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INTRODUCTION

Activities that a person engages in at work to express their faith might not, on the surface, reveal much about *why* they do *what* they do. Consider, for example, the potential influences that might be supporting the following marketplace behaviors:

- Including a Bible text in the automatic signature line in email messages sent out.
- Asking someone (coworker, client or supplier) if you can pray with them.
- Discussing your belief regarding the need for increasing the minimum wage of entry level employees.
- Sending a text message to someone sharing a Bible verse, a meditation thought or a prayer.
- Reading a short inspirational story or thought for meditation at the beginning of the weekly team meeting.
- Having a clear personal awareness of the spiritual nature of your work in a specific context.
- Wearing a crucifix or other religious symbol as clothing accessory.
- Asking coworkers, “What would Jesus do?”

- Participating in the company blogs where you reflect on the possible differences between espoused values and the values in practice.
- Inviting a coworker to attend a religious program sponsored by your church.
- Organizing a team of coworkers to help at a local urban soup kitchen in the evenings.
- Playing religious music at your work station.
- Acknowledging your belief in God's blessing to the company when giving an official report.
- Displaying the figurine of a patron saint at your work station.
- Praying before a meal.
- Donating Bibles for the employee lounge.
- Hanging on the wall a religious picture.
- Beginning a staff meeting with prayer.
- Providing encouragement to coworkers who are discouraged.
- Displaying Bible texts or religiously-oriented quotations in your cubicle.
- Participating in a lunch-time prayer group.
- Confronting a coworker who suggests engaging in an unethical activity.
- Collecting donations from coworkers to help a family that is in a financial need.
- Participating in a Bible study group at work.
- Saying phrases such as "Praise the Lord" when you hear someone share good news.
- Asking someone if they are interested in studying the bible outside of work time.
- Giving a book on a spiritual theme or a Bible for to a coworker to read.
- Actively help a coworker who was fired to find employment.
- Discussing the perception that a labor union should be considered.

- Openly discussing religious values during the annual strategic planning session.

When one views the narrative of the New Testament, one can see the variety of religious experience as it played out in faith-integration behaviors. Peter is impetuous, assertive, and confrontational. Andrew prefers to refer people to others. Paul, the tent maker and intellectual debater-evangelist raises and answers objections he finds in the culture. The blind man healed by Jesus is nonconfrontational even if he is focused on his experience. Dorcas is content to serve the physical needs of others. Yet Scripture does not attempt to explain all the reasons for these differences.

The influence of individuals infusing corporate values with their personal religious values has been the subject of some discussion in recent years by both practitioners and scholars (For examples: Nash, 1994; Nix, 1997; Banks & Powell, 2000; Darden & Richardson, 2002; Capaldi, 2005; Williams, 2003; Stevens, 2006; Miller, 2007).

Campbell (2005) believes that in terms of faith integration Christians in the workplace can be divided into two categories: the passive and the active. *Passive* Christians are believers in name only. They find themselves overwhelmed by the secular marketplace and essentially give-in to the non-Christian values that pressure them. *Active* Christians intentionally connect everything they do at work with their personal faith. While Campbell's bi-polar model is appealing in its simplicity the reality may be more complicated than he allows for. One can argue that Campbell's approach oversimplifies reality as it attempts to place the blame on the majority of Christians who are not living up to their spiritual potential in Christ but it does not account for the variety of seriously held religious beliefs that underlie the variety of marketplace actions. In short, much more needs to be considered.

Contributing to awareness that life is not as simple as portrayed by Campbell, Lewis Solomon's (2004) case-study review of faith integration presents three approaches that evangelical Christian executives deploy to bring the values of religious faith into the corporations they serve:

- A low-key, non-preaching approach that avoids imposing religious views on their employees.
- Preacher executives who “wear their faith on their sleeves,” actively proselytizing others.
- Stewardship and servant-leadership executives.

When reading these and other scholars (cf. Nash, 1994; Deihl, 2000) one of the unanswered questions concerns what influences are in play in the lives of these individuals. While Wuthnow (1996), Miller (2007), and Campbell (2005) have contributed to answering this question, most scholars have not attempted to explain what influences the variety of approaches to faith integration that has been observed. In short, much more needs to be considered.

The potential scope of influences on faith integration at the work place include religious belief factors and what might be termed contextual factors such as the nature of the surrounding culture, personality, competencies, spiritual gifts, legal constraints, company mission, company culture, and current issues at the workplace or in society. (cf. Miller, 2007)

The purpose of this paper is to explore the conceptual relationship between religious belief factors and the variety of approaches to faith integration. (See Figure 1) Key assumptions are presented. Religious belief factors reviewed here include:

- the dimensions of the faith community's¹ *purpose*,

¹ In this paper the term “faith community” is used interchangeably with the term “church.” Even though the discussion here is primarily focused on Christian religious beliefs, the term faith community is broader than typically used in the Christian faith. The implication is that non-Christian religions that do not use the term

- viewpoints regarding *outreach*,
- models and metaphors illustrating what it means to *be* and *do* in “church,”
- beliefs regarding the relationship between the faith community and the larger culture,
- beliefs regarding the nature of faith,
- the essence of religious life defined by particular faith traditions and
- the distinction between sacred and secular.

Attempts at synthesis are presented at the end of the paper.

ASSUMPTIONS

Any experienced leader of a religious congregation can tell you about the variety of opinions that exist in the congregation regarding how to decorate the building or what ministry and service programs to operate. Whether the congregation should start a day care ministry for children, a soup kitchen for the homeless, a prison ministry or conduct public preaching programs are all options that are open to heated debate. This is especially true when resources are limited and priorities must be set on how to spend money to accomplish the purpose of the organization.

An important reason for the differences of opinion on these and other questions is the differences in beliefs that exist in terms of the theological *purpose* of the organization. (Senior, 1995) How one member views the essential purpose of the faith community has an impact on that member’s concept of how best to pursue life in the faith community as well as the outreach of the organization through personal and organizational activities.² Another way of thinking

“church” may have religious beliefs that influence integration of faith at work. (Wuthnow, 1996; Capaldi, 2005; Williams, 2003)

² For an insightful review of how different models of “church” influence the dominant definitions of outreach see Patterson, Gary. (1988). What is the Church? *Adventist Review*. 165: 880 – 882. August 18.

about this is: what members of the faith community should *do* is driven, in part, by what adherents believe regarding what the faith community *is*. (van Gelder, 2000, 128) In brief: the church *does* what it believes itself to *be*.

This sounds all good if we apply it to the organized religious congregation where you attend on the days and times when the congregation conducts group events. But how does it relate to an individual expressing faith at work in the marketplace? How does it apply to a marketplace organization intentionally based on spiritual values?

Taking this discussion into the realm of integrating faith at work reveals *key assumptions* for consideration. First, “clearly articulated theological reflection provides Christians with ground rules for participation in public life.” (Toulouse, 2006, 108) This extends beyond politics and into economic behavior in the marketplace. How you understand the theological purpose of your faith community may have an impact on how you believe faith should be expressed in the market. The faith community’s collective self awareness is important for both its *being* and its *doing*. In scripture belief is never separated from behavior (Jeavons, 1994, 48). In other words, how the church thinks about itself influences what it believes is the focus of God’s redemptive activity. Collective self-awareness also translates into specific actions designed to fulfill a response to God’s redemptive activity as expressed in activity in or engagement with the larger culture.

