LIBERTY THEOLOGICAL SEMINARY

A HISTORY AND EVALUATION OF WORKPLACE MINISTRY IN AMERICA

DOCTOR OF MINISTRY PROJECT

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for the degree

DOCTOR OF MINISTRY

By

David B. Freeland

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THESIS PROJECT APPROVAL SHEET

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GRADE

_____
Dr. Michael C. Whittington
MENTOR

_____
Dr. Charlie Nathan Davidson
READER

ABSTRACT

A HISTORY AND EVALUATION OF WORKPLACE MINISTRY IN AMERICA

David B. Freeland

Liberty Baptist Theological Seminary, 2012

Mentor: Dr. Michael Whittington

The main purpose of this ministry project is to gain an understanding of the historical context of workplace ministry and events leading to the current state of workplace ministry in America. This project will evaluate the two main models of workplace ministry and offer an alternative model that will lead the reader to define how they can best reach their workplace for Christ. It will be shown that each model is based on the biblical model of relational evangelism rooted in the Great Commission.

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CHAPTER 1
INTRODUCTION TO THE PROJECT

The main purpose of this ministry project is to gain an understanding of the historical context of workplace ministry and events leading to the current state of workplace ministry in America. The secondary purpose is to evaluate the two main models of workplace ministry and offer an alternative model. It will be shown that each model is based on the biblical model of relational evangelism rooted in the Great Commission.

The project has several goals. The first goal of this project is to increase knowledge and understanding of workplace ministry. The second goal is to establish a biblical precedence for workplace ministry and the use of relational evangelism. The third goal is to define and compare the two main models of workplace ministry. Finally, the fourth goal is to evaluate each model and offer an alternative ministry model.

Project Context

There is a gap that exists between Sunday and the rest of the week for many believers. The gap that exists is in the application of their faith beyond the walls of the church they attend and the other six days where they spend a large portion of their time, at work. This gap is why many believers do not see their workplace as a mission field. Many believers direct what they believe as their ministry efforts within the walls of their church on Sunday morning but do not see an application of their faith at work. In their book, *Your Work Matters to God*, Doug Sherman and William Hendricks explain that the gap can only be bridged when believers are completely submitted to Christ in both when they write,

> The presence of such a significant chasm means that we have allowed a major category of life-work- to slip out from under the auspices of Christ's lordship. This will not do, because Christ is Lord of all of life. If He is not, if He only presides over what we do on Sunday or at home, if He is only an ideal, if Jesus is merely a name in a book we read to our children-then He really isn't our Lord at all. He doesn't really matter in what matter most to most of us: Our work. But Jesus *is* Lord. And as such, He is not interested in merely bridging the gap, but in eliminating it altogether. We must bring the entirety of our lives back together under Him."[1]

While it is true that a gap exists, the fact is that ministry in the workplace is being done by more and more believers than ever before:

> A spiritual revival is sweeping across Corporate America as executives of all stripes are mixing mysticism into their management, importing into office corridors the lessons usually doled out in churches, temples, and mosques. It is no longer taboo to talk about God at work.
>
> Across the country, major-league executives are meeting for prayer breakfasts and spiritual conferences. In Minneapolis, 150 business chiefs lunch monthly at a private, ivy-draped club to hear chief executives such as Medtronic Inc.'s William George and Carlson Co.'s Marilyn Carlson Nelson draw business solutions from the Bible. In Silicon Valley, a group of high-powered, high-tech Hindus, including Suhas Patil, founder of Cirrus Logic; Desh Deshpande, founder of Cascade Communications; and Krishan Kalra, founder of BioGenex, are part of a movement to connect technology to spirituality. In Boston, heavy hitters such as retired Raytheon Chairman and CEO Thomas L. Phillips meet at an invitation-only prayer breakfast called First Tuesday, an ecumenical affair long shrouded in secrecy. More publicly, Aetna International Chairman Michael A. Stephen has extolled the benefits of meditation and talked with Aetna employees about using spirituality in their careers. That's not to mention the 10,000 Bible and prayer groups in workplaces that meet regularly, according to the Fellowship for Companies for Christ International.[2]

While much of God's work happens inside the local church, much of it also happens outside the church walls. Inside are many organized programs that meet the needs of others. But outside are many formal as well as informal things happening, such as small prayer meetings among

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1. Doug Sherman and William Hendricks, *Your Work Matters To God* (Colorado Springs, CO: Navpress, 1987), 22.

2. Os Hillman, *Faith & Work, Do They Mix?* (Alpharetta, GA: Aslan Publishing Group, 2000), 11.

coworkers. If believers perceive daily work as an important opportunity to serve Christ then their opportunities for ministry greatly increase.[3]

The context of this project lies in the believer realizing his vast opportunity for ministry where he spends a large portion of his time each week. The history, growth and development of workplace ministry leads to the truth that workplace ministry is a viable, biblical and accessible ministry to most believers. In light of this, believers must evaluate where they can best serve God. Beyond the church walls is where workers, business and professional people spend the majority of their time. The majority of their relationships are with their coworkers and associates in their professional networks. That means that the majority of their emotional energy is dedicated to their careers. It makes sense that the workplace and the community would be their primary arena for ministry.[4]

The diversity of our culture also presents great opportunities for sharing the message of Christ in the workplace. People of various backgrounds in race and religion are more accessible today than ever before: "For two hundred years, America was called 'the great melting pot.' Men and women came from all over the world to settle this land. As they came, they left the Old World behind to become Americans. They learned English, and their native languages were all but forgotten by the second generation. These folks were proud of their new identity and adopted new traditions."[5] The world we live in today is very different:[6]

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3. Sherman, Hendricks, 220-221.

4. Ibid., 221.

5. William Carr Peel and Walt Larimore, M.D. *Going Public with Your Faith* (Grand Rapids, MI: Zondervan, 2003), 51.

6. Ibid.

- 46.9 million Americans (17.9 percent) speak a language other than English in their homes.
- Our foreign-born population has increased 191 percent from 1970 to 2000.
- To obtain data in the 2000 U.S. Census, the Census Bureau provided language assistance for forty-nine languages other than English.

Peel and Larimore show that "[w]ith the growing ethnic diversity has come religious diversity. Followers of other traditions, which we only read about in social studies when we were kids, now live next door. With ethnic and religious diversity has come a variety of worldviews that compete for recognition. No longer is the Judeo-Christian worldview the only force considered in determining values and understanding life."[7] This new face of America makes it even more important to be ready to serve beyond the church walls in the workplace. The person in the office next to you may be from a different country and have an entirely different value system.

The purpose of the workplace ministry models in this project is to share the message of Christ by building relationships in the workplace. The intention of this project is to educate believers to understand the history and development of workplace ministry as it is today. Furthermore, it is to show the two main models used in the workplace and to introduce an alternative model that can be used by an individual believer or church.

7. Peel and Larimore, 51.

Description of Need for This Project

This project was born as a result of my personal involvement as a chaplain with Corporate Chaplains of America. I served as a chaplain with the ministry from 2004-2008. During my time, I witnessed growth in the areas of personal salvations, chaplain growth and organizational growth. Over time, I began to realize how the mission of building relationships with people to gain permission to share the life changing good news of Jesus Christ was actually driving the growth and success of the ministry. It was, in a sense, carrying church beyond the walls of the church and engaging people with the good news of Christ. It is a strategy that involves more than the local church pastors, who are limited in whom they can reach. Gene Veith, Jr. writes, "Christian's penetrating their world in vocations have access to more nonbelievers than a pastor does." [8] It is a long-term relational strategy to care for people while earning the privilege of eventually sharing Christ with them.

I began to think about how there were mainly two models of workplace ministry. One was a model using mostly full-time chaplains and the other was a model using mainly part-time chaplains, consisting primarily of local church pastors. Both models are effective in reaching people for Christ. This writer thought it would be interesting to note the differences of each and then offer an alternative model that could be more effective in reaching people for Christ in the workplace.

This project was needed for three reasons. First, it is biblical. Matthew 28:19-20 records the teaching of Christ that believers are to be about the business of making disciples as they live

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8. Gene Edward Veith, Jr., *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Good New Publishers, 2002), 68.

their lives.[9] The workplace is a ministry field that is ripe for the harvest. It is estimated that Christians spend roughly 60-70 percent of their waking hours at work. Roughly seven of ten people in the workplace do not attend church and most likely do not have a personal relationship with God through Christ. Matthew 9:35-38 also records Christ as he spoke of the people needed for the harvest of souls. Workplace ministries are seeing results in the fields but more workers are needed for the harvest.

Second, this project was needed to expand the work of ministry in the workplace by providing more exposure to the work God is doing in the workplace. As more exposure comes to workplace ministry, this project can help educate future chaplains, business owners, believers and churches who can benefit from workplace ministry.

Third, this project was needed to introduce again the doctrine of evangelism in its different forms. Those ministering in the workplace, those who have an interest in workplace ministry and believers who have lost their direction in living out their faith in Christ will benefit.

Preliminary Definitions

A few terms used in this work need to be defined to gain a basic understanding of this project. Each term will be defined in greater detail as they are specifically addressed in order to fully understand the scope of the project. Terms to be defined include *doctrine*, *evangelism*, *relational evangelism* and *workplace ministry*.

9. All Scripture references cited from the NIV unless otherwise indicated.

This writer has chosen to describe *evangelism* as a doctrine. Doctrine is from the Greek word *didaskalía*, which means teaching. Evangelism is not a word found in the New Testament, but the idea or concept of evangelism is taught throughout the New Testament. The word "evangelism" is derived from the Greek word *euangélion* which means "good news," and *euangelízo* which means "to bring the good news," Christianity is founded on the message of good news based on the life of Jesus Christ. Doctrine is more than simple information passed from one person to another. It is a full explanation of a teaching or concept that is widely held and foundational to a belief:

> In Scripture, then, doctrine refers to the entire body of essential theological truths that define and describe that message (1 Tim. 1:10; 4:16; 6:3; Titus 1:9). The message includes historical facts, such as those regarding the events of the life of Jesus Christ (1 Cor. 11:23). But it is deeper than biographical facts alone. As J. Gresham Machen pointed out years ago, Jesus' death is an integral historical fact but it is not doctrine. Jesus' death for sins (1 Cor. 15:3) is doctrine. Doctrine, then, is scriptural teaching on theological truths.[10]

One of the purposes of this work is to establish a biblical precedence for workplace ministry. Evangelism is the main goal of the two models of workplace ministry shown in their mission statements as sharing the good news of Jesus Christ with employees. This writer has given an in-depth treatment to evangelism in chapter two of this project. A preliminary understanding of evangelism is seen as the process of presenting ". . . Jesus Christ in the power of the Holy Spirit that men come to put their faith in God through him, to accept him as their Savior and to serve him as their King in the fellowship of his Church."[11] William Schweer defines evangelism as "Spirit-led, person-to-person communication of the gospel of the Kingdom by one or more

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10. Walter A. Elwell, ed., *Baker Theological Dictionary of the Bible* (Grand Rapids, MI: Baker Books, 1996), 185.

11. Michael Green, *Evangelism Now & Then* (Downers Grove, IL: InterVaristy Press, 1979), 13-14.

Christians in such a way or ways that the individual recipient has a valid opportunity to accept Jesus Christ as Lord and Savior and become a responsible member of his church."[12]

Relational evangelism is a method used to evangelize. It focuses on believers using their relationships as an entry point to continually share their faith in Christ. A good definition comes from Alvin Reid, "Relational evangelism consists of ongoing witnessing encounters with people we know-family members, co-workers, and friends. Relational evangelism allows repeated opportunities to witness."[13] Relational evangelism is also known as lifestyle evangelism, presence evangelism and relationship evangelism. This is evident by the number of books written on the subject with some bearing the name of each. This author will refer to it as relational evangelism for this project. Relational evangelism is synonymous with the terms lifestyle evangelism and friendship evangelism.

Workplace ministry has a variety of meanings and definitions. The context by which it is being described has different applications. Author Os Hillman defines it as, "…an intentional focus of equipping men and women in <u>all</u> spheres of work and society to understand and experience their work and life as a holy calling from God."[14] This refers to workplace ministry as the process of equipping believers to make an impact for Christ in the workplace. It is also defined as the concept of believers sharing their faith in Christ to their co-workers and their circle of influence. Rich Marshall says, ". . . these are men and women who see their calling to

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12. G. William Schweer, *Personal Evangelism for Today* (Nashville,TN: Broadman Press, 1984), 15.

13. Alvin Reid, *Introduction to Evangelism* (Nashville, TN: Broadman & Holman Publishers, 1998), 222.

14. Os Hillman, "What Is Workplace Ministry?," http://www.intheworkplace.com/apps/articles/default.asp ?articleid=12848&columnid=1935, (accessed March 9, 2012).

bring transformation to the world through their influence in the marketplace- that is, their sphere of influence."[15] In essence, workplace ministry is an overall approach to bringing Christ into our lives where we work. Both equipping and the application of it are done with the hopes and intention of using relationships in the workplace to be a witness for Christ. Ultimately, workplace ministry is about seeing co-workers come to salvation in Christ and then being a witness to teach them to be a disciple of Christ.

Abbreviations

Abbreviations include but are not limited to the following:

1. FAW - *Faith at work* is a modern movement of God where Christians are applying their faith where they work.

2. *CCA - Corporate Chaplains of America* is a national agency that provides Chaplains for the corporate setting.

3. *MMI - Marketplace Ministries Inc.* is a national agency that provides Chaplains for the corporate setting.

Project Summary

A key component of this project was to establish a biblical precedence for workplace ministry. The basis of success in reaching people for Christ in the workplace relies heavily on the relationship between a chaplain and the employee. The hope is that through the process of

15. Rich Marshall, *God@Work, vol. 2* (Shippensburg, PA: Destiny Image Publishing, 2005), 35.

building a relationship with the employee, the opportunity will present itself to share the gospel of Christ with the employee or a family member. The evidence supporting the concept of incarnational evangelism as relationship evangelism from Scripture was central in this project.

Chapter 2 will explain the doctrine of evangelism and the method of relational evangelism. Its focus will be to explain the rationale of relational evangelism and show several examples of relational evangelism from the life of Christ and from His followers. This rationale and these examples will be used to establish a biblical precedence for workplace ministry and their effectiveness in winning people to faith in Christ.

Chapter 3 seeks to give a historical perspective of workplace ministry. The intent is twofold. First, the chapter informs the audience where the concept of workplace ministry originated. Second, it traces the development of workplace ministry in America, pointing to major events, movements and people who served as stepping stones to its current form in America. It is not intended to be an exhaustive treatment of its history.

Chapter 4 is an analysis of two main models of workplace ministry in America. It aims to identify the models of workplace ministry and compare and contrast each one using the S.W.O.T analysis. It serves as the backdrop for the evaluation of the project in which this writer will provide an alternative model that could be more effective.

Chapter 5 will lead readers to find a way to minister in the workplace that is suitable to their calling, place in life or depth of desire to reach people for Christ in the workplace and beyond.

CHAPTER 2
A BIBLICAL RATIONALE FOR RELATIONAL EVANGELISM

The foundation of the Christian faith is that God sent Jesus Christ into the world as a man to take away sin by His death on a cross, burial and resurrection. The result is that a relationship with God is available to all who would trust in Him. Rich Marshall agrees when he writes, "Jesus wants everyone to follow Him. This is foundational to the Christian faith and fundamental to all Bible-based teaching."[1] Marshall's statement echoes I Timothy 2:3-4: "This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth." The mission statement of CCA is a clear representation of the biblical mandate for sharing Christ and a model for relational evangelism.

Chapter 1 established the rationale for this project. This chapter will explain the doctrine of evangelism and the method of relational evangelism. It will also explain the rationale of relational evangelism and show many examples of relational evangelism from the life of Christ and from His followers. This rationale and these examples will be used to establish a biblical precedence for the ministry model and the effectiveness of Corporate Chaplains of America in winning people to faith in Christ through their ministry.

Evangelism Explained

Evangelism has a broad range of definitions. They can vary as much as the denomination or individual who is defining the term. A simple definition of the term *evangelism* is, "The

1. Marshall, 43.

winning or revival of personal commitments to Christ."[2] Most people would identify with this definition as the act of being won to faith in Christ through a specific appeal primarily through a response at a church service, evangelistic crusade event or a direct appeal from one person to another. Most would associate it with a visible response seen by others through one of the above methods. Lewis Drummond defines evangelism as, "a concerted effort in the power of the Holy Spirit to confront unbelievers with the truth about Jesus Christ and the claims of our Lord with a view to leading unbelievers into repentance toward God and faith in our Lord Jesus Christ and, thus into fellowship of His church so they may grow in the Sprit.[3]

In his book, *The Contagious Congregation*, George Hunter gives three working definitions of evangelism. First, "Evangelism is what WE do to help make the Christian faith, life, and mission a live option to undiscipled people, both outside and inside the congregation." Second, "Evangelism is also what JESUS CHRIST does through the church's *kērygma* (message), *koinōnía* (fellowship), and *diakonía* (service) to set people free." Third, "Evangelizing happens when the RECEIVER (receptor, respondent) turns (1) to Christ, (2) to the Christian message and ethic, (3) to a Christian congregation, and (4) to the world, in love and mission-*in any order*."[4]

The definition that most reflects the ministry philosophy of workplace ministry is found in Richard Stoll Armstrong's book, *Service Evangelism.* He defines it as,

> . . . [r]eaching out to others in Christian love, identifying with them, caring for them, listening to them, and sharing one's faith with them in such a way that they will freely respond and want to commit themselves to trust, love, and obey God as a disciple of Jesus Christ and a member of his servant community, the church. That, I realize, is a

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2. Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "evangelism."

