

## **Convergence**

ACCELERATING THE CHURCH'S PROGRESS IN ACHIEVING ITS  
TRANSFORMATIONAL MISSION

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## ACCELERATING THE CHURCH'S PROGRESS IN ACHIEVING ITS TRANSFORMATIONAL MISSION

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### INTRODUCTION

Werner Heisenberg, quantum physicist and Nobel laureate observes, "A consistent pursuit of classical physics forces a transformation in the very heart of that physics."<sup>1</sup> Heisenberg might have substituted the word "mission" for the word "physics". His statement would then reflect an apt observation on what must happen in our effort to participate in the Church's commission.

We need to question the very heart of our efforts.

While one may argue that the Church is continuing to transform lives, one may also observe that no matter what we have achieved, it is not enough. Indeed, our progress is insufficient. This short essay must assume that this deficiency is at least somewhat evident. Thus, with its limited length, it will not invest copious amount of words expounding on the same. It will, instead, go straight to "the very heart" of the issue proposing a new construct for our missiological thinking.

Moreover, the discussion, itself, is meant to address a particular category of leader: structural leaders within the Church. For this reason, certain presuppositions about the intended reader should be established at the outset.

1. That the reader, in some way, desires to effect spiritual transformation. This may be further defined by the "Great Commission,"<sup>2</sup> or by some other textual lens, but whatever the final definition, the aim is to participate in Christ-Centered mission. This paper cannot afford to invest additional words in a fuller theological/philosophical justification for this aim.
2. That the reader is a practitioner better served by an introduction to the concepts herein, than with an exercise in complex academic debate (though there is a place for such dialog). The point of this discussion is explanation not disputation.

In sum, this essay has a strictly limited aim: to briefly introduce a new missiological model<sup>3</sup> that could accelerate our progress in achieving the Church's transformational mission.

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## METHOD

The concept of “method” is closely related to the concept of “how”. One might reasonably ask at the outset of this project, “How can we improve our efforts to build the Church?” or “How can we improve our efforts to achieve the ‘Great Commission’ or “How can we improve our efforts to make disciples?” But these questions are not precise enough. First, one must consider two foundational queries:

(Q1) What is the **best/right objective**?

(Q2) What is the **best/right way** to accomplish this objective?

The import of these two queries can hardly be overstated.<sup>4</sup> In any undertaking, both Q1 and Q2 must be confronted. Yet a lack of clarity is characteristic for much of the Church’s efforts to accomplish its mission.

So often, we charge ahead with only the scantest forethought. We determine a general (often vague) idea of the objective, and then we settle on what might be an adequate (but not best) way to accomplish that objective. The results are often disappointing – at worst, we suffer total failure; at best, we settle for underperformance.

But why do leaders fail to consider Q1 and Q2?

1. *Ignorance* – Some leaders don’t know any better; they just don’t know what to ask. Instead, they imitate an appealing, commonly accepted approach.
2. *Impatience* – Some leaders are in a hurry; they just don’t have time to do the deep thinking. They are too busy with the external work to be concerned with the (often painstaking) internal work.
3. *Trepidation* – Some leaders are deeply insecure; they just don’t want to face the changes these questions might require. They are not prepared to risk radical adjustment.

In any case, the point is not to develop an exhaustive answer. The point is only this: *as earnest followers of Christ we must relentlessly challenge each missiological task with the rigorous criterion of Q1 and Q2.*<sup>5</sup>

The word “continually” in this context is vital. It denotes *process*. Asking Q1 and Q2 is not a one-time event. It is an iterative pattern. It must be done over and over again. Moreover, an honest engagement with this process will inevitably confront us with the need to surrender our assumptions. The process is disruptive.

It is dangerous.

## OBJECTIVE

What, then, is the best/right objective? The question, as it applies to Christian mission, can generate complex (often odious) theological debate. Nevertheless, as established in the introduction, the strictures of this paper necessarily restrain such

debate. We shall attempt to answer Q1 with a new term: *Pervasive Spiritual Transformation* (P<sub>ST</sub>).

QUESTION: What is the primary objective?

