

Do, Love, and Walk:  
A Study for Faith & Leadership

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## Introduction: Four Vignettes

*Steve serves on two church committees dedicated to youth education and faithfully attends worship – particularly on those occasions when his twin girls sing in youth choir. He holds a CFA and has changed jobs several times in the last six years, some of his own volition but has also endured a termination. Throughout this time he appears to have been the sole source of financial support to the family. This is all the pastoral staff knows of Steve. Most of the staff are unaware how the family rallied behind his years of studying for the CFA and some are unsure that this designates Chartered Financial Analyst (a respected pedigree in investment management). When Steve joined a newly formed Faith & Leadership Committee he stated “for the first time this church has something for me – not just my kids – but something that will remind me to be a faithful Christian in the work that dominates 60 hours of my week.”*

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*Adam’s wife taught pre-school, is instrumental in Sunday School programs and serves as president of the local school’s PTA. When she underwent knee surgery, the church service groups provided meals and helped with carpooling their children to and from events. The pastoral staff knew Adam had founded a technology firm and was the energy behind its growth. But they did not know that after five years, the last year without receiving any salary, Adam sold the business resulting in a loss for more than half of private investors, some of whom were church members. When they found out, offering a meal seemed insensitive to the family hardship, but they did acknowledge the magnitude of their challenge.*

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*A recent widower, David, is closing his orthopedic surgical practice. After decades of work his small partnership is unable to compete with the growing physician networks that refer only to in-network surgeons whose offices were able to finance technology investments. This was not the path to retirement David had envisioned. When his wife died the church enveloped his grief, holding him through the toughest days with a Stephen Minister and pastoral care, but the senior minister hesitated to broach the grief that arose from David’s loss of business and professional identity.*

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*Ken and his wife joined the church after they moved into the neighborhood for their two children to begin elementary school. As one of the few young families in an early service, the presence of their children became a source of delight for the congregation with most of the conversation centered on their admirable behavior. Few were aware that Ken had started and sold a number of marketing and brand management firms, establishing a respected reputation in the marketplace. Only when he landed an adjunct faculty position at a top-ranked business school did they become aware of the journal articles he wrote, reflecting on the role of faith in innovation, and his belief that creativity is a divine gift.*

The narratives of Steve, Adam, David, and Ken, who are members of Kenilworth Union Church<sup>1</sup>, represent an all too common way business leaders within churches across the country are viewed by clergy –their gifts to the church

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<sup>1</sup> The names and several identifying characteristics have been changed to

are valued and they will receive pastoral care during medical and family hardships, but all too often clergy will avoid discussing with them the challenges and joys inherent in their work lives.

Churches strive to shape individuals from the time of their birth to become disciples through worship, sacraments, myriad programs, and fellowship. Once individuals become adults and enter the workforce, attention to faith formation and fellowship offered by churches tend to focus on biblical and theological study, family-centered concerns, social justice, or the arts, all the while a majority of churches become silent in the ways Christian faith undergirds daily work.<sup>2</sup> This neglect does not enable individuals to connect the faith expressed during Sunday worship to their work lives, address professional challenges, discern their vocational call, or discern Christian ethics in decision making.

Proprietary research and academic studies confirm that a majority of clergy admit they sidestep such conversations, sensing their own inability to engage in conversation of the workplace, and create a gap between individuals' faith and their work lives. At the same time, these church members perceive their career and workplace concerns are outside of the mission of the faith community and contribute to maintaining this gap by seeking support elsewhere or avoiding conversations with clergy.<sup>3</sup>

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<sup>2</sup> John C. Knapp, *How the Church Fails Businesspeople (And What Can Be Done About It)* (Grand Rapids, MI: William B. Eerdmans, 2012), xii.

<sup>3</sup> Knapp's *How the Church Fails Businesspeople*, and David Miller's *God at Work: The History and Promise of the Faith at Work Movement* (New York: Oxford University Press, 2007) are two examples of interview-based and historical research that informed personal research conducted among Chicago-

Compounding the perceived separation between faith and work, when Christian clergy preach and teach, the traditional language of the church and academy typically dominate the discourse. It is as if those who hear the messages are expected to learn a vocabulary unique to Christian faith, which may seem foreign or require the investment of time and effort. Those who are not equipped or comfortable in such discourse may feel alienated, intimidated into thinking deep theological training is required to access the truths in scripture, or that scripture remains too archaic to influence daily life. Without a communication bridge between the faith and work, the perceived separation grows even wider.

As the challenges of striving for success in the workplace remain isolated from Christian faith members may fail to rely upon their core beliefs at crisis moments, feel disenfranchised from their church, or neglect developing relationships with fellow leaders based upon a common faith in God. Worse yet, individuals may disengage from their faith communities entirely, thinking church has little relevance on their lives.

Recognizing this divide between faith and work, Kenilworth Union Church, a non-denominational church in the Chicago metro area with a member base of over 1,500, began a Faith & Leadership (F&L) program in 2014. Notably, a large number of Kenilworth Union members work in senior executive level management positions, professional practices, or own a business or businesses. The words “faith” and “leadership” were chosen as they resonate with F&L

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metro clergy and business leaders in 2010 for the First Presbyterian Church of Lake Forest.

committee members who seek to rise within their chosen professions while at the same time remain true to Christian values.

The F&L committee began hosting events in which leaders, recognized within the community for achieving career success, were invited to speak before an audience of congregational and community members. Held four to six times per year from 7-8am on Friday mornings, the events have attracted between 45 and 85 participants, many of who do not attend any other events. Speakers have addressed wide-ranging topics of their faith journey, challenges they faced in which their Christian beliefs influenced decisions, and often describe spiritual practices to sustain their faith.

In its third year, attendance at F&L events has remained strong but committee members and participants have requested something “more” between the major events to strengthen their ability to integrate Christian faith and work. Participants claim these occasional events are insufficient to address the challenges of leading an organization and remaining faithful to the call as a Christian. When pressed, participants describe this “more” as content in the form of case studies, testimonies or devotions that can be received in a format and timeframe at their convenience. They were not interested in additional, in-person meetings. Common themes of the requests were to teach them something about scripture and faith that is relevant to the workplace and in language that is readily grasped.

The purpose of this project was to develop a framework to meet these expressed needs by delivering blog posts written for the F&L audience, and then subsequently test their effectiveness in bridging the gap between faith and work.

This paper reviews:

- existing scholarship of the problems encountered by Christians in the workplace and work theologies,
- social science research on the degree to which individuals are able to integrate faith and work,
- rationale for a cultural studies approach for this target audience,
- design for the blog series incorporating the findings from the research that can be delivered through Kenilworth Union's communications channels,
- first blog post as an example of subsequent posts, and
- an assessment of the readership and response of those who chose to read the blog posts.