3. Lewis A. Drummond, *The Word of the Cross* (Nashville, TN: Broadman & Holman Publishers, 1992), 9.

4. George G. Hunter III, *The Contagious Congregation* (Nashville, TN: Abingdon, 1979), 28-30.

> statement of method as well as my definition of evangelism. The word "service" is intended to imply a style of evangelism that is caring, supportive, unselfish, sensitive, and responsive to human need. It is evangelism done by a servant church, whose people are there not to be served but to serve.[5]

Armstrong is making the case that evangelism is not a one-time event. He believes it is a lifestyle that is contagious to others. He writes, "As Christian witnesses and evangelists, then, our task is not to prove that Jesus Christ is the Son of God. That we can never do. Our task is to show by the way we speak and act that we believe he is."[6] He is stating that all believers are on a mission to spread the message of Christ. Bill Hybels, writing in his book, *Becoming a Contagious Christian*, eloquently states the goal of the mission. Hybels writes, "God wants us to become contagious Christians-His agents, who will first catch His love and then urgently and infectiously offer it to all who are willing to consider it. This is His primary plan, the one Jesus modeled so powerfully, to spread God's grace and truth person to person until there's an epidemic of changed lives around the world."[7]

The idea of being on mission of sharing Christ is at the heart of the workplace ministry model. The very wording of their mission statements is a true reflection of the doctrine of evangelism. Two passages from the Bible make the case for evangelism that reaches all people in all places. Matthew 28:18-20 and Acts 1:8 deliver the mandate for believers to be about the business of winning people to faith in Christ until His return. The focus of this project limits an

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5. Richard Stoll Armstrong, *Service Evangelism* (Philadelphia, Pa: The Westminster Press, 1979), 53.

6. Ibid., 37.

7. Bill Hybels and Mark Mittleberg, *Becoming a Contagious Christian* (Grand Rapids, MI: Zondervan,1994), 23.

exhaustive study of evangelism, but a study of the basics will establish the biblical foundation and effectiveness of the two main workplace ministry models in this project. It has already been established who is involved in evangelism. Two pillars (foundations) of the Great Commission in Matthew 28:18-20 should be examined to gain a proper understanding of how evangelism is sustained and why it works. Establishing these principles will show that workplace ministry is vitally connected to the doctrine of evangelism and is the basis for their success in reaching people for Christ now and in the future. These principles are the authority for making disciples.

First, Jesus says that evangelism can only happen with His authority. The commission to make disciples of all people has the appearance of being an impossible task. Jesus made it clear that it was to be done for all people in all places. It was to be done in all geographical locations, cultural situations and with unlimited duration. His disciples must have experienced both excitement and a sense of being overwhelmed by such a large task. Surely they must have asked themselves, "How can so few of us do such an enormous task?" Jesus already had their answer.

In verse 18, Jesus states that he has the authority by which the task of evangelizing all people will happen by using the word *exousía*. The meaning of *exousía*, John MacArthur writes, "refers to the freedom and the right to speak and act as one pleases. In relation to God, that freedom and right are absolute and unlimited."[8] Jesus was claiming that the work of evangelism is possible because all authority was given to Him. MacArthur continues, "The **all** is both reinforced and delineated by the phrase **in heaven and earth.** The sovereign authority **given to** Jesus by His heavenly Father is absolute and universal."[9] Disciples of Christ should have

8. John MacArthur, *Matthew 24-28*, The MacArthur New Testament Commentary (Chicago, IL: Moody Press,1989), 338.

9. Ibid., 338-339.

confidence in such a wonderful and powerful Savior. He will accomplish the task as it is His authority to do it.

To put it into another perspective, evangelism is a work of God accomplished by His power to change the hearts of lost people. No amount of hard work, wishing or hoping that people are saved is responsible for eternal salvation. It is the authority of Christ that makes it possible. Other New Testament passages confirm the authority of Christ that proves His ability to bridge the gap between heaven and earth.

In Matthew 9:6, Jesus again uses *exousía* to claim His authority for the forgiveness of sins, which is a requirement (necessity) of salvation: "But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "Get up, take your mat and go home." In Matthew 11:27, Jesus is speaking once again about His absolute and unlimited authority when He says, "All things have been committed to me by my Father." In this passage, he uses the word *paradídōmi* which means "to give into the hands of another."[10] The context in which Jesus uses this wording relates to verses 20-24 and the fact that people had seen the miracles He had performed but remained unrepentant of their sins. It also precedes a call to the weary in verse 28 of which He promises the unrepentant rest for their souls.

Verse 27 and the use of *paradídōmi* tell readers of His unique relationship with God the father. Donald Hagner comments on that relationship when he writes, "The point is that Jesus thus has a unique role as the mediator of the knowledge of God to humankind. This role is directly linked with the person of Jesus, his identity as the unique representative of God."[11] This

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10. Studylight.org, "Matthew 11:27" (accessed July 20, 2011)

11. Donald A Hagner, *Matthew 1-13*, Word Biblical Commentary vol. 33a (Dallas, TX: Word Books, 1993), 320.

passage explains that Jesus has all authority and the ability to reveal the love of the father to anyone at anytime. He can reveal himself and salvation to the lost at a time of His choosing regardless of culture or geography. All of those barriers are under His authority and cannot limit His reach of the lost. The claim of his authority is the foundation of his ability to carry out the task of evangelism. The mission statements of this projects workplace ministry models reflects their reliance on the authority of Christ to "share the life changing good news of Jesus Christ." The authority of Christ sustains their ministry efforts.

Second, *making disciples* is why evangelism works. The task of winning people to faith in Christ should no longer be intimidating because of the authority of Christ over all things. Jesus' bold commission to do so goes further than to simply win people to faith in Christ. Matthew 28:19 says to *make disciples* of all the nations. A deeper study of these words explains further the work of evangelism and how it can be perpetually spread to encompass all people in all places.

Make disciples comes from the word *matheteúō* which is an imperative verb giving the idea of a command. This word has the implication of two meanings that are closely connected to one another. MacArthur says, "The root meaning of the term refers to believing and learning."[12] In the context in which Jesus was speaking, it relates to those who have not only placed their trust in Jesus but to those who also follow Him in a life of continual obedience and learning. It is not enough that one confesses his belief in Christ, but his life should reflect a following of the person of Christ. The command to *make disciples* in the Great Commission requires more than a proclamation of the gospel. It requires that conversion results in a life that is committed to the

12. MacArthur, 340.

work of evangelism. It brings about a person who is fully committed to his savior and one who is perpetually involved in sharing the good news of the kingdom with those who would hear.

Matthew 13:52 teaches the concept of disciples making disciples. John Nolland writes of this passage, "Matthew has already introduced the idea of *being discipled* in 13:52, where the imagery was of the disciples being discipled to be scribes of the kingdom and where the scribe was seen, as are the Eleven now in 28:19, as a discipling disciple: the treasure he has gained is a treasure he passes out to others."[13] This means that when a true disciple of Christ is made, they *will* be a person who in turn is engaged in making disciples. It has a multiplier or domino effect. Evangelism works because Scripture tells us that one who is fully converted to faith in Christ will be someone who also does the work of evangelism. Leon Morris concurs when he writes of *making disciples*,

> In this Gospel a disciple is both a learner and a follower; a disciple takes Jesus as his teacher and learns from him and a disciple also follows Jesus. The life of a disciple is different because of his attachment to Jesus. The Master is not giving a command that will merely secure nominal adherence to a group, but one that will secure wholehearted commitment to a person. In the first century a disciple did not enroll with such-and-such a school, but with such-and-such a teacher. Jesus' disciples are people for whom a life has been given ransom (20:28) and who are committed to the service of the Master, who not only took time to teach his disciples but who died for them and rose again. Those who are disciples of such a leader are committed people. And, of course, this is the kind of disciple that he looks for his followers to make.[14]

Matheteúō also differentiates the work of evangelism from the work of the evangelist. Churches, ministries, and individual believers should understand the difference of the work of evangelism and the work of the evangelist to get to the heart of what Jesus was teaching His

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13. John Nolland, *The Gospel of Matthew,* The New International Greek Testament Commentary, (Grand Rapids: William B. Eerdmans Publishing Company, 2005), 1265.

14. Leon Morris, *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), 746.

disciples. A lack of understanding can lead many to fall short of what Jesus was conveying about the work of evangelism. This lack of understanding can eventually to lead churches, ministries and individuals to remove evangelism as their top priority and thus become ineffective for Christ.

Evangelist literally means "one who announces good tidings."[15] The word *euaggelistēs* appears only three times in the New Testament. It first appears in Acts 21:8 referring to Philip as an evangelist. It then appears again in Ephesians 4:11-12 in Paul's list of God's gifts to the church: "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Third, it appears in 2 Tim 4:5 as a charge from Paul to Timothy to do the work of the evangelist.

According to Ephesians 4:11-12, *evangelist* is a gift that not all believers possess. Romans 12:6 confirms this teaching when Paul writes, "We have different gifts, according to the grace given to each of us." Scripture teaches that some people have the gift of evangelism, but it does not teach that those without that gift should not be doing the work of evangelism. Evangelist Jay Strack agrees when he writes, "Whether we have the title of 'evangelists' or the gift of evangelism has no bearing on our purpose as Christians. We must all **live** evangelism, for evangelism at its heart is a life-style. We must all **speak** evangelism, for it is the voice of the heart. It is the responsibility of every Christian, whether shepherd or sheep, from the pew to the

15. Jay Strack and Robert G. Witty, *Do the Work of the Evangelist* (Nashville, TN: Broadman Press, 1990), 7.

pulpit, the laity as well as the clergy, to do the work of an evangelist through the winning of souls."[16]

The point is that many churches, ministries and individuals give up on evangelism because they do not understand that they may not be an evangelist. The result is that since they believe they do not possess that gift, they are not involved in the *work* of evangelism. Thus leading them to believe that evangelism does not work. This confusion usually stems from not understanding what Jesus meant when He gave the commission to *make disciples.*

The reason for the above study of Jesus' authority and his command to *make disciples* was to substantiate what sustains the doctrine of evangelism and why evangelism works. This basic study shows that the mission statement of the two main ministry models of workplace ministry in this project are rooted in the doctrine of evangelism taught by Christ in Matthew 28:18-20 and serves as the foundation of their success. They function by one believer sharing the good news of Christ with an unbeliever who is willing to hear. In turn, that newly-converted believer will be engaged in the process of making disciples, which leads to the fulfillment of the Great Commission.

Relational Evangelism Explained

Most Christians will readily admit that one of their greatest fears is sharing the gospel with someone. The reasons they usually give vary. Many believe they are not qualified to win someone to Christ. Others say they are afraid they will be rejected. Some say they are not sure what to say or when to say it. Some will say they do not know any "lost people." Some people

16. Strack and Witty, 7.

are simply ignorant of their responsibility to share their faith. Others believe it is the pastor's job to share the gospel. Roy Fish writes what some church members ask when they are encouraged to share their faith:

> Why did the pastor enter the ministry if it was not to give his life to soul-winning? Why all those years of preparation if it was not to become expert in preaching and personal work for the reaching of the lost? Why does the church employ him and pay him a salary if he is not to give his whole life to proclaiming the gospel, in public and from house to house, and winning souls to Christ and bringing them into the church, while the members support and encourage him in his work?[17]

The list goes on and on.

The truth is that many pastors and vocational ministry workers have the same fear. For example, Pastor D. James Kennedy recounts how he felt a lack of confidence and knowledge of sharing the gospel when he wrote, "I was totally lacking in both confidence and know-how in regard to confronting individuals face-to-face with the Gospel."[18] Kennedy had taken courses in evangelism and even preached evangelistic messages during seminary. Still, he had the fear of sharing his faith one-on-one.

Confrontational evangelism is the most familiar method of evangelism. This method involves a direct, verbal and intentional approach to the work of evangelism. The method itself does not imply that the one sharing the gospel is intentionally being offensive or insensitive, but it does imply that the one sharing the gospel is taking the initiative to share the gospel with strangers and friends. Most believers would equate this method to a street evangelist or someone who would come to their door to share the gospel without an invitation to do so. For most

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17. Roy J. Fish, *Every Member Evangelism for Today* (New York, Hagerstown, San Francisco, London: Harper & Row Publishers, 1977), 27.

18. D. James Kennedy, *Evangelism Explosion,* 4th ed. (Wheaton, Ill: Tyndale House Publishers, Inc. 1996), 6.

believers, this is not a method they are willing to incorporate into their life as a believer. Joseph Aldrich gives a vivid description of confrontational evangelism: "Another potentially unhealthy evangelism model is what I call the 'ambush method.' The non-Christian is invited to an event where a high-powered speaker unloads both barrels. Or the 'guest' has no idea of the function or purpose of the invitation and feels trapped and embarrassed."[19]

Relational evangelism is different and is the basis of the evangelistic approach of workplace ministry. The main thrust of relational evangelism is evangelism as a process, not an event. It is a believer living their faith daily around those with whom they are closest. It is a faith that is believable and desirable because of the longevity and proximity by which the believer shares their faith. Aldrich explains it as a process when he writes, "It is the constant and spontaneous outflow of our individual and corporate experience of Christ."[20]

The concept of relational evangelism as a process and not an event can also be explained in many ways. This author believes the explanation given by Peter Wagner, although not concise, clearly describes the process of relational evangelism. It is a process he calls 3-P evangelism. This was developed through his experiences as a missionary in Latin America. Wagner describes the relational process of evangelism much the same as building a three story house. In using "presence," "proclamation" and "persuasion," Wagner writes, "The *Ps* should be considered as building blocks which form a total unit of three stories."[21]

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19. Joseph C. Aldrich, *Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World* (Portland, OR: Multnomah Press, 1981), 18.

20. Ibid., 29

21. C. Peter Wagner, *Frontiers in Missionary Strategy* (Chicago, IL: Moody Press, 1971), 134.

Wagner says that the first level of this model is “Presence.” This is the lifestyle of believers that nonbelievers find attractive. It consists of acts of kindness, love, good works and an attitude of hopefulness. Wagner says that this “Presence” of a Christian life is the key to unlocking the door for a gospel witness. “Presence” also consists of how the church conducts itself in the local community. A church with a spirit of acceptance and unity also creates an atmosphere of receptiveness for the gospel. In essence, Wagner is saying that “Presence” would be the front door on the first level where a believer enters into the process of relational evangelism.

The second level of the model is “Proclamation.” “Presence” is what opens the door of opportunity to share the gospel. “Proclamation” is the act of presenting the gospel of Jesus Christ. This is necessary for conversion to take place. Someone being around a believer is not enough. Romans 10:14 says, “How can they call on him unless they believe in him? How can they believe in him unless they hear about him? How can they hear about him unless someone preaches to them?” Acts 1:8 gives specific instructions for believers to “be my witnesses.” The “Proclamation” part of this model would include what many believers would know as a classic witnessing encounter where the gospel is presented in a clear manner.

The third level of the model is “Persuasion.” This is accomplished when a nonbeliever accepts Jesus Christ as savior. “Persuasion” is the goal of relational evangelism. Wagner puts forth that all three levels are needed in the relational evangelism process but that “Persuasion” should be the goal. Without it, it is not evangelism. Wagner writes, “It is careful, however, not to be satisfied with only one *P* or two *Ps*. The third *P*, persuasion, is always the final goal of biblical evangelism. It is the culmination of the relation building in ‘Presence’ and the verbal

witness of 'Proclamation.'"[22] Wagner's vivid description of relational evangelism helps believers see that sharing their faith can and should be a natural process as they live their lives to please God.

Joseph Aldrich is also an advocate of relational evangelism. Aldrich agrees with Wagner in the sense that evangelism is a process but also validates other forms of personal evangelism and classifies them in three categories: "(1) proclamational, (2) confrontational/intrusional, and (3) incarnational/relational."[23] Aldrich makes clear that relational evangelism is the most effective form for achieving long term and long lasting evangelistic results. However, Aldrich understands that the use of all three methods is required at different stages of ministry to effectively reach people for Christ over a long period of time. He writes, "All three types are legitimate and used of God."[24]

Aldrich's stance comes from his belief that reaching people in unreached or new mission fields usually requires the overt method of *proclamation* to establish a work of evangelism in that area. Then, as decisions for Christ are solidified and the new converts grow, the method changes to the relational model. This is the natural way for believers to continually reach their circle of influence throughout their lifetime. The results are a ministry with believers that are engaged in the process of evangelism for many years, which sustains the reach of the ministry. When comparing the *proclamation* and *relational* methods, Aldrich writes,

> Relate these two methods of evangelism to one another. Both are necessary for the gospel to spread worldwide. But once a thriving church is established, the starting point for evangelism increasingly shifts from proclamation (confrontational) to presence

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[22] Wagner, 134.

