared context of meaning. In order for the game to be complete, it is necessary for the receiver to understand what was spoken.¹⁵

¹³ Nancey Murphy and James William McClendon, Jr., "Distinguishing Modern and Postmodern Theologies," *Modern Theology* 5, no. 3 (1986).

¹⁴ W. V. O. Quine, "Two Dogmas of Empiricism," *From a Logical Point of View*: 20-46. Cited in Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*, 88-9, 94-5.

¹⁵ Ayer, *Language, Truth, and Logic*; Peter Carruthers, *Language, Thought, and Consciousness: An Essay in Philosophical Psychology* (1952); A. P. Martinich, *The Philosophy of Language*, ed. A. P. Martinich, 4th ed. (New York, NY: Oxford University Press, 2001); Murphy, *Beyond Liberalism and Fundamentalism*:

On axis 3, modern thinkers reduce communities to a collection of individuals.

They give the individual ontological priority and attempt to explain the characteristics of social groups in terms of the sum of individuals. Postmodern thinkers view the community as important as well as the individual. They believe that the community takes on characteristics not explained by the individuals, and that the community helps to shape the individuals. Their approach is a pragmatic one with regard to function and the definition of ethics.

This structure is certainly useful, in that it provides a clear overview of the most important distinctions. However, I will be using a different criterion that is both simpler, and at the same time broader in the range of topics it can cover. The criteria I will be using is holism.¹⁶

Holism has been defined in the *American Heritage Dictionary* as “The theory that living matter or reality is made up of organic or unified wholes that are greater than the simple sum of their parts.” Another related term which may be useful is holistic, which is defined as “Emphasizing the importance of the whole and interdependence of its parts.”¹⁷ Simply put, holism seeks to integrate the whole of an issue as much as is possible. Holism does not deny the usefulness of reduction in understanding certain aspects, but it emphasizes the limitations of reduction.

Holism takes into account the effect that the whole has on the component, as well as the effect that the component has on the whole. This is expressed in the terms

How Modern and Postmodern Philosophy Set the Theological Agenda; Newton-Smith; Tomberlin, *Language, Mind, and Ontology*.

¹⁶ Nancey Murphy wrote also wrote a book on holism. It provides an excellent overview of holism in general, though it does not cover holism in community. Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*.

“emergence” and “emergent order,” which refer to those properties that can only be described in terms of higher levels of analysis, not by reduction.¹⁸ It is also expressed in “Downward Causation,” which refers to the ability of higher level structures affecting the distribution and properties of lower levels.¹⁹ A holistic philosophy or theology, because it is a reaction against reductionism, might over-emphasize downward causation and emergence. However, to be truly holistic, it must also allow for “upward causation” as is used in reduction.

Holism is useful as an alternate criterion for distinguishing postmodern theologies because it is broad in nature and can be defined easily. Furthermore, it is actually capable of encapsulating Murphy’s axis that I discussed earlier. For example, the fabric or web of knowledge can be viewed as holistic because each node of knowledge is connected via the web to the whole body of knowledge. The web itself represents the interdependence of each piece of knowledge within the body of knowledge. Language on axis 2 is holistic on the postmodern side because it is analyzed on the basis of the whole unit of meaning, not just the words. On axis 3, the postmodern side will analyze the community as a whole. So while holism is not by any means the only possible criterion, it is certainly one that is broadly useful.

¹⁷ *The American Heritage Dictionary of the English Language*, 837-8.

¹⁸ Silvan S. Schweber, “Physics, Community and the Crisis in Physical Theory,” *Physics Today* (Nov. 1993).

¹⁹ For a more complete discussion of these topics, see: Campbell, “Downward Causation in Hierarchically Organized Systems.”; Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*; Peacocke, *Theology for a Scientific Age: Being and Becoming - Natural, Divine, and Human*; Schweber, “Physics, Community and the Crisis in Physical Theory.”; Roger Sperry, *Science and Moral Priority* (Oxford: Basil Blackwell, 1983).

Conclusion

In this chapter, I defined postmodernism, and showed the usefulness of holism as a distinguishing characteristic. I will now focus the remainder of my thesis specifically on Holism in Community. In the next chapter, I will look at the biblical theologies supporting the holistic emphasis on community. The third chapter will discuss some of the pragmatic issues related to community, and look at some current examples of how some writers have envisioned the church as a postmodern community. Finally, I will introduce the complexities of interrelated communities, and discuss how the church might relate specifically to the workplace.

THE BIBLICAL MANDATE FOR HOLISM IN COMMUNITY

Introduction

In the last chapter, I introduced and defined holism. When we consider theology in light of the concept of holism, we have to ask what makes a theology holistic. Richard Lints says that theology is a conversation with God.¹ It deals not only with God, nor only with humanity, but with the communication between them. Thus theology in a sense is about the community between God and humanity.

Postmodern language games speak of two agents in communication. The speaker, who in this case is God, and the receiver, who in this case is humanity. In order for the game to be complete, it is necessary for the receiver to understand what was spoken.² Lints, while referring to conversation with God, points out that a common problem in any communication is the context of the listeners.³ Each listener has a different set of experiences, and perceptions. These experiences and perceptions have an unavoidable impact on how the listener interprets the meaning of what is heard. Modern theologians expected God to speak about individualism. Postmodern theologians expect God to speak about community. This chapter will demonstrate the results of the expectations placed on Scripture by postmodern theologians.

In this chapter I will show some of the biblical theologies under which community is a necessary part of a Christian life. I will also point out some of the major points in which they departed from modern theologies.

¹ Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology*, 57-66.

² Ayer, *Language, Truth, and Logic*; Carruthers, *Language, Thought, and Consciousness: An Essay in Philosophical Psychology*; Martinich, *The Philosophy of Language*; Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*; Newton-Smith, *Tomberlin, Language, Mind, and Ontology*.

³ Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology*, 59-60.

I have found in my research that the number of pertinent theologies is relatively limited in scope and outcome. I have also found that though it is essential to develop a biblical theology of community, none of these theologies are actually original. For that reason, I have only chosen to cite a few representative examples in my discussion.

Various Theologies of Community

A number of postmodern theologians made an attempt to define a theology of community. In their search for a theology of community, they invariably went back to the New Testament to explore a certain set of terms and ideas in an effort to “rediscover the ancient communities.”

“The Kingdom of God” was usually one of the first terms for theologians to explore. They reread what Jesus had to say about The Kingdom, and compared it to what the apostles said later, in an effort to discover its relationship to the Church and what impact it had on the theology of community.

Dispensationalism is one of the common modern theologies. In Dispensationalism, history is compartmentalized into a set of eras, or dispensations. According to this theology, when the Jews rejected Jesus, The Kingdom of God was postponed to a future age. The purpose of the church in the current age is to save individuals so that they can be a part of The Kingdom in the future.⁴

Naturally, postmodern theologians disagree with this compartmentalization of history. They look instead for continuity. The Kingdom of God is seen as imminently present in the life of the church. C. Norman Kraus presents a typical definition in saying

⁴ Scofield, *Rightly Dividing the Word of Truth*; W. H. Griffith Thomas, *And God Spake These Words* (Chicago: The Moody Bible Institute, 1926).

that the Kingdom of God is “God’s saving, ruling presence.”⁵ Postmodern theologians do not, however, completely abandon the idea of the Kingdom of God as a future reality, but rather view the future Kingdom as the fulfillment and natural consequence of the present Kingdom.

I have also seen agreement that the Church is the product or result of the presence of the Kingdom of God. Stanley Grenz stated that the church came into existence in obedient response to the announcement of the divine reign.⁶

Gerhard Lohfink says that the Church is the “People of God.” Gerhard describes Jesus as having called the people of Israel, who thought of themselves as the People of God, to restoration and renewal. However, when Israel rejected Jesus, he formed a new people. The Church was formed at Pentecost when those who responded to the call of Jesus became the “new People of God.”⁷

One of the most profound observations was by C. Norman Kraus, who describes the Church as a movement. He defines a movement as a less structured, heterogeneous, and flexible group that exists for the purpose of bringing its ideals to fulfillment within the society as a whole. In other words, the church exists for the purpose of making the Kingdom of God a reality for all of humanity. In order to do this, the Church cannot afford to allow itself to become isolated from society, but instead must remain fully engaged in all aspects of human life. He further states that all of the organization and

For a brief description see: C. Norman Kraus, *The Community of the Spirit* (Grand Rapids: Eerdmans Publishing Company, 1974), 30-1.

⁵ Kraus, *The Community of the Spirit*, 32.

⁶ Stanley J. Grenz, *Created for Community: Connecting Christian Belief with Christian Living*, 2nd ed. (Grand Rapids: Baker Books, 1998), 212.

⁷ Gerhard Lohfink, *Jesus and Community*, trans. Herder Verlag (Philadelphia: Fortress Press, 1982).

activities of the Church should reflect the goal of making the Kingdom a reality for all of humanity.⁸

Stanley Grenz cites three metaphors from Scripture to describe the church. The first is that of God's nation and Holy Priesthood. The second is the Body of Christ, physically present on earth through the church. Both of the first two metaphors point to the work of the church as a redeeming agent within the world, seeking to intercede and bring healing to all of creation. The third is as the temple of the Spirit, where the Presence of God dwells on earth.⁹

At Sojourn Christian Fellowship, a postmodern congregation in Beaverton, OR, the Body of Christ is taught not as a metaphor, but as an important reality. The church, as the Body of Christ is the means by which Christ touches and ministers within the world. Further, it requires the whole Church to be the Body. The result is that no individual member is able to live apart from the larger community, because we all depend on one another for connection to the Body.¹⁰

A final relevant point is the theology of salvation. To modern thinkers, an individual is saved through an act of grace within the heart of the individual and for the purpose of inclusion in the Kingdom of God to come. This total emphasis on the salvation of individuals easily leads to the belief that a person can live a Christian life in complete isolation from his/her fellow Christians.

To a postmodern theologian, there are a few different ways to approach this theology. Viewing the Kingdom of God as a present reality provides one easy solution.

⁸ Kraus, *The Community of the Spirit*, 27,39-40.

⁹ Grenz, *Created for Community: Connecting Christian Belief with Christian Living*, 208.

As in the dispensational theology, a person is saved for inclusion in the Kingdom. However, since the Kingdom is seen as a present reality, it follows that the person is saved for inclusion in the current community of the saved. This change is fairly minor but adequately supplies an emphasis on community. There is, however, another more radical approach to the theology of salvation.¹¹

C. Norman Kraus writes about this far more radical approach to salvation. In the first approach, the individual remains the emphasis. Kraus begins by asserting that the emphasis on the individual was misplaced. Anthropology, sociology, and psychology, according to Kraus, confirm the biblical presupposition that the basic human unit is the individual in community. Self-identity is attained through relationship within the community. Salvation before Pentecost came by identifying with the “Community of the Saved,” which at the time meant the nation of Israel.¹²

Kraus continues by arguing that the modern protestant understanding of Pentecost is incorrect. Protestants see Pentecost as a transition from “salvation by law” to “salvation by grace.” Kraus argues that the transition at Pentecost was in the definition of the community from law-based to spirit-based. The “Community of the Saved” after Pentecost was the community in which the Spirit of God lived. Salvation came by acknowledging the Spirit and identifying with the community of the Spirit. Kraus does not wish to lose site of the fact that the individual is saved through a work of grace within the heart of the individual, but at the same time he leaves absolutely no room for the belief that an individual can be saved apart from the community.

¹⁰ Jon Aamodt, "The Church as the Literal Body of Christ," (Beaverton: Sojourn Christian Fellowship, 2003).

¹¹ Kraus, *The Community of the Spirit*, 23-27.

Postmodern theologies share the common goal of recreating the emphasis on the community and the common life of the Kingdom while at the same time seeking to affirm the importance of the individual person. They recognize that while the Church is made up of a collection of individuals, it is more than just the sum of the individuals, as the modern theologians would have argued. They are trying to explain both the upward affect of individuals on community and the downward affect of community on individuals. That effort is basic holism.¹³

Conclusion

I have reviewed in this chapter the pertinent biblical theologies used by postmodern theologians. The Kingdom of God is defined as the saving and ruling presence of God, which has both present and future reality. The church is described as a movement that resulted from The Kingdom of God. Several metaphors are used to describe the church, which include a holy priesthood and The Body of Christ. Finally,

¹² Ibid.

¹³ For further study of postmodern theologies see:

Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: InterVarsity Press, 2001); Karl Barth, *Ethics*, ed. Dietrich Braun, trans. Geoffrey W. Bromiley (New York: Seabury, 1981); Dietrich Bonhoeffer, *Ethics*, ed. Eberhard Bethge, trans. Neville Horton Smith (New York: Macmillan, 1955); Rogier Bos, *Engaging Our Postmodern Culture: An Interview with Stanley Grenz* (TheOoze.com, 03/04/2005 2002, accessed 03/04/2005); available from <http://www.theooze.com/articles/article.cfm?id=15>; Emil Brunner, *Natural Theology, Comprising "Nature and Grace"* (London: Centenary Press, 1946); Conniry, "Modern Dualism and Contemporary Christianity."; Hans W. Frei, *Types of Christian Theology*, ed. George Hunsinger and William C. Placher (New Haven: Yale University Press, 1992); Robert C. Greer, *Mapping Postmodernism: A Survey of Christian Options* (Downers Grove: InterVarsity Press, 2003); Paul L. Holmer, *The Grammar of Faith* (San Francisco, CA: Harper & Row, 1978); James William McClendon, Jr., *Ethics*, Systematic Theology, vol. 1 (Nashville, TN: Abingdon Press, 1986); James William McClendon, Jr., *Doctrine*, Systematic Theology, vol. 2 (Nashville, TN: Abingdon Press, 1994); Murphy, *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*; Murphy and McClendon, "Distinguishing Modern and Postmodern Theologies."; John Reid, *Modern, Postmodern, and Christian*, Occasional Paper (Lausanne Committee for World Evangelism), vol. 27 (Carberry: Handsel Press, 1996); Miroslav Volf and Dorothy C Bass, *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids, MI: W. B. Eerdmans, 2002).

salvation has been defined as identification of an individual with the “Community of the Saved.”

