

ABSTRACT

FAITH AND WORK PEDAGOGY FOR THE TWENTY-FIRST CENTURY: A CONSULTATION OF THE CURRICULUM OF 210LEADERS

by

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The researcher was sought out to provide professional advice on the best practices to enhance the curriculum of 210Leaders which focuses on the integration of faith and work in marketplace. The curriculum is designed to be used in discipleship groups, referred to as 210Groups, of eight to ten men and women who meet bi-weekly with two business leaders who facilitate lessons on business themes centered in biblical principles.

The research involved reviewing various aspects of the 210Leaders curriculum that the 210Leadership Team believed could use enhancement. Additionally, the researcher met with members of the 210Leadership Team, as well as participants of a 210Group in an effort to help 210Leaders improve their 210Group curriculum and pedagogy. Research methods included participant observation, focus groups, a formal interview, informal interviews, and data review of research previously conducted by members of the 210Leadership Team over a three-year period.

The research led to a number of findings in regards to 210Leaders and their curriculum. The most important learning outcomes of the 210Leadership Team are to develop a biblical framework that grows one's Kingdom perspective on business, help participants belong to a community of mentors and peers who address practical, real life business issues, and practice leadership that builds better businesses and fulfills one's life purpose. Participants in 210Leaders strongly value interacting with other business leaders

in a small group setting and networking with other businesspeople while learning. Future curriculum should be more concise, utilize videos and audio content for “digit-oral” learners, and provide adequate opportunities for peer sharing. Future curriculum writing practices should incorporate elements of storytelling and digit-oral learning, along with the experiences of the 210Leadership Team.

FAITH AND WORK PEDAGOGY FOR THE TWENTY-FIRST CENTURY:
A CONSULTATION OF THE CURRICULUM OF 210 LEADERS

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by

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Thank you Craig Avery and 210Leaders. Your passion for the Kingdom of God and the role our work plays in bringing the Kingdom to fulfillment is contagious. Thank you for letting me study your organization. God is doing great things through 210Leaders!

Finally, thank you to my family—Annie, Caroline, Jay and Anna Grace. Thank you for saying “yes” to God and “yes” to the journey He has taken us on. It is only fitting that the LORD has brought us right back to where it all started on June 12, 2000—Clemson, South Carolina. Never in my wildest dreams would I have ever thought we

would come back home to Clemson. God is doing something special in these Hills. We will look upon the goodness of the LORD in the land of the living! The best is yet to come!

CHAPTER 1

Overview of the Chapter

Chapter One provides the framework for exploring the current curriculum used by 210Leaders for the purpose of advising 210Leaders on the best practices for writing future curriculum that engages business leaders for transformational study of various business topics related to the integration of faith and work. The researcher provides a rationale for the project, supported by his personal experience research. Themes and significant contributors to the literature review are identified, as well as contextual factors of the ministry setting. Included in Chapter One are the purpose statement, research questions for the project, research and participant descriptions, as well as methods for data collection and analysis. The researcher concludes with a preview of the entire project by chapter.

Personal Introduction

Over a decade ago I was a partner in a law firm that specialized in the practice of real estate and transactional law. During that time I began to have stirrings in my heart that God was “calling me into ministry.” After consulting with my pastor and other ministry leaders, everyone told me that the next step for me was to enroll in seminary. Sadly, no pastors or leaders within the church ever discussed with me or challenged me to consider whether my law practice was in fact a ministry. The term “marketplace ministry” or the integration of faith and work was never brought to my attention. I was strongly encouraged to pursue ministry by my pastors, but their perspective was as if “real ministry” only happened within the walls of the church. No one ever challenged me to see my law practice as a place of ministry where people who may not know Jesus may

meet Him through my calling as an attorney. I was mentored and encouraged to become a pastor by other pastors who operated in a ministry paradigm that viewed pastors as those people who were most serious about doing the work of God.

I have come to learn that God's calling is to all people—not just those who are led to serve as clergy. All Christians are called to God, but the venue in which Christians live out that calling to God differs from person to person. Upon coming to this realization, I became passionate about helping people connect their professional lives to the greater narrative of what God is doing in this world. God calls many people to Him who are gifted businesspeople because God desires godly business to be practiced in the earth. God desires godly attorneys to practice law as their way of living out their calling to God. Everyone has a role to play God's Kingdom, and the marketplace is another venue where God plants His people. The work of our hands matters to God and I am passionate about helping Christians come to this important realization.

While in seminary I was blessed to meet Dr. W. Jay Moon, a former engineer who became a missionary in Ghana and later a seminary professor. He encouraged me to embrace my prior career as a lawyer as I transitioned into pastoral ministry. Dr. Moon introduced to me the theology of work and encouraged my study of the integration of faith and work in the marketplace. Over the years he has become a great friend and ministry colleague. Dr. Moon and I have had the opportunity work alongside one another on various projects related to the integration of faith and work.

With a shared passion for teaching others the importance of the integration of faith and work, Dr. Moon and I were contacted by Craig Avery and 210Leaders, an organization of Christian businesspeople who believe that Christians engaged in

Kingdom business can change the world. They sought our assistance in helping them enhance their 210Group curriculum. Our consultation with Mr. Avery and 210Leaders served as the inspiration for this project.

Statement of the Problem

Craig Avery, founder of 210Leaders, is a retired businessman who started an engineering company and has been an active member of Southland Church in Lexington, Kentucky for many years. His initial impetus to start 210Leaders came from his experiences in Indonesia where he was not allowed entrance into the country as a missionary. Instead, Mr. Avery and others were allowed into the country because of their skills and expertise in business. Mr. Avery and his friends began teaching business and funding small business loans to Muslim entrepreneurs in Indonesia. Over time, strong relationships were established through business which led to a Muslim businessperson inviting Mr. Avery and his friends to pray for their own personal and family needs. Seeing God use business as a means through which Mr. Avery could share the Gospel in Indonesia sparked the idea for 210Leaders.

Mr. Avery contacted Matt Schell and Dr. W. Jay Moon to seek professional advice on the best practices to enhance the curriculum of 210Leaders. Mr. Avery explained that 210Leaders had enjoyed four years of success by developing and writing a curriculum for business leaders in the Lexington, Kentucky area that focused on the integration of faith and work. However, Mr. Avery believed their curriculum had reached a ceiling and needed to be revamped. 210Leaders sought to modify and revamp their curriculum internally and conducted several surveys and interviews of participants. They

recognized that to increase the impact and influence of their organization, the advice and counsel of outside experts was needed.

210Leaders seeks to place business leader participants into groups of approximately eight to ten men and women. Each group is assigned two business leaders who facilitate and lead the group in bi-weekly lessons centered upon a theme related to the integration of faith and work. 210Leaders enlisted the consulting services of Matt Schell and Dr. W. Jay Moon to provide them the best practices necessary for writing an effective curriculum that incorporates the various learning styles and learning preferences that exist among twenty-first century learners. This project addresses the need to evaluate and develop curriculum focused on the integration of faith and work where the ascribed pedagogy of the 210Leaders may currently be inconsistent with the learning preferences for twenty-first century businesspeople.

Purpose of the Project

The purpose of this project was to evaluate 210Leaders' current faith and work curriculum to discover the best approaches for teaching twenty-first century learners in 210Groups and provide advice concerning lesson development and writing future curriculum.

Research Questions

The following questions are designed to guide the research in discerning the effectiveness of the project.

Research Question #1: What are the most important desired learning outcomes of the 210Leadership Team?

This question will help to identify the important program level outcomes to help businesspeople integrate their faith in their work.

Research Question #2: What are the desired outcomes or yearnings of the participants of the 210Groups that are not being addressed?

This question will identify the gap between the present practices and their desired expectations.

Research Question #3: What are the best practices for utilizing technology for contemporary business learners when developing future lessons and curriculum for 210Groups focused on the integration of faith and work?

This question will explore their present learning preferences and apply relevant pedagogical approaches suited to contemporary learners.

Rationale for the Project

This project contributes to the practice of ministry by expounding upon the ways that Christian leaders can teach and help others better appreciate their work as ministry. Genesis 1:26-28 states that humanity is called by God to exercise dominion over the created world (*English Standard Version*, Gen. 1.26-28). Christians mirror God to others when they exercise dominion over the earth through their work. Thus, God calls Christians to co-create with God and fashion the things of this world to glorify God as they fulfill their ministry calling as set forth in Genesis 1:26-28.

Additionally, this project helps Christians and Christian leaders develop a robust theology of work. The integration of faith and work is not only God's desire and intent

for Christians, but also a primary means through which God will change the world. Sadly, many Christians lack a biblical theology of work and do not understand the theological importance of their work. Instead, they consider their work as a means to an end, rather than a gift from God. Others may see their work as a result of the fall of humanity in Genesis 3 and the curse that God pronounced as a result.

Moreover, this project will contribute towards Christian businesspeople understanding that their work matters to God. Through the work of their hands Christians exercise dominion over the earth and further mirror God to those they serve. Furthermore, their work becomes a way of loving and worshiping God, serving others, and fulfilling their calling as Christians to join with God in God's work of making all things new. Whether a Christian's work is located in their home, the marketplace, their schools, or in their neighborhoods, Christians are given an invitation by God to join their work with God's work. Christians are called by God to participate in God's mission of restoration and redemption.

Furthermore, this project will add to future ministry practice by helping Christians understand that a productive economy and productive businesses further God's plans and purposes on this earth. As co-creators with God, Christians are called to value-creating work that creates mutual benefits for others. God is calling the body of Christ to recognize the marketplace as a primary venue for God's grace to be mediated to others through their work. Christians must recognize that they have a role to play in the in-breaking of God's Kingdom. This is happening with 210Leaders as they provide an opportunity to tackle real-life business issues with people who understand what it means to take the Bible and apply it to their professional lives.

This project will also contribute to the practice of ministry by helping tear down secular and sacred dichotomy that has hindered the body of Christ from being effective outside of the walls of the church. No longer can Christians allow the dichotomy of secular and sacred to exist in relation to their work. If Christians truly desire the Kingdom, they must recognize that their vocations are a gift from God and must be given back to God for God's purposes. God is calling for holistic stewardship of the gifts and resources that He has given to the Church. This requires Christian leaders and businesspeople to teach, lead, and demonstrate the integration of faith and work in their professional lives for the sake of others better connecting their vocation to God's call. 210Leaders help Christians recognize that their work is one of the primary avenues that God has given to Christians to care for themselves, their families, their neighbors, and their communities.

Finally, this project will contribute to the practice of ministry by examining learning styles and preferences of twenty-first century learners. This research will help Christian educators adapt their teaching styles to the various learning preferences that exist and have arisen as a result of technological advancements. With a better understanding of how technology has impacted learning, Christian educators can be more effective at providing transformational learning opportunities.

Definition of Key Terms

1. **210Leaders:** An organization existing to build a community of business leaders who desire to unite their work and faith, helping create a powerful, engaging work environment. This is done through a leader-leader model. The framework is two senior business leaders partnered with approximately eight to ten men and women

into discipleship groups that are called 210Groups for purposes of this project.

Groups meet bi-weekly with facilitated discussions around a structured yet flexible curriculum

2. **210Group:** Each spring and fall, groups form and reform with the goal of having approximately eight to ten participants in a group. The primary discriminator for selecting a group is the time and day the group meets. A participant selects a group that best fits their schedule.
3. **210Leadership Team:** This group consists of approximately five or six Christian business leaders who are either current practitioners or retired. The 210Leadership Team advises all groups, group leaders/facilitators, as well as develops and writes curriculum. This team also provides leadership for the organization.
4. **PLO's:** Program Learning Outcomes. PLO's provide the overall direction for success of the 210Groups. PLO's are essentially the fence that determine the boundaries or the scope of 210Leaders. If a topic does not address a PLO, then it is set aside for future consideration. When writing the future curriculum, it is imperative that the focus of each lesson stays within the PLO's.
5. **Digit-oral learning preference:** When people gather much of their information via digital means, they exhibit characteristics of oral learners as opposed to print learners. Oral learners receive the message from mental images, symbols, and gestures. Thus, the teacher serves as a guide who paints mental pictures and creates an experience for the digit-oral learner. The digit-oral learner reasons and processes information by seeing themselves as a participant in the metaphors used as well through dialogue with others, especially the speaker. Such learners prefer

to be entertained, learn and communicate by oral means (Moon, *Intercultural* ch. 11).

6. **Print Learning Preference:** Print learners often depend on written materials covering abstract categories that dissect and systematize the content being examined. Such learners often study and reflect alone as print learning invites introspection rather than corporate retrospection (Moon, *Intercultural* ch. 3).
7. **Local Learning Preference:** How local people prefer to receive, process, remember, and then pass on information to experience spiritual truths. The term “preference” does not indicate that people consciously choose. Instead, the term indicates how learners are often shaped by a complex integration of factors such as culture, family, education, and work so that they often unintentionally prefer a particular approach to learning without their conscious choice (Moon and Simon, 2021).
8. **Work:** Activity involving mental or physical effort done to achieve a purpose or result. Work is not punishment. Work provides dignity and is something that God does and entrusts to humanity. Work is part of what it means to be created in the image of God and to be human. People need work to be whole and live fully human lives.
9. **Faith:** The strong belief in God and doctrines of religion from a Christian perspective. Faith is the assurance of things hoped for and the conviction of things not seen. Faith is the strong belief and trust in Jesus Christ that results in a bold trust in God’s grace. Faith is an active trust in God and a belief that the revelation of God in the Scriptures is true and results in action.

10. Faith and Work Movement: A movement of people who desire to live an integrated life where faith teachings and workplace practices are aligned. The movement has arisen largely outside of the church and has ancient theological roots derived from the Scriptures.

Delimitations

This project involved evaluating the curriculum of 210Leaders, an organization founded in Lexington, Kentucky that desires to see God transform the world through engaging businesspeople in Kingdom work. The scope of this project was limited to the following:

1. Reviewing the lessons of Series 8 of the 210Leaders' curriculum to get a feel for how the lessons are written as far as voice, style, and other factors.
2. Comparing those lessons with contemporary teaching practices and learning preference shifts.
3. Recommending a pedagogical approach suited for 210Leaders and 210Groups.

The primary research methods for this project were participant observation, unstructured interviews, focus groups, a formal interview, and data review. The participant observation was limited to observing a 210Group for five sessions. While participating in the 210Group, participation was limited to interacting with the participants as well as the leader who teaches the material and facilitates the conversations. While there are presently twelve 210Groups, participation was limited to one.

During the focus group research, the researcher met with the 210Leadership Team for five sessions. During the sessions, the researcher asked questions to the 210Leaders concerning their materials, processes, and goals.

The researcher conducted a formal interview with Mr. Craig Avery, the founder of 210Leaders. The researcher emailed Mr. Avery a series of questions, and Mr. Avery responded by emailing the researcher and providing his response to each question.

The data review consists of reviewing surveys conducted by members of the 210Leadership Team over a three-year period from 2018-2020. Additional interviews were conducted by 210Leadership members of thirteen leaders and thirty-one participants in the spring of 2020. The researcher reviewed the data both privately and later in discussion with the 210Leadership Team. The focus groups, unstructured interviews, participatory observation, and data review took place during a small, two-month window.

Review of Relevant Literature

This research project is grounded in a biblical and theological foundation of work. From the beginning in Genesis 1:26 when God creates humanity in the image of God and gives humanity dominion over God's creation, God intends for work to be a gift. A biblical view of work is the basis for developing a theology of work that encourages the organizations such as 210Leaders to build ministry around businesspeople and the marketplace. Accordingly, the relevant literature reviewed for this project will encompass writings on the theology of work, the mission of God, and the image of God. Darrell Cosden and Miroslav Volf are two of the main authors referenced regarding their research and study of the theology of work.

This project will also examine literature in consideration of the Faith and Work movement, most notably as it relates to the Western world. David W. Miller, Dr. Laura Nash, Dr. W. Jay Moon and other scholars will be consulted and referenced regarding this topic.

Additionally, this research project will engage in relevant literature in the study of learning preferences related to the rise of digital technology, as well as literature that focuses on learning preferences for media and which types of media offer the most effective tools for teaching in the twenty-first century. This project will consult the writings of Marshall McLuhan and Walter Ong regarding the rise of digital technology and the study of learning preferences.

This research project will also examine the field of digit-oral learning. In examining digit-oral learning and related characteristics of learners in a digital age, the researcher will examine literature relevant to the study of “digital natives,” those generations born after 1980 who were born into a technological world. The writings of John Palfrey will provide an understanding of those people whose only experience has been in a technological world.

Research Methodology

This project relied on qualitative research methods to evaluate the curriculum of 210Leaders and determine the best practices for developing future curriculum for 210Groups focused on the integration of faith and work. The project relied on participatory observation, focus groups, and one-on-one interviews. Quantitative data collected by the 210Leadership Team through surveys was analyzed and compared to the qualitative data collected by the researcher.

Type of Research

This project is based on pre-intervention, mixed-method research. The researcher collected data through participatory observation and focus groups. Additionally, data was collected through surveys and one-on-one interviews conducted by the 210Leadership Team.

After collecting the qualitative data through participatory observation and focus groups, the researcher then analyzed the quantitative data collected by the 210Leadership Team via surveys and interviews. Both types of data were reviewed privately by the researcher and later in discussion with the 210Leadership Team.

Participants

The research focused on the 210Leadership Team which consisted of five Christian businesspeople, both male and female, ranging in age from 35 – 70 with business experience in the marketplace and ministry experience in the local church. Additionally, the research focused on a 210Group which consisted of both male and female participants ranging in age from mid/late twenties to sixties and early seventies. The researcher joined the 210Group and performed participatory research. Members of the 210Leadership Team conducted interviews and surveys of thirteen leaders of 210Groups and thirty-one participants of 210Groups. All participants ranged in age from mid/late twenties to early seventies and consisted of both male and females who were actively engaged in business in the marketplace.

Instrumentation

Four instruments were used in this research. Focus groups and participatory observation was conducted with the 210Leadership Team. Unstructured interviews with

the 210Leadership Team provided qualitative research data concerning their expectations and objectives for the 210Leaders organization, their current curriculum, and their desired outcomes. Questions such as “How do people learn well?”, “What does transformation look like for 210Leaders?”, “How do we best deliver this?”, and “If 210Leaders is going to change the world, what will this change look like?” were asked in the focus groups conducted.

The 210Leadership Team developed a mind map that described the main concepts that were important to the 210Group participants. This mind map is shown in Appendix A. The 210Leadership Team took a Learning Preference Assessment (a sample of which is in Appendix B) which helped the participants better understand their personal learning preference as well as recognize the different learning preferences of participants of the 210Groups.

The 210Leadership Team conducted a survey of participants and leaders of 210Groups. Survey data was collected from the participants and leaders of 210Groups concerning their experience in a 210Group, their expectations, and their objectives in participating. Six questions were included in the survey with statements like: “210Leaders help me grow as a Christian businessperson;” “I routinely apply what I’m learning through 210Leaders,” and “210Group topics are relevant and applicable.” Participants were given the opportunity to answer each question with “strongly agree,” “agree,” disagree,” or “strongly disagree.”

Data Collection

The researcher collected data through participatory observation in a 210Group for five sessions that each lasted over an hour. The researcher participated in the discussions

in each session via Zoom as a regular participant in the 210Group. While participating in the 210Group, the researcher observed the interaction of 210Group participants as well as the leader who led the 210Group. The leader taught the curriculum material and facilitated the conversations in each 210Group session. The researcher recorded observations from each session with the group as well as key insights from the research.

The researcher also collected data through focus groups in which members of the 210Leadership Team were brought together to engage in guided discussions of various topics related to their organization, their goals, and objectives for the 210Groups. During the sessions, the researcher asked questions to the 210Leadership Team concerning their materials, processes, and goals. This researcher recorded key insights directly from the 210Leadership Team as a variety of topics were discussed including curriculum, group dynamics, sample curriculum, and the overall goals of 210Leaders.

Additionally, the researcher reviewed data collected by members of the 210Leadership Team and analyzed and compared it with the data collected by the researcher. The data collected by members of the 210Leadership Team was collected via telephone interviews with participants of 210Groups. Additional quantitative data was collected by members of the 210Leadership Team via a survey that was distributed via SurveyMonkey to participants of 210Groups.

Data Analysis

Qualitative data collected through the participatory observations and the focus groups was processed first using explorative analysis to identify patterns, themes, and categories. The researcher then followed the coded descriptions to perform content

analysis of the data and compared it with the mind map data. Words and concepts used more frequently indicated higher priority.

The Learning Preference Assessment (Appendix B) was sent via email to the 210Leadership Team. The scores of the Learning Preference Assessment were automatically tabulated within the Excel spreadsheet. The mean and the average of the scores was then calculated by the researcher.

Generalizability

This study focused on 210Leaders and evaluating and improving the current curriculum of the organization. The research was focused on the 210Leadership and participants of the 210Groups. While the research findings and recommendations are directed to 210Leaders and their specific context in Lexington, Kentucky, the results of this study as related to understanding digit-oral learning and learning preferences should prove to be applicable to other contexts focused on writing curriculum for multi-generational learning. Additionally, the research, findings, and recommendations for utilizing technology and creating transformational learning environments for digit-oral learners should be applicable in any context. The content of the curriculum can also be reproduced in other faith and work meetings held outside of Kentucky. In the future, the curriculum of 210Leaders could be tried outside of Kentucky in other states or internationally.

Project Overview

Following this introduction is an in-depth literature review in Chapter 2 which provides definition and parameters to evaluating 210Leaders' current curriculum to learn the best approaches for teaching 210Groups and writing future curriculum. Chapter 3

presents the way in which the research for this project was structured to reveal the best practices for writing future curriculum for 210Leaders. Chapter 4 analyzes the findings of the study, which included participatory research, focus groups, and data analysis of research conducted by the 210Leadership Team involving surveys and interviews. Finally, Chapter 5 provides a discussion of the study as a whole and provides recommendations for teaching the 210Groups and advice concerning lesson development and writing future curriculum.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The Faith and Work movement amongst Christians in the United States has become a widely recognized phenomenon in the Body of Christ. Author and researcher David Miller writes that in the twenty-first century alone, more scholarship has been devoted to the study of faith in the marketplace than ever before (Miller, *God at Work* 8). He notes that in local churches, more Christian businesspeople are approaching their pastors with questions about how to bring their faith to work. Christians around the United States have recognized an urgent need and benefit of the integration of their faith and their work and they have found the church to be of little help (Miller, *God at Work* 9). From this context 210Leaders was created as founder Craig Avery and others recognized an opportunity to mentor and disciple young entrepreneurs and businesspeople.

Avery has found business mentoring to be a great avenue for introducing faith and work integration to young entrepreneurs and business leaders while teaching practical biblical principles that apply to business. 210Leaders created a curriculum and began creating and facilitating small groups for the purpose of engaging businesspeople in Kingdom work. The purpose of this project was to evaluate the 210Leaders' current faith and work curriculum to discover the best approaches for teaching the 210Groups and to provide advice concerning lesson development and writing future curriculum. This chapter will examine the biblical and theological foundations of the integration of faith and work as well as examine the historical roots of the faith and work movement. This

chapter will also examine learning preferences for twenty-first century business leaders and the impact of digital technology on twenty-first century pedagogy.

Biblical Foundations

The integration of faith and work is a theme that runs throughout the Scriptures. The biblical foundation of work is established in the Old Testament and is built upon by the New Testament writers and the teachings of Jesus. This section will examine the Old Testament and New Testament perspectives of work and the integration of faith and work by God's people.