### **The Faith and Work Divide**

When one devotes years to develop a skill or profession and then commits decades to perform it, how one works, whether paid or unpaid, shapes one's identity, creates an environment for engaging with others, and influences his or her worldview. In the context of this study, "work" may refer to a wide range of job types (from manual labor to knowledge work), job functions (sales to service), industry sectors (agriculture to manufacturing), and settings (home to office park). Relying upon David Miller's scholarship in *God at Work*, the term "work"

means an “activity that is undertaken in a paid job, occupation, position, function or profession and the place in which one performs that work.”<sup>4</sup> Yet, for most individuals, the work they perform is not the sole purpose of their lives nor does it define their identities completely. For questions of meaning, value, and how individuals relate to one another, they do not turn not to economics or law, or other industry disciplines, whose scopes are limited, but instead may seek deeper understandings through theology and one’s faith tradition.

Darby Kathleen Ray’s research and study of the challenges of faith and work looks back to the early Judeo-Christian writings in which work is understood as a fundamental part of human existence, ordained by God, and always within God’s care. Scripture presents a story in which God formed and sustains all of creation in an orderly manner through God’s breath and labor. In this understanding, God is the source of all gifts and talents given to individuals.<sup>5</sup> Ray emphasizes that scripture teaches work is a fundamental part of human existence and a blessing in which humans find expression for God’s gifts and become co-creators through their work. Scripture even prescribes ethics and practices appropriate in the workplace and between people of faith. As much as scripture affirms God’s care and concern over individuals’ work lives, their

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<sup>4</sup> Miller, *God at Work*, 6.

<sup>5</sup> Darby Kathleen Ray, *Working: Compass Series Christian Exploration of Daily Living* (Minneapolis: Fortress Press, 2011), 44.

stewardship of God-given talents, and the manner in which work is conducted, Ray notes a persistent divide between faith and work in the way individuals live.<sup>6</sup>

Social scientists, theologians, philosophers, economists, and scholars of myriad other disciplines have crafted narratives to identify and explain when the divide appeared between an individual's understanding of daily work as an expression of faith to instead pursue work with goals and objectives that ignore faith's claim. Some scholars assert modernity, others point to the emergence of evolution theories, or the industrial revolution as causing a rift. Regardless of exactly when and the decisive forces at play, it has become common culture for individuals to experience a divide between faith and work.

Milton Friedman's teaching gained authority with business leaders as he argues individuals may feel devoted to faith, charity, church, city, country, etc., but these are to be understood as their "social responsibilities" and should remain separate from their business responsibilities. In an article published in 1970, "The Social Responsibility of Business is to Increase its Profits," Friedman wrote a business leader has "one and only one" responsibility and that is to increase a business' profits in "open and free competition and without deception or fraud." His arguments hinge on the assumption that the goal to generate profits may be damaged if individuals' interests distract from that goal.<sup>7</sup>

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<sup>6</sup> Ibid., 45.

<sup>7</sup> Milton Friedman, "The Social Responsibility of Business is to Increase its Profits" *The New York Times Magazine*, September 13, 1970, accessed July 16, 2016, <http://www.nytimes.com/1970/09/13/archives/a-friedman-doctrine-the-social-responsibility-of-business-is-to.html>.

Although Friedman's teachings are not universally accepted, the drive to isolate individuals' allegiances from the activities and concerns of their workplace has become normative in ways that benefits the corporation and creates challenges for individuals. When work is prioritized, dominating daily life, and stands at odds with Christian devotion to God, lives become divided. Today, many individuals with strong religious convictions find themselves living in two separate worlds: the sacred realm of family and church in which faith commitments may be freely expressed and their secular environments where devotion to these same faith commitments is discouraged.

John Knapp's book, *How the Church Fails Business People (and what can be done about it)*, explores his presumption that Christians believe their faith should be relevant to their daily work and they are not content to leave their deepest values at the office door. He led research by doctoral students and pastors at Columbia Theological Seminary to interview 230 individuals whose work ranged from leading public corporations as CEO, to elected officials, bookkeepers and barbers. These conversations revealed each of these Christians had little difficulty recalling ethical challenges encountered in their work lives, yet an overwhelming majority reported that the church had done little or nothing to equip them for faithful living at work.<sup>8</sup>

In a parallel vein to Knapp's research, Ian Mitroff and Elizabeth Denton conducted research among corporations that revealed corporations did seek to "wall off" spiritual matters and concerns of the soul by declaring them as

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<sup>8</sup> Knapp, *How the Church Fails Business People*, xi.

inappropriate for the workplace. They learned that corporations' motives were not so much hostility towards faith but rather a desire to avoid any risk of potential litigation or conflict. Since people may differ in response to spiritual matters, any interest in including personal or spiritual aspirations within the corporate realm may lead to acrimony rather than a goal of bringing people closer together within a common, corporate goal.<sup>9</sup>

Knapp presents additional, complementary research conducted by sociologists among individuals who identified the divide between faith and work as "role strain." This term describes the tension when the varying roles an individual embodies as employee, parent, church member, or citizen conflicts with another role he or she may also embody and value. "Role-strain" leads to bargaining with one's self, or to lessen the tension, may lead an individual to perceive a challenge as moral or immoral and important or unimportant, only relative to the role in which the situation is presented.<sup>10</sup> This "role strain" is yet another way to describe the internal divisions one may feel if the call to be faithful to Christian beliefs is at odds with corporate objectives.

The problem of a faith-work divide is compounded by the relative silence among churches and clergy in addressing this conflict. In Knapp's research only 18 of those 230 interviewed had consulted with a clergy for guidance about a work-related matter. The research concluded that much of the divide is presumed

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<sup>9</sup> Ian I. Mitroff and Elizabeth A. Denton, *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion and Values in the Workplace* (San Francisco: Jossey-Bass, 1999), 5.

<sup>10</sup> Knapp, *How the Church Fails Business People*, 76.

to stem from a lack of understanding by clergy of the workplace environment and the tensions individuals encountered. Respondents reflected, it was not so much whether they anticipated the clergy were or were not able to offer insight to the particular dilemma, but that the clergy appeared to avoid the conversations as much as congregants.<sup>11</sup> It is as if the church has become accustomed to being walled-off from the secular and is no longer equipped to address the fullness of members' lives, including their daily work.

Clergy can also do a disservice to these same congregants and the broader church when they praise and encourage members' gifts and talents only when such talents serve church "business" in committees, as leaders, or through stewardship. When clergy fail to realize or raise awareness of the opportunity for Christian witness in the myriad decisions in work of hiring, compensating, and promoting employees, launching new products, and competing, the divide seems to grow wider between faith and work. Imagine the mid-career individual, who is married with school-aged children, travels for work, tries to participate in family activities and yet is only presented with examples of witnessing to Christian faith by teaching Sunday School, going on a mission trip, or serving in a food pantry – all activities that are valid but outside the reach of an individual whose schedule is already overcommitted. Yet, this same individual has the capacity to experience God's presence throughout each hour and in each interaction in his or her work.