For example, if you believe that your faith community’s purpose is to work to eliminate social injustice, this will guide your decisions regarding how you should live out your faith at the workplace. Under this concept ministry at work might be seen primarily as ensuring fairness among workers, using company resources to help individuals who are discriminated against, and providing employment to the marginal members of the community. But if you see your faith

community's purpose being primarily proclamation, your expression of faith at work might be characterized more by talking about your relationship with God or encouraging others to consider the claims of your faith tradition.

A second, related assumption is that the faith community does not fulfill its purpose on just one day of the week when it gathers for worship (Silvoso, 2002). The faith community's expression of faith occurs in contexts other than when the faith community is gathered together. As individual members move in the marketplace they express their personal faith when they interact with the larger culture, including the subcultures associated with work and leisure activities. Participating in church means a seven-day-a-week practice of faith.

Because of the visibility of worship services one morning a week, it is easy to think of "going to church" as meaning attendance at the weekly worship service in the presence of other church members. No where in Scripture is the concept of church limited in this way. The point is that church members also "go to church" when they go to work Monday morning or when they return from their lunch break on Thursday afternoon or any other weekday. The full meaning of the whole idea of church encompasses the place of employment and leisure time activities just as much as it includes church group activities that occur in the church building on Sunday or Saturday morning.

A third assumption is that individuals may or may not be consciously aware of the influence that personal religious beliefs have on their approach to faith integration.

A fourth assumption important here is that religious belief is but one category of potential influences on the approach to integrating faith at work. The inclination toward a person's "style" of integrating faith at work may be a result of many factors. (Miller, 2007, 128; Wuthnow, 1996)

Leaving the review of contextual factors for another day, we turn now to explore some of the more significant categories of religious belief that can factor as influences on faith integration. Though some beliefs may be more foundational than others, we do not know enough about any hierarchy of influence and so these are not considered in any special order.

TWO BROAD DIMENSIONS OF PURPOSE

The Christian Scriptures portray two broad task-oriented dimensions of what it means to be a part of the faith community.³ One dimension is more *internally* focused serving the needs of existing members while the other dimension is *externally* focused serving the needs of persons who are not members. (See Figure 2) We can think of these two broad dimensions as the two essential *purposes* of the faith community. Another way of thinking of this using a management term is that the faith community has two broad dimensions of its overall *reason for being* or sometimes simply called “mission.”⁴

Internally Focused

On the one hand persons are *called out* from the world for worship, celebration and communion with God among members of the faith community. Under this dimension the faith community exists for the purpose of providing a place for worship, fellowship, edification and communion with God *inside* the faith community. Here the reason for being is to serve those who have responded to the call to become a part of the faith community. An extreme version of

³ Three dimensions are identified (worship, nurture, witness) are identified by Clowney, Edmund P. (1995). *The church*. Downers Grove, IL: InterVarsity Press. Clowney, like most scholars, acknowledges the two broad categories of being *called* (inward focus) and being *sent* (outward focus). An early proponent of these two views was De Deitrich, Suzanne. (1958). *The witnessing community*. Philadelphia, PA: Westminster Press.

⁴ The use of the word “mission” in management is a broad, all-encompassing term. But the use of the word mission among theologians and bible scholars has come to be associated with the externally focused dimension of the church’s purpose.

this was observed among some ascetic Christians during the middle ages who attempted to isolate themselves from the surrounding culture. They devoted their lives completely to worship and contemplation. A more common, moderate view of being called out suggests periodically leaving behind the cares of day-to-day life to participate in the observance of a weekly day of worship with others in the community of faith.

Internally focused activities include fellowship, small group meetings, worship, celebration, fostering spiritual disciplines, administering sacraments, service to members and helping new members grow in understanding. Internally focused faith integration may involve an awareness that in order to be effective in your role in the faith community you must invite others to come into the church and its settings. This might take the form of inviting others to attend worship services and special programs hosted by the congregation.

Externally Focused

But the Bible teaches that individuals are not only called out. They also are *sent out* to the world. Under this dimension the faith community exists for the purpose of serving and proclaiming the Gospel *outside* the confines of the faith community and its structured programs. As Lesslie Newbigin (1989, 102) succinctly puts it, “A church is no true church if it is not missionary.”

This internal-external duality is not peculiar to religious organizations. Top managers of for-profit firms understand the tension that exists between managing the need to develop internal resources and managing the need to use these resources to adapt to the external environment. (Prahalad & Hamel, 1990; Porter, 1991; Andrews, 1971) This same tension exists in nonprofit organizations, too. (Gordon & Babchuk, 1959)

Examples of externally focused activities include proclamation, service to nonmembers, dialogue with the larger culture, confronting culture. Externally focused faith integration at work may be a keen awareness that outreach is more than just inviting people to come to church. The circumstances you deal with during the work week are valid settings for expressing faith in appropriate ways in the moment.

Observations

We can make a few observations regarding these two broad dimensions. First, these two dimensions of purpose in the faith community are not mutually exclusive. In practice there is no perfect way to distinguish between what is only an internal focus and what is only externally focused. Some of the activities in the faith community can be both simultaneously. For example, engaging in public evangelism programs is not exclusively external in its focus. As members participate together, there are opportunities for fellowship and celebration as new members enter the community. The experience of evangelism fosters spiritual disciplines and encourages service. Likewise an activity that appears to be primarily internal in its focus does not completely leave out an external focus. Weekend worship services are often designed for both *in-reach* and *out-reach*. Teaching programs can be conducted in times, locations and in such a manner that become physically and psychologically accessible for both members and nonmembers. Another way of seeing this is to think about the attractive power that a faith community has as it lives and serves each other in unity. Unity is a powerful way to reach out as those outside the faith community observe the behaviors of members toward one another. It is Christians living in unity in the midst of “warring factions of a disordered world” become the

sign of grace. More than this, only as the faith community heals disunity will its message be heard and its ministry received. (Clowney, 1995, 16)

Thus, placing too fine a distinction between the *in-reach* and *out-reach* purposes of the faith community may, at the end of the day, be less helpful than simply finding ways to *integrate* both in practice. (Bosch, 1991)

Second, the emphasis you place on these two dimensions can influence your primary interests when it comes to participating in faith community activities. If you conceive of your faith community as primarily serving the needs of current members, you may be more interested in or feel more comfortable participating in activities that achieve this purpose. If you have this focus, you may participate in activities that are designed to interact with nonmembers or the larger society but for the purpose of obtaining the benefits for current members. This doesn't have to mean that you are more selfish in your viewpoint if your primary interest is in serving the needs of current members. Watching out for the needs of the existing faith community is a legitimate activity.

It might be helpful to think of a "creative tension" (Bosch, 1991, 187) between your own belief about the purpose of the faith community and your faith commitment. An individual's interpretation of what it means to be church reflects different contexts, perspectives and biases.

Third, it is interesting to observe that this internal-external focus question is common in most types of nonprofit organizations who must balance the needs of internal stakeholders such as members at the same time as meeting the needs of the external stakeholders. (Gordon & Babchuk, 1959)

Fourth, the emphasis that any given local faith community group places on its purpose can change depending on contingencies that arise in their common experience. For example,

leaders of the congregation may decide that a current need exists for a stronger bond of mutual support among the members. One way to accomplish this is to come together to help each other help nonmembers through service activity. As another example, the congregational leaders may come to realize that congregational life is stagnant, that too much emphasis has been placed on serving the needs of current members, that the congregation is losing members or not growing. As this awareness develops, the focus of the faith community will begin to shift toward a focus that is dominated by an interest in serving nonmembers.