Work in the Creation Narratives of Genesis

Almost all discussions of work from a biblical perspective will eventually find themselves grounded in the beginning chapters of the book of Genesis. Scholar William Messenger believes the book of Genesis to be the starting point for establishing a biblical foundation for work because it is the starting place of God's story and God's work in creation (*Genesis Through Revelation Vol.1, 3*). Messenger states that it is the creative work of God that brings into the reality and existence the venue and material through which human beings shall function and work, that is, space, time, matter, and energy (*Genesis Through Revelation Vol. 1, 3*). Accordingly, he maintains that Genesis 1 and 2 are the proper starting place to formulate a biblical framework for work because these chapters are the first place where readers see God work.

Other scholars and theologians look to the creation narratives in Genesis when building a foundation for the theology of work because they see human labor as an expression of the divine likeness in humanity that is first referenced in Genesis 1:26. Theologian John Bergsma states that the original unity of work (labor) and worship

(liturgy) is the ideal state of shalom in which humanity was created (11). He writes that the concept of shalom is not simply peace, but wholeness and integration where all is as it should be (Bergsma 24n1). Bergsma also writes that the creation narrative provides for the original unity of work and worship in the Garden of Eden which was disrupted by the rebellion of humanity's first parents against the express will of God (11).

Bergsma states that the Hebrew Scriptures present God as the creator who works although the first six days of creation (Gen. 1.1-2.1) never use the words "work" or "labor" for the divine activity. However, he notes that the author of the sacred text does regard the Lord as having performed labor in the description of the seventh day when it states that God finished His "labor" which He had done and rested on the seventh day from all His labor (Gen. 2.2) (Bergsma 13). Bergsma writes that the divine labor of six days followed by a day of rest establishes the rhythm of human labor, so much so that the weekly productivity of humans being punctuated by the Sabbath is an expression of humans' likeness to God and not a slave (13).

Like Bergsma, Messenger also recognizes the reference to God's Sabbath rest in Genesis 2:1-3, as an indication that God Himself observes a time for rest that He desires His people to follow (*Genesis Through Revelation Vol. 1*, 9). Messenger notes that it will become clearer in the Exodus narrative as God commands His people to do the same. Bergsma sees the Sabbath as establishing a rhythm of work that further corresponds work to worship (*Genesis Through Revelation Vol. 1*, 11). Bergsma believes that work/worship unity and rhythm is lost in the fall of humanity (Gen. 3), so he argues that the rest of salvation history in the Old and New Testaments can be understood as God's effort to

restore the unity of human work and worship—to “reintegrate the human vocation” (*Genesis Through Revelation Vol. 1*, 11).

Similarly, contributors of the Theology of Work Project believe that Christians participate in the mission of God through every activity of life that “expresses God’s creativity, sustains God’s creation, and cooperates with God’s redemption” (Theology of Work, “What is God’s”). They argue that the church does the mission of God through equipping Christians to do the mission of God in other spheres of life and work. Thus, they see the church’s function as equipping Christians for work outside the church bodies. They write that churches who focus on such equipping have expanded their focus from concentrating on what God is doing in the church to include what God is doing in the world, uniting work with mission which flows from the heart of God (Theology of Work, “What is God’s”).

Messenger concurs with Bergsma that God is at work in Genesis as the Creator (*Genesis Through Revelation Vol. 1*, 3). Genesis also shows how God intends people to work in His creation (*Genesis Through Revelation Vol. 1*, 3). Noting that scholars differ on whether the reference to “us” in Genesis 1:26, “let us make humanity in our image,” is to a divine assembly of angelic beings or a unique “plurality-in-unity of God,” Messenger states that either view implies that God is inherently relational. He acknowledges that traditional Christian interpretation is that the “us” refers to the Trinity. However, Messenger states that the New Testament writings demonstrate that God is in relationship with Himself, Father, Son and Holy Spirit, along with His creation regardless of how the “us” referenced in Genesis 1:26 is interpreted (*Genesis Through Revelation Vol. 1*, 8).

Thus, he argues that God's work in Genesis teaches that God's desire for work is that it has a relational component that involves others (*Genesis Through Revelation Vol. 1*, 8).

Biblical scholar Nahum M. Sarna writes that Genesis 1:26 establishes humanity as the pinnacle of God's creation (12). Sarna argues that such establishment of man (אָדָם) as the pinnacle of God's creation is further evidenced in that אָדָם is "last in the manifestly ascending, gradational order" of the creation narrative and thus establishes a hierarchy in the order of creation with humanity equally representing God's ordained sovereign leadership over God's creation (12). Bergsma agrees that humanity is the pinnacle of God's creation noting that the "image and likeness" language of Genesis 1:26 connotes "kinship, kingship... indicating a relationship of divine sonship, kingship, or royalty" (14). Bergsma adds that God's command for humanity to "subdue" the earth in Genesis 1:28 not only supports the understanding of humanity's "sonship" but also humanity's "kingship" indicating that humanity is God's representative and authority of God's law and justice in the earth (14).

Nancy Pearcey views God's command to "be fruitful and increase in number; fill the earth and subdue it" (Gen. 1.28) as God's cultural mandate (47). Pearcey sees this cultural mandate as what could be called the first job description (47). Rector Jay Slocum argues that because making culture was the core to Adam's identity as the first human, it follows such command is the core of who humans are today (64). Thus Slocum believes the cultural mandate of Genesis 1:28 should be a key tenant in the discipling of converts and witnessing to the rest of humanity (64). Slocum argues that the salvation of souls is important, but a key component to salvation is the "restoration of humanity to a right

understanding of what we were made for—to cooperate with God by bringing flourishing into the world as an ongoing act of worship” (64).

Nevertheless, many scholars and theologians focus more on the *imago Dei* as being foundational for their biblical understanding of work instead of Pearcey’s “cultural mandate” arguments from Genesis 1:28. Following the rationale of Sarna and Bergsma in relation to Genesis 1:26 and the “sonship” and “kingship” connotations of such verse, Messenger adds that God is a Creator Spirit who works in a material world in relationship with humanity and rules and reigns through humanity (*Genesis Through Revelation Vol. 1*, 9). Thus, Messenger argues that God’s original desire to rule and reign in the earth through humanity greatly shapes the biblical understanding of work (*Genesis Through Revelation Vol. 1*, 11). Such understanding is consistent with the viewpoints to the contributors of the Theology of Work Project, who argue that the expansion of the Kingdom of God happens as a result of the mission of God being lived out in the daily lives of God’s people (Theology of Work, “What Is God’s”).

Messenger writes that “man is appointed king over creation, responsible to God the ultimate King, and as such expected to manage and develop and care for creation—this task to include actual physical work” (*Genesis Through Revelation Vol. 1*, 11). Focusing his exegesis on cultivating a biblical theology of work, Messenger says in summary that “our work in God’s image begins with faithfully representing God” as humanity mirrors God through the way that it exercises dominion over the created world (*Genesis Through Revelation Vol. 1*, 11).

Messenger further argues that work is meant to serve God’s purposes more than personal ones (*Genesis Through Revelation Vol. 1*, 11). Messenger reaches this

conclusion from his understanding of God's original intent for creating humanity and bestowing the "sonship" and "kingship" upon humanity. Such conclusion is also reached by both Sarna and Bergsma (Bergsma 15; Sarna 12). Similarly, Professors Kevin Brown and Kevin Kinghorn argue that people being created in God's image means that a measure of God's creative capacity is given to them so that they can join in God's redemptive work in the world by the creative work of their own hands (Brown 16).

Additionally, Bergsma examines work in relation to the account of the fall of humanity in Genesis 3. Bergsma argues that the unity of work and worship is established in Genesis 1-2, but that unity is broken in Genesis 3. The fact that the soil of Adam's environment is now cursed is an indication that humanity no longer holds priestly status. Bergsma argues that humanity is bestowed the priestly status of caring for the Garden of Eden, which Bergsma equates to being the primordial temple of God (19). With humanity fallen, the priestly status of guarding and caring for the "temple" is taken away. Accordingly, Bergsma notes that the experience of work will no longer equate to a priestly act of worship that experiences the divine blessing of fruitfulness (18). He writes that Adam's mission and work becomes desacralized because of Adam's failure to keep the divine commands that he received.

Many theologians would argue that the sacred and secular divide is not as sharp as Bergsma discusses. Author Tom Nelson seeks to bridge the gap between Sunday worship and Monday work (15). Nelson believes that how people view their work and how they do their work mean a great deal more than they might imagine (15). Nelson argues that the Gospel of Jesus Christ transforms work (15). He contends that his primary responsibility as a pastor is to assist and equip others to better connect their professions

of their Sunday faith with their Monday work (15). Nelson argues that the desacralization of work is a construct of humanity as a result of the fall (16). He states that “God’s sovereign grace” bridges the Sunday-to-Monday gap and is responsible for transforming the way people view their work and their purpose (16). Nelson notes that it is the atoning blood of Jesus Christ that transforms believers’ perspective as they experience new birth and live brand-new lives in God’s Kingdom in the here and now. Such gospel transformation reshapes the way they view their work, leading to a seamless faith and elevating work back to its sacred value (16).

Following this rationale, professors of economics Victor V. Claar and Robin J. Klay argue that Scripture teaches that meaningful work is a gift from God (165). They argue that the creation narrative in Genesis ranks work very high, “next to strolling with God in the cool of day” (165). They contend that creative work is intended by God to be the way that humanity imitates God and represents Him on the earth (165). Similarly to Bergsma, Claar and Klay view the remainder of God’s story in Scripture after the fall of humanity to be about redemption and restoration in which God takes the initiative to restore humanity to its original place of representing God in creation. They note that those receiving the new gift of life from Jesus are drawn back into relationship with God where vocation and work regain the original purposes bestowed on humanity in the creation narratives of Genesis (166).

Jeff Van Duzer argues from his exegesis of Genesis that God desires partnership with humanity (Van Duzer 39). He sees this in the way that God desires to use Adam and Eve to bring forth crops to provide for the well-being of God’s people (39). Van Duzer asserts that in performing this task Adam and Eve are advancing God’s agenda and

bringing glory to God. He states that the productive activities of Adam and Eve enable a community to flourish as God intended for the “common good” (39). Van Duzer notes that the “common good” originated from Catholic social teachings and concerns the good for all. He states that “common good” involves three essential elements: the fundamental and inalienable rights of humans, social well-being and the development of the community as a whole, and the peace and stability needed in order for personal and collective development (Van Duzer 39n15). From the lens of promoting the “common good,” Van Duzer argues that the creation narrative promotes the Christian businessperson to steward God’s gifts while focusing outward by providing goods and services that enhance the quality of life for others (42).

Jay Slocum contends that humanity is made for worship as well as work (57). Slocum notes that work and worship do not have to be at odds as work is a form of worship (57). He states that the same Hebrew word (*avodah*) is used in the Old Testament to mean both “work” and “worship.” Accordingly, Slocum asserts that the local church cannot obey the Great Commission to “make disciples” if the church does not equip its people to do their day-to-day work as a way to worship God (57).

Professor Charlie Self believes that the missing piece of discipleship is the “integration of faith, work and economics so that Christians are not only ethical and excellent at work, but see their work as part of God’s larger design for their community, state, and nation to flourish (23). While this view of work originates in the Old Testament, it is expanded upon and developed further in the New Testament, particularly as work is viewed and understood through the lens of the Great Commission (23). Thus,

work can be viewed as worship and, thereby, the means through which a community flourishes (23).

A New Testament Perspective of Work

Throughout the narrative of Scripture, the work established in Genesis 1 and 2 continues through humanity in a fallen and sin-filled world (*Genesis Through Revelation Vol. 1*, 24). Those who are redeemed in Christ are still called to be fruitful and multiply, but they are also called to participate with God in the healing, redeeming and restoring work of God in creation (*Genesis Through Revelation Vol. 1*, 24). Messenger notes that the second layer of work must also be accomplished as a result of the fall of humanity, that is, the work of healing, repairing, and restoring things that go wrong and the evils that are committed (25). He writes that “the work of farmers, scientists, midwives, parents, leaders, and everyone in creative enterprises is still needed. . . but so is the work of exterminators, doctors, funeral directors, corrections officers, forensic auditors, and everyone in professions that restrain evil, forestall disaster, repair damage, and restore health” (25).

Throughout the New Testament Jesus often speaks regarding business. Os Hillman, president of Marketplace Leaders, notes that many of Jesus’ miracles or His engagement with people took place in the marketplace (15). It is easy to forget that Jesus spent more than half of His adult life in the carpentry shop (Hillman 15). The New Testament records that Jesus appeared publicly 132 times, and 122 times of those were in the marketplace (Hillman 15). Jesus told 52 parables, and 45 had a workplace context (Hillman 15). Acts recorded 40 divine interventions with 39 of them in the marketplace

(Hillman 15). Additionally, Jesus called twelve individuals who were not clergy to build His church (Hillman 15).

Scott Rae considers one of the parables of Jesus referencing the Kingdom that was told through the lens of business. Rae writes that Jesus compared the Kingdom to business in one instance in which resources were effectively put to use to generate a profit (104). Rae argues that the Parable of the Talents assumes that its legitimate to seek profit and to work hard to make money (Matthew 24:14-30; Luke 19:11-26). He also notes that this parable emphasizes the notion of personal responsibility in continuity with the teachings of the Old Testament (Rae 104).

Michael Wittmer, professor of systematic theology and the director of the Center for Christian Worldview, asks pastors whether their congregations understand that their entire life is an opportunity to love God. Wittmer argues that the New Testament does not limit full-time ministry to only pastors and missionaries (19). He notes that businesspeople are equally called unto the Lord pursuant to the New Testament teachings (19). Citing Colossians 3:23-24, Wittmer argues that they need each other to do their callings unto the Lord. He notes that religious callings are unique and indispensable, but they are not necessarily better according to the teachings of the New Testament (19).

Martin Luther wrote, “God cannot bear to see anyone neglect the duties of His calling or station in life in order to imitate the works of the saints” (*Luther’s Works, Vol. 14.*,144) Accordingly, Wittmer advocates “living for Jesus where and as you are” in the same manner as is taught by all the New Testament writers. He notes, “rather than continue the medieval call to rise beyond this world, the Reformers urged their people to remain in the world and reform it” (Wittmer 19).

The “hiddenness of God” and the masks that God hides behind is an important motif in Martin Luther’s theology. Luther, when discussing vocation, notes that God’s normal way of working is through human beings. Luther described vocation as a “mask of God.” Luther states that God is milking the cows through the vocation of the milkmaid and hides Himself in a person’s vocation (*Luther’s Works, Vol 14.*, 114). Gene Edward Veith, a prominent scholar on Martin Luther, states that what is seen is the milkmaid or the farmer or the doctor or the pastor or the artist, but looming behind the human mask is God, genuinely present and active through what these people are doing in their vocations (Veith and McCain 3).

Veith points out that people are the masks of God when they are at work and in the marketplace. He remarks that far too often evangelicals talk about what God is doing in their lives, but a proper understanding of vocation encourages Christians to reflect upon what God is doing through their lives (Veith and McCain 3). Veith notes that God is working through the vocation of others to bless people, (Veith and McCain 3). Veith writes that in vocations, “we work side by side with God, as it were, taking part in His ceaseless creative activity and laboring with Him as He providentially cares for His creation” (Veith and McCain 3).

In an effort to find a biblical approach to work in the New Testament, biblical scholar John Taylor examines First and Second Thessalonians and argues that there is evidence that Paul intended work to be one of the key threads in his argument (49). Taylor writes that scholarship has historically suggested that the problem of work, or lack thereof, in the church in Thessalonica was due to eschatological enthusiasm which led people to abandon their work on the misguided expectation of the immediate return of

Christ (49). However, Taylor argues that idleness in Thessalonica was not because of eschatological enthusiasm but instead because of a loss of hope (50). Instead Taylor writes that Paul is writing them to encourage them not to give up hope but instead see their work as an expression of love and faith (64). Taylor argues that Paul chiefly desires for these Christians to see their work as an act of love. Such a view of work, Taylor argues, is an expression of eschatological hope whereby one seeks to support oneself and others rather than being a burden to the community (64). Taylor argues that Paul is teaching these early Christians that all work has significance, because everything the church does, including work, is to be in and for the Lord Jesus Christ as an act of faith (62).

Miroslav Volf argues that when developing a theology of work one must navigate through the various theological perspectives regarding Creation and New Creation and consider work through the lens of eschatology. Miroslav Volf writes that “the question of continuity or discontinuity between the present and future orders is a key in developing a theology of work” (Volf, *Work* 89). He argues that the ultimate significance of human work depends on the answer to this question (Volf, *Work* 89). Christian theologians have largely held two positions as related to eschatology and the future of the world. The first position, which Volf describes as *annihilatio mundi*, holds that the current world will be annihilated and a new one created *ex nihilo*. From the perspective of humanity’s work in the current world, *annihilatio mundi* would hold that the mundane work of humanity has only earthly significance for the well-being of the worker, the worker’s community, and posterity until the day when “the heavens will pass away with a loud noise, and the elements, will be dissolved with fire” (Volf, *Work* 89). Theologians who adhere to this

position argue that the purification of one's soul through their work would be the only earthly goal that transcends the death of either the person or the cosmos. Thus, these theologians would argue that work is only significant eternally because it is involved in the process of sanctification of the believer. Volf argues that a broader theological framework is necessary to develop one's theology of work (Volf, *Work* 79).

The second eschatological position prescribed to by Volf focuses on the transformation of the world rather than its destruction. Volf calls this view *transformatio mundi*, as it holds that the world will be transformed rather than annihilated. Such transformation will involve the world being cleansed from its impurity, transfigured, and perfected as it becomes a part of God's new creation. Such view holds that there should be an assurance of continuity between the present age and the age to come so that noble work of individuals and communities are not wasted but perfected (Volf, *Work* 92). Accordingly, one's work can lead towards the promised and hoped-for transformation in the new creation.

The apostle Paul references that creation is groaning for freedom from its bondage to corruption and for the sons of God to be revealed (Rom. 8.18-25). Additionally, in the book of Acts the apostle Peter references the "time for restoring all things" in his sermon to the crowd in Solomon's portico (Acts 3.21). These two passages, among others, are relied upon by theologians who ascribe to an eschatological *transformatio mundi*. Interpreting Scripture through this eschatological framework supports the belief that the work humanity does today has value and meaning in the new creation and the manner through which God brings it about.

Amy Sherman notes that Jesus' miracles and signs were a demonstration of the Kingdom of God (33). She writes that deeds capture the eschatological hope of the New Heavens and New Earth prophesied in the Old Testament. Sherman argues that Jesus' ministry brought foretastes of the future Kingdom into present reality. Therefore she contends that Christians are called to bring the foretastes of the Kingdom to the locations in which God plants them thereby deploying their vocational power to advance such blessings which are a foretaste of God's Kingdom (33).

Accordingly, the themes of creation and new creation are crucial to developing one's theology of work. Not only does work bring a foretaste of the Kingdom here on earth, but how one views the continuity between the present age and the age to come impacts the way a person views the value of their work (Sherman 35). Volf argues that "continuity guarantees that no noble efforts will be wasted" (Volf, *Work* 92). When this viewpoint is accepted, work becomes the building material of the glorified world (Volf, *Work* 96). Volf writes that "material creation is more than a means; it is also an end in itself" (Volf, *Work* 96). This impacts the way to view the work of isolated individuals as well as the cumulative work of the whole human race. In some strange way, God desires for His people to partner with Him in the recreation of the entire world. Such thought is glorious in and of itself. The work in this age begins to grow exponentially when considered through this lens.

Nevertheless, as noted above 2 Peter 3 raises a profound challenge to a theology of work. If *annihilatio mundi* is the correct viewpoint concerning the future of the world, the new creation, and the eschatological promises of God for the present heavens and earth, then it is harder to value work in the present day. Darrell Cosden, in his book *The*

Heavenly Good of Earthly Work, argues that God cares greatly about earthly work.

Cosden's argues that God greatly cares and values humanity's earthly work as evidenced by the bodily resurrection of Jesus. Cosden argues that the resurrection affirms the goodness of the material world, demonstrates continuity between the present world and the new creation, and is a sign that the new creation, while not fully realized, has been initiated and will be fulfilled by Christ (Cosden, *The Heavenly Good*).

Nonetheless, 2 Peter 3:1-18 presents a stiff challenge to proponents of *transformatio mundi* like Volf and Cosden. As noted by Messenger, 2 Peter 3 calls into question the goodness of creation and the continuity between this present world and the age to come, which is referred to throughout the New Testament as the "new creation" (*Genesis Through Revelation Vol.5*, 215). However, Messenger argues that the fire imagery referenced in 2 Peter 2:7, 10 and 2 Peter 3:12 is a metaphorical image for separating good and evil that more fully assures that God will cleanse the world from evil. Nonetheless, the passages should not be relied upon to denote the manner through which God's cleansing act will be done (*Genesis Through Revelation Vol.5*, 215). Messenger relies upon Douglas Moo, a New Testament scholar who has done much work on the theme of new creation. Moo argues that the genre of 2 Peter 3 is apocalyptic literature which suggests a metaphorical interpretation rather than a literal interpretation (*Genesis Through Revelation Vol.5*, 215). Accordingly, Messenger argues that 2 Peter 3 should not be relied upon as support that the heavens and the earth will be annihilated (*Genesis Through Revelation Vol.5*, 215).

Thus, it is necessary that one consider the various views concerning creation and new creation when developing a theology of work. Having a big picture understanding of

a theology of work requires one to consider the entire story of God. It is important to know and understand the beginning of God's story. It is also important to see where God's story is going so that one may align their work with God's work of making all things new. As noted above, whether one prescribes to *transformatio mundi* or *annihilatio mundi* has profound consequences for one's view of their work. If work truly matters to God, it should have continuity with the New Creation. Regardless of one's position concerning work and the continuity or discontinuity between the present and future orders, Messenger argues that a theology of work should recognize that work done faithfully for God's glory has enduring value with God always being allowed the first and final word (*Genesis Through Revelation Vol.5*, 232).

Andy Mills, a co-chair of the Theology of Work Project, became a Christian as a CEO for a business. Mills felt God impress upon him the importance of asking the question, "What difference does being a Christian make for my work?" (Mills, "10 Key Points"). Through studying the Scriptures and working in the marketplace, Mills has developed a perspective of work that is shaped by New Testament passages such as 2 Corinthians 6:14-15, Matthew 11:29-30, and Mark 12:31. Mills argues that work is yoked with Christ and thus "we should work as if yoked to Christ" (Mills, "10 Key Points"). Furthermore, Mills argues that one's work and the decisions a person makes should be based on principles aligned with God's morals and standards, which is always concerned with the fair treatment of others and with a clear expression of Christ's love for all people. Thus, work is a means through which Christians fulfill the Great Commandment. Whether one ascribes to the influence of the New Creation theme in shaping one's

theology of work, scholars such as Mills advocate a moral responsibility for viewing work as being an extension of Christ's work in the world.

Additionally, Mills ascribes that the New Testament advocates that work should be centered on serving others. Similarly to the stewardship and flourishing aspects of a theology of work discussed below, Mills argues that the New Testament teaches Christians that their work is an opportunity to seek the peace and well-being of their organization, cities, and nations (Mills, "10 Key Points"). Mills notes that the New Testament and Scripture in general teaches that humility and gratitude should be the hallmarks of character. Citing Philippians 2:3-4 and Galatians 5:13, Mills states that Christians should always acknowledge God in their work and consider themselves ambassadors of Christ in the marketplace as they carry out the responsibilities of their work (Mills, "10 Key Points").