In the next chapter, I will discuss the some of the pragmatic issues related to community, and look at some current examples of how some writers have envisioned the church as a postmodern community. Finally, I will introduce the complexities of interrelated communities, and discuss how the church might relate specifically to the workplace.

THE THEOLOGY OF HOLISM APPLIED TO THE COMMUNITY AND INDIVIDUAL

Introduction

In the previous chapters, I introduced holism as a distinguishing characteristic of postmodernism. I then narrowed my focus to discuss holism in community. I began this discussion of holism in community by briefly describing the biblical theology for the importance of community. I established that the individuals are saved when, through faith, they identify themselves with Jesus and the community of the saved that was established by Jesus. I will now discuss some of the more practical issues related to what that community of the saved looks like according to various postmodern writers.

Characteristics of a Holistic Postmodern Community

One of the most common emphases that I encountered was that the church must be mission oriented. This is stated in many different ways, but it all boils down to an emphasis on furthering the goals of the Kingdom of God through the salvation of souls.¹

The mission of saving souls is not a new emphasis. This mission was emphasized in the form of “The Great Commission” in the closing statements of all four of the gospels, and the church has responded to this emphasis in every generation. It is therefore necessary to look more closely at how this is done in order to find out what differentiates the postmodern church from the modern church.

¹ Grenz calls the church “God’s redeeming agent,” in Grenz, *Created for Community: Connecting Christian Belief with Christian Living*, 208. Gudder uses the term “missional,” in Darrell L. Gudder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998). Kraus states “God’s saving, ruling presence,” and “a movement... exists for the purpose of making the Kingdom of God a reality for all of humanity,” in Kraus, *The Community of the Spirit*, 27, 32, 39-40. Van Gelder emphasizes learning “missionary sensitivities and vision,” in Craig Van Gelder, *Confident Witness - Changing World: Rediscovering the Gospel in North America*, 4 vols., vol. 3 (Grand Rapids: Eerdmans, 1999).

There are two emphases that characterized the modern age. These were rationalism and empiricism, and individuality.² These emphases, which characterized the modern age as a whole, were naturally reflected in the methods of evangelism that were used. Evangelicals utilized the language of science and reason to bring about an intellectual assent on the part of the individual.

Churches likewise measured their success in terms of numbers of people who attended. This eventually led to the use of marketing strategies for evangelism. Churches would analyze the “needs” of their “target audience” and develop programs that would draw people into the church. The danger that was realized in this approach was that these “needs-based programs” became similar to commercial transactions. A consumer mentality took hold, and consumers began to “church shop.” As a result, the success of one church, as reflected by numbers, was at the expense of other churches.³

One additional problem that the church faced is that it has been pushed aside and relegated to the margins of society. There are several factors that contributed to this marginalization.

Reductionism is one factor. Society and even individual lives have been fragmented through reductionism. Religion became a segment that was unrelated to other segments of society. As a result, the church today does not have the same influence over society that it enjoyed in previous centuries.⁴

² Philip Sampson, Vinay Samuel, and Chris Sugden, "What Is Modernity? Historical Roots and Contemporary Features," in *Faith and Modernity* (Oxford: Regnum Books, 1994), 16-7.

³ Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove: InterVarsity Press, 2000), 36-45; Mike Regele and Mark Schulz, *The Death of the Church* (Grand Rapids: Zondervan, 1995).

⁴ Gibbs, *Church Next: Quantum Changes in How We Do Ministry*, 22-3.

A second contributing factor is the consumer mentality of the “church shoppers.”

Some congregations have become more like private clubs, which invite people to come in order to have their needs met. Other congregations have identified with the “manifest destiny of the nation.” These congregations believe that the United States is the new chosen nation of God. Christianity in these congregations became a “vague deistic religion manipulated for political ends.”⁵

“Missional churches” are, to an extent, a reaction against the marketing strategies of the “needs-based churches.” The change in emphasis is from an inward orientation, drawing people into the church, to an outward orientation, sending people out of the church. It recognizes that the local community is a mission field to which the congregational members have been sent as missionaries.⁶

⁵ Rodney Clapp, *A Peculiar People* (Downers Grove: InterVarsity Press, 1996), ch. 1-3. as cited in Gibbs, *Church Next: Quantum Changes in How We Do Ministry*, 50-1.

⁶For general writings on missional churches see: (Emergent Village, accessed 03/26/2005); available from <http://www.emergentvillage.org/Site/index.htm>; “Empirical Indicators of a ‘Missional Church,’” *The Gospel and Our Culture* 10, no. 3 (1998); *Allelon: Companions in the Gospel*, (ALLELON Ministries, 2005, accessed 03/26/2005); available from <http://www.allelon.org/about/contacts.cfm>; William J. Abraham, *The Logic of Evangelism* (Grand Rapids: Eerdmans, 1989); Diogenes Allen, *Spiritual Theology* (Cambridge: Cowley, 1997); George Barna, *The Second Coming of the Church* (Nashville: Word, 1998); Tom Beaudion, *Virtual Faith* (San Francisco: Jossey-Bass, 1998); David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Mary Knoll: Orbis, 1991); Tony Campolo, *Can Mainline Denominations Make a Comeback?* (Valley Forge: Judson Press, 1995); Paul Dietterich, *The Center for Parish Development* (The Center for Parish Development, 1999, accessed 03/26/2005); available from <http://www.missionalchurch.org/>; C. H. Dodd, *The Apostolic Preaching and Its Developments* (New York: Harper and Row, 1936); R. Dowsett, “Reaffirming the Missional Heart of God,” *Connections* (2004); J. Driver, “The Church: Missional Community of the Kingdom,” in *Without Spot or Wrinkle: Reflecting Theologically on the Nature of the Church*, ed. K. Koop and M. H. Schertz, Occasional Papers (Elkhart: Institute of Mennonite Studies, 2000); Lewis A. Drummond, *The Word of the Cross* (Nashville: Boardman, 1992); William M. Easum, *Sacred Cow Makes Gourmet Burgers* (Nashville: Abingdon, 1995); Kevin Ford, *Jesus for a New Generation* (Downers Grove: InterVarsity Press, 1996); Leighton Ford and Jim Denney, *The Power of Story* (Colorado Springs: NavPress, 1994); Mike Frost, *Church in the Missional Mode* (The Bible Society, 03/26/2005 2001, accessed 03/26/2005); available from <http://www.biblesociety.org.uk/exploratory/articles/frost01.doc>; Michael Green, *Evangelism in the Early Church* (London: Hodder and Stoughton, 1970); Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996); Darrel Guder, *Be My Witness* (Grand Rapids: Eerdmans, 1985); George R. Hunsberger, “‘Missional Vocation: Called and Sent to Represent the Reign of God,” in *Missional Church: A Vision for the Sending Church in North America*, ed. Darrel Guder (Grand Rapids: Eerdmans, 1998); Tim Keller, “The Missional Church,” in *Redeemer2.com* (Redeemer Presbyterian Church, 2001); Hendrick

The “missional church” is a necessary course correction. However, if it stops at that definition, it is not the holistic alternative that the church needs to be relevant in postmodern era. In fact there is nothing in that definition to ensure that the change is even real and not just semantic. A more specific definition is needed in order to make it useful.

The Gospel and Our Culture Network pose a list of twelve empirical indicators of a missional Church. These twelve indicators are: (1) It is a church that proclaims the gospel. (2) It is a community where all members are involved in learning to become disciples of Jesus. (3) The Bible is normative in the life of the church. (4) The church understands itself as different from the world because of its participation in the life, death and resurrection of its Lord. (5) The church seeks to discern God’s specific missional vocation for the entire community and for all its members. (6) Christians behave Christianly toward one another. (7) The church is a community that practices reconciliation. (8) People within the community hold themselves accountable to one

Kraemer, *The Communication of the Christian Faith* (Philadelphia: Westminster Press, 1956); Rodger Lundin, *The Culture of Interpretation* (Grand Rapids: Eerdmans, 1993); Mark McCloskey, *Tell It Often - Tell It Well* (San Bernardino: Here's Life, 1986); E. R. McManus, "The Global Intersection," in *The Church in Emerging Culture: Five Perspectives* (Grand Rapids: Zondervan, 2003); Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley: University of California Press, 1996); Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids: Zondervan, 1995); Mark Naylor, "The Missional Church: Swimming in the Rapids," in *The Evangelical Baptist* (The Fellowship of Evangelical Baptist Churches in Canada, 2004); D. Posterski and A. Grenville, "The Complicated and Irrepressible Canadian Church," *Envision* 4, no. 1 (2004); Donald Posterski, *Reinventing Evangelism* (Downers Grove: InterVarsity Press, 1989); Philip Sampson, "The Rise of Postmodernity," in *Faith and Modernity* (Oxford: Regnum Books, 1994); Lyle E. Schaller, *Innovations in Ministry* (Nashville: Abingdon, 1994); Norman Shawchuck and et al., *Marketing for Congregations: Choosing to Serve People More Effectively* (Nashville: Abingdon, 1992); George Steiner, *Real Presences* (Chicago: University of Chicago Press, 1989); Martin Sutherland, "The Kingdom Made Visible: A Missional Theology of Church," *Stimulus* 13, no. 1 (2005); Evelyn Underhill, *Worship*, rev. ed. (Guildford: Eagle, 1991); Johannes Verkuyl, *Contemporary Missiology* (Grand Rapids: Eerdmans, 1978); Andrew Walls, "Western Society Presents a Missionary Challenge," in *Missiological Education for the Twenty-First Century*, ed. Dudley J. Woodberry and et al. (Maryknoll: Orbis, 1996); Charlie Wear, *Next-Wave Church and Culture* (Next - Wave.org, 2005, accessed 03/26/2005); available from <http://www.the-next-wave.org/>;

another in love. (9) The church practices hospitality. (10) Worship is the central act by which the community celebrates with joy and thanksgiving both God's presence and God's promised future. (11) The church is a community that has a vital public witness. (12) There is a recognition that the church itself is an incomplete expression of the reign of God.⁷

Most of those criteria (1, 3, 4, 6, 7, 8, 9, and 10) should be found in any "healthy" church, whether it is postmodern, modern, missional, or any other. Obviously we cannot expect a church to be perfect in all of these criteria at all times, but generally speaking, these criteria should be present most of all of the time in a healthy church. Criteria (2, 5, 11, and 12) are the ones that will set the church apart as missional.

Criterion (2) is an important key to a missional church. If the members of the church do not learn to be disciples of Jesus, they will not be able to go out into the community to make an impact with their lives, and the church will not be missional. Criterion (2) requires that the church leadership be both willing and able to train the lay leadership in appropriate methods of discipleship and evangelism. It also requires that both clergy and laypeople understand that the mission is for every member, not just the clergy. There is no room in a missional church for members to hide in the crowd, everybody is expected to get involved.

Criterion (5) deals with involving the whole community in the process of planning and carrying out the activities of the church. It is meant to be an ongoing process of spiritual discernment. If the church can successfully remain engaged in this process,

Robert C. Worley, *Preaching and Teaching in the Earliest Church* (Philadelphia: Westminster Press, 1967).

⁷ "Empirical Indicators of a 'Missional Church'."

without getting stuck in the status quo, it will effectively prevent a church from becoming complacent and stagnant.

Criterion (11) is the primary indicator of success as a missional church. A church that successfully sends its members out into the community as missionaries will have a demonstrable effect on the community. This will be true at both the individual and corporate level. Individual members should be able to point to examples of lives that have been changed, and the church itself should be known for its positive community impact.

Criterion (12) appears to be redundant with Criterion (5). It is a recognition that the church is not perfect and must continue to strive to be closer to what God has called it to be. It is effectively the reason for engaging in the ongoing process of spiritual discernment that was mentioned in Criterion (5).

I would summarize the important attributes that set a missional church apart in just three parts. First, the church engages everybody in a process of lifelong involvement and discipleship. Second, the church emphasizes going out into the community to serve and to evangelize. Third, the church recognizes that it is never done, and never perfect, and responds to that recognition by continually striving, under the grace of God, to come closer to the perfect will of God.

Mark Naylor poses an interesting test when he says, "Imagine selling your church building and canceling your Sunday meetings. Would your church survive? Would it maintain a positive and unifying identity?"⁸ Naylor is not suggesting that one actually do

⁸ Naylor, "The Missional Church: Swimming in the Rapids."

this. He is, however, suggesting that a truly missional church would in fact survive such a change.

According to Naylor, an institutional church attempts to compete with other churches and community activities. It establishes and maintains its identity based on the activities and programs of the church. A missional church disciples its members and teaches them how to engage in the community around them. Instead of creating its own community programs, it gets involved in existing ones. It establishes its identity based on the community of people and their common mission. It is, in effect, a holistic community. It is capable of drawing its members together in relationship, training them according to the teachings of Jesus Christ, and then sending them out to be a witness to the world.

Jürgen Moltmann provides an alternate view of a holistic community. Moltmann writes, that “Discovering the Kingdom of God in the church means discovering the mature congregation.” He writes that everything in the church “ministers to the conversion, gathering and instruction of the mature congregation.”⁹ The mature congregation is not divided between clergy and laity, but instead is made up of specialists who each minister in their own way. It can deal with most tasks by itself, and so it does not need to delegate them to outside organizations. Moltmann feels that delegation of functions led to “immature congregations,” which cut Christians off from their proper tasks. Moltmann says that the congregation should be able to do charitable work without

⁹ Jürgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (Minneapolis: Fortress Press, 1999), 221-2.

