**Formed to be on a mission for God in the workplace: doctors and teachers’ perspectives**

**Kara Martin**

David Bosch in *Transforming Mission* identified the need to embrace “mission as ministry of the whole people of God”, describing workplace Christians as “the operational bases from which the *Missio Dei* proceeds.” To ensure that the whole people of God receive discipleship for this outflow of who we are in Christ, we need to clarify what key cognitive, behavioural and affective constructs need to be formed in workplace Christians to enable them be missionally effective. Further, if as Eugene Peterson has said, that “the primary location for spiritual formation is in the workplace”, then how can churches, Christian schools, theological colleges, professional Christian fellowships and university groups complement such formational forces? How can we prepare workers of faith who will be able to influence society and culture? Empirical field research on this issue remains scant. Using the Repertory Grid Technique (RGT) and a narrative approach with Christian doctors and teachers, this chapter will reveal stories of what is needed to be on mission in the workplace.

**Key Words:** spiritual formation, faith–work connection, workplace Christians, vocational discipleship

Kara Martin has authored Workship: How to Use your Work to Worship God, and Workship 2: How to Flourish at Work. She lectures at Alphacrucis and Mary Andrews College and has worked in media and communications, human resources, business analysis and policy development. Kara is also the Workplace Ministry Advisor for Lausanne South Pacific Region and on the Advisory Board for the Global Lausanne Movement Workplace Ministry. She is researching how to effectively equip workplace Christians.

**Introduction**

David Bosch revolutionised definitions of “mission” and the academic practice of missiology with his 1991 book *Transforming Mission*. In the 20th Anniversary edition of the book, Reppenhagen and Guder have analysed his legacy, saying Bosch challenged the theological understanding of *missio Dei*, the theology of mission, ecclesiology, and the role of social justice.[[1]](#footnote-1) However, there is one aspect of Bosch’s work which has not borne as much fruit: his paradigm shift of “mission as ministry of the whole people of God”.[[2]](#footnote-2) I suspect that Bosch would have been disappointed with how much the church has resisted embracing this concept.

It is similar to the way that the “priesthood of all believers” championed by Martin Luther does not receive as much prominence as the five *solas* in Protestant churches[[3]](#footnote-3). The church continues to be reluctant to embrace each person as being empowered to fulfil the mission of God in their everyday sphere of influence.

I will briefly discuss ‘why’ this is so, suggesting that much of it stems from an inability to conceive ‘how’ it might be done. Then I will present my research with doctors and teachers on what the essential items for equipping might be, and some ideas for how churches may commence this work.

**Why are churches reluctant to equip the whole people of God for the mission of God in the whole world?**

In *Transforming Mission* and particularly in highlighting the paradigm shift of “Mission as Ministry by the Whole People of God”, David Bosch was chronicling what he saw as a movement with some momentum. He described as “one of the most dramatic shifts taking place in the church today”,[[4]](#footnote-4) a belief that the work of the church was no longer being monopolised by ordained men. He records Jurgen Moltmann in 1975 saying “Christian theology… will no longer be simply a theology for priests and pastors, but also a theology for the laity in their callings in the world.”[[5]](#footnote-5)

Bosch saw that movement as being fuelled by the missionary movement, noting “from the very beginning Protestant missions were, to a significant extent, a lay movement”, indeed they were “a truly democratic and anti-authoritarian movement, to some extent also anti-clergy and anti-establishment… On the ‘mission fields’, even in the case of societies run by men, women were soon the majority. And they did all the things men used to do, including preaching.”[[6]](#footnote-6)

Like others, he noticed the impetus provided by the world wars, which caused many to become disillusioned, “that the traditional monolithic models of church office no longer matched realities.”[[7]](#footnote-7)

Following in the footsteps of R. Paul Stevens (who famously called for the “abolition of the laity” in his book of the same name in 1985[[8]](#footnote-8)), Bosch wanted to develop a theology of the laity, believing that society had broken from Enlightenment thinking which separated public and private spheres of life.[[9]](#footnote-9)