Jeff Van Duzer's perspective of work has also been shaped by the New Testament, particularly the book of Revelation. Like the scholars noted above, Van Duzer sees the importance of understanding how God's story and the narrative of Scripture ends (82). He writes that in formulating a biblical foundation for faith and work, it is important to not only consider the beginning, but also how the story ends (82). Van Duzer writes that the shalom that began in a garden in Genesis will end with shalom in a city in Revelation (84). He notes that God's purposes in Genesis do not change in Revelation. God still desires a flourishing creation abounding in shalom where God's authority as owner and ruler is embraced by all (87). Accordingly, he notes that the "common good" is the purpose of business from the Genesis creation account and remains the focus and

purpose of business in light of the redemptive story of God that is fulfilled in Revelation (87).

Robert A. Sirico, a Roman Catholic priest and co-founder and President of Acton Institute for the Study of Religion and Liberty has also cultivated an understanding of work and entrepreneurship that is derived from his studies of the Scriptures. Sirico believes that entrepreneurship is a spiritual calling (*The Call* 18). He develops this understanding through a thoughtful examination of the parable of talents and argues that the parable shapes a biblical foundation for work and entrepreneurship (*The Call* 21).

Sirico believes that the parable is a story of capital, investment, entrepreneurship, and the proper use of resources for the sake of God's vocational calling (*The Call* 21). He argues that the parable of talents is a biblical refute to those who believe business success and Christian living are contradictory (*The Call* 21). Sirico notes that many religious leaders do not often apply the parable of the talents to real-life scenarios in business, but Sirico reminds his audience that the principles of proper stewardship and economic accountability are truths derived from Scripture that should impact the way Christians do business (*The Call* 22). He argues that a biblical foundation for work teaches that Christians should never view profit as suspicious nor frown upon those who are passionate about entrepreneurship (Sirico, *The Call* 22).

Sirico argues that contemporary times exalt a socialist ethic in which making profit is viewed as suspect (*The Parable*). He states that as a result one rarely hears the parable of talents preached from the pulpit. However, he believes that there is a readily apparent ethical meaning in the parable and even deeper lessons for understanding economic accountability (Sirico, *The Parable*). Sirico views the Bible, as evidenced by

this parable, as implying that there is a moral obligation to confront uncertainty in an enterprising way. Sirico argues that no one does this better than the entrepreneur (*The Parable*).

In his book, *Work: The Meaning of Your Life*, Lester DeKoster argues that people must bring hope to their work if they are to have hope at all. He notes that a person's view of work shapes their life more than anything else because they spend more time working than anything else (DeKoster *xiv*). He believes that a right view of work is the key to living a satisfying life (DeKoster *xv*).

DeKoster uses the parables of Matthew 25 to explain that work is the form in which people make themselves useful to others, which is why work gives meaning to life (1). He writes that God Himself chooses to be served by people's work (9). Additionally, he argues that God sculpts individuals through their work (9). DeKoster states that both of these perspectives on the meaning of work are taught in the two parables of Matthew 25 told by Jesus (10).

First, DeKoster argues that a person's eternal destiny hinges upon giving oneself to the service of others (11). He notes that giving oneself to the service of others, as required by the Lord in Matthew 25:31-46, is the central building block of life (11). He states that the dividing line between the sheep and the goats in the parable is the willingness (sheep) or the refusal (goats) to give themselves to the service of others (DeKoster 12).

In regard to Matthew 25:14-30 and the parable of the talents, DeKoster argues that the master distributes and entrusts his own resources to the recipients with the obvious intent of the stewards using the master's resources to serve others (24). He writes

that individuals have a choice to use the master's resources to serve others or serve themselves (21). DeKoster argues that the choice is of that between being a sheep or a goat (22). Whether a servant is entrusted with five, two, or one talent does not change the fact that the servant is expected to work at full capacity (DeKoster 25). At the end of the day, DeKoster uses the parable of the talents to consider the question, "how well do we serve God's purposes in the world with the talents that He has on loan to us?" (25).

In his article "Made to Hope", Greg Forester writes that the goodness of work must be front and center because the world is broken (Forester, "Made to Hope" 40). Like DeKoster, Forester believes that hopeful work can build a meaningful life. Forester notes that work is not all of life, but it is central to how one finds meaning, purpose, and dignity in existence (41). Forester affirms DeKoster's interpretation of the parables of Matthew 25 and notes that work with hope can be paid or unpaid, skilled or unskilled, glamorous or unnoticed. Good work comes from serving and loving one another and being used by God to meet human needs (42). Forester reasons that even in the face of all brokenness, people can have dignity and meaning in their work because their work is serving someone else who is depending upon their being faithful with what God has entrusted to them (43).

In Acts 18:1-4, the apostle Paul was engaged in the trade of tentmaking. William Messenger recognizes this passage of Scripture as being most often connected to the theme of "work" in the book of Acts (*Genesis Through Revelation Vol.4*, 153). He argues that it is most often understood too narrowly. Messenger notes that most people view this as a passage about Paul earning money by making tents in order to support himself in "real ministry of witnessing to Christ" (*Genesis Through Revelation Vol.4*, 153).

Messenger argues that such a reading is construed too narrowly because it does not view the trade of tent-making itself as a real ministry of witnessing to Christ. Instead, Messenger declares that Paul's witness to Christ occurs both when he is preaching in the synagogues as well as when he is making tents and using his earnings to benefit the broader community (*Genesis Through Revelation Vol.4*, 153).

Such a view of Paul and his tent-making is consistent with DeKoster's view of work in that Paul, through his tent-making, is rendering himself useful to others. Messenger argues that it is true that Paul desires to support himself through his tent-making but also in providing for the needs of others through his work (*Genesis Through Revelation Vol.4*, 154). Later in the book of Acts, Paul writes in regard to the role his work played in his ministry, "In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than receive'" (Acts 20.33-35). Citing 1 Thessalonians 1:9 and 1 Corinthians 9:1-15, Messenger believes that Paul's money-earning work was an effort to build up the community economically by employing his skills and possession for the sake of the community.

New Testament scholar Craig Keener expounds upon Acts 18:1-4 and the role Paul's work played in his life and ministry. Keener notes that the elite in Paul's day despised manual labor (455). He states that Paul's family of origin undoubtedly had means (Acts 9:1; 22:3), but Paul likely needed funding as he moved into a new city. Nevertheless, Keener argues that Paul could share Christ at work and that the tent-making trade would afford him the opportunity for simultaneous conversation with leatherworking being a fairly quiet trade (457).

Ben Witherington, another noted New Testament scholar argues that Paul is not claiming a higher status arising from his position as an apostle. Rather, Witherington states that Paul is “stepping down the social ladder for the sake of Christ” (457). This assertion is consistent with Keener’s findings that most philosophers did not view manual labor highly in Paul’s day (Keener 455). Messenger argues that Paul’s engagement in tent-making is not a necessity “so that he can do his real job of preaching.” Instead, Messenger states that Paul’s work in the sewing shop, marketplace, synagogue, lecture hall, and prison are all forms and places of witness where Paul is actively participating in God’s restorative project (*Genesis Through Revelation Vol.4*, 154).

Messenger notes that “tent-making” has become a common metaphor for Christians who engage in a “money-earning profession as a means to support what is often called ‘professional ministry’” (*Genesis Through Revelation Vol.4*, 154). He adds that the term “bi-vocational” is used most often to indicate that two separate professions are involved, one to “earn money” and the other to “do ministry.” However, Messenger argues that the example of Paul’s shows that all aspects of human life should be a seamless witness to Christ (*Genesis Through Revelation Vol.4*, 154). Messenger concludes by stating that Christians only have one vocation, witnessing the gospel, which can be done in many forms of service and in many different venues (*Genesis Through Revelation Vol.4*, 154).

Theological Foundations

There are many writings from theologians, biblical scholars, and pastors regarding the theological foundation of work and the integration of faith and work in the

marketplace. This section will examine theological works regarding the theology of work and the integration of faith and work as a theological foundation.

The Relational Aspect of Work

In his book, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology*, Eugene Peterson writes that Christian formation and maturity cannot take place apart from community. He states that “there can be no maturity in the spiritual life, no obedience in following Jesus, no wholeness in the Christian life apart from an immersion and embrace of community...community, not the highly-vaunted individualism of our culture, is the setting in which Christ is at play” (226). Thus, Christ may lead individuals into their various forms of work for the sake of encountering God in community. It is difficult to conceive of work that does not have some impact on others. Therefore, it is necessary to consider the relational aspect of work when developing a theology of work.

Darrell Cosden states that work is fundamentally undertaken in community. He notes that the relational aspect of work has been given special attention in contemporary reflection. Some have elevated it to primary aspect when developing a theology of work (Cosden, *A Theology* 12) The relational aspect of work focuses on work’s aim towards impacting social relationships including the way work is organized and its effects on the social structures (Cosden, *A Theology* 12). Cosden notes that the relational aspect of work puts great importance on how work is involved in the continued advancement of humanity as a whole (Cosden, *A Theology* 27). Thus, it is the role of work in relation to creating community and developing relationships in community that is of significant importance (Cosden, *A Theology* 28). The vocational model of work is significant in highlighting the relational aspect of work (Cosden, *A Theology* 41). When a person

considers their vocational calling they are also considering relational factors of the calling such as how their work will contribute to the needs of others and society as a whole.

Cosden credits the Roman Catholic Church in leading the way on modern teachings on the social aspect of work (Cosden, *A Theology* 19). Cosden notes that A.R. Vidler, in his classic study *A Century of Social Catholicism 1820-1920* demonstrated that Catholicism started to develop a social awareness throughout the 19th century in Europe (Cosden, *A Theology* 19). Vidler writes that during such time, “it was possible and a matter of moral obligation to improve the social structures as well as bring a charitable relief to the victims of industrialism” (Vidler xii). Vidler states that toward the end of the century, as a specific result of the Industrial Revolution and laissez faire economics, the expression “social Catholicism” originated (Vidler ix-xii). Cosden draws on the writings of Vidler who examined the work of Pope Leo XIII’s in *Rerum Novarum*, the worker’s charter, and credits the Catholic scholars in broadening the horizon of Catholics to focus more on social issues rather than an overemphasis of contemplative life (Cosden, *A Theology* 20). Cosden notes that such thought was instrumental in shaping the emerging understanding of work and its relational dimensions (Cosden, *A Theology* 21).

Dietrich Bonhoeffer argued that people are formed into the image of Christ in community with others. It is in community that people encounter Christ Himself. In his monograph *Life Together*, Bonhoeffer writes that “Christian community means community through and in Jesus Christ” (7) and that “community consists solely in what Christ has done to both of us” (9). Bonhoeffer then explains that people have community with others only through Jesus Christ (9). In developing a theology of work, it is important to keep in mind that Christian community would not exist but for the work of

Christ. It is Christ's presence in His people and the common bond shared in Christ that makes Christian community a reality and not an ideal (Bonhoeffer 9).

Ascribing to the relational aspect of work, scholar Lester DeKoster argues that work is ultimately about community and making oneself useful to others (1). He writes that work creates civilization and culture and defines civilization as sharing in the work of others (2). It is the relational aspect of work that shapes DeKoster's theology of work. He notes that by serving others in work, people serve God and thus bring Him glory (2). DeKoster writes that by serving God and serving others, God weaves the work of others into a culture that makes work easier, more fulfilling, and more rewarding (2).

The Ontological Aspect of Work

In developing a theology of work, Cosden also considers the ontological aspect of work, the role that work plays in one's self-realization. Cosden argues that work is one of the characteristics that distinguishes people from other creatures (Cosden, *Theology* 28). It is the ontological significance of work that hearkens back to the biblical revelation of humanity being created in the image of God. Through work, people are afforded the opportunity to experience what it means to be created in God's image. For this reason alone, work is a fundamental part of humanity's existence. Such realization makes the ontological aspect of work crucial to developing a theology of work.

Jürgen Moltman argues that the initial creation was completed in the creation account of Genesis. However, he also argues that "completion" in the initial creation was not to be understood as having been finished or perfected in the sense of it being without any future but should be understood as having been fit, appropriate, and corresponding to the Creator's will (Moltmann 264). Thus, he argues that the "end is much more than the

beginning” in that true completion will include more than was included in its beginning stage of completion (264).

Drawing from Moltmann’s eschatology, Cosden believes that the work of humanity will be preserved and transformed with the person in the new creation so that it will remain an ontological precondition of humanness even as humanity transitions into the new creation (Cosden, *A Theology* 156). Thus, Cosden like Moltmann, is arguing that there will be continuity between the humanness of this creation and the new creation, particularly as applies to work (Cosden, *A Theology* 156). Cosden recognizes that life and livingness will point to the continuity between this creation and the new creation, and sin, mortality and death will represent the discontinuity (Cosden, *A Theology* 157). Since people’s work contributes to their humanness, both Cosden and Moltmann agree that the idea of work being divorced from the new heavens and earth is inaccurate.

Moltmann argues that the concept of “rest” derived from God’s Sabbath is a way of referring to the presence of God dwelling with humanity (266). Cosden agrees and adds that even “rest” will undergo an eschatological transformation and likewise become something new, something more than it was in the initial creation (Cosden, *A Theology* 168). Cosden argues that the transition from the earthly Sabbath rest to the eschatological rest will result in the conditions of life having been so transformed that the restriction of work, as part of the temporal rhythmic work-rest cycle of Sabbath, will pass away so that there will be no distinction between “work,” “rest,” or “play” (Cosden, *A Theology* 170).

Cosden notes that work has a significant tie to salvation (Cosden, *A Theology* 28). It is through work that others get to experience the salvation of God. He states that when humans work they are “unfolding the Creator’s work” and sharing in the activity of the

Creator as image bearers of God (Cosden, *A Theology* 28). Such knowledge is too great to grasp in a finite, human mind; however, it is a crucial aspect of work and the self-realization of being created in the image of God and being joint heirs with Christ.

Cosden notes that even Karl Marx recognized the ontological aspect of work. Marx believed that humanity gains self-realization as individuals and as a species through their work (Cosden, *A Theology* 13). He viewed work as a means through which humanity contributes to its own evolution through its self-realization (Cosden, *A Theology* 13-14). Marx understood that work could not be left to its instrumental purposes. It must not be limited to only being a means to an end. When work is viewed solely as an instrumental means to self-service, people become isolated from others and from socially responsible work.

Marx believed it was through work that humanity experienced what distinguished itself from animals. While Christians believe work to be a means through which people experience God and partner with God in His redemptive work within the world, Marx believed work, in and of itself, constituted man's human essence (Cosden, *A Theology* 15). Marx writes:

We presuppose labour in a form that stamps it as exclusively human. A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. At the end of every labour process, we get a result that existed in the imagination of the labourer at its commencement (Marx and Engels 188).

While the latter is a dangerous manner of understanding work in that it fails to recognize the Divine Creator who reveals Himself through His Creation, Marx affirms the belief

held by many Christians that work plays a role in revealing and discerning humanity's higher purpose.

Philip D. Kennesson writes about the importance of finding joy in work. He cites the well-known quote of Thomas Aquinas concerning the role that work plays in one living a joy-filled life: "There can be no joy in life without joy in work" (80). Personal identity and worth are directly correlated to the kind of employment one has. Kennesson writes that the experience of joy offers an opportunity for transcendence (80). Yet, he notes that so many people find no joy in their work (Kennesson 80).

Kennesson argues that the primary reason so few people experience joy in their work is due to most people understanding and evaluating their work in a frame that is too narrow (80). He contends that joylessness derives from a faulty assumption that work amounts to only what is done for pay and the perceived worth as people relative to others (81). Kennesson notes that these widespread assumptions become evident each time someone introduces themselves and says what they do for a living. Nevertheless, Kennesson contends that followers of Jesus do not believe that their fundamental identities are "found in the kind of work they do for pay, nor do they believe that some people are worth more than others" (Kennesson 81).

Work is important not only because it has eschatological implications in the New Creation, but also because it is where one creates value and serves others. Thus, work serves an important role in one's further realization of what it means to be created in God's image. While Karl Marx, an atheist, lacked the full revelation of the importance of work which could only be revealed to him by his Creator, he did recognize that there was an ontological benefit that was realized for humanity through work.

The Instrumental Aspect of Work

The instrumental aspect of work must be considered when developing a theology of work. The instrumental aspect of work focuses on the role that work plays in acquiring the basic needs for human sustenance. It views work as a means to an end. Nonetheless, work cannot be left solely to its instrumental function. Volf argues that an activity cannot lose its instrumental character and still be considered work and that work is a fundamental dimension of human existence, but because it has relational and ontological aspects it must be seen as more than just a means to an end (*Work* 196).

Volf believes that those who adhere to an instrumental view of work focus solely on work as being a medium of exchange (*Work* 197). While the instrumental aspect of work must be considered, one cannot neglect the relational and ontological role of work. As noted by Bonhoeffer above, the encounter of God in community brings a greater realization of one's identity as a human created in God's image (Bonhoeffer 7-9). Additionally, as Cosden reasons, people encounter community in their work which further expands work beyond being an instrumental chore (Cosden, *A Theology* 178). If work is exclusively viewed as being instrumental, one can become isolated from experiencing the fullness of work's purpose in their life. If work is viewed solely as instrumental, the function of work in one's life could exclude understanding God's purposes for work in life and the social role that work plays.

Philip D. Kenneson believes that the everyday view of work is shaped by the value of work being understood instrumentally (10). He argues that an instrumental view of work does not see the value of work in the work itself but in what the work makes

possible. Similarly to Volf, Kennson writes that the instrumental view of work views work as no more than a means to an end.

Kennson states that the most common reason people give for working is an instrumentalist reason, working to earn money so that one can buy what they need or want. Kennson states that such a view of work equates the value of one's work to the paycheck one receives for such work. He argues that this is a deeply problematic view of work because it justifies one's work and renders it acceptable because it provides financial benefits. However, Kennson states that such a justification sidesteps the most fundamental issue of whether the work is work that God wants done (10). Kennson writes that adequately answering this question requires that one be clear about the work that God is doing in the world and the ways that Christians have been called to participate with God in that work (10).

Stewardship and Flourishing

It is God's design that stewardship and work cause the world to flourish for God's glory (*Economic* 9). Work is designed by God to be fruitful and productive for the sake of others. In fact, when work is productive, not only does one create their own personal wealth and well-being, but their fruitfulness creates economic value that provides for opportunities for others' lives to flourish (*Economic* 9).

In *Economics in Christian Perspective: Theory, Policy, and Life Choices*, authors Victor V. Claar and Robin J. Klay critically examine and engage economic theory and policy and demonstrate how Christian principles and values guide and undergird a flourishing and just economy. They write that "through work people have an opportunity to meet their personal and family needs as well as those of the community" (23). Claar

and Klay argue that it is through work that people interact with each other and learn to collaborate with one another in the stewardly production and use of resources (23). Thus, people flourish when they take responsibility for their own economic success by doing work that serves others and makes the world better (*Economic* 9).

Part of humanity exercising dominion over creation entails the creation of things that bring innovation and productivity to benefit humankind. Economist Brian Griffiths argues that the dominion mandate given in Genesis 1:26 entails that humanity “has been created with an urge to control and harness the resources of nature in the interests of the common good” (52-53). Furthermore, Griffiths states that humanity is “subject to accountability to God as a trustee to preserve and care for it” (52-53). Therefore, a theology of work must recognize the role of work as a means of stewardship. This is illustrated in Jesus’ parable of the talents where Jesus teaches about responsibility and stewardship of the assets and gifts that God has entrusted to humanity (Matthew 25:14-30). The stewardship of God’s assets is not for the sake of God but for the sake of common good.

Professor Scott Rae, professor of Christian ethics at Biola University’s Talbot School of Theology, believes that the urges to exercise dominion for the sake of the common good is what economists refer to as “responsible wealth creation” (100). Rae recognizes these traits as a gift from God. He argues that creativity, initiative, and resourcefulness towards creation are traits given to human beings by virtue of being created in the image of God. Ultimately, one’s entire life should be dedicated to God, but a particularly telling area of one’s religious commitment is seen in the way a person stewards their gifts. God’s desire is for humans to flourish, and such flourishing involves

the responsible stewardship of the gifts with which Christians have been entrusted. Consequently, responsible dominion over creation by humanity involves exercising these creative qualities in a manner that involves godly stewardship that contributes to the flourishing of others (100).

Dr. Maximilian Torres recognizes entrepreneurship and job creation as a high calling from God and a good example of the stewardship of gifts and talents for the sake of corporate human flourishing (Torres). Torres believes that entrepreneurship creates jobs which enable other human beings to flourish through their work. He states that an individual is able to worship God through their work and thereby participate in God's redemptive work when they are employed. Societies are longing for entrepreneurs to awaken to God's divine call in their lives. Such awakening of the entrepreneurial spirit allows not just the entrepreneur to flourish, but also the neighbors of the entrepreneur to flourish through the entrepreneur's practice of good stewardship. The result of such mutual flourishing creates a flourishing economy that can be passed on to future generations (Torres).

Sirico writes that entrepreneurship is a spiritual vocation (*The Call* 18). He defines an entrepreneur as someone who connects capital, labor, and material factors in order to create a good or service (*The Call* 18). He notes that the entrepreneur's work is similar to the work of God in Genesis who creates something from nothing. He states that the entrepreneurial calling is about participating in the cultural mandate to subdue the earth given to Adam by God.

Miroslav Volf, in his book *A Public Faith: How Followers of Christ Should Serve the Common Good*, critiques the Western view of human flourishing having its meaning

found in satisfaction (57). Volf writes that “humans flourish and are truly happy when they center their lives on God, the source of everything that is true, good and beautiful” (*A Public* 58). He calls for a love for all created things and says that to do so they must be truly enjoyed “in God” (*A Public* 58). Volf derives this idea of flourishing from Augustine’s major work *On the Trinity*. He notes how such a view of flourishing is in sharp contrast of the contemporary idea of flourishing.

Similar to Rae and Torres, Volf finds that the fruits of truly flourishing “in God” results in others flourishing as well. Thus, the work of God’s people can be a means through which one flourishes and shows God’s love for others wherever one finds oneself. Volf writes that his desire is to “make Christian communities more comfortable with being just one of many players, so that from whatever place they find themselves—on the margins, at the center, or anywhere in between—they can promote human flourishing and the common good” (Volf, *Public* 79).

In his book *Why Business Matters to God: (And What Still Needs To Be Fixed)*, author, lawyer, and professor Jeff Van Duzer develops a theology of work through a narrative hermeneutic that identifies four great movements that run through the Scriptures: creation, fall, redemption, and consummation (26). He notes that the first two great movements are completed in the first three chapters of the Genesis. The third and fourth great movements happen over the remainder of Genesis, the remaining 38 books of the Old Testament, and all of the New Testament (Van Duzer 27).

Van Duzer states that the brevity of the first two great movements indicates to us that God is most fully known through His redemptive activity as virtually the entire Bible tells the story of God’s efforts to restore humanity, relationships, and all of creation to the

form that God created in the very beginning (27). Accordingly, Van Duzer argues that a theology of work begins with understanding God's desire to restore love and relationships (27).

Missional Significance of Work

Christopher Wright states that when the word "mission" pops into most Christians' minds they generally "think of missionary societies, of evangelistic and church-planting missions, of long-term career missionaries or short-term missions" (23). Rarely do Western Christians consider the mission of God when they go to work each day. Nor do they consider or even understand the Church's role in God's plan of redemption of the cosmos. Wright states that "it is not so much the case that God has a mission for His church in the world, as that God has a church for His mission in the world" (24). He emphatically writes that "mission was not made for the church; the church was made for mission—God's mission" (24).

