

Not either but both:

The emerging faith at work industry and its limited attention to business ethics

by

Stacy L. Jackson, Ph.D.

Calvin College

Economics and Business
1740 Knollcrest Circle SE
Grand Rapids, MI 49546-44003

Running Head: Industry

Abstract

This paper describes a preliminary analysis of the efforts of faith *through* work organizations. This analysis assumes a market based view of explicitly Christian business advisory services provided to Christian business professionals. The emerging industry of particular focus is defined as being a segment of the broader faith *at* work industry which exists within the even broader organizational advisory services industry (where a variety of worldviews are integrated in service). Miller's (2003) categorization of faith at work focus on *ethic* provides the framework for analysis. The strategic intent of this analysis is to explore the role of Christian business scholars serving this industry.

One of my favorite (fairly dated) business cases is one that focuses on Merck's difficult decision regarding whether to invest in a cure for river blindness. It requires the firm's leaders to ask many difficult questions about the possibility of discovering a cure that will likely never be financially viable. That is, the very people who need the cure will never be able to pay for it. These potential customers also seem unable to understand the way river blindness is contracted – how their behaviors relate to the disease.

There are clear opportunity costs for Merck in that investment towards a river blindness cure will divert resources away other innovation investments (some that are more financially feasible). In the end, they support the investment. However, after they have developed an appropriate vaccine, they find no one will work with them to distribute or administer it. This leads to a continual process of investment and creative partnerships to finally deliver what they believe is desperately needed...even though no financial reward exists. However, as they follow their values to fulfill unmet needs of those they care most about, they find a viable value creation network emerges just in time.

This is not an intriguing case for the reason one might assume. It should not be an encouragement for students to simply seek value-driven, financially unfeasible business opportunities. It is also not a vote of confidence for Merck. In many ways, their efforts reflect poor decision-making criteria and particularly poor ethical decision-making processes. This case is important to me because it is about hope and the important role of values in making risky decisions – about doing things no one else will do. It tells a small portion of the story of the emerging Christian business scholar.

I believe explicitly Christian business scholarship is not financially feasible. It is not (currently) rewarded by the broader academy nor is it easily pursued within the heavy teaching loads of many Christian colleges (Martinez, 2004). In some cases, its pursuit can minimize tenure potential and diminish one's own self esteem. Although it must be informed by the broader academy, its difficult questions often require less of the best available statistical tools yet more scriptural insights: two requirements that do not make it seem appropriately intellectual to most peers.

Even the Christian business professionals in need of it (not to mention our students) seem unwilling or unable to pay for it. They also seem to prefer other people's advice and cannot see how their own acceptance of business as usual needs transformation. Yet transformation is needed and we may play a small but significant role. We are called to be Christian business scholars. I believe as we follow our calling to fulfill unmet needs of those we care most about, a viable value creation network will emerge just in time. I believe we must be riskier with our talents and efforts than Merck was with its investment in river blindness.

One investment in continued need of our talents is opportunity to shape and influence the faith at work movement. Although developing slowly with several changes over the last decade (Miller, 2006), it seems to have grown quickly the last decade (Hammond, 2002). Over one thousand organizations have contributed to its growth emphasizing the opportunities to share the gospel at work, further consideration of vocation, and work/life balance. These areas have respectively been described by Miller (2003) as a focus on evangelism, enrichment, and experience. A fourth (less developed)

area of growth for this movement has been a focus on what Miller classifies as *ethic*. He states that this area includes broad questions of social and economic justice as well as a specific focus on biblical teachings and principles in concrete business situations. It is the territory where we as Christian business scholars seek to meet unmet needs.

Miller's focus on *ethic* (referred to hereafter as *faith through work*) addresses specific questions of how Christians conduct business differently or possibly do different things. It is a strategic and tactical challenge – it reveals how our faith matters in the work itself. It aligns with the scriptural principle of the cultural mandate often cited in Genesis 1:26-28 (how we shape the culture through the transformation of what we do). This biblical mandate calls us to act as agents of renewal filling, subduing, and having dominion (as God's servants) over all the earth (including business and its practice). Christian business scholars seem well prepared to assist given their rare blend of academic, theological and applied perspectives. What has been done so far in this regard? Where can we as Christian business scholars contribute the most? Where have we contributed to date?