He did not want to form the laity into ‘mini pastors’, nor did he want to end clericalism; rather he affirmed the role of those ordained as “*guardian*, to help keep the community faithful to the teaching and practice of apostolic Christianity.”[[10]](#footnote-10)

He wanted to see the ordained and the laity working together in mission: “The clergy are not prior to or independent of or over against the church; rather, with the rest of God’s people, they *are* the church, sent into the world.”[[11]](#footnote-11)

While there are some signs of hope, as captured by Nigel Wright in his chapter “Creating unrest and resisting complacency, the missiological call to action”, for much of the church, this is a vision that still has not been realised. Mark Greene, Executive Director of the London Institute for Contemporary Christianity writes that a “holistic vision for gospel action in all of life has yet to find widespread, dynamic expression in the global church. It remains the case that the vast majority of lay Christians have no compelling, holistic vision for mission in their overall Monday to Saturday lives, and still less for their daily work.”[[12]](#footnote-12)

This diagnosis is backed up by Paul Williams in his recently published *Exiles on Mission*. Amongst his “eight hard truths about the contemporary church”, Williams posits:

* A great deal of Protestant Christian culture and practice is still perpetuating a sacred-secular dualism.
* The ministry and mission of the whole people of God continues to be marginalised by many church leaders and theological training programs.
* With few exceptions, the church has lost a clear, gracious, and intelligent public voice and tends to sound either shrill or unsure of itself.
* Much of the energy of Christian public engagement is focused on changing or preventing changes to legislation that would affect Christians. It is a lobbying exercise, not a missional exercise.[[13]](#footnote-13)

It is difficult to locate research on the blockages to progress in churches, however, here I contribute a few observations from 30 years working in the faith–work sphere:

1. **Ministers of religion are trained in theological colleges where there is a fundamental sacred-secular split.** I worked for a while in a theological college which prided itself on its teaching of whole life discipleship. Yet in Chapel services there was frequent mention of the ‘sacrifices’ made by faculty and students to follow a ‘higher calling’; and that leaving ‘secular’ work or callings for ‘ministry’ was a “far better thing”. The stories that were celebrated, the ‘heroes’ of the colleges were the church leaders with thriving congregations, or the missionaries operating in difficult places.
2. **There are power dynamics at play.** While often lacking in financial influence, and facing dwindling societal relevance, there has been a temptation for churches to shore up ecclesial power, in structures that are self-reinforcing. Within denominations, this may be celebration of a focus on theological and exegetical ‘purity’; a knowledge base and skills exercised only by those who have graduated from certain colleges, and imparted within cliques. Within megachurches there may be a cult of celebrity pastors for whom their church becomes the centre of much of people’s lives: worship, music, friendships, social activities, community service efforts… In both cases, the church becomes the central source of authority in all things ‘spiritual’, and ordinary life and work is located outside that locus of influence.
3. **It maintains the status quo.** Every human being has a bias against upsetting the status quo, and the sacred-secular divide is one where church and society are complicit. The church wants to maintain its area of expertise in spiritual matters, prioritising ‘faith’ over every other area. The world wants ‘spiritual’ matters and ‘religion’ isolated to the private sphere, not impacting on public matters such as the workplace. This is demonstrated by the haranguing of people in positions of authority if they are seen to be ‘biased’ in executing duties by their religious affiliation.[[14]](#footnote-14)
4. **Ministers of religion are fearful of commenting on work and other matters in the ‘public sphere’.** In my experience, the greatest issue is a reluctance by the ordained to comment in areas where they have little knowledge or experience. While generally this is wise, it tends to mean that Christians in the pew then think that what they do is either outside the interest of the church (and by extension, God), or irrelevant to the mission of the church, or actively working against the mission of the church (and God). One pastor commented to me that he had come to realise that most of his congregation thought of the church as a castle with its drawbridge up. Inside the castle was good and holy; outside was evil. His congregants felt guilty for participating in evil through their ordinary living and working, and came to church on Sunday to be made holy again.[[15]](#footnote-15)