Also see:

W. Huber, *Kirche* (Munich: 1988); Jürgen Moltmann, *The Church in the Power of the Spirit*, trans. Margaret Kohl (London and New York: 1977).

an external charitable organization and do missions work without an external missions society. This is possible because everybody in the church contributes with his/her own specialties.

This is certainly holistic in a sense. However, the question that comes to mind, is whether Moltmann's hypothesis is realistic? It seems to me that a congregation that is self-sufficient needs to be a certain minimum size in order to have that diversity of skills available. What would be said of the many congregations that do not have the size necessary to accommodate all of those skills?

It seems consistent with Moltmann's position to argue that the mature congregation uses the skills of every member rather than relying strictly on the pastors. He states as much with regard to the charismatic gifts when he says that all members should receive the Spirit along with the wealth of the Spirit's gifts, not just the "spiritual pastors." An immature congregation relies entirely on the skills of the clergy. A holistic community in Moltmann's proposal is one that involves the whole community rather than relying on a few leaders.

Moltmann's proposal for a "mature congregation" contrasts sharply with the model of the missional church in one important aspect. The "mature congregation" is inwardly focused and self-contained. It would be considered an institutional church, according to the definition that Naylor provided. It remains holistic in the sense that it involves every member and encourages them to integrate their whole lives under the umbrella of the church. It falls short, however, in the relationship of the church to the wider community. Moltmann's emphasis on self-containment has the unfortunate side effect of enabling isolation. Instead of sending people out into the community, it draws

everything into itself, and relies on the world to come to it. This strategy may have been effective in a time when the church enjoyed all of the social prestige of the previous century, but in the environment today, which exhibits increasing marginalization of the church, it will only serve to further enhance the church's marginalized status.

I would disagree with Moltmann's definition of a "mature congregation" based on that weakness. I agree that delegation of responsibility is a weakness of the congregation if it leads to abdicating responsibility for particular need on the basis that another organization is already dealing with it. However, complete self-reliance creates the danger of isolation, as I noted in the paragraph above. It is proper for a congregation to be active and concerned about community issues and world evangelism, but the congregation is only a small part of the Kingdom of God and should not feel that it must do all of the work itself. It should be enough that the congregation be active in the activities and leadership of an organization that meets these needs. Why, for example, should a church open its own soup kitchen, if it can be more effective by contributing time and money to an existing soup kitchen? A better definition of the "mature congregation" might be, "a congregation that utilizes the knowledge and talents of every member, as well as networking with external organizations to create a synergy of impact on the external community." An isolated congregation should not be considered a "mature congregation."

I see a couple of potential weaknesses in the model of the missional church. The first weakness, which is shared by most models, is that it does not explicitly make contact with other churches. The missional church recognizes that taking members from other churches does not truly increase the Kingdom of God. However, it does not explicitly

make contact with the other churches. It seems that a holistic community must explicitly recognize that it is only a small part of the Kingdom of God and seek to make contact with the larger Body of Christ. To be sure, intra-church cooperation does occur to some extent, but there is little if any explicit mention of it in the materials. The potential for synergistic ministry springing from the cooperation of multiple missional churches remains largely untapped.

The other potential weakness is that the missional church places a heavy emphasis on spreading the Kingdom of God throughout the community. However it does not explicitly include social justice and world missions. It could be argued, however, that the emphasis on community involvement does implicitly require activity in these areas. It is therefore a minor weakness that should not cause concern.

A study of urban churches, published in 1999, lists 15 “vital signs” of urban churches that are changing the nature of churches and communities.¹⁰ These 15 can really be summarized in two broad categories. The first is vigorous and creative worship life. The second is involvement in the surrounding community. This involvement in the surrounding community is an essential element in the postmodern holistic community, particularly if we want to overcome the marginalized status of the church today.

There is a term currently in vogue among postmodern worship leaders that describes what is meant by vigorous and creative worship – namely “convergence.” Convergence is a relatively new term in worship, and a definition seems to be as elusive as a definition of “postmodern.” In the broadest sense, convergence is the bringing together of divergent styles of worship. What that means to specific congregations can

vary widely. In fact, in some congregations it can even have multiple meanings. To some, it is nothing more than bringing together old and new songs in an effort to appease multiple generations. To others, however, it is far deeper. It can mean the convergence of “ancient” worship styles with “contemporary” worship styles.¹¹ It can also mean the convergence of multiple “streams of spirituality,”¹² including charismatic spirituality, contemplative spirituality, liturgical worship, and contemporary worship. The goal of convergent worship is to bring together a wide variety of styles of worship in order to minister to a diverse body of believers in a more dynamic way. It is a recognition that not everybody will react the same to every component in the worship service, but everybody will be ministered to. It pulls from “ancient” worship styles to establish the history and continuity of our faith, while at the same time it utilizes the contemplative and charismatic to maintain the freshness of a dynamic life with the Spirit of God.¹³

¹⁰ Nile Harper, *Urban Churches Vital Signs: Beyond Charity toward Justice* (Grand Rapids: Eerdmans, 1999), 1-10.

¹¹ By “contemporary worship” I am referring to the use of choruses, usually written in the relatively recent past, versus the use of hymns written in the early part of last century and prior. Ancient worship styles refer to songs, prayers, liturgies, etc. written in the Middle Ages and earlier, and can be pulled from anywhere in the world.

¹² Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (New York: HarperCollins Publishers, 1998).

¹³ An internet search for “convergent worship” returns well over 6000 links. Here are a few good examples of web sites for churches and organizations claiming to use or teach “convergent worship.” *Worship Ministry Goals for 2004-2005*, (First Evangelical Church of Memphis, TN, 03/04/2004 2004, accessed); available from <http://www.firstevan.org/worshipgoals.htm>; *Faq: What Is the Meaning of 'Convergence Worship?'* (Mar Thoma Orthodox Church and St. Athanasius Christian Orthodox Church, 2005, accessed 3/26/2005); available from <http://www.marthomaorthodoxchurch.com/faq.html>; *Worshipping at Third*, (Third Presbyterian Church in Richmond, VA, 2005, accessed 03/26/2005); available from <http://www.thirdpres.org/worship.html>; Jon Aamodt, *Sojourn: A Christian Faith Community* (Sojourn Christian Fellowship, 03/21/05 2005, accessed); available from <http://www.sojourn.cc>; Chris Alford, *What Would Worship Look Like If* (http://www.chris-alford.com/local/documents/What_would_worship_look_like_if.pdf, 03/04/2005 2003, accessed); available from http://www.chris-alford.com/local/documents/What_would_worship_look_like_if.pdf; Rod Ellis, *Leading Authentic Worship* (Kentucky Baptist Convention, 03/04/2005 2005, accessed 03/26/2005); available from <http://www.kybaptist.org/kbc/welcome.nsf/pages/Musicemerging>; Dan Friend, (Emmanuel Community Church in Fort Wayne, Indiana, 1005, accessed 03/26/2005); available from <http://www.emmanuelcommunity.org/worship.shtml>; Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2003); Kevin Kritzer, *Worship @ Bethany*

Involvement in the surrounding community takes multiple forms in Harper's book.¹⁴ This includes community building in the sense of building relationships with and between members of the community. It also includes community building in the sense of physical structures, such as low income housing. It also includes starting organizations, both business and non-profit, that provide jobs as well as services for the local community.

The characteristics that I have outlined in the preceding paragraphs are examples of some of the things that postmodern churches attempt to do. Many of these activities do contain traits that would characterize them as holistic. They do not, however, say much about what a holistic community actually is. Grenz states in an interview for Next Wave that "The ultimate key is community." He goes on to say, "The best apologetic we have in the postmodern context is the vibrant, local community of disciples who are loyal to Christ, that is, a community in which the power of the Spirit is transforming relationships." Holistic community, according to Grenz, is about transforming relationships. Most would agree that Grenz has struck at the heart of what postmodern community is about. It is the relationship of the individuals within the community, and their relationships to the Spirit of God, who is the true leader, and therefore a member Himself. His contacts within InterVarsity Christian Fellowship, Grenz notes, tell him that "people are converted to community before they are converted to Christ."¹⁵

Lutheran Church(Bethany Lutheran Church, 2003-5, accessed 3/26/2005); available from <http://www.bethanylutheran.org/devotion.html>; David Peacock, in <http://www.lst.ac.uk/whoweare/faculty.php?person=DavidPeacock> (London School of Theology, 2005).

¹⁴ Harper, *Urban Churches Vital Signs: Beyond Charity toward Justice*.

¹⁵ Bos, *Engaging Our Postmodern Culture: An Interview with Stanley Grenz*(accessed).

The Individual in Community

In chapter two I discussed the idea that the individual is saved for inclusion in the “community of the saved,” or the Kingdom of God. The Kingdom is manifest when the people both accept the ruling presence of God in their individual lives, and come together, in answer to the call of God, as a community to establish the ruling presence of God in the life of their community. The question that I will address next is how that community relates to the individuals who make it up.

The United States was founded on a value for the individual. Robert Bellah writes that individualism has been at the core of the culture of the United States in one form or another for its entire history. Bellah highlights three types of individualism that have coexisted in the United States: biblical religion, classical republicanism, and modern individualism. They were able to coexist because they all stressed the dignity and autonomy of the individual.¹⁶ Biblical religion and classical republicanism were distinct from modern individualism in that they both stressed collective self-reliance.¹⁷ Biblical religion began in America with the Puritans. This form of individualism emphasized the placing of importance on other members of the community, thus emphasizing the collective good. With regard to freedom, it emphasized freedom only to do that which is “morally right.” Classical republicanism emphasized equal participation of all citizens in order to maintain freedom for everybody. Freedom maintained a moral note, but primarily emphasized participation in the government. Modern individualism, on the

¹⁶ Bellah and others, *Habits of the Heart*, 142-3.

¹⁷ *Ibid.*, 55.

other hand, stressed individual self-reliance, to the point of creating isolation, and freedom without regard for moral duty.¹⁸

Bellah's concern is that modern individualism is neither individually nor socially viable. It is not capable of sustaining individuality, and at the same time nurture both public and private life.¹⁹ Moltmann would argue that the extreme of modern individualism actually sabotages individual freedom. According to Moltmann, modern individualism isolates us, and in doing so allows us to be ruled. This was the tactic used by the Roman Empire, known as divide and rule. Moltmann quotes Nietzsche as saying that "the person who is free is the person who can promise."²⁰ It is in effect a person's ability to relate, or make promises, which allows an individual to be free, and to be an individual.

Modern individualism does not stop, however, at isolating the individual. The reductionism of the modern era has taught us to reduce our own lives, by isolating them into segments. Robert Lints describes this segmentation in his book, *The Fabric of Theology*.²¹ He explains

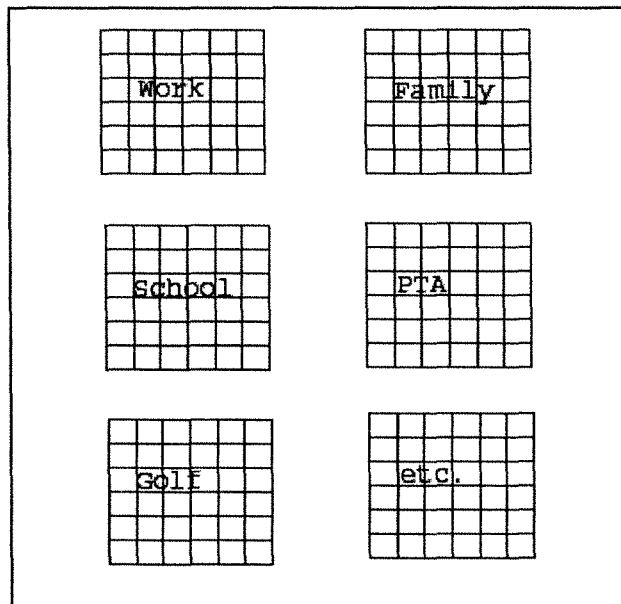


Figure 2 - Disconnected Matrices
Each person has a set of matrices by which they organize their world. These matrices may be completely disconnected from one another.

¹⁸ Ibid., 28-31.

¹⁹ Ibid., 143-4.

²⁰ Moltmann, *God for a Secular Society: The Public Relevance of Theology*, 156-7.

²¹ Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology*, 12-9.

that each of us has a conceptual framework, or matrix as he terms it, by which we understand the world and interpret our experiences. When we create isolated segments within our own lives, we effectively create multiple matrices. The result is that we have one matrix to organize and interpret our experiences and relationships at work, another for family, another for school, etc. As a person's perception of the world increases in complexity, they add more matrices.