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<sup>11</sup> Ibid., 12.

At the same time the faith-work divisions are confirmed in research from multiple disciplines church attendance and religious affiliation among the US population continues to decline.<sup>12</sup> What is at stake for the church is not only attendance, but credibility and relevance as clergy fail to recognize the difficulties of worshiping on Sunday while competing full-throttle Monday through Friday. What is at stake for individuals is the call to develop and sustain a professional life that is more than just a paycheck, but is one in which they may realize their God-given gifts flourish in ways serving both their organization and God.

### Theology of Work

Moving from practical research to theology, in *Work in the Spirit*, Miroslav Volf cites a historic neglect by theologians of the challenges individuals face between remaining faithful to Christian beliefs and attentive to work demands. Volf presents as evidence “the number of pages written (by theologians) over the ages arguing about transubstantiation – whether it does or does not take place on Sunday – verses the thin number that explore the lives of members Monday through Saturday.”<sup>13</sup> One can only wonder if there had been more attention to the development and study of theologies of work and related doctrines

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<sup>12</sup> Michael Lipka, “What Surveys say about worship attendance – and why some stay home,” *Pew Research Center* September 13, 2103, accessed July 15, 2016, <http://www.pewresearch.org/fact-tank/2013/09/13/what-surveys-say-about-worship-attendance-and-why-some-stay-home/>.

<sup>13</sup> Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991), 69.

historically, would there be such neglect by clergy and those in engaged in shaping the practice of religion?

Volf's review of writings about faith and work reaches back to Aristotle's apparent disdain for work, and extends through Thomas Aquinas' writings in which the active life (work) is perceived as inferior to the contemplative life (faith), before Volf pushes forward to more contemporary writers, noting a "short supply from Protestant pens."<sup>14</sup>

If one were to look for biblical teachings to apply towards work, Volf notes such pedagogical writings exist, but he claims they are insufficient as stand alone guidance. He argues the perceptions of work during biblical times differ too dramatically from the present industrial and information rich societies. Even when biblical statements are translated and appear applicable to the present era Volf contends the significance is rarely obvious enough to determine Christian thinking and behavior.<sup>15</sup>

Coupled with the insufficient theological and biblical resources to address the challenges of faith and work, Volf also notes the rise of secular and sacred divides is reaching a crisis in that work has created an "insatiable hunger" for individuals' self-realization, replacing the Protestant work ethic Max Weber had observed in the early 20<sup>th</sup> century. Volf notes contemporary attitudes rarely consider work as an expression of worshiping God or in response to God's call,

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<sup>14</sup> Ibid., 76.

<sup>15</sup> Ibid., 77.

but rather, work has more to do with “worship of self and human demands on the self.”<sup>16</sup>

In an effort to fill the void, Volf crafts a theology of work in which Christians may understand work as a vocational call, is animated by God’s spirit, and performed in service of a new creation.<sup>17</sup> Volf’s theology seeks not just an interpretation of faith and work, but articulates an understanding that will lead those who work towards fulfillment with God.

Similar to Darby Kathleen Ray’s writings that God enables individuals to work with unique talents and gifts, Volf’s theology of work builds upon that belief with a pneumatological understanding of God’s ongoing presence in individuals’ lives: in addition to the gifts God has given, God’s spirit becomes an animating force such that these gifts find expression in work and individuals may receive inspiration in carrying out their vocation. Work becomes the venue to build for the betterment of others and create personal satisfaction. Volf views the goal of such a theology of work is not merely anthropological but eschatological: faith and work cooperate within individuals’ lives and this cooperation leads them to participate in God’s ongoing creation.<sup>18</sup>

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<sup>16</sup> Ibid., 129.

<sup>17</sup> Ibid., 123.

<sup>18</sup> Ibid., 125.

### Social Science Examination of Faith-Work Divide

As much as theologians have neglected to explore the role of faith in the lives of workers – or the role of work as an expression of faith – researchers in social sciences have avoided exploring this apparent divide. As recently as 2008, *The Journal of Management Inquiry* published “(Dis)Missing the Obvious: Will mainstream management research ever take religion seriously?” in which James E. King observed the significant role religion plays in the lives and interactions of individuals, yet management scholars have only lightly and narrowly explored how this influence is manifested in the workplace.

Historically, general assessments of “spirituality” had dominated social sciences research yet this research did not explore the content of belief systems, particular values, or practices. In these assessments, “spirituality” was conceptually distinguished from “religion” with spirituality perceived to be a quest or search for meaning and substance where as religion is the specific beliefs, practices, and historical and institutional scaffolding which complement the quest. By neglecting to study religion in favor of spirituality, researchers also avoided the substance of belief, the normative nature these beliefs inspired in individuals, and their resulting behaviors.<sup>19</sup>

The study of religion’s impact on individuals’ work opened a new field for social scientists and ethicists to quantitatively understand the types of claims

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<sup>19</sup> James E. King, “(Dis)Missing the obvious: Will mainstream management research ever take religion seriously?,” *Journal of Management Inquiry*, no. 17 (2008): 228, accessed July 15, 2016, Business Source Complete, EBSCOhost.

religious beliefs have on individuals in the workplace and religion's impact on the individual and the workplace. Researchers anticipated faith and work integration in three basic forms:

- religion and work are basically disconnected,
- religion serves a therapeutic or ethical role, or
- religion provides a comprehensive lens through which all work and life are seen.