**What can churches do to equip the whole people of God for the mission of God?**

New Zealand author Alistair Mackenzie has led the way for more than 20 years in collecting stories about how churches can equip Christians for the workplace. Some of his resources are available at the Theology of Work website.[[16]](#footnote-16) Organisations like Made to Flourish[[17]](#footnote-17) and London Institute for Contemporary Christianity[[18]](#footnote-18) have provided researching, training and networking opportunities for pastors. LICC’s Neil Hudson, himself a pastor, has the most recent publication *Scattered and Gathered*.[[19]](#footnote-19) My own *Workship 2: How to Flourish at Work[[20]](#footnote-20)* includes a Section on how churches can respond including:

Equipping activities within church services

* Sermons
* Church Services
* Interviews

Equipping activities within church communities

* Visiting workers
* Training workplace Christians
* Mentoring workers

Finally, equipping activities beyond the church walls

* Chaplaincy in the workplace
* Church presence in the workplace.

However, in the conversation about the integration of faith and work, little attention has been paid to what a faithful workplace Christian might look like: what knowledge, skills, and attitudes or values are required for a Christian to effectively navigate the modern workplace? This question of formation is critical to Christian schools, theological colleges, professional Christian fellowships and university groups seeking to prepare workers of faith who will be able to influence society and culture.

For that reason, I have conducted interviews with ten doctors and ten teachers selected by Christian organisations as being well-integrated in their faith and work, to identify priorities of those variables. This study used the Repertory Grid Technique to identify constructs important to enable people to be integral in their living out of faith at work, and as a means of collecting descriptions of how those constructs might be applied in workplace situations.

The Repertory Grid Technique (RGT) was developed by George Kelly to support his Personal Construct Theory (1955), and has proved an effective method for assessing an individual’s personal psychological constructs (dimensions of meaning with opposite poles).[[21]](#footnote-21) Although initially confined to research in the psychology field, it is now used more widely.

Initially, an assessment was made of the items already used by various groups in the Faith–Work area, as seen below in Table 1.

*Table 1: Assessment of Faith–Work Interventions*

|  |  |
| --- | --- |
| **Christian Organisation/Group** | ***Focus of teaching for workplace Christians*** |
| Professional Christian organisations, for example, CMDFA, Lawyers’ Christian Fellowship | * Focus on character * Ethical issues particular to the vocation * Concepts of calling to a particular vocation * Evangelism in the workplace * Bible study material pertinent to the vocation * Issues of stress or work-life balance[[22]](#footnote-22) |
| Parachurch workplace organisations, for example, City Bible Forum, Kingdom Business, Business as Mission | * Workplace evangelism * Apologetics * Work issues such as dealing with ambition or work idolatry * Working with excellence[[23]](#footnote-23) |
| University Christian groups, for example, International Fellowship of Evangelical Students, Cru/Power to Change or Navigators | * Personal spiritual disciplines (Bible reading and prayer) * Evangelism * Importance of Christian character[[24]](#footnote-24) |
| Local churches | * A basic theology of work * Importance of good (godly) character * Priority of evangelism * Importance of balancing church and work[[25]](#footnote-25) |
| Theological colleges or seminaries, many of which rely on students with no intention of going into paid Christian work (church, parachurch or mission) to help subsidise those who do | * An introduction to a theology of work * Pastoral care issues for workplace Christians * Ethical issues for workplace Christians * Examination of different worldviews * Theology for everyday life[[26]](#footnote-26) |
| Christian higher education providers, seeking to help their students integrate their faith into their other studies | * Biblical overview with vocational application * Examination of different worldviews * Ethics for particular vocations[[27]](#footnote-27) |

Cognitive, behavioural and affective items were gathered from these websites of professional Christian organisations (PCO), parachurch workplace organisations (PWO), theological educators/seminaries (TES) and Christian higher education providers (CHEP). To these were added items that were emerging as significant in popular faith-work literature (FWL). These were then pilot tested to identify how easily understood they were, and their applicability. From this, a table of constructs was presented in the interviews.