This proliferation of matrices is the greatest challenge to the holism of community. An individual who only brings one matrix into community will never be wholly present. Furthermore, the community will not have access to that individual's full range of knowledge and talents, and thus will be unable to become a "mature congregation."²²

It is therefore the task of the holistic community to aid its members in constructing and maintaining what Lints refers to as a meta-matrix; a matrix which connects all of the other matrices together and creates continuity within a person's life. For Lints, this meta-matrix is what his book,

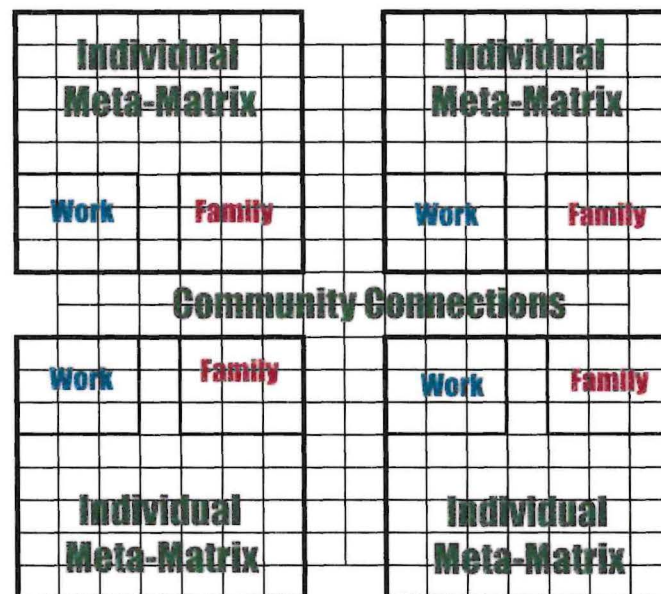


Figure 3 - Holistic Community Matrix
As each individual creates a meta-matrix based on the Kingdom of God to organize their lives, additional links should also develop between the individuals, thus extending the influence of the Kingdom.

²² In this case I am referring to my modified version of Multmann's "mature congregation" in which it uses the talents of every member. I would exclude the inward focus.

The Fabric of Theology, is about. His “God matrix” is the one matrix that connects all of his other matrices, and affects everything in his life. To become truly holistic, a community must aid its members in consciously defining their own meta-matrix based on the Kingdom of God. It is only then that the Kingdom of God will be able to fully reign in the lives of the individuals, and the community can become “mature.”

For each matrix that exists within the minds of an individual, there is a corresponding community, though not necessarily a holistic one. Each individual with a matrix for his or her occupation also has a community of relationships connected to that matrix. A person without a meta-matrix will also have no connections between the multiple communities in which he/she participates. As the individual seeks to construct a meta-matrix to integrate their multiple matrices, there should hopefully develop connecting matrices between communities. The spread of the Kingdom of God through a person’s life will likewise bring the Kingdom of God into increasing contact with other people, allowing it to spread into other people. That is the goal of the “missional church.”

This last point, however, brings up the challenge for which this paper is intended to prepare. In a “mature congregation,” there exists a community of specialists who each utilize their own unique skills for the good of the community. This diversity is the strength that allows a congregation to become mature. However, it is also a barrier. A specialist only has indirect connections to another individual’s alternate matrices. The indirect connection limits the understanding and presents a challenge in assisting the person in constructing connections for the matrix and for the communities.

This is an issue that is only recently coming under scrutiny. Many congregational members perceive that the local congregational leaders do not have the knowledge or experience to aid them in building connections from their “God matrix” to their other matrices, particularly to their “occupational matrix.” They believe that vocational ministers who have not recently held a full-time secular job do not understand either the day-to-day issues that members encounter or the restrictions that are placed on their faith at the workplace.²³

This problem is slowly coming to the awareness of church leaders. In 1994, only one conference on spirituality and the workplace could be identified. now there are hundreds of such conferences.²⁴ As awareness of the issue grows, church leaders are discovering the need and learning how to train their laity in these areas.

A second indicator is the growing popularity of the Corporate Chaplain. A growing number of companies are realizing that their employees are more productive when they are able to integrate and balance their many matrices. Some of these companies address the issue by hiring chaplains who are specially trained in dealing with the stresses of the secular work force. There are currently two national organizations that provide chaplains on a contract basis. The job qualifications for a chaplain include experience working in a secular job.

²³ *Icwm Workplace Transformation 2004 Summit*, (International Coalition of Workplace Ministries, 2004, accessed 10/15/2004); available from <http://www.icwm.net/pages.asp?pageid=178>; Robert J. Banks, *Faith Goes to Work: Reflections from the Marketplace* (New York: Alban Institute, 1993), 8.

Additionally I have personally spoken with employees of multiple global organizations. It is the common consensus that clergy, of any faith, not just Christian clergy, are unfamiliar with the issues faced on a daily basis by employees, and thus unprepared to be of assistance in integrating their lives and faiths. The exceptions to this are those clergy who are also employed alongside them, or have recently been employed alongside them.

²⁴ Michelle Conlin, "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America," *Business Week*, no. 11/01/1999 (1999); Marc Gunther, "God & Business," *Fortune* vol. 144, no.

Conclusion

In this chapter, I applied the theology of holism to the community and the individual. I began by describing and comparing two models of community. I then described individual's relationship to community and the problems presented to us as a result of the reductionism of the modern era.

I demonstrated that the more holistic of the two models of community is the model of the missional church. The mature congregation presented by Moltmann is a useful model to the extent that it stresses the inclusion of every member of the congregation in ministry instead of relying on the clergy alone to do ministry. It also stresses the importance of the congregation taking responsibility to do all forms of ministry, including social justice, world missions, and local evangelism. The weakness of the mature congregation is that the congregation is expected to do everything itself without utilizing external organizations. This has the effect of further isolating the church from the local community.

The missional church does not suffer from the same weakness, and as a result is the more holistic of the two models, even though it does not explicitly state holism as a part of its goal. The missional church stresses sending out rather than inviting in. The members of the church are trained and encouraged to engage with the community in order to spread the influence of the Kingdom of God through personal contact. Like the mature congregation, it requires that all members be actively involved in ministry. However, unlike the mature congregation, it is outwardly focused and will effectively reduce the isolation and marginalization of the church. The missional church does not

1 (2001); Oz Hillman, "The Faith at Work Movement: Opening the 9 to 5 Window," in *Regent Business*

explicitly include social justice issues. However, it can be argued that social justice is included implicitly.

In the second section of this chapter, I discussed the individual in community. I discussed the fact that individualism has been a part of the culture of the United States since it was founded. I also mentioned Bellah's concern that the form of individualism which is currently dominant is not socially viable due to its extreme tendency toward isolation.

I then discussed the fragmentation of the individual. I talked about how the modern era has taught us to separate our lives into distinct segments that do not interact. This segmentation is perhaps the largest barrier that prevents the community from becoming holistic.

The challenge that I presented at the end of the chapter is that in a world where faith has been segmented and disconnected from every other area of life, we need to teach people how to reintegrate their lives into a single piece, under the reign of God. This challenge is particularly poignant in the secular work segment, where many workers consider most vocational clergy to be unable to understand the specific problems faced in the secular workforce. This challenge is what I will discuss in my final chapter.

THE THEOLOGY OF HOLISM

DEMONSTRATED IN THE SECULAR WORKFORCE

Introduction

In the last chapter, I introduced the problems created by the fragmentation of individual lives into distinct segments. In this chapter I will discuss this problem as it applies specifically to the secular workforce. I will discuss the need to fully integrate the work matrix into the God-meta-matrix. I will also discuss strategies for creating a work-life ministry.

There are three important factors to consider in developing a work-life ministry. The first is to teach about the necessity of work-life integration. The second is to teach members how to integrate work and life. The final factor is leadership

Holism in the secular workforce

In 1987, Doug Sherman reported that more than 90% of those surveyed by Career Impact Ministries said that they had never in their life received any form of training on applying biblical principles to everyday work issues.¹ In 1994, one conference existed to address the problem at that time. As awareness of the issue has grown, the body of literature on the topic has also grown. There are now hundreds of conferences dealing with this topic.²

¹ Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs: NavPress, 1987), 16. In 2004, Oz Hillman quoted Doug Sherman as saying 90-97%. Being personally skeptical of the statistic, Mr. Hillman conducted an informal survey at a number of workshops in which he participated. His results confirmed that only 3-4% of people present had received any training in this area. This is reported in: Oz Hillman, "Churches Making the Paradigm Shift in Equipping the 9 to 5 Window," in *International Coalition of Workplace Ministries Website* (International Coalition of Workplace Ministries, 2004).

² Conlin, "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America," 150-4, 156, 158.

A variety of authors have chosen to deal with this issue from a variety of differing approaches. Some of the authors have approached it from the viewpoint of the modern church. Many have addressed only small portions of the issue. The missional church has an obvious interest in finding a holistic solution to the issue as it seeks to successfully spread its mission into that area.

Michael McLoughlin posted an article with the International Coalition of Workplace Ministries that summarizes some of the approaches that were used, and suggests a more holistic approach.³ He begins his article with a discussion of the ministry of Chuck Ripka at the Riverview Community Bank in Otsego, MN, and the reactions of several people to that approach to ministry.

Chuck Ripka is featured in an article written by Russell Shorto in the *New York Times*.⁴ Ripka operates the bank as “a front to do full-time ministry.” He makes a regular practice of praying with the employees and customers of the bank, and views himself as the pastor of this bank. Ripka is an Evangelical Christian, who views salvation as an individual and private matter. He has at times in his life not attended church because he felt that community was simply unnecessary. Ironically, as the Spirit of God has worked with him to minister at this bank, he has effectively gathered his own community in the form of bank employees. Ripka has made an admirable effort at ministering as a missionary in the local area. However, this does not provide a model that is available to the majority of community members, nor is it holistic.

³ Michael McLoughlin, "A New Way to Work: A Paradigm for Marketplace Mission in the 21st Century," in *International Coalition of Workplace Ministries Website* (Cumming: International Coalition of Workplace Ministries, 2004).

⁴ Russell Shorto, "Faith at Work," *New York Times*, October 31 2004.

McLoughlin cites several authors that commented on Ripka's ministry. Peter Hammond, he says, was "bothered by the total absence of a theology of work, or creation stewardship." Gregory Pierce said that Catholics are "uncomfortable with overt displays of piety or religiosity" and that they are interested in being faithful in "the work itself." Bill Doel is concerned about the connection between the bank and the reflection it makes on theology and economics.⁵

McLoughlin comments that each of these authors seems to be using the common assumption that Christian Spirituality is an add-on to work. He comments that this viewpoint comes out of a dualistic mode of thinking that sets faith out as separate from work. This dualism can hinder or cripple the marketplace mission because it becomes possible to do one to the exclusion and hindrance of the other.

McLoughlin refers to Rick Warren, who says, "Christians are left here on the earth is to evangelize non-Christians."⁶ According to Rick Warren, work is nothing more than a tool for evangelism. This view cripples the workplace witness when the tentmaker in Yemen complains that his business interferes with his church planting, and when the CEO neglects to run his business because of his desire to bring revival to the office.⁷

McLoughlin's paradigm for marketplace mission in his article is attractive. His paradigm is about displacing the dominant faith of the work culture with the Christian faith. It is not about converting individuals, but about converting the work itself. A

⁵ William Droel, *Initiatives, In support of Christians in the world*, no. 143 (2004); Peter Hammond, "Faith at Work Is More Than Witnessing," (InterVarsity Christian Fellowship); Gregory F. A. Pierce, "Posted Letter to Editor of the New York Times, Posted at Acta Publications Website," in *ACTA Publications Website* (ACTA Publications, 2004). cited in McLoughlin, "A New Way to Work: A Paradigm for Marketplace Mission in the 21st Century."

⁶ Rick Warren, *The Purpose Driven Life: What on Earth Am I Here For?* (Grand Rapids: Zondervan, 2002), 284.

⁷ McLoughlin, "A New Way to Work: A Paradigm for Marketplace Mission in the 21st Century."

person's witness at work is not about the things the person says to his or her coworkers, or the prayers the person offers, it is about everything that the person does. By transforming all of work the people will be transformed as well.

McLoughlin is not talking about creating one or two connections between competing matrices. He is talking about fully integrating the work matrix into the God-meta-matrix. This is what Paul meant when he wrote, "Servants, be obedient to those who are your masters according to the flesh... not with eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men." (Eph. 6:5-7)⁸

McLoughlin quotes Ben Meyer whom he feels said it well:

The scope of the Christian task is far greater than that of theology. It is to sustain, pervade, and transform the perennial human task [work] of building, rebuilding, sustaining the human order, creating the conditions in which Jack and Jill can marry, enjoy a modicum of economic and social security, raise children and send them to decent schools, worship God without interference, share according to their resources and preferences in the life and direction the communities they live in, and, in short, have a chance to live and die in human dignity.⁹

McLoughlin's article presents a good starting point for leaders of the missional church that are looking for a practical theology regarding workplace ministries. It is a holistic approach to the workplace that will serve to inform the activities of congregational members. What it does not do is provide any form of concrete details regarding exactly how to create a ministry.

⁸ *The New King James Version Bible*, The Open Bible: Expanded Edition (Nashville: Thomas Nelson Publishers, 1985).

⁹ Ben F. Meyer, *Christus Faber: The Master Builder and the House of God* (Allison Park: Pickwick Publications, 1992), 210. cited in McLoughlin, "A New Way to Work: A Paradigm for Marketplace Mission in the 21st Century."

Doug Spada and David Scott published an article on the International Coalition of Workplace Ministries website that provides a framework for starting a Work-Life Ministry. They provide a set of eight general tips for starting the program as well as a link to another site that provides even more specific tools. They start by saying that any new ministry should be substantially founded on prayer. Most of the remaining tips are general purpose advice that would be considered good management practice for starting up any new program in any organization, whether religious or secular.¹⁰ One tip, however, is noteworthy – number seven. “Avoid vocabulary that can derail your ministry.” The point to be made here is that the ministry is not about taking faith to work as an add-on, but rather about integrating faith, and making it inseparable from work. It is about teaching the members to view work, to make decisions, and to set priorities - all through a mind-set informed by faith. It should be made clear that the ministry applies to everybody, whether they are blue-collar, white-collar, self-employed, or unemployed. Their point in mentioning vocabulary is to call attention to the distinction between what the ministry intends to communicate and what the members actually perceive. It should be stated clearly, in plain terms, not in “super-spiritual code.”¹¹

¹⁰ General purpose tips were:

- (2) Appoint an active, passionate leader, or a champion.
- (3) Add it to your strategic objectives.
- (4) Build a strategic framework (or plan it out carefully).
- (5) Promote it.
- (6) Plan it as an ongoing ministry, rather than a one-time event.
- (8) Avoid making it a niche ministry.