This analysis seeks to answer these questions analyzing the services and content provided by organizations (including the largest churches in the country) who serve professionals advising on *faith through work*. The market they serve includes those Christian business professionals residing in the United States who possess a need for content and advisory services on the integration of their faith *through* their business practice including key assumptions, motives and actions specific to their industry or their role within accounting, finance, management, marketing, and operations. This market may

similarly care about the great commission and the great commandment; however this analysis focuses specifically on those organizations that advise in the transformation of the work itself (the assumption being that business cannot be conducted as usual if we are new creations). Those who serve this ministry focus on where words become deeds *through* changes in business principle and practice¹.

Method

Research Approach

Identification of organizations for study. The central criteria for analysis of an organization's efforts was the extent to which it engaged in providing services or content within the "ethic" category of Miller's (2003) model. Each organization in the final analysis embraced the cultural mandate to some extent with a particular (but not necessarily sole) focus on business. These organizations may also have engaged in activities central to enrichment, experience or evangelism – however firms active in these areas but not focused on *faith through work* (or ethic) were not included (a more specific definition of each of these areas is defined below).

All organizations (except churches whose selection is described below) were identified in the following manner. The International Coalition of Workplace Ministries (ICWM) strives to track the faith at work movement currently identifying over 1,300 organizations in the movement internationally divided into five categories. A review of their directory indicated that the development state of organizations varied dramatically (some were currently non-operational). ICWM provides a list of what they considered to

¹ The analysis does not intend to state where God will be at work next, whether such a movement (or industry) can be sustained through volunteer efforts alone or to suggest that such an analysis is appropriately sufficient to understand any ministry effort where God is at work. It investigates the service of those who advise on Christian business explicitly (not necessarily as a criticism of implicit advice).

be the “key workplace ministries.” These forty-nine “key” ministries represented an initial starting list of organizations for analysis (see table 2 for a list of these organizations).

This initial list was expanded based on three other search initiatives: a review of books and articles about the faith at work movement, an internet search (variations of synonyms and word combinations of *faith and work*) and discussions with a variety of faith at work leaders (some within these organizations). Leaders were specifically prompted to identify those organizations they thought provided *faith through work* content. In addition, organizations contacted were also asked to identify other organizations with a similar mission. This process led to an initial list of approximately 80 influential faith at work organizations.

Organizations were retained based on 1) a primary focus on the United States², 2) their faith at work content within a business context, and 3) an explicit Christian approach. This process was accomplished by phone call and email with individuals from the organizations as well as a review of their publicly available information. The resulting sample included thirty one organizations.³

Churches. Churches influencing the movement were also identified in regard to their focus on *faith through work*. In anticipation of a smaller emphasis on this area, all churches in the sample that focused on any of Miller’s (2003) categories of faith at work were included initially. The analysis focused on the largest churches in the United States. These megachurches were identified from a database created at Hartford Seminary’s

² There is also a significantly growing faith at work effort in western Europe and Australia. Organizations in those regions were also identified but not formally explored in this study.

³ I should note again that there are several hundred if not thousands (Miller, 2003) of organizations that seek to serve in regard to faith at work. The majority, however, focus heavily on aspects of experience, enrichment and evangelism without a particular focus on ethic.

Institute for Religion. The one hundred largest U.S. churches (>6500 attendance⁴) were selected for analysis. Seven churches were added to this database to insure representation of the ten largest metro areas in the U.S. More specifically, there were no megachurches in the top 100 from Boston. Therefore, all six mega churches (>2500) in Boston were added as well. In addition, Redeemer Presbyterian Church in NYC (with attendance >4000) was added as a result of its repeated reference by faith at work organizations and other churches.

Megachurches were selected primarily because of the expected ease of access to publicly available information regarding their services. It was also assumed they had appropriate resources (including finances, facilities and personnel), potential for substantially sized “faith at work” affinity groups, tendency to pursue innovations in ministry, and a notable influence on a significant number of other churches who model their ministries. The focus on megachurches should not be interpreted as the author’s belief that such churches will develop the most appropriate faith at work ministries. In fact, several smaller (and often newer) churches seem to be developing faith at work ministries in a broader more explicit manner (but a broad systematic assessment is difficult).

The final church sample. Over half of mega-churches were located in four states: California (20), Texas (14), Florida (9), and Georgia. An unexpectedly small number existed in two of the largest metro areas (New York City and Boston) and a very small number overall in the northeast (5). The majority of churches stated that they addressed

⁴ Attendance was used as a measure of size as opposed to membership because denominations vary dramatically on approaches to membership.

character issues relevant to work as well as the need to share the gospel in the workplace. Many also stated that faith *through* work “might” be a topic in any given sermon, discipleship group, men’s ministry activity, etc. but most had no formal plans for how it would become integrated in those areas.