*Table 2: Cognitive, Behavioural and Affective Constructs, and their Sources*

|  |  |  |
| --- | --- | --- |
| **Cognitive**  **Knowledge (of…)** | **Behavioural**  **Skills (ability to…)** | **Affectives**  **Values (commitment to…)** |
| * The sacred/secular dichotomy (PWO: LICC) * The Biblical narrative (FWL: Goheen) * A basic theology of work (FWL: Keller) * A history of work (FWL: Miller) * Worldviews and how to engage with them (TES/CHEP) * Spiritual disciplines that deepen intimacy with God (FWL: Daniels) * Ethical framework for decision-making (TES/CHEP) * A basic understanding of people, groups and organisations (CHEP) | * Build authentic relationships (PWO: Schluter) * Demonstrate excellent competency for the job (PWO) * Understand systems so that one can engage with them for the common good (FWL: Keller et al) * Engage with the popular and work culture (TES/PWO: CPX, LICC) * Understand and respond to suffering (FWL) * Imagine and innovate (PWO: Seed) * Counter suspicion and hostility with hospitality (FWL: Workship 2) * Pray deeply (FWL: Daniels) * Exegete the Bible with application in work context (TES: Ridley Marketplace Institute) * Influence others through servant leadership (FWL: Workship 2, Sendjaya) * Theologically reflect on current issues and situations (TES: Malyon) * Connect biblical material with work (CHEP: Excelsia) * Synthesise a biblical world view with work (PCO: CMDFA) * Transform working, working relationships, the workplace or work recipients through gospel renewal (PCO: CMDFA) | * Intimacy with God as the basis for relationship with others and the world (PWO: Schluter) * Working in all its variety and aspects (PWO: Kingdom Business) * Faithful working: (FWL: Grills) * Godly (good) character (PWO: Stevens & Ung) * Serving people and the organisation (PWO: CBF) * The church gathered as support for the church scattered (PWO: LICC, Hudson) * Continuous learning and personal spiritual formation (FWL: Daniels) * Human flourishing (PWO: Seed) * Community flourishing (PWO: Seed) * Work as a means of worship (FWL: Workship, Right Now) * Humility as a corrective to the drivenness of modern working (FWL: Dickson, PWO: Life at Work) * Seeking justice for others (CHEP: FWE at Fuller) * A felt call to a place of working (FWL: Guinness) |

**Results of the Interviews**

Below is a table showing the results of the top chosen items in each area: knowledge, skills and behaviour.

*Table 3: Results of Repertory Grid Interviews*

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Doctors (n=10)** | | **Teachers (n=10)** | | **Combined (n=20)** | |
| *Knowledge* | | | | | |
| 1 | Spiritual disciplines (16) | 1 | Spiritual disciplines (13) | 1 | Spiritual disciplines (29) |
| 2 | Biblical narrative (8) | 2 | Biblical narrative (9)  Worldviews (9) | 2 | Biblical narrative (17) |
| 3 | Theology of work (6) | 3 | Worldviews (13)  Theology of work (13) |
| *Skills* | | | | | |
| 1 | Servant leadership (16) | 1 | Servant leadership (12)  Build authentic relationships (12) | 1 | Servant leadership (28) |
| 2 | Transform work (8) | 2 | Build authentic relationships (13) |
| 3 | Understand suffering (4)  Theologically reflect (4) | 3 | Theologically reflect (5) | 3 | Transform work (11) |
| *Values* | | | | | |
| 1 | Intimacy with God (15) | 1 | Godly character (10) | 1 | Intimacy with God (24) |
| 2 | Godly character (12) | 2 | Intimacy with God (9) | 2 | Godly character (22) |
| 3 | Work as worship (5) | 3 | Work as worship (7) | 3 | Work as worship (12) |

**Discussion**

A clear top result in the **knowledge** section for both vocational groups was *spiritual disciplines that deepen intimacy with God*. As a doctor explained: “disciplines are essential to a real relationship with Christ. All of us should be continuing to deepen in our relationship, and having intentional practices in place to promote that is critical.” A teacher said: “our ongoing relationship with God enables him to guide us in our application; such that our growing relationship will influence our actions.”