¹¹ Doug Spada and David Scott, "Launching a Work-Life Ministry in Your Local Church," in *International Coalition of Workplace Ministries Website* (International Coalition of Workplace Ministries, 2004).

The article also provides a link to the website for His Church At Work. This organization provides tools for assisting pastors in creating a work-life ministry, as well as tools to help believers in the workplace.¹²

Planning a Work-Life Ministry

In planning a work-life ministry, there are several factors that should be taken into account. The first thing to be looked at is the dualism that separates work from faith. This is logically the first barrier to overcome, since members need to first understand the necessity of integrating faith with work before they will be willing to learn how to integrate faith and work.

Larry Peabody addresses the perception that secular work is not only separate but less important. He points out that this separation can create the feeling that a person is serving two masters: his employer during the day and God during the evenings and weekends. Peabody rightly points out that, according to Jesus, we cannot serve two masters, “for either he will hate the one and love the other, or he will hold to one and despise the other. (Matt. 6:24)”¹³ Peabody goes on to say that this “double mindedness” leaves the Christian vulnerable to discontent, and temptation to overbalance themselves in their non-work hours. The solution is to “see our work as God sees it.” This means to learn that there is no separation between the secular and the sacred.

Peabody states that this distinction between the secular and the sacred was stressed in the Old Testament, but removed in the New Testament.¹⁴ There are several

¹² *Hischurchatwork Home*, (HisChurchAtWork.org, 2005, accessed 03/27/05); available from <http://www.hischurchatwork.org/>.

¹³ Larry Peabody, *Secular Work Is Full-Time Service* (Fort Washington, PA: Christian Literature Crusade, 1974), 12-3.

¹⁴ *Ibid.*, 14-8.

reasons that he gives to justify this change. In the Old Testament, certain days were considered to be sacred, but Paul called these sacred festivals a mere shadow of things to come (Col. 2:16-7), and observing them was a sign of enslavement to “weak and worthless elemental things” (Gal. 4:9-10). Certain foods were considered unclean, but Peter was told that “What God has cleansed, no longer consider unholy” (Acts 10:15). The need for sacred places was eliminated when Jesus said that “true worshipers shall worship the Father in spirit and in truth...” (Jn. 4:23). Paul also taught that our bodies had become God’s temples (1 Cor. 6:19).¹⁵

Peabody’s arguments regarding the change between testaments, however, are flawed. Bernhard Anderson writes that there is “no basis for a secularism in which God is absent from social life.” Holy days in the Old Testament were sacramental and symbolic rather than separated. The Sabbath for example was symbolic of the relationship between God and the people, and served to provide a link between the Noachic, Abrahamic, and Mosaic Covenants. The sacrifices on the Day of Atonement symbolized God’s willingness to accept and cleanse the people of Israel. Similarly, the tabernacle of worship as a dwelling place for God was symbolic of God dwelling among the people. God not only dwelt among them, but he called the entire people to be holy when he said, “You shall be holy, for I the LORD your God am holy.”(Lev. 19:2)¹⁶

Peabody makes a far more convincing argument by stating that when the Spirit inhabits a person’s life, their whole life has become sacred. Peabody states that we have become a Holy Priesthood (1 Pet. 2:5), and therefore there is no distinction between

¹⁵ Ibid., 16.

¹⁶ Bernhard W. Anderson, *Contours of Old Testament Theology* (Minneapolis: Fortress Press, 1999), 106-8, 122-3.

secular and religious work.¹⁷ Anderson would agree with Peabody on this point.

Anderson would further point out that the same was true of the people of Israel in the Old Testament. The passage in 1 Pet. which Peabody referred to is paralleled by an Old Testament Passage (Ex. 19:6). These parallel passages indicate continuity between the Old and New Testaments regarding this point. The Spirit of God dwells in the midst of the community of the saved in both the Old and the New Testaments. Therefore, the whole community has been made holy by God. If God has made the whole community holy, then he has made our vocations holy as well.¹⁸

Jan Wood states it more simply. She says that God wants “come to work with us.” Wood agrees with Peabody that there is no separation between the secular and the sacred, though her reasoning is different. She says that “the same love that solves problems in the chapel solves problems in the boardroom, on the factory floor and amid politics... Principles of honesty and integrity that are the basis of a Christian’s spirituality are the same ones under-girding a Christian’s business principles.” She proceeds to provide several things that will happen when we “take God to work with us.”¹⁹

The first is that God opens our eyes. We see things differently when we try to see work the way that God sees it. We will begin to see ways that we can show God’s love to those around us. We will see ways that we can serve. We will even see ways that we can do our jobs better.²⁰

The next thing that Wood says will happen when we take God to work is that He will change us and those around us. When He is with us, we are safe and loved, which is

¹⁷ Peabody, *Secular Work Is Full-Time Service*, 15-6.

¹⁸ Anderson, *Contours of Old Testament Theology*, 122-3.

¹⁹ Jan Wood, *Christians at Work: Not Business as Usual* (Scottsdale, PA: Herald Press, 1999), 17-8,34.

when we are at our best. We are freed from self-absorption, which enables us to spend our energy in more productive ways. As we begin to operate in freedom and love, it can have a domino effect on those around us, potentially changing the whole environment around us.²¹

Robert Banks says that the separation of faith from work and the demotion of secular work to a lesser status with no “call to minister” in the secular workforce has contributed to 95% of people surveyed responding that they do not enjoy the work they do. Banks feels that clear teaching on the value of work and the integration of faith into work would make a real difference in their happiness on the job.²²

Establishing the necessity for work-life integration is the first and probably the most difficult task to accomplish. The dualism and compartmentalization of the modern era are only the beginning of the barriers to overcome. Other barriers that are indirectly caused by work-life separation becoming an ingrained pattern of thought include, among others, fear of accountability, desire for success, wealth and comfort, fear of persecution, need to escape work at church, and fear of isolation.²³

The next factor to take into account when planning a work-life ministry is to teach members specifically how to go about integrating work and life. There are three areas to address. The first area is to help the members to change their way of thinking about work. The second area is to teach them how to share their faith at work and to help them

²⁰ Ibid., 20-2.

²¹ Ibid., 22.

²² Banks, *Faith Goes to Work: Reflections from the Marketplace*, 11,21; William Diehl, *In Search of Faithfulness: Lessons from the Christian Community* (Philadelphia: Fortress Press, 1987); Marsha Sinetar, *Do What You Love, the Money Will Follow* (New York: Dell, 1987).

²³ Banks, *Faith Goes to Work: Reflections from the Marketplace*, 7-8.

understand legal restrictions related to sharing their faith. The third is to help them to balance activities of life.

The first area is related to overcoming the barriers of dualism in the first place. Much of what is taught with regard to why work and life should be integrated will overlap with how to think about an integrated life. The primary distinction is that it takes time and practice to change the way you think. Members will need to learn how to remember that God is present with them. They will need to learn how to see their work through God's eyes. This is an area that requires long-term maintenance. It is probably best accomplished in a small-group or discipleship setting where members can be held accountable and to share experiences with one another.

Gregory Pierce wrote a practical book about spirituality at work. In his book, he suggested ten "spiritual disciplines for the workplace." A spiritual discipline, according to Pierce, is a practice that is repeated on a regular basis in order to achieve expected results. Pierce felt that the "traditional disciplines" are too contemplative in nature to work well in the workplace because the environment moves too fast. Pierce said that contemplative practices require a great deal of time. He created this list of ten practices as a suggested set of replacement disciplines that may work in the fast moving environment of the workplace.²⁴

Before he began discussing the specific disciplines, he set out five criteria for a spiritual discipline at work. The first criterion is that we can practice the discipline at our workplace. The second criterion is that we must be able to practice it without disrupting our work or undermining our job performance. The third criterion is that we must be able

to practice it on a regular basis. The fourth criterion is that it must be triggered by an event, rather than relying on ourselves to remember to “be spiritual.” The fifth criterion is that we must be able to practice it without anyone in the workplace knowing that we are doing so. This is not for the purpose of hiding, but rather to avoid the appearance of self-righteousness or a “holier than thou” attitude. Once he has set out the criteria, he invites his readers to discover the spiritual disciplines with him.²⁵

Pierce’s proposal provides the basis for a useful tool in integrating spirituality into work. However his definition is inadequate. For example, is he fails to specify what he means by “traditional disciplines. He only says that they are contemplative. His definition of discipline is also very generic. He does not even describe what the “expected result” of a discipline is. It is essential to define what the expected result is; otherwise one’s results may not be the results that God would choose. The expected result of a spiritual discipline at work should be that the person should become increasingly more aware of the presence and activity of God in the workplace.

Pierce’s criteria also needs to be modified. His first criterion is a good idea, but I do not think it is necessarily true that all of our disciplines take place at work. They should certainly be related to work but the physical location may not be relevant. To be sure, some of the disciplines need to occur at the workplace, but certainly not all.

Pierce’s fourth criterion is misplaced. It should not be triggered by an event. The spiritual disciplines need to come from within a person, not from something external.

²⁴ Gregory F. A. Pierce, *Spirituality at Work: 10 Ways to Balance Your Life on-the-Job* (Chicago: Loyola Press, 2001), 30-1.

²⁵ *Ibid.*, 32-3.

Pierce's fifth criterion is unnecessary. Self-righteousness will be a danger regardless of what you do, whether the discipline is visible or not. However, some of the visible disciplines may be more useful than the unobtrusive ones. The important point is that self-righteousness will defeat the "expected result".

I propose that his criteria be replaced with four others. The first criterion is that the discipline should not be contrary to Scripture. It is not essential that it be specifically contained in Scripture, but it should not be contrary.

The second criterion is that it should be related to work, and at least some of the disciplines need to be done at work. For example, praying before you leave your house that God would come to work with you would be a useful discipline, but not necessarily done at work.

The third criterion is that it should not be disruptive to work. It should not reduce one's job performance.

The final criterion is that it should not promote conflict in the workplace. The discipline may or may not be obvious as a spiritual discipline, but it should be done discreetly. Be considerate of the fact that some of your co-workers may not appreciate spiritual discipline. This does not mean that the discipline must be done in secret. It means that the discipline should be done in a way that co-workers are not forced to observe.

Some of Pierce's ideas for spiritual disciplines are useful. His first one, for example, is to surround oneself with "sacred objects." These visible reminders can be a good way of keeping one's mind on God. Pierce indicates that a picture of one's family to remind that person that he or she is earning money for his or her family is a sacred

object.²⁶ That is not an appropriate example of a sacred object. That is a result of not specifying what the “expected result” is. Obviously, having a picture of one’s family is not bad. However, the result of a spiritual discipline is to remind one of the presence and activity of God. Earning money to support one’s family may be a reason to stay at work, but it is not a spiritual discipline. Sacred objects should be direct reminders of the presence of God. If a picture of one’s family reminds one to be thankful for the blessings that God has provided, then it would be a sacred object.

Building support and community is another suggestion that is a useful discipline.²⁷ Community is an excellent context in which to consciously demonstrate the love of Jesus to your co-workers. Whether it is greeting new employees and making them feel welcome or offering support to a co-worker whose spouse is seriously ill, the love of Jesus can be communicated in these actions. A variation on that is to regularly pray that God would show you opportunities to build community.

Pierce has a good idea for integrating spirituality. However it lacks proper theological development. Pierce’s strong point is that he is very good at creating and illustrating practical tools.

His weak point is that his theology is not clearly defined. I have already shown, using the example of the family picture, that Pierce’s definition of a sacred object is inadequately defined. A second example of inadequately defined theology can be observed in the spiritual discipline, “living with imperfection.” Pierce states that, “living with our imperfection may help us understand and accept God’s imperfection.” He then uses a quote from Woody Allen to support his theology that God is imperfect. Pierce

²⁶ Ibid., 36-44.

lists several methods of practicing this discipline. One method is to select several minor imperfections, such as typos, and adopt them as goals. This is equivalent to intentionally making mistakes. Pierce does list one appropriate method for this discipline. He writes that we should forgive imperfections. He points out that God loves us. We should not hate ourselves or others because we are imperfect.²⁸ In creating a work-life ministry, it is important to find the right balance between practical tools, and well defined theology.

The second area to address is helping church members to know how and when to share their faith at the workplace. Given the large blocks of time that a full-time worker spends on the job, the workplace is an important venue for sharing the gospel. Many workers and employers, however, misunderstand the legal rights of a religious employee. David C. Gibbs, Jr., President of The Christian Law Association, wrote a very helpful article summarizing the rights and restrictions regarding religious discussions at the workplace.²⁹

Some employers mistakenly create an atmosphere of zero tolerance for religious discussions. However, religious expression does have a certain amount of legal protection. In informal areas where non-work related issues can be appropriately discussed, employees are free to voluntarily discuss religious issues and pray together. Other employees cannot stop these discussions simply because they can be overheard. The limitation is that one cannot directly discuss religion with a co-worker who specifically requests to not be included in religious discussions.³⁰

²⁷ Ibid., 77-88.

²⁸ Ibid., 51-3.

²⁹ David C. Jr. Gibbs, "The Legal Implications of Witnessing at Work," in *Christianity Today* (Christianity Today International, 2004).

³⁰ Ibid.