Twenty-nine of the churches analyzed (less than one third) reported having some type of faith at work ministry. The final sample did not include less intentional or informal efforts (e.g., men’s ministries that occasionally addressed topics of workplace but never were required to do so). This sample also did not include those churches who initially reported having a ministry but instead had a Christian business directory service.

Phone calls or email dialogues with each of these churches revealed a smaller set of eighteen churches with ministries that specifically focused on *faith through work*. Churches were removed that had fully outsourced their ministry to a non-profit (not operated or led by individuals within the church). Also, several urban churches described their ministries as focused on job transition or career development assistance (often with business skill training, but not distinctly Christian training).

Categorization of organizations by faith integration content. Each organization’s service and content was assessed based on phone conversations, email dialogues, web site analysis and marketing collateral review. The analysis of the final sample of organizations was primarily based on interaction with individuals serving the organization. In a few cases, interaction was not possible due to a lack of responsiveness. Those organizations were only included if there was substantial information on their services available elsewhere.

Methods of content delivery (both indirect and direct) with those served by organizations were also noted. Indirect methods include print materials, audio materials, electronic communications such as e-newsletters, and new media (e.g., podcasts). Direct methods included small groups, educational seminars or workshops, conferences, networking events and meal-oriented gatherings.

Type of content was categorized based on Miller's (2003) descriptions of each of the four "E's" defined earlier. Some content seemed to overlap within the framework (e.g., work/life balance might be categorized as enrichment or experience). However after an extended conversation with David Miller in which he elaborated on the meanings of the categories, I developed the categorization framework presented in Table 2. These categories were utilized in analyzing all organizations except churches where distinctions in provision of enrichment and experience were largely indistinguishable (resulting in the combination of those two categories in the church analysis).

Results

The following represents results from this analysis. A description of all churches and their approaches follows an initial review of the results of the broader organizational analysis. There are several subjective trends or perspectives that emerged in conversations as well that will be presented in the discussion section.

Organizations (non-church)

Overall description. The thirty-one organizations (see table 4) analyzed were categorized into five types: academic, parachurch extensions, founder-oriented, integrators,

and independent. Six academic organizations were those housed in or supported in part by a college, university or seminary (e.g., Mockler Center at Gordon-Conwell Seminary). Two parachurch extensions included efforts by established parachurch organizations to serve faith at work needs (e.g., Priority Associates extending from Campus Crusade). Nine founder-oriented organizations were those that seemed to be developed around one individual's writing, speaking or service (e.g., Os Hillman's Marketplace Leaders). Four integrators served to initiate ministries in these areas or bring together key materials for other organizations (e.g., His Church at Work). Finally, there were ten independent organizations that seemed to be developed without specific ties to an academic institution, a previously existing parachurch organization, or one individual's presence (e.g., Marketplace Network).

Types of content. The services and content provided by each organization was categorized according to the four E's as defined in tables 1 and 3. All by definition demonstrated a focus on *ethic*. A majority focused on *enrichment* (25) and *experience* (18), however less than half focused on *evangelism* (14). About one third of the organizations seemed to maintain some level of focus on all four areas. These included Business Reform magazine, Christ@Work, Concordia's Center for Faith and Business, Marketplace Leaders, Marketplace Network, Ministry in Daily Life, Mockler Center, Priority Associates, Regent Business Review, Workplace Ministry, and the Yale Center for Faith and Culture. However the emphasis in each of these areas varied dramatically.

Organizations varied in how they focused on enrichment, evangelism, and experience. Those organizations that focused on enrichment did so by an emphasis on

character (23), bible study and prayer (16), work/life balance (14), personal resource stewardship (9), and personal career development (7). Those organizations focused on evangelism emphasized workplace evangelism (13), business as missions (7), and chaplaincy or faith friendly workplace ministries (2). Finally, experience focus included the theology of work (15) and vocation or calling (11).