Clearly in second place was *the biblical narrative*. One doctor said: “it is foundational to all of life, living, being and dying. It is the nucleus. It is the inner part of the onion around which everything is layered. It is the rock on which everything else is built, otherwise everything is shaky sand. In the context of curriculum design, no matter what you design, as long as you have a core, you can fling the curriculum a long way out; it needs to be tethered to the central foundation.” A teacher described its importance: “you need to understand the big story [in the Bible], and the place of story, and the place of the discipline [you teach] in that story. For example, Science is about understanding the world God has made, and worshipping him. We can use this world to benefit others. Science has purpose, it’s living out our calling as a human.”

Perhaps the surprising top result in the **skills** department was *influence others through servant leadership*. A doctor explained: “this is where you can really make a difference as a leader in the world. There are still many leaders who call the shots, and lead in a very autocratic manner; they don’t bring their teams along with them, and are still very patriarchal in their leadership models. You can really show difference, what we are doing is quite a different model of leadership; and servant-leadership is counter-cultural in an Australian hospital context.” A young teacher said, “it shows that you value others’ success and wellbeing more than your own. It is reflecting who Christ is and what he has done for us.”

Second and third were very close. Teachers clearly loved *building authentic relationships*, as one simply said, “teaching is all about that.” As another affirmed: “In the teaching profession, everything you do is relational: colleagues, students, parents… this is the binding skill in education. If you don’t have authentic relationship with children, they won’t learn. They don’t learn from people they don’t trust.”

Meanwhile doctors were keen on *transform working, working relationships, the workplace or work recipients through gospel renewal*. One doctor described it as going “beyond the spiritual, by applying faith to the work.” Another said, “the gospel is at the centre of transforming us and then flows through to everything.”

In the **values** area there were two that were very close. *Intimacy with God as the basis for relationship with others and the world* was slightly preferred by doctors over teachers. As one doctor said, “without this, other things will not follow. This is the key, otherwise faith can be just theoretical.” A teacher described it as something “that has to be there for everything else to fall into place. If you don’t have that intimacy, you don’t have that desire to serve others, help others, lead others to God. Before I was a Christian I was very self-focused. Intimacy with God means it is about him, and relationship with others.”

A close second, slightly preferred by teachers, was *godly (good) character*. One doctor described it as necessary to provide “a good reflection of Jesus.” As a teacher explained: “part of good character is recognising that you want to do your best, and to use your talents for what you are called for. Kids observe character. As Christians we can preach and teach, but if we lack good character they will see us as hypocrites. Faith should be transformative to character.”

Various comparisons were made on a number of dimensions:

* Gender
* Age
* Years working
* Years as a Christian
* Church affiliation

The only clear distinctions were:

**Gender**

*The biblical narrative* came second under knowledge for women, while men had *a basic theology of work* in equal first place with *spiritual disciplines that deepen intimacy with God*. In the skills category, women did not have a clear preference for *influencing others through servant leadership*; almost equally valuing *building authentic relationships* and *transform working, working relationships, the workplace or work recipients through gospel renewal*.[[28]](#footnote-28)

**Age**

Younger workers and older workers were very clear on their preferences in each section, but middle-aged workers (35–50) were much broader in their preferences, including *demonstrate excellent competency for the job*, *theologically reflect on current issues and situations*, and *understand and respond to suffering* in the skills section; and valuing *continuous learning and personal spiritual formation*.

**Years working**

As might be expected, years working and age match closely, except that knowledge of *worldviews and how to engage with them* is slightly elevated for those working for less than ten years and ten to 20 years.

**Years as a Christian**

The mid group 15–30 years as a Christian have two surprising results. Knowledge of *worldviews and how to engage with them* is number one; as is *transform working, working relationships, the workplace or work recipients through gospel renewal* in skills. The other groups are clearly focused on knowledge of *spiritual disciplines that deepen intimacy with God*, and the skill of *influencing others through servant leadership*.

**Church affiliation**

This section was difficult to split out because of the small numbers, however, there was a neat division between Anglican and other church affiliations. As might have been anticipated, Anglican doctors and teachers preferred knowledge of *the biblical narrative*, the skill of *theologically reflecting on current issues and situations* and valuing *godly (good) character*.