Since researchers had developed methods to assess spirituality, resulting in measurement scales of various dimensions of spirituality, but had not addressed the common attributes of Judaeo-Christian faith and their importance among individuals in the workplace, new measurement scales were needed.<sup>20</sup> In 2009, Monty Lynn, Michael Naughton, and Steve VenderVeen published a Faith and Work Scale (FWS), which defined the degree to which individuals are able to integrate their Judaeo-Christian belief and practices with one's work based upon a survey of professionals and managers. The authors' use of "Judaeo-Christian" describes the religious traditions as informed by their readings of historical, theological and social writings coupled with survey respondent's self-identification across the categories of Catholic, Protestant, Mormon, Orthodox, and Jewish. The scales were based upon responses to statements with a five-

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<sup>20</sup> Monty L. Lynn, Michael Naughton, and Steve VanderVeen, "Faith at Work Scale (FWS): Justification, Development, and Validation of a Measure of Judaeo-Christian Religion in the Workplace," *Journal Of Business Ethics* 85, no. 2 (March 15, 2009): 227-243, accessed July 15, 2016, Business Source Complete EBSCOhost.

point scale in which 5=“Always” to 1=“Never” or “Infrequently.” Of the fifteen attributes in their FWS, the top five are as follows:<sup>21</sup>

Scale Dimension	Complete Statement	Mean for All Denominations	“Mainline” Only <sup>22</sup>
<b>Growing</b>	I believe God wants me to develop my abilities and talents at work.	4.07	3.79
<b>Witnessing</b>	My coworkers know I am a person of faith.	4.05	3.44
<b>Coping</b>	My faith helps me deal with difficult work relationships.	3.88	3.48
<b>Moral</b>	When I am with others and alone, I practice purity in my work habits.	3.82	3.40
<b>Equipped</b>	I sense that God empowers me to do good things at work.	3.75	3.55
<b>Just</b>	I view my work as part of God’s plan to care for the needs of people.	3.50	3.17

A year later, this same team of researchers published the findings from a complementary research effort in which they sought to understand the intent, opportunity, and influences for integrating faith during work (faith-work) among workplace professionals. Using the FWS and related research they assessed a variety of factors, which included gender, age, church attendance, organizational size, hours worked, and formative influences.

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<sup>21</sup> Ibid., 237.

<sup>22</sup> The study authors relied upon the denominational classifications documented in the Baylor Religion Study of 2006 in which “Mainline” refers to American Baptist, Congregational, Disciples of Christ, Episcopal/Anglican, Evangelical Lutheran Church, Presbyterian Church USA, Quaker, Reformed Church of America, United Methodist, and United Church of Christ.

Highlights from their findings identify faith-work integration is higher for those individuals who attend religious services frequently and are members of “strict” denominations, with Evangelical protestants and Mormons considered strict and Catholic and Mainline traditions less strict. Improved faith-work integration also increased among older individuals. The researchers conceded all of the above attributes may be interrelated and reinforce one another, but each was strongly exhibited.

Contrary to their hypotheses, they found faith-work integration is not dependent upon professional status, hours worked, and does not differ by gender. Also, the researchers were surprised to learn those individuals who were employed in large organizations did not have the same levels of integration as those who worked in smaller organizations. They hypothesized the values and culture in larger organizations may dominate individuals’ faith desires, but further research would be needed.<sup>23</sup>

Respondents were also asked to evaluate the perceived impact of faith practices, people, or events that influenced their integration of faith-work. The most formative practices were reported to be the spiritual disciplines of reading scripture or devotionals and maintaining a relationship with a non-family, workplace mentor. This research also confirmed the findings of other studies that sermons and pastoral influence had little impact on viewing work as a calling

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<sup>23</sup> Monty L. Lynn, Michael J. Naughton, and Steve VanderVeen, “Connecting religion and work: Patterns and influences of work-faith integration,” *Human Relations*, 64(5) (2010): 692, accessed July 15, 2016, Business Source Complete, EBSCOhost.

or integrating faith and work. They hypothesized a sermon was less influential since their messages lost impact in the space between Sunday morning and the remaining work week.<sup>24</sup> Based upon Knapp's previously cited research, it could be that sermons neglect the topic of work altogether and are therefore not formative in faith-work.

Following on the heels of this research, Alan Walker then sought to understand the relationship between faith-work integration with life and job outcomes. Relying upon prior research findings to shape hypotheses and survey instruments Walker found Christians reported more positive life and work satisfactions if they had been able to integrate faith into their work. However, faith-work integration was not related to higher job satisfaction or intent to remain with current employer – two significant finds that were the opposite of what was anticipated.<sup>25</sup>

#### Faith and Work Divide Conclusions

Where does this diverse research lead? Confirmed through a variety of disciplines and research efforts, when individuals enter the workplace, there is a presumption they are to “check their faith at the door” leaving their potentially most valuable beliefs aside. Yet, it is at work where individuals invest the majority of their waking hours, decades of employment, and will encounter some of the fiercest challenges to their faith. Without the disciplined faith practices and

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<sup>24</sup> Ibid., 693.

<sup>25</sup> Alan G. Walker, “The Relationship between the Integration of Faith and Work with Life and Job Outcomes,” *Journal of Business Ethics* (Jan 2012), 459.

the support of colleagues, mentors, and clergy, individuals may continue to divorce their faith from their work.

The most encouraging discovery is found between the social science research findings and Volf's theology of work: individuals value being able to perceive work as a calling through which their unique gifts can be expressed and Volf's theology of work promotes an understanding that work is a viable setting for an individual to experience God's grace and presence. This convergence becomes a lens to interpret scripture, work, and faith. In addition, both point to faith as a source to equip individuals to endure difficult circumstances, do good things for others, and will increase life satisfaction.

### **Design Criteria for Bridging Faith-Work Divide**

Through Kenilworth Union's F&L events audiences have heard from speakers who had risen to senior positions describe experiences in which their gifts in business leadership could shine. All of the speakers highlighted events that challenged their faith values as well as the spiritual practices, in addition to regular attendance in worship, to sustain their faith. Also common among all speakers were their candor in describing dark points in their lives, mentors who guided them, and the discipline needed to sustain their faith.

As mentioned in the introduction, members of the audiences for these events expressed they wanted "more" – more about the ways faith animates leadership and guidance from scripture. Prior surveys of the F&L community and

these ad-hoc requests indicated a desire for some form of content to be available online.

To meet this newly expressed interest, a four-part blog post series was conceived of reflections on Micah 6:8.<sup>26</sup> The weekly posts were designed to be approximately 500 words or less, available through a variety of online channels, and not requiring any homework. Prior research indicated the words “homework,” “study,” or any reference to additional effort was not appealing to this target audience. Since the content for this series needed to appeal to this audience’s context, interests, and common vocabulary a cultural studies approach to scripture was pursued.

### Cultural Studies Hermeneutic

Theologian Brian Blount describes a cultural studies hermeneutic incorporates shared everyday, human experience, including the meaning and values among distinctive social groups and classes, on the basis of history and relationships.<sup>27</sup> Blount’s work became an alternative voice in textual interpretation to the perspective of “standard white Eurocentric” values to provide a reading from a distinctly African-American cultural context.<sup>28</sup> From his

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<sup>26</sup>Throughout 2017, Kenilworth Union is celebrating its 125th anniversary and is focusing on traditions and teaching that have endured. The church’s founders intentionally shunned any faith statements or creeds, but embedded Micah 6:8 and Matthew 22:37-40 into the church’s seal to unify the congregants. Micah 6:8 has been upheld throughout the church’s history as a guiding principle.