Organizations varied topically in the areas of ethic on which they focused. The majority (23) focused on views of Christian leadership or management. Almost one third of the organizations focused on traditional business ethics (16) and professional issues (13). A minority of the organizations focused on specific Christian challenges within business functions (10). No indication of a focus on particular industries or trades however. Similarly, a small number of organizations focused on the purpose of business (5) or legal issues (3). Eight organizations focused on a majority of these topics exhibiting a breadth of focus. They included Business Proverbs, Marketplace Leaders, Business Reform Magazine, Marketplace Network, Mockler Center, Regent Business Review, The High Calling, and the Yale Center for Faith and Culture.

Methods of content delivery. The majority of organizations distributed information via e-newsletters (20) or periodicals of some kind (16). Organizations also distributed books (12), study materials (9), or new media approaches including blogs or podcasts (7). All but one organization used at least one form of these with ten using three or more.

Direct interpersonal methods of service delivery also varied across organizations. Approximately half of the organizations (15) offered seminar or courses while one third had an annual conference (11). Some organizations also offered consulting services (7),

developed faith at work accountability or small groups (6), held regular meal-oriented meetings (4) and provided a certificate or degree program (4). Ten organizations provided four or more of these services. Five organizations used a variety of methods of delivery as well as providing a variety of the categories assessed of ethics/practice advice (Business Proverbs, Crown Financial Ministries, Marketplace Leaders, Marketplace Network, and The High Calling).

Mega-Churches

Overall description. All but two of the eighteen mega-churches with faith at work ministries (see table 5) had formal websites supporting their ministry. A number of ministries grew out of former men's ministries. Many also offered job posting services. These churches were predominantly non-denominational churches (10) with a small number of other denominations as well: Baptist (4), Assembly of God (1), Church of God (1), Presbyterian (1), United Methodist (1).

Types of content. There was little distinction within faith at work ministries of churches regarding enrichment (e.g., bible study) and experience (e.g. vocations). Over 75% or fourteen of the faith at work ministries focused explicitly on activities such as bible study and prayer at work, the importance of work/life balance, personal financial stewardship with money from work, maintaining Christian character at work, and vocation. Most had some introductory approach to the theology of work. Many focused heavily on personal finance classes with some explicitly noting the need to help members earn more so they can give more.

One third or six of the faith at work ministries focused specifically on the role of evangelism in the workplace. There was little to no reference to business as missions, chaplaincy ministries or the development of faith friendly workplaces.

Type of content: faith through work. All faith at work ministries except one addressed some aspect of faith through work (ethic). Most (75%) of these churches focused on Christian leadership. A smaller portion (33%) focused on professional issues such as Christian perspectives on teamwork or job transitions. Those churches using material from Marketplace Network also included a much larger set of professional issues (negotiation, politics, etc.). In some cases, “professional issues” sessions were not easily described or presented in a manner that was distinctly Christian.

Five church ministries focused more specifically on the change Christianity brings to business specifically. Calvary Revival held a conference with speakers focused on Christian perspectives on entrepreneurship, corporate management, banking/finance, and working in politics. Saddleback Community Church and Jubilee Christian provided affinity group discussions for entrepreneurs but did not develop content for those groups. St. Paul’s Baptist church also provided small group or affinity opportunities for entrepreneurs with specific speakers and recommended material as well.

Finally, Redeemer Presbyterian Church NYC provided the most extensive ministry in this area with speakers, conferences and workshops focused on a variety of areas including entrepreneurship, financial services, marketing, the arts, legal careers, healthcare and educators. In addition, they are launching a privately funded incubator that supports “Christian entrepreneurs who seek to create city-changing, culture-renewing ventures” that

will draw on congregational resources to “help advise, serve, and fund entrepreneurs in launching their ventures. They announced that they hope the ministry accelerates the number of ventures that serve the city and renew the culture.

In most cases, churches did not present a perspective on the Christian view of business in society. Three churches were the exception focusing on the role of wealth creation and its benefits. Similarly, only two churches (Redeemer Presbyterian and First Baptist of Springfield) formally addressed traditional areas of business ethics. No church specifically addressed any trade. Overall, the transformative opportunities for individuals within their disciplines or for business as organizations in impacting society were not a primary emphasis of most of the churches that had a developed a faith at work ministry.

Discussion

There are many things to be thankful for given the progress of this small number of organizations in regard to faith *through* work. A variety of organizations have emerged from the academic, the church and non-profit areas to serve business professionals regarding approaches to leadership and teamwork. Organizations have expanded beyond the initial efforts of many individual contributors. Integrators such as His Church at Work have facilitated the launch of ministries while organizations such as Marketplace Network have provided frameworks for ministry development and needed content. A small number of churches such as Redeemer Presbyterian Church have also sought to redefine their role in equipping members for cultural transformation.