Fifth, the degree of emphasis that a local congregation places on its essential purpose may be influenced by the presence of individual leaders who have talents and interests that align more closely with one focus or the other. As leaders (both volunteer and paid workers) change, the emphasis may be adjusted.

Sixth, the discussions among leaders of the faith community can sometimes get “hung up” on the debate over which purpose should be emphasized at the moment. Both dimensions are legitimate. “Neither focus should ever be at the expense of the other; rather, they stand in each other’s service. The church’s identity sustains its relevance and involvement.” (Bosch, 1991, 385) However, in practice many organizations lack the resources needed to place equally strong emphasis on both. The reality for most organizations is that when emphasizing one broad purpose, leaders cannot totally forget the other broad purpose that has equally valid claims on the organization’s reason for being and on its resources.⁵

⁵ An important tension point faces managers of all nonprofit organizations including the faith community. When emphasized too strongly (in terms of allocating resources to pursue the organization’s mission), one dimension of focus can dominate the other in such a way that it reduces the ability of the organization to accomplish both purposes. Yet, spreading organizational resources equally between meeting internal needs and pursuing its external purpose can mean that neither internal focus nor the external focus becomes fully strengthened in a way that is satisfying to members or nonmembers.

Seventh, how you believe you should integrate your faith at work can be influenced by which broad focus you emphasize in your situation. For example, if to you the dominant purpose of the faith community is outreach, you may find yourself defining faith at work as primarily sharing personal religious experiences with co-workers and others. But if the purpose of the faith community is dominated by needs of reaching inward toward current members, faith at work might be expressed in terms of fellowship with and encouragement of other members of the faith community. Interestingly enough, sharing personal religious experiences may be a way to enhance fellowship and to encourage other members.

In addition to the internal and external dimensions of purpose for the faith community, being sent out to the world (outreach) can be seen in two different functional viewpoints. This we will consider next.

OUTREACH

We have all heard the common phrase, “Practice what you preach.” Sadly, the sentence refers to the apparent disconnect between espoused religious beliefs of the faith community (what believers talk about) and the lived beliefs (what they actually do in their lives). Employees of an organization often look for alignment between espoused organizational values and lived organizational values. The same is true in the religious sphere, too.

This expectation highlights the two dominant views of Christians as they define what outreach means. In his book on Christian mission John R. W. Stott (1975) describes the two popular views. With one view the task of *verbal proclamation* dominates outreach activities. Such mission activities are characterized by talking to others about God, sin and salvation. One justification for this is the centrality of belief about the need for reconciliation with God as the

ultimate concern in life. In this view works of service are helpful but only as they lead to opportunities for telling the Gospel message. This is evangelism in *word*. With this perspective the faith community sees itself as the bearer of a message of salvation to a lost and dying world. (Bosch, 1991, 381)

The other view considers mission to the world primarily as God's mechanism for *social change*.⁶ Here the goals of mission are humanization, reconciliation and peace while proclamation is lower in importance.⁷ With this perspective the faith community sees itself as "an illustration – in word and deed – of God's involvement with the world." (Bosch, 1991, 381)

Four justifications can be put forward for this perspective. First, individuals who suffer under oppression, inhumanity and injustice need temporal needs met before they are ready to hear proclamation of the Gospel. Second, a life of unselfish service is necessary for spiritual development on the part of the one serving and the one being served (Jeavons, 1994, 52).

Another justification is that social action that reconciles the oppressed is not only a means to prepare for evangelism but is in itself a true manifestation of evangelism. Fourth, and more pragmatically, given the skepticism of some people toward things religious a life of service may be the most effective way to witness in a secular society (Jeavons, 1994, 54). A life of service is evangelism in *action*.

Thomas Aquinas (Jeavons, 1994, 51) distinguished between two types of service: corporal and spiritual. Corporal service includes things like visiting, feeding, clothing, bring people together, rescuing people. Spiritual service involves giving advice, forgiving, bearing with, consoling, reproving instructing and praying for others. This distinction highlights the

⁶ Another way of seeing this dichotomy is the difference between *life* and *word*. See Clowney, Edmund P. (1995). *The church*. Downers Grove, IL: InterVarsity Press. 184. See also Schmidt, Jean Miller. (1991). *Souls or the social order: The two-party system in American Protestantism*. Brooklyn: Carlson Publishing.

⁷ See 1 John 3:16 – 18; James 1:22; 2:8 – 17.

belief by Jeavons (1994, 51) that corporal service is something that, with the exception of visiting, can be done apart from particular religious beliefs while spiritual service require religious convictions and the development of a relationship between the one serving and the one being served.

One alternative is to see that *both* viewpoints (proclamation and service) are presented in Scripture each with equal degree of importance. Stott (1975) points out that Jesus' two main instructions to his followers were: love your neighbor as yourself (the social reconciliation focus), and go make disciples (the proclamation focus).⁸ Service without proclamation is incomplete. Proclamation without service is no more than dead words. "The first pattern, then, robs the gospel of its ethical thrust; the second however, robs it" of its depth. (Bosch, 1991, 283) Thus, the problem comes when we are unable to integrate both viewpoints in practice. If practiced exclusively, one viewpoint can easily dominate or even destroy the other.

Another alternative is to see not two viewpoints in Scripture but one. As Bosch (1991, 405) contends, the moment we think of outreach as "two separate components," we concede that each can have a life of its own without the other, i.e., it is possible to have evangelism without a social service dimension just as much as it is possible to have social service without a proclamation dimension.

Observations

As we look at this influence on integrating faith at work, we make a few observations.

As Stott shows, it has been easy for various segments of the Christian community of faith to emphasize one view over the other. However, just as there is danger in emphasizing either in-reach or out-reach, the danger here is that an extreme emphasis on proclamation by one group of

⁸ See Matthew 5:43; 28:19

believers can result in concern for or even suspicion about believers who emphasize social change and vice versa. In the past Protestants have emphasized proclamation more strongly than social change. Roman Catholics have emphasized social change more strongly than proclamation. If as Bosch states a convergence is occurring between Protestants and Catholics regarding this two-fold nature of outreach (Bosch, 1991, 408; Miller, 2007; Colson & Neuhaus, 1995)⁹ eventually the majority of Christians are likely to develop a shared understanding, and mutual respect for each other, regarding outreach.

A two-dimensional model of outreach oversimplifies reality. In practice there is more to expressing faith than just proclaiming or serving. As we will see in the next section, there are many metaphors of “church” than can fit easily into two categories.

The understanding of what “salvation” means has been in crisis during recent decades. Compared with the past, a broader definition that encompasses both the vertical and horizontal, the spiritual and the social now is considered by many Christian organizations. Likewise, what outreach means has been changing in recent years to reflect the fact that more Christians in many denominations view proclamation and service inseparable. (Bosch, 1991)

In terms of integrating faith at work, there are situations where it may be more appropriate to engage in outreach simply through actions without proclamation just as there may be an appropriate time and place for proclamation. Using the suggestions of Stott and Bosch, it might be difficult to conceive of outreach in any other way than encompassing the full meaning of the biblical idea.