ANSWER: To achieve P<sub>ST</sub>

Clearly, the term “Pervasive Spiritual Transformation” requires definition. Again, this definition can become controversial, but even among disputants the word “pervasive” might be particularly useful. It deserves clarification. Consequently, we shall make two provisional but rapid thought-moves:

First let us assume that spiritual transformation involves traditional/orthodox conditions of “μαθητιῆς” (disciple-discipleship) and “theosis” (God-imaging). Furthermore, let us assume that this transformation should be holistic, involving both the physical and the spiritual dimensions.<sup>6</sup>

These two provisional moves free us to reflect on the modifier “pervasive”. The most common synonyms may be listed as follows: all-encompassing, enveloping, invasive, and persistent. These synonyms are instructive, but not precise enough. For the purposes of this paper “pervasive” must be understood on two levels: as it relates to *depth*, and as it relates to *breadth*.

As it relates to depth, “pervasive” denotes internal intensity. As it relates to breadth, “pervasive” denotes external influence. One might theorize that the greater the intensity, the greater the influence. For example, if people experience some form of intense (deep, pervasive) spiritual transformation, they may be more likely to have (wide, pervasive) influence on others.

Thus, even those who disagree on the precise definition of “Spiritual Transformation” might agree in their hope for pervasive effect. The modifier “pervasive,” then, will help shape the answer to the next question.

## WAY

What is the best way to accomplish P<sub>ST</sub>? To develop the criteria for a satisfactory answer the question, itself, must undergo brief exegesis. One might especially focus on two modifier-concepts<sup>7</sup>: “pervasive” and “best”.

1. Regarding “pervasive,” the answer must entail a way that is “encompassing, enveloping, invasive, and persistent.” In particular, it must achieve internal intensity, and external influence. It must be personal and widespread. Thus the outcome, Pervasive Spiritual Transformation (P<sub>ST</sub>), might eventually be described as “conversion,” or “renewal,” or even “revival.”
2. Regarding “best,” the answer must entail *the* superior way. Adequacy is the enemy of excellence. Consequently, the answer must be bold enough to (respectfully) reject the

norms – the adequate ways previously employed. It must evolve from a relentless search for the utmost. Moreover, the answer will express a convergence between ethics and effectiveness. It will assume that “best” and “right” are synonymous.

With this criterion in mind, we might turn to the daunting if stimulating challenge of answering Q2.

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## ELEMENTS

In the interest of “relentlessly challenging each missiological task,” this paper posits a new theoretical model. This model<sup>8</sup> is contingent upon the warrant that spiritual transformation is preceded by some form of communication (indeed, incarnation may be viewed as communication). From there, the model identifies three core elements. The importance of these three elements may be notated in a conditional expression:

Expression:

$(CDE)^S \rightarrow !P_{ST}$

Wherein:

C = Content

D = Distribution

E = Energy

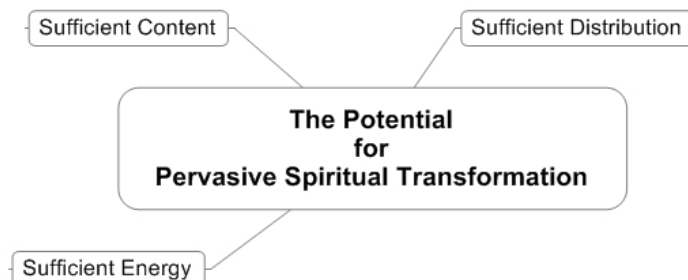
$P_{ST}$  = Pervasive Spiritual Transformation

<sup>S</sup> = Sufficient

! = Potential

Explanation:<sup>9</sup>

*If sufficient content/distribution/energy, then potential Pervasive Transformation*



The point is simple: *If we have sufficient content, distribution, and energy there is the potential to experience Pervasive Spiritual Transformation.* It follows, then, that if we do not have sufficient content, distribution, and energy, we might fail to experience/achieve P<sub>ST</sub>.

On the most basic level, this point may be illustrated using a simple example. Suppose one is trying to convey a seminal thought<sup>10</sup>. One will begin with the thought itself (content). One will need a medium (distribution), be it audible, written, or some other form, and one will need the physical strength to avail the medium (energy).<sup>11</sup>

Even in nature certain phenomena require the proper combination of these three elements. Suppose one is trying to “transform” a parched garden by soaking it with water, one will need H<sub>2</sub>O (content). One will need a pipe/hose (distribution) and one will need electricity/gravity (energy).