<sup>27</sup> Brian K. Blount, *Can I Get a Witness? Reading Revelation through African American Culture* (Louisville, KY: Westminster John Knox, 2005), 8.

experience and research Blount argues cultural studies are “messy” in that the field is resistant to “disciplinary purity” and the interpreter must have the freedom to match subjects of study to methods of inquiry that fit the context and purpose best. Cultural studies interpretations explicitly attempt to bridge diverse social and political interests.<sup>29</sup>

Julia M. O’Brien also pursued cultural studies interpretations, but with a feminist hermeneutic in her commentary on Micah.<sup>30</sup> O’Brien’s work relied upon the historical-critical method but also contrasted that approach and other traditional interpretative methods by presenting new insights and complementary essays directed toward a female reader’s context. Her commentary on Micah, although for a differing audience, and Blount’s writings guided scripture’s interpretation for the F&L blog posts.

### Congregational Teaching Strategies

Fernando Segovia proposes applying a cultural studies approach for teaching in congregations. He criticizes academic-focused perspectives that have had a limited view of the concerns of the world and which scorned alternative readings. He writes academic-focused readings privileged the refined disciplines of biblical criticism and demanded knowledge of vocabulary often

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<sup>28</sup> Brian K. Blount, *Cultural Interpretation: Reorienting New Testament Criticism* (Minneapolis, MN: Fortress Press, 1995), 3.

<sup>29</sup> *Ibid.*, 7.

<sup>30</sup> Julia M. O’Brien, *Micah. Wisdom Commentary; Volume 37* (Collegeville, Minnesota, MN: Liturgical Press, 2015), xix.

proprietary to the academy of theological and biblical study. To overcome this obstacle Segovia recognizes the need to accept readers will embody widely varying social locations, range of linguistic capacities, and perspectives. He encourages a pedagogical model that accepts all readings and interpretations are contextual and therefore a cultural studies approach enables a freedom for the learning experience to embrace multiple voices, and sparks the imagination of both the instructor and student.<sup>31</sup>

Complementing Segovia's cultural studies theory, Richard Osmer presents a practical teaching model that promotes interpreting the participants' context as the scene for continuing creation in which the spirit and scripture inform and excite them. Osmer's framework resonates with Volf's theology of work in which individuals are able to experience the inspiration of the spirit in their workplace as their God-given gifts unfold. Osmer's three-step approach informed the conception of the blog series along with the FWS research:

- The first step is to engage the questions individuals ask that arise from contemporary, cultural challenges. In this project the specific question is: "How can individuals embody their faith commitments in secular workplaces?"
- The second step engages the question with tradition and scripture, anticipating such examinations may put at risk inherited beliefs and practices. The blog posts are to address: "what influences can Micah 6:8

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<sup>31</sup> Fernando F Segovia, "Introduction: Pedagogical Discourse and Practices in Contemporary Biblical Criticism," in *Teaching the Bible: The Discourses and Politics of Biblical Pedagogy*, ed. Fernando F. Segovia and Mary Ann Tolbert (Maryknoll, NY: Orbis Books, 1998), 163.

have on an individual's work and how does the scripture challenge individuals to grow?"

- The third step is to companion individuals as they identify insights and forms of actions. The full process provides opportunities for individuals to strengthen the foundations of their personal beliefs and hone an ability to engage in dialogue with others with differing beliefs.<sup>32</sup> Although not pursued within the blog series this aspect of learning may be possible once Kenilworth Union invests in a new web platform that supports online, private collaboration space.

#### *Faith & Leadership Blog Posts*

The blog posts for F&L were distributed during January 2017, capitalizing on a season during which Kenilworth Union sent fewer messages and when the target audience had settled back to work after holiday vacations. The Micah series was promoted in the church's printed worship bulletins, all online channels, and orally during worship announcements. Since there are no communication platforms exclusively for the F&L audience, Kenilworth Union's existing channels were used. In accord with communication practices of the church, the blogs were posted on the homepage of the website first, distributed in the weekly electronic news (e-news) each Thursday afternoon, and posted to the church's Facebook page on Friday.

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<sup>32</sup> Richard Robert Osmer, *The Teaching Ministries of Congregations* (Louisville, KY: Westminster John Knox Press, 2005), 247.

### *Writing style, content and placement*

The following guidelines shaped the overall design of the blog series. These guidelines were developed from tracking readers' behaviors and feedback over past five years.

- Include a relevant photo next to the text to attract readers' attention and create visual interest. Since the church's seal, which includes "Micah 6:8" is a treasured symbol among church members, an artist's rendering of the seal or a photo of the stone carving of the seal accompanied each post.
- Ensure the most current blog post remains in a prominent position on the church's website home page.
- Limit the word count to 500 words.
- In each post, review the prior installments and tease the reader to watch for subsequent postings.
- Include specific reference to a workplace event or leader that may resonate with the target audience.
- Ensure all vocabulary, particularly of the scriptural interpretation, is accessible to the target audience. Employ a conversational writing style.

The following framework describes the content and objectives of each week's posting:

#### *Week 1 – Introduction to the series*

- Introduce the purpose of the blog series, identify the target audience, content, and frequency.

- Substantiate the need for these posts with social science research and the expressed opinions of F&L participants.
- Allude to the FWS dimension of “growing” (I believe God wants me to develop my abilities and talents at work) within the introduction and overall series.
- Present the context for Micah 6:8 by situating this particular passage in the chapter and overall book.
- Remind the readers of the significance of Micah 6:8 as the congregation celebrates its 125<sup>th</sup> anniversary.<sup>33</sup>

*Week 2 – “Do Justice”*

- Offer a quick review of prior week.
- Delve into “do justice” from a cultural studies perspective.
- Address the FWS dimension “just” (I view my work as part of God’s plan to care for the needs of people).
- Include the story of AJ Gallagher’s CEO, Pat Gallagher, who decided to introduce private transportation for the company’s employees in India to prevent sexual assault during employees’ commutes.

*Week 3 – “Love Kindness”*

- Situate “kindness” within Micah and the workplace when such an attribute may be perceived as weak or inappropriate.
- Reference Jimmy Dunne’s decisions as Managing Partner at Sandler O’Neill as an example of the “equipped” dimension in FWS (I sense that

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<sup>33</sup> Blog post is provided in Appendix A.

God empowers me to do good things at work). Dunne led major investments to care for the families of employees who had died on 9/11/2001 by extending health care insurance and funding college tuition for their children.<sup>34</sup>

*Week 4 – “Walk Humbly”*

- Reflect on the FWS dimension of “coping” (My faith helps me deal with difficult work relationships) and the specific examples of two prominent business leaders of the congregation who died recently: Dick Kiphart and Ken James. Both men built successful careers and substantial wealth but also were distinguished for their humble posture before God and witness to their faith.
- Include a request for readers to complete SurveyMonkey.<sup>35</sup>

The following is the blog post is from week 2 and serves as an example of subsequent posts:

**Do justice (Published January 12, 2017)**

Throughout the Book of Micah, the prophet is calling out those who became wealthy by dishonest means in business practices, taken ancestral lands, and ignored call to care for the widow and orphan. Micah challenges the notion religious rituals would suffice whenever these people stood before God and instead defines the requirements to embody faith:

*He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*

The first is to “do justice”.