Seeing outreach as encompassing proclamation *and* a life of service is important for understanding how faith is integrated at work. However, limiting discussion to just two concepts

⁹ Not all agree with Bosch on this point.

misses much of its richness. To capture some of the richness, we turn next to consider the various models and metaphors of what it means to *be* and to *do* as a part of the faith community.

MODELS & METAPHORS OF A *BEING* AND *DOING*

Beyond these broad categories of outreach Bible scholars (Senior, 1995; Brueggemann, 1991; Legrand, 1990; Dulles, 1974; Minear, 1960; Bosch, 1991; Küng, 1967) teach that Scripture portrays a variety of models or images of what it means to *be* the faith community. No single notion dominates Scripture. Some models seen in Scripture are more functional or task-oriented. They portray the faith community primarily in terms of what the community should *do*. Other models focus more on who or what the faith community *is* (being) in its relationship to God and to the world. A third way of looking at the faith community is through the lens of history. (Miller, 2007) At various times one or more concepts of what it means to be the faith community dominated because of the historical context in which the community existed.

Hans Küng (1967) presented four types of church that describe the community in terms of “being” that results from God’s redemptive activity:

- **The end-time community** of salvation. (Küng, 1967, 76 – 106; Clowney, 1995)) A clear sense of timing in history provides members with a sense of urgency to fulfill the gospel commission.
- **The People of God** in a gathered community. (Küng, 1967, 107 – 149) Individuals are called to join together in fellowship and edification.
- **The Creation of the Spirit.** (Küng, 1967, 150 – 202) The redemptive work of God in calling individuals to respond to the gospel is carried forward by the Spirit.

- **The Body of Christ.** (Küng, 1967, 203 – 262) In this view, the unity in plurality is emphasized. All members of the faith community are members of the Body of Christ. Each has a spiritual gift that when employed contributes to the edification of all in the community.

With redemptive activity comes a call to respond. And when viewed from the perspective of response both the *being* and the *doing* come into clearer focus. Roman Catholic scholar Avery Dulles (1974) proposed five perspectives (models) of the Church that combine elements of both the *doing* and the *being* of the Christian faith community as it responds to God.

- The church = a social Institution
- The church = a Mystical Communion – visible yet invisible (See also Clowney, 1995, 108 – 111)
- The church = a Sacrament
- The church = a Herald for proclamation
- The church = a Servant

The strength of these typologies lies in the fact that they portray a broad scope in relatively simple terms. Their weakness is that the simplicity of terms fails to represent the complexity of what it means for the *being* and *doing* as a faith community. To explore this richness we turn to the various metaphors and functional models of the church.

Metaphors of *Being*

Metaphors of *being* describe the faith community in terms of who or what it means to *be* the faith community. New Testament metaphors of the church abound that describe the church's relationship to God and to the world. (Minear, 1960; Russell, 1994) Here are a few examples:

- Sheep¹⁰
- Salt & light for the world¹¹
- Priesthood¹²
- Household of God¹³
- Body of Christ¹⁴
- Vineyard¹⁵
- God's field¹⁶
- God's fellow workers¹⁷
- Temple or building of God¹⁸

In many of these metaphors *being* implies *action*. In deed, salt is a way of being but it also performs a task. Likewise the metaphor of priest denotes a facet of being and also implies mediating action. Thus it should be no surprise to find that some metaphors of the church focus on action.

Models of *Doing*

Functional images of *doing* describe the faith community in terms of the primary activities performed by the church through and for its members. Two similar schemes have been developed by scholars (Williamson & Allen, 1998; Pazmiño, 2001; van Gelder, 2000) based on root concepts from the Greek.

¹⁰ John 14:14; Heb 13:20; Luke 12:22 – 40.

¹¹ Matt 5: 13 – 14

¹² 1 Pet 2: 5 - 10

¹³ Eph 2:19

¹⁴ 1 Cor 12:12 – 27

¹⁵ John 15:5

¹⁶ 1 Cor 3:9

¹⁷ 1 Cor 3:9

¹⁸ 1 Cor 3:9 – 17; 1 Pet 2:5.

- *Kerygma* (proclamation)
- *Koinonia* (community)
- *Diakonia* (service)
- *Propheteia* (advocacy)
- *Leitourgia* (worship)
- *Didache* (teaching)

To these some might add the concept of *celebration*.

Observations

The metaphors and models of what it means to be church do not isolate the faith community from its relationship with God. It is because of this relationship that the call for response is given.

In practice what it means to be church and to do the functions of church reaches beyond the confines of the church as an organization. Being and doing extend into the day-to-day lives of believers. The workplace is one important dimension of life where individuals live what it means to be a member of the faith community.

Just as the two broad dimensions of purpose in the faith community (internal and external) influences the selection of faith at work activities, the two interrelated and inseparable facets of outreach (proclamation and service) also inform us about expressing faith at work. In the same way an emphasis on one or more primary functions (preaching, teaching, service, worship, advocacy, community) will influence how we express our faith at work. If teaching and learning are top priority, the desire to conduct a weekly bible study at work may dominate. If

service is more important to you, you may desire to organize volunteer service activities for co-workers or the marginalized in society.

No one single model of church life is taught in scripture. To insist on one emphasis through which every activity must be developed distorts what it means to be and to do church. How we go about the process of living the faith community life must be informed by our particular time and circumstances – the context in which the community is experienced. (Brueggemann, 1991, 129) The different emphases and perspectives that individuals have on these functions “reflect the different emphases and perspectives, tensions and contrasts in the New Testament itself.” (Küng, 1967, 17) As Hans Küng explains, this is due not simply to the individuality of the different writers but also the differences in situation that they were in.

By itself no single image or metaphor is capable of celebrating the richness and complexity of what the faith community means. In a similar way no single approach to expressing faith at work captures the complexity of what it means to fulfill the mission of the faith community. One danger is in holding exclusively to one approach at the exclusion of others.

The models and metaphors of church are enjoyed only when they are in tension with other images. (Senior, 1995, 4) If one image is emphasized to the extreme, the great need for alternative images may begin to appear.

None of the functions is identified as being exclusively an *internal* activity or an *external* activity. In addition, the church’s response to God’s redemptive activity is encompassed in all of these functions and cannot be limited to just one or two functions.

The Christian church has always seen itself in terms of mission. It was in the last half of the 20th century where the *location* of mission was expanded to include the commercial

marketplace. R. Paul Stevens (1996, 89 – 90) identifies several reasons why the marketplace is an important location for mission:

- *Access*: The marketplace provides access to many people because of their work.
- *Relationship context*: Companies are communities of shared relationships and relationship contexts are the appropriate place for mission.
- *Time*: most adults spend the majority of their time in the marketplace at work.
- *Issues and values*: the marketplace raises issues that become opportunities to share the gospel.
- *Proximity to need*: The marketplace is where people experience needs and crises on a daily basis.

Having seen how one's belief about the faith community can influence faith at work activities, the next religious belief influence to consider here is belief regarding the relationship between the faith community and the surrounding culture.

RELATIONSHIP TO CULTURE

Scriptures that many turn to for guidance on the question of the relationship between the faith community and the larger culture include the following:

- “Do not be mismatched with unbelievers. For what partnership have righteousness with iniquity? Or what fellowship has light with darkness?”¹⁹
- “...there are some who trouble you and want to pervert the gospel of Christ...let him be accursed.”²⁰

¹⁹ 2 Cor 6:14 – 15. See also 1 John 2: 15 – 16.