There are no restrictions on business owners discussing religion with their customers. However, when discussing religion with an employee, the employer must make it clear that the employee's employment and advancement are not in any way determined by religious standing and the employer must accommodate employees who object to holding religious discussions.³¹

According to Pat Gelsinger, the Chief Technology Officer at Intel and an Evangelical Christian, the first thing to do if you want to witness at work is to be a good employee. An employee who conscientiously performs his job to the best of his abilities will have the credibility to present a clear witness. The next step is to not be afraid to be up front about your beliefs. "When someone asks why you don't golf on Sundays, respectfully and earnestly answer, 'I've decided to prioritize my relationship with God, and I've committed to being in church...'" By providing clear and straightforward answers, you become both a clear and a visible witness.³²

Church members may hear several competing versions of how the third area is to be accomplished. Companies are becoming aware that employees who can balance their work activities with the other parts of their life are happier and more productive. They have found that it is financially beneficial to encourage balance instead of isolation. Companies such as Ford Motor Company, Intel Corporation, American Airlines, and Texas Instruments support religious employee networks.³³

Work-life programs might range in scope from providing work hour flexibility to using religious employee groups to attract and retain employees. A growing number of

³¹ Ibid.

³² Pat Gelsinger, *Balancing Your Family, Faith and Work* (Colorado Springs: Cook Communications Ministries, 2003), 111-2.

corporations, such as Tyson Foods, have introduced chaplaincy programs to assist employees in dealing with personal and spiritual issues and crisis.³⁴ These programs generally provide some benefit to the employees, and in many cases allow for tangible ministry to be performed. In some cases the program designers intend for the program to provide ministry as its primary goal. However, we should remember that all of these work-life programs are designed by employers with at least the justification of increasing the bottom line, which in most cases is the ultimate goal.

Churches may be able to use the resources of these programs for their benefit. They should, however, be careful to ensure that the members receive instruction that is holistic and gospel inspired. Church members should be trained to think of work-life balance as the management of activities and time rather than as the balance of separate and competing segments of life.

Pat Gelsinger wrote about his advice on how to balance your life. He believes that God wants to be a part of even the smallest details of your life, and has spoken many times, and in many different countries about how he tries to balance his family, faith, and work. His advice is relatively straightforward.³⁵

His first point is to create a personal mission statement. The personal mission statement effectively acts as a roadmap for life. It provides direction by helping one to choose and prioritize one's activities according to whether they align with one's mission. According to Gelsinger, one's mission is based on the specific set of gifts and talents that were given to you by God. It is a reflection of what one believes that God would want

³³ Todd Henneman, "A New Approach to Faith at Work," *Workforce Management* 83, no. 10 (2004).

³⁴ Ibid; Alex Johnson, "Walking the Walk, on the Assembly Line: With over a Hundred Chaplains, Poultry Giant Plunges into Ministry," in *MSNBC.com* (MSNBC, 2005).

done with one's life. His mission consists of three sections. First is a paragraph, stating in general terms what he believes God wants of him. It includes, "Christian husband, family man, and businessman." Next is a list of his values. These are the things he will stand for. They include, "Work hard in all that I do; Be open to the direction of the Holy Spirit... and Live by Christian principles...." The final section is goals. These are the specific things he wants to do in his life. They include, among others, "Become the president of Intel Corporation; be an elder of my congregation; and give an increasing portion of all that I earn to charity."³⁶

Gelsinger's second point is to firmly establish your highest value as your relationship with God. All of one's choices, and how one uses his or her time and other resources should be informed by this priority.³⁷

Gelsinger's third point is to establish one's family as the second highest value. Time spent with the family should be protected, and clear boundaries placed between work and family time.³⁸

Gelsinger says that by maintaining those three points, we can successfully balance our lives. With a balanced life, we can develop a reputation as a good employee. We will then have the credibility we need to have a clear witness, and influence others for Christ.³⁹

³⁵ Gelsinger, *Balancing Your Family, Faith and Work*, 121-6.

³⁶ Ibid., 45-57, 121.

³⁷ Ibid., 59-76, 121-2.

³⁸ Ibid., 77-89, 122.

³⁹ Ibid., 122-3.

Pat Gelsinger's book provides a good, structured framework for making decisions. The disadvantage to it is that it does not provide very much in the way of specific practices to integrate spirituality on a day-to-day basis.

Leadership for a Work-Life Ministry

In addition to plans, another essential element of the work-life ministry is leadership. Like all programs in all organizations, it is important to select a leader who is passionate about the ministry, and for this ministry to receive active support from all levels of leadership, from the small-group Bible study leader to the pastoral team and senior pastor. However, in selecting a leader, there is an additional factor to take into account, which I mentioned in the last chapter. That factor is the credibility of the leader in that particular area of ministry.

There is a perception among congregational members that the vocational pastoral staff is not familiar with the environment in which the members work, or with the limitations that have been placed on them at work.⁴⁰ In my experience, members who are asked to select a leader to deal with faith-based issues at work will, without exception, avoid vocational pastors unless they have no other option available. The overwhelming majority will select co-workers who have theological training, such as bi-vocational pastors, as their first choice. If this is not possible, their second choice will be a vocational pastor who has been a co-worker in the last few years.⁴¹ The third choice of

⁴⁰ *Icwm Workplace Transformation 2004 Summit*, (accessed); Banks, *Faith Goes to Work: Reflections from the Marketplace*,⁸

Additionally I have personally spoken with employees of multiple global organizations. It is the common consensus that clergy, of any faith, not just Christian clergy, are unfamiliar with the issues faced on a daily basis by employees, and thus unprepared to be of assistance in integrating their lives and faiths. The exceptions to this are those clergy who are also employed alongside them, or have recently been employed alongside them.

⁴¹ "Few years" is subjective, and may vary from person to person in actual duration.

speaker is typically a co-worker with informal theological training, or who is recognized or perceived as being particularly wise or experienced. It is typically only after all of these options have been exhausted that they will discuss vocational clergy members.⁴²

Given that perception, it would be wise for a pastoral staff to carefully consider the perceptions of the congregational members. It does not matter whether the leaders are actually unqualified, what matters is that the members not perceive them as unqualified. It would be interesting to do a study on the reasons behind this perception. It may be that the clergy are truly out of touch with the rest of the working world. It may however, be that the lack of specific teaching on the subject leads people to believe that the silence means ignorance. The fact remains, however, that if they are perceived as unqualified, the ministry will not be taken seriously. If this perception exists within a specific congregation, it would be a good idea for the vocational pastor to raise a lay member up as the leader of a work-life ministry. A close partnership between the lay member and the pastor should produce the desired combination of theological teaching and practical application.

It may be possible with time for the vocational pastor to change the perception. In order to change this perception, a few things need to happen. First, the pastor needs to be willing to humbly accept responsibility for the perception. It would be counter-productive for the pastor to apply any blame to the lay members and thereby to increase the gap in communication. Egos must be set aside and love applied in generous

⁴² These observations are based on personal conversations with representatives from several faith-based employee groups, representing several different faiths (Christian and non-Christian) as well as several different nationalities. The pool was not large, but it was diverse, and responses were consistent. It would be interesting to do further studies on a larger group to better establish these choices, as well as possibly exploring some of the reasons underlying the choices and perceptions.

proportions. The pastor will need to work with lay members to understand exactly what caused the perception. It may be necessary for the pastor to learn new ways to think and communicate in order to apply faith directly and specifically to work. The pastor should then find ways of applying faith to the workplace in specific detail, and listen carefully to feedback in order to ensure that the application is both correct and useful. Over time, this process should yield results in understanding for both the clergy and the laity.

It should be noted, however, that the purpose of the pastor learning to communicate is not to take over ministry. That would only serve to propagate the separation and limit the maturity of the congregation. The purpose of learning to communicate is to enable the pastor to more effectively train and release the laity into ministry.

Conclusion

In this chapter I discussed the application of holism to the integration of faith and work. I discussed the need to fully integrate the work matrix into the God-meta-matrix.

I then presented three important factors to consider in developing a work-life ministry. The first is to teach about the necessity of work-life integration. The second is to teach members how to integrate work and life. This requires changing the way that members think about work, teaching them how and when to witness, and teaching them how to balance their activities. The final factor was selecting a leadership team that will be effective in both the theological and practical aspects of the work-life ministry.

CONCLUSION

The modern world has created for us a dichotomy in which the secular and religious worlds are divided along Cartesian lines. These Cartesian lines exist between church, the workplace, political life, social life, and any other arena in which a philosophical distinction can be demonstrated. The result is that not only has society been divided, but also each individual person has been divided into multiple distinct areas of life.

In this paper, I have attempted to explain some of the pertinent issues caused by these divisions. My goal was to provide background as a starting point for further work and understanding.

In chapter one, I described the conflicting views of modernism and postmodernism. I briefly showed the pertinent issues including foundationalism, and reductionism, and how the issues developed. I then discussed two tools for distinguishing postmodern theologies from modern theologies, and explained how they were useful. I proposed using holism as the tool by which to distinguish modern from postmodern for the purposes of this paper.

In chapter two, I briefly developed the biblical basis for a postmodern theology of holistic community. I described the Kingdom of God as present in the world today, and the church as the visible manifestation of the Kingdom and of the Body of Christ.

Chapter three is divided into two parts. In the first part, I discussed the practical implementation of what a holistic community might look like or do. I began by discussing the characteristics of the community. The communities should be missional, meaning that they should place an emphasis on the mission of spreading the Kingdom of

God throughout all people on the earth. I discussed Jürgen Moltmann's description of the "mature congregation" as the congregation that utilized all of the gifts of all of its members, rather than relying on the relatively few spiritual leaders. Finally, I stated that the central issue of the holistic community was the transformation of the relationships within the community.

In the second part of the third chapter, I discussed the individual in the holistic community. I described the problem of individualism within the United States. I then discussed the problem of segmented lives that created multiple disconnected matrices by which people interpreted experiences and organized relationships. I claimed that the reintegration of the matrices was the true challenge to the holistic community and discussed the impact of the matrices on the individual and on the community. Finally I showed that the church is currently unprepared to aid people in reintegrating their matrices. I showed that an awareness of this issue was slowly growing and that more work was needed.

In the final chapter, I applied the concepts of integration specifically to the workplace. I presented three important factors to consider in developing a work-life ministry. The first is to teach about the necessity of work-life integration. The second is to teach members how to integrate work and life. This requires changing the way that members think about work, teaching them how and when to witness, and teaching them how to balance their activities. The final factor was selecting a leadership team that will be effective in both the theological and practical aspects of the work-life ministry.

REFERENCES

- Emergent Village, accessed 03/26/2005; Available from <http://www.emergentvillage.org/Site/index.htm>; Internet.
- The New King James Version Bible*. The Open Bible: Expanded Edition. Nashville: Thomas Nelson Publishers, 1985.
- "Atomism." In *Encyclopedia Americana*, v. 2. Danbury: Grolier, Inc., 1998.
- "Empirical Indicators of a 'Missional Church'." *The Gospel and Our Culture* 10, no. 3 (1998).
- The American Heritage Dictionary of the English Language*. Boston: Houghton Mifflin Company, 2000. Reprint, 4th.
- Icwm Workplace Transformation 2004 Summit* Minneapolis: International Coalition of Workplace Ministries, 2004, accessed 10/15/2004; Available from <http://www.icwm.net/pages.asp?pageid=178>; Internet.
- Worship Ministry Goals for 2004-2005* First Evangelical Church of Memphis, TN, 2004, accessed Available from <http://www.firstevan.org/worshipgoals.htm>; Internet.
- Allelon: Companions in the Gospel* Eagle, ID: ALLELON Ministries, 2005, accessed 03/26/2005; Available from <http://www.allelon.org/about/contacts.cfm>; Internet.
- Faq: What Is the Meaning of 'Convergence Worship?'* Mar Thoma Orthodox Church and St. Athanasius Christian Orthodox Church, 2005, accessed 3/26/2005; Available from <http://www.marthomaorthodoxchurch.com/faq.html>; Internet.
- Hischurchatwork Home* Alpharetta, GA: HisChurchAtWork.org, 2005, accessed 03/27/05; Available from <http://www.hischurchatwork.org/>; Internet.
- Worshipping at Third* Richmond: Third Presbyterian Church in Richmond, VA, 2005, accessed 03/26/2005; Available from <http://www.thirdpres.org/worship.html>; Internet.
- Aamodt, Jon. "The Church as the Literal Body of Christ." Beaverton: Sojourn Christian Fellowship, 2003.
- _____. *Sojourn: A Christian Faith Community* Beaverton: Sojourn Christian Fellowship, 2005, accessed Available from <http://www.sojourn.cc>; Internet.
- Abraham, William J. *The Logic of Evangelism*. Grand Rapids: Eerdmans, 1989.