Michael Moynagh, in his book *Church for Every Context: An Introduction to Theology and Practice*, writes that the Church has failed to connect with people's daily concerns and has limited itself in its availability to meet the everyday needs of people (Moynagh and Harold 77). Moynagh believes that the shift from centripetal to centrifugal mission is one of the biggest stories of Scripture (7). Rather than the Church operating under the model of "you come to us", Moynagh writes that the church is called to operate under the model of "we'll go to you," (7). Such a shift has contributed to the marketplace being viewed as a mission field with work being viewed as the means through which one enters.

Similarly, a missional view of work and a focus on the marketplace as a mission field has impacted church planting. In *Planting Churches in the 21st Century: A Guide for Those Who Want Fresh Perspectives and New Ideas for Creating Congregations*, author Murray Stuart writes that “church planting is crucial for the continuing mission of the church and the health of the Christian community” (11). He argues that church planters must think more carefully now about what they are doing than they have done in the past (11). Stuart writes that church planters “bring with them theological convictions that will shape their understanding of what they are called to be and do, guide their approach to mission, and inform their expectations of what kind of church they are planting” (140). Such convictions can lead to planters thinking outside of the box when it comes to identifying ministry opportunities. Stuart recommends “social places” as possible locations for church plants (105).

The contributors to the Theology of Work Project share a similar opinion to Stuart and Moynagh related to the importance of thinking outside of the box about mission. They argue that if the Church is to have a good future in the West, it will need to reinvent in the ways that allow for churches to be better suited for missions (Theology of Work, “Contemporary Western”). They write that mission is not primarily about getting people more involved in what churches are doing, but getting churches more involved in what God is doing in the world (Theology of Work, “Contemporary Western”). This shift in emphasis from an attractional model for church to more of a missional model of church is precisely what Moynagh advocates.

The Theology of Work Project contributors note that the Fresh Expressions movement, similar to the Missional Church movement, focuses on the workplace as a

venue for mission. However, they critique the Fresh Expressions movement as still not demonstrating a significant concern for workplace ministry and mission. They note that the Fresh Expressions movement still focuses predominantly on the church gathered rather than the church scattered, even if it is gathering in novel places to do more creative things (Theology of Work, “Contemporary Western”).

Caroline Dover is critical of the local church when it comes to recognizing the integration of work, the marketplace, and mission. She argues that the missional role of the workplace has been neglected by many local church leaders. She writes that the last forty years have seen a proliferation of literature and parachurch organizations all seeking to encourage leaders to focus on equipping Christians for the work of ministry in the workplace (Dover). Nevertheless, she has not recognized the sense of urgency that she believes is necessary to equip Christians for marketplace ministry from within the local church.

Similarly, Jeff Haanen from the National Christian Foundation argues that the church is located in the marketplace throughout the week. He writes, “like the scattered church Peter writes to (1 Peter 1:1), we too are called to obedient in sharing the gospel in the places where we have been scattered” (Haanen). Haanen asks the question: “What would change if daily work of men and women was the center point of how all churches understand their own mission to their community?” (Haanen). Haanen, like Caroline Dover, is not satisfied with the churches efforts to equip people to bear witness to Christ in the marketplace. He writes:

I attend so many churches and hear the gospel preached. Praise God. I hear lots about ministries involving kids, teens, young marrieds, men, women, and singles. Again praise God. And I often hear about mission activities, which primarily

means volunteering. But where is work, the place where most of us spend more than one third of our lives? (Haanen).

While the missional significance of work is being recognized. It is apparent that there is a still a great need in the Body of Christ to continue to stretch the status quo when it comes to the missional opportunities afforded to Christians in the marketplace through their work.

Value Creation and Free Market Economics

When examining a theological foundation for work and the integration of faith one must consider how work creates value. Christians are called to economic exchange that involves working together and creating value for one another (*Economic 9*)

Economic success is often measured in the West by the amount of money an individual earns and not about how much value one creates. One of the major themes that runs throughout the Pentateuch is the goodness of wealth and God's desire to bless His people with material possessions; however, a warning also runs throughout Scripture as to how wealth and blessings can also lead to idolatry and coveting (Blomberg 241). Accordingly, the concentration of wealth is not the goal in life nor the measure of success in Scripture. Instead, material possessions are viewed as a good gift from God that are meant for God's people to enjoy and to use to extend the blessings of God to all the peoples of the earth (Blomberg 241).

Craig Blomberg notes that God gave His people laws that typify universal principles and justice that protected them from abusing the privilege of owning property. The laws against interest; days and years of rest (Sabbath, sabbatical year and Jubilee); taxes, tithes, and offerings; and others concerned with justice of the poor demonstrate God's desire that some of God's people not amass so much wealth that it became

impossible for others, including foreigners, to receive the same blessing (Blomberg 55). The clear danger of wealth from an Old Testament survey is that wealth and prosperity can create a breeding ground for idolatry and covetousness. Hence, the importance of the message of the Old Testament prophets who continuously warned against judgment arising from idolatry and the improper use of one's material possessions. As Christians seek for their work to create value for others, they must not lose sight of God and His commandments that warn of the danger of materialism.

John Wesley wrote and spoke often about material possessions and the use of money. His three economic principles of "gain all you can, save all you can, and give all you can" reveal the heart of his economic perspective according to W. Jay Moon and the contributors to the article "John Wesley, Compassionate Entrepreneur: A Wesleyan View of Business and Entrepreneurship" (4). They note that these principles had particular applications in his ministry to the poor to encourage the poor to live diligently and frugally. Gaining and saving could become evil when such blessings were not connected to the goal of giving. Wesley viewed the way that Christians spend their money as an essential part of Christian discipleship. They note that Wesley saw that how a Christian cares for the poor is inseparably related to their faith. Accordingly, Wesley condemned a life of luxury as well as a lifestyle of spending money for things other than necessities for living (Moon et al. 4).

Value created work performed by free and virtuous people results in a productive economy. As co-creators with God, Christians are called to value-creating work that creates mutual benefits. Economists Claar and Klay argue that in social, political, and economic dealings, "societies must protect the freedom of individuals and communities

to choose among the vast array of possibilities regarding their consumption, production, and sharing” (24). They also argue that freedom afforded by a free market economy is what creates responsibility. Without freedom, “human beings are not accorded the essential status as creatures created in the image of God” (Claar and Klay 24). In fact, a free market economy allows humans to fully explore the “partially hidden and ever-changing callings within their families, environments and communal relationships” (Claar and Klay 24). Thus, without free economic exchange, humans are unable to pursue the value-creating work that their hearts long to create having been created in the image of God. Creativity and innovation are crushed where there is no freedom.

Moreover, God has given to humans creativity, and this characteristic will manifest itself clearly in and amongst free and virtuous people operating in the market. Hence, the calling of God’s people to the marketplace becomes a strategy of God for evangelism and for creating the environment where creativity and innovation bring value that brings about human flourishing (Claar and Klay 24-25).

Greg Forster views work through the calling to be fruitful (220). He writes that work ought to be authentically productive as Christians are called to serve people and make the world a better place. Forster argues that this is done by creating and producing a better state of affairs and classifies “truly productive work” as work that does these things (220). Forster believes that it bears fruit in the form of a productive world. Whether work is done to produce goods or services like teaching children in a classroom, Forster believes that the foundation of a theology of work derives from creating value through work (221).

The Faith and Work Movement

Historical Roots and Formation

David W. Miller, founding Director of the Princeton University Faith and Work Initiative, has become one of the leading contemporary voices and researchers of what has come to be known as the Faith and Work Movement. Miller's study of the Faith and Work movement includes a broad and highly diverse view of "faith" which includes nearly all of the major religions. Nevertheless, his study of the movement in the context of United States focuses primarily on the Christian dimension of the movement while recognizing other religions and spiritual forms within the movement (*God at Work* 4).

Miller has come to see and observe the Faith and Work movement as coming in three waves of activity, each with an ebb and flow, and various levels of intensity, informality, and institutionalization (Miller, *A Dissertation* n.d., 27). Miller believes the wave metaphor best describes the Faith and Work movement. Accordingly, he equates the movement to three major waves or periods of activity beginning in the late nineteenth century. He uses both sociological and theological factors to analyze the dynamics of each wave. (*A Dissertation* 28).

The three waves that Miller uses to describe the Faith and Work movement are the Social Gospel wave (c.1890's-1945), the lay ministry wave after World War II (c. 1946-1980), and the current wave which began in the mid-1980's, driven by the search for integration, meaning and purpose by those who felt the local church was inadequate in connecting the faith and work of people (*A Dissertation* 7). Rightly understood, Miller believes the Faith and Work movement "can influence and give new ethical shape to

marketplace participants and business institutions, as well as shape the theological academy and ecclesiastical life” (*A Dissertation 4*).

Miller analyzes the twentieth century roots of the Faith and Work movement and studies emergent sets of Faith and Work groups and modes of expression that are wrestling with understanding the integration of faith and work, as well as recognizing how faith, ethics and lived experience is lived out in the modern workplace (*A Dissertation 4*). Miller notes that the Faith and Work movement takes many forms, member profiles, and forms of expression. He believes that it is not only a movement of theological importance but also social importance (*A Dissertation 4*). Miller’s research has revealed that the businesspeople involved in this movement focus on a range of issues such as identity, meaning, purpose, calling discipleship, ethics, responsibility, witness, evangelization, and transformation in and of the business world (*A Dissertation 5*).

Referencing the work of Pete Hammond, a lay author who writes for *InterVarsity’s Marketplace Ministry*, Miller states that the Faith and Work movement has most recently emerged in response to a context of changing social, economic, technological, geopolitical, and ecclesiastical conditions of the 1980’s continuing through today (*A Dissertation 4*). Miller argues that an increasing number of Christians in the marketplace complain about living a bifurcated and compartmentalized life, frustrated with the “Sunday-Monday gap” where their worship on Sunday “bears little to no relevance to the workplace hours they face on Monday” (*A Dissertation 4*). He argues that “sermon topics, liturgical content, prayers, and pastoral care seldom address much less recognize spiritual questions, ethical challenges, pastoral needs, or vocational possibilities faced by those who work in the business world” (*A Dissertation 4*). Miller

argues that many businesspeople perceive clergy to be disinterested and disapproving of the marketplace and by association those who work in it (Miller, *A Dissertation* 4). He believes that the presumptive and pervasive suspicion of the marketplace stands to impede many religious professionals from considering the possibilities of redemptive, creative, productive, ministerial and transformative possibilities in the marketplace and in the lives of those who live out their Christian calling in such venues (*A Dissertation* 5).

Miller believes that the current wave remains mostly concerned with the integration of faith and work with people interested in bringing their “whole self to work” while also desiring to find more meaning and purpose in their vocation. He states that the faith and work conversation is becoming more of a global conversation as the corporate world continues towards globalization (*A Dissertation* 5).

Miller maintains that the biggest draw for people into the Faith and Work movement is the desire to live an integrated life, “where faith teachings and workplace practices are aligned” (*God at Work* 6). He states that “workers of all types, whether data entry clerks or senior executives, are no longer content to leave their souls in the parking lot” (*God at Work* 6). Miller believes from his research and study that “businesspeople today want to find more meaning and purpose in their work” (*God at Work* 6). He argues that regardless of job level or salary, “today’s employees want their work to be more than just a way to put bread on the table and pay rent” (*God at Work* 6).

Miller has found that the modern quest for faith and work integration, which has arisen largely outside of the church, has ancient theological roots. He notes that the root of the Hebrew word *avodah*, found throughout the Hebrew Scriptures, means “work and worship” as well as “service” (*God at Work* 6). Thus, Miller argues that *avodah* suggests

that work can be a means of honoring God and serving neighbors, which in turn provides a greater meaning and purpose to work while also supporting the instrumental view of work in providing conditions for basic living and leisure. The concept of *avodah* is a premise that Miller believes to underly the Faith and Work movement as well as his study and research of the same (*God at Work* 6).

The Future of the Faith and Works Movements

Dr. Laura Nash, an author, researcher, and leader in the Faith and Work movement believes that “a lack of spiritual imagination” is the biggest impediment to practicing a life of faith in the workplace (“Toward Integrating”). She sees this as stemming from “so little explicit role modeling” regarding the practice of spiritual imagination. As a result, Nash argues that “the world of work can seem far removed from all the problems and settings in which we normally learn to practice faith and in which church reinforces the practice of faith” (“Toward Integrating”). She argues that spiritual imagination seems limited to traditional worship activities, prayer, social action, and rarely in a business setting. Thus, she states that there is a “cramped imagination about faith at work” amongst many Christians (“Toward Integrating”).

Regarding role modeling in the workplace, Nash argues that business role modeling is most likely geared towards common business practices, which in many cases facilitate greed and material gain. She argues for a need for business role models who “engage in behavior that is compassionate, consistent with conscience, and has some sense of purpose beyond greed or material gain” (“Toward Integrating”). Nash believes that when demonstrating such attributes intentionally others take note of the behavior

which resonate with their values and leadership, qualities which are consistent with people of faith (“Toward Integrating”).

Nash agrees with Miller in that many businesspeople who profess faith experience a “radical disconnection” between Sunday services and Monday morning activities, so much so that it is as if they are living in two worlds that never touch each other (Nash, *Church on Sunday*, xxix). Nash interviewed clergy and businesspeople concerning the integration of faith and work and the interchange between the two groups of people. She noted that the two groups have a “seismic difference” in their world view concerning the meaning of capitalism and profit. She notes that for clergy, “profit was a clear sign of ‘me first’ self-interest, materialistic and therefore not Christian (“Toward Integrating”). However, Nash notes that to the businessperson, profit was a result of actions that were “partially other-oriented combined with legitimate pursuit of self-interest, like serving a customer, or creating jobs, or donating part of the proceeds to charity (“Toward Integrating”).

Additionally, Nash notes that language of clergy and businesspeople differs as well. She states that clergy’s language reflects a subtractive approach when it comes to money and the affluent. Clergy speak of taking away money from the “haves” as a means for providing for the disadvantaged. Whereas businesspeople use additive language when speaking of providing jobs and creating valued services and products. She notes that these differences must be understood and then addressed them in order to address religious concerns about business (Nash, “Toward Integrating”).

Finally, Nash’s research revealed that businesspeople interviewed considered clergy to be fuzzy-minded, impractical, using big words that “do not really apply to

anything” and thinking that they have solutions based on theories that lacked practicality. Meanwhile, Nash states that clergy have real concerns that business promotes materialism through things such as advertising. She concludes that businesspeople and clergy need to listen to each other so that churches and congregations can begin to develop expertise and resources for looking at economic issues—so that they can understand and support one another in these matters (Nash, “Toward Integrating”).

Greg Forster writes that the cultural environment has shifted from the assumption that Christianity has something of value to say about life. He writes that the current environment assumes the opposite (“3 Tips”). Forster argues that Christians in the marketplace should “earn the right to be heard” so that non-believers in the marketplace will look to Christians for practical advice and insight about their activities (“3 Tips”). Accordingly, Forster believes that God cares about daily work for its own sake, not simply as an excuse to evangelize (“3 Tips”). Forster writes that Christians must view work itself as ministry and therefore strive for excellent performance, for its own sake, which in turn will earn Christians the right to be heard (“3 Tips”).

Similar to the arguments made by Sirico, Nash, and Miller, Forster believes that the practice of faith in the marketplace is so much more than seeking to convert one’s co-workers (“3 Tips”). Forster and others advocate that practical instruction and equipping of marketplace Christians is long overdue. Forster writes that “whatever a Christian does—writing reports, driving trucks, sweeping floors—is ministry to God and neighbor. When it is done in a God-honoring way, it is a powerful witness that draws people toward a verbal witness” (Forster, “3 Tips”). Once again, contemporary studies reveal that there is a disconnect between clergy and laity in the area of faith and work (Nash, *Church on*

Sunday, xxix; Miller, *God at Work* 4). Such data is inspiring to Forster and other contemporary proponents who are taking action and spearheading the momentum and future of the faith and work movement.

Pastor Alistair Mackenzie is haunted by the fact that the average Christian will spend two percent of his or her time at church during their working years, whereas, the same person will spend forty percent of their waking time at work (Mackenzie). Quoting Calvin Redekop, he writes “yet the church puts most of its energy into the 2 percent and almost nothing into the world of work” (Mackenzie) Mackenzie became convinced that the major contributing factor to the declining influence of the church in New Zealand was related to its failure to resource its largest mission force: its own members who are mobilized every day of the week to interact with people outside the church in their places of work (Mackenzie). He argues that Christians were “hardly conscious that a profound missionary encounter was taking place” at their place or work (Mackenzie). Upon such realization, Mackenzie began thinking about a vision of a church with very different priorities. He engaged in a struggle to understand what church really looks like (Mackenzie). Therefore, he began asking one particular question as a pastor, “What is required to resource the people of God for ministry in daily life through their work?” (Mackenzie).

Regarding the future of the Faith and Work movement, Mackenzie attributes the movement’s momentum to the following: the rapid multiplication of faith at work groups, the increasing involvement of Christians from evangelical and Pentecostal church backgrounds, gradually increasing interest in faith at work in academic circles and a

fascination with spirituality and work in the wider culture outside the church. He suggests that all these traits will continue in the future (Mackenzie).

Mackenzie contributes the rapid multiplication of workplace ministries around the world to the work of parachurch ministries and entrepreneurial businesspeople. He states that many such initiatives are born out of frustration with the “inertia in the local churches,” viewing churches as more of a hindrance to the movement than a help to ministry in daily life (Mackenzie). He notes that many church leaders are alienated and easily upset by such rhetoric when workplace ministries begin to function as alternatives to church and believes that “large, formal, congregational gatherings create a world apart from the rest of life and do not allow people to participate in a natural way that encourages them to integrate their faith with the rest of their life” (Mackenzie).

Mackenzie notes that a serious challenge for the FAW movement in the future will be how to foster a more helpful dialogue between FAW practitioners and church leaders about “theologies of the church, and ministry, and practical strategies that will support ministry in daily life” (MacKenzie).

David Miller offers suggestions to churches to improve their ministry to marketplace Christians. The first is a “ministry of presence and listening in the work sphere by visiting people in their place of work” (Miller, *God at Work* 146) Next, he recommends a “ministry of preaching and prayer that intentionally and constructively addresses faith and work issues” (Miller, *God at Work* 147). Miller then suggests a “ministry of teaching designed to address faith and work issues, also using experience and expertise of other church members for input” (*God at Work* 148). He recommends a ministry of the church that ensure that church members are “trained to utilize personal

prayer and devotional study in their daily lives” (Miller, *God at Work* 148). Lastly, Miller suggests a ministry of gatherings of businesspeople and other workers, “perhaps in partnership with marketplace ministries” (*God at Work* 149). Miller notes that his research indicates that lay-founded groups are generally more effective at understanding and meeting workplace needs of the integration of faith and work (*God at Work* 146-149).

Mackenzie believes that many Christians, unless they are involved in professions in the service or helping professions, do not believe that their daily work is of intrinsic worth to God and thus meaningful in itself. Miller writes that he sees four different doors that people will walk through to explore the integration of faith and work: evangelism, ethics, experience, and enrichment (Miller, *God at Work* 125-142). Mackenzie writes that he is certain that evangelism will remain a major emphasis of the FAW movement, mostly for evangelical and Pentecostal Christians (Mackenzie).

Many scholars, educators, clergy, and marketplace leaders are responding to the waves created by the Faith and Work movement. Most notably, networks and institutes such as the Oikonomia Network, Karam Forum, Christian Business Mens’s Connection (CBMC), and the Acton Institute have been birthed and continue to grow in influence and momentum. The Oikonomia Network seeks to prepare church leaders as disciples who disciple others for a whole life’s work in God’s Kingdom and world. Karam Forum, an Oikonomia event, is a gathering of theological educators and Christian academics who focus on training a new Generation of Christians who follow King Jesus by loving their neighbors in their daily tasks.

CBMC is a global men's ministry, founded during the Great Depression, that equips business and professional men to lead well, impact their communities, and engage The Great Commission. Today, men are experiencing authentic relationships that result in Christ-led businesses and Christ-centered families. The Acton Institute is an ecumenical movement that exists as a think-tank whose mission is to promote a free and virtuous society characterized by individual liberty and sustained by religious principles. These organizations are examples of people who are passionate about the integration of faith, work, and economics and seek to marry their passion with the needs observed and highlighted by the Faith and Work movement.

Changes to Learning Preferences

The millennial generation is reading fewer books according to research done by Dr. W. Jay Moon (*Intercultural* ch. 11). Accordingly, Dr. Moon writes that a new form of book has been developed in response to the digit-oral learning preference called the "digi-book." The digi-book features an embedded video introduction in each chapter that summarizes the chapter. Readers can skip to the next chapter and get a summary of the book's contents in about thirty minutes. Dr. Moon notes that once a reader dives into reading the chapters a blog allows them to interact with others. Moon explains that by doing so, the reader is "cocreating the content as they form community based on a shared story" (*Intercultural* ch. 11).

Young people are learning and interacting with information and the internet in new ways that will greatly shape the way society learns and processes information. John Palfrey defines the generations born after 1980 as "Digital Natives" (iii-iv). Digital Natives are born into a technological world. As a result, they study, work, write, and

interact in ways that are very different from the “Digital Immigrants,” those people who were born and raised in earlier, pre-digital generations and have immigrated into the digital/technological age. Palfrey writes that Digital Natives “perceive information as malleable; it is something they can control and reshape in new and interesting ways” (iii-iv). They may resist learning structures that are stiff and rigid and do not allow for flexibility and spontaneity.

Palfrey sought to discover the myths and realities about how young people are using technologies differently than their parents and grandparents (iii-iv). He states that one of the myths is that kids are dumber than previous generations. While young people are less likely to go to the library than to look up something on Google, Palfrey states that such information is more indicative that the way people are getting their news and information is changing. With so much information searchable in databases, Palfrey believes that it is most important to help young people thrive while not being overloaded with information (iii-iv).

One of the most surprising aspects that Palfrey encountered in his research is that many young people are not taking advantage of everything that they can do with technology. Palfrey notes that he did not see the “outpouring of creativity” that he had hoped to see (iii-iv). While Palfrey believes that technology is the gateway to getting more young people involved in civic life, he notes that he did not see a huge rush of digital natives seeking to use technologies to improve the world. While there are examples of social entrepreneurs, Palfrey states that there is not the large-scale rush that he had hoped to see (iii-iv).

Nevertheless, Digital Natives are transforming learning from where it was thirty year ago. Palfrey writes:

The internet is changing the how children learn—and college students—gather and process information in all aspects of their lives. For you people, “research” is more likely to mean a Google search than a trip to the library. They are more likely to check Wikipedia, or turn to an online friend or an instructional YouTube, than they are to ask a reference librarian for help. They rarely, if ever, buy a newspaper in hard copy; instead they graze through copious amounts of news and other information online. (Palfrey and Gasser ch. 9)

Palfrey notes that teachers and educators are working hard to understand how this phenomenon is shaping how learning happens (Palfrey and Gasser ch. 9). He notes that adults are concerned about how children are learning and there is an absence of clear data regarding how digital learning is affecting their brains.

Palfrey argues that just because young people do not learn like their grandparents does not mean the way they learn is ineffective (Palfrey and Gasser ch. 9). He writes that many young people are quite sophisticated in the way they gather and take in information:

Young people gather information through a process that involves three distinct steps: grazing, a deep dive, and a feedback loop. They are perfecting the art of grazing through huge amounts of information that comes their way on a daily basis... While grazing a young person will absorb a headline or a bit more information—perhaps a paragraph—about any given story. (Palfrey and Gasser ch. 9)

Palfrey states that if the young person finds the information interesting, they may take a deep dive to make more sense of the news and gain more information. He notes that some students may elect to go further than the deep dive and actively engage with new material by creating their own podcast or video-log, “vlog”. Palfrey states the feedback loop often involves passing the information around to friends and family so that digital information takes on its own social life in the hands of young people (Palfrey and Gasser ch. 9).