- “I do not pray that thou should take them out of the world, but that thou should keep them from the evil one.”²¹
- “You are the salt of the earth...”²²
- “Go into all the world...”²³

Clearly these and other scriptures place the member of the Christian faith community squarely in the middle of a tension point: to be “in the world but not of the world.” How have individuals expressed their understanding of this tension?

Two descriptive approaches have been offered by scholars (Neighbur, 1951; Van Wensveen Siker, 1989; Kraft, 1984; Suess, 1999) that are helpful when considering how Christians have attempted to integrate their faith in their whole life. In H. Richard Niebuhr’s classic work he provides a five-part approach for understanding how Christians have attempted various means to resolve the inherent tension in the relationship between the faith community and the larger culture. His contribution is framed in terms of Christ and Culture:

- **Christ *against* culture** describes members of the faith community who view the surrounding culture as something so entirely evil it must be avoided. Since worldly culture is completely opposite religious values, they withdraw into their religious subculture and talk about the evil of the surrounding culture.
- **Christ *of* culture** is the opposite approach. It depicts Christians who see no essential difference between the demands of culture and the demands of being a Christian. They have harmonized life in the world with life in the faith community.

²⁰ Gal 1: 6 - 10

²¹ John 17:4

²² Matt 5:13 – 16. See also 1 Cor 5: 9 – 13; 1 Cor 9: 20 – 21; Rom 12:1 – 2.

²³ Mark 16:15

- **Christ *above* culture** is a behavior pattern of some Christians who consider the larger culture has having some authority. However, the authority of Christian teaching supersedes cultural authority. Whenever the larger culture is not in conflict with Christian values, it is embraced and integrated into the life. Whenever the demands of culture are in conflict with Christian teaching, Christian values have more authority and the cultural expectations are to be avoided.
- **Christ and culture *in paradox*** represents members of the faith community who see the evil side of culture at the same time as seeing its value. They attempt to resolve the tension by honoring each. This is considered a dualist approach.
- **Christ the *transformer* of culture** is a behavior pattern where members of the faith community seek to change the larger culture so that it reflects or is in closer alignment with their understanding of Christian values.

Similar to this, in the approach developed by Sues, “the relationship between gospel and culture might be thought of in terms of four alternatives: *separation, identification, acculturation,* and *inculturation.*” (1999, 166) This approach is a way of viewing the natural tension between having an exclusive identity (to live a distinctive life defined in the faith community) and an inclusive identity (to live a life that is relevant to those) in the larger culture. It also considers the related tension between cultural isolation and cultural engagement. Inherent in this approach is a central, never-ending point of tension: “The gospel must be neither captive to the local culture nor alienated from it.” (Sherer & Bevans, 1999, 12)

Separation: With separation, members of the faith community attempt to avoid contact with the larger culture in which they live. They may elect to work at a job that does not require them to interact with the culture. In terms of in integrating faith at work, separation means that

the person is able to enjoy a life being a Christian while minimizing the undesirable pressures from the outside world. As Sues comments, however, such an approach would result in “an irrelevant gospel and dead letter.”

Identification: This is the opposite of separation. (Suess, 1999, 167 – 168) Here members of the faith community attempt to relate so closely with the larger culture that the distinctiveness of what it means to be Christian is lost along with the specific purpose of outreach. In terms of integrating faith at work, identification means that the person may lose sight of how a Christian would view the culture of business embracing anything that happens in the business world. Here a tradeoff is made giving up distinctive faith community values in exchange for the values of the marketplace. Marketplace values may or may not be in agreement with the values of the faith community.

Acculturation: This is a middle ground between the two previous extremes. On the one hand, the member of the faith community seeking to integrate faith at work wants to be protected from exposure to the larger culture. But at the same time the member wants to relate closely enough with the culture in order to carry out the Gospel commission. In this way part of the culture of business is assumed by the member. The difficulty is that the culture of those being evangelized cannot be assumed in any half-way measures. The fear is that culture will, in the end, have more influence to change the person of faith rather than the person of faith changing the culture.

Inculturation. This is a counterintuitive approach where the member of the faith community seeks a relationship with individuals in the larger culture but in a way that does not compromise the distinctiveness of faith (avoiding separation and identification). Here the member attempts to express faith *through* the culture of business. (Scherer & Bevans, 1999, 5)

The gospel is a guiding influence in all activities in the marketplace. The marketplace offers an immediate and indispensable situation in which to live the life of faith in its completeness.

Inculturation assumes that the Gospel is proclaimed through culture, and the human response to God's word is through culture.

THE NATURE OF FAITH

Just as the theological idea of what it means to be a faith community is multifaceted, so the nature of faith defies a simple definition. Faith is a cluster of related but distinct ideas. (Borg, 2003; Pelikan, 2005; Hastings, 1994; Pickar, 2003) Just like the other religious belief factors, how a person views faith can influence their faith integration activities at the work place.

Borg (2003) who represents the views of many scholars on this subject summarizes dominant ideas that historically have been identified with faith:

- Faith is **mental assent or belief** in the factual truthfulness of propositions (*assensus*).

There are intellectual affirmations that are central to Christian faith: Affirming the reality of God, the centrality of Jesus, centrality and authority of the Bible. In this view, what God really cares about is what is in your head in terms of the right ideas. Intellectual assent to the truthfulness of certain propositions is a popular meaning of faith today. The opposite of this type of faith and therefore the chief sin in need of Gospel correction is doubt or disbelief. Thus, if this concept of faith dominates, the Christian is interested in believing the right things and helping those who have doubts or who disbelieve to come to a similar belief in the right things. By itself even though it is important, faith as belief in things that cannot be proven scientifically, is relatively powerless.

- Faith also is **trust in the God's faithfulness** to his covenant, trusting God as our rock or fortress (*fiducia*). This is not trust in the truthfulness of a set of statements about God but rather trusting God upon whom we are dependent. The opposite of trust is anxiety or mistrust. As a person grows in trust, they have less and less anxiety. Those who experience anxiety can be seen as individuals who need faith. Thus, if this concept of faith dominates, the Christian is interested in trusting God implicitly and helping others to become free from anxiety by placing their trust in God.
- Faith also means **faithfulness to God** (*fidelitas*). Here it is the reciprocal of *fiducia*. A person of faith is one who remains faithful to God "though the heavens fall." Here faith is faithfulness to our relationship with God and faithful in our human relationship commitments. "You shall love the Lord your God with all your heart, and with all your life force, and with all your mind, and with all your strength... You shall love your neighbor as yourself (the ethical imperative)."²⁴ Those with the faith of *fidelitas* are radically centered on God. The opposite of this type of faith is infidelity. We are faithful to God when we pay attention to our relationship with God through worship, practice and live a life of compassion and justice.
- Faith also means **our entire outlook on life** in our relationship with God (*visio*). Here the person of faith sees the whole of existence as gracious. God is good. All things will work together for good.²⁵ The person of faith looks to share in this positive outlook. When others are encountered who are discouraged, the desire is to share with them a reason to be optimistic about the future.