- Alford, Chris. *What Would Worship Look Like If* http://www.chris-alford.com/local/documents/What_would_worship_look_like_if.pdf, 2003, accessed Available from http://www.chris-alford.com/local/documents/What_would_worship_look_like_if.pdf; Internet.
- Allen, Diogenes. *Spiritual Theology*. Cambridge: Cowley, 1997.
- Anderson, Bernhard W. *Contours of Old Testament Theology*. Minneapolis: Fortress Press, 1999.
- Anderson, Ray S. *The Shape of Practical Theology: Empowering Ministry with Theological Praxis*. Downers Grove: InterVarsity Press, 2001.
- Ayer, Alfred J. *Language, Truth, and Logic*: Dover, 1936.
- _____. *Philosophy in the Twentieth Century*: Random House, 1982.
- Banks, Robert J. *Faith Goes to Work: Reflections from the Marketplace*. New York: Alban Institute, 1993.
- Barna, George. *The Second Coming of the Church*. Nashville: Word, 1998.
- Barnes, Jonathan. *The Pre-Socratic Philosophers*. 2 vols.: Routledge, 1979.
- Barth, Karl. *Church Dogmatics I/1, the Doctrine of God*. Translated by T. H. L. Parker and et al. Edinburgh: T. & T. Clark, 1957.
- _____. *Ethics*. Translated by Geoffrey W. Bromiley, ed. Dietrich Braun. New York: Seabury, 1981.
- Beardsley, Monroe C. *Aesthetics: Problems in the Philosophy of Criticism*: Harcourt, 1958.
- Beaudion, Tom. *Virtual Faith*. San Francisco: Jossey-Bass, 1998.
- Bellah, Robert N. *The Broken Covenant: American Civil Religion in Time of Trial*. New York: Seabury Press, 1975.
- Bellah, Robert N, Richard Madsen, William M Sullivan, Ann Swidler, and Steven M Tipton. *Habits of the Heart: Individualism and Commitment in American Life*. 2nd ed. Berkeley: University of California Press, 1996.
- Bellah, Robert N. *Beyond Belief: Essays on Religion in a Post-Traditional World*. New York: Harper and Row, 1970.

- Berger, Peter L. *Facing up to Modernity: Excursions in Society, Politics, and Religion*. New York: Basic Books, 1977.
- Berger, Peter L., Brigitte Berger, and Kellner Hansfried. *The Homeless Mind: Modernization and Modern Consciousness*. New York: Random House, 1979.
- Berkhof, Hendrikus. *Two Hundred Years of Theology: Report of a Personal Journey*. Translated by John Vriend. Grand Rapids: Eerdmans, 1989.
- Bonhoeffer, Dietrich. *Letters and Papers from Prison*. London: SCM Press, 1954.
- _____. *Ethics*. Translated by Neville Horton Smith, ed. Eberhard Bethge. New York: Macmillan, 1955.
- Bos, Rogier. *Engaging Our Postmodern Culture: An Interview with Stanley Grenz*. TheOoze.com, 2002, accessed 03/04/2005; Available from <http://www.theooze.com/articles/article.cfm?id=15>; Internet.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Mary Knoll: Orbis, 1991.
- Bozeman, Theodore Dwight. *Protestants in an Age of Science: The Baconian Ideal and Antebellum American Religious Thought*. Chapel Hill: University of North Carolina Press, 1977.
- Brown, Richard D. *Modernization: The Transformation of American Life, 1600-1865*. New York: Hill and Wang, 1976.
- Brunner, Emil. *Natural Theology, Comprising "Nature and Grace"*. London: Centenary Press, 1946.
- Buber, Martin. *The Eclipse of God: Studies in the Relation between Religion and Philosophy*. New York: Harper and Row, 1952. Reprint, 1965.
- Burnham, Frederic B., ed. *Postmodern Theology: Christian Faith in a Pluralist World*. San Francisco: Harper and Row, 1989.
- Burr, Nelson R. *A Critical Bibliography of Religion in America*, ed. James Ward Smaith and A. Leland Jamison. Princeton: Princeton University Press, 1961.
- Campbell, David. "Downward Causation in Hierarchically Organized Systems." *Studies in the Philosophy of Biology: Reduction and Related Problems* (1974): p. 180.
- Campbell, James I. *The Language of Religion*. New York: The Bruce Publishing Company, 1971.

- Campbell, Keith. *Metaphysics*. University of Notre Dame Press, 1980.
- Campbell, Neil A. *Biology*. 2nd ed. Redwood City: Benjamin/Cummings, 1990.
- Campolo, Tony. *Can Mainline Denominations Make a Comeback?* Valley Forge: Judson Press, 1995.
- Carey, S. Pearce. *William Carey*. London: Hodder and Stroughton, 1923.
- Carruthers, Peter. *Language, Thought, and Consciousness: An Essay in Philosophical Psychology*, 1952.
- Chisholm, Roderick M. *Theory of Knowledge*. Englewood Cliffs: Prentice-Hall, 1966.
- Clapp, Rodney. *A Peculiar People*. Downers Grove: InterVarsity Press, 1996.
- Clebsch, William A. *American Religious Thought: A History*. Chicago and London: The University of Chicago Press, 1973.
- Conlin, Michelle. "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America." *Business Week*, no. 11/01/1999 (1999): pp. 150-154,156,158.
- Conniry, Charles J., Dr. "Modern Dualism and Contemporary Christianity." 35: Fuller Theological Seminary, 1994.
- Copi, Irving M. *Introduction to Logic*. 5th ed.: Macmillan, 1978.
- Copleston, Frederick. *A History of Philosophy*. 10 vols.: Paulist Press, 1976.
- Descartes, Rene. *Discourse on Method and Meditations*, 1637.
- Diehl, William. *In Search of Faithfulness: Lessons from the Christian Community*. Philadelphia: Fortress Press, 1987.
- Dietterich, Paul. *The Center for Parish Development* Chicago: The Center for Parish Development, 1999, accessed 03/26/05; Available from <http://www.missionalchurch.org/>; Internet.
- Dodd, C. H. *The Apostolic Preaching and Its Developments*. New York: Harper and Row, 1936.
- Donohue, William. *The New Freedom: Individualism and Collectivism in the Social Lives of Americans*. New Brunswick: Transaction Publishers, 1990.
- Dowsett, R. "Reaffirming the Missional Heart of God." *Connections* (2004): pp. 9-16.

- Driver, J. "The Church: Missional Community of the Kingdom." In *Without Spot or Wrinkle: Reflecting Theologically on the Nature of the Church*, ed. K. Koop and M. H. Schertz, 21, pp. 121-36. Elkhart: Institute of Mennonite Studies, 2000.
- Droel, William. *Initiatives, In support of Christians in the world*, no. 143 (2004).
- Drummond, Lewis A. *The Word of the Cross*. Nashville: Boardman, 1992.
- Easum, William M. *Sacred Cow Makes Gourmet Burgers*. Nashville: Abingdon, 1995.
- Edwards, Paul. *The Encyclopedia of Philosophy*. 4 vols.: Free Press, 1973.
- Ellis, Rod. *Leading Authentic Worship* Kentucky Baptist Convention, 2005, accessed 03/26/2005; Available from <http://www.kybaptist.org/kbc/welcome.nsf/pages/Musicemerging>; Internet.
- Flew, Anthony. *A Dictionary of Philosophy*. St. Martin's, 1980.
- Ford, Kevin. *Jesus for a New Generation*. Downers Grove: InterVarsity Press, 1996.
- Ford, Leighton, and Jim Denney. *The Power of Story*. Colorado Springs: NavPress, 1994.
- Foster, Richard J. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. New York: HarperCollins Publishers, 1998.
- Frei, Hans W. *Types of Christian Theology*, ed. George Hunsinger and William C. Placher. New Haven: Yale University Press, 1992.
- Friend, Dan. Emmanuel Community Church in Fort Wayne, Indiana, 1005, accessed 03/26/2005; Available from <http://www.emmanuelcommunity.org/worship.shtml>; Internet.
- Frost, Mike. *Church in the Missional Mode* The Bible Society, 2001, accessed 03/26/2005; Available from <http://www.biblesociety.org.uk/exploratory/articles/frost01.doc>; Internet.
- Gadamer, Hans-Georg. *Truth and Method*. New York: Crossroad, 1975.
- Gelsinger, Pat. *Balancing Your Family, Faith and Work*. Colorado Springs: Cook Communications Ministries, 2003.
- Gibbs, David C. Jr. "The Legal Implications of Witnessing at Work." *Christianity Today* Volume, no. (2004) [Journal on-line]; Available from <http://www.christianitytoday.com/workplace/articles/legalimplications.html>; Internet; accessed 03/31/2005.

- Gibbs, Eddie. *Church Next: Quantum Changes in How We Do Ministry*. Downers Grove: InterVarsity Press, 2000.
- Glock, Charles Y., and Robert N. Bellah, eds. *The New Religious Consciousness*. Berkeley and Los Angeles: University of California Press, 1976.
- Grave, S. A. *The Scottish Philosophy of Common Sense*. Oxford: Clarendon Press, 1960.
- Green, Michael. *Evangelism in the Early Church*. London: Hodder and Stoughton, 1970.
- Greene, Murray. *New School for Social Research*.
- Greer, Robert C. *Mapping Postmodernism: A Survey of Christian Options*. Downers Grove: InterVarsity Press, 2003.
- Grenz, Stanley J. *A Primer on Postmodernism*. Grand Rapids: Eerdmans, 1996.
- _____. *Created for Community: Connecting Christian Belief with Christian Living*. 2nd ed. Grand Rapids: Baker Books, 1998.
- Grove, Andrew S. *Only the Paranoid Survive*. New York: Currency Doubleday, 1996.
- Guder, Darrel. *Be My Witness*. Grand Rapids: Eerdmans, 1985.
- Guder, Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids: Eerdmans, 1998.
- Guinness, Os. *Dining with the Devil*. Grand Rapids: Baker, 1993.
- Gunther, Marc. "God & Business." *Fortune* vol. 144, no. 1 (2001): p. 58.
- Guthrie, William K. C. *A History of Greek Philosophy*. 6 vols.: Cambridge, 1962-81.
- Habermas, Jurgen. *The Philosophical Discourse of Modernity*. Translated by Frederick G. Lawrence. Cambridge: MIT Press, 1987.
- Hammond, Peter. "Faith at Work Is More Than Witnessing." Volume, no. [Journal on-line]; Available from http://www.intervarsity.org/news/news.php?item_id=1411; Internet; accessed January 12, 2005.
- Harper, Nile. *Urban Churches Vital Signs: Beyond Charity toward Justice*. Grand Rapids: Eerdmans, 1999.
- Hatch, Nathan O. *The Democratization of American Christianity*. New Haven: Yale University Press, 1989.

- Hauerwas, Stanley, and William Willimon. *Resident Aliens: A Provocative Christian Assessment of Culture and Ministry for People Who Know That Something Is Wrong*. Nashville: Abingdon Press, 1989.
- Hauerwas, Stanley M. *Christian Existence Today: Essays on Church, World and Living in Between*. Durham: The Labyrinth Press, 1988.
- Henneman, Todd. "A New Approach to Faith at Work." *Workforce Management* 83, no. 10 (2004): 76-7.
- Hilborn, David. *Picking up the Pieces*. London: Hodder and Stoughton, 1997.
- Hillman, Oz. "Churches Making the Paradigm Shift in Equipping the 9 to 5 Window." *International Coalition of Workplace Ministries Website* Volume, no. (2004) [Journal on-line]; Available from http://www.icwm.net/articles_view.asp?articleid=8927&columnid=; Internet; accessed 03/27/05.
- _____. "The Faith at Work Movement: Opening the 9 to 5 Window." *Regent Business Review* Volume, no. 9 (2004) [Journal on-line]; Available from <http://www.regent.edu/acad/schbus/maz/busreview/issue9/RBRissue9.pdf>; Internet; accessed 03/04/2005.
- Holmer, Paul L. *The Grammar of Faith*. San Francisco, CA: Harper & Row, 1978.
- Huber, W. *Kirche*. Munich, 1988.
- Hudson, Winthrop S. *Religion in America: An Historical Account of the Development of American Religious Life*. 3rd ed. New York: Charles Scribner's Sons, 1981.
- Huffman, Carl A. "Atomism." In *Worldbook Encyclopedia*, v. 1. Chicago: World Book, Inc., 2001.
- Hunsberger, George R. "'Missional Vocation: Called and Sent to Represent the Reign of God.'" In *Missional Church: A Vision for the Sending Church in North America*, ed. Darrel Guder. Grand Rapids: Eerdmans, 1998.
- Hunter, James Davison. *American Evangelicalism: Conservative Religion and the Quandary of Modernity*. New Brunswick: Rutgers University Press, 1983.
- Hutchison, William R. *The Modernist Impulse in American Protestantism*. New York: Oxford University Press, 1976.
- Jaspers, Karl, and Rudolf Bultmann. *Myth and Christianity*. New York: Noonday Press, 1958.

- Johnson, Alex. "Walking the Walk, on the Assembly Line: With over a Hundred Chaplains, Poultry Giant Plunges into Ministry." *MSNBC.com* Volume, no. (2005) [Journal on-line]; Available from <http://www.msnbc.msn.com/id/7231900/>; Internet; accessed 03/31/2005.
- Jones, William Thomas. *A History of Western Philosophy*. 2nd ed.: Harcourt, 1969.
- Kant, Immanuel. *Critique of Pure Reason*. Translated by Norman Kemp Smith. London: Macmillan, 1929.
- Kautz, Steven J. *Liberalism and Community*.
- Keller, Tim. "The Missional Church." *Redeemer2.com* Volume, no. (2001) [Journal on-line]; Available from <http://www.redeemer2.com/resources/papers/missional.pdf>; Internet; accessed 03/26/2005.
- Kelly, Sean M. *Individuation and the Absolute: Hegel, Jung, and the Path toward Wholeness*. New York: Paulist Press, 1993.
- Kenneson, Philip D., and James L. Street. *Selling out the Church*. Nashville: Abingdon, 1997.
- Kew, Richard, and Rodger White. *Toward 2015: A Church Odyssey*. Cambridge: Cowley, 1997.
- Kimball, Dan. *The Emerging Church: Vintage Christianity for New Generations*. Grand Rapids: Zondervan, 2003.
- Kincaid, Harold. *Individualism and the Unity of Science: Essays on Reduction, Explanation, and the Special Sciences*, 1952.
- Kline, George L. *European Philosophy Today*: Quadrangle Books, 1965.
- Kotler, Philip. *Marketing Managment: Analysis, Planning, Implementation and Control*. 6th ed. Englewood Cliffs: Prentice Hall, 1988.
- Kraemer, Hendrick. *The Communication of the Christian Faith*. Philadelphia: Westminster Press, 1956.
- Kraus, C. Norman. *The Community of the Spirit*. Grand Rapids: Eerdmans Publishing Company, 1974.
- Kritzer, Kevin. *Worship @ Bethany Lutheran Church* Bethany Lutheran Church, 2003-5, accessed 3/26/2005; Available from <http://www.bethanylutheran.org/devotion.html>; Internet.