23. Aldrich, 78.

24. Ibid.

> (relational). When Christians live in an established community, they may still confront, but they can also relate. To relate is much more natural and less stressful. I also believe it is much more effective in the long run. It should be noted that our goal is not to avoid stress-we're in a battle- but to increase effectiveness. We are looking, not for the "easy way," but for the "effective way."[25]

It should be noted at this point that I was employed by CCA from 2004-2008. The point of this chapter is to establish the biblical foundation upon which the ministry of CCA functions and accomplishes its mission of sharing the life changing good news of Jesus Christ in a nonthreatening manner. It should also be noted that I have served in local churches as a staff member, pastor and church-planting pastor. Personal experience leads me to believe that the relational model of evangelism is the most productive and effective model of evangelism. I have led dozens of people to faith in Christ from the pulpit in church services and preaching in evangelistic events. But, I have the privilege to lead hundreds of people to faith in Christ through relational evangelism. This chapter is not to prove my choice of relational evangelism but to define and explain the biblical nature of the model used by the workplace ministries used in this project.

It should also be noted that while relational evangelism has many advocates, it also has its detractors and should be addressed at a minimum in this project. Those who are proponents of a *confrontational* model of evangelism raise some legitimate concerns with the *lifestyle* method. The main concern is that the relational model has the challenge of not fulfilling the Great Commission. *Confrontational* evangelism advocates argue that the *relational* model may exclude many from hearing the gospel, thus not meeting the call of the Great Commission to reach all people in all places. Mark McCloskey states his view of the challenge of the relational method when he writes, "Thus, a philosophy of evangelism that insists on the presence of a

25. Aldrich, 81.

relational element (as a normative practice) will unfortunately exclude those not privileged to have meaningful exposure to Christian friends or the corporate witness of the church."[26]

Another concern regarding relational evangelism according to some is that it seems to negate the urgency of the task of evangelism. The relational model employs a process to reach people that could take an undefined length of time, which leaves others in peril of missing the opportunity to hear the message of Christ so they can have an opportunity to respond to the message. The argument is made that the Great Commission contained the command to "Go!" implying urgency because time is limited. This stands alongside the argument that the New Testament lays out a more confrontational approach to evangelism and to have trust in the Holy Spirit's ability to produce conviction of sin in the heart of the lost.

Paige Patterson attempts to bring a resolution to the debate between the two methods by writing, "Maybe a solution is not in choosing between two approaches but in doing both-and in doing them better."[27] This is wise counsel for all who desire to see people come to faith in Christ. Patterson uses a colorful analogy to make his point:

> It seems to me that evangelistic methodology is a bit like basketball. Good basketball teams patiently work the ball "inside," hoping for a "lay-up," a "slam-dunk," or at least a short "jump shot." The reason for this is obvious. Though these are less spectacular than the twenty-five foot, long arching swish shots, they are much surer and, therefore, have higher percentage success ratios. On the other hand, few teams without at least two or three good outside "shooters" win consistently. Indeed those long three-pointers are not only spectacular to behold but also have the tendency to electrify observers and motivate the whole team. So, shall we work it inside or fire away from the perimeter? Obviously, to win we do both.[28]

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26. Mark McCloskey, *Tell It Often, Tell It Well* (San Bernardino, CA: Here's Life Publishers, 1985), 171.

27. Paige Patterson, "Lifestyle Evangelism", in *Evangelism in the Twenty-First Century,* ed. Thom S. Rainer (Wheaton, IL: Harold Shaw Publishers, 1989), 46.

28. Ibid., 48.

Relational Evangelism as an Example

The key to the relational-evangelism model is the presence of believers in the lives of nonbelievers. Their presence is vital in the process of building relationships in order to have access to share their faith in various settings with various people over a period of time. The most important example given for relational evangelism comes from the life of Christ. The principle of the incarnation of Christ is seen in John 14:1: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth."

If Christ did not come in flesh and dwell among the people, we would have no example of how to share our faith with others. Charles Ryrie speaks to this when he writes, "The earthly life of our Lord is held up to us as a pattern for our living today (1 Peter 2:21; 1 John 2:6). Without the Incarnation we would not have that example. As man He experienced the vicissitudes of life and furnished for us an experienced example; as God He offers us the power to follow His example."[29]

Jesus had to be present among people in order to reveal who He was to them. He could not be known if He did not reveal himself as the example to follow. Ryrie continues: "Though God reveals Himself in various ways including the magnificence of nature around us, only the Incarnation revealed the essence of God, though veiled (John 1:18; 14:7-11). The only way man can see the Father is to know about the Son, and the only was we can do that today is through studying the record of His life in the Scriptures. Because He became a man, the revelation of God was personalized; because He is God, that revelation is completely truthful."[30]

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29. Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1987), 244.

30. Ryrie, 244.

The presence of Jesus among people is key because he can be seen reaching out to them wherever he happened to find them. His example of relational evangelism among his own disciples is clear. He reached at least five of his twelve closest followers where he found them—at work.[31] The book of Mark records the call of four of his disciples, Peter, Andrew, James and John. He writes,

> One day as Jesus was walking along the shores of the Sea of Galilee, he saw Simon and his brother, Andrew, fishing with a net, for they were commercial fisherman. Jesus called out to them, 'Come, be my disciples, and I will show you how to fish for people!' And they left their nets at once and went with him. A little further up the shore Jesus saw Zebedee's sons, James and John, in a boat mending their nets. He called to them, too, and immediately they left their father, Zebedee, in the boat with the hired men and went with him (Mk 1:16-20, NLT).

31. Mark Cress, Chris Hobgood, and Dwayne Reece, *The Complete Community Chaplains Handbook*. (Wake Forest, NC: Lanphier Press, 2006).

CHAPTER 3
HISTORICAL OVERVIEW OF WORKPLACE MINISTRY

In Chapter 2 the doctrine of evangelism and the method of relational evangelism were explained. Examples of relational evangelism from the life of Christ and His followers were also shown in order to establish a biblical precedence for the workplace ministry model. Chapter 3 will focus of an overview of the history of workplace ministry and some of the challenges and opportunities facing workplace ministry. This project is to deal primarily with the workplace movement and development in the United States. As this chapter gives some historical treatment of workplace ministry in America, this writer thought it would be appropriate to give some historical information on workplace ministry as to its origin in England up to World War I.

Early History

The historical foundation for chaplaincy is thought to come from the early church. Paget and McCormack tell the story of its earliest roots, "The word *chaplain* comes from the early history of the Christian church. Traditionally, a story relates the compassion of a fourth-century holy man named Martin who shared his cloak with a beggar. Upon the death of Bishop Martin, his cloak (*capella* in Latin) was enshrined as a reminder of the sacred act of compassion. The guardian of the *capella* became known as the *chapelain*, which transliterated into English became *chaplain.*"[1]

1. Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 2-3.

The concept of the workplace chaplain has been around for centuries and has been seen in various places. According to Pagety and McCormack, "The development of chaplain ministry has its roots in ancient history. Religious men and women often accompanied armies into battle as priests. Chaplains sailed with Sir Frances Drake in the sixteenth century and fought with George Washington during the Revolutionary War. They have counseled and consulted for kings, parliaments, and governments-for the incarcerated, the sick and the disenfranchised."[2]

The concept of industrial or workplace ministry can be traced to Henry VIII's navy. Malcolm Torry writes, "The first priest to travel on a ship for the good of its sailors is lost in history, but we know that chaplains travelled with Henry VIII's navy and that in the seventeenth century Samuel Pepys had a hand in regulating both the chaplains and their terms and conditions."[3] Torry continues, "Army chaplains have a similar history. The armies of ancient civilizations took priests into battle with them, army chaplains were common in the time of Henry VIII, and the seventeenth century saw the profession regulated."[4]

During this time, chaplains served in regiments, ships, hospitals, workhouses and prisons. Their work was recognized as a religious aspect of society and the established position of the Church of England. The Church saw it from a different perspective. The church saw their work simply as an extension of the parochial system by which they functioned. A Priest would have to care for everyone within the boundaries of his parish. Establishing a chaplain in the above mentioned areas was a natural extension of care to those living within the boundaries of the parish.

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2. Paget and McCormack, 2.

3. Malcolm Torry, *Bridgebuilders* (Norwich, UK: Canterbury Press, 2010), 23.

4. Ibid., 24.

John Wesley

The eighteenth century saw John Wesley reach out to the working class. Working people in urban areas found it difficult to attend their parish church because the number of churches needed had not expanded in proportion to the number of people relocating to those areas. Wesley's response was to reach the people where they were. It is believed that Wesley never intended to start a church. However, large numbers of people were in need of a place where they could grow in their faith and in turn minister to others. The working class did not see the Church of England as their source of care. Torry makes the point: "The Church of England was an alien institution to the working class of Wesley's day. Its links to the state, its identification with the locally powerful, and its welfare functions, made it rather less than welcoming. Open air preaching, and even more the religious societies which Wesley established, provided a place where men and women could grow into Christian discipleship."[5]

The result of Wesley's work was men and women who wanted and needed to grow in their faith. They formed class meetings, added Bible studies and even raised money to extend buildings where they held their classes. The class meetings eventually became Methodism's system of caring for its growing membership. It also became their way of developing leaders among its members. Unknowingly (unwittingly), Wesley had taken the concept of workplace ministry another step in its progression of ministering to people outside of church walls to the very place they worked and lived. Torry concludes, "Wesley and his preachers and class leaders were not workplace chaplains, but they were doing then what many workplace chaplains have

5. Torry, 25.

done since, and for the same reason: the Church needed to relate to people in ways appropriate to them."[6]

The Navvy Mission

The term *navvy* originated sometime in the mid 1700s. The term came into existence during Britain's era of railway and canal-building:

> When the canals were being built, there was no established corps of what we now know to be civil engineers, and consequently those labourers tasked with building them became known as navigators, or navies, as they themselves had a greater role in plotting a route for these waterways. When canal construction began to decline, this body of professional excavators found similar work was to be had building the railways. The word navvy followed with them, and the term came to describe any labourer who worked on the many large-scale civil engineering projects undertaken in Victorian Britain.[7]

The Navvy Mission went to where the people and workers were in much the same way Wesley did. When a navvy moved to another place for work, their wives and children often moved with them. Many times when they arrived, there was not adequate housing for them so they built shanty towns. There was also a lack of spiritual provision for them as well. Some construction companies hired their own chaplains to meet spiritual needs, but often it was local clergy who did what they could to meet the needs.

The Navvy Mission Society was formed in 1877 because of concerns for men working at the Lindley Wood Reservoir. Initially, a Yorkshire vicar named Lewis Moule Evans held services for a group of navies working in his parish. He led an effort to raise money to build

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6. Torry, 26.

7. Transport Archive, "Navvies: The Men Who Built the Railways," http://www.aviationarchive.org.uk/stories/pages.php?enum=le123&pnum=0&maxp=8 (accessed November 4, 2011)

recreation areas and a library. It was known that "local residents were always pleased to support any charitable endeavor which might reduce the damage which the navies did to local property and morals."[8] With Evans leading the way, other clergy, landowners, contractors and women with private resources founded the Navvy Mission.

The Mission employed working class men as missionaries and women with independent resources volunteered to work among the women and children. Their work included organizing worship services and meetings, providing financial support for the neediest families, running libraries, night schools, Sunday Schools and recreation huts. They also "distributed bibles and copies of the Quarterly Letter to Navvies, the newsletter that expressed the Society's purpose and opinions. They would visit the sick and injured, and help organise activities which did not focus on gambling and drinking."[9]

The Navvy Mission Society was effective until just after the turn of the century. By then, the number of railway and other construction projects had sharply declined. There was no longer a large demand for workers with the skills of a navvy. In 1914, many navvies joined the army or labor groups used to build the infrastructure for war in France and Belgium. Some of the missionaries for the Navvy Mission Society followed them and in essence became army and factory chaplains. This move was a precursor to the future of the industrial chaplain.

Many connections can be seen in the very early history of what would become the workplace or industrial chaplain ministry. Torry explains: "the church came to understand both the practical secularization of the country's population and its own alienation from working people. Navvy Mission evangelists and army padres now understood that you can't separate

8. Torry, 26.

9. Railway Archive, Part 2, 1-2.

someone's spiritual welfare from their economic and social situation, but as yet the Church had little understanding that secularization is a diverse problem which requires a suitably diverse response."[10]

The response that was needed is what spurred the growth and development of workplace ministry that we see today. People being reached where they are in a unique but effective manner rooted in the biblical mission of reaching people for Christ.

Early History in America

The beginnings of the workplace-ministry concept in America can be traced back to Colonial times as early as 1640. Diana C. Dale, president of the National Institute of Business and Industrial Chaplains writes, "As early as the 1640's, Massachusetts Bay Colony legal records stipulated that religious instruction was to be provided at the worksite by employers, particularly for employees in remote locations when Sunday labor was required."[11] The exact model or method of ministry is not known, but it is known that religious care was given to employees.

The early concept of workplace ministry continued to grow over the next two hundred years. As populations and workforces continued to grow, so did the number of employers who reached out to meet the spiritual needs of their employees. Dale also states, "Company logs from the 1700s and 1800s show a variety of concerned employers who provided chaplaincy services for their workers." The workplace ministry did not flourish or become well organized between

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10. Torry, 27.

11. Diana C. Dale, "Outline of the Message of Purpose that Workplace Ministry Wants to Communicate," The Institute of Worklife Ministry (Houston, TX 1992), 2.

the 1600s and early 1900s, but, it did serve as a stepping stone to the modern-day model of workplace ministry that is more prevalent today.

Events Shaping the Future of Workplace Ministry

Jeremiah Lanphier

Although workplace ministry did not flourish or become well organized between the years from 1600 to 1900, there were two events that helped in its development. The Layman's Prayer Revival which was ignited by Jeremiah Lanphier and the Laity of Ministry movement which is also known as the Faith at Work movement. Lanphier broke the barrier of bringing faith into the workplace, brought an emphasis to revival in the workplace and helped shape and influence the future of modern workplace ministry. The Laity of Ministry or Faith at Work movement focused on the integration of faith and work into the mainstream of workplace ministry.

Jeremiah Lanphier - The Layman's Prayer Revival

The 1850s saw a great spiritual awakening in the marketplace. It began in New York City at a time when it was greatly needed. J Edwin Orr writes,

> Secular and religious conditions combined to bring about a crash. The third great panic in American history swept the giddy structure of speculative wealth away. Thousands of merchants were forced to the wall as banks failed, and railroads went into bankruptcy. Factories were shut down and vast numbers thrown out of employment. New York City alone had 30,000 idle men. In October 1857, the hearts of people were thoroughly

> weaned from speculation and uncertain gain, while hunger and despair stared them in the face.[12]

God was moving and it prompted a response from the North Church of the Dutch Reformed denomination. This church along with others was experiencing a decline of membership due to people moving away from the down-town area. The church decided the best way to bring other residents to the church was to visit them: "On 1st July, 1857, a quiet and zealous business man named Jeremiah Lanphier took up an appointment as a City Missionary in down-town New York."[13]

His burden to reach people led him to start a one-hour prayer service every Wednesday starting at noon. He wrote an invitation and distributed it. The purpose was clear: "This meeting is intended to give merchants, mechanics, clerks, strangers, and business men generally an opportunity to stop and call upon God amid the perplexities incident to their respective avocations."[14] Lanphier's invitation to pray was taken by several people. It grew quickly and the decision was made to hold a daily prayer meeting instead of weekly. As it grew, people's businesses and lives were changed. Orr states that "[w]ithin six months, ten thousand business men were gathering daily for prayer in New York, and within two years, a million converts were added to American Churches."[15] This prayer service by a business man for other businessmen sparked what became known as the Layman's Prayer Revival.

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12. J. Edwin Orr, *The Light of the Nations* (Grand Rapids, MI: Eerdmans Publishing Company, 1965), 100.

13. Ibid., 102.

14. Talbot W. Chambers, *The New York City Noon Prayer Meetings* (Colorado Springs, CO: Wagner Publications, 2002), 3-34.

15. Orr, 104.

The revival that came as a result of Jeremiah Lanphier's prayer meetings brought to light the impact that could be made in the marketplace by people in business. However, it did not stop there. It changed the hearts and lives of many people in the workplace and beyond. People of all kinds were impacted, as "[i]t affected all classes without respect to their condition."[16] Churches also reaped a harvest from the revival in that "…the number of conversions reported soon reached the total of fifty thousand weekly, a figure borne out by church statistics showing an average of ten thousand additions to church membership a week for a period of two years."[17] The movement of God in and through the life of Jeremiah Lanphier and the Layman's Prayer Revival was a significant event. The influence of it is still seen today in Dr. Mark Cress, the Founder and President of CCA.

This writer asked Cress about the direct impact Lanphier and the Layman's Prayer Revival had on the ministry of CCA and workplace ministry as a whole. Cress states, "Jeremiah Lanphier had a profound impact on workplace ministry. The fact that he was a businessman and not a clergyman broke down the barrier of church and work in a fundamental but elementary way. First, his impact opened the door for prayer and evangelism at work. Second, his impact broke the barrier of having spiritual activity at work. Lanphier is a historical figure of the American antiquity of business."[18]

The influence of Lanphier in workplace ministry can also be seen in the publishing company of CCA named Lanphier Press. The mission of Lanphier Press is, ". . . dedicated to

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16. Orr, 109.