²⁴ Lev 19:18; Mark 12:31; Rom 13:9; Gal 5:14

²⁵ Rom 8:28

- Faith, in the pre-modern sense (Fowler, 1981, 12), also is **complete commitment of the heart** (credo). Here faith is believing but in a much deeper way than an intellectual assent to propositions. Rather, it means committing one's loyalty to or giving one's heart to; it is about "loving" God. In this way faith is identified with love. When the person of faith encounters others who have not committed themselves entirely to loving God, the desire is to attempt to share what it means to be completely committed to God.

As a person matures, faith may develop new qualities and dimensions. Thus, to the various definitions of faith we suggest that the particular stage of faith (Fowler, 1981) a person is at might influence his or her faith integration activities.

THE ESSENCE OF RELIGIOUS LIFE

It is helpful to see the major themes and motifs that represent beliefs regarding the essence of what it means to an individual in a religious relationship with God. While not the only religious belief factor that can influence the integration of faith at work this is potentially a strong influence. Recognizing that few if any religions are monolithic in belief and practice, below are examples of dominant theological motifs in selected religious faiths (Hughes and Adrian, 1997; Leonard, 2005; Burke, 2004):

- **Adventist:** Christian life is lived in awareness of creation, redemption and the imminent return of Christ to this earth. Ultimately it is the person's personal relationship with Christ that matters most. To be lived in its wholeness, the Christian life becomes complete as the person comes to enjoy both justification and sanctification. These lead to obedience to God.

- **Baptist:** Christians are the gathered community of God. Christian life is experienced as a commitment to the supreme authority of inerrant Scripture for all matters of faith and practice. A person's personal relationship with Christ is the ultimate issue for salvation.
- **Islam:** Life is lived under the absolute supremacy of God. Every creature is required to live in total submission to God. This submission brings eternal salvation. Humans have free will but no human action is outside God's control. (Burke, 2004, 265 – 311; Badawi, 2003)
- **Lutheran:** Every person who is a follower of God lives simultaneously and inevitably in two kingdoms: the kingdom of this world and the kingdom of God.²⁶ This world is sinful but it also is God's creation and therefore worthy of understanding. These two kingdoms coexist in dialectical tension. The Christian's task is not to impose on others the Christian world view but rather to engage in dialogue with the kingdom of this world.
- **Mennonite:** Life is to be lived in contrast to the dominant cultural forms, i.e., in radical Christ-centered discipleship. Living in the midst of the world's great need is a dominant way to express faith.
- **Reformed:** Life in its totality is lived completely under the sovereignty of God and placed in the service of Christ. No element of life can exist apart from subordination to the Lordship of Christ.
- **Roman Catholic:** Human life is an opportunity to bring the presence of Christ to a world suffering from injustice, suffering and poverty. This world is the object of God's supreme love. Followers of Christ become expressions of grace as they engage those around them. (Williams, 2003; Capaldi, 2005)

²⁶ Since early times Christians have viewed this dual life. See the discussion in Toulouse, Mark G. (2006). *God in Public: Four ways American Christianity and public life relate*. Louisville, KY: Westminster John Knox Press. 108 – 116.

- **Wesleyan:** Humans are called to live a life that progressively moves toward sanctification or holiness. The sanctified life of faith is characterized by purity of morals and service. Christian community demonstrates holiness in day-to-day life through the power of the gifts of the Spirit. The gospel is not only proclaimed but also demonstrated through loving acts of compassion.

Beliefs of the various faith traditions can be oversimplified which is a risk taken with the descriptions given above. Also, it could be that there some religious beliefs cutting across denominational lines are just as influential in shaping a person's faith integration. Miller (2007) and Bosch (1991) see an example of this in the contrasting patterns of faith integration when considering Roman Catholic church members, premillennialist,²⁷ postmillennialists and Roman Catholics. Traditionally Roman Catholic teachings have emphasized the social justice forms of ministry. Premillennialist Protestants tend to focus on personal spiritual salvation and overcoming personal sin that are needed to prepare for the end time. Postmillennialist Protestants focus on social transformation that is needed to prepare for the coming of Christ. (See also Toulouse, 2006, 119) In terms of social justice in recent years the interests of main line Protestant denominations may have begun to converge with those of the Roman Catholic Church.

THE DISTINCTION BETWEEN SACRED AND SECULAR

Another category of religious belief that can influence faith integration is a person's views on the connection between the spiritual realm (the sacred) and present material existence

²⁷ Premillennialists believe that the second coming of Christ to this earth will occur prior to a one-thousand year period of time described in Bible prophecy. Postmillennialists believe that Christ will return after this one-thousand year period.

(the profane or secular). Robert Wuthnow's (1996, 301) social research indicates the existence of three popular views observed among Protestants, Catholics and Jews:

- God exists but is removed from day-to-day functioning for most things on earth. Because of this Thus, God leaves humans responsible for making their own choices and live with the consequences that follow.
- God exists and is transcendent from earth but can be contacted through the prayer of faith. Faith opens the channel of communication between God and humans and through the results of prayer humans can see God acting on their behalf.
- The question of whether or not God exists is open to debate. There is a possibility that the supernatural realm exists but if it does, its impact on life is negligible. This is *de facto* agnosticism.

Wuthnow (1996, 325) sees evidence of three orientations to the marketplace not unlike that observed by Neighbur (1951) and Sues (1999). These three orientations cut across the boundaries that separate Protestant, Catholic and Jewish religions. One group of people attempt to make peace between the conflicting demands of faith and the day-to-day demands of life. These individuals attempt to *accommodate* or make peace with the market place as they attempt to find the good in society. For this group God is always present in everything that is done in the marketplace. A second group lives in direct *opposition* to contemporary culture. They see the sinfulness of society and because of this resist the culture of the marketplace. They emphasize the importance of a close relationship with a personal God and feel they have knowledge of and experience with God that others need. This personal relationship is what gives them guidance and strength to carry on in the midst of the conflict. The third group attempts to *avoid* the

conflicting demands by compartmentalizing their faith from their day-to-day activities in the market. To these individuals the spiritual plays no significant direct role in economic life.

Wuthnow (1996, 305) considers a common underlying theme in these orientations that most people tend to draw a clear distinction between the sacred and the profane. Those who attempt to oppose or avoid the earthly, material world make a stronger distinction between these than do those who attempt to harmonize the two.

ATTEMPTS AT SYNTHESIS

What can be done to synthesize the many facets into one coherent conceptual model? Further research needs to be completed to accomplish this but we can say some things given what we know. A problem we face is to express faith “in the workplace in a way that is both forthright and specific without being rigid or exclusive.” (Alford & Naughton, 2001, 27)

SIMPLE OVERVIEW MODELS

By way of overview perhaps the simplest way to synthesize the different approaches in practice is by thinking of sharing one’s faith in terms of the following formula: Witness = what we do²⁸ + what we say²⁹ + what others say about us.³⁰ But this simplified approach misses much of the richness of variety in both religious experience and in practice. The dimension that this approach adds to the others is that those affected by the witness of the believer (or the believer’s organization) can and do talk about this to others. They may not have complete information and

²⁸ Matt 25: 34 – 40.

²⁹ 2 Tim 4:2

³⁰ See 1 Tim 3:7 where Paul gives instructions regarding how to select church leaders. One selection criterion is that the elder must have a good reputation in the community. The Greek word used here is based on the same root word that is translated as martyr and witness. Regarding the influence of nonbelievers see also 1 Pet 2:12. Nonbelievers may be overly simplistic in evaluating the life of the Christian. Nevertheless, what they say has an affect on others. See the comments on this in Nash (1994).

they may oversimplify or uncritically evaluate the behavior of believers but regardless of the inaccuracies, they do talk.