Other churches showed clear preference for knowledge of *spiritual disciplines that deepen intimacy with God*, the skill of *influencing others through servant leadership* and valuing *intimacy with God as the basis for relationship with others and the world*.

**How do we respond?**

It is my firm belief that the church is the instrument for God building his kingdom on the earth under Jesus (Ephesians 1:22–23, 3:10); and that to do so all people need to be empowered and equipped in every context. This fulfils David Bosch’s vision of mission as ministry of the whole people of God.

These interviews have identified priorities that enable workplace Christians to most effectively work in a way that fully integrates their faith. Those priorities are:

*Knowledge of…*

1. Spiritual disciplines
2. Biblical narrative
3. Worldviews  
   Theology of work

*Skills*

1. Servant leadership
2. Build authentic relationships
3. Transform work

*Values*

1. Intimacy with God
2. Godly character
3. Work as worship

The common denominator is deep spiritual formation. While this has traditionally been an area in which the church has excelled, since at least the 1960s there has been paring back of formation to a concept of discipleship as purely an individual practice of daily prayer and Bible reading focused on acquiring knowledge of God.

I write this last section in the middle of the Coronavirus pandemic, where huge sections of the world have been in lockdown, forced to work from home, and experiencing church at home.

During an interview with Sarah Deutscher[[29]](#footnote-29) Pastor of Formation and Training at Red Church[[30]](#footnote-30) in Melbourne, she described this time as a Great Shaking (reminiscent of Hebrews 12:27–28). Firstly, all the idols or distractions have been dulled or removed: sport, shopping, travel, globalisation, coffee, social lives, busyness. Also, the church has had to relinquish its own idols: buildings, programs, the Sunday service, church as spectacle, the ability to control and monitor.

In effect, the mission of the church during this time has largely been carried out through the members of churches: in their homes, through their relationships, in their neighbourhoods, with their work colleagues. The danger is that, as we return to meeting physically in our churches we will lose the positives of this ‘shaking’.

We need churches willing to invest in spiritual formation that enables workplace Christians to have the resilience and the skills to make a difference in their workplaces. As Deutscher says, “Through formational activities, people are being transformed into who they are meant to be and living that out; and transformed people transform people who transform people and so on.” [[31]](#footnote-31)

All of this is a work of the Spirit rather than due to our effort. As Galatians 3:3 says, “Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?” It is a pity that it has taken a Pandemic to make us question our processes of discipleship, or to break down the idols of work, or to open churches up to the missional activity of individual church members. However, maybe now we will—individually, and as churches—cooperate with the Spirit in this formational activity.

**Conclusion**

As part of the interview process, I collected stories of the legacy doctors and teachers wanted to leave of their work; and these might give us a glimpse of what is possible if the church becomes the place where Christians are spiritually formed and equipped for every sphere of influence, whatever their context:

* I’d like to leave a trail of goodness and blessing. I would love people to see something unique about me, that I am set apart due to my faith. I try and be a godly man in work and leave a positive impression. I take opportunities to share the Gospel. I’d like to avoid getting caught up in riches, and demonstrate that I am still aware of minority groups.
* Teaching is about building relationships. You will be long forgotten for what you teach, but long remembered for who you are, and the relationships you form.
* That my students would see the love I have for Jesus. That they would see Jesus in me, and want it.
* That children would know that they are valuable: whatever their gifting and wiring, they have something to contribution; a strong sense of their worth.
* I am just a guardian of all these things which have been entrusted to me. I hope that one day it will be said of me that she was Jesus’ humble servant, and He had all of her.
* In some way, I’d like people to have been pointed to Christ more wherever they were on their spiritual journey; and seen the fruit of the Spirit manifested in the way I work; seen me as a source of peace, promoter of unity; or a truth-teller.
* I engage every child, I listen to them, I am open with them, I apologise when I make a mistake, I am real with them, I encourage words and articulation, helping them to see they are on a learning journey toward developing.

We see here that there is a rich understanding of the value of the work itself, an alignment with God’s purposes in the world, and a deep desire to be missional in every area of life: being (identity), doing (activity) and becoming (formation).