17. Ibid.

18. Dr. Mark Cress, phone interview by author, Knoxville, TN, December 12, 2011.

publications which can eternally impact the lives of people in the workplace."[19] The reason his name was chosen was because of his place in history as having an eternal impact on the workplace ministry. Their website says it best: "Given the powerful and eternal impact Jeremiah Lanphier had for the cause of Christ in the workplace, we named our organization in his memory."[20]

Ministry of Laity Movement

The second event that was a major influence on workplace ministry was the Ministry of Laity Movement, also called the Faith at Work Movement. This treatise will refer to it as the FAW movement for the remainder of this project. The Layman's Prayer Revival was born out of a desire to reach people for Christ in the workplace. While that was achieved, it also broke down the barrier between work and ministry. The FAW was an effort to bring ministry in the workplace into the mainstream. It spurred the growth of the modern workplace by raising the consciousness that work and faith should not be separate.

It was an effort to bring into perspective the opportunity of ministry in the workplace. It brought into sharper focus an often overlooked window of ministry that had been ripe for ministry for hundreds of years.

For many years Christians have heard of and channeled prayer, money and energy into the "10/40 Window." What is the 10/40 Window? 1040 Window.org says: "The 10/40 Window is an area of the world that contains the largest population of non-Christians in the world. The area extends from 10 degrees to 40 degrees North of the equator, and stretches from North Africa

19. Lanphier Press, http://lanphierpress.com/About%20Lanphier.htm, (accessed December 27, 2011).

20. Ibid.

across to China."[21] The Christian community for years has enacted a strategy to evangelize the people in this region of the world. The FAW movement awakened believers to another window of opportunity called the 9 to 5 window. It is not a supposed, far-flung place, inaccessible by most people. It is just around the corner where people go to everyday.

Os Hillman in his book, *Faith @ Work*, says that a "Faith at Work" movement is sweeping across our land today. Hillman calls it the "next great movement of God and likens it to a sleeping giant that is being awakened and starting to take our nation by storm.[22] This movement is fueled by Christians who take the Great Commission seriously and apply it to the area of their lives where they spend the majority of their waking hours. It is a movement that reaches beyond the walls of the church. It is believers practicing relational evangelism in their spheres of influence in order to see people reached for Christ. Hillman believes that Christianity is on the precipice of a large movement of God through believers in the workplace. He writes, "We are now seeing early glimpses of what can happen in and through the life of a Christian who is willing to break the sacred/secular divide that has held sway since the days before the Reformation."[23]

David Miller calls the recent movement in workplace ministry "the third wave," which began in approximately 1985. The first wave of the workplace movement (*circa* 1890's – 1945) was seemingly interrupted by World War I and had fully receded by the Great Depression and World War II. The middle part of the twentieth century saw the second wave of the workplace

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21. www.1040window.org/what_is.htm (accessed November 8, 2011).

22. Os Hillman, *Faith @ Work: What Every Pastor and Church Leader Should Know* (Cumming, GA: Aslan Group Publishing, 2004), xi.

23. Os Hillman, *The 9 to 5 Window: How Faith can Transform the Workplace,* (Ventura: Regal Books, 2005), 12.

movement called the period of the "ministry of the laity" (*circa* 1946 – 1980). It began in the wake of World War II and continued until the early 1980s accenting ecumenism and lay ministry.[24]

Lanphier broke the barrier of spiritual and secular with daily prayer. The influences of the Faith at Work movement were rooted in the insights of the reformers. It was an attempt to correct the theology that there is a division of work into what is sacred and secular. Martin Luther agrees with the principle that all Christians are to be scattered like salt and light among the whole range of vocations. He wrote,

> It is pure invention that popes, bishops, priests and monks are to be called the "spiritual *state"; princes, lords, artisans and farmers the "temporal estate." That is indeed a fine bit of lying* and hypocrisy … All Christians are truly of the "spiritual estate," and there is among them no difference at all but that of office … to make it still clearer. If a little group of pious Christian laymen were taken captive and set down in a wilderness, and had among them no priest consecrated by a bishop, and if there in the wilderness they were to agree in choosing one of themselves, married or unmarried, and were to charge him with the office of baptizing, saying mass, absolving and preaching, such a man would be as truly a priest as though all bishops and popes had consecrated him…. There is really no difference between laymen and priests, princes and bishops, "spirituals" and "temporal," as they call them, except that of office and work…. A cobbler, a smith, a farmer, each has the work and office of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or office must benefit and serve every other, that in his way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all the members of the body serve one another.[25]

The movement was led primarily by three men who were professionally trained theologians and scholars who spent the majority of their lives serving churches. Hendrik

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24. David Miller, *God @ Work: The History and Promise of the Faith at Work Movement* (New York, NY: Oxford University Press, Inc., 2007), 7.

25. John Piper, *Don't Waste Your Life* (Wheaton, IL: Crossway Books, 2003), 133.

Kraemer was a Dutch missionary and scholar; Hans-Ruedi Weber was a Swiss Reformed theologian and self described "disciple of both Kraemer and Suzanne de Dietrich"[26] and J.H. Oldham, a theologically trained Anglican lay leader. They worked together in hopes that lay ministry would become fully incorporated into the core of the ecumenical movement and mainstream churches primarily through the World Council of Churches.

The second wave brought to the forefront the tension between lay ministry and church ministry. Churches, like all institutions, can be slow to accept change, especially in the functions and expectations of its members and leaders. Miller points this out when he writes, "Behind such changes lies the subtler question of the transfer of power and authority."[27] Even though it met with resistance, the concept of lay ministry in the workplace was somewhat embraced during this time. While meeting in Evanston Illinois in 1954, the Council of Churches released the following statement noting the necessity of workplace ministry: "The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should go into spheres; but the fact is, that the Church is already in these spheres in the persons of the laity…It is the laity who draw together the work and worship."[28]

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26. Hans-Ruedi Weber, *A Laboratory for Ecumenical Life: The Story of Bossey, 1946-1996* (Geneva: WCC Publications, 1996), 64.

27. Miller, 44.

28. *Evanston Speaks: Reports from the Second Assembly of the World Council of Churches, August 15-31, 1954* (New York, NY: World Council of Churches, 1955), 64.

The second movement made some progress in workplace ministry and equipping the laity for ministry, but it never became main stream. Miller writes, "However, despite their collective passion for lay ministry, Oldham, Kraemer, and Weber faced a Sisyphean task, trying to elevate the level of theological, ecclesiastical, and practical attention paid to the ministry of laity. As such, this Ministry of the Laity era mirrors the way in which the wave one of Social Gospel had it luminaries but never became part of the core of church life or a true mass movement."[29]

Although the second wave of the "Faith at Work" movement was not fully embraced by the church and it did not make specific strides toward a formal ministry called workplace ministry, it is not accurate to say that it failed. It raised new perceptions and legitimized the role of lay ministry in the church. Much like the first wave, it served as a stepping stone to what is now known as workplace ministry. Miller says it well when he writes,

> Thus, despite the inability of waves one and two to sustain new attitudes in the church and the academy regarding the centrality of lay ministry and the quest to integrate faith and work, the FAW activity succeeded in furthering the theological awareness of and dialogue surrounding faith at work. Nor did it disappear from the Christian landscape, as many people and organizations that were active during the Ministry of the Laity era retained their vitality and continued their efforts in the current wave three of the FAW movement, in which we find ourselves now. Work –related questions about meaning, purpose, ethics, and how to express one's faith at work begin to drive the movement. And there appears to be an irrepressible urge in laity to live an integrated life. This manifests itself in a deep desire to connect faith and work, while hoping for both personal and societal transformation. [30]

The FAW movement brought to light the fact that the areas of faith and work were no longer separate or isolated from each other. A new reality of blending both faith and work was now at the forefront of people's lives. Miller describes how "[p]eople want the ability to bring

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29. Miller, 43.

30. Ibid., 61.

their whole selves to work- mind, body and soul- and are no longer satisfied with sacrificing their core identities or being mere cogs in the machine, nor do they want to be disconnected spiritually. People in the workplace of all levels and types no longer seem willing to leave their soul with the car in the parking lot."[31] The historical impact of the FAW movement was not seen in large numbers of converts as with the Layman's Prayer Revival. The impact of the FAW movement is seen in how ministry in the workplace is more widely practiced and accepted by individuals and businesses. Its impact is most evident in the third wave of workplace ministry growth which Miller previously stated began around 1985. Today there is a greater receptivity and proliferation of workplace ministry fueled by the FAW movement. It is evident by an increase in media coverage, corporate culture, academia and even publishing outlets.

For instance, in 2001, *Fortune Magazine* acknowledged the existence of a movement of God in the workplace when it published a cover story titled, "God and Business."[32] A secular business magazine featuring an article about God in the workplace was so unusual that *Fortune Magazine* managing editor, Rick Kirkland, wrote an article in the issue explaining the unique reasoning for their cover story. Noting that reported Marc Gunther was "a fair but tough reporter,"[33] he realized he was on to something that was taking hold in corporate America. He writes, "The result is an article that shows why this is a lot more than just another trend du jour. Instead, Marc has discovered something real that's affecting a surprising number of our readers,

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31. Miller, 74.

32. Marc Gunther, "God and Business", *Fortune Magazine*, http://money.cnn.com/magazines/fortune/fortune_archive/2001/07/09/306536/index.htm. (accessed December 28, 2011)

33. Ibid.

and he has presented it as what it is—a large, unorganized, deeply felt, and deeply personal movement."[34]

The secular media has continued to cover the movement of God in the workplace. In 2004, the *New York Times* ran a cover story that featured Christianity in the workplace, titled "Faith at Work." It also acknowledged the shifting winds of integrating faith and work by stating, "[T]he idea is that Christians have for too long practiced their faith on Sundays and left it behind during the workweek, and that there is a moral vacuum in the modern workplace, which leads to backstabbing careerism, empty routines for employees and CEO's who push for profits at the expense of society, the environment and their fellow human beings."[35]

There have been many other stories highlighting the movement of God in the workplace including reports in the *London Times, Boston Globe, Atlanta Journal, Los Angeles Times, Charlotte Observer*, as well as the CBS morning news, CNN and National Public Radio, just to name a few. Numerous magazines have reported on the same, including *Charisma, Christianity Today* and *Decision.*

Further evidence of the impact of the FAW movement can now be seen in corporate America. Major companies such as Coca-Cola, Toyota and American Airlines among others have brought faith into the workplace. They do it mainly by affinity groups. According to Hillman,

> This openness is evidenced by the large number of affinity groups that have been birthed in companies within the last five years. For example, there is the Coca-Cola Christian Fellowship and the Toyota Christian Fellowship. There are Christian groups meeting at the headquarters of Continental Airlines, AOL, American Airlines, Intel, Texas

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34. Ibid.

35. Russell Shorto, "Faith at Work", *New York Times Magazine*, http://russellshorto.com/article/faith-at-work (accessed December 29, 2011).

Instruments and Sears. The fellowship at Sears even has its own choir and professionally recorded a CD underwritten by the company.[36]

As for academia, nearly one-hundred Christian Colleges offer business programs that have been designed to teach the next generation what it means to lead and manage a business from a biblical perspective.[37] Also, the movement is evident in the publishing industry, where in 2005, over 2000 titles by Christians about faith-workplace connections had been written. Many of these publications focus on leadership and management, while others address issues facing all Christians and Christian leaders. Since 2005, the trend has only increased with more and more publishers entering this category.[38] Also, further evidence of the FAW movement is seen in the number of parachurch ministries that have sprung up in the last ten to fifteen years. In 2004, an International Faith and Work Directory featured more than 1400 listings of ministries, businesses and churches that have focused on integrating faith and work.[39]

The third wave has also shown an increase in receptivity from the local church. It has been slow to accept the FAW movement but there are increasing signs that it is having an impact. George Barna and Mark Hatch make the assessment that "workplace ministry will be one of the core future innovations in church ministry."[40] Evidence is in the fact that some churches are hiring work-life ministers, and others are pioneering their efforts to equip the local church to put their focus on faith at work issues. *His Church at Work* ministry, based in

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36. Hillman, *The 9 to 5 Window,* 83.

37. Hillman, 84.

38. Ibid.

39. Ibid., 85.

40. George Barna and Mark Hatch, *Boiling Point: Monitoring Cultural Shifts in the 21st Century* (Ventura: Regal Books, 2001), 253.

California, is an example of a ministry that has a vision to help churches send out members to minister in the workplace, just as missionaries are sent out to foreign lands. This ministry exists to help churches create an infrastructure for a sustainable work-life ministry that becomes part of the DNA of the church.[41] Geoff Bohleen, outreach pastor for Wooddale Church in Minnesota, says that workplace ministry allows his church to reach out to people that they would never otherwise reach. He states that "[t]here is no way our pastoral staff is going to get into all those offices-but our people are already there. Our pastoral staff is limited in terms of the connections, the relationship and friendships we can have with people who need Christ. However, we've got Wooddalers all over the place."[42]

Dr. Peter Wagner, a noted church growth expert and former professor at Fuller Theological Seminary, among others, believes that the workplace movement will provide the next spark for revival in our land. He states, "I believe the workplace movement has the potential to impact society as much as the Reformation did…It is what the Spirit is saying to the churches today.[43] Over the next five years, believers might expect to see God move in the following ways within local congregations:[44]

- Intentional training along with practical application in the local church to help men and women understand that their work is a ministry, along with practical application.
- Churches that equip and support Christians in their workplace callings.

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41. Hillman, *The 9 to 5 Window,* 86.

42. Ibid., 87.

43. C. Peter Wagner, quoted in Os Hillman, *The Faith@Work Movement: What Every Pastor and Church Leader Should Know* (Atlanta, GA: Aslan Group Publishing, 2004), 11.

44. Hillman, *The 9 to 5 Window,* 88.

- A movement similar to Promise Keepers, with major events around the Faith at Work theme.
- The integration of the faith at work message into the focus of the men's movement.
- A more proactive acceptance of Faith at Work issues on the part of corporations.
- Prayer making more of an impact in the workplace.
- The transformation of cities as those in authority becomes more active and passionate about their faith where they work.
- A greater expression of faith in government agencies, the entertainment industry, educational institutions and corporate workplaces.
- A greater number of people coming to Christ as major ministries embrace this movement of God and integrate it in their operations.
- An increased number of miracles in the marketplace because of Christians who are willing to move into arenas that the religious leaders once believed were taboo.
- Influential roles for pastors, who, although are often last to embrace the movement, will find it to be the breakthrough they have been seeking.

This will only happen in churches if they respond to the evidence of God's movement in the workplace. Churches are the center of the Christian life. Every church is in the position to help believers understand the ministry potential that awaits them in the workplace. Every church can help equip and train believers how to make an impact for Christ in the workplace. If every church would become active in the process of reaching people in the workplace, their impact

could change the culture and see lives changed for Christ. The problem is that there is little evidence to suggest that churches will catch the vision of what God is doing in the workplace.

Practical evidence suggests that many churches will cling to an institutional, Sunday-centered orientation that does not meet the growing concerns and needs of workplace Christians. Many times believers are left to either fend for themselves or turn to secular resources for ethical guidance and spiritual nurturance about matters pertaining to their daily ministry and the environment in which they work.[45] The gap that exists between the two still seems large. Miller writes,

> Despite some exceptions, the evidence strongly suggests that the church in general seems uninterested in, unaware of, or unsure of how to help the laity integrate their faith identities and teachings with their workplace occupations, problems and possibilities. There is a gaping chasm between what is heard on Sunday in one's place of worship and what is experienced on Monday in one's place of work. The evidence is derived from the church's actions (both form and substance) and also from the church's inaction or silence.[46]

The gap that exists between the church and workplace ministry is not likely to shrink in the near future. The basis of the gap may lie in the way in which pastors were taught during their seminary training. The nation's Bible colleges, seminaries and divinity schools could do much more to equip pastors to address faith-at-work issues. It seems as if they might be best taught in ethics and practical theology studies.[47] However, many churches seem content to do ministry the way in which it is most comfortable for them. In turn, it leaves believers longing for more help to be a witness in their workplace. Miller laments, "Unfortunately, too many people in the

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45. Miller, 80.

46. Ibid., 81.

47. Ibid., 95.

workplace turn to pop-culture solutions, self-help books, New Age spirituality, private piety, or Gnostic back-to-nature movements to find meaning and purpose in their lives. In the meantime, the church who has so much to offer sits on the sidelines with half-empty pews."[48]

As the church struggles to become part of the flourishing workplace ministry, believers must be diligent in their ministry. Although they are not trained in seminaries or Bible colleges, their ministry is vital to the Kingdom of God. Silvoso asserts that "[n]o matter the occupation, Christians who work at secular jobs need to know that they are not perpetual privates in God's army just because they have not gone to seminary. The need to discover that they have the potential to become full-fledged generals whose ministry is in the heart of the city, instead of inside a religious building."[49]

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48. Miller, 103.

49. Ed Silvoso, *Anointed for Business: How Christians Can Use Their Influence in the Marketplace to Change the World* (Ventura: Regal Books, 2002), 18.

CHAPTER 4

COMPARISON OF TWO MAIN MODELS OF WORKPLACE MINISTRY

The goal of this chapter is to identify the models of workplace ministry in order to compare and contrast each one based on its strengths and weaknesses. Although there are a variety of models that are currently being used in the workplace, this writer will focus on two main models, full-time and part-time. This process of comparison will help establish an objective view of each ministry and clearly define the strengths and weaknesses of each model. This step is necessary to inform the audience in evaluating the effectiveness of each. It will also serve as the backdrop for the evaluation of the project in which this writer will provide an alternative model that could be more effective.