R. Paul Stevens (1996, 55) sees witness as being comprised of four dimensions. First, is the ministry of responsible service by meeting legitimate needs and wants. Second, is the ministry of competent service. Third, is the ministry of working with Christian love, honesty and justice. Last, is the ministry of words. But within this last dimension are several approaches to witness. The witness of words includes using positive, uplifting language that encourages others. It includes listening to someone who needs to talk about a problem. It includes raising questions about justice when appropriate. And, it includes sharing one's faith when appropriate.

FIVE TYPES OF PRACTICE

David W. Miller presents a five-part model that accounts for some of the dimensions (Miller, 2007, 126 – 142). The five parts of the model correspond to five types of faith integration in practice:

- The **Ethics** Type people and groups are “those whose primary mode of integrating faith at work is through attention to personal virtue, business ethics, and to broader questions of social and economic justice.” (Miller, 2007, 129) A strong emphasis is placed on discerning right actions and following Biblical instructions. Making the ethical decision can at times require a tradeoff of short-term corporate profits and one's personal career. The challenge that the Ethics Type people will face is that many of the dilemmas in business are gray areas where there is no clear Biblical teaching that provides an immediate, simple solution.

- The **Evangelism** Type of people express personal faith primarily through evangelization. The focus is on introducing others to Jesus Christ as Lord and Savior. (Miller, 2007, 132) The range of evangelization activity includes the gentle to the aggressive. Individuals who emphasize evangelism at work may find that it impedes them from doing their jobs well or that it disrupts the basic functions and responsibilities of their job. The risk for Evangelism Type people is that they neglect the ethical and social just issues which also are important to being a Christian.
- The **Experience** Type of people focus on their vocation or calling. (Miller, 2007, 136) Their faith integration is in terms of the central meaning or purpose of their work. The work itself can be of central theological value. But it also can be instrumental in bringing value to others. But regardless, it always has a greater purpose than what appears on the surface of the job tasks. One risk for the Experience Types is that over-emphasis on calling and purpose can result in a form of elitism where the most stimulating work is considered a calling.
- The **Enrichment** Type people focus primarily on the inner religious experiences that occur during the experience of spiritual disciplines such as prayer and meditation. (Miller, 2007, 138) Personal transformation or healing through more generic, non-religious spirituality can become the focus for Enrichment Types. But when this becomes the exclusive focus, it can lead to narcissism stressing self-improvement over the needs of others.
- **Everywhere** Types desire to exhibit behaviors characteristic of more than one Type.

CREATIVE TENSION MODEL

Another way to synthesize this phenomenon is to view it in terms of the several points of creative tension. Such an approach defies depicting it in a two- or even three-dimensional model. In terms of integrating faith at work, influences from religious belief present the following sets of on-going tension points:

- Pursuing the Internal – External purpose of the faith community
- Balancing the need for Proclamation – Service and all the other functions as outreach is experienced
- Maintaining an Exclusive – Inclusive identity
- Relating to the larger culture in terms of Isolation – Engagement
- The nature of faith: mental assent – heart commitment
- Relating to the sacred and the profane: Combine or keep separate
- What must be done to prepare for the end time: prepare one's self – prepare society

Defying the complexity of the issues one might find help in creating a matrix where the six functional images of the church are arrayed with one of the points of tension such as cultural engagement – cultural isolation tension point. How these two factors might play out in faith integration practice is shown in Figure 3.

DIRECT OR INDIRECT

Laura Nash's (1994, 247 - 265) in depth interview research into the experience of evangelical executives suggests three broad categories of faith expression: Direct (overt) witnessing and indirect witnessing.

Direct witnessing occurred through activities such as one company that enforced a quiet time at work in the afternoon. This was significant to that particular company which was

characterized by a high volume and intensity of interaction among the workers. The quiet time provided a “time out” from this intensity. Other companies conduct devotional activities. Others incorporated a religious symbol in the company logo or mission statement. Overt witnessing may take the form of personalizing private email addresses so that they point to religious beliefs or bible texts. Another idea is to create a webpage that others can visit and then include the webpage address in all email communications. (Nix, 1987, 185 – 187) Screen savers using images with religious themes or scripture verses. Offering to write an inspirational article for the company newsletter has worked for some. Others have tried posting a notice on the bulletin board “For spiritual help call 555-1234.” Personalized overt witnessing included activities such as dedicating a new executive’s private office. A major concern about overt witnessing is the potential for a manager unfairly to use managerial power to coerce or influence employees’ religious choices. (Deihl, 2000, 140 – 156)

Indirect witnessing emphasizes the lifestyle choices of the manager. The manager’s life style sets up opportunities to talk with others about personal faith. Witnessing indirectly is living a moral life rather than talking about faith and God. A third approach to indirect witnessing is the disguising faith “in the rational language of business problem solving.” (Nash, 1994, 262) The concern about disguising faith in rational language is that faith can become co-opted into the secular culture and thereby lose its impact.

HIERARCHICAL DIMENSIONS – SOCIAL LEVELS MODEL

A final way to synthesize this is to use a hierarchical dimensions model as follows. At the foundation lies an important foundation for faith integration, i.e., who you are as a person (being) drives how you thinking and feel (thinking) which drives behavior (doing). Adding to

these three dimensions the concept that witness also involves what others say about us, we have four dimensions. These dimensions operate across various social levels: individual and organizational.

At the Individual level:

- *Being*: An individual's sense of vocation, the virtues and principles that orient the life direct both thought and action. Others may be able to see through the actions and thoughts to the character of the person. This being may be one of the most attractive features of the witness. Also, it may be one of the most powerful.
- *Thinking*: Self awareness of one's place in not only the faith community but also the work community; beliefs about what facets of church need to be expressed given the situation.
- *Doing*: Finding or developing expressions of faith that are consistent with personal beliefs, personal gifts, and the contextual factors.
- *What others say* about us extends the impact of the person's life as individuals interpret for the benefit of others their perceptions.

At the Institutional level:

- *Being*: God performs redemptive action on behalf of the world and calls individuals to come together to enjoy the full significance of this work. As an organization, the collective sense of identity and purpose in the marketplace guides thought and action. The religious principles that the organization stands for communicates loudly.
- *Thinking*: Self awareness as a faith community regarding God's call for response.
- *Doing*: engaging the world through concerted actions.

- *What others say* about the organization extends the impact of the church's words and actions through organizations they lead. Here the brand or corporate reputation is infused with the corporate values, shared ways of thinking and behavior patterns.

One might argue that these dimensions ultimately operate across the societal level, too. (See Figure 4.)

RESEARCH AGENDA

Miller (2007) suggests several opportunities for research regarding the influences on faith integration at work. Most of his research agenda is centered around the five-part model he has developed. For example, Miller is aware of the possibility that other contextual factors may be contributing to faith integration behavior (personality, race, gender, work context, etc.). This needs to be studied. Also, research is needed to determine whether some forms of theological orientation predispose their adherents to a particular approach to faith integration.