In this way, the participants are fulfilling a hope of both Bosch and Moltmann that Christians “become men and women who can think independently and act in a Christian way in their own vocations in the world.”[[32]](#footnote-32)

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2. Bosch, *Transforming Mission*, 478ff. [↑](#footnote-ref-2)
3. Keith R. Loftin, and Trey Dimsdale, eds. *Work: Theological Foundations and Practical Implications*. SCM Press, 2018. In the preface to this collection of essays, Mark Greene comments that the five ‘solas’ of the Protestant Reformation remain part of theological consciousness, however “*Omnes sacerdotes* (all priests) never became a slogan tripping off the tongue of seminary lecturers and students.” vxii [↑](#footnote-ref-3)
4. Bosch, *Transforming Mission*, 478. [↑](#footnote-ref-4)
5. Bosch, *Transforming Mission*, 478. [↑](#footnote-ref-5)
6. Bosch, *Transforming Mission*, 481–2. [↑](#footnote-ref-6)
7. Bosch, *Transforming Mission*, 482. [↑](#footnote-ref-7)
8. R. Paul Stevens, *Abolition of the Laity: Vocation Work and Ministry in Biblical Perspective*. London: Send The Light, 2000. This book was republished for many years under the less severe title: *The Other Six Days*. [↑](#footnote-ref-8)
9. Bosch, *Transforming Mission*, 484. [↑](#footnote-ref-9)
10. Bosch, 485. [↑](#footnote-ref-10)
11. Bosch, 485. [↑](#footnote-ref-11)
12. Greene in Loftin and Dimsdale, *Work*, xvi. [↑](#footnote-ref-12)
13. Paul S.Williams, *Exiles on Mission*. Grand Rapids: Brazos Press, 2020, 22. [↑](#footnote-ref-13)
14. “The Culture War of Marriage Equality in Australia.” This radio program examines the case of Mark Allaby, Price Waterhouse Coopers board member who was forced to resign from the Board of the conservative Christian lobby group Australian Christian Lobby (ACL). He then became an executive at IBM and was pressured to resign to another conservative Christian organisation, the Lachlan Macquarie Institute. In the US Mozilla co-founder Brendan Eich stepped down as CEO over a $1,000 donation to a failed attempt to overturn gay-marriage laws in California, see [https://www.usatoday.com/story/news/nation/2014/04/04/mozilla-ceo-resignation-free-speech/7328759//](https://www.usatoday.com/story/news/nation/2014/04/04/mozilla-ceo-resignation-free-speech/7328759/) [↑](#footnote-ref-14)
15. Paul Bartlett commented on this image which is explained further in his book, *Thank God It’s Monday: The Weekend Is Not Enough*. Bloomington: WestBow Press, 2015. [↑](#footnote-ref-15)
16. “The Equipping Church | Article | Theology of Work.” [↑](#footnote-ref-16)
17. Tom Nelson, “Made to Flourish | A Pastors’ Network for the Common Good.” Note: Pastor Tom Nelson was the founder. [↑](#footnote-ref-17)
18. “The London Institute for Contemporary Christianity.” [↑](#footnote-ref-18)
19. Neil Hudson, *Scattered & Gathered: Equipping Disciples for the Frontline.* London: IVP UK, 2019. [↑](#footnote-ref-19)
20. Kara Martin, *Workship 2: How to Flourish at Work*. Graceworks, 2018. [↑](#footnote-ref-20)
21. JoanMiquel Soldevilla et al., “Characteristics of the Construct Systems of Women Victims of Intimate Partner Violence,” *Journal of Constructivist Psychology* 27, no. 2 (April 2014): 105–119, p.107. [↑](#footnote-ref-21)
22. The Christian Medical & Dental Fellowship Australia website resource links refers to Ethics, Bible Study material pertinent to the vocation, and *Luke’s Journal*, which regularly prints articles on calling (e.g. “Bringing Spirituality into Clinical Practice”, Vol.22 No.2, Sept 2017), evangelism (e.g. “Sharing Comfort through Christ”, Vol.23 No.1, Jan 2018), character (e.g. “Compassionate Christian Healthcare”, Vol.23 No.2, June 2018). “Resources.” As another example, the Lawyers Christian Fellowship (headquartered in the United Kingdom) has resources under the categories of Evangelism, Biblical legal principles, Life as a Lawyer-to-be, and vocational specific issues such as Business and Family Law. “Library.” [↑](#footnote-ref-22)