## PARALLELS

The process of relating these elements to our missiology involves semantic approximation. There is much theological work to do before we can offer more concrete claims. At the present, this project is attempting only the development of a working model. Thus, we will tentatively propose the following (incomplete) general explanations<sup>12</sup> (as one way to relate these elements on a macro level):

1. Content relates to the gospel. The core of our message is the Gospel.
2. Distribution relates to the Church. God distributes the content through His Church.
3. Energy relates to power. The Church’s work in distribution of the content is enabled by power (material and immaterial).

This framework is useful not only in prognosis but in diagnosis. From the P<sub>ST</sub> expression we might suggest that a lack of results could be correlated to a deficiency in one or more of the three elements.

Most importantly, this suggestion points to the extreme significance of the sole modifier on the left side of the if/then statement (if *sufficient* content/distribution/energy, then potential Pervasive Spiritual Transformation). The sole modifier is the term, “sufficient”. And this term must be understood on two levels: “Sufficient” means that (a) all three of the primary elements are active, and that (b) each element is somehow contributing enough. While (a) is simple enough to grasp, (b) requires explanation:

1. There must be sufficient content. There needs to be a sufficient **message** with a sufficient **disrupter**.<sup>13</sup> A gospel which accommodates only its recipients cannot be inherent with the necessary change agent (disrupter).
2. There must be sufficient distribution. There needs to be a sufficient **medium** with sufficient **encoding**. The medium for distributing the gospel is not just technological; it is biological. Our lives are the prime medium. If we fail to

embody the message as a present tense reality, then we fail to encode it in a meaningful way.

3. There must be sufficient energy. There needs to be sufficient **type** and a sufficient **quantity**. Content and even distribution without energy is relegated to mere intention. It languishes as scarcely more than a wish. Despite its many negative connotations, power is essential. Power translates into capacity.

Even when a particular effort/ministry excels in one of these areas, it rarely excels in all three. Yet a deficiency in either of the three mitigates results. Sufficient energy without sufficient content yields a weak  $P_{ST}$  factor. Conversely, sufficient content without sufficient energy (for example, financial support, or spiritual power) yields a weak  $P_{ST}$  factor.<sup>14</sup> But is the sufficiency of CDE a guarantee of  $P_{ST}$ ?

### POTENTIALITY

CDE is a necessary condition to  $P_{ST}$ , but CDE does not necessarily lead to  $P_{ST}$ . CDE fosters only the potentiality of  $P_{ST}$ . This is an important distinction. One must consider that this potential is converted into spiritual transformation by the addition of a fourth element. We might discover this element by considering a particular Pauline text.<sup>15</sup>

Romans 10:14, 17

*How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?*<sup>16</sup>

*Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.*<sup>17</sup>

This text is not offered as a proof but rather as a lens. It can be used to reveal a common missiological pattern: Faith, the “believing,”<sup>18</sup> is dependent upon the “hearing”. The “hearing” is dependent upon the “preaching”. And the “preaching” is dependent upon the “message”. We may also imply that the “message” is dependent upon the Spirit, as the point is stressed throughout the New Testament<sup>19</sup>.

So we have content – the message. We have distribution – the preaching. And we have energy – the Spirit. But we also have a fourth element – the reception<sup>20</sup>. This fourth element is necessary for one to experience  $P_{ST}$ . Without it, we have only potentiality.

Further, upon closer examination of the text, we may note that this particular kind of reception requires a sufficiency of understanding and of acceptance (faith) – which leads to a restatement of the sub-elements related to the concept, sufficiency:

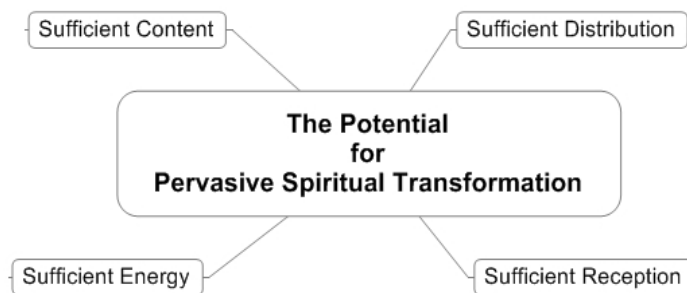
- C — There needs to be sufficient content. This relates to the **message** and the **disrupter**.
- D — There needs to be sufficient distribution. This relates to the **medium** and the **encoding**.
- E — There needs to be sufficient energy. This relates to **type** and **quantity**.
- R — There needs to be sufficient reception (faith). This relates to **understanding** and **acceptance**.<sup>21</sup>