Unlike Palfrey, Mark Bauerlein takes the stance that digital learning is harming youth in America. In his book *The Dumbest Generation: How the Digital Age Stupefies Young Americans and Jeopardizes Our Future*, Bauerlein argues that rapid advancements in technology have changed how young Americans utilize their time. He notes how their priorities differ greatly from past generation and attributes this to technology. Bauerlein explains that reading proficiency from 2005 paled in comparison to student rates in 1992, which he argues is an indication that digital advancements do not equal increases in intelligence and intellectualism (Bauerlein, *The Dumbest* 103). Bauerlein attributes the decline to today's teachers and mentors who enable and encourage students to be undisciplined in their efforts and fail to emphasize the importance of traditional knowledge and values (103, 161). Despite the evidence that supports an apparent knowledge deficient, Bauerlein argues that teachers and school districts still push and encourage students to utilize digital tools and rely upon them (117). Perhaps teachers and educators should be more cognizant of the learning styles and preferences demonstrated by their students rather than assuming digital age students learn best via digital tools.

Educator Janet Padgett argues that most people use a combination of styles in order to understand and integrate new materials. She states that the majority of people have the greatest understanding and retention of new ideas when several angles are used to approach a subject and there is repetition in the presentation of materials (Padgett). Padgett believes it is important for a person to understand their learning preference and ask instructors to add those styles and materials to their classes where possible. Additionally, Padgett advocates for individuals to alter their study habits to compensate for the lack of styles used in a given class (Padgett).

Palfrey believes that blogs have been overhyped. He states that young people are much more likely to use social networks, instant messaging, and chats than they are to read and correspond in blogs. Palfrey does not believe that blogs will be a medium of choice for young people entering the workforce (iii-iv). Bauerlein writes that teenagers skip through web reading faster than adults do. He notes that teens have a short attention span and want to be stimulated (Bauerlein, "Online"). Thus, Bauerlein has found that teens do not like to read a lot on the web, because for them the web is not a place for study and knowledge, it is a place of entertainment ("Online").

Bauerlein notes that the reading styles young people use on websites involves racing across the surface, "dicing language and ideas into bullets and graphics, seeking what they already want and shunning the rest" ("Online"). He writes that they "convert history, philosophy, literature, civics, and fine art into information and material to retrieve and pass along" (Bauerlein, "Online"). He notes that such fast scanning does not translate into academic reading that fosters flexible minds that can adapt to all kinds of texts (Bauerlein, "Understanding").

Neuroscientist Susan Greenfield argues that the idea that students can be defined as purely visual, auditory, or kinesthetic learners is "nonsense" (xiii). Greenfield believes instead that "humans have evolved to build a picture of the world through our senses working in unison, exploiting the immense interconnectivity that exists in the brain" (xiii). Thus, she argues that the science of learning styles and the growing body of research in the field of learning preferences is not strong enough to support its widespread popularity (Greenfield *xiii*).

Greenfield notes the impact that technology has had in challenging the conventional views of education. While brave new technologies offer incredible new ways to work and learn, Greenfield believes such technological advancements have come at a price (269). Considering the “Digital Natives,” those who have never known a world without the internet, Greenfield notes that the neuronal networking in the brain may be affected by the constant bombardment of audiovisual stimuli (265).

Similarly, research and scholarship is being devoted to the question posed by neuroscientists as to whether digital technologies impact human neurological systems. Thomas Upchurch, writing for the *Economist*, states that neuroscientists have already accepted that the Internet and digital technology will leave some physical impression on neurological systems (Upchurch). He states that all interaction causes changes in the brain. The adaptations to the brain continue throughout adulthood, although the changes are most pronounced during childhood. Upchurch quotes Michael Merzenich, professor emeritus and neuroscientist at the University of California, San Francisco who states: “our brains change as a function of what we do, what we’re good at, what we master, and what we don’t do” (Upchurch) Optimists believe that digital technology could help improve cognitive health and tackle neurological disease (Upchurch).

Eileen Carnell and Caroline Lodge consider changes in learning styles related to research in neuroscience. They argue that attempts to diagnose someone’s learning style once and for all will likely fail because learning styles change. Carnell and Lodge believe that learning methods are different in different situations. They argue that learning styles change over time (Carnell and Lodge 8). Additionally, Chris Watkins, writing with Carnell and Lodge, believes that while individuals are likely to have a learning profile in

which they are stronger, all learning styles are needed for the full learning process (Watkins et al. 2). They argue that it is crucial to help learners extend their range in weaker areas. Thus, they advocate promoting richer descriptions of learning, rather than categories of learners (Watkins et al. 2).

Furthermore, Watkins argues that characteristics of learning are not fixed. Learners are influenced by their current state of learning and previous competence, as well as previous experiences and beliefs (Watkins et al. 2). Watkins believes that an effective learner is versatile and can actively utilize different strategies and approaches for different contexts and purposes (4). In order to create effective learning, Watkins advocates for curriculum which addresses big ideas and gives learners big pictures (6). Such curriculum, he argues, is most engaging and promotes the learner's ability to make connections in different contexts (6).

In his article "Understanding Oral Learners", W. Jay Moon studied seminary students from various cultural backgrounds for five years. His findings suggest that among seminary students, the slight majority of those studied are oral learners. Moon advocates that professors utilize oral teaching and assessment methods so that oral learners will learn best and experience the most transformation from the teaching (Moon, "Understanding" 29). Moon argues that students have shifted from a print-based learning preference to an oral learning preference (29). Moon states that the shift in learning preference does not necessarily correspond with a shift in intelligence. Rather, he notes that by utilizing the oral learning preference of students their literacy level and ministry effectiveness can be increased (30).

In his landmark studies on learning preferences, Walter Ong noted that literacy changes the way people think and learn. For example, Ong noted that a primary oral learner who cannot read or write instead relies upon oral means to remember and utilize information (Ong 78). However, Ong notes that print based cultures have a strong preference for print materials (Ong 78). Moon agrees with Ong and notes that from a discipleship standpoint those in print-based cultures utilize print materials as the primary means through which information is conveyed (Moon, *Intercultural* ch. 1).

Nevertheless, Ong notes that a new type of orality is occurring as a result of technological advances whereby “secondary oral learners” are emerging (Moon, “Understanding” 30). Moon notes that secondary oral learners have the ability to read and write, but prefer to learn and process information orally rather than through written means (30). Referencing the work of Grant Lovejoy, Moon explains that on one end of a continuum there are primary oral learners who cannot read or write. At the other end of the continuum are highly print learners. The secondary oral learners can be found near the middle of the continuum but are shifting away from print and towards oral learning (Moon, “Understanding” 30; Lovejoy, *Making* 63-64).

Moon argues that there is a danger in neglecting oral teaching and assessment methods for the sake of focusing exclusively on print methods (Moon, “Understanding” 37). Moon tells of a student from an African culture who came the United States for seminary training. The young man scored the highest of all Moon’s students on the Orality Assessment Tool, indicating he was highly a print learner. However, the young man grew up in an oral culture. Nevertheless, he explained to Moon that he had to adapt to the learning preferences of the teachers who were largely print-based learners.

In order to excel in his studies the young African man had to adapt which is consistent with the findings of Watkins, Carnell and Lodge. However, Moon explains that in conversation with the young man Moon learned that the young man was afraid that his education was making him increasingly irrelevant in his communication in his home country. Moon explains that as the young man became increasingly more effective in his performance on his print-based assignments, such success came at a cost as he neglected to improve upon his communication in his primarily oral-based culture (Moon, “Understanding” 37). This experience helped bring Moon to the realization that a balanced approach to learning that recognized both print and oral learning preferences would have better served the young man and his church community in Africa (Moon, “Understanding” 37).

In writing to help educators understand oral learners and utilize their learning preference to facilitate student transformational learning, Moon makes several suggestions that he believes will be beneficial to oral learners. First, Moon argues that educators are likely using teaching and evaluation methods based on their own learning preference (Moon, “Understanding” 33). Moon warns of assessing or evaluating students based on the educator’s learning preference instead of the student’s mastery of the material. He notes that when educators fail to take into account a student’s learning preference when assessing student’s learning, the educator is likely to come to false conclusions about the student’s intelligence and comprehension of the material (Moon, “Understanding” 33). Second, Moon notes that oral learners are often best in dialogue with others. Accordingly, he encourages educators to create opportunities for dialogue to occur (Moon, “Understanding” 33).

Furthermore, Moon notes that oral learners favor experiential learning. Moon notes that oral learners learn best when their learning is connected to real events, people and struggles of life instead of principles that are removed from life experience and lack application (Moon, "Understanding" 34). He also states that oral learners prefer to respond and participate in storytelling with speakers rather than read along and listen quietly (Moon, "Understanding" 35). Moon warns educators that oral learners generally have a more difficult experience with online learning because the online platform is often tailored after print-based teaching forms (Moon, "Understanding" 35). Thus, Moon suggests that educators incorporate media assignments into the classroom, especially if such classroom is online (Moon, "Understanding" 36).

In the article "Teaching to Kids' Unique Learning Styles", Marlene LeFever writes that a learning style is like a fingerprint-unique to each student. She notes that students of equal intelligence learn in very dissimilar ways. Similar to Moon's assertions, LeFever believes that successful teachers adapt their teaching to the ways students learn rather than expecting them to adapt to the educator's learning preference. LeFever warns that a year of learning from a teacher or leader who never provides for students' "innate learning preferences" can negatively affect the students' feelings about their learning experience and the subject of their study. Writing to youth leaders in a Christian setting, LeFever warns that such failure to adapt one's teaching styles to the students can sometimes negatively affect the student's feelings about their youth group and even God. LeFever notes that by the time children enter the sixth grade, children have a perceptual learning preference that usually remains consistent for the rest of their lives. Therefore, she argues that teachers should seek to understand the learning styles of their students and

be motivated to push themselves out of their own comfort zones to learn to teach in other styles to achieve greater effectiveness (LeFever).

Considering the effectiveness of storytelling as a method of teaching oral learners, Rick Brown writes that “when taught in a narrative format, retention of information by oral communicators can be several times higher than when taught in a lecture format” (123). Similar to LeFever and Moon, Brown writes that oral communicators learn and retain information differently from print communicators (Brown 123). Brown notes that oral communicators learn by hearing, while print communicators learn by seeing and reading. He notes that oral communicators think and talk about events, not words. They learn by watching and imitating and by listening and repeating (Brown 123).

Furthermore, Brown notes that oral communicators learn from real life, people-oriented events whereas print learners, on the other hand, learn information about abstract principles (124). Thus, Brown advocates that oral learners learn best from stories. In recognizing the important role stories play in discipleship in oral cultures, Brown writes that “oral people need stories that show sin, righteousness, prayer, faith and love more than exhortations about them” (124). Additionally, he writes that oral communicators learn not so much by formal student or manuals but by “observation and mimicry” (125).

Dr. Orville Boyd Jenkins, an anthropological linguist, writes that today’s world is primarily oral due to the advent of the internet and the computing industry (“Orality in Mission”). He argues that the internet is oriented toward multi-sensual, primarily visual, description and delivery of information which fits the category of the oral/relational culture (Boyd, “Orality in Christian”). He states that the relational characteristics of the

Generation X, Generation Y, and the Millennial Generation match characteristics of primarily oral traditional societies (Boyd, “Orality in Christian”)

Arguing that the West is post-literate, Boyd writes that the new western generation is “riding the crest of a wave that began over two decades ago” (Boyd, “Orality and the Post”). Boyd believes this is a period of history and technology where much of the world’s population is still in the pre-literate oral communication era, and western learners are living in a post-literate information age (Boyd, “Orality and the Post”). Boyd notes that in a post-literate world, learners have a base of literacy, but their primary means of learning has shifted back to oral and aural media. He notes that the current generation learns and processes information in a way that does involve basic literacy, but more so visuals, graphics and “click skills” referring to computers and the role the internet plays in the information age.

Boyd writes that “the current western generation learns and processes in terms of media such as television (drama, news, music, interactive graphics or text, radio, telephone, and computer)” (Boyd, “Orality and the Post”). He argues that writing and reading are valuable in such a society, but they are valuable because they facilitate access to other forms of media (Boyd, “Orality and the Post”).

Similar to Moon and Brown, Boyd notes that oral cultures focus on events, relationships, and experiences. He also notes that oral cultures focus on symbols. As a result, Boyd advocates storytelling as a means of communicating that carries life and meaning beyond the “facts” or “truths” involved (Boyd, “Storytelling”). To effectively communicate in a post-literate world, Boyd advocates storytelling as a primary method of communicating and getting to know people and teaching rather than the more traditional

ways of learning that cater to a more analytical approach to learning (Boyd, “Storytelling). Rather than using a story to drive home a point, Boyd notes that in oral cultures the story is the point which is a major difference between literate and oral cultures and communication styles (Boyd, “Storytelling”).

Research Design Literature

This project adopted a pre-intervention, mixed-method approach to research. The researcher collected data through participatory observation, unstructured interviews, and focus groups. Additionally, data was collected and analyzed from surveys and one-on-one interviews conducted by members of the 210Leadership. Both types of data were reviewed privately by the researcher and later in discussion with the 210Leadership.

Researchers have viewed such integration as a form of methodological triangulation and have recognized its benefit in research (Creswell 22). According to Lee S. Shulman, “ways of seeing are ways of knowing and not knowing...and knowing well is knowing more than a single way” (23). Furthermore, Creswell writes that when combining both quantitative and qualitative data, the researcher is provided a broader knowledge base to evaluate the findings than if the researcher had relied solely on one or the other (22). Concurring with Creswell, Sensing notes that any single approach to data collection will have limitations, but the triangulation of data “provides a complex view of the intervention enabling a thicker interpretation” (72).

Summary of Literature

This literature review provides the biblical and theological foundation for work and demonstrates that the integration of faith and work is consistent with God’s plans and purposes of redemption as revealed throughout Scripture. Furthermore, scholars and

theologians have correctly diagnosed a general disconnect between Christian businesspeople and many pastors. Many Christians in the marketplace feel that they are living a bifurcated and compartmentalized life with a “Sunday-Monday gap” (Miller, *A Dissertation* 4). These Christians feel that “sermon topics, liturgical content, prayers, and pastoral care seldom address much less recognize spiritual questions, ethical challenges, pastoral needs and vocation possibilities by those who work in the business world (Miller, *A Dissertation* 4). Nevertheless, with pastors and Christians educators focusing on teaching and educating marketplace Christians on the importance of the integration of their work and faith, the dichotomy of faith and work and the “Sunday-Monday gap” can be closed.

As pastors and educators consider the opportunity to educate and teach marketplace Christians of the importance of the integration of their faith and work in the marketplace, it is imperative that learning preferences be considered. The millennial generation is reading fewer books than previous generations (Moon, *Intercultural* ch. 11). According to John Palfrey, advancements in technology have impacted the way that people learn (iii-iv). Some scholars see the technological changes as positive, others see them as detrimental to learning and education (Bauerlein, *The Dumbest* 103).

Nevertheless, learning style preferences cannot be ignored and must be understood when considering the most advantageous ways to communicate and educate future generations. Teaching methods that are biased towards print-learning run the risk of neglecting the opportunity to educate more effectively through a different method. Accordingly, educators like W. Jay Moon advocate a balanced approach to learning that

recognizes both print and oral learning preferences to better serve generations or cultures that are less accustomed to print-based learning (Moon, "Understanding" 37).

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter describes the research methodology for this project. After a brief review of the nature and purpose of the project, the project's research questions are presented along with the instrumentation used to address each question. The cultural context of the project is then presented followed by specifics on the participants in the studies, the instrumentation employed, and the process of data analysis.

Nature and Purpose of the Project

This project explored the pedagogy of faith and work within the curriculum of 210Leaders. 210Leaders is an organization that exists to build a community of business leaders who desire to unite their work and faith and hope to create powerful, engaging work environments. 210Leaders does this through a leader-leader model. The framework is two senior business leaders with eight to ten men and women who are also business owners, or aspiring business owners, and want to be mentored by experienced business leaders in the faith and work integration, as well as how to build kingdom businesses. Groups meet every two weeks with facilitated discussion around a structured yet flexible curriculum led by the two senior business leaders. 210Leaders is a relatively new organization, having begun its ministry in 2016.

Each spring and fall, groups form and reform with the goal of having ten to twelve people in a group. The primary driver for selecting a group is the time and day they meet. There are groups that meet each day of the week in the morning, at lunch and in the evening. A participant selects the group that best fits their schedule. The senior

leaders assigned to each group lead their 210Group through eight bi-weekly lessons centered upon a theme related to the integration of faith and work.

The purpose of this project was to evaluate the 210Leaders' current faith and work curriculum to discover the best approaches for teaching the 210Groups and provide advice concerning lesson development and writing future curriculum. The research provided from this project will help ensure that the 210Leadership Team, which advises all groups and develops curriculum, remains intentional and effective in writing curriculum and advancing the purposes and vision of the organization. To identify the areas that need to be addressed, this study explored the most important desired outcomes of the 210Leadership Team to identify the program level outcomes needed to help businesspeople integrate their faith in their work. This study also explored the outcomes desired by the participants of the 210Groups that are not currently being addressed. This framework was used to research the best practices for utilizing technology for contemporary business learners when developing faith and work lessons and curriculum for the 210Groups.

Research Questions

RQ #1. What are the most important desired learning outcomes of the 210Leadership Team?

The purpose of this question is to ascertain the desired learning outcomes that the 210Leadership Team desires as well as identify the important program level outcomes the Leadership Team desires that help businesspeople integrate their faith and work. In order to collect data for this question a researcher-designed focus group was conducted with the

members of the 210Leadership Team. Additionally, unstructured interviews were conducted with members of the 210Leadership Team.

RQ #2. What are the desired outcomes or yearnings of the participants of the 210Groups that are not being addressed?

In order to research and determine the desired outcomes or yearnings of the participants of the 210Groups, the researcher utilized participatory observation and unstructured interviews with a 210Group for five sessions. The participant observer interacted with group participants as well as with the senior leaders who taught the material and facilitated the conversations. Additionally, the researcher reviewed the data from a survey entitled “210Leaders – Building Our Future” which had been conducted earlier by members of the 210Leadership Team with participants of 210Groups.

RQ #3. What are the best practices for utilizing technology for contemporary business learners when developing future lessons and curriculum for 210Groups focused on the integration of faith and work?

The purpose of this question is to explore the current learning preferences of the participants of the 210Groups and apply relevant pedagogical approaches suited to contemporary learners. To answer this question, findings from the participatory research, the focus groups, and the data review was compared and analyzed with the research from the literature reviewed for this project.

Ministry Context

This project brings together a study of the integration of faith and work in the marketplace with a study of discipleship in the area of faith and work for 210Leaders. Additionally, this project focuses on pedagogy in the twenty-first century and the utilization

of technology for contemporary business learners when developing faith and work discipleship lesson and curriculum to better meet the goals and ministry objectives of 210Leaders.

Contemporary studies reveal that there is a disconnect between clergy and laity in the area of faith and work (Nash, *Church on Sunday* xxix; Miller, *Work* 4). Groups such as 210Leaders who are passionate about the integration of faith and work can serve as a means through which the clergy and laity divide in faith and work can be bridged.

It is important that an organization such as 210Leaders has the data and insight to further refine and perfect their model of discipleship so that their goals and methods are in alignment with the desired outcomes of their participants. Furthermore, organizations like 210Leaders can greatly benefit from research geared towards ensuring that their pedagogy is consistent with the learning preferences of twenty-first century business learners who are interested in integrating their faith with their work.

Participants

Criteria for Selection

The members of the 210Leadership Team who participated in this project took part in focus groups. Additionally, these same members of the 210Leadership Team who participated in this project took part in unstructured interviews during which the researcher employed the research method of participatory observation. The pool of potential participants came from the researcher's contacts within 210Leaders. An invitation to participate in the focus group and unstructured interviews was sent to all of the members of the 210Leadership Team.

The 210Group participants in this project were part of a 210Group that included the researcher who also took part as a participant of the 210Group. The particular 210Group that was selected for observation was chosen from twelve preexisting 210Groups because it fit the date and time that was most convenient for the researcher. The participant researcher was introduced to the 210Group participants as being an outside consultant who was researching and advising 210Leaders on ways to improve its curriculum and lessons.

The participants who took part in the “210Leaders – Building Our Future” survey were invited via email by a member of the 210Leadership Team. The participants were included in a database of ninety-two participants of 210Groups who took part in a 210Group before May of 2020. A survey was emailed to all such participants of 210Groups, and those who responded to the “210Leaders – Building Our Future” survey remained anonymous.

Description of Participants

The forty-seven participants of the “210Leaders – Building Our Future” survey were both male and female. Each participant had taken part in a 210Group as either a senior leader who facilitated the lessons and group conversations or as a participant in a 210Group. The gender diversity was not intentional; the researcher invited everyone who had participated in a 210Group to take part in the survey.

The five members of the 210Leadership Team who participated in the focus groups and unstructured interviews were male and female and ranged in age from mid-thirties to early seventies. Each participant was a Christian business owner and/or business leader in Lexington, Kentucky, and a member of a local church. These people make up the

210Leadership Team and are responsible for overseeing the organization through collaboration with one another in writing curriculum, leading and participating in 210Groups, and participating in regular leadership meetings to evaluate the organization. Each member is college educated, white, and middle to upper middle class.

Ethical Considerations

Participants of the 210Leadership Team were informed of the nature of the study by Craig Avery, the founding member of 210Leaders. The 210Leadership Team consented to participate in the focus groups and interviews. Mr. Avery has provided a letter that acknowledged that informed consent was obtained prior to any research being conducted. A copy of the informed consent letter is attached as Appendix C.

To protect confidentiality, no names, individually identifying people, specific job descriptions, or any other distinguishing characteristics of individual participants are reported in the study. When referencing a particular participant, they have been referred to using a pseudonym known only to the researcher. Raw data including transcripts of interviews, journal notes, notes from focus groups and unstructured interviews will never be shared or disseminated.

The investigator shared significant findings from his research in a colloquium with DMin cohort colleagues and faculty of Asbury Theological Seminary on Asbury's Kentucky campus. The investigator also shared pertinent results with the 210Leadership Team. Only research findings were shared; no raw data, digital files/notes, or interview notes were dispersed.

Electronic data stored was stored on a password protected computer. Only the investigator had the password to the computer. No audio and video files other than those

from Zoom, the investigator's secure computer and password-protected phone were used. Any hardcopy data was kept in a locked drawer in the desk of the researcher's office with the key in the sole possession of the researcher. All electronic data was deleted completely, and any hardcopy data was shredded within 6-12 months after the conclusion of the research project.

Instrumentation

The first instrument employed in this project was focus groups, and the second was unstructured interviews. These instruments were researcher designed. The research was designed to move from general to more specific through the investigation of the 210Leadership Team and participants of the 210Groups. The goal was to discover the most desired learning outcomes of both the 210Leadership Team and the participants of the 210Groups.

First, focus groups were conducted with the 210Leadership Team to learn the desired outcomes of the group in order to identify important program level outcomes to help businesspeople integrate their faith and work. Tim Sensing writes that "through group interaction, data and insights are generated that are related to a particular theme imposed by a researcher and enriched by the group's interactive discussion" (120). He notes that the ideal size of a group is eight to twelve people (Sensing 121).