Contributors also represent a broad geographical presence of organizations and churches with non-denominational backgrounds as well as Assembly of God, Baptist, Church of God, Lutheran, Methodist, and Presbyterian. A review of content provided by many of these organizations reveals a variety of perspectives about the movement itself. Some insist the ministry is important because God does not want businesses to fail while others emphasize that integration of faith is important because it reflects the willingness to sacrifice all that we do to God's direction (a few mention both). Some emphasize the importance of faith friendly workplaces while others emphasize evangelism as the eventual goal of all efforts.

Faith through work organizations have effectively adopted many of the approaches within business consulting, executive education and large scale conference venues. Yale's Center for Faith and Culture delivered its first Christian Business Conference aimed at MBA students from top schools across the country. They gathered to learn and discuss what it means to be a Christian in business. Regular e-newsletters are provided by a number of organizations (e.g., The Higher Calling). Redeemer Presbyterian Church is developing an incubator model similar to approaches at many top business schools. Some magazines have strived to model development of publications at top schools (e.g., *Regent Global Business Review*) and sought to deliver media options such as podcasts (e.g., Concordia's Center) and blogs (*Business Reform* magazine⁵).

These faith *through* work accomplishments however are modest in comparison to the broader faith at work movement. There are many challenges yet to be addressed. Despite its growth there is no shared definition of the movement. Most organizations

⁵ A service that continues despite ending publication at the end of 2005.

define their efforts by an event (e.g., conference) or a specific program (e.g., small groups) rather than by an organizing framework that drives topical or developmental goals for the ministry. Others invest heavily in evangelism while ignoring the cultural mandate (or vice-versa). In addition, most mega-churches lack a broader faith at work ministry, much less a concerted effort in regard to changing work itself. Although the movement is growing it is still far from being embraced by the church.

Content. A particular challenge in regard to faith through work is the need for ongoing content development. Organizations naturally focus on experience content emphasizing how all work matters to God. However, content for moving into faith *through* work examples and study materials (beyond leadership and teamwork topics) is much less developed (e.g., views on globalization, financial risk or even biofuels). Even where affinity groups are left to wrestle with these questions, there is no available framework to guide the integrative process of applying scripture to the fabric of their work— deconstructing assumptions, motives, principles and practices that they may have taken for granted to date. Programs without such sustainable content will likely only survive short-term. These are areas where integration of efforts by theologians, organizational scholars and business professionals is required.

There is some need for urgency in this regard. A lack of content could brand these efforts as *yet another program*. Many churches state they are already in a self-content creation mode having utilized the best available resources within the first two years.

There is a competitive concern as well. An unsuccessful faith *through* work effort would likely solidify assumptions of business as usual for Christian professionals who may

already doubt distinct Christian views of business exist. They would increase their dependence on advice from other business sources with little spiritual or intellectual critique. This would enable what Alford and Naughton (2001) have labeled a Thomist approach to faith integration where the origin of one's values matters less than the value itself.

The Christian business scholar. All of these concerns provide the context for a genuine need for the Christian business scholar to serve. We rarely write, speak or partner with most of these organizations even though we have something to say (Jackson et al., 2006). No other role exists where business insight, scripture, and teaching all surface in an integrative manner that fits the current need of this movement. Yet the needs of these professionals are real and the opportunity to serve them is immediate.

Earlier in my reflection on the Merck case, I mentioned their risky but hopeful pursuit of developing something valuable to satisfy the unmet needs of those they cared most about. My hope is that Christian business scholars (including me) will similarly (and increasingly) care for business professionals. Some already do, but it seems more is needed. Many would not consider what I'm describing as *real* Christian business scholarship. As I mentioned earlier, it is not (currently) rewarded by the broader academy nor is it easily pursued within the heavy teaching loads of many Christian colleges (Martinez, 2004). Although it may be informed by the broader academy, its difficult questions often require less of the best available statistical tools yet more scriptural insights: two requirements that do not make it seem appropriately intellectual to most

peers. However, Christian business scholars could serve faith *through* work efforts well as integrators and content providers.