We may now reconsider the conditional expression stated earlier (note the additions in the blue font):

Expression:  
 $(CDER)^s \rightarrow P_{ST}$

Wherein:  
 C = Content  
 D = Distribution  
 E = Energy  
 R = Reception  
 $P_{ST}$  = Pervasive Spiritual Transformation  
<sup>s</sup> = Sufficient

Explanation:  
*If sufficient content/distribution/energy/reception, then Pervasive Spiritual Transformation*



Thus, the fourth element, R, is essential.<sup>22</sup> And, one might be tempted to add it to the others in this fashion: “We need content, plus distribution, plus energy, plus reception.” Nevertheless, while such thinking is a move in the right direction, it falls far short of the

mark. The mere addition of these four elements fosters a classification of distinct categories which in itself is a hindrance to achieving P<sub>ST</sub>.

## CONVERGENCE

Having introduced the three primary elements of P<sub>ST</sub>, certain questions naturally emerge. For instance, does one element precede the others? Is one element more important than the other? Does P<sub>ST</sub> result from adding equal portions of all three? All such questions belie the need for a deeper understanding of two key concepts: Density and Influence.

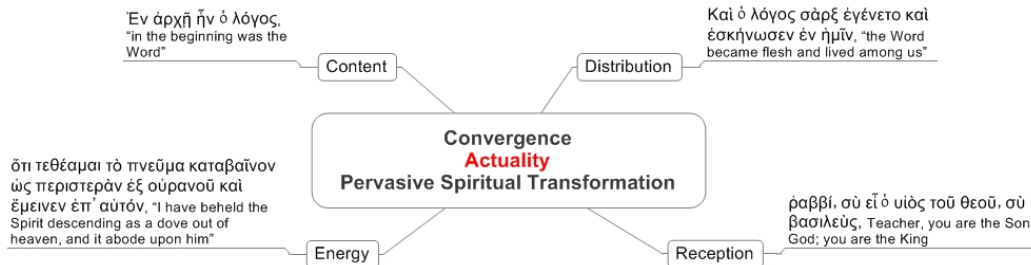
### DENSITY

P<sub>ST</sub> is not a matter of addition or even of multiplication. It is a matter of *density*. Extreme transformation is stimulated by the absolute *convergence* of all four elements, and the greater the convergence, the greater the impact.

The point is well illustrated on a macro level, by studying the history of renewal/revival<sup>23</sup>. It is illustrated on a micro level, by studying the biography of key spiritual leaders. A most intriguing example, however, may be discovered by considering another textual lens from the Gospel of John.

According to John 1, “In the beginning was the Word” (Content). Then, “The Word became flesh and lived among us” (Distribution)<sup>24</sup>. And then, “I have beheld the Spirit . . . and it abode upon him” (Energy)<sup>25</sup>.

The Christ<sup>26</sup> represented an absolute convergence of absolute content (full of grace and truth<sup>27</sup>), absolute distribution (No has ever seen God. . . . the one being in the center of the Father has made Him known<sup>28</sup>), and absolute energy (spirit without limit<sup>29</sup>). His incarnation created absolute potentiality for Pervasive Spiritual Transformation. But it remains just potentiality until the person understands<sup>30</sup> and accepts (Rabbi, you are the Son of God; you are the King).<sup>31</sup>



The pervasive effect of this convergence dynamic was intensified in the resurrection of the Christ (notable as the “Anointed One”). This phenomenon generated the “Good

News” (Content). It stimulated the Commission (Distribution).<sup>32</sup> And it released the Spirit of Pentecost (Energy). Indeed Christ said, “It is better that I go...”

Thus, to achieve P<sub>ST</sub>, one must transcend “calculus thinking” with “convergence thinking”. It is a unity of elements which leads to authentic transformation<sup>33</sup> – and the more intense the unity, the more intense the external impact. Such intensity leads to influence.

## **INFLUENCE**

Pervasive Spiritual Transformation is a matter of depth and of breadth – the deeper the transformation in one field, the wider the influence on other fields. This influence can translate into increased potentiality for P<sub>ST</sub>. But to understand the nature of this phenomenon, one must reflect on a single observation and then on three points of praxis.