The comparisons between the two models will take a variety of ministries into consideration but will highlight Corporate Chaplains of America as the full-time ministry model and Marketplace Ministries, Inc. will be highlighted as the part- time ministry model. Each of these ministries has a history of success and effectiveness in workplace ministry. Furthermore, both are held in high regards as leaders in the industry.

Part-Time Model

MMI was started in 1984 by Gil A. Stricklin. Mr. Stricklin is a retired Colonel from the Army Chaplains Corps. He served as the first employee and first chaplain serving one client with 150 employees. The ministry has grown steadily since its inception reaching more people for Christ:

> Today, the organization has 429 client companies with nearly 2,500 chaplains caring for 119,000 workers, and 330,000 family members. These individuals who have a chaplain

> to uplift them, support them and care for them are spread out in 826 cities across 43 states, from California to Maine. Our chaplains visit over 2,150 work sites every 168 hours to interface with workers on a voluntary basis, and visit briefly, asking about a sick family member or possibly about a young daughter who is preparing for a wedding. They make an appointment for a later discussion off site and off the clock.[1]

The information provided by MMI in the charts below provides evidence of the effectiveness of the part-time model.

Table 1. Chaplains Witnessing

-.EVANGELISM REPORT TOTALS													
MONTHS	***Jan***	***Feb***	***Mar***	***Apr***	***May***	***Jun***	***Jul***	***Aug***	***Sep***	***Oct***	***Nov***	***Dec***	***YTD Totals***
CHAPLAINS WITNESSING													
YEAR 2011	716	701	728	712	703	704	702	707	719	728	704	702	**8,526**
YEAR 2010	1,024	728	704	702	709	707	668	710	726	724	732	709	**8,843**
YEAR 2009	767	762	784	767	751	742	754	745	703	736	743	719	**8,973**
YEAR 2008	856	851	882	891	860	823	832	809	828	838	822	771	**10,063**
YEAR 2007	570	575	615	612	642	726	769	789	791	804	817	849	**8,559**
YEAR 2006	485	520	539	555	566	603	606	603	595	568	580	564	**6,784**
YEAR 2005	509	501	527	534	540	510	517	440	570	579	577	451	**6,255**
YEAR 2004	462	470	486	513	478	527	508	532	570	604	526	588	**6,264**
YEAR 2003	428	425	435	402	448	447	466	436	457	448	462	457	**5,311**
YEAR 2002	405	421	441	451	451	440	430	427	419	450	446	423	**5,204**
YEAR 2001	336	357	350	344	394	388	330	372	395	414	412	388	**4,480**
YEAR 2000	282	281	302	333	319	339	307	331	351	343	346	333	**3,867**
YEAR 1999	214	238	235	257	237	243	255	234	321	254	255	267	**3,010**

86,139

1. Marketplace Ministries, http://www.marketplaceministries.com/AboutUs-Overview.aspx (accessed January 23, 2012).

Table 2. Gospel Presentation

EVANGELISM REPORT TOTALS													
MONTHS	***Jan***	***Feb***	***Mar***	***Apr***	***May***	***Jun***	***Jul***	***Aug***	***Sep***	***Oct***	***Nov***	***Dec***	***YTD Totals***
GOSPEL PRESENTATION													
YEAR 2011	2,528	2,585	2,662	2,675	2,556	2,624	2,641	2,535	2,417	2,506	2,462	2,766	**30,957**
YEAR 2010	2,630	2,613	3,193	2,324	2,262	2,537	2,467	2,709	2,475	2,441	2,622	2,588	**30,861**
YEAR 2009	3,480	3,434	3,370	3,277	2,841	2,894	3,286	2,834	2,710	2,676	2,479	2,869	**36,150**
YEAR 2008	4,492	4,533	5,177	5,003	4,033	3,509	3,867	3,296	3,612	3,724	3,450	3,578	**48,274**
YEAR 2007	3,203	3,204	3,650	3,713	3,999	4,154	4,398	4,540	4,445	4,925	7,758	4,699	**52,688**
YEAR 2006	4,137	4,065	4,627	4,506	3,688	3,483	3,785	3,734	3,300	4,165	3,559	3,761	**46,810**
YEAR 2005	3,790	3,348	4,047	3,782	3,617	3,925	3,480	2,740	3,696	3,439	2,860	3,449	**42,173**
YEAR 2004	2,938	3,089	4,131	3,563	3,195	4,379	3,592	4,461	4,251	4,463	3,848	3,596	**45,506**
YEAR 2003	2,480	2,762	3,471	2,532	2,779	3,053	3,049	2,951	3,421	2,972	3,546	3,053	**36,069**
YEAR 2002	2,516	2,653	3,226	3,031	2,714	2,886	2,880	2,884	2,490	2,668	2,789	2,715	**33,452**
YEAR 2001	2,178	2,188	2,133	2,193	2,290	2,335	2,510	2,262	2,871	2,711	3,668	2,634	**27,339**
YEAR 2000	1,597	1,642	2,161	2,173	1,909	2,245	2,155	2,010	2,352	2,241	2,679	2,138	**23,164**
YEAR 1999	1,632	1,587	1,593	1,607	1,478	1,463	1,490	1,547	1,726	1,952	1,537	1,604	**19,196**
													472,639

Table 3. Accepting Christ

EVANGELISM REPORT TOTALS													
MONTHS	***Jan***	***Feb***	***Mar***	***Apr***	***May***	***Jun***	***Jul***	***Aug***	***Sep***	***Oct***	***Nov***	***Dec***	***YTD Totals***
ACCEPTING CHRIST													
YEAR 2011	220	216	222	223	190	251	195	228	211	213	168	202	**2,539**
YEAR 2010	243	264	234	215	195	247	250	258	237	230	214	217	**2,804**
YEAR 2009	363	325	358	330	239	312	325	315	260	242	387	236	**3,692**
YEAR 2008	378	445	495	409	414	307	431	346	428	325	312	281	**4,571**
YEAR 2007	348	259	453	406	307	476	527	443	398	628	589	439	**5,273**
YEAR 2006	303	287	477	287	229	375	405	343	242	248	250	295	**3,741**
YEAR 2005	427	444	610	487	392	611	526	444	451	403	285	294	**5,374**
YEAR 2004	261	288	481	356	351	455	343	496	508	529	472	424	**4,964**
YEAR 2003	255	267	374	369	287	421	288	284	365	382	365	286	**3,943**
YEAR 2002	315	303	385	333	317	284	308	319	300	295	306	297	**3,762**
YEAR 2001	236	244	294	275	267	280	325	307	378	401	408	248	**3,663**
YEAR 2000	226	354	275	367	307	395	349	281	325	291	299	362	**3,831**
YEAR 1999	418	221	212	284	198	244	236	189	299	318	233	211	**3,063**
													51,220

Table 4. Joining/Rejoining a Church

EVANGELISM REPORT TOTALS													
MONTHS	***Jan***	***Feb***	***Mar***	***Apr***	***May***	***Jun***	***Jul***	***Aug***	***Sep***	***Oct***	***Nov***	***Dec***	***YTD Totals***
JOINING / REJOINING A CHURCH													
YEAR 2011	414	405	436	455	371	419	354	412	350	415	406	425	**4,862**
YEAR 2010	470	488	463	473	358	392	403	458	399	346	365	397	**5,012**
YEAR 2009	517	487	637	493	408	406	453	451	509	455	486	417	**5,719**
YEAR 2008	537	596	737	561	562	483	532	468	552	525	498	482	**6,533**
YEAR 2007	355	297	456	499	341	443	455	548	552	710	540	591	**5,787**
YEAR 2006	361	327	361	357	337	427	396	355	463	402	339	381	**4,506**
YEAR 2005	243	265	328	343	329	322	293	383	550	415	673	368	**4,512**
YEAR 2004	243	265	328	343	329	322	293	383	550	415	673	368	**4,512**
YEAR 2003	245	293	296	381	298	237	201	329	297	277	348	240	**3,442**
YEAR 2002	273	289	423	344	274	280	318	283	270	285	321	252	**3,612**
YEAR 2001	223	290	317	335	291	279	214	257	313	330	350	225	**3,424**
YEAR 2000	244	259	333	297	297	277	261	270	289	290	235	213	**3,265**
YEAR 1999	411	169	162	225	164	145	138	254	189	266	202	198	**2,523**
													57,709

A significant aspect of the statistics given is the number of people that join or rejoin a local church. Making disciples of Christ is the goal of relational evangelism. The connection to a local church is vital in the growth and development of a believer. While it does not guarantee a lasting connection with a church, it does serve as an indicator of the effort employed by the chaplain to make a disciple of Christ.

The reach of MMI has expanded in part due to the guiding principles found in their mission statement, which is as follows:

> Marketplace Ministries, composed of four 501©3 non-profit entities—Marketplace Chaplains USA, Marketplace Chaplains International, Railroad Chaplains, and

> Marketplace Ministries Foundation—exist to share God's love through chaplains in the workplace providing a personalized and proactive Employee Care Service for client companies. This cross-denominational, non-sectarian, multi-racial group of effectively dedicated men and women are called to care for those in need, regardless of background or situation.[2]

A close adherence to the mission statement uncovers the purpose of the ministry. The purpose is the foundation by which the ministry was founded and is the driving force behind every decision related to the ministry. Their Statement of Purpose is as follows: "People who compose these four humanitarian, faith-based service organizations believe every person has intrinsic value because they are created in God's image. However, each individual must be brought into a right relationship with God through His Son, Jesus Christ. Most people in the USA or the international world do not participate in any religious practice and are unaware of the message of God's love shown by chaplains through acts of kindness."[3]

Services

The model of ministry for MMI centers on giving personal care to employees while hoping to share the love of Jesus Christ in the process. Realizing that opportunities for sharing Christ can come in times of celebration and crisis, their model offers ministry on a 24/7 basis. The following list provides a summary of their approach and activities performed.

Worksite Relationships

- Make a brief visit to the worksite regularly (usually weekly) to interact with employees to build a relationship of trust and friendship.

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2. Marketplace Ministries.

3. Ibid.

- Provide 24 hour, 365 day-a-year, nationwide Chaplain Emergency Care for crisis intervention, and work closely with management on any emergency situation or employee needs.

Chaplain Care

- Visit employees or immediate family members wherever care can be expressed and help given: hospitals, nursing homes, funeral homes, family homes, or other neutral sites.
- At the request of an employee:
- Assist in planning, officiating or attending weddings for employees or immediate family members, including premarital discussions and follow-up contact with newlywed couple.
- Help plan, conduct or attend funerals for employees or immediate family members, including follow-up support and encouragement to immediate family members during the grief period.
- Make jail visits to employees and immediate family members who are incarcerated; assist the family during times of separation; help with the transition of individuals back into mainstream society.
- Seek to locate representatives of their religious group.
- Serve on the Death & Serious Injury Notification Team to families of employees killed or injured in a job-related accident or who die of natural causes while on the job.

The ministry of the chaplain for MMI is not limited just to employees and care giving. They are trained and equipped to serve as support to the company and executive leadership in the following ways.

Support Activities

- Draft suggested letters of "Concern," "Sympathy," "Appreciation," and "Congratulations" to employees and immediate family members for the signature of the Company President, CEO, or other designated executive leadership.
- Write articles of interest for Company publications, as requested by management.
- At Company request, advise on matters of religion, morals, ethics, and morale as they impact individuals in the work force and the Company.
- Speak at in-house or outside events as requested by management.
- Provide, as appropriate, self-improvement materials (books, pamphlets, booklets, tracts, and audio tapes) to help employees and immediate family members deal with specific issues/problems and provide principles for successful and happy living, at no additional expense to the Company or its employees.
- When requested, represent the Company to clients, customers, and suppliers as the Company Chaplain.
- Participate in new employee orientation to explain the Employee Care Service and the role of the Chaplain Team.
- Respond positively and aggressively to other duties and services requested by Executive Leadership of the Company.[4]

Phone Interview

This writer conducted a phone interview on January 23, 2012 with Gil Stricklin, who is the founder and serves as the Chairman and CEO of MMI. The goal of the interview was to gain

4. Marketplace Ministries, http://marketplaceministries.com/AboutUs-WhatWeDo.aspx (accessed March 9, 2012).

his perspective of their ministry model along with some of its strengths and weaknesses. The interview also asked Mr. Stricklin about the future of MMI, including their future goals. Stricklin was very helpful but was also on a very tight schedule as he was traveling quite a bit over the next few weeks. This writer had to call him back later in the day when he had about fifteen minutes that he would be available. When asked to submit a SWOT analysis in relation to the full-time and part-time workplace ministry model, Stricklin declined saying he preferred a brief phone conversation, which is understandable. At this point, I was scheduled to follow up with Stricklin in two days for some statistics and was determined to ask again if he would be willing to submit one. Below are excerpts from this first interview.

This writer's first question to Mr. Stricklin was about their ministry model of using part-time chaplains in the workplace. The intent was to decipher why their model is used and what he sees as its greatest strength and weakness. In reference to that question, Mr. Stricklin responded:

> Marketplace Ministries did not set out to have a model of workplace ministry using part-time chaplains. It came about as a result of the most effective and efficient way to minister to such a large and diverse workforce. The challenge in working with larger companies is the variety of people you have to minister to. We try to offer a variety of chaplains to each company based on gender, ethnicity and race. If we used one full-time chaplain for each company, we do not believe that our impact would be as comprehensive. In some companies we can have up to five chaplains or more to meet the needs of their people.[5]

The next question posed to Mr. Stricklin was about who is serving as chaplains in their ministry. This question revealed that MMI does not exclusively use part-time chaplains but have some chaplains who are full-time. The number is less than 10 percent. When asked to describe how many chaplains are serving and who they are, his response was, "Well, at the moment we have about 1,500 chaplains. Out of those we have about 100 who serve on a full-time basis. The

5. Gil A. Stricklin, phone interview with author, Knoxville, TN, January 23, 2012.

rest are those who serve on a part-time basis. Of those, about 1,100 are pastors who are serving a local church in near proximity to the companies we serve. Some are full-time pastors who simply enjoy the opportunity to chaplain in a local business and some are pastors serving on a part-time basis with a local church."[6]

The next question asked to Mr. Stricklin was in relation to what he believes is the greatest strength of their ministry model as opposed to a model using primarily full-time chaplains. Mr. Stricklin stated,

> I think our strength is obviously the chaplains that minister to the people and their families who work in each company. Each one is committed to not only care-giving but giving care in the name of Christ. As for our model, we have received criticism over the years for using mainly part-time chaplains. That criticism is usually the argument that people serving part-time are not as committed as those who serve full-time as a chaplain, or that they do not have the time to be fully committed to ministering to people in the workplace. No matter what you do or how you do it, criticism will come. We have been doing this for 28 years and have seen thousands of people helped in one way or another by our ministry including many who have given their life to Christ as a result of our ministry. In 2011, we saw 2,693 people give their life to Christ. Whether a part-time or full-time chaplain was involved with that is not really the point.[7]

In relation to the question about the greatest strength of MMI, Mr. Stricklin also spoke to the impact the ministry has beyond the workplace. Talking about their impact on discipleship, he says,

> Another thing about our ministry that is a strength is that we work toward building the body of Christ. We realize that making disciples of Christ is more than leading them to faith in Christ. They need to be connected to a local church that can grow in their faith. Since our beginning, we have reported that more than 70,000 people have joined a local church in which they can grow in their faith. It helps that we have about 1,100 pastors

6. Stricklin interview.

7. Ibid.

> serving as chaplains. They then can play a role in their growth and development as a disciple. We are proud to see the lasting results of our work.[8]

Stricklin also spoke to the flexibility of being able to minister to some smaller companies that were not located close enough to other businesses to sustain a full-time chaplain: "Using a part-time chaplain who may be a local pastor also allows us to provide chaplain care to a business that may otherwise not be able to receive it because of its size and proximity to a highly populated area. A local pastor is a great fit for just such a company."[9]

The topic of the interview was then changed to ask Mr. Stricklin's perspective about the weaknesses of their ministry model. He laughed a little when he was asked that question saying, "Well, I know any ministry has weaknesses, as we are all human. I would say first that our main weakness would come from someone who is not doing their ministry in the way in which they agreed to do it. We take great care in selecting people who are committed to ministry in the workplace for Christ but we can never completely guard against someone who is not doing their job. Again, we have been doing this for twenty-eight years and have had very little issues with this."[10]

Another weakness of the MMI model is one that is common to any other ministry or business. It is competition. Stricklin states, "I guess another weakness in our model could be that someone could do it cheaper and not provide the same quality and type of ministry that we

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8. Stricklin interview.

9. Ibid.

10. Ibid.

have been providing for so many years. But that is true in almost anything. The only way we know to protect us from that is to do great ministry with great people."[11]

Follow-up

My initial call to Mr. Stricklin required a follow up call about receiving some statistics from the ministry since 1999. I had the intent of asking Mr. Stricklin again about the strengths and weaknesses of the full-time ministry model. Mr. Stricklin's response was as follows: "I think a real strength of the ministry model that primarily uses full-time chaplains is that you can train up leadership that can carry on the work of the ministry for the future. When using mainly part-time chaplains, that chaplain usually has a full-time job that does not free them up to be trained as future leaders for our ministry. I would say that is the greatest strength of the full-time model."