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<sup>34</sup> Blog post is provided in Appendix A.

<sup>35</sup> Blog post is provided in Appendix A.

If the idea of “justice” is meeting a minimum standard or doing only what is necessary, it is not justice based upon Christian ethics. Justice begins by appreciating what God has done and desires for us to do. Justice is care for the neighbor in simple but clear acts that treat fellow humans with respect and defends dignity. It is acting with integrity with employees and employers. Fair treatment of rivals and colleagues and so much more. Justice requires imagination and courage and is something you are uniquely gifted to know and do from your positions at work.<sup>36</sup>

At a *Faith & Leadership* event in January 2016, Tom Tropp, VP of Corporate Ethics at AJ Gallagher told a story of a tragedy that had occurred six years earlier. While he and the CEO, Pat Gallagher, were attending a meeting in India, they learned an employee had been raped on a city bus during her morning commute. Pat Gallagher demanded a decision – that day – from local managers of how they would work to prevent sexual assaults from happening again. He knew these managers were closest to the culture, problems, and resources available. Although there was no template, they got creative and implemented a bus service in that city and all other cities in India where AJ Gallagher operates to safely transport workers from the suburbs to their offices.

Justice for those vulnerable to assault was not sought based upon complaints or through a court case. Justice was achieved through an investment to improve the way people live – and by letting faith inspire one to pursue “what is right” beyond just the minimum. Pat Gallagher is rather transparent of his deep regard for faith, but it is manifest in such concrete ways by what he chooses to do and inspires others to do.

Doing justice is the first of the requirements demanded by Micah, but it depends upon love. Next week we will take up “love kindness.” Just imagine what the verb “to love” looks like with regard to kindness.<sup>37</sup>

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<sup>36</sup> Daniel L. Smith-Christopher, *Micah: A Commentary*, Old Testament Library (Louisville, KY: Westminster John Knox, 2015), 196.

<sup>37</sup> Images of the postings as they appeared in the e-news, Facebook postings and the church’s homepage are included within Appendix B, C, and D along with the text of the introduction to the series and all subsequent installments.

### *Blog Readership Results*

The online behavior of readers was measured through each delivery channel by tracking the number of unique recipients who clicked on the e-news' link to continue reading ("click-throughs"), the viewers of the church's Facebook page, and the number of click-throughs initiated from Facebook. It is assumed that those who clicked-through any of the channels would have read the entire blog. The number of readers who may have read the post from the home page of the website was unavailable.

The church's e-news distribution list is approximately 1,100 names with an open-rate (the percentage of readers who open rather than delete or ignore the email) ranging from 35-49%. History indicates the open-rate is dependent upon the season of the year, holidays, and title of the e-news.

The lead story in e-news will show approximately the first two paragraphs of the article along with an appropriate picture and invite the reader to "click here" to continue reading on the website. Below the introductory article, subsequent articles are also paired with a picture but include only one sentence before the click-through appears. Rarely does a reader click on more than one article.<sup>38</sup>

Kenilworth Union's Facebook page has been "liked" by 287 users and therefore may see the postings within their Facebook own wall. Each week the

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<sup>38</sup> Appendix B offers an example of the image displayed on a desktop with Microsoft Outlook.

church posts 5-7 items to Facebook, most commonly the sermon, pastoral prayer, and major event or photos from fellowship gatherings.<sup>39</sup>

The following table contains the numeric engagement readers had with each channel by week:

Date	e-news Open Rate	e-news article click-through	Facebook Views	Facebook click-through	Total readers	Highlights of posting for each week
<b>Jan 5 Series Intro</b>	478	58	Not Posted	N/A	58	Launched as e-news lead story along with photo of seal.
<b>Jan 12 "Do Justice"</b>	504	6	188	19	26	2 <sup>nd</sup> place in e-news layout. Posting accompanied by photo of seal. The poor e-news results drove the posting onto the Facebook page.
<b>Jan 19 "Love Kindness"</b>	496	5	184	23	28	4 <sup>th</sup> place in e-news layout. Posting accompanied by photo of seal and author.
<b>Jan 26 "Walk Humbly"</b>	451	92	84	4	96	Posted as lead story with click-throughs enticed by mention of James and Kiphart. The webcopy included link to online survey. For unknown reasons, the overall engagement with the Church's Facebook page was dramatically lower throughout the weekend for all posts.

The primary findings of reader behavior include:

- Readership was highest for lead stories (Jan 5 and Jan 26). As the articles slip to lower positions within the newsletter, click-throughs declined.

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<sup>39</sup> Appendix C offers an example of the Facebook post. Appendix D is an image of the church's homepage with the F&L blog post.

- A photo of the author promoted higher readership than just a graphic image in week three.
- Mention of members' names attracted attention (week Jan 26).

### *Assessment*

Although the actual number of readers for each post is only a fraction of the online audience, the average weekly readership of these posts was far greater than attendance at any series of in-person, Bible-study events. In the last three years the average attendance at a classroom series has been between 15-25 per session. To have reached 56 and 96 readers, even in weeks with inferior position in the e-news layout, indicates interest – albeit it is not known if the readers are within the F&L target audience.

If a F&L e-news distribution list were to be created, dedicated to the interests of this unique group, the posting and title line would be consistently tailored and potentially improve readership. An addition benefit of a F&L distribution list would be the potential to attract new recipients who have not subscribed to the church's general e-news since it consists of such varied content and often is perceived not relevant for this audience.

The blog posts were created and distributed in prose for expediency and relied upon current best practices within the church at the time. Producing them with audio or a combination audio and video could enhance their appeal and expand the opportunities to illustrate ideas. Over the holidays, the church posted on Facebook a 30-second clip of the prior year's Christmas Eve candle lighting in

the sanctuary, capturing over 2,000 views, contrasted with a previous record on Facebook of 584 views of a static post. Such a high number of views may reflect the affinity for the seasonal event and broad audience appeal, but it also substantiates an appetite for video and audio content.

The results from the SurveyMonkey promoted in the final blog post are insignificant based upon the dismal number of eight responses. All those who replied to the questions felt the posts were highly relevant and applicable to their work, would like to see the posts continue, and welcomed the specific references within the posts to actual work-place challenges faced by individuals.