For this project, conversations were held with 210Group participants to find out their desired outcomes. The first question asked was "if 210Leaders is going to change the world, what will this look like?" This question was asked to get the participants thinking and dreaming in hopes that they would express their unspoken desires for the organization, its goals, and its methods. The second question asked was, "what will the

desired change look like for the participants in 210Leaders?” This question was asked to gain familiarity with the participants’ hopes and dreams for their transformation. The other focus groups questions sought to gain insight into the 210Leaders’ understanding of pedagogy and their understanding of the importance of delivery methods and properly tailoring those methods to the audience. The focus group questions can be found in Appendix D.

After the focus groups were conducted with the 210Leadership Team, the investigator used unstructured interviews and participatory observation with the 210Leadership Team. Sensing states that “participatory observation is the primary tool used in ethnography, the study of living human beings in their social and cultural networks” (93). The researcher asked unstructured questions about the focus group interactions while taking part in the conversations and observing the participants. The observations and notes are included in the research notes of the researcher.

Next, the researcher participated in a 210Group as a participant observer. The researcher sought to observe the participants of the 210Groups as well as the leaders of the 210Groups as they engaged in their routine activities of the 210Groups. Sensing writes that “participant observation allows the researcher to encounter members of the project team who are engaging in the activities” (93). In this instance, the researcher observed the involvement of the participants of the 210Groups. Additionally, the researcher took part in the questions asked by the leader/facilitator and observed the methods the curriculum was discussed and delivered to the participants. The researcher also sought to check the consistency of what the 210Leadership Team reported about themselves as leaders/facilitators as well as the desired learning outcomes that were

expressed in the focus groups. The researcher also sought to observe the participants of the 210Groups to understand their relationships, ideas, norms, habits, and practices to better understand if there are desired outcomes and yearnings of participants that are not being addressed by 210Leaders.

The researcher then reviewed the data from the survey entitled “210Leaders – Building Our Future” that was previously administered by members of the 210Leadership Team to prior participants of the 210Groups. The researcher sought to compare observational data with the survey data to compare what was observed in public groups with what participants and leaders said privately and anonymously through the survey. The researcher also studied data in the form of a mind map that was created by the 210Leadership Team from the survey data and the unstructured and informal interviews the researcher conducted with members of the 210Leadership Team.

Finally, the researcher sought to triangulate the data by comparing, analyzing, and synthesizing the focus group data, the participatory research, and the data obtained from the researcher’s review of the survey with the literature reviewed for this project. This gave the researcher a richer understanding of the best practices for utilizing technology for contemporary business leaders when developing curriculum focused on helping people integrate their faith and work.

Reliability & Validity of Project Design

In order to pursue effectiveness and appropriateness in the research of this project, the researcher used the triangulation of data. Sensing writes that “the key to triangulation is not in the tools, or the reporting of the information guided by a set of techniques, but rather in how one makes sense of the experiences of everyday life” (72). Sensing notes

that any single approach of data-collection will have limitations, but the triangulation of data “provides a complex view of the intervention enabling a thicker interpretation” (72).

For this project, focus groups were employed to determine the desired learning outcome of the 210Leadership Team for program participants of the 210Groups. The framework for the focus groups was derived from the study of pertinent literature in order to determine the structure of the questions. The data was analyzed to find common themes and redundancies as the various members of the 210Leadership Team described their own desires and yearnings for the program outcomes of 210Leaders.

The use of focus groups as a primary instrument in this project allowed for multiple perspectives on the same aspect of desired learning outcomes for program participants in order to obtain more thorough results. Sensing notes when discussing focus groups that:

The synergy of the group will often provide richer data than if each person in the group had been interviewed separately. One person’s response may prompt or modify another person’s memory of an event and its details. Because not everyone will have the same views and experience, participants influence one another. Differences in age, gender, education, access to resources, and other factors will prompt a variety of responses that may not emerge in a homogenous group setting or from the individual interview. (120)

Since this project’s first question investigated the unspoken desires and goals of the organization 210Leaders, when asking the 210Leadership Team how it could change the world, the focus group provided the best option for validity and reliability of the responses among the members of the 210Leadership Team because this method allowed the participants to build upon the conversations by remembering and explaining the reasons why the organization was founded. Furthermore, the researcher was better able to

determine the reasons why the various members of the 210Leadership Team were involved in the organization.

With the researcher acting as a participant observer and note-taker, the inside perspectives of the participants of the 210Leadership Team were more adequately noted and observed creating multiple angles of vision. Sensing notes that multiple angles of vision is one metaphor to illustrate “the researcher’s gaze upon a problem, the intervention, participants, etc. is normally described under the category of observation” (76).

After the completion of the focus groups made up of members of the 210Leadership Team, unstructured interviews were conducted with the same people for the purpose of determining the methodologies these people have employed in their delivery methods of the curriculum as well as how they viewed the effectiveness of their existing lessons and curriculum. Additionally, the researcher participated in a 210Group and observed the leader/facilitator and participants. Bruce L. Berg notes that:

qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. . .and involves the studied use and collection of a variety of empirical materials—case study; personal experience, introspection. . . hoping always to get a better understanding of a subject matter at hand. (7)

By having unstructured interviews with the members of the 210Leadership Team, the researcher was able to drill deeper into the expressed learning outcome desires that were referenced in the focused groups. Additionally, the researcher was able to participate and observe the other participants in a 210Group which facilitated the opportunity for the researcher to compare and analyze the observations made and data collected with the same collected from the focus groups.

Finally, after the completion of the focus groups and participatory observation, the researcher reviewed and analyzed the data obtained from the survey entitled “210Leaders – Building Our Future”. The researcher compared the data from the focus group, the unstructured interviews, the participatory observations from the 210Groups, and the data obtained from the survey in an effort to get a “thick description”—a term made popular by anthropologist Clifford Geertz. A thick description “takes the data you have collected and gives a detailed interpretation of those data through your three angles of evaluation, taking the reader into the setting being described” (Sensing 195). This comparison and analysis of the triangulation of data allowed the researcher to explore the hidden meanings that may have existed behind “words, gestures, actions and practices observed” in the various instrumentations used to collect the project’s data (Sensing 195).

Data Collection

The type of research in this project is pre-intervention. This project measures and describes a situation and develops a strategic plan to address the problem. The project does not entail the development and engagement of a tool for measurement of post-intervention results.

The project engages in qualitative research. Qualitative research is defined and described by Norman Denzin and Yvonna S. Lincoln as:

Multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. . . . Qualitative research involves the studied use and collection of a variety of empirical materials— case study; personal experience; introspection; life story; interviews; artifacts; cultural texts and productions; observational historical, interactional, and visual texts— that describe routine and problematic moments and meanings in individuals’ lives. Accordingly, researchers deploy a wide range of interconnected interpretive

practices hoping always to get a better understanding of the subject matter at hand. (3-4)

This project engages in unstructured interviews and focus groups to hear and record the thoughts, emotions, and experiences of the members of the 210Leadership Team and participants of the 210Groups in order to determine the program learning outcomes of the 210Leadership Team and determine if there are unmet desires and yearnings of the participants of the 210Group

The first qualitative research instrument used by the researcher was the focus group. A focus group was conducted over a four-week period with five participants who were members of the 210Leadership Team over a four-week period. In order to give these focus groups structure consistent with the other aspects of this project, the procedures were developed from the research acquired in the literature review.

The focus groups were conducted via Zoom video conferencing over a four-week period. Notes were taken before, during, and after the focus group. Audio recordings of the focus groups were also examined and analyzed to identify common words and mutual themes. A comprehensive list was made of responses that were shared and agreed upon by various members of the group. These shared responses were identified as the desired learning outcomes for participants in the 210Groups.

The second research tool employed by the researcher was a formal interview with Mr. Craig Avery, the founder of 210Leaders. Sensing writes that “interviews allow people to describe their situations and put words to their interior lives, personal feelings, opinions, and experiences that otherwise are not available to the researcher by observation” (103). The researcher emailed Mr. Avery a series of questions, attached in Appendix E. Mr. Avery responded by emailing the researcher and providing his response

to each question. Mr. Avery's responses gave the researcher additional data that the researcher could not have obtained through focus groups, informal interviews, or participatory observation.

The third research tool employed by the researcher was participatory observation with participants of a 210Group. Michael Quinn Patton states that when a researcher or evaluator acts a participant or coequal in a group, the researcher "recognizes and values participants' perspectives and expertise and works to help participants recognize and value each other's expertise" (185). Accordingly, the researcher was able to observe the actions and responses of 210Group participants as well as the 210Group leader/facilitator. The researcher's observations were recorded in an effort to determine desired outcomes or yearnings of the participants of the 210Groups that were not being addressed by 210Leaders.

The fourth research tool employed was data review as the researcher reviewed and analyzed the responses of participants in the survey entitled "210Leaders – Building Our Future." Sensing notes that when reviewing data it is important to "discuss areas of significant overlap as 'themes' or patterns, the areas of disagreement as 'slippage', and the realities not represented in you findings as 'silences'" (Sensing 197). The survey was written and conducted by members of the 210Leadership Team. The survey contained specific questions about how the participants of 210Groups viewed their experience. The data review from the survey was then compared to the data gained from the other instruments to identify themes, slippage and silences derived from the comparison.

Data Analysis

The transcripts and notes of the focus groups were examined by the researcher to identify common words and themes. Additionally, the researcher compared the themes derived from the focus groups and unstructured interviews and compared this data to the mind map (Appendix A).

The notes from the unstructured interviews, formal interview and participatory observation were examined, named, and organized in the same manner as the focus groups. Notes were also included regarding how the 210Leadership Team and participants of the 210Groups responded to questions about the curriculum and delivery methods.

A comprehensive list was created from the notes and lists and manually examined for similarities and differences. Notes were made on findings from the literature review and observations made regarding best practices for utilizing technology for contemporary business leaders in the context of the integration of their faith and work.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

210Leaders believes that the world can be changed if businesspeople are engaged in Kingdom work. 210Leaders believe this happens best in an environment where leaders are leading other leaders. 210Leaders has enjoyed four years of success by developing and writing curriculum that engages business leaders to study various topics related to the integration of faith and work. However, the leaders in the organization believed the curriculum had reached a ceiling and needed to be revamped. 210Leaders sought to modify and revamp their curriculum internally and conducted several internal surveys and interviews of participants. Nevertheless, they recognized that to increase the impact and influence of their organization, the advice and counsel of outside experts was optimal.

210Leaders places business leader participants into small groups of men and women that vary in size (average of 8-10 people). Each group is assigned two business leaders who facilitate and lead the group in eight bi-weekly lessons centered upon a theme related to the integration of faith and work. 210Leaders enlisted the consulting services of Matt Schell and Dr. W. Jay Moon to provide the organization with the best practices necessary for writing an effective curriculum that incorporates the various learning styles that exist among twenty-first century learners.

This study addresses how best to develop curriculum focused on the integration of faith and work where the ascribed pedagogy of the 210Leaders might be inconsistent with the learning preferences for twenty-first century business leaders. The purpose of

this project was to evaluate the 210Leaders' current faith and work curriculum to discover the best approaches for teaching the 210Groups in order to provide advice concerning lesson development and writing future curriculum.

Participants

A total of five members of the 210Leadership Team participated in three focus groups, which took place at three different times. The five members of the 210Leadership Team who participated in the focus groups and unstructured interviews were male and female ranging in age from mid-thirties to early seventies. Each participant was a Christian business owner or business leader in Lexington, Kentucky, and member of a local church. These people who make up the 210Leadership Team are responsible for overseeing the organization through collaboration with one another in writing curriculum, leading and participating in 210Groups, and participating in regular leadership meetings to evaluate the organization. Each member is college educated, white, and middle to upper middle class.

The forty-seven participants of the "210Leaders – Building Our Future" survey were both male and female. Each participant had taken part in a 210Group as either a senior leader who facilitated the lessons and group conversations or a participant in a 210Group. The diversity of gender was not intentional as the researcher invited everyone who had participated in a 210Group to take part in the survey.

Research Question #1: Description of Evidence

What are the most important desired learning outcomes of the 210Leadership Team?

Summary of Formal Interview of Craig Avery about Learning Outcomes

The researcher conducted a formal interview with Craig Avery, the founder of 210Leaders, concerning the most desired learning outcomes of the 210Leadership Team. The researcher emailed Mr. Avery a series of questions, attached in Appendix E. Mr. Avery responded by emailing the researcher and providing his response to each question. The following subheadings surfaced as recurring themes from the answers provided by Mr. Avery:

Helping businesspeople become fully engaged in Kingdom work. Mr. Avery believes that the primary objective of 210Leaders is to engage Christian businesspeople in Kingdom work through their businesses. He stated:

This was the beginning of understanding “if you could fully engage business leaders in the Kingdom work, with God’s help, they could change the world”. Business leaders have the leadership skills, the network and the resources to make a huge impact if they knew what to do and how to do it.

Mr. Avery indicated that the typical business leader does not fully understand their role in the Kingdom. Furthermore, he believes that most churches underutilize business leaders in their congregation. He writes:

The typical business leader looks at their role in the Kingdom (and non-profits) as making a bunch of money, then giving some of it away to the church, and, unfortunately, most churches look at this in the same manner. Business leaders are a hugely untapped resource.

Changing the way work is done by involving God in their work. Mr. Avery believes that the way work is done will be changed when people invite God into their business and leadership. He states:

I think some people are realizing there is a different way to do work that invites God into their business and business leadership. We continually get feedback from group leaders and participants of how this has affected their business decisions.

Providing what the 210Leaders participants desire. Mr. Avery believes that organizations must pivot to meet the needs of its customers. Thus, he believes that understanding the participants is the challenge of leading 210Leaders. He noted:

I think the challenge in leading a program like 210Leaders is discerning what do the leaders desire for this to be, versus what do the participants say that they want. This becomes a balancing act to make sure both objectives occur. Any organization must pivot to meet the needs of its customer.

He also stated:

We have changed how we are delivering content based on listening to our participants. Additionally, the participants have stated they want networking events and ways that can build relationships beyond their own group. In response to this, we are planning lunch/coffee gatherings (with no speaker) at a convenient location. Also, we are trying to figure out how we have monthly or bi-monthly event with a local relevant business leader.

Developing Leadership in 210Leaders. Mr. Avery believes that 210Leaders is most effective when there are two committed leaders in every group to provide a diversity of opinion. He notes that the characteristics and character of group leaders is critical to the success of a group:

We require two leaders for each group, because we want a diversity of opinions. A lot of business issues are not black and white, but gray, which is so hard to evaluate and resolve. We want the two group leaders to be from different industries, again, adding to the diversity of opinion. And we have learned, it is beneficial for one to be from a small business and one from a larger business.

He continued:

Not every person that wants to be a group leader makes a great leader. As with all small group formats, there are highs and lows. Some weeks there are sufficient number of people present in the group and some weeks there are not. Some weeks the number of people present in the group and some weeks not. A really good leader does not get down when their group does not meet the leader's expectations. A leader must be an engaging optimist that has the insight and ability to ask probing and relevant questions. The tendency for many leaders is to give the answer to the problem, when what is really needed is to ask probing questions so that the participant arrives at the right answer themselves. There is likely more leaning and more aha moments in this type of session.

Furthermore, Mr. Avery stated that group leaders are identified and invited to lead by other leaders in the 210Leaders community. He specified:

The characteristics and character of group leaders are critical; therefore, becoming a leader is by invitation only or an interview. But regardless, we want someone within the 210Leaders community to recommend someone as a leader. Additionally, we ask each group leader to go through a self-evaluation of their effectiveness as a leader. As with any organization, the organization rises and falls due to its leaders.

Mr. Avery states that not everyone is cut out to be a leader of a 210Group. In discussing the characteristics that hinder a person from becoming an effective leader, Mr. Avery states:

We have had leaders that liked being in the program but struggle with how to lead. There are four most predominate characteristics of leaders that struggle in leading a group; 1) leaders do not have enough relevant business and leadership experience, 2) Not being able to build personal relationships with participants, 3) Poor emotional intelligence to understand how to facilitate a group, and 4) unrealistic expectations. Each of these leads to disappointment and disenchantment no matter how well they like the program and want to participate. Eventually, folks who struggle having a dynamic group will leave. We do not ever try to talk them into staying but thank them for their time and leadership.

Summary of Focus Group Findings about Learning Outcomes

Focus groups explored the most desired learning outcomes of the 210Leadership Team. A total of five members of the 210Leadership Team participated in three focus group interviews, which took place at three different times. The first several questions from the interview protocol were open-ended and inquired about the participants' observations of changes that they have seen in themselves or others as a result of participating in 210Leaders. The following subheadings surfaced as recurring themes from their answers.

Understand Kingdom perspective and guidance related to work/faith/belief.

The members of the 210Leadership Team all agreed that participants in 210Leaders have a different perspective on the way they view their work after participating in 210Leaders and joining a 210Group. All of those interviewed believe that 210Leaders participants broadened their perspectives of the role of work in God's Kingdom as well as their desire to be used by God through their work. Interviewee C shared their perspective on changes observed in participants:

I think participants have a better understanding of God's perspective on work. Most have thought to 'make a bunch of money so you can give it away'. I think they now see that their very purpose at work should have meaning and affect others from a Kingdom perspective.

Similarly, interviewee W remarked: "The participants have become more open and candid about faith, belief, their business perspectives and the impact God has on their life in the business world."

Practice business leadership and godly conduct/decision making at work.

The 210Leadership Team members recognized that the leadership skills of the people who participated in 210Leadership improved. Interviewee C states, "I believe participants have a better understanding of leadership and how to lead a business." Interviewee T concurred stating:

The most consistent observation over the years is that the participants being Christians are very aware of how they personally conduct themselves at work but have not thought through how business processes can reflect Biblical principles and guidance.

Conversely, interviewee E stated that stated:

For the people in my group, they have been pushed to change the way they make decisions more than anything. Before 210 they would just do whatever they thought was best. Now, they take the time to make sure that they know where God is leading them.

Become more considerate of business challenges of others. The 210Leadership

Team members recognized that participating in 210Leaders helped participants to recognize others and be more considerate of their work relationships. Interview W stated:

I also sense that everyone in our group is more considerate and understanding of the business challenges shared by their peers. I too have become less internally judgmental. My understanding and tolerance of the value of different perspectives is greater.

Similarly, interviewee E stated:

For me personally, [210Leaders] has challenged me to pay more attention to the people in the office as opposed to just coming in and getting into my work. It has also pushed me to view my professional skillset as a tool to spread the gospel, and I am not sure I did that all of the time.

Research Question #2: Description of Evidence

What are the desired outcomes or yearnings of the participants of the 210Groups that are not being addressed?

Summary of Formal Interview of Craig Avery about Unaddressed Outcomes

The researcher conducted a formal interview with Craig Avery, the founder of 210Leaders, about which desired outcomes and yearnings are not being addressed. The researcher emailed Mr. Avery a series of questions, attached in Appendix E. Mr. Avery responded by emailing responses to each question. The following subheadings surfaced as recurring themes from the answers provided by Mr. Avery related to desired outcomes and yearnings of participants that are not yet being addressed:

80-90% of 210Leaders participants do not want a Bible study. When asked about moments in the history of 210Leaders' where the program or curriculum has gotten off course or deviated from its objectives, Mr. Avery responded:

Initially, we did not give participants what they desired. We started with more of a Bible study format. We were told overwhelmingly that this is not what businesspeople wanted. They desire to discuss business issues that are relevant to them and understand the Biblical principles pertaining to the issue. We quickly pivoted for the next series of lesson, but it took at least four series to make this transition...It is critical for communities considering programs like this to understand businesspeople, in general, do not want a typical Bible study. We estimate 80 to 90 percent of the people involved would not be interested in being in a Bible study, so we are engaging people with Biblical principles and God's truth that would not otherwise be engaged.

Networking events. Mr. Avery notes that several participants of their 210Groups often remark that they want networking events that are independent of teachings. He states:

We have changed how we are delivering content based on lessoning to our participants. Additionally, the participants have stated they want networking events and ways that can build relationships beyond their own group. In response to this, we are planning lunch/coffee gatherings (with no speaker) at a convenient location. Also, we are trying to figure out how we have monthly or bi-monthly event with a local relevant business leader.

Summary of Focus Group Findings about Unaddressed Outcomes

The next set of open-ended questions from the interview protocol concerned the most desired outcomes or yearnings not being addressed. They inquired about the participants' aspirations of changes that they would like to see God do in people as a result of the 210Leaders, but that are not being realized yet.

Kingdom business becomes part of the breathing soul. The 210Leadership Team is passionate about helping people connect their faith and purpose to their business aspirations. This was reflected in their responses to the next set of open-ended questions about outcomings and yearnings that are not being addressed by 210Leaders curriculum.

Interviewee C stated:

One does not study a topic one time and learn all there is to know. I believe that people have a better understanding of business and the Kingdom, but there is a

long way to go before it is a part of their breathing soul. Certainly, habits and thinking have changed, but most of the people involved now did not go through the first two to four series of lessons.

Interview E stated: “I want people to live out the first commandment (love God with everything they have) and love people. And the more they see their work as a means to do both of those, the better.” While the other interviews did not express frustration with a lack of passion for work by the participants, it was clear that the 210Leadership Team does hope their organization and 210Groups will increase the passion for the integration of faith and work in all of their participants.

Respect others in the group and program. There was a shared sentiment amongst the interviewees that participants of 210Leaders grow in their respect and understanding for their peers as a result of learning with and from other participants in the 210Groups. Even a leader of a 210Group, Interviewee W recognized that God uses the relationships of the group members to shape and sharpen one another. Interviewee W remarked: “I never feel a need to change people; rather I believe I should pray that God changes them.” Furthermore, Interviewee W stated: “There is a respect among our participants for their peers and the leaders of the program.” Other interviews echoed a similar response when questioned about the respect and aspiration that the participants have for the group facilitators.

Lead their own group. Several interviewees longed to see more participants grow into becoming leaders of 210Groups. They viewed the 210Groups as an opportunity to grow into becoming leaders in the 210Leaders organization, rather than perpetual participants. Interview T remarked: “I would be pleased to see someone that has been a participant, who has incorporated what they learned, and practiced it, lead a group of

their own someday.” This interviewee and others viewed such a progression as evidence of a successful program and curriculum that inspired participants to share with others their experience of 210Leaders.

Summary of Informal Interview of 210Leadership

The researcher studied a mind map that was put together by the 210Leadership Team from prior research conducted by members of that team. The mind map is attached as Appendix A. The researcher discussed the mind map with the 210Leadership Team in an informal interview which helped uncover yearnings not being addressed. The mind map consisted of common words, themes, and phrases derived from the three-year research conducted by members of the 210Leadership Team. The following are a collection of themes derived both from the mind map and from informal discussions with the 210Leadership Team about the topics most noted within it. The repetition of words, phrases, and themes that follow indicate the concepts that were most important to interviewees.

Diverse voices. There was a repetition of themes in the mind maps that indicated the need for more female perspectives to be represented in the 210Groups. The mind map also indicated that diversity was needed from the standpoint of needing more Kingdom-minded, female business leaders to participate and share their experiences and stories in 210Groups.

Kingdom minded/mission. There was a repetition of themes in the mind map that indicated a desire for curriculum that connected work and business with the Kingdom and ministry. Additionally, the mind map indicated a need to connect business and the marketplace with mission and outreach.

Questions: ask, dialogue, learning, conversations, need interaction. These words and themes indicate that participants of 210Groups desire more opportunity to ask questions and interact with one another. The 210Leadership Team suggested that the current curriculum was too long for each session. There was not enough time made for questions or group discussion due to the amount of time devoted towards getting through each lesson.

Connection, network, relationship, investing. These words and themes further support the participants' desire for more than just the curriculum content. The 210Leadership Team recognized that these words suggest that participants in 210Groups desire more than knowledge derived from the curriculum, they desire networking and relationships.