Below is a summary of Mr. Stricklin's view of strengths and weaknesses of the part-time ministry model of MMI as well as the strength of the full-time ministry model.

Part –Time Model Summary

Strengths:

- An effective and efficient way to minister to such a large and diverse workforce.
- Use of committed and caring workplace chaplains.
- Connecting new believers with local churches.
- Flexibility to serve small or outlying companies.

11. Stricklin interview.

Weaknesses:

- Chaplain who does not properly and diligently perform their duties
- Competition; someone could offer to do it for less.

Full-Time Model Summary

Strength:

- Allows for leadership training

Full-Time Model

Corporate Chaplains of America was founded by Mark Cress. Cress was a successful business owner in the 1990s. His television production company, Success Stories, Inc., was recognized as one of the fastest growing private companies in America. Cress' personal faith in Christ and love for people shaped his business principles as well as his leadership style. Cress wanted to be more than a business owner. He also had a desire to help employees on a personal level whenever possible. Cress sensed a call to minister to their needs.

It did not take long for Cress to realize that he was not prepared to meet all the needs of his employees. The daily responsibilities of running a business along with being the owner made it difficult to meet the personal needs of his employees. He reveals that "[t]hey would have problems, and I wouldn't know how to help them. I didn't know how to make a hospital visit. I just felt clumsy about all that, but it did allow me to see a need."[12] The need Cress saw as an

12. Chris Ritcher, "The God Squad: Mark Cress built Corporate Chaplains of America Inc. on Two Foundations—the Bible and a Business Plan," http://www.allbusiness.com/marketing-advertising/advertising/460063-1.html (accessed January 31, 2012).

entrepreneur, along with the call on his life to minister to those needs, led Cress to sell his majority stake in Success Stories, Inc., in 1993. Cress moved with his family to Wake Forest, North Carolina to enroll at Southeastern Baptist Theological Seminary.

While at Southeastern, Cress was not preparing to minister to a congregation. He was preparing to minister to corporations. It was during this time that Cress worked on and solidified the ministry plan that would eventually lead him to the ministry which God had called him. After completing a Master of Divinity degree in 1996, Cress began Inner Active Ministries, which was soon changed to CCA. The ministry began with Cress as the only employee, no clients and an annual budget of less than $50,000. At the end of 2011, CCA employed 138 chaplains and staff members, serving 747 companies in 327 cities and 42 states. They also expanded into Mexico and French speaking territories of Canada during 2011.[13]

The original mission statement for CCA was to build relationships with employees with the hope of gaining permission to share the life-changing Good News of Jesus Christ, in a nonthreatening manner.[14] In 2007 the mission was updated to build relationships with individuals with the hope of gaining permission to share the life-changing Good News of Jesus Christ, in a nonthreatening manner. The original vision statement guiding the ministry was to have one thousand chaplains serving one million employees by 2012. It has subsequently been changed as well to thousands of chaplains serving millions of people. The necessity for these changes was brought about by the formation of Community Chaplains of America, which is discussed in Chapter 5.

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[13] Mark Cress, email to Chaplains mailing list, January 23, 2012, http://www.chaplain.org.

14. Corporate Chaplains of America, “Training Manual: Corporate Chaplain” (Wake Forest, NC: Corporate Chaplains of America, 2004).

The ministry works in the following manner. A chaplain who has been recruited, hired and trained by CCA is provided to serve a company who desires the chaplain service. CCA works with the company leaders to determine the best time for the chaplain to go to the company during business hours and make the rounds. The purpose of the rounds is for the chaplain to make contact with each employee once a week to see if anyone wants to talk or has specific personal needs. In addition to the rounds, each employee is given a business card of the chaplain that has their name and an 800 number that gives each employee twenty-four-hour, seven-days-per-week access to his or her chaplain.

The main goal of the rounds is for the chaplain to be constantly building a personal relationship with each employee. As that relationship grows, the chaplain earns the trust and respect of the employee. The personal relationship places the chaplain in the role of caregiver to that employee and their family members. The care given by the chaplain is initiated by the employee and is always performed with the permission of the employee.

If an employee or their family member requires surgery or hospital care, the chaplain will arrive before the surgery and stay with the family until the surgery is complete. The chaplain will also visit the employee daily if a hospital stay is required. The chaplain is also available to officiate weddings and funerals for the employee and their family. Short-term counseling is also part of the role of the chaplain. Marriage, financial, premarital and personal counseling are areas in which the chaplain can serve the employee. The chaplain uses training guidelines to know when to refer the employee to long-term counseling. The chaplain may also come alongside employees in court situations. They can serve as a character witness or just attend court proceedings with the employee. Chaplains also have twenty-four-hours a day, seven-days-a-week access to area jail and prison facilities. Should an employee find themselves incarcerated,

the chaplain can visit the employee to provide moral support. Chaplain care extends to almost any situation in which the employee initiates a desire for assistance.

The impact of CCA has grown since its inception. The first year of ministry saw eighteen people receive salvation in Christ. 2011 saw 3629 people come to Christ. The chart below shows the increase in salvations as CCA has grown.

1996	18
1997	25
1998	50
1999	99
2000	450
2001	1147
2002	1074
2003	1518
2004	1781
2005	2000
2006	2300
2007	2139
2008	2326
2009	2599
2010	2708
2011	3629

The success in fulfilling its mission is found in the simple goal of gaining permission to share the life changing good news of Jesus Christ. In essence, it is church outside the walls. It is meeting people where they live. It has been shown that people spend more time at work that at home or with their own families.

The following information details their process of operation and ministry model.[15] The organization employs full time, long term, career chaplains who combine workplace experience with professional chaplaincy training. In addition to holding seminary level or higher

15. Corporate Chaplains of America, http://chaplain.org/index.php?file=page&page_id=71 (accessed January 23, 2012).

degrees, all chaplains will pursue certification through 154 hours of continuing education within the first year of tenure.

Leading the Industry

Desiring to be America's leading, full-time corporate chaplain agency, CCA was the first to provide

- A process managed system to provide seamless integration of its chaplaincy system into companies large and small, public and private, serving businesses in practically every SIC industry classification. Some clients employ as few as ten associates, while others have in excess of ten thousand.
- An exclusively full-time workforce of highly–trained, professional chaplains with an exceptionally high retention rate in excess of 93 percent over the history of the organization.
- Significant investment (more than one half million dollars) in integrated continuing education systems designed to keep chaplain skills current.
- Long-term career pathways for chaplains and support staff.
- Leadership training for continued career growth and generational intelligence at all levels of the organization.
- Full-time headquarters of staff dedicated exclusively to chaplain recruitment.
- Branded, uniform clothing consistent with workplace environment.
- Universal continuing education training and emotional decompression events. Three times per year all chaplains retreat from their respective fields of service for three days to recharge emotionally and enhance skills.

- Strong financial controls, leading to the top financial ranking of any agency in the industry according to Guidestar.com, a non-profit watchdog group.
- Intentional succession planning to provide multi-generation service.

Entering a Company's Mission Field

The information below details the process by which CCA works with a company to start their work caring for employees:

- We make a presentation to a company owner who decides to proceed with providing a chaplain for his or her employees.
- We begin a recruiting process to recruit, hire, and train the best possible candidate to fit the culture of that client company.
- Recruits go through a multi-phase interview process.
- Once a suitable candidate has been selected, he or she is processed through our intake training process.
- We then map out a strategy to orient the client company's employees to the chaplaincy program.
- Orientations are conducted by Corporate Chaplains of America in a manner keeping with the culture of the client company.
- The new chaplain begins making weekly rounds with the client company.
- The new chaplain will be on call 24 hours a day, 7 days a week for any employee crises.
- Monthly Activity Reports will be generated for the leadership of the client company
- Periodic reviews will be conducted by Corporate Chaplains of America with the client company to ensure the most effective outcome.

Comparison of Full-Time Chaplain versus Part-Time Chaplain:

CCA has also listed why they employee a full-time chaplain approach opposed to a part-time chaplain approach.

- Ability of chaplaincy agency to spend heavily on initial training. A person electing to serve as a part time chaplain cannot easily leave his or her regular job to attend substantial initial training. Process training systems are expensive to establish and maintain, therefore it is almost impossible for an agency to afford the travel, training and lodging expenses associated with training long-term career-oriented chaplain personnel. Make sure you ask the person representing any chaplaincy agency about actual number of days and hours of classroom and field training your chaplain will have.
- Ability of chaplaincy agency to invest in ongoing continuing education training for the chaplain. Chaplains are dealing with employee problems every day and sometimes are encountering new and challenging situations for which they may need new and enhanced training. A system of frequent and structured continuing education training is essential to keep your chaplain fresh and emotionally able to serve. All caring professionals need time away from the field of service to “let their hair down” with others serving in the same capacity. Corporate Chaplains of America takes all chaplains out of the field a minimum of three times per year for a time of quality group continuing education and team building exercises.
- Conflicting loyalties. Full time career workplace chaplains give their lives to the service of employees. Because Corporate Chaplains of America chaplains have no competing job responsibilities, when an employee in crisis pages them, they respond without having

to ask a boss or supervisor of another job for permission to leave. Corporate Chaplains of America does not allow its career chaplain workforce to hold second jobs or operate businesses on the side. When an employee calls, they can respond without hesitation. As a matter of fact, we promise to respond to all pages within ten minutes, guaranteed!

- Accountability. A part time chaplain serving alone in a market may not have the safety net of accountability that is built into every Corporate Chaplains of America career chaplain position. Serving as a workplace chaplain should be a career and not simply a "holy hobby". The chaplaincy agency must be able to build systems of leadership accountability into the program. This is nearly impossible when one part time person is assigned to manage another part-time person, or when there is no leadership person available.
- Turnover. Building relationships with employees is an ongoing and long-term proposition. When the care giving gets tough, a person serving in a part time capacity may simply throw up his hands and quit. Or he may be transferred by his full time position. When this happens, the relationship building process is breached. Corporate Chaplains of America personnel statistics show chaplain turnover to be the absolute lowest in the entire industry.
- Not just a car payment. Many times very well meaning and caring retirees serving as part time chaplains are basically just working to "make a car payment" or to supplement their pensions. This is not the proper foundation for building a solid workplace chaplaincy program. Full time, career, long term workplace chaplains are dedicated to a calling and not simply a monthly supplement.
- A few things to consider before placing a chaplain on your staff as a company employee

The chaplain should always be an independent third party. There are many potential liability pitfalls that surround having a company employee as a chaplain. The company should never place itself in the position where the employees think that the chaplain could be compelled to break confidentially by a superior at the company. The company should view the chaplain as an independent contractor capable of being objective and private in the context of employee relationships. Other matters to consider include how the company will recruit, train, and manage the chaplain. Additionally, how will the company deal with continuing education training and chaplain accountability?

Table 5: Comparison of Chaplain Assistance Program versus Employee Assistance Program [16]

Comparison of Chaplain Assistance Program versus Employee Assistance Program:	CAP	EAP
Pager service that is 24/7	Y	N
Hospital visitation	Y	N
On site stress management	Y	N
Problems with wayward children	Y	N
Conflict resolution between employees	Y	N
Marriage and remarriage	Y	N
Divorce Care	Y	N
Serious illness	Y	N
Work site visits	Y	N
AIDS and HIV-related illnesses	Y	Y
Death and dying	Y	N
Spousal and child abuse	Y	Y
Drug and alcohol dependency	Y	Y
Provide self improvement materials	Y	N
Psychiatric counseling	N	Y
Smooth transition of laid off employees	Y	N
Financial and budgeting matters	Y	N
Assisting supervisors with attraction and retention problems	Y	N
Pre-marital counseling and ceremony officiating	Y	N
Courtroom testimony and emotional support	Y	N
Planning and performing funeral services	Y	N
Long term grief support	Y	N
Fears of national, state and local terrorist activity	Y	N
Ethical Advisement	Y	N

16. Corporate Chaplains of America, http://chaplain.org/index.php?file=page&page_id=78&parent_id=76 (accessed January 23, 2012).

I contacted Dr. Mark Cress, CCA Founder and President via email and asked him to do a S.W.O.T (Strengths, Weaknesses, Opportunities, Threats) analysis of both the full-time and part-time workplace ministry models. The results of this analysis are as follows:

Full-Time Workplace Ministry Model:

Strengths:

- Allows recruiting of a more highly qualified candidate (in 2011 we had 1070 applicants for less than forty positions filled).
- Enables greater investment in initial and ongoing training.
- Engenders a higher level of employee loyalty, thus reducing turnover.
- Easier to build brand awareness.
- Greater respect from CEO clients.
- Easier to drive Mission and Vision deep into organization.
- Allows the agency to offer a higher level of employee benefits.
- Provides greater management span of control.

Weaknesses:

- Requires a greater sales effort to ensure Chaplains are fully financially supported.
- Requires a higher price…thus the need for greater client ROI.
- Requires a higher level of employee benefits.
- Opens a vulnerability to a lower price offering by another chaplain agency.

- Tough to hit “Critical Mass.”

Opportunities:

- Enables us to be the national leader in “full time” workplace chaplaincy.
- Resonates with CEO’s who dislike “Part-time” anything.
- There are many available qualified chaplain candidates.
- The industry being so young and emerging enables strength in branding.

Threats:

- The possibility of a major highly–financed, international ministry entering the market as a newcomer with large amounts of cash and a strong brand.
- Secular EAP’s developing a copy to be sold to existing clients.
- The evil one gaining the ability to exploit a weakness in the system thus bringing about potential virally negative PR.
- The entry of small, startup organizations without evangelical credentials into the market causing potential client confusion.

Part-time or Volunteer Workplace Ministry Model:

Strengths:

- Lower price offering.
- Easier to enter a market with only one small client.
- Greater Management to employee ratio.
- Ability to scale faster with less highly trained sales team.

Weaknesses:

- Inability to invest in strong training systems.
- Inability to offer strong employee benefits.
- High turnover.
- Difficult to drive Mission and Vision deep into organization.
- Stressed management relative to high turnover.
- Higher client churn.

Opportunities:

- Stronger offering for highly price-conscious buyer.
- Able to tap into retirees or large number of low paid pastors looking to supplement monthly income.
- Able to sell a smaller company the service.
- Many markets available for penetration.

Threats:

- Legal threats arising from lightly-trained chaplains.
- Financial challenges arising from lack of field controls.
- Management challenges arising from rapid immature scaling.
- Potential damage to brand from high turnover and potential legal threats.
- Greater potential for the evil one to disrupt operations due to loss of management control.

Understanding Both Models

As stated earlier, this writer was a full-time chaplain for CCA from 2004-2008. This S.W.O.T analysis of the full-time ministry model of CCA is being done with more knowledge of the full-time model, as opposed to the part-time model with that of MMI. Understanding that the ministry processes and goals of each model are consistent, this writer is able to offer an objective viewpoint based on knowledge and research. First, the reader should know both ministries are effective and led by people whose main objective is to use their gifts and talents to reach people for Christ in the workplace.

CCA and MMI are both led by men who are passionate followers of Christ with a desire to see people come to faith in Christ through the impact of the ministry they believe God has called them to lead. Their respective success in the business arena shows that each understands the day-to-day challenges of being involved in the workplace as a leader and an employee. Their desire to apply their faith to ministry in the workplace displays their deep understanding of the need to bring the hope of Christ to a largely untapped ministry field in the workplace.

It also displays their understanding of *relational evangelism* and how to apply it as defined and discussed earlier in Chapter 2 of this project--the main thrust being a ministry of presence. Keith Starcher explains when he writes, “Chaplains have what has been called a ministry of presence. They are specifically trained to work in a secular environment, and they are on-site or on-call 24 hours a day to counsel any employee on any matter, personal or

professional."[17] Mr. Stricklin of MMI agrees when he says, "We don't work by the hour. We work by the needs."[18] It is the relational model of evangelism that serves as the platform of ministry for each model. Both leaders display wisdom in using it to reach people for Christ. They also each understand that *relational* evangelism also reaches beyond the workplace into the families and friends of employees as each model encourages ministry to families and friends of employees.

Dr. Cress and Mr. Stricklin are fully aware they are both on the same team in reaching people for Christ in the workplace. Both were a little hesitant to offer a S.W.O.T. analysis of each model as this writer perceived neither wanted to be thought of as being critical of the other. This writer is appreciative of their willingness to help with gathering information necessary to meet the requirements of this project. Both were very humble and complimentary of each ministry model and are good friends.

This writer must note one difference in the two models that is subtle but can be significant. Information about the process each ministry follows in working with employees and the management and owners of companies differ in one strategic way. The role of the chaplain in the MMI seems to place the chaplain in a more formal role in line with being a more obvious extension of the owners and management team of the company.

Each model has proven effective in reaching people for Christ. Below is a S.W.O.T analysis performed by this writer to draw out the strengths, weaknesses, opportunities and threats

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17. Keith Starcher, "Should You Hire A Workplace Chaplain?," http://www.intheworkplace.com/apps/articles/default.asp?articleid=22241&columnid-1935 (accessed December 3, 2011).

18. Ibid.

of each model. The analysis does not form a perfect model of ministry but serves as a summation of this writer's view of each model.