### **Conclusion**

This project began from a desire to build a bridge between the perceived gap of individuals' work lives and their Christian faith among business leaders at Kenilworth Union Church. Relevant and recent research from practical theology, theologians, and social science confirmed this divide not only exists but the synergies between the fields point to common elements to consider when constructing a bridge:

- Reclaim the belief that the gifts and talents individuals possess are given by God for work and it is through God's spirit these gifts may find expression. Through work, one may draw closer to God and participate in the ongoing work of creation. By fostering these gifts, it is possible to become more creative and effective at work as well.

- Employ language, contextual stories, and teaching methods that appeal to these business leaders and deliver the content in a readily accessible format.

The four-part Micah blog series gave a brief taste to both clergy and recipients of how scripture can inform leadership. If clergy remain attuned to the unique needs and challenges of business leaders in teaching biblical texts, their personal credibility and the relevance of the church may also increase. But, the reality also exists that these efforts demand investments of both time and resources to develop content and it will require a long-term commitment to truly bridge the faith and work divide.

## *Appendix A*

### **Blog posts:**

#### **Introduction** (Published January 5, 2017)

Most likely 2017 greeted you with a full calendar. But, before routine sets in and “to-do” lists dominate your mind and time, consider whether your deeply held beliefs are what animate your life, or if they are getting squashed by the expectations of others and old habits.

I am not suggesting some navel-gazing exercise or resolutions, rather, just to imagine what God is asking of you as you head off to work or the myriad of duties that consume your day. Remember, God is the one who gifted you with talents and the capacity to work and it is often, only through your work, that these gifts are experienced. God has a vested interest in what you do at work.

Social science research from the *Journal of Business Ethics* reports professionals and managers cited, “I believe God wants me to develop my abilities and talents at work,” highest of all attributes for how their faith relates to work.<sup>40</sup> When considering the daily decisions and ways you do our jobs, how is God’s call influencing you?

Let’s try something new. Since one day of worship is simply not enough to fill your soul with the energy and spirit for the daily grind, we will bring you a series of short scripture reflections in our e-News throughout the month of January on the scripture passage our church founders etched into our seal 125 years ago: “*what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God*” Micah 6:8. Think of this as a mini Faith & Leadership and Adult Ed scripture reflection all in one.

Here is our first installment as a bit of context before we get to Micah 6:8....

The prophet Micah has a lot to say about our work lives and the ways God calls us to be. Writing about events in the 8th BCE, the book rails against those who are engaged in dishonest business practices, have taken family lands through illicit means, seem willing to do anything for economic gain, and will casually engage in war—which ravages the poor more than the wealthy.

The prophet Micah asked, “What does the Lord require” to leaders in a community in which there were deep divides between rural and urban residents and between those in the top 10% income and who were not privileged with wealth and political connections. Some of these leaders presumed worship and simple rituals were sufficient on the Sabbath and they could behave as culture

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<sup>40</sup> Lynn, Naughton, and VanderVeen, “Faith at Work Scale,” 230.

demanded the rest of the time. They also listened to prophets who spoke easy platitudes—who made money for speaking of such deception.

Sound familiar? The context resonates today.

Micah lists these accusations and his prophesy crescendos into a courtroom drama in chapter six. Witnesses are called to testify to before God's creation:

*Hear what the Lord says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel.*

As if a lawyer, God now questions the accused—how they came to be and by implication their future. Our life stories have a beginning, middle, and we are part of crafting our ending with God.

*“O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam.*

In what comes next, don't get distracted by the ancient names. Suffice it to say, God is asking the courtroom to remember the instances when the people were enticed to sell themselves—figuratively and literally.

*O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord.”*

The rhetoric leads us to conclude whenever we ignore God's call; it has led to disastrous consequences. So, what do we do?

*“With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”*

The implied answer is “no,” but the path of faith is laid in three requirements. They are not a to-do list or set of virtues for intellectual curiosity. These are specific, interrelated, and lead to a rich life with God.

*He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*

The next installment will consider “doing justice.” It seems incongruous to think of “doing” justice, but justice does not exist without concerted effort to strive toward that which is good.

Until then, let me share a prayer with you: *God, draw us to you in constant prayer, that we might grow in the intimacy that makes your passion our passion. Amen.*

### **Love Kindness (Published January 19, 2017)**

Micah knows the competitive spirit that thrives between countries by inciting wars within communities, creating haves and have-nots, and even within households driving life-long divisions. Yet, he reminds them of what God requires:

*He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? —Micah 6:8*

Although it has been four years since I worked for a for-profit company, the two decades of competing both internally and in the marketplace in culture of “eat what you kill” has been seared into my memory. Each day was an opportunity to earn performance rankings, revenue and profit goals, and client satisfaction ratings. And, each year the bar was set higher.

To “love kindness” may seem inconsistent with professions that require a hardened competitive shell. It harkens to be vulnerable or soft, not competitive.

But, Micah is not calling for “kindness” as a Hallmark-card sentimentality with puppy dogs or rainbows. The Hebrew could be translated as “mercy” but is more clearly a steadfast devotion as exemplified by God’s loyalty to us. God made a covenant with Abraham centuries ago and has been devoted to us even when we have forgotten or looked away. Steadfast devotion to God begins when we recognize others in our environment as also beloved by God and couple “do justice” with steadfast devotion to build up each other.<sup>41</sup>

In the workplace, this sense of loyalty is expressed when we do what we can, on a daily basis, to create a supportive, nurturing environment. You receive such loyalty when you have made a mistake, lost a deal, failed a test, and yet have another chance. And—it is not possible to strive forward without making mistakes or failing. Micah asks you, not in weakness, but out of strength, to see the good in another and do what you can to draw that forward, to let their God-given talents shine. And—offer another chance when possible.

Jimmy Dunne, a confirmed Catholic, was a managing partner at the investment bank, Sandler O’Neil along with two devote Jewish partners. On September 11, 2001, Dunne’s two partners perished with one third of the firm’s employees. At a Faith & Work Initiative conference in 2010 Dunne describes how his decisions changed. He had

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<sup>41</sup> Smith-Christopher, *Micah*, 196.

always been concerned about sins of commission—those actions he took that were wrong. But, also he respected his partners' concern for sins of omission—decisions they had within their wherewithal to make that would benefit another but they had failed to do. Upon their death, Jimmy immediately accepted both ideals and he committed the firm to pay for the medical expenses of family members of employees who had perished and for the college expenses of their children.<sup>42</sup> Steadfast loyalty.

Even in an environment that is most competitive, Lone Rangers do not consistently succeed. We need everyone's talents to thrive—even those that challenge us.

I'm interested. Do you have a story to tell? Email me.

In our final installment, we will consider the requirement “to walk humbly with God” as the third leg. Think about what polestar, guiding principle or god you walk with at work or in daily affairs.