### *Observation:*

1. A field may be considered as a variety of categories. For example, a field can be defined by biology – as in a particular person. A field can be defined by geography – as in a particular region. A field can be defined by demography – as in a particular class of people (community).

### *Praxis:*

2. The “molecular” unit of P<sub>ST</sub> field dynamics is the individual. Intense transformation at this level is the objective. In turn, the person who has experienced such transformation will have profound influence, positive or negative, on the fields he “touches”. The mission should be more focused on “each” than on “all”. In *praxis*, one should not focus on building churches; but rather on building people.
3. P<sub>ST</sub> within a field is experienced both as event and as process. It begins with an event, but it continues as process. Any attempt to deny either the process or the event mitigates the transformation. But the event which initiates P<sub>ST</sub> must be followed by purposeful process. And this process requires more relational involvement than does the event. It is costly. In *praxis*, one cannot settle for a conversion decision. It is not enough. The church must focus on discipleship.
4. Certain fields are more conducive/receptive to P<sub>ST</sub> than others. Timing is important. The spread of P<sub>ST</sub> is an organic process that moves naturally through channels which are good conductors. Prioritizing efforts around opportunities yields higher returns. In *praxis*, the Church needs to increase its ability to recognize where spiritual opportunity<sup>34</sup> is developing. This can be more difficult than one would expect.

Thus, to maximize  $P_{ST}$ , one must focus with sustained intensity on high opportunity fields, allowing for a nexus between depth and breadth of impact. It is the concentration of resources that allows for highest spiritual yield.<sup>35</sup>

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## CONCLUSION

As stipulated earlier, this essay has endeavored only to introduce a new missiological model that could accelerate our progress in achieving the Church's transformational mission. The model may be summarized with 131 words:

To achieve the potential for pervasive spiritual transformation, one must have *sufficient* content, distribution, and energy. The term "sufficient" means that (a) all three of the primary elements are active and that (b) each element is somehow contributing enough. The potential for extreme transformation is stimulated by the absolute convergence of all three elements; the greater the convergence, the greater the potential. But it is the fourth element, reception, which translates potentiality into actuality.

$P_{ST}$  is a matter of depth and of breadth – the deeper the transformation in one field, the wider the influence on other fields. The molecular unit of  $P_{ST}$  field dynamics is the individual. It begins as process, and then continues as event, spreading through to those fields which are most receptive. Prioritizing around opportunities yields higher returns.

The principles of convergence suggest a new way to focus our future efforts (prognosis). But they also indicate certain problems with our current efforts (diagnosis). Indeed, from the earlier discussion, one may extract three observations:

First, there is a lack of convergence in the Church's understanding and thus in its practice. Segregated thinking leads to segregated living. Our divergent approach has separated content from distribution, and from energy. And our narrow ecclesiology has limited the number of acceptable models for "doing church"<sup>36</sup>. We have created distinct worlds with separate rules for each.<sup>37</sup> And thus, we have relegated our Christianity to the "churchplace" rather than the "lifeplace"<sup>38</sup>.

Next, this lack of understanding has produced a practical lack within each of the three essential elements: content, distribution, and energy. In some cases, our content is deficient; we offer an accommodating message without the necessary disruptor inherent in the Gospel. In other cases, our distribution is deficient; we deploy a biological medium with a weak encoding. Our "converts" fail to image the message itself, and thus they fail to convey it. In still other cases, our energy is (woefully) deficient; we scarcely have

enough quantity of the right type of energy. Our mission languishes in the absence of power, a lack of spiritual anointing, and a lack of financial “capacity”.

Finally, we tend to strive for breadth (numbers) instead of depth (intensity). We aspire to a vision of ecclesiastical success defined by the size of our congregations. This can lead to a dangerous nominalism on the part of the church, and a dangerous disillusionment on the part of the pastor. We fail to grasp three essentials of field influence: (a) that the “molecular” unit of  $P_{ST}$  is the individual, (b) that  $P_{ST}$  is more than event; it is process, and (c) that certain fields are more conducive to  $P_{ST}$  than others. And so we tend to focus on “all” rather than “each”; we emphasize decision rather than discipleship, and we prioritize around initiatives rather than opportunity.