Full-Time Ministry Model

Strengths:

- Provides consistent care for employees.
- Creates long-term relationships between chaplain and employee.
- Cultivates environment for naturally sharing the gospel.
- Provides confidence/security for chaplain in doing long-term ministry.
- Allows for ministry to extend to friends and family of employee.
- Adds value to job for employees.
- Provides complete benefits from owner's perspective.
- Provides systematic, ongoing chaplain training.

Weaknesses:

- Limits flexibility in ministering to various people types.
- Limits qualified care givers ability to minster in workplace.
- Sometimes requires chaplain to relocate for ministry.
- Limited career growth.
- Location of businesses and number of employees can diminish effectiveness of chaplain.

Opportunities:

- Provides stable platform for people called to full-time workplace ministry.
- Unlimited opportunities to share the gospel.

- Relatively untapped market ready for growth.
- Development of ministry leaders.
- Allows business owners to better use business as ministry.

Threats:

- Economic conditions.
- Unscrupulous imitators.
- New ministry offering lower prices, lower quality.
- Poor chaplain performance.

Part-Time Ministry Model

Strengths:

- Provides diversity in chaplain care related to gender, creed and ethnicity.
- Easier to accommodate smaller companies.
- Use of local pastor increases discipleship opportunities.
- Lower cost to business owners.

Weaknesses:

- Training could be less consistent and effective.
- Less appealing to business owners.
- Higher rate of turnover for chaplains.
- Limits leadership development for organization.
- Fewer work benefits for chaplain.

Opportunities:

- Can reach more companies because of lower cost.
- Expands the ministry reach of local church pastors.
- Not as limited to geographical locations.
- Help supplement retired pastors' income.

Threats:

- Damage to ministry brand.
- Competition offering services at lower price.
- Loss of chaplains due to burnout.
- Business owners' perceptions of part-time ministry.

While each model has been effective in reaching people for Christ in the workplace, each one has a flaw that is evident to this writer and serves as the basis of this project. Each model only provides an avenue of ministry in the workplace for a vocational minister. There is no avenue in either model to provide equipping or training for a believer who wants to be a witness for Christ in the workplace.

This is significant because there are not enough vocational ministers to reach all the unreached people that go to work each day. The greatest resource for reaching those people is the believers who work beside them each day. They have the greatest opportunity to practice relational evangelism because of proximity and the large amounts of time spent each day at work. The problem with the full-time and part-time models is that it leaves the believer who goes to work with the unreached each day unprepared to be a witness because he lacks

professional credentials. Chapter Five will present an alternative model to workplace ministry that can help bridge the gap.

CHAPTER 5
MOVING INTO MINISTRY

Chapter 4 provided an analysis of two main models of workplace ministry in America. The S.W.O.T analysis was used to highlight the strengths, weaknesses, opportunities and threats of each model. Chapter 5 will lead readers to find a way to minister in the workplace that is suitable to their calling, place in life or depth of desire to reach people for Christ in the workplace and beyond.

This project has focused on ministry in the workplace and the two main vocational models associated with it, full-time and part-time. Each model is one by which caring for people and building a relationship with them in hopes of eventually sharing the gospel of Christ is done by *professional* ministers. The full-time chaplains serving with CCA are men and women who have graduated from Bible College, or preferably, those who have graduated from a theological seminary. The large majority of chaplains serving with MMI are local ordained pastors serving a church in their community and also ministering to people at the workplace.

This chapter will address the reader who is searching for an answer to the question that is burning in their hearts about their ministry at their workplace. Do you need to drop everything to attend Bible College or seminary to earn your credentials in order to make an impact for Christ at your job? Can God really use you in the workplace if you are not an ordained minister? Will people take your efforts at ministry serious if you are not ordained or display a diploma on your cubicle wall? Will *you* take your workplace ministry efforts seriously if you do not have or obtain professional ministry credentials? Each of these questions undoubtedly led to other questions in the heart of a believer wanting to make an impact in their workplace. Where do I start? Can God really use me? Am I called to such a ministry? Will people ever take me

seriously? Do I need some type of training? What role, if any, can my church play in this? Do I need my pastor's blessing?

First and of most importance for any believer is to have a clear understanding of what *ministry* is all about. In most cases, Christians believe that ministry is what happens in the church or that it is what pastors or professional ministers do. To put it another way, believers rarely think of work done by bankers, lawyers, engineers or homemakers as ministry. We typically believe that those who get their paychecks from a church or other Christian organization are the ones who "do" ministry, while the rest of us are those to whom ministry is "done." This is simply not true and is not a biblical concept.

Ministry can be defined as "the faithful service of God's people rendered unto God and others on His behalf to bring Him glory, build up His church, and reach out to His world."[1] Ministry is God accomplishing His purpose through your life to bring glory to Him. Ministry is something every believer can do and will do when their life is submitted to God and empowered by Him. Even a worldly definition of ministry implies that something is being done through ministry. Webster says ministry is "a person or thing through which something is accomplished."[2] The Great Commission in Matthew 28:19-20 is the marching order for believers who are empowered by God to make disciples of people in the world in which they live. That includes every person, whether they are an ordained minister, pilot, policeman, business owner or hairstylist.

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1. Bible.org, "Expanding Your Concept of Ministry," Center for Christian Leadership. http://bible.org/seriespage/session-1-expanding-your-concept-ministry (accessed February 6, 2012).

2. Merriam-Webster Dictionary, s.v. "ministry," http://www.merriam-webster.com/dictionary/%20ministry (accessed February 6, 2012).

To help those who want to reach people for Christ in the workplace, this writer is introducing a third model of workplace ministry that does not require professional designations, Bible college or seminary degrees. It should be noted here that if you sense that God is leading you on that path, you should quickly and confidently follow His leading, as He will provide all that is needed to accomplish it. It is a model that provides high quality training and direction for confidently and purposefully caring for and reaching people in the workplace for Christ. It is called Community Chaplains of America.

Community Chaplains of America is a division of CCA. It was launched in 2007 with the goal of empowering and equipping believers to be a witness for Christ in their workplace and beyond. In essence, the principles that made their Corporate Chaplain ministry successful in reaching people in the workplace were broadened and expanded to provide training, guidance and support for anyone wanting to reach people for Christ in the workplace, as well as other areas of their lives. The goal for the training, mission and vision of CCA as stated in Chapter 4 of this project are focused on one objective: "to build caring relationships with the hope of gaining permission to share the life changing Good New of Jesus Christ in a non-threatening manner."[3] The goals and focus of the Community Chaplains training, guidance and support are successful because they have a simple focus as well. "The goal is simple- the personal and spiritual care of people. The strategy is to reach people where they are by addressing their point of need during a moment of crisis. According to statistics, people are more likely to be found engaged in community activities than at home or church."[4]

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3. Corporate Chaplains of America, "Training Manual" (Wake Forest, NC: Corporate Chaplains of America, 2004).

4. Mark Cress, Chris Hobgood and Dwayne Reece, *The Complete Community Chaplain's Handbook* (Wake Forest, NC: Lanphier Press, 2006), 14.

If you have a desire to reach people at your workplace and do not know where to start, the following overview of CCA's qualifications, process, training and support could be the tools you need to start making a difference. The biblical rationale for your ministry and calling will be discussed later in this chapter.

Getting started is easy:

1. Go to their website www.commchap.org to learn about the ministry. Take the time to learn about how and why this ministry was formed and what it seeks to accomplish. A phone number is also available if you desire to speak to someone directly.
2. Determine if you are qualified for the ministry. The basis for qualifications is as simple as being able to affirm this statement: "If your connection to Christ and compassion for lost and hurting people has you searching for an opportunity to make an eternal impact, then you have the heart of a Community Chaplain."[5]
3. Review the mission, vision and statement of faith. This will help you understand and realize the focus and beliefs which drive the purpose of their ministry model for reaching people in the workplace for Christ. A basic agreement with these principles will help you understand if what you are hoping to accomplish can be met by their approach and training materials.
4. Order the *Partnership Empowerment Kit.* This kit contains all of the training material you will need to be equipped to purposefully and confidently minister for Christ in the workplace. The kit contains comprehensive training materials to help you understand a ministry approach for serving in the workplace. Contents

5. Community Chaplains, "Getting Started: Am I Qualified?," http://www.commchap.org/# (accessed February 7, 2012).

include, *The Complete Community Chaplain's Handbook*, The Community Chaplain Audio Theatre Series, *The Community Chaplain Care Guide* and *The Community Chaplain Coaching Guide* and *Caring Directions: 50 Places Where God May Be Calling You to Serve as a Community Chaplain.* An online Community Chaplain forum is also available so you can interact with other chaplains and get the benefit of their wisdom and experience.

The information available will thoroughly equip you and give you a process for engaging people for Christ in the workplace. It will take a concerted effort on your behalf to learn and apply the training to your ministry. It may also be helpful to enlist a friend who shares your desire to minister to people in the workplace to take the journey with you. This writer believes that this is the most comprehensive and effective model that anyone could put to practice.

Church Partnership

If you are a pastor reading this project searching for a practical tool to train your congregation to be an active witness for Christ in the workplace, Community Chaplains of America offers a Church Partnership that would guide you to effectively implement this training in your church. Many churches simply lack the right tool to train people to be effective where they work. This approach is needed in churches, as noted by Dr. Danny Akin, President of Southeastern Baptist Theological Seminary: "The Community Chaplain's approach is equipping an ever increasing army of motivated 'local missionaries' that are making a Christ focused

difference in neighborhoods, workplaces, and schools across the country!"[6] Crossroads Fellowship Church in Raleigh, North Carolina has implemented this training at their church and sees that it is making a difference. Senior Pastor Chuck Milian says, "Community Chaplain training has provided the concrete training and confidence our people needed to roll up their sleeves and get into the trenches at work and in the community."[7] Ephesians 4:11-13 explains the main role of a church leader is to equip the saints for ministry. This training can be a tool a pastor can use that helps equip people to fulfill their ministry in the workplace.

Called to Ministry

For many years, believers have misunderstood the meaning of ministry or being in ministry. Most people think of preachers, evangelists, missionaries, education pastors and youth directors as being in ministry and that other believers are not in ministry. Many believe that if you are not an *ordained* minister or have not graduated from a Bible college or seminary, then you are not qualified or called to reach people for Christ in the workplace or any other place in our world.

Believers have been trained to believe and accept that the two worlds of spiritual and sacred are separate. This line of thinking and belief springs from Greek philosophy clothed in biblical language. The apostles did not condone this line of thinking but the succeeding generations borrowed heavily from it and have been passed down unchallenged to generations of believers. The result is that many believers bring a worldview and assumptions to the biblical text expressed by thinkers such as Plotinus, Plato and Aristotle that the spiritual and sacred are

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6. Community Chaplains, "Getting Started: Church Partner, What Others Are Saying", http://www.commchap.org/#whatothersaresaying_churchpartner (accessed February 7, 2012).

7. Ibid.

separate. Hendricks and Sherman warned of the effect of this view when they wrote, "The result will be a distorted view of life. And also a distorted view of work. Wearing Greek glasses, one would tend to ignore or disparage everyday work. This is how work looks when viewed through these lenses."[8] These Greek scholars, among others, introduced the concept of dualism, which says that life is divided into two compartments: the spiritual, or eternal, and the temporal realm of the physical. Plato's dualism entered the church through many of the church fathers that were Greek philosophers who had converted to Christianity. They attempted to reconcile Greek thought with Christianity.[9] The result has been a skewed understanding among believers that supports a God-ordained difference between clergy and laity. Many have failed to understand that the call to preach or work in the church is not the only call to ministry.

Priesthood of the Believer

The priesthood of the believer is the biblical doctrine that dispels the notion that there is a divide between the sacred and the secular and that only vocational ministers are called and qualified for ministry. This doctrine clearly teaches that every believer is a minister of Christ. A brief examination will explain.

Chapter 2 of this project gives a thorough explanation of the Great Commission that sets each believer on task to make disciples of Christ. The task is done by sharing the gospel of Christ so that people have the opportunity to respond to the person of Christ for salvation. The process of gaining the opportunity to share the gospel is through relational evangelism, also discussed in chapter 2. Relational evangelism is the model that is employed by both the full-time

8. Sherman and Hendricks, 61.

9. Hillman, *Faith & Work, Do They Mix?,* 9.

and part-time model of workplace ministry. The relational evangelism being practiced by these people are disciples of Christ. Scripture teaches that every believer is a priest (Ephesians 4:12; Revelation 1:6; 5:10; 20:6). Priests are ministers. Therefore, church members or believers are ministers called to ministry in the workplace and beyond. It is their ministry and their calling. The two are not separate.

Cyril Eastwood in his book, *The Priesthood Of All Believers*, describes the calling and service inherent in this doctrine when he writes, "All believers, therefore, are called out from the world, it is their duty to offer the priestly sacrifice of their lives upon the altar of God."[10] Luther brings greater clarity to the calling of every believer, writing, "Those who exercise secular authority have been baptized like the rest of us, and have the same faith and the same Gospel; therefore we must admit that they are priests and bishops. They discharge their office as an office of the Christian community, and for the benefit of that community."[11] In the following statement, Luther clarifies that there is no distinction between believers serving in a secular vocation or religious vocation, claiming they are both the same: "The religious authorities and the temporal authorities share the same status; it is only in function that they differ. There is no real difference between laymen, priests, princes, bishops, or, in Romanist Terminology, between religious and secular, than that of office or occupation, and not that of Christian status."[12] A further look at scripture solidifies the doctrine that all believers are ministers through sacrificial service:

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10. Cyril Eastwood, *The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day* (Minneapolis, MN: Augsburg Publishing House, 1960), 149.

11. Bertram Lee Woolf, *Reformation Writings of Martin Luther* (New York, NY: Philosophical Library, Inc., 1956), 1:114.

12. Ibid., 1:115-116.

> …there must be a time of initiation into the priestly community, and the teaching of the New Testament is that Baptism which symbolizes the death of sin and the life-dedication of the believer, inaugurates for believers the priestly office (Heb. 10:22, Tit. 3:4-7, Jn 3:5, Eph. 5:26-27). Closely linked with the idea of sacrifice it follows that the universal priesthood can only be understood in terms of sacrificial service. The character, service and mission of the Church are only properly seen in light of her Lord's. Christ is God's chosen Servant (Isa. 42:1-3, Matt. 12:17-19, Lk 22:27), who humbled Himself (Phil. 2:6-8), and was made like unto His brethren (Heb. 2:16-17). He is the Suffering Servant (Heb. 5:8) and the High Priest of our Confession (Heb. 3:1). Yet victory is the ultimate outcome of His work for men (Heb 1:8, 4:1), and in this victory all believers share (Eph. 4:7), as indeed they receive His power and reign with Him as priests (Rev. 20:6). Thus our Lord creates a new Community, becomes the High Priest of a new priesthood which is born of the Spirit, bound by an eternal Covenant, and committed to a universal task. Its task knows no end; only the Church victorious can be the Church at rest. By consecration and worship, service and mission, their priesthood is revealed. For in their lives they show forth His death, in their words they show forth His Gospel, and in their death they show forth His victory. In so far as they participate through faith in His Sacrifice and Service and Sovereignty they share the priesthood which is His and theirs till the end of time.[13]

The doctrine of the Priesthood of the Believer proclaims that every believer is called and qualified for ministry in the workplace.

The idea that the secular and sacred are separate is simply a belief that has permeated the hearts and minds of believers and is also not consistent with the early church. The apostle Paul wrote to the Thessalonians that neither he nor anyone on his team ate "anyone's bread without paying for it, but with labor and hardship they kept working night and day so that they might not be a burden to anyone" (2 Thessalonians 3:8). This clearly alludes to the fact that Paul and those who worked with him did secular work while they ministered the Word.[14] Author Dallas Willard drives the point home that every Christian should understand that where they work is their ministry. 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

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13. Eastwood, xi.

14. Silvoso, 50.

zeal previously given to evangelism or to pastoral and missionary work.[15] Every believer is called and qualified to minister in their workplace and every other area of their lives.

Believers should not be deceived into believing that a secular vocation is insignificant, as opposed to vocational work in a church or as a missionary. The call for every believer is to approach every area of their lives, including work, as significant and to do it in such a way that it is pleasing to God. Paul writes, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" (Colossians 3:23-24). Christ also taught that our place is to be in the world but not of the world in the High Priestly Prayer in John 17:15-16, "I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world." The implication is that his disciples should remain in the world, living their lives and doing their work but to not be *of* the world.

The most compelling evidence that the secular and sacred are not separate comes from the life of Christ. A review of Scripture tells readers that Jesus spent more than 50 percent of his adult life as a carpenter. He was a workplace minister who blended a priestly call with a workplace call. His life's example would support the fact that there is no division between the secular and the sacred. One should consider the facts:[16]

- The New Testament records that Jesus appeared publicly 132 times—122 were in the marketplace.
- Jesus told 52 parables—45 had a workplace context.
- Acts records 40 divine interventions—39 were in the marketplace.

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15. Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: HarperCollins Publisher, 1991), 214.

16. Hillman, *Faith at Work: Do They Mix?* 15.

- Jesus spent His adult life as a carpenter until the age of thirty when he began a public preaching ministry in the workplace.
- Jesus called 12 workplace individuals—not clergy—to build His Church.
- The Hebrew word *avodah* is the word for both work and worship. Therefore, our work is our worship.
- Work in its different forms is mentioned more than eight-hundred times in the Bible—more than all the words used to express worship, music, praise and singing combined.
- Fifty-four percent of Jesus/ reported teaching ministry arose out of issues posed by other in the scope of daily life experience.