### **Walk Humbly (Published January 26, 2017)**

Someone once said, “If you are going to read the prophets, you need to be prepared to have your helmet slapped.” Ouch. But, that is what Micah did. When the ancient Israelites' blatant disregard for ethics reached a fever level, he called out their attempts to buy-off God with offerings or weekly worship (helmet slap) and then laid out three, clear, and interrelated requirements:

*He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? —Micah 6:8*

Let's unpack two words in this last requirement. “Walk” refers to your life journey, which is not a solitary experience. Rather, your life is filled with companions you choose, those who join you on the path or cross your path. Some appear and linger without your invitation. You are not alone in this walk of life.

“Humbly” is not groveling but refers to a virtue of modesty. Humility leads you to understand the gifts and talents you bear and your human frailty. In all of scripture, the only other place the Hebrew word for “humble” is used is in the wisdom literature of Proverbs:

*When pride comes, then comes disgrace;  
but wisdom is with the humble. —Proverbs 11:2<sup>43</sup>*

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<sup>42</sup> Bill Evertsberg preached about Dunne's decision on September 11, 2016 (<http://www.kuc.org/sermons/the-10-best-ways/>). Dunne described his decisions at *Faith & Work Initiative* at Princeton University on March 30, 2010 available here: <http://www.princeton.edu/faithandwork/media/ethics-in-the-executive-suite/jimmy-dunne/>

<sup>43</sup> Walter Bruggemann, “Voices of the Night – Against Justice,” in *To Act Justly, Love Tenderly, Walk Humbly: An Agenda for Ministers* by Walter

With humility, you don't let your egos cloud your ability to see the truth in others and ourselves. Honest eyes allow humility's wisdom to guide and guard you.

Put together, when we walk humbly with God, we acknowledge the vast array of people in our lives and the constant presence of God in our lives and others. So we have God amidst us when we encounter those we love and God is invested in the way we interact with our nemeses.

Connecting with the prior two requirements, justice and kindness, "to walk humbly with God" leads you to know the divine care God has for every person and the responsibility you have to them as well as to God. To pursue these requirements demands imagination and may be difficult since the world seeks to define us differently. The triad also leads you to know that however difficult the relationships and tasks may be, there is a grace and mercy from God.

Last year we mourned the deaths of two beloved members of this congregation and widely respected business professionals—Dick Kiphart and Ken James. Both were the first in their respective families to pursue higher education, built their careers with sheer determination, and encountered others with honesty—praised solid accomplishments and critiqued shortcomings. Beyond business, they were admired for how they nurtured their respective families, gave generously, and held high standards.

Their memorial services were held just a bit more than two weeks apart and anyone who attended both would have heard a similar message of their humility before God.

Dick learned to embrace the gospel messages of grace, unconditional love, and forgiveness. But, he considered another aspect of faith as essential but intellectually and spiritually challenging: the need to surrender to God. Surrender was not within his fabric of success, yet, he accepted there are times in life when the final act of faith is to surrender to God that which you cannot fathom or control, trusting in God to bring about a new creation.

Ken lived as one who placed his life in God's hands. Each night, he knelt at the side of the bed to pray, in the most humble position to surrender the day and his life to God. Regardless of how accomplished Ken became, he knew his life depended solely on God. One of the quotes Ken repeated to himself, "My job is to do my best, God will decide the outcome."

Before I share with you a blessing on your work, please—please—offer me your opinions on these Faith & Leadership reflections in a very short, 4-question survey.

*May the Lord Bless you and keep you.*

*May the Lord make his face to shine upon you and be gracious unto you.*

*May God give you grace not to sell yourselves short,  
Grace to risk something big for something good,*

*Grace to remember that the world is now too dangerous for anything but truth,  
and too small for anything but love.*

*May God take your minds and think through them.  
May God take your lips and speak through them.  
May God take your hands and work through them.  
May God take your hearts and set them on fire.*

—William Sloane Coffin

## Appendix B



KENILWORTH UNION  
CHURCH



## What does the Lord require?

Most likely 2017 has greeted you with a full calendar. But, before routine sets in and "to-do" lists dominate your mind and time, consider whether your deeply held beliefs are what animate your life, or if they are getting squashed by the expectations of others and old habits.

I am not suggesting some navel-gazing exercise or resolutions, rather, just to imagine what God is asking of you as you head off to work or the myriad of duties that consume your day. Remember, God is the one who gifted you with talents and the capacity to work and it is often, only through your work, that these gifts are experienced. God has a vested interest in what you do at work.

Social science research from the *Journal of Business Ethics* reports professionals and managers cited, "I believe God wants me to develop my abilities and talents at work," highest of all attributes for how their faith relates to work.<sup>[1]</sup> When considering the daily decisions and ways you do our jobs, how is God's call influencing you? [Read More](#)



Appendix C

Kenilworth Union Church

Kenilworth Union Church  
Published by Ken Church [?] · 21 hrs ·

**What Does the Lord Require? Part I: Do Justice**  
In reading the scripture passage Micah 6:8, Reverend Jo Forrest explains our Faith & Leadership responsibilities to "do justice" and how God's call is influencing us.  
Read part 1, Do Justice: <http://www.kuc.org/attend/do-justice/>

**Kenilworth Union Church » What Does the Lord Require? Part I: Do Justice**  
Throughout the Book of Micah, the prophet is calling out to those who became wealthy by dishonest means in business practices, have taken ancestral lands,...

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Laura Muma

Laura Sterkel 10h

MORE CONTACTS (1)

Ray Casey

Appendix D

HOME » ADULT EDUCATION » WHAT DOES THE LORD REQUIRE? PART I: DO JUSTICE

**WHAT DOES THE LORD REQUIRE? PART I: DO JUSTICE**

POSTED IN: ADULT EDUCATION, ATTEND

Kenilworth Union Church

**FAITH & LEADERSHIP**

ONLINE MICAH BIBLE READING LED BY [JO FORREST](#)

Throughout the Book of Micah, the prophet is calling out to those who became wealthy by dishonest means in business practices, have taken ancestral lands, and ignored calls to care for the widow and orphan. Micah challenges any notion that religious rituals would suffice whenever these people stood before God and instead defines the requirements to embody faith:

*He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? —Micah 6:8*

The first is to "do justice."

**CALENDAR**

**WORSHIP TIMES**

**Sunday, January 15**  
9 a.m. Worship with Communion, Children's Chapels, and Youth Breakfast Alpha  
10:30 a.m. Worship with Communion and Sunday School\*  
\*View this worship service [live](#).

**Monday, January 16**  
The office is closed in observance of Martin Luther King, Jr. Day

**LATEST SERMON**

**Take me to the River**

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