The point of these observations is simple. An understanding of convergence could help accelerate our progress in achieving the Church’s transformational mission. In any event we must relentlessly challenge each missiological task with the rigorous criteria of Q1 (What is the right objective?) and Q2 (What is the best way to accomplish the objective?). To reprise and rephrase Heisenberg, “A consistent pursuit of the Church’s mission could force a transformation in the very heart of that mission”.

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<sup>1</sup> Heisenberg, Werner, *Philosophical Problems of Nuclear Science* (New York: Fawcett, 1966) pp.13

<sup>2</sup> As reflected in Matthew 28 or Genesis 1.

<sup>3</sup> I recognize the concept of “model” has inherent limitations; nevertheless, I still find it useful as means of shaping efforts and thus deploy the term with a cautious appreciation.

<sup>4</sup> These are actually the first two of four essential questions. Together Q1-Q4 prescribes the surest path to a successful endeavor. Nevertheless, the strictures of this paper permit only a brief discussion of Q1 and Q2.

<sup>5</sup> This criterion is not meant to imply that a mechanistic, strategic approach is the only way forward. Our work must remain dependent upon the leading of the Spirit. Balance is necessary.

<sup>6</sup> This arbitrary distinction must be taken only as a means of clarification. It is not meant to imply a dualism.

<sup>7</sup> I postulate that to state how one will achieve a specific result (which is itself a qualified element), one must employ two devices: (a) sub-elements (b) sub-qualifiers. For instance, if one is seeking to achieve an academic degree, then it would not be enough for one to achieve a mark (sub-element). One would need to achieve a passing (sub-qualifier) mark. In short, “mark” is the sub-element, and “passing” is the sub-qualifier. Further, I recognize that the perfect element would not need a qualifier, as its qualifier would be inherent. Nevertheless, the limitations of language require the use of qualifiers.

<sup>8</sup> I have employed symbols, as they simplify the reasoning process. It may be argued, however, that these symbols are not necessary to convey the main point. See John Stewart, “The Symbol Model vs. Language as Constitutive Articulate Contact,” in *Beyond the Symbol Model: Reflections on the Representational Nature of Language*, ed. John Stewart (Albany, SUNY Press, 1996). Also, see Hartmut B. Mokros and Mark Aakhus, “From Information-Seeking Behavior to Meaning Engagement Practice: Implications for Communication Theory and Research,” *Human Communication Research* 28 (2002):

<sup>9</sup> Technically, this is the substitution instance.

<sup>10</sup> I have developed this theory (independently) as it relates specifically to  $P^{st}$ . For other communication approaches, see John Waite Bowers and James J. Bradac, “Issues in Communication Theory: A Metatheoretical Analysis,” in *Communication Yearbook 5*, ed. Michael Burgoon (New Brunswick, NJ: Transaction 1982).

<sup>11</sup> These elements overlap. Drawing a distinction between them is a matter of emphasis rather than essence.

<sup>12</sup> This concept works on both the micro level, in regards to the individual, and on the macro level, as regards to the community. The point will be expounded later in this paper under the discussion of influence and fields.

<sup>13</sup> A disruptor tends to change or offend. Without this element there is no offense, but without this element there is no change.

<sup>14</sup> Sufficiency in one element can stimulate sufficiency in another, but this requires intention. Initially, it requires one to sequence their attentions.

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<sup>15</sup> The use of scripture, in this case, is limited to providing a pattern. These brief paragraphs are not intended to serve as exegesis.

<sup>16</sup> Ro 10:14 – Scripture reference are taken from the following reference (unless otherwise specified)

<sup>17</sup> Ro 10:17

<sup>18</sup> The “calling” is not just preceded by the “believing”; it actualizes the “believing” (Cf: vs. 9,10).

<sup>19</sup> Cf: John 6:63-65, 1 Cor. 2:13, Eph 3:5, etc.

<sup>20</sup> See Petty, E. Richard and John T. Cacioppo, *Communication and Persuasion: Central and Peripheral Routes to Attitude Change*. (New York: Springer-Verlag, 1986).

<sup>21</sup> These couplets, message and disrupter, medium and encoding, type and quantity, understanding and acceptance, are provisional. There is a need for more research.