Author Ed Silvoso effectively challenges believers to look at the life of Christ and see that He did not live as if there were a separation between the sacred and the secular. Using Scripture, Silvoso lays out the ways in which Christ was involved in many aspects of work and ministry and that they were a central part of His earthly ministry. He was familiar with the workplace as He dealt with construction (Matthew 7:24-27), wine making (Luke 5:37-38), management and labor (Matthew 20:1-16), return on investments (Matthew 25:14-30), farming (Mark 4:2-20), crop yield (Mark 13:27-32), treasure hunting (Matthew 13:44), ranching (Matthew 18:12-14), family-owned business (Matthew 21:28-31), hostile takeovers (Luke 20:9-19), futures markets (Luke 12:16-21), management criteria (Luke 12:35-48), misuse of money, bankruptcy (Luke 15:11-16), the advantage of leverage (Luke 16:1-13), venture capital in high-risk situations (Luke 19:11-17).[17] The belief that Jesus or His followers removed themselves from society cannot be validated in Scripture. He and his disciples operated boldly in the workplace. Jesus was not only a businessman for two decades; He assembled His disciples from

17. Silvoso, 41.

the workplace in order to bring the kingdom of God to sinners everywhere. He and his disciples led intense and normal lives and not once did they dichotomize labor and spiritual matters.[18]

A person reading this project wondering if they are called or qualified to minister in the workplace should see the scriptural and theological evidence that a professional designation or degree is not needed to reach people for Christ in their workplace or anyplace. Your relationship with Christ and a passion for reaching the lost and caring for the hurting people in your life qualifies you, while your position with Christ calls you.

Is It Legal?

Much confusion surrounds the question of the legality of faith in the workplace. A reader of this project who wants to proceed in reaching people for Christ in the workplace, individually or by one of the three models discussed in this project, may be asking if it is legal to share his or her faith in a business or even in a government workplace environment. A person does not have to know everything about religion in the workplace but must as least understand the limits of faith in the workplace.

Proselytizing or sharing one's faith in the workplace is perfectly legal due to the value American law places on religious expression. It is legal even if the boss or owner of a business is sharing his or her faith, and it is legal in a government workplace. The proliferation of workplace ministry in America has pushed to the surface the uncertainty in believers about the boundaries of faith at work. A broad range of thoughts and vague understanding of what the law really says leads to the confusion. The lack of understanding of the separation of church and

18. Silvoso, 39.

state provides much of it. Shorto confirms that "[t]he United States has always been a deeply religious nation, until recently it has also been fairly resolute about keeping faith out of the public sphere. Thomas Jefferson's famous metaphor of a wall of separation between church and state has long been a part of the national psyche."[19]

There is a long history that led to Jefferson's famous metaphor about a wall of separation between church and state. As stated above, it has worked its way into the fabric of our country and very few believers understand its purpose and why it is there. Shorto succinctly reminds us why this is part of our psyche, writing,

> The historical reasons for erecting that wall are worth restating. The European experience of the 16th and 17th centuries, the effects of which carried over into the 18th, was of state-sponsored religious warfare, of populations decimated and minorities oppressed in the name of one branch of Christianity or another. Part of the genius and daring of the framers of the America system was in their decision to break with the European tradition of establishing a national church, in their conviction that religion was too combustible a material to be fused with political power.[20]

The separation of church and state exists to protect peoples' freedom to live their faith in every area of their lives, including the workplace. What does that mean for workplace ministry? It means that people, including Christians, are free to share their faith at work and are free to proselytize or convert people to their faith. It is religious harassment that is forbidden in the workplace. Religious harassment takes place when a hostile work environment is created by using religion as a basis for giving raises, promotions or hiring.

The Federal law which grants all employees protection of religious freedom and prohibits the employer from discriminating against the employee because of their religious belief is called

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19. Shorto, "Faith at Work," *New York Times Magazine*. http://russellshorto.com/article/faith-at-work (accessed December 29, 2011).

20. Ibid.

Title VII. An employee is protected by this law if the employee shows that they hold a meaningful belief that conflicts with the employment requirement and that he has made the conflict known to the employer and that he was disciplined, discharged or subjected to discriminatory treatment for failing to comply with the conflicting employment requirement. Below is a quick summary of all the laws governing the workplace and faith:[21]

- Title VII of the Civil Rights Act of 1964 prohibits religious discrimination.
- Title VII applies to all employers with 15 or more employees.
- Religious institutions are exempt from Title VII.
- Title VII allows that religion may be a bona fide occupational qualification where the employer can show it is a business necessity.
- The United States Supreme Court has defined religious belief as "a given belief that is sincere and meaningful and occupies a place of in the life of its professor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption."
- Religion must address fundamental and ultimate questions having to do with deep and imponderable matters, comprehensive in nature, a belief system as opposed to an isolated teaching, and recognized by the presence of certain formal and external signs.
- An employer has a duty to accommodate religious practices and beliefs, if it does not cause undue hardship for the employer.

The expansion of religious freedom to federal employees was celebrated by evangelicals when on August 14, 1997 President Bill Clinton issued an executive memorandum with guidelines pertaining to religious exercise and religious expression for federal employees. Although the guidelines were for government employees, it applies to private entities as it extends to a

21. Dudley Rochelle, Presenter, "Ministry In The Workplace Conference," Atlanta, GA (March 2004) Cited in Community Chaplains of America Training Manual, 439-440.

person's protection under the constitution to freely live out their faith in the workplace. Michael Lindsey spoke to the moving boundaries of living your faith at work:

> In 1997, President Clinton issued a White House directive allowing federal employees to engage in religious expression to the same extent that they were permitted to engage in comparable nonreligious private expression in the federal workplace. It was the most sweeping sanction of religious expression in the federal workplace ever issued. This order meant that workers could discuss their religious views in hallways and cafeterias, just as they would discuss a football game or an upcoming vacation. It also meant that they could display religious messages such as "What Would Jesus Do?" just as they were permitted to display comparable messages like cartoons. Perhaps more relevant to evangelicals, the guidelines stated, "Some religions encourage adherents to spread the faith at every opportunity, a duty that can encompass the adherents' workplace. As a general matter, proselytizing is as entitled to constitutional protection as any other form of speech." For the first time, bringing one's faith into the workplace was government sanctioned; the American workplace has not been the same since.[22]

The confusion and hesitation believers face when confronted with not knowing the boundaries of ministering in the workplace are understandable but unnecessary. Their right to care and share their faith is openly available and protected by the laws of the United States of America.

Making Your Way into Workplace Ministry

This project has provided a comprehensive look at workplace ministry. The first goal of this project was to increase knowledge and understanding of workplace ministry. This was done by tracing the history of this ministry from its earliest form in the fourth century to examining the people, events and movements that have led to the current form that is prevalent in America today. The second goal was to establish a biblical precedence for workplace ministry and the use of relational evangelism. This was accomplished by a close examination of Scripture, the life of

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22. D. Michael Lindsay, *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (New York, NY: Oxford University Press, 2007), 162-163.

Christ and His disciples. The third goal was to define and compare the two main models of workplace ministry that is seeing great results in reaching people for Christ in the modern day workplace. Finally, the fourth goal was to evaluate each model and offer an alternative ministry model that offers a credible ministry path for any believer desiring to engage in ministry in their workplace. This was achieved by introducing the ministry concept of Community Chaplains of America, briefly explaining their model and giving practical steps to apply it to a personal or church partnership model.

The balance of this chapter is designed to help believers make their way into an active role in reaching people for Christ in the workplace and beyond. That decision can only be based on what is believed to be their role as they understand it from their relationship with God and their commitment to fulfilling the Great Commission. The following are key principles that have been established for workplace ministry:

1. Workplace ministry is viable.
2. Workplace ministry is biblical.
3. Workplace ministry is accessible.
4. Workplace ministry is legal.

It has already been established earlier in this chapter that every believer is called and qualified for ministry in the workplace. Is it necessary to be available for ministry in the workplace? It is estimated that people spend 60-70 percent of their waking hours in the workplace. It is also estimated that seven of ten people in the workplace do not attend a church of any kind and most likely do not have a personal relationship with Christ. The pace of life and the makeup of our society leave people carrying heavy burdens and unfulfilled needs, especially eternal needs. The Barna Research Group claims that

> [i]n spite of the stress brought on by the competing demands of family and work responsibilities, people continue to ignore avenues such as counselors, employee assistance programs, and the church as sources of strength and support. Data from the Barna Research Group indicates that 60 percent of people do not attend church on a typical weekend. What this data indicates is that a significant majority of people encountered in the community environment have no pastor or other caregiver to turn to during a time of crisis. Perhaps an even more alarming statistic indicates that adults over age eighteen have only a 6 percent likelihood of accepting Christ as Savior.[23]

It is evident that people need Christ and care from those who are qualified, called and committed to the Great Commission.

The necessity of ministry in the workplace is evident. Will believers be effective in their workplace ministry efforts? A quick scan of scripture and the workplace culture makes the case that you will be effective. Acts 1:8 says this: "But you will receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." The Great Commission in Matthew 28 bears repeating as it says, "All authority has been given to Me in heaven and on earth. Go therefore, and make disciples of all nations baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." We will be successful also because we were created for such works of ministry. Ephesians 2:10 says, " For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." Matthew 16:18 states we will prevail with Christ leading the way: "Jesus Christ is building His church and the gates of Hell shall not prevail against it." Matthew 5:13-14 says, "You are the salt of the earth-You are the light of the world."

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23. http://www.barna.org, cited in Community Chaplains of America Handbook, 14.

Being Authentic in the Workplace

A believer must know and trust that God will use them to bring about a spiritual transformation in the workplace. The truth is people are hurting, lost and confused about life. What they are looking for is someone who will love them where they are and respond with acts of service and sacrifice. They are looking for someone who is real, genuine and authentic. They are looking for someone to care for them without being judgmental or haughty. When believers respond to people's hurts and needs in the manner that Christ responded, lives will be changed. In his book, *UnChristian*, David Kinnaman makes the point, "…[W]e have to see people, addressing their needs and their criticisms, just as Jesus did. We have to be defined by our service and sacrifice, by lives that exude humility and grace.[24]

How does being real, genuine and authentic lead to being effective? People today are looking for that which is real. That is a key element of opening the door of opportunity to share the gospel of Christ and see lives changed. People will look at Christians and ask, "Are they real?" before examining Christianity and asking, "Is it true?" When combined with relational connection, relationships evolve that lend themselves to ministry. The large amounts of broken relationships leave many people feeling that they have no one left to turn to during times of crisis in their lives. Those people will look for someone who cares enough to help and who cares enough to provide them with practical answers to their problems.[25]

Evidence that people are skeptical of people who are not real can be seen in our culture. Although a believer is called and qualified to be an effective minister for Christ in the workplace, an understanding of the cultures, beliefs and views of nonbelievers is vital to their effectiveness.

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24. David Kinnaman, *UnChristian* (Grand Rapids, MI: Baker Books, 2007), 206.

25. Community Chaplains of America Handbook, 166-167.

The pervading belief and view of the culture towards believers and the church is that it is no longer relevant. Robert Lewis provides us with the sobering facts, "Today, numerous studies confirm that the public, especially media and intellectual leaders, do not see Christianity as a dominant social force. Instead, six out of ten Americans believe that church is irrelevant. And in the lives of 170 million non-Christians in America (making our country the third largest mission field in the world), that irrelevance provokes an ever-increasing cynicism and hostility."[26]

The premise of *UnChurched* by David Kinnaman is that nonbelievers, or "outsiders," as he calls them, have a certain view and belief of believers that they call "unchristian." In the book, Kinnaman explains the six themes seen as the most common points of skepticism from the viewpoint of the "unchristian."

Hypocritical

Outsiders consider us hypocritical—saying one thing and doing another—and they are skeptical of Christians' morally superior attitudes. They say Christians pretend to be something unreal, conveying a polished image that is not accurate. Christians think the church is only a place for virtuous and morally pure people.

Too Focused on Getting Converts

Outsiders wonder if believers genuinely care about them. They feel like targets rather than people. They question Christians' motives when they try to help them "get saved," despite the fact that many of them have already "tried" Jesus and experienced church before.

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26. Robert Lewis, *The Church of Irresistible Influence* (Grand Rapids, MI: Zondervan, 2001), 23.

Antihomosexual

Outsiders say that Christians are bigoted and show disdain for gays and lesbians. They say Christians are fixated on curing homosexuals and on leveraging political solutions against them.

Sheltered

Christians are thought of as old-fashioned, boring, and out of touch with reality. Outsiders say that they do not respond to reality in appropriately complex ways, preferring simplistic solutions and answers. Believers are perceived as not willing to deal with the grit and grime of people's lives.

Too Political

Another common perception of Christians is that they are overly motivated by a political agenda and that they promote and represent politically conservative interests and issues. Conservative Christians are often thought of as right-wingers.

Judgmental

Outsiders think of Christians as quick to judge others. They say that believers are not honest about their attitudes and perspective about other people. They doubt that they really love people as they say they do.[27]

How does a believer overcome these perceptions and make an impact for Christ in their workplace? Be real. Love people. Look for ways to serve them. Be genuine. Robert Coleman says it well when he writes:

> The same holds true for skeptics today. To reach them, we must take the servant's mantle. When they know they are loved, we have their attention. In a generation like

27. Kinnaman, 20-30.

> ours that has lost a sense of objective truth, living by their feelings rather than by faith, this may be the only way to make sense to them initially.
> Look around and see how you can meet a need. Take a fresh-baked loaf of bread to your neighbor. Better still, have the family over for dinner. Help the man next door on a work project like fixing a roof or building a room in the home. Tutor a child on a school subject. Visit people in sickness. Be there to help in times of bereavement or when someone is in trouble. There are a thousand things we can do. It's our business to identify felt needs of people around us and try to help. Unassuming as it may be, this is how our witness becomes credible.[28]

It is Coleman's use of the word "credible" that leads the reader back to the idea that people are looking for that which is real. When a believer reaches out to a non-believer in genuine ministry, that person will discover someone who cares and is real. When that discovery is finally made, it opens the door for sharing the practical answer of the gospel to life's greatest difficulty, the problem of sin.[29] Workplace ministry is a fertile, challenging and open field for the harvest. Each believer is called to make an impact where they work. It can be accomplished through one of the models covered in this project or by taking personal responsibility for ministry where the believer works. The reader will have to decide their best choice of action.

Conclusion

Reaching people for Christ is the mandate for believers. The workplace has long been overlooked as the fertile opportunity that it is. Believers are beginning to realize that where they work is more than where they earn money. It is also a mission field where God has placed each person to be salt and light to the people around them.

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28. Robert Coleman, "The Lifestyle of the Great Commission", in *Telling the Truth*, ed. D.A. Carson (Grand Rapids, MI: Zondervan, 2000), 256-257.

28. Cress, Hobgood and Reece, 168.

Evangelizing the lost is the responsibility of every believer. The two foundations of evangelism discussed in Chapter 2, authority and disciple making, provide confidence that God can use believers at work. Desire is what is needed to thrust believers into the intentional pursuit of fulfilling the Great Commission where they work.

This project started with a desire to lead believers to better understand the long history of workplace ministry, and to give an understanding of how it has developed into a thriving and unlimited field ripe for the harvest. The challenge of this project was to educate and motivate more believers to take an active role in workplace ministry. The problem is that many believers are of the belief that ministry is done only by full-time, Bible college or seminary trained men and women. This belief leads many to conclude that since he or she does not hold the proper credentials, all personal ministry efforts should be inside the walls of the church while ignoring the abundant opportunity that exists where they work.

Establishing the biblical precedence for reaching people for Christ in the workplace through relationships reminds believers that we are to be a witness at all times and in all places. Providing readers with an alternative model to part time or full time workplace ministry should encourage believers to take the steps necessary to begin treating their work as a mission field. The knowledge of knowing there is some form of training available to individuals and churches could be the catalyst for a new wave of workplace ministers reaching people for Christ.

As I reflect on the original goals set for this project I recognize that this project alone is not capable of shifting the tide of every believer becoming a minister in their workplace. History shows us that it is a work of God that moves according to His plan and purpose. This project is completed with a continuing desire to educate, inspire and enlist people into the mission field of the workplace.

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VITA

David Brent Freeland

PERSONAL

Born: October 19, 1966
Married: Sabrina G. Hanks, June 29, 1996.
Children: Hannah Elyse, born November 6, 2000
David Brock, born October 21, 2002
Corinne Elisabeth, born January 29, 2005
Emma Rachel, born January 29, 2005

EDUCATIONAL

B.S., Middle Tennessee State University, 1993.
M.Div., Southwestern Baptist Theological Seminary, 1999.

MINSTERIAL

License: April 24, 1996, Calvary Baptist Church, Beaumont, Texas.

PROFESSIONAL

Minister to Married Adults, Harvest Baptist Church, 1997.
Pastor, Jimtown Baptist Church, 1997-1999.
Pastor, New Hope Church, 2000-2004
Chaplain, Corporate Chaplains of America, 2004-2008
Financial Advisor, Freeland Financial Services, 2008-2011
Pastor, Pleasant Hill Baptist Church, 2011-present