- Kuhn, Thomas S. *The Structure of Scientific Revolution*. 2nd enlarged 1970 ed. Chicago: University of Chicago Press, 1962.
- Kung, Hans. *Theology for the Third Millennium: An Ecumenical View*. Translated by Peter Heinegg. New York: Doubleday, 1988.
- Kung, Hans, and David Tracy, eds. *Paradigm Change in Theology: A Symposium for the Future*. New York: Crossroads, 1989.
- Langer, Susanne K. *Philosophy in a New Key*. 3rd ed.: Harvard University Press, 1957.
- Lasch, Christopher. *The True and Only Heaven: Progress and Its Critics*. New York: W. W. Norton, 1990.
- Lewis, Clarence L. *Analysis of Knowledge and Valuation*: Open Court. Reprint, 1971.
- Lints, Richard. *The Fabric of Theology: A Prolegomenon to Evangelical Theology*. Grand Rapids: Eerdmans, 1993.
- Lipset, Seymour Martin. *The First New Nation: The United States in Historical and Comparative Perspective*. New York: Basic Books, Inc, 1963.
- Livingston, James C. *Modern Christian Thought, from the Enlightenment to Vatican II*. New York: The Macmillan Company, 1971.
- Locke, John. *An Essay Concerning Human Understanding*. New York: Dover. Reprint, 1959.
- Lohfink, Gerhard. *Jesus and Community*. Translated by Herder Verlag. Philadelphia: Fortress Press, 1982.
- Losee, John A. *Historical Introduction to the Philosophy of Science*. 2nd ed.: Oxford, 1980.
- Lucretius. *On the Nature of Things*.
- Lundin, Rodger. *The Culture of Interpretation*. Grand Rapids: Eerdmans, 1993.
- MacIntyre, Alisdair. *Three Rival Versions of Moral Inquiry*: University of Notre Dame Press, 1991.
- Mackie, J. L. *The Miracle of Theism*: Oxford, 1982.
- Martinich, A. P. *The Philosophy of Language*. 4th ed., ed. A. P. Martinich. New York, NY: Oxford University Press, 2001.

- Mathews, Shailer. *The Faith of Modernism*. New York: Macmillan, 1924.
- McClendon, James William, Jr. *Ethics*. Vol. 1 Systematic Theology. Nashville, TN: Abingdon Press, 1986.
- _____. *Doctrine*. Vol. 2 Systematic Theology. Nashville, TN: Abingdon Press, 1994.
- McCloskey, Mark. *Tell It Often - Tell It Well*. San Bernardino: Here's Life, 1986.
- McGavran, Donald. In *Understanding Church Growth*, ed. C. Peter Wagner. Grand Rapids: Eerdmans, 1990.
- McGiffert, A. C. *Protestant Thought before Kant*. New York: Harper, 1961.
- McLean, Edward B. *Common Truths: New Perspectives on Natural Law* Goodrich Lecture Series, ed. Edward B. McLean. Wilmington, Del: ISI Books, 2000.
- McLoughlin, Michael. "A New Way to Work: A Paradigm for Marketplace Mission in the 21st Century." *International Coalition of Workplace Ministries Website* Volume, no. (2004) [Journal on-line]; Available from http://www.icwm.net/articles_view.asp?articleid=9434&columnid=; Internet; accessed 03/25/2005.
- McManus, E. R. "The Global Intersection." In *The Church in Emerging Culture: Five Perspectives*, pp. 235-63. Grand Rapids: Zondervan, 2003.
- Mead, Sidney E. *The Nation with the Soul of a Church*. New York: Harper and Row, 1975.
- _____. *The Old Religion in the Brave New World: Reflections on the Relation between Christendom and the Republic*. Berkeley: University of California Press, 1977.
- Meyer, Ben F. *Christus Faber: The Master Builder and the House of God*. Allison Park: Pickwick Publications, 1992.
- Miller, Donald E. *Reinventing American Protestantism: Christianity in the New Millennium*. Berkeley: University of California Press, 1996.
- Miller, James B. "The Emerging Postmodern World." In *Postmodern Theology*, ed. Frederic B. Burnham. San Francisco: Harper and Row, 1989.
- Miller, William Robert, ed. *Contemporary American Protestant Thought, 1900-1970*. Indianapolis and New York: The Bobbs-Merrill Company, Inc., 1973.

- Morgenthaler, Sally. *Worship Evangelism: Inviting Unbelievers into the Presence of God*. Grand Rapids: Zondervan, 1995.
- Moseley, James G. *A Cultural History of Religion in America*. Westport, Connecticut: Greenwood Press, 1981.
- Multmann, Jurgen. *The Church in the Power of the Spirit*. Translated by Margaret Kohl. London and New York, 1977.
- _____. *God for a Secular Society: The Public Relevance of Theology*. Minneapolis: Fortress Press, 1999.
- Murdoch, Iris. *Metaphysics as a Guide to Morals*. Viking Penguin, 1992.
- Murphy, Nancey C. *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*. Valley Forge, PA: Trinity Press International, 1996.
- Murphy, Nancey, and James William McClendon, Jr. "Distinguishing Modern and Postmodern Theologies." *Modern Theology* 5, no. 3 (1986): 191-214.
- Naylor, Mark. "The Missional Church: Swimming in the Rapids." *The Evangelical Baptist* Volume, no. November/December 2004 (2004) [Journal on-line]; Available from Internet; accessed 03/19/2005.
- Newton-Smith, W. H. *A Companion to the Philosophy of Science*. Malden: Blackwell Publishers, 2000.
- Niebuhr, H. Richard. *Christ and Culture*. New York: Harper, 1951.
- O'Hear, Anthony. *What Philosophy Is*. Routledge, 1983.
- Passmore, John A. *A Hundred Years of Philosophy*. 2nd ed.: Basic Books, 1967.
- Peabody, Larry. *Secular Work Is Full-Time Service*. Fort Washington, PA: Christian Literature Crusade, 1974.
- Peacock, David. <http://www.lst.ac.uk/whoweare/faculty.php?person=DavidPeacock> Volume, no. (2005) [Journal on-line]; Available from Internet; accessed 03/04/2005.
- Peacocke, Arthur. *Theology for a Scientific Age: Being and Becoming - Natural, Divine, and Human*. Theology and the Sciences. Minneapolis: Fortress Press, 1993.
- Pierce, Gregory F. A. *Spirituality at Work: 10 Ways to Balance Your Life on-the-Job*. Chicago: Loyola Press, 2001.

-
- _____. "Posted Letter to Editor of the New York Times, Posted at Acta Publications Website." *ACTA Publications Website* Volume, no. (2004) [Journal on-line]; Available from http://www.actapublications.com/spiritwork/spirituality_of_work_4.html; Internet; accessed January 12, 2005.
- Posterski, D., and A. Grenville. "The Complicated and Irrepressible Canadian Church." *Envision* 4, no. 1 (2004): pp. 2-7.
- Posterski, Donald. *Reinventing Evangelism*. Downers Grove: InterVarsity Press, 1989.
- Prichard, G. A. *Willow Creek Seeker Services*. Grand Rapids: Baker, 1996.
- Quine, W. V. O. "Two Dogmas of Empiricism." *From a Logical Point of View*: p. 20-46.
- Quinton, Anthony. *The Nature of Things*: Routledge, 1973.
- Regele, Mike, and Mark Schulz. *The Death of the Church*. Grand Rapids: Zondervan, 1995.
- Reid, John. *Modern, Postmodern, and Christian*. Vol. 27 Occasional Paper (Lausanne Committee for World Evangelism). Carberry: Handsel Press, 1996.
- Riesman, David. *Individualism Reconsidered. Selections* Selected Essays from *Individualism Reconsidered*, 1909.
- Rorty, Richard. *Philosophy and the Mirror of Nature*. Princeton, NJ: Princeton University Press, 1979.
- Russell, Bertrand. *A History of Western Philosophy*. rev. ed.: Simon & Schuster, 1984.
- Sampson, Philip. "The Rise of Postmodernity." In *Faith and Modernity*. Oxford: Regnum Books, 1994.
- Sampson, Philip, Vinay Samuel, and Chris Sugden. "What Is Modernity? Historical Roots and Contemporary Features." In *Faith and Modernity*, pp. 16-7. Oxford: Regnum Books, 1994.
- Schaller, Lyle E. *Innovations in Ministry*. Nashville: Abingdon, 1994.
- Schweber, Silvan S. "Physics, Community and the Crisis in Physical Theory." *Physics Today* (Nov. 1993): p. 34-40.
- Schweitzer, Albert. *The Quest of the Historical Jesus*. New York: Macmillan. Reprint, 1950.

- Scofield, C. I., Dr. *Rightly Dividing the Word of Truth*. New York: Bible Truth Press.
- Shawchuck, Norman, and et al. *Marketing for Congregations: Choosing to Serve People More Effectively*. Nashville: Abingdon, 1992.
- Shawchuck, Norman, and Gustave Rath. *Benchmarks of Quality in the Church*. Nashville: Abingdon, 1994.
- Shelley, Bruce, and Marshall Shelley. *The Consumer Church*. Downers Grove: InterVarsity Press, 1992.
- Sherman, Doug, and William Hendricks. *Your Work Matters to God*. Colorado Springs: NavPress, 1987.
- Shorto, Russell. "Faith at Work." *New York Times*, October 31 2004, p. 40.
- Sineta, Marsha. *Do What You Love, the Money Will Follow*. New York: Dell, 1987.
- Spada, Doug, and David Scott. "Launching a Work-Life Ministry in Your Local Church." *International Coalition of Workplace Ministries Website* Volume, no. (2004) [Journal on-line]; Available from http://www.icwm.net/articles_view.asp?articleid=1581&columnid=; Internet; accessed 03/26/05.
- Sperry, Roger. *Science and Moral Priority*. Oxford: Basil Blackwell, 1983.
- Steiner, George. *Real Presences*. Chicago: University of Chicago Press, 1989.
- Stout, Jeffrey. *The Flight from Authority: Religion, Morality, and the Quest for Autonomy*. Notre Dame: University of Notre Dame Press, 1981.
- Sutherland, Martin. "The Kingdom Made Visible: A Missional Theology of Church." *Stimulus* 13, no. 1 (2005).
- Tarnas, Richard. *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*. New York: Ballantine Books, 1991.
- Thiel, John E. *Nonfoundationalism*. Minneapolis, MN: Fortress Press, 1991.
- Thiemann, Ronald F. *Revelation and Theology*. Notre Dame: University of Notre Dame Press, 1984.
- Thomas, W. H. Griffith. *And God Spake These Words*. Chicago: The Moody Bible Institute, 1926.

- Tillich, Paul. *The Courage to Be*. New Haven: Yale University Press, 1952.
- Tomberlin, James E. *Language, Mind, and Ontology*.
- Tracy, David. *Blessed Rage for Order: The New Pluralism in Theology*. New York: Seabury Press, 1978.
- _____. *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad, 1981.
- _____. *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad, 1985.
- Triandis, Harry C. *Individualism & Collectivism*, 1926.
- Underhill, Evelyn. *Worship*. rev. ed. Guildford: Eagle, 1991.
- Van Gelder, Craig. *Confident Witness - Changing World: Rediscovering the Gospel in North America*. Vol. 3. 4 vols. Grand Rapids: Eerdmans, 1999.
- Verkuyl, Johannes. *Contemporary Missiology*. Grand Rapids: Eerdmans, 1978.
- Volf, Miroslav, and Dorothy C Bass. *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids, MI: W. B. Eerdmans, 2002.
- Walls, Andrew. "Western Society Presents a Missionary Challenge." In *Missiological Education for the Twenty-First Century*, ed. Dudley J. Woodberry and et al. Maryknoll: Orbis, 1996.
- Warren, Rick. *The Purpose Driven Life: What on Earth Am I Here For?* Grand Rapids: Zondervan, 2002.
- Wear, Charlie. *Next-Wave Church and Culture* Moreno Valley, CA: Next - Wave.org, 2005, accessed 03/26/2005; Available from <http://www.the-next-wave.org/>; Internet.
- Weinberg, Julius R. *A Short History of Medieval Philosophy*: Princeton University Press, 1964.
- White, Morton Gabriel. *Science and Sentiment in America: Philosophical Thought from Jonathan Edwards to John Dewey*: Oxford, 1972.
- Whitehead, Alfred North. *Adventures of Ideas*. New York: Free Press, 1967.
- Wiener, Philip P. *Dictionary of the History of Ideas*. 5 vols. New York: Scribner, 1980.

- Wolterstorff, Nicholas. *Reason within the Bounds of Religion*. 2nd ed. Grand Rapids: Eerdmans, 1984.
- Wood, Jan. *Christians at Work: Not Business as Usual*. Scottsdale, PA: Herald Press, 1999.
- Worley, Robert C. *Preaching and Teaching in the Earliest Church*. Philadelphia: Westminster Press, 1967.
- Wuthnow, Robert. *The Restructuring of American Religion: Society and Faith since World War II*. Princeton: Princeton University Press, 1990.
- Yoder, John Howard. *The Priestly Kingdom, Social Ethics and the Gospel*. Notre Dame: University of Notre Dame Press, 1984.

APPENDICES

[Insert appendices here]