To what Miller has suggested I add a few that emerge from my review of religious beliefs. First, it could be that there is a hierarchy of religious beliefs where some beliefs are more influential in determining faith integration behaviors at work. Second, dividing the potential influences along theological lines may or may not be helpful in understanding the complex of influences. Thus, a factor analysis may prove to be helpful in identifying principle component clusters of religious beliefs associated with various types of faith integration behaviors. Third, to date no one has tested the assumption of the theologians that beliefs regarding church influence outreach activities either in a general way or in a way particular to integrating faith at work in Western culture. Fourth, a person's level of authority in an

organization may influence their choices for faith integration behaviors. Little is known about this.

CONCLUSIONS

As members of the Body of Christ, one member's spiritual gifts and specific situation may result in one approach to integrating faith at work that differs from another member's approach.

The faith community is interrelated to and interdependent with the larger culture. Practically speaking regardless of how some might attempt to avoid all contact with the world, it would require exceptional circumstances for a local faith community to be so isolated and yet remain self-sufficient. From the point of view of scriptural teaching, any attempt to be totally isolated from the world goes completely contrary to the definition of what it means to be a faith community.

Members of the faith community and everyone they interact with are subject to the same economic, political and social conditions. Thus, life in the faith community is not merely in a holding pattern waiting for the here-after. Rather, contemporary life is filled with a full spectrum of experiences and situations in which faith can be expressed.

The faith community should not fool itself into thinking that *it* is the only purpose of religious teaching. The gospel message is bigger than life in the faith community. The faith community is just a part of God's plan for the world. Ultimately mission is God's action. The faith community simply goes where God is already at work. (Clowney, 1995, 177)

FIGURE 1. RELIGIOUS BELIEF FACTORS INFLUENCING FAITH INTEGRATION

The Purpose of the faith community	Internal: Focus is on serving the needs of those <i>inside</i> the faith community		External: Focus is on serving the needs of those <i>outside</i> the faith community		
Definition of Outreach	Proclamation + Service + Social change + Living the Life of Faith in a local cultural context				
Images & Metaphors	Being (Identity)		Doing (Function)		
Relationship of Gospel to Culture	Against	Of	Above	In Paradox	Transforming
The Nature of Faith	Assent	Trust & Dependence	Faithfulness & Obedience	Confidence & Hope	Acceptance
The Essence of Religious Life	Sovereignty of God	Radical Discipleship	Dialectical Tension	Sanctification & Holiness	Obedience
Connection between the Sacred and the Profane	Opposition		Accommodation	Avoidance	

FIGURE 2. The Two Dimensions of Organizational Purpose

<i>INTERNAL FOCUS</i>	<i>EXTERNAL FOCUS</i>
Integration (Demerath & Hammond, 1969)	Adaptation (Demerath & Hammond, 1969)
Commitment (Demerath & Hammond, 1969)	Recruitment (Demerath & Hammond, 1969)
Cultural Isolation (Smith, 1998)	Cultural Engagement (Smith, 1998)
Expressive (Gordon & Babchuk, 1959)	Instrumental (Gordon & Babchuk, 1959)
Sacramental & Mystical (Avery, 1974)	Herald & Servant (Avery, 1974)
Membership needs (McCann, 1993)	External environment needs (McCann, 1993)
Isolation (Benson & Dorsett, 1971)	Exposure (Benson & Dorsett, 1971)
Edification (Getz, 1974)	Evangelism (Getz, 1974)
Enjoying the source of its life; Worship and prayer (Bosch, 1991)	Going forth, self-spending; Engaging and challenging the world (Bosch, 1991)
Identity (Bosch, 1991)	Relevance and involvement (Bosch, 1991)
Receiving (Bosch, 1991)	Sending (Bosch, 1991)

FIGURE 3. Multifaceted influences from Religious Beliefs

	Isolation; Separation Christ <i>Against</i> Culture; Withdraw from Culture	Limited exposure to Culture; Culture is both good and evil; Christ <i>above</i> Culture	Maximize exposure to Culture; <i>transform</i> Culture to align with religious values	Maximize exposure to Culture; Maximum influence by religious values; Inculturation;	Engagement; Identification; Christ <i>of</i> Culture; Become engulfed by Culture
Proclamation	Talk about the evils of business from the safety of church	Openly speak about faith values that trump cultural values	Speak with prophetic voice about the changes needed in culture	Speak about faith and ultimate concerns in culturally relevant terms and situations	Not a lot to talk about in terms of faith; ultimate religious values not significant
Community	Fellowship occurs only within the safety of the church and its programs	Fellowship is a welcome respite from the difficulty of relating to culture	Use the social groups in business as the venue to accomplish change	Fellowship is experienced in the context of business just as well as in church	Friendship is experienced in business as it is in a religious organization
Service	Offered in carefully planned events structured to maintain distance	Use culture to provide service to those who have been harmed by the evil of culture	Provide service as an illustration of what needs to be changed in culture	Service is offered as fulfillment of the ultimate purpose in life; service is evangelism.	Serve to achieve both personal altruistic goals and economic values.
Advocacy	Little concern for advocating in the business world	Advocate selectively as long as it does not require compromise	Assertively advocate on behalf of changes that need to be made	Appropriately advocate for change that is consistent with religious values	Advocate for change when it is in the interests of the firm or the industry
Worship	Business not the proper place for worship	Church is the place for worship	Use inspirational events for change	Work is worship.	Business world not the proper place for worship.
Teaching	Teach others about how to avoid the culture of business	Teach others about the good and evil in business culture	Teach associates how to lead change.	Teach others how to integrate their faith at work.	Teach others how to accomplish personal and organizational goals

FIGURE 4. HIERARCHICAL DIMENSIONS ACROSS THREE SOCIAL LEVELS

DIMENSION	SOCIAL LEVEL		
	INDIVIDUAL	ORGANIZATIONAL	SOCIETAL
DOING	What you do; Taking actions or making decisions that affect self, other individuals, the organization and ultimately society; individual actions shape the organization and society	What the organization does; getting work done; taking collective action that affects the market, the industry or society; collectively individual and organizational actions shape society	What society does; Enacting and administering public policy that affects society, the nation or other nations; collectively societal actions shape the world community
THINKING – FEELING	How you think and feel; Individual mental awareness of self, of others and of the situation; emotions, patterns of thinking, perception, world view; Individual thinking shapes organizational thinking.	How the organization as a whole thinks and feels; strategic and operational thinking; collective ways of thinking about how problems are solved in the organization, organizational culture; Individual and organizational thinking shapes societal thinking	How society thinks and feels; Collective ways of thinking about how social and political problems are solved; societal thinking shapes world thinking
BEING	Who you are as an individual; the individual's identity, values, character, spirituality, moral standards, assumptions, virtues, purpose and calling; individual identity shapes individual and organizational thinking	Who we are as an organization; the organization's identity, values, organizational assumptions, organizational culture, climate, purpose (mission); organizational identity shapes organizational and societal thinking and action	Who we are as a society; national or regional identity, values, culture, shared purposes; who we are as a society shapes regional, national and international thinking and action

Radial lines in Figure 4 depict the belief that faith integration begins with the individual. Individual influence spreads outward through organizational and to the societal level. In addition, while *being* influences *thinking* and *doing*, over time habitual patterns of thinking and doing affect (change) who the person is. In addition, feedback and shared values from the organization and societal levels affect behavior, thoughts and eventually identity.

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