<sup>22</sup> Unlike the others it is a dependent element. Elsewhere, I have written on the theory of communication, ‘In communication, the communicator is a cause. The receiver’s response is an effect (and then again, a cause). If the communicator has an objective for the nature of the effect, then the communicator must adapt her cause until her objective is achieved. A communicator can only inform or instruct’ (Journals).

<sup>23</sup> This point invites a separate research project.

<sup>24</sup> Jn 1:1-2

<sup>25</sup> Jn 1:14

<sup>26</sup> This illustration is not meant to provide some neo-Gnostic formula, but rather to provide a way to convey the importance of drawing together the three elements.

<sup>27</sup> Jn 1:14

<sup>28</sup> Jn 1:18-19 (translation mine)

<sup>29</sup> Jn 3:34

<sup>30</sup> Here again the notion of sufficiency is important. One may not have complete understanding, but one must have sufficient understanding.

<sup>31</sup> Jn 1:49

<sup>32</sup> There are interesting parallels between the elements of the last supper and the feeding of the five thousand. The breaking of the bread was an act of ultimate distribution: Christ body became “The Body (of the Church)”.

<sup>33</sup> The eighteenth century curate and writer, William Law declared, “He, therefore, is the devout man, who lives no longer to his own will... who considers God in everything, who makes all the parts of his common life parts of piety”. See Law, William, *A Serious Call to a Devout and Holy Life* (New York; Knopf, 2002) pp 1.

<sup>34</sup> This is more than a matter of making strategic decisions based on judgments of future productivity. It reflects an understanding that we are to cooperate with the work of the Spirit, that we are to participate in what God is doing rather than try to participate on what we are doing. Ultimately, however, the decision to labor for a particular field should be made in response to God’s direction.

<sup>35</sup> The effort to remedy these four problems might well begin within the third element, energy. The experience of Pervasive Spiritual Transformation within the community of enterprise could be catalytic. It could impact its vital proximate fields, and it could supply energy, both spiritual and material to the other elements. Accordingly, those working in the communities of pastors and scholars might invest in the community of enterprise. The effort could yield a disproportionate gain. “I believe one of the next great moves of God is going to be through the believers in the workplace,” said Billy Graham. His son, Franklin, put it in the present tense: “God has begun an evangelism movement in the workplace that has the potential to transform our society as we know it”. According to Tom Phillips, vice president vice president of training for the BGEA, “...the ‘First’ Reformation took the Word of God to the common man and woman; the ‘Second’ Reformation is taking the work of God to the common man and woman...The greatest potential ministry in the world today is the marketplace. Peter Wagner, noted church growth expert and former professor at Fuller Theological Seminary, foresees a revival: I believe the workplace movement has the potential to impact society as much as the reformation did. I have read sixty-four books on this movement and have fifty-four pages of handwritten notes. It is what the Spirit is saying to the churches today”. See Hillman, Os, *Faith and Work: What Every Pastor and Church Leader Should Know*, (Cummings, GA: Aslan Group, 2008). Also, see Hammond, Pete and R. Paul Stevens, Todd Svanoie, *The Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business and Vocation*, (Downers Grove, IL: Intervarsity Press, 2002).

<sup>36</sup> According to Dick Halverson, Chaplin of the U.S. Senate, “The work of the church is what is done between Sundays when the church is scattered all over the metropolitan area where it is located – in home, schools, offices, on construction jobs, in market places,” Hillman, Os, *Faith and Work: What Every Pastor and Church Leader Should Know*, (Cummings, GA: Aslan Group, 2008) pp. 11.

<sup>37</sup> Such thinking leads to horrific excuses as this: “Sorry, it’s nothing personal—it’s just business.”

<sup>38</sup> “There is truly no division between sacred and secular except what we have created. And that is why the division of the legitimate roles and functions of human life into the sacred and secular does incalculable damage to our individual lives and the cause of Christ. Holy people must stop going into ‘church work’ as their natural course of action and take up holy orders in farming, industry, law, education, banking, and journalism with the same zeal previously given to evangelism or to pastoral and missionary work” Also, “When we think of ‘taking Christ into the workplace’ or ‘keeping Christ in the home,’ we are making our faith into a set of special acts. The ‘specialness’ of such acts just underscores the point – that

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being a Christian, being Christ's isn't thought of as a normal part of life". See Willard, Dallas, *The Spirit of the Disciplines*, (New York: HarperCollins, 1991) pp. 214, 32.