How could we serve as integrators? Christian business scholars could integrate the regional activities of a variety of organizations that otherwise will not naturally communicate with each other (i.e., business professionals, churches, parachurch organizations, consultants, training organizations, etc.). Efforts such as Concordia's Center for Faith and Business or Yale's Center for Faith and Culture⁶ may represent an excellent example of an emerging integrator role from academia. Such integrating efforts will also likely reveal the business scholarship needs of professionals.

What might Christian business scholars add to this discussion specifically? A somewhat simple but useful contribution would include Christian perspectives on the most popular business articles or books. If we collectively believe that the assumptions, motives, principles and practices of business are informed in distinct ways by scripture...how might we share our critique of Collins' *Good to Great* (e.g., Lee, 2003); Buckingham's *Now Discover your Strengths*, or even Porter's *Competitive Advantage*? Should we (CBFA members) be providing such views on a regular basis especially if we assume that most Christian professionals are responding independently to the best of these books?

Various other opportunities exist for scholarship that would enable faith *through* work. Such scholarship could focus explicitly on Christian approaches to the assumptions, motives, principles and practices of industries, disciplines, or immediate business issues. It

⁶ Concordia and Yale's efforts represent the only colleges or universities mentioned by any organization or church when asked who they partnered with or considered instrumental in helping establish their organization.

might portray additional frameworks for understanding the faith at work movement. It might also include the development of a process that enables other organizations or professionals in their efforts.

These types of changes would also likely require some change in our personal comfort regarding scholarship. We might start with the needs of professionals and supporting organizations rather than our own personal interests. We would need to write in a more thoughtful, rigorous and practical manner. It might mean reframing what we see as the Christian calling to business scholarship. For some it would mean moving beyond choosing between being **either** a teacher **or** a scholar. For others it might mean moving beyond being **either** a scholar **or** serving Christian business professionals. In either case, it would likely require both. It would also require us to be risky suggesting we have something to do that no one else is called to do...serving Christian business professionals.

References

- Alford, H. J. & Naughton, M. J. (2001). *Managing as if faith mattered*. University of Notre Dame Press. South Bend, IN.
- Hammond, P. (2002). America's change: A seedbed for marketplace ministry. In *The Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business and Vocation*. InterVarsity Press: Downer's Grove: IL.
- Hillman, O. (2004). The faith at work movement: Opening the 9 to 5 window. Regent Business Review, 9, 4-8.
- Jackson, S., Eames, R., Van Drunen, L., Voskuil, J. (2006). What matters in practice: Towards a research agenda that informs business practice. Presented at the annual conference of the Christian Business Faculty Association, Dayton, OH.
- Kilgore, R. (2004). Understanding and navigating MNI's "work as ministry framework. Self published manuscript.
- Lee, H. (2003). *Good to Great's Leadership Model Looks Familiar to Christians*. Christianity Today (online).
- Martinez, R. (2004). Defining and developing a space for business scholarship in the Christian academy. Christian Scholar's Review, 34, .
- Miller, D. (2003). The faith at work movement. *Theology Today*.
- Miller, D. (2006). *God at Work*. Oxford University Press, Oxford.
- Rundle, S. & Steffen, T. (2003). *Great commission companies*. InterVarsity Press, Downers Grove, IL.

Table 1

Faith integration categories from Miller (2003)

E: Ethics (ET) - The first way of integrating faith and work is through ethics. These folks place primary accent on internal ethics and broad questions of social and economic justice. Ethical integration often draws on biblical teachings and principles for guidance and authority in concrete business situations.

Experience (EX) - The second way of integrating faith and work is through experience. These folks accent meaning and purpose in and through work, where one's work has both intrinsic and extrinsic value. Experiential integration understands work as a vocation, not "just a job."

Enrichment (EN) - The third way of integrating faith and work is through enrichment. These folks highlight spiritual nurture, focusing on prayer, meditation, daily devotionals, consciousness, healing, transformation, and self-actualization. These disciplines form an anchor, if not a healing balm, in order to stay grounded and faithful amid downsizing, bad management, prolonged stress, competitive pressures, extended time away from home, emptiness, and ethical quandaries.

Evangelization (EV) - The fourth way of integrating faith and work is evangelization. These folks emphasize the workplace as a mission field for evangelizing, witnessing, and proselytizing. This is both straightforward and complex, as people have different understandings of and comfort with the Great Commission (Matt 28:19-20). Some view work as a mission field with the primary purpose of evangelizing others, while others view work itself as mission, part of fulfilling one's vocation.