Mentoring, practical advice, real life, helping. These themes and repeated words suggest the business contacts and relationships with seasoned business leaders is another big incentive for participants of 210Groups. The 210Leadership Team realized that participants desire more practical teaching and mentoring than theoretical lessons.

Research Question #3: Description of Evidence

What are the best practices for utilizing technology for contemporary business learners when developing future lessons and curriculum for 210Groups focused on the integration of faith and work?

Summary of Formal Interview of Craig Avery about Best Practices

The formal interview with Craig Avery also explored best practices for using technology for contemporary business learners. The researcher emailed Mr. Avery a series of questions, attached in Appendix E, which he returned with answers. The

following subheadings surfaced as recurring themes from the answers provided by Mr. Avery related to the best practices for utilizing technology for contemporary business leaders when developing new lessons and curriculum:

The original lessons are unfocused and too long. Mr. Avery was asked about lessons that he has learned over the last five years. As he reflected on how far 210Leaders has come since writing the original curriculum and lessons, Mr. Avery stated:

You know, I am working on our lessons for the fall. Our plan has been to go back through everything we have done and rewrite these...using the knowledge we have gained over the last five years. As I take an objective look at these first series of lessons...these are terrible! The original lessons are unfocused, way too long and I am not sure the value of the content.

He also stated:

When I answered your questions about when we got off track, I said something like we have just refined our focus. This is an understatement. When we started, we had a great idea, but it was an attorney and an engineer working on lessons and we did not have much personal knowledge on how to convey a message. I look at series 2 and there are only two or three topics I consider worthy of discussing. We did these first lessons with limited time availability and limited research.

Mr. Avery continued:

I think this is the problem with many ideas. People have a wonderful vision but have no clue how to get there in a coherent step by step process. I am not sure we will ever be where we want to be, but I can say confidently, we have come a long way from where we started.

He went on to talk about how much the 210Leadership Team has learned over the years and how much 210Leaders has progressed from the early days of the organization when they did not understand the best practices needed for writing curriculum on the integration of faith and work.

Must help new participants know what 210Leaders is about. In discussing moments when 210Leaders may have gotten off course or deviated from what was working, Mr. Avery stated:

While our vision and objectives have noted changed, we have made substantial changes. Some might say we have changed our objectives, but I think the better view of this is that we have further refined our objectives. Initially, we did not give participants what they desired...and we realized that new individuals joining 210Leaders had limited knowledge of what 210Leaders was about.

Mr. Avery went on to say that 210Leaders decided to change their logo as a way to help the new participants to better understand 210Leaders before they got involved with the organization.

Adjustments due to COVID-19 have brought about more flexibility in how groups meet and are maintained. In discussing how 210Leaders has responded to the challenges of COVID-19 and made adaptations to its processes due to the global pandemic, Mr. Avery stated:

First it was how we did groups. Individual groups decided how they wanted to meet. About 70 percent moved to Zoom or a combination of Zoom and in-person. While Zoom is typically not preferred by most people, it has brought a lot of flexibility. We have one group that had several people move away and they still meet, but via Zoom. One person is in Boston, one in Florida and one in Louisville.

Summary of Participatory Observation of 210Groups about Best Practices

The researcher participated in and observed a 210Group and analyzed best practices for using technology for contemporary business learners. He made the following observations concerning learning preferences of the participants in the observed 210Groups. The following subheadings surfaced as recurring themes from the participatory observation.

Videos are more highly valued than print-based learning. In one of the 210Group sessions that the researcher participated in, Leader C asked the question: “Who watched the video links for the lesson today?” All of the participants confirmed that they had done so. There was a strong consensus among the 210Leadership team as well as the group participants that videos were highly valued. This was to be contrasted with observations made at other times and in other groups when it appeared that the 210Group participants had not read the materials that were provide to everyone beforehand.

Audio learning is preferred over print-based learning. By participating in a 210Group the researcher also observed from participating in a 210Group that there is a strong preference for the use of audio over books or written materials. Leader E is doing a podcast where he interviews several leaders. He states that it would be ideal to integrate the video from the podcast with written lessons for a stronger curriculum. Oral learners learn best by using different modes to say the same thing in a different way.

Summary of Focus Group Findings about Best Practices

A total of four members of the 210Leadership Team participated in the focus group interviews regarding changes that needed to be made to the curriculum. The goal was to explore best practices for the use of technology for contemporary business learners. The next set of open-ended questions from the interview protocol inquired about the biggest changes the participants felt was needed in the curriculum to help 210Leaders reach its desired learning outcomes. The following subheadings surfaced as recurring themes from their responses to questions related to best practices for utilizing technology when writing curriculum.

Videos. The interviewees, all members of the 210Leadership Team, together agreed that it was worth the financial and time investment to improve the quality of their lessons so that they were more engaging and appeared for professions. Interviewee C stated:

I believe the lessons need to be more professional and engaging. Two finance guys and an engineer developed these. There must be better ways. Our group said on Monday that they like the video hot-links that are included in Series 8. Most of these were YouTube video interviews of people that make or reinforce the point of the lesson.

Additionally, Interviewee E stated, “We need more than print media. We need very professional video content to mix with print lessons.” Others agreed with the idea of adding video content to the existing print media. The consensus was that quality and engagement could be increased through the use of videos as a teaching mechanism. Each interviewee believed that videos would increase participation and make it easier to prepare for the group sessions.

When asked how they thought 210Leaders participants prefer to learn something new when they are not with other people, the majority of the members of the 210Leadership Team believed that watching videos was the primary preference. The second greatest response to how 210Leaders participants preferred to learn something new was listening to audio like podcast and audio books.

Enhance peer sharing via robust resources for more intense learning. The interviewees were all concerned with increasing engagement and participation amongst the participants of 210Leaders. Several ideas were shared, but the group felt that participants should be afforded an opportunity to dive deeper into lessons that were intriguing to individual participants. Interviewee W stated:

First, the curriculum is well designed for the intended audience and the current scope of the program. I hope that curriculum changes will be tailored to attract and meet a more diverse audience with a dual focus of enhancing the way group participants share with their peers (as we do now) and the development of a repository of academically strong (both Biblically and business oriented) messages for more intense study (pre-group meetings) and for future references by the group members.

The interviewees appreciated the idea of diving deeper into lessons but agreed that the general content of each lesson should be presented in a way that engages the most people as well.

More clarity on what to focus on in individual lessons. All interviewees recognized the need for more clarity on the focus of the individual lessons. Several interviewees noted the importance of keeping the topics relevant and engaging.

Interviewee T recognized such importance and stated:

The topics have mostly been relevant and engaging. The additional resources are informative. The difficulty is that in a one-hour meeting, to pick what to focus on and what discussion questions will generate the best discussion and take-aways, can be a challenge. No two groups will be discussing the material in the same way.

All interviewees recognized that the current print-based material was too much to cover in any given session. By utilizing some new methods to delivered material, the interviewees saw that creativity and intentionality could be used when deciding what information to focus on.

Unify and organize overall direction of content. Several interviewees expressed the need for systematic lessons that are geared towards long-term directional goals.

Interviewee E expressed his desire to see more intentionality with the long-term direction that the overall curriculum takes. He stated, “We also need help directionally from the standpoint of organizing long-term content. We kind of put together whatever we think

sounds good at the time, but don't have a lot of direction long-term about where we are heading regarding the lessons." Several interviewees believed that overall direction for content was the biggest change needed to help 210Leaders reach the aspirations expressed by the 210Leadership Team.

Summary of Major Findings

Several major findings emerged based on the data analysis. The findings are listed in summary form and will be further discussed in detail in the next chapter.

1. The most important learning outcomes of the 210Leadership Team are to develop a biblical framework for work that grows one's Kingdom perspective on business, help participants belong to a community of mentors and peers to address practical, real life business issues, and practice leadership that builds better businesses and fulfills one's life purpose.
2. Participants in 210Leaders strongly desire to be able to ask questions, dialogue, learn, converse, and interact with other business leaders in a small group setting.
3. Participants in 210Leaders desire connections, networking, and relationships with other businesspeople while learning through a community of diverse leaders who are successful in business.
4. Future lessons and curriculum must be shorter, more concise, utilize videos and audio content for digit-oral learners, and provide adequate opportunities for peer sharing.
5. Future curriculum writing practices should incorporate elements of storytelling and digit-oral learning, along with the experiences of the 210Leadership Team.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This research project sought to provide professional advice on the best practices to enhance the 210Leader's faith and work curriculum and lessons which seeks to integrate faith and work in marketplace discipleship and business mentoring groups the goal was to provide advice for lesson development and future curriculum. The 210Leadership Team believed the curriculum for 210Leaders had reached a ceiling and needed to be revamped to increase the impact and influence of their organization. The problem that this research addressed was how to develop lessons concentrated on the integration of faith and work where the ascribed pedagogy of the 210Leaders may be inconsistent with the learning preferences for 21 century business leaders and learners. The results of the research suggest the following findings.

Major Findings

Develop a biblical framework for work that grows one's kingdom perspective on business and help participants belong to a community of peers to address practical, real-life business issues.

Craig Avery is passionate about helping businesspeople connect their work and profession to God's Kingdom work. He recognizes the apparent disconnect between the Church and marketplace Christians and the sacred/secular divide as a problem that God was calling him to address through 210Leaders. All the members of the 210Leadership team shared Craig's passion for the integration of faith and work. 210Leaders is a growing organization, and its leaders view its work as a ministry. The 210Leadership

Team believe that after four years of success, it is time to take the next step as an organization and expand their impact through enhancing the curriculum of 210Leaders.

The 210Leadership Team had conducted some in-house research with participants of their programs. This data indicated that participants of 210Leaders valued mentoring relationships and networking. The 210Leadership Team felt confident that their lessons were too long and read more like a bible study. They were adamant that they did not want their curriculum to resemble a bible study. The word “churchy” was often referenced in a negative sense, which further reinforced that their curriculum does not resemble a bible study.

This research revealed that the 210Leadership Team’s greatest desire for their curriculum was to develop learning outcomes that provide a biblical framework for understanding work and that grow and expand a Kingdom perspective of business. The research also revealed that mentoring was a very important learning outcome for the 210Leadership Team as well as the participants of 210Groups. This finding was clear in all aspects of this research. Business mentoring with a biblical framework for the integration of faith and work is evident in the 210Leaders.

As the literature review suggests, more scholarship has been devoted to the study of the integration of faith and work in the marketplace than ever before. There is an urgent need in the local church to bridge the gap of the sacred/secular divide that has historically existed between the Church and the marketplace. Christian businesspeople are approaching their pastors with questions of how to connect their faith to their work. Nevertheless, the missional role of work and the marketplace has been largely neglected

by clergy and church leaders which has led to parachurch organizations rising up to fill the gap (Nelson 15; Miller *God at Work* 9).

The literature also suggests that developing a theology of work requires ones to consider the relational aspect of work. Work aims towards impacting social relationships in that the way that work is organized effects social structures and is involved in the continued advancement of humanity as a whole (Cosden, *A Theology* 12). Furthermore, the literature review indicates that work serves a significant role in creating community and developing relationships that thrive in community (Cosden, *A Theology* 14). In community people are formed into the image of Christ as they interact and relate with God's people, and they also encounter Christ Himself in community (Bonhoeffer 7-9).

The biblical foundation on which this researched is based points to the need for a fuller understanding of God's design for work and the integration of faith and work. The theme and importance of work runs throughout the Scriptures. The creation narrative provides for the original unity of work and worship in the Garden of Eden which was disrupted by the rebellion of Adam and Even (Bergsma 11). The Hebrew word *avodah*, found throughout the Hebrew Scriptures, means "work and worship" as well as "service" (Miller, *God at Work* 6). Thus, the Old Testament demonstrates that work can be a means through which people honor God and serve their neighbor, which are both Kingdom realities that can be achieved through work.

In the New Testament, those who have been redeemed by Christ are still called to be fruitful and multiply, but they are also called to participate with God in the healing, redeeming and restoring work of God in creation (*Genesis Through Revelation Vol.4*, 24). It is worth noting that of Jesus' 132 public appearances in the New Testament, 122

of those appearances were in the marketplace (Hillman 15). The New Testament teaches that Christians are called to bring a foretaste of the Kingdom into present reality and that the majority of the locations where God has planted Christians is the marketplace (Sherman 33).

210Leaders curriculum should incorporate a deeper theology of work. However, the relational aspect of mentoring and networking should not be neglected. The 210Leadership Team recognizes that relationships are very important to the success of their organization. If 210Leaders is going to change the world through the way that business is conducted, it will only happen through developing relationship and growing the Kingdom view of work among its participants.

Participants in 210Leaders strongly desire to ask questions, dialogue, learn, converse, and interact with other business leaders.

Finding a good balance for introducing new content and questions and providing organic time for discussion among participants is very important for the 210Groups. Prior to conducting the research, it was pointed out by several different people that weekly lessons from the 210Leaders curriculum were too long. Rarely did a 210Group get through the entire lesson in the devoted time. It has been determined that the participants desire for there to be more opportunities for dialogue with other business leaders, as well as time to ask questions. The 210Leadership Team, particularly Craig Avery, realized that the lessons were not focused and too long. Additionally, the 210Leadership Team recognized that the curriculum lacked a learning objective or learning outcome for each lesson.

The literature in Chapter 2 indicates that people who were born and raised in earlier, pre-digital generations likely have learning preferences that differ from people who have been raised in the digital generations (Palfrey iii-iv). The millennial generation is reading fewer books (Moon, *Intercultural* ch. 11). Accordingly, they may resist learning structures that are stiff and rigid and do not allow for flexibility and spontaneity (Palfrey iii-iv). Learning style preferences cannot be ignored and must be understood when considering the most advantageous ways to communicate and educate future generations.

Scripture teaches that God is inherently relational. The New Testament writings affirm that God is indeed in relationship with Himself, Father, Son and Holy Spirit (*Genesis Through Revelation Vol.4, 8*). Christian formation and maturity cannot take place apart from community (Peterson 226). Not only is there a relational aspect of work, but there is also a relational aspect to pedagogy. This can be observed throughout the Gospels as Jesus chooses twelve disciples and teaches them through dialogue, question/answer opportunities, and firsthand experience and interaction between the teacher (Jesus) and his students (the disciples).

Participants in 210Leaders desire connections, networking and relationships with other businesspeople.

A common theme that arose throughout the research was the desire of the 210Leaders participants to belong to a community of mentors and peers. Both the participants and the 210Leadership Team believe that belonging to such a community provides the best venue to learn and address practical, real life business issues. The feedback from participants over the years has led to 210Leaders creating networking

events and ways to build relationships beyond a participant's respective 210Group. Such events include lunch and coffee gatherings with no speaker.

The literature review in Chapter 2 reveals that scholars and theologians have correctly diagnosed a general disconnect between Christian businesspeople and many pastors. Research suggests that many Christians in the marketplace feel that they are living a bifurcated and compartmentalized life with a "Sunday-Monday gap" (Miller, *A Dissertation* 4). Furthermore, these Christians feel that sermon topics, liturgical content, prayers, and pastoral care seldom address spiritual questions, ethical challenges, pastoral needs and vocation possibilities for those who work in the business world (Miller, *A Dissertation* 4).

The disconnect between pastors, Christian educators, and local churches with marketplace Christians provide tremendous opportunities for local churches to focus on the integration of faith and work to meet the needs of parishioners experiencing the "Sunday-Monday gap." The local churches' failure to meet this need will continue to result in parachurch organizations rising up to encourage and equip Christians for the work of ministry in the workplace (Dover).

The biblical foundation on which this research is based points to the need for a fuller understanding of the local churches' role of knowing their congregants and meeting their needs. The book of Acts details the early church working hard to grow itself, serve others, and meet the needs of people in spite of fierce opposition. There was an intimacy shared among the believers that would be a seedbed for discipleship (Acts 2:42-47; 4:32-37).

The community summaries in Acts 2:42-47 and 4:32-37 are remarkable in describing the commitment and shared life of the early believers. This suggests a type of radical availability in regard to each person's time and personal possessions (*Genesis Through Revelation Vol.4*, 132). This research suggests that the lack of intentionality on the part of the local church to foster intimacy and authentic genuine relationships amongst peers, particularly as related to vocation and work, has contributed to the longing for relationships and mentoring that the data suggests the participants of 210 Leaders desire.

Future lessons and curriculum must be shorter, more concise, and use videos and audio for digit-oral learners.

A common theme that was repeatedly observed throughout this research was that the lessons were too long. The groups needed to focus their efforts to make their time together more efficient. As noted above, there is a delicate balance in introducing new material, providing time for discussion and questions, and also meeting the needs of building relationships and creating networking opportunities. Additionally, it was observed that the teaching styles and presentation of the materials were likely not connecting with the learning styles of many of the participants, particularly those who were of the millennial generation and who were more prone to digit-oral learning. These observations were confirmed by the research data.

The literature reviewed in Chapter 2 indicates that educators must connect their teaching style with the learning style preferences of the students. Educators and small group facilitators must be willing to utilize teaching and assessment methods that correspond to the learning styles of their students (Moon, "Understanding" 29). Doing so

will allow students to learn best and experience the most transformation from the teaching.

Many educators are likely using teaching and evaluation methods that resemble their own learning preference (Moon, "Understanding" 33). Adapting one's teaching style to the learning styles of the students is very important, especially when students are oral learners. A teacher who fails to adapt their teaching style often results in students becoming discouraged, quitting, or not experiencing the transformation that the teacher desires the students to experience. Understanding that some people are print-based learners while others are oral learners have led to many educators to adapt their teaching styles to incorporate a balanced approach that addresses multiple learning styles (Moon, "Understanding" 37). Doing so helps to ensure that more students experience transformational learning.

The perspective that supports teachers knowing their students and meeting their students where they are is modeled throughout the Bible. There is no greater example of this than Jesus, the greatest teacher the world has ever known. Jesus often taught with parables that were agrarian based. He recognized that his audience consisted of people who lived in an agrarian society. Thus, Jesus used examples that were familiar to the audience in order to teach and communicate a truth (see Matthew 13:1-23; Mark 4:1-20; and Luke 8:4-15). This is an example of a teacher knowing the learning style of their students and adapting their learning style for the sake of effectively delivering the content.

Accordingly, that data suggests that 210Leaders should incorporate video and audio into their weekly lessons to accommodate different modes of learning. Future

lessons should involve video, audio (podcast, audio books), while also providing material for print-based learners.

Future curriculum writing processes should incorporate elements of storytelling, digit-oral learning and experiences of the 210Leadership team.

Both the 210Leadership Team and the participants of 210Groups recognized that the weekly lessons should be shorter. The 210Leadership Team worked to create an ideal lesson template to accommodate different learning styles and provide more opportunity to cater to the digit-oral learner. Future curriculum writing should follow a template that includes a one-page lesson that would cover one topic and can be summarized in one sentence, a second page for those who want to dig deeper and continue their learning, and a third page which provides a related exercise or activity. Such a format allows for group leaders to decide which aspects are most helpful for their particular groups.

The literature reviewed discussed a new generation of learners termed “Digital Natives.” This generation of learners read, learn and consume information differently than previous generations. Their style of learning is leading to parents and teachers being concerned with their diminishment of reading (Palfrey and Gasser ch. 9). Nevertheless, the digital generation of learners are still reading and accessing information, in some cases in far greater depth than was possible with print-based learning. While they do not read print news in a traditional manner, they remain remarkably informed in the news every day as they graze the headlines and stories in bits and pieces, through various sources (Palfrey and Gasser ch. 9). When they see something that grabs their attention they are inspired to dive deeper into sources that they find interesting (Palfrey and Gasser

ch. 9). Studies have not shown that Digital Natives learn any more slowly or know any less than the preceding generations (Palfrey and Gasser ch. 9).

Throughout the narrative of Scripture God uses different means to move forward and accomplish His plans of restoration and redemption. Sometimes God uses established traditions and other times God uses innovation and creation to establish new ways to accomplish His objectives. Jesus illustrates this point in the Matthew 13:52 when discussing teachers of the law being instructed on the Kingdom of Heaven. He says: “every teacher of the law who has been instructed about the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”

Furthermore, the Scriptures teach that sometimes what works for one person does not always work for another. There is a diversity in the Kingdom of God. Jesus illustrates this principle when discussing that sewing a new patch on an old garment will make a tear even worse when the new patch pulls away from the old garment (Matthew 9:16). Additionally, Jesus states that new wine is meant for new wineskins. When new wine is poured into old wineskins, Jesus tells us that the old wineskin will burst causing the new wine to run out so that it is enjoyed by no one and ruin the old wine skin. (Matthew 9:17).

Accordingly, it is good for established organizational procedures to always be evaluated to ensure that they are meeting their objectives. If the procedures are not producing the results that are hoped for, new procedures and ways of doing things must be developed. While change can be good, it is very difficult for some to accept. 210Leaders is in a season of evaluation, which is a mark of a healthy organization. The willingness of the 210Leadership Team to evaluate themselves and make changes necessary to further their purposes is a mark of healthy leadership.

Ministry Implications of the Findings

This research project, along with its findings, provide at least two implications for the 210Leaders and other organizations seeking to educate business leaders in the integration of faith and work. First, 210Leaders is an organization that is doing an exceptional job of meeting the needs of marketplace Christians and bridging the “Sunday-Monday Gap” that the local church has failed to adequately address. While scholarship and research continue to grow in the field of the integration of faith and work, it is still a relatively new field of study. Little by little more men and women are awakening to the realization that their work matters to God. Craig Avery and other Christian leaders called to the marketplace must be celebrated by the local church.

Additionally, this study reinforces the fact that education and learning styles are being transformed by the impact of technology. A new generation of learners is quickly arising, and their style of learning is much different from the learning styles of the current generation of educators. Educators must seek to know their students and recognize the impact that technology has had on the way they learn. Accordingly, this study reinforces the importance of evaluating whether one’s teaching methods are meeting the needs of the students. Educators must adjust their teaching styles when needed and be prepared to teach in ways that do not reflect their own learning preferences. This study does suggest that digit-oral learning is here to stay.

While 210Leaders is an organization that is located in Lexington, Kentucky, the findings from this study are applicable throughout the United States and around the world because business happens everywhere. The findings of this study suggest that young businesspeople desire relationships with older, more experienced people in business.

Many successful businessmen are at or nearing retirement. Like Craig Avery, they are looking to use their skills in business to mentor and shepherd the next generation of Christian businesspeople. As a result, the findings from this study can help them think more broadly about how they can use their business skills in the local church setting.

The findings in this study suggest that educators who are print-based learners need to better understand the twenty-first century digit-oral learners whom they are teaching. The 210Leaders' curriculum that has been studied and which is currently being rewritten can be more widely distributed via the digit-oral tools discussed herein. Additionally, networking opportunities can be created with digital tools like Zoom, vlogs, and other short productions.

Further, this study can add to the conversations happening at organizations such as Acton, Karam Forum, CBMC, and others concerning the ways to connect coaching, mentoring, and discipleship via digit-oral tools. Discipleship in the twenty-first century is rapidly changing due to technological advancements. Accordingly, the findings of this research can shape the discussions of those passionate about the integration of faith and work and ministry in the marketplace. The findings of this study are a reminder that in order to be an effective instructor one must learn from others with different perspectives. Organizations must constantly evaluate themselves to ensure that their ways of doing things and accomplishing their goals are the most effective means for the largest audience.