23. City Bible Forum covers topics on apologetics (such as other religions, Jesus, Christianity, Science and Faith), and work issues (work-life balance, money and wealth). “Resource Library | City Bible Forum.” Business as Mission has global reports that cover topics such as Biblical Foundations, Church Planting. The four pillars of equipping are described as personal character, biblical foundations, business excellence and best practice. “Get Started – Business as Mission.” [↑](#footnote-ref-23)
24. International Fellowship of Evangelical Students describes its programs as focused on evangelism and leadership development which includes spiritual disciplines and a Christian witness on key issues. “Our Work.” Navigators describe their role as: “Our emphasis is on training and supporting students to help them grow their relationship with Jesus and their ability to lead their friends and classmates towards Christ. Each campus group regularly spend time reading and studying the bible, praying, and volunteering in the local community.” “Student.” [↑](#footnote-ref-24)
25. This list comes from requests for me to preach and my own surveys of churches in Australia. A review of Sermon Central reveals 4,312 sermons (although only the 50th most viewed sermon dealt directly with a work topic: ambition), the majority of which focus on a basic theology of work (“Faith at work”), character (“Integrity”), being a witness for the Lord (“God Working Attitude”), and focusing on God’s work not ours (“Work Worth Doing”). “Sermons about Work - SermonCentral.Com.” [↑](#footnote-ref-25)
26. My focus is on Australian theological colleges which are the same as seminaries in the US. The Australian College of Theology is a consortium of 16 colleges around Australia and has five distinct units dealing with faith and work: A Biblical Theology of Work, Introduction to Workplace Ministry, Mentoring & Pastoral Care of Workers, Putting Faith to Work, Finding your Vocation (aka Principles of Vocational Stewardship). Workplace ethical issues may be considered as a subset of units on ethics. There are five units on worldview and apologetics. One unit on theology for everyday life. “Our Units – Australian College of Theology.” [↑](#footnote-ref-26)
27. One college in Australia: Excelsia teaches worldview, ethics, biblical studies and vocation. “Integrative Studies | Christian College | Excelsia College.” Alphacrucis College includes units on Christian Worldview and Christian Ethics as core. Sample: Bachelor of Business. “Bachelor of Business.” Christian Heritage College has three units covering Christian worldview including an explanation of Christian doctrine, aspects of a Christian worldview using the unifying theme of the kingdom of God, and comparison with other religions and worldviews. “CHC | Bachelor of Business.” [↑](#footnote-ref-27)
28. Note: While not the primary purpose of this essay, these observations on gender differences bear investigation to determine whether they are the result of socialisation from church cultures that emphasise certain stereotypes of gender roles. John Bottomley provides some useful comments on this in his chapter on “God’s call to covenant faithfulness at work: transforming modernity’s binaries”. [↑](#footnote-ref-28)
29. Interview with author, 26th May, 2020. [↑](#footnote-ref-29)
30. “Red Church.” [↑](#footnote-ref-30)
31. In this comment, Deutscher is influenced by Dallas Willard’s view in his essay, “Spiritual Formation: What It Is, and How It Is Done.” Willard comments that “Especially, as Fundamentalism fell away and our contemporary (post-WW II) version of Evangelicalism emerged, we had a period of great success, and… we came to think that, in the language of some Protestants, ‘the Word of God is the only sacrament.’ And what that meant practically was that the sole means of spiritual growth was being taught and ‘preached at’—that we're saved and transformed by hearing the truths of the scriptures… we came to accept the marginalization of *discipleship* to Jesus.” [↑](#footnote-ref-31)
32. See Jurgen Moltmann, *The Experiment Hope*. Philadelphia: Foretress Press, 1975, cf Bosch, *Transforming Mission*, 467, 473; as highlighted in Thomas, N. (Ed.), *Readings in World Mission*, London: SPCK, 1995, 253. [↑](#footnote-ref-32)