Table 2

Initial list organizations identified as “key” by ICWM

Affiliation of Christian Engineers	InterVarsity MBA Ministry
Business & Professional Ministry	Koinonia Partners
Avodah Institute	LifeChasers
Business & Professional	Marketplace Christian Network
Network	Marketplace Leaders
Business by the Book	Marketplace Ministries
Canadian Tentmakers Network	Marketplace Network
Centered Life	Media Fellowship International
Christian in Commerce	Mennonite Economic
Christian Leadership Ministries	Development Associates
Christian Medical & Dental	(MEDA)
Society	Mockler Center
Christian Working Woman	Needle’s Eye Ministries, Inc.
Corporate Chaplains of America	Nurses Christian Fellowship
De Pree Leadership Center	Priority Associates
Executive Ministries	Scruples
Faith and Work Resources.com	The Alban Institute
Faith At Work	The Crossroads Center for Faith
Faith at Work Magazine	and Work
FaithWorks Magazine	The Faith & Work Project
Fellowship of Companies for	The Godly Business Woman
Christ International	The High Calling of Our Daily
Following Christ Conference	Work
Forum for Faith in the	The Robert K. Greenleaf Center
Workplace	for Servant-Leadership
Freedom in Christ Ministries	Value of the Person
His Church at Work	With You Always - Drawings
Intercristo	WOWI - Workplace Wisdom
International Coalition of	Interactive
Workplace Ministries (ICWM)	Young Business Leaders

Table 3

 Categorization framework for type of content

- Enrichment
 - Personal prayer or bible reading at work
 - Christian Character and Development (virtues but not *work-specific* practices or principles)
 - Work/life balance (including Sabbath concerns)
 - Self development (career concerns) - overlap
 - Personal resource stewardship (time and money)
- Evangelism
 - Local workplace evangelism & discipleship
 - Chaplaincy ministries and faith-friendly work-places
 - Tentmaking
- Experience
 - Theology of work (general)
 - Vocation/Calling
- Ethic (transforming principles, standards and work practice)
 - Theology of business (its purpose including business as missions⁷ as well as focus on poverty, wealth creation, product and service choice, etc.)
 - Professional issues (ethical decision-making, job changes (vocation?), power/politics, negotiations, etc.)
 - Redemption of specific disciplines (e.g., finance, marketing, etc.), trades or industries
 - Christian Leadership principles and practices
 - Traditional business ethics⁸

⁷ As defined by Rundle and Steffen

⁸ As defined by AACSB in their report on teaching business ethics (including corporate social responsibility, ethical leadership, ethical decision-making and corporate governance).

Table 4

Final list of organizations with central business transformation (ethic) focus

BBL Forum
 Business Proverbs
 Business Reform Magazine (now online only)
 C12 Group
 Christ@Work
 Christian Financial Professionals Network
 Coalition for Ministry in Daily Life
 Concordia's Center for Faith and Business
 Crown Financial Ministries
 DePree Leadership Center
 Duncan Group
 Greenleaf Center for Servant-Leadership
 His Church at Work
 Illumax Partners
 Injoy
 Integrity Resource Center
 International Coalition of Workplace Ministries
 Joy at Work
 Marketplace Leaders
 Marketplace Network
 Ministry in Daily Life (Intervarsity)
 Mockler Center (Gordon-Conwell Seminary)
 Needle's Eye Ministries
 Priority Associates (Campus Crusade extension)
 Regent Business Review (now Global Business Review; Regent University)
 Selling Among Wolves
 Strategies@work
 The High Calling (H.E. Butt Foundation)
 The Southern Institute for Business and Professional Ethics
 Workplace Ministry (Navigators extension)
 Yale Center for Faith and Culture

Table 5

Final list of mega-churches with explicit faith at work ministries

Bayside Covenant Church CA

Calvary Revival Church (VA)

Church of the Resurrection (KS)

Covenant Church (TX)

Faith Community Church (CA)

First Baptist Church, Springfield (AR)

Jubilee Christian Center (CA)

Living Word Christian Center (MN)

Mclean Bible Church (VA)

Mt. Paran Church of God (GA)

North Point Community Church (GA)

Northridge Church (MI)

Prestonwood Baptist Church (TX)

Redeemer Presbyterian Church (NY)

Saddleback Valley Community Church (CA)

Saint Paul's Baptist Church (VA)

Southeast Christian Church (KY)

Willow Creek Community Church (IL)