The findings also suggest that group coaching and one on one mentoring could become a new wave for the Faith and Work movement. Younger learners in the business setting desire relationships and one-on-one access to mentors. The evidence from this

study suggests that the traditional ways of teaching and disseminating information via print-based media and large conferences may not be the most effective way of teaching. The findings suggest that the leaders in the Faith and Work movement should consider how to utilize smaller group-learning opportunities. Perhaps this can be accomplished by focusing on training future leaders and multiplying the numbers of mentors in the faith and work setting.

In conclusion, 210Leaders will continue to grow and be successful as they successfully develop future leaders of the 210Groups. Accordingly, leaders should focus on tailoring curriculum towards equipping and empowering future leaders of 210Groups. Focusing on facilitating discussion and relationship building is also very important when considering the ways to maximize the efficiency of the 210Groups. Leadership development represents an area of focus where leadership curriculum could be developed in the future in a way that incorporates the digit-oral tools discussed in this study.

Limitations of the Study

This study focused on 210Leaders and evaluating and improving the current curriculum of the organization. The research was focused on the 210Leadership and participants of the 210Groups. While the research findings and recommendations are directed to 210Leaders and their specific context in Lexington, Kentucky, the results of this study as related to understanding digit-oral learning and the learning preferences should prove to be applicable to other contexts focused on writing curriculum for multi-generational learning. Additionally, the research, findings, and recommendations for utilizing technology and creating transformational learning environments for digit-oral

learners should be applicable in any context. The content of the curriculum could be reproduced in other faith and work meetings outside of Kentucky.

The researcher was unable to observe all the 210Groups that met throughout the Lexington, KY area during the time the research was conducted. His interaction was primarily with the 210Leadership Team. He was also able to perform participant observation with a 210Group. The researcher was given the opportunity to study data collected by the 210Leadership Team over a three-year period and compare this data to the data collected in his research.

If time were not a factor the researcher would have conducted additional focus groups with the 210Leadership Team as well as participants of 210Groups after writing and implementing a pilot lesson based on the recommended changes. He would have also liked to research whether the suggested changes to the curriculum were effective in accommodating a diversity of learning preferences, particularly those who are digit-oral learners. Finally, he would have liked to study the attendance of the 210Groups to see if any increases in attendance correlated with the modifications to the curriculum.

The research was conducted in the midst of the COVID-19 pandemic in 2020 and 2021. Adjustments and adaptations were made by 210Leaders and the researcher to maneuver through and around the challenges presented by the pandemic. Zoom was the primary means through which the 210Groups met. Zoom was also used for the 210Leadership Team focus groups and participant observation with the 210Groups.

Unexpected Observations

The most unexpected observation was the amount of data collected that emphasized how much the 210Group participants desire mentoring relationships. This

data was primarily revealed through questions related to unspoken expectations or desires; however, it also showed up in the data derived from the focus groups and participant observation with the 210Leadership Team. Mentoring was at the heart of both the participants' desire as well as the desires of the members of the 210Leadership Team.

This study focused on the existing curriculum of 210Leaders and the ways to improve the content and delivery of the curriculum for participants. However, the data indicated that participants were focused more on relationships, mentoring, and coaching than the content of the curriculum. The data showed the need to for great coaching and mentoring which implies that future curriculum should be written to train future leaders and facilitators of the 210Groups. Perhaps the curriculum could be used in the future to develop coaches.

A strength of 210Leaders is that the organization currently provides free group coaching. Other organizations likely charge for training sessions similar to the sessions that 210Leaders provides to participants free of charge. The quality of the material presented, coupled with the expertise of the coaches/facilitators, warrants a discussion among the 210Leadership Team as to whether their organization should consider monetizing their services. Perhaps a future curriculum could be developed that provides training and certifications for prospective coaches as well as certifications for the individual participants.

Recommendations

This project sought to provide professional advice regarding the best practices to enhance the 210Leaders' curriculum and lessons for marketplace discipleship groups focused on the integration of faith and work. While the research data obtained was

encouraging, the following changes may enhance the fruitfulness of similar research projects:

1. Those who wish to reproduce this project may want to consider increasing the number of 210Group participants who are interviewed and observed. It would have been ideal to have provided each participant written interview questions to answer and return anonymously.

2. The success of most groups is based upon the facilitating skills of the leader. This study focused mostly on the 210Group participants and not 210Group leaders. Future studies should focus more on evaluating and making recommendations concerning the teaching and facilitating methods of 210Group leaders.

3. This study could be improved upon by focusing the study on the best practices for the development of future 210Group leaders. A survey of how leaders are equipped, empowered, and trained for mentoring and coaching would be another possible modification.

4. One could provide a written option in addition to focus group interviews to collect the qualitative data. Sometimes introverted people who do not speak as often as extroverted people are more willing to contribute information when a written option is offered in lieu of speaking publicly.

This study is beneficial to anyone with a passion for marketplace ministry via discipleship and mentoring groups. Additionally, this project is beneficial to any ministry that is serious about developing effective small-group curriculum when the learning styles of the leaders who facilitate is different from the small-group participants.

Future areas of research that build on this study could include the implementation of 210Leaders curriculum in local churches. Furthermore, research regarding one-on-one marketplace mentoring and discipleship within the local churches in lieu of small groups would further build upon this research. Developing a criteria for measuring success of 210Groups and comparing that data to the success of one-on-one mentoring groups would also build upon the research.

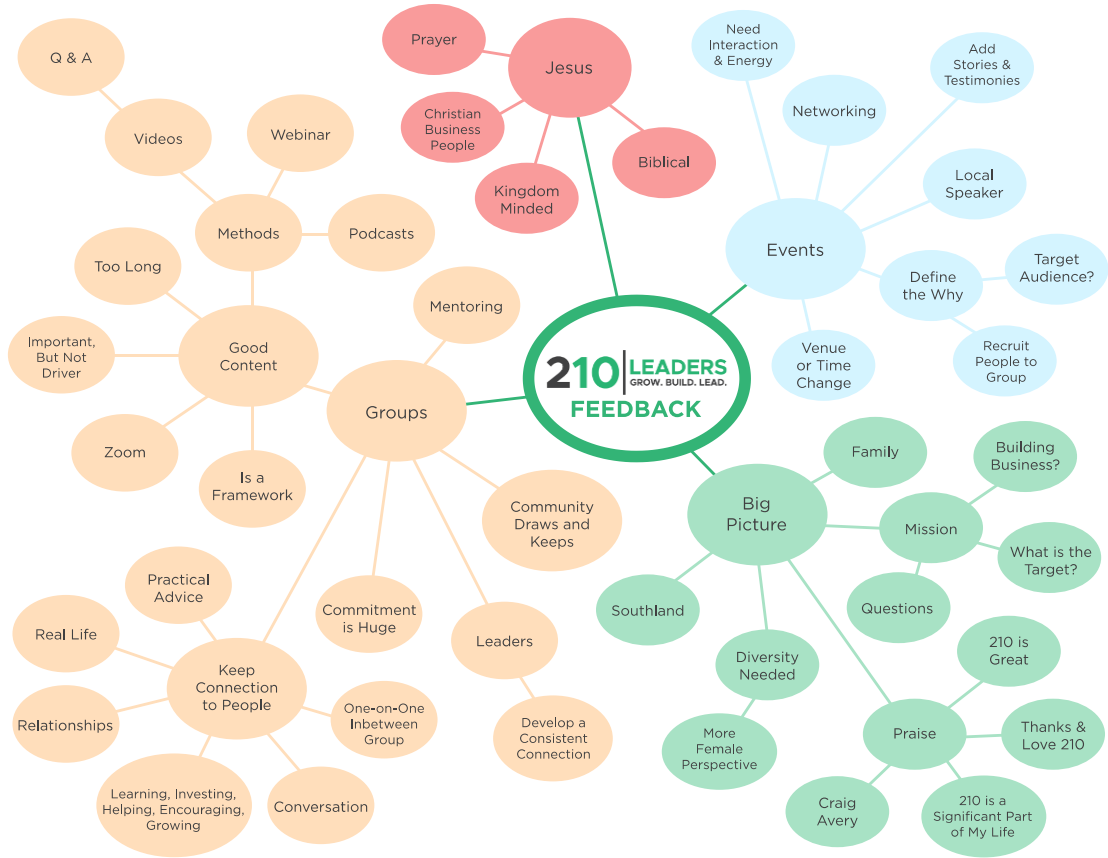
Postscript

The completion of this research project has been a miraculous journey. My family and I have experienced multiple seasons of transition since I began the Doctor of Ministry program at Asbury Theological Seminary. There were many months where I did not believe that finishing the program would be possible. Sometimes life disrupts our ministry goals and educational plans, but God remains faithful to help us finish what we start.

The LORD has taught me that perseverance and endurance are truly gifts of His grace. He has also taught me that “little by little” will add up to a whole lot. Each day we are called to just take the next step. A lifetime of steps forward with God will encourage someone else to do the same.

Most importantly, God has reminded me of the importance of relationships and the gift of my family. The completion of this project belongs to my wife Annie, and our children Caroline, Jay and Anna Grace. You guys have sacrificed the most—thank you for believing in me and pushing me to finish. We did it!

APPENDIX A Mind Map





210 Leaders 20 20 Feedback...What They Are Saying!

KEEP IT ABOUT JESUS

NETWORKING, NETWORKING, & NETWORKING

IT'S IMPORTANT THAT WE TAKE (SUNDAY) (TO MONDAY)

IF WE DO IT RIGHT, IT WILL BE IRRESISTABLE TO OTHERS AND IT WILL GROW.

LESSONS ARE GREAT, BUT CONNECTIVITY IS THE GLUE.

210 HAS MET MY NEEDS ...I HAVE CONNECTED WITH OTHERS AND CHANGED MY PERSPECTIVE AS A BUSINESS LEADER.

CONVERSATION DRIVES GROUPS & CONTENT FILLS THE GAPS

THANK YOU FOR 210!

CAN'T IMAGINE NOT DOING THIS, AND IF 210 DRIED UP, I'D STILL KEEP GOING WITH MY FOLKS.

OTHER CHURCHES NEED 210 LEADERS

THE NUMBER REASON I'M INVOLVED IN 210 IS TO ESTABLISH A STRONGER CONNECTION BETWEEN MY BUSINESS/ LEADERSHIP PRACTICES & MY CHRISTIAN BELIEFS.



APPENDIX B

Learning Preferences Assessment

Learning Preference Assessment Tool

Name: _____ Country of Origin (Passport Country): _____

Instructions:

- Each pair of statements below describes the two extremes of 40 communication preference "poles."
- Choose the number (0 - 4) in each green box that best represents your learning style as of NOW.
 - 0 Strongly resonate with Pole 1
 - 1 Generally resonate with Pole 1
 - 2 Neutral between Pole 1 and 2 (please attempt to minimize these responses)
 - 3 Generally resonate with Pole 2
 - 4 Strongly resonate with Pole 2
- When finished, check the following spreadsheets ("Results" and "Explanation") for an interpretation of your responses.

Please complete the evaluation before proceeding to the following sheets.

Invalid Answers: 0
Unanswered Questions: 40
Status: Incomplete

	0	1	2	3	4	
Pole 1						Pole 2
Learn by hearing (hearing-dominance).						Learn by reading (sight-dominance).
Learn by observing and imitating, by listening and repeating, by memorizing proverbs, traditional sayings, stories, songs and expressions.						Learn by reading non-fiction, by studying, examining, classifying, comparing, analyzing.
Think and talk about events, not words (words function to paint pictures).						Think and talk about words, concepts, and principles (words are perceived as representing objects more than actions).
Use stories of human action to store, organize, and communicate much of what they know; information is "embedded in the flow of time" usually on a "story line."						Manage knowledge in "elaborate, more or less scientifically abstract categories," and store it in print rather than in stories.
Value and learn information handed down from the past.						Seek to discover new information.
Value traditional solutions.						Value innovative solutions.
Are deeply affected by the sound of what they hear.						Are affected by the content of what they read.
Prize clarity and style of speech.						Prize clarity and validity of reasoning.
View speech primarily as a way of relating to people, or as a form of entertainment.						View speech primarily as a means of conveying information.
Respond to a speaker while he is speaking and participate in the story telling.						Generally read or listen quietly.
Engage in verbal contests, trying to excel in praise, insults, riddles, jokes, etc.						Engage in few verbal contests, but write letters to the editor, etc.
Believe that oral exchange should normally be formal, carefully articulated.						Believe that oral exchange should normally be informal, casual.
Can produce, in some cases, beautiful verbal art forms, such as poetry and ballads.						Can produce, in some cases, interesting literature, but generally not verbal art forms of a high quality.
View a written text as a record of something spoken or an aid to memorization or recitation.						View a written text as a vessel of information.
Prefer to read aloud or at least imagine the sounds of the words as they read.						Prefer to read alone, taking in the content of the words but not their sound.
Learn and retain knowledge in relation to real or imagined events in human life.						Learn and retain knowledge as general principles, with events as examples.
May recite genealogies but make few lists.						Make lists but recite few genealogies.
Relate closely and personally to the people and events they know about.						Relate more objectively to what they know, because writing comes between them.
Think and talk mostly about events and people.						Think and write about their own feelings and thoughts as well.
Reason from experience and association.						Reason by means of "formal" logic, using analysis and explanation.
Organize non-narrative speeches (such as exhortations and sermons) largely by recounting events associated with the point being made or with the words being used.						Organize non-narrative speeches (such as exhortations and sermons) by laying out a logical progression of thoughts.

Subsection 1

Subsection 2

Subsection 3

Communicate by joining sentences with conjunctions such as "and," "then."		Communicate by joining sentences with subordinatives such as "while," "after."	
Can organize experiences and episodes.		Can organize long, logical arguments.	
Construct longer narratives by stringing episodes together; themes may be repeated in several episodes.		Construct narratives with chronologically linear plots that reach a climax and resolution; any themes are validated by the outcome.	
Use symbols and stories to carry the message.		Use charts, diagrams, and lists to explain the message.	Subsection 4
Frequently use words in set phrases, such as sayings, proverbs, riddles, formulas, or just descriptions such as "brave soldier."		Generally use words independently, with few set phrases.	
Appreciate repetition, in case something was missed the first time.		Do not like repetition, since material missed can be read again.	
Like verbosity (many words to say a little).		Like brevity (few words to say much).	
Tend to communicate in groups.		Tend to communicate one-to-one.	
Learn mostly in interaction with other people.		Learn mostly alone.	Subsection 5
Cannot think about something very long without dialogue.		Can think about something for a long time while making notes about it, etc.	
Employ exaggerated praise and scorn.		Intentionally moderate their praise and scorn.	
Draw on "heavy" characters in their stories.		Prefer realistic characters in stories.	
Create art forms that emphasize struggle against an enemy.		Create art forms that emphasize struggle to reach a goal or overcome an obstacle.	Subsection 6
Use their hands to help express themselves when they tell stories, through gestures or by playing musical instruments.		Use their hands little, since gestures are not written or read.	
View matters in the totality of their context, including everyone involved (holistically).		View matters abstractly and analytically (compartmentally).	
Leave much of the message un verbalized, depending instead on shared situation, shared culture, intonation, facial gestures, and hand gestures to help communicate the message.		Clarify the message by using words rather than context, gesture, or intonation which cannot be conveyed in print.	
Can be imprecise, and clarify as needed based on the listener's reaction.		Learn to avoid ambiguity because it cannot be clarified by an author at a distance.	Subsection 7
Avoid asking or answering the "direct" questions.		Ask and answer "direct" questions.	
Are uninterested in definitions since the context renders them superfluous.		Appreciate definitions.	

After filling out all questions, please proceed to the "Results" tab (below) to view your assessment results.

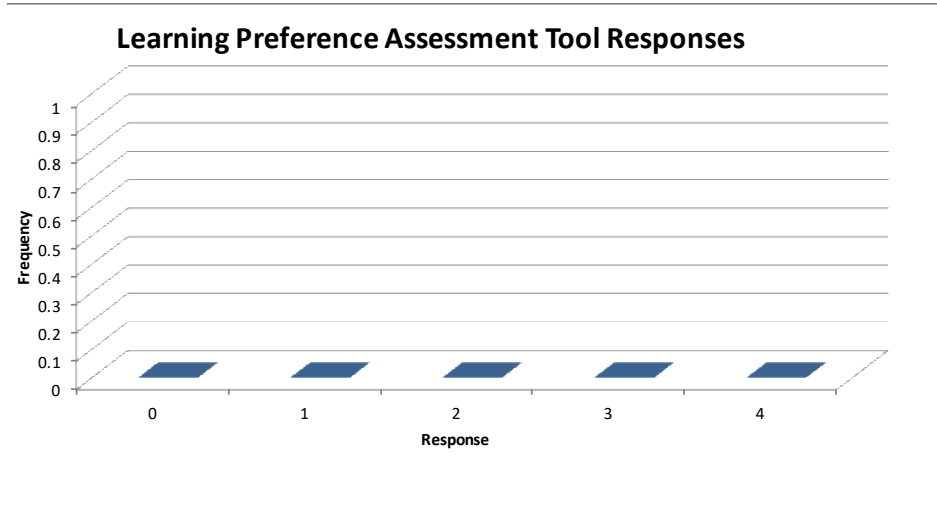
Learning Preference Assessment Tool

Response	Frequency	Proportion
0	0	
1	0	
2	0	
3	0	
4	0	

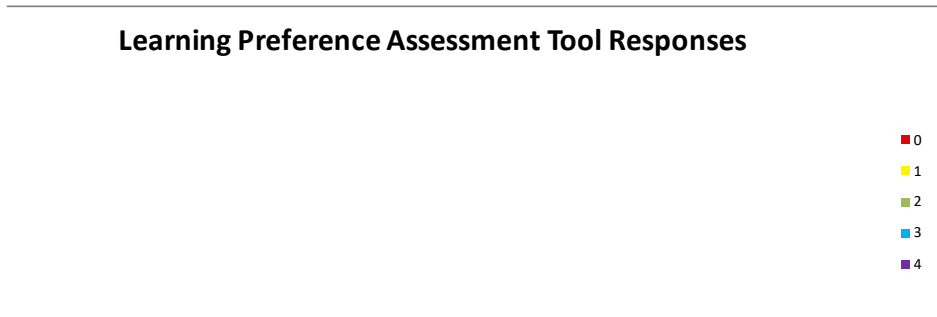
<u>Subsection</u>	<u>Point Sum</u>	<u>Percentage</u>	<u>Average Response</u>
Subsection 1			
Subsection 2			
Subsection 3			
Subsection 4			
Subsection 5			
Subsection 6			
Subsection 7			
OVERALL			

The Learning Preference Assessment indicates that you are a:

Proceed to the "Explanation" tab to find out more about your indicated learning style.



Oral ← → Print-Based



<i>Highly Print Learner</i>	<p>Exposition is a very compatible learning style, using analytical categories and abstract thought Exposition allows the presenter to cover much more material than can be covered by story-telling Enjoy stories, especially as a respite from daily expositional exposure at work Stories are used to illustrate a point Stories usually follow linear pattern (begin end) 4.4 % of seminary students tested</p>
<i>Print Learner</i>	<p>Exposition is a compatible learning style Exposition allows the presenter to cover much more material than can be covered by story-telling Enjoy a good story, these serve to drive the point, concept, idea, principle, or teaching home and seal it in their memories The mixture of story and exposition is very helpful 45.6 % of seminary students tested</p>
<i>Secondary Oral Learner</i>	<p>Favor more concrete, relational thinking This is a transition zone between orality and print-base Highly oral people who are learning to become print-based Growing number of Secondary Oral Learners who can read and write but prefer oral learning styles Secondary Orality is a relatively recent phenomenon that needs more research In critical learning settings, the person favors oral communication - story presentations 44.7 % of seminary students tested</p>
<i>Highly Oral Learner</i>	<p>Function as an oral and not like a print-based learner Because of a lack of understanding about orality, print-based learners want to relate to them as print-based and they often do not "connect." Strict story-telling is a very helpful presentation method that is compatible with their learning style 4.8 % of seminary students tested</p>
<i>Primary Oral Learner</i>	<p>The most obvious of the learning styles - they do not read and write, understand, or remember and repeat literate presentations well Function well in a narrative, story-telling environment.; exposition should not be used Once a Primary Oral Learner is adequately exposed to the Bible through stories, they can understand them, recall them quickly, and apply them in their context 0.4 % of seminary students tested</p>

APPENDIX C Informed Consent Template

ATS Consent Form Template

INFORMED CONSENT LETTER

Faith and Work Pedagogy for the 21st Century: A Consultation of the Curriculum of 210 Leaders

You are invited to be in a research study being done by **Richard Matthew Schell, a doctoral student** from Asbury Theological Seminary. You are invited because ***you serve on the Board of Directors of 210 Leaders.***

If you agree to be in the study, you will be asked to ***participate in focus groups conducted on Zoom with Matt Schell and Dr. W. Jay Moon. You will not be paid to participate in this research.***

Your name will not be shared in this research. A number or initials will be used instead of your name.

The researcher will collect data through focus groups where the 210 Leaders Board of Directors will be brought together to engage in guided discussions of various topics related to 210 Leaders, its goals, objectives, and teaching/facilitation methods related to the 210 Leaders small groups . In order to protect confidentiality, no names, individually identifying persons, specific job descriptions, or any other distinguishing characteristics of individual participants are reported in the study. Although confidentiality will be encouraged by all participants, it cannot be guaranteed due of the presence of other participants.

Raw data such as journal notes, observation notes from focus groups, and/or any other records will never be shared or disseminated. Electronic data stored will be stored on a password protected computer. Only the investigator/researcher will have the password to the computer. No audio and video files other than those from Zoom, the investigator's secure computer and password protected phone will be used. Any hardcopy data will be kept in a locked drawer in the desk of the investigator's office with the key in the sole possession of the investigator. All electronic data will be deleted completely, and any hardcopy data will be shredded within 6-12 months after the conclusion of the research project.

This study will benefit 210 Leaders organization and its future group participants as well as those interested in learning more about the integration of faith and work. There is no risk associated with your participation.

If something makes you feel uncomfortable in any way while you are in the study, please tell ***Dr. W. Jay Moon*** who can be reached at ***jay.moon@asburyseminary.edu*** You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty.

If you have any questions about the research study, please contact ***Matt Schell*** at ***matt.schell@asburyseminary.edu.***

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

APPENDIX D
Focus Group Questions

Session #1

1. How do you gather information about a topic of interest?
2. What are your favorite ways to learn new things? How do you discover new idea and concepts in your business?
3. If you were teaching a class, what delivery methods would you use that are consistent with the ways you think you would learn best?

Session #2

1. What changes have you seen in yourself or others as a result of 210 Leaders?
2. What changes would you like to see God do in people (but are not yet realized) as a result of the 210 Leaders?
3. What is the biggest change you feel is needed in the curriculum to help 210 Leaders reach these aspirations?

Session #3

1. Why do you think participants choose to be involved in a 210Group?
2. How do you think the participants in the 210Groups prefer to learn something new when they are not with other people?
3. How can participants in 210 Leaders connect what they are learning in 210Groups to other areas of their life?

APPENDIX E
Interview Questions for Mr. Craig Avery

1. Tell me how you started 210 Leaders?
2. What are examples of transformation that you have witnessed in participants of 210 leaders?
3. When is 210 Leaders operating at its very best?
4. What methods or processes have led to 210 Leaders performing at its best?
5. Has there been a moment in 210 Leaders' history where it has gotten off course or deviated from its objectives? If so, can you describe how that occurred?
6. What have you learned from the experiences of getting off course?
7. What adaptations has 210 Leaders made in response to COVID-19 and the global pandemic?
8. In what ways has 210 leaders sought to keep 210Groups, curriculum and materials relevant and impactful to its participants?
9. What adaptations do you think 210 Leaders will continue to implement after the pandemic has passed?

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