

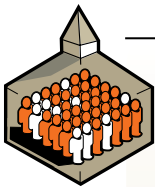


THE MISSIONAL
WORKLIFE CHURCH GUIDE

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A Word from Doug Spada, *Founder and CEO*

Dear Church Leader,

More than 15 years ago, I experienced a personal crisis. God had little involvement in my work life and as a result I let my work and character collapse to the point where my confusion was surpassed only by my inability to stop the wreckage. My success was superficial, my spiritual life was a shambles, and everything meant nothing to me as I watched my family slipping through my fingers. Only then did I cry out to God.



Doug Spada

My story is not unique. Over the last several years, WorkLife, Inc. has studied the realities of people's work lives and surveyed over 3,000 individuals from all walks of life and vocations. We found that most of them were well-meaning Christians experiencing untold pain, discouragement, and spiritual powerlessness, all complicated by economic pressures. They spend about half of their waking hours at work and receive most of their relational influence from the people they work with. Additionally, we found they were disconnected to God's purpose for their work and unequipped to fulfill it.

Likewise, a great number of people in our churches are wandering aimlessly between church and work, trying to gain meaning out of the work they do for over 65% of their lives. One author has called this wandering a type of "Christian Schizophrenia," resulting in the workplace witness being anemic or damaged, causing believers and nonbelievers alike to conclude that Christianity doesn't apply at all in the workplace. **How can we let the church continue to grow even more irrelevant in the very center of society—the workplace?** Our Lord spent a majority of His life in the workplace—where a majority of the people were, and still are. This dilemma is crippling the very people that God has placed in this strategic position and compels us all to take immediate action in serving the work-life needs of people.

Perhaps nothing says it better than this quote from Dr. Henry Blackaby.

"The people who go out into the workplace ARE the church. We need to ask God, 'How do I organize my church to help equip members to function where God has put them into the workplace?'" In this guide, you will find the tools and support to do just that.

May God bless you as we, together, mobilize your church for His glory.

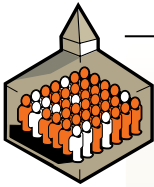
Doug Spada, Founder and CEO, WorkLife, Inc.

Section 1:

Using the WorkLife Church Guide



How to Use This Guide



This guide is designed to help you implement a missional WorkLife emphasis in your church. It will give you a starting point in your teaching and ministry preparation, and address ways to help people see how God can work in and through their work lives.

This guide will explain the basic philosophy of missional WorkLife equipping and help you build a comprehensive plan for teaching and fostering God-filled WorkLife awareness in your congregants. This guide also details practical ministry implementation ideas based on a holistic biblical framework of six WorkLife principles.

This guide is NOT exhaustive, but a concise overview and introduction. It will help you provide practical Biblical WorkLife applications that connect your audience to the work principles that our curriculum and study materials are built upon.

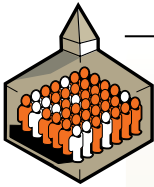
We at WorkLife, Inc. are here to assist you as you seek to resource your people in their work lives. We offer your audience access to a continuum of biblical teaching including WorkLife-targeted preaching, continued weekly WorkLife discipleship, and spiritual reinforcement through the WorkLife curriculum and online tools.

Section 2:

WorkLife and The Missional Church



Creating a Missional Outlook



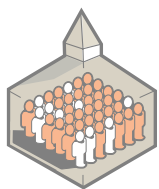
Our Post-Christian Missional Context

The church today faces a cultural crisis that requires a renewed missional outlook. The missional context of the church must be influenced by the simple fact that it no longer lives in a predominantly “Christian” culture. Instead, the church now lives in a post-Christian age in which the Christian faith is a minority worldview. The world is literally on our doorstep. We are a missional outpost in an otherwise spiritually hostile environment. This fact must reshape the lens with which we approach ministry. Since WorkLife is the area where your average church member faces the most opposition to their faith on a daily basis, WorkLife is a missional lens that must shape our understanding of church ministry.

Tim Keller, Christian apologist and author, argues that for the church to be missionally effective in a post-Christian twenty-first century world, one of its core characteristics must be that it “theologically train lay people for public life and vocation.” He explains that “In ‘Christendom’ you can afford to train people just in prayer, Bible study, and evangelism—private world skills—because they are not facing radically non-Christian values in their public life...” But to prepare people to live amid the anti-Christian culture of today, “the laity needs theological education to ‘think Christianly’ about everything and work with Christian distinctiveness.”

Cruise Ships versus Aircraft Carriers

A lot of churches struggle with a “cruise ship” mentality. The goal of a cruise ship is to get as many people on board as possible. People come to watch the show. To keep them, you have to entertain them. It’s all about what happens “on board.”



The church was never meant to be merely a cruise ship. Instead, it was meant to be an aircraft carrier whose job, according to Ephesians 4:12, is to get its people to be on mission. An aircraft carrier is built to equip and launch planes. It briefs the pilots, fuels the jets, loads the armaments, and then catapults the pilot and plane to go fulfill a mission. Planes that are just sitting on the deck are useless. They are sitting ducks. The plane is built for the sky.

*...the church's mission
is not ultimately
fulfilled by its pastors,
but by its people.*

There is another interesting thing about an aircraft carrier. Although the ship is run by sailors, its mission is fulfilled by aviators. In the same way, the church's mission is not ultimately fulfilled by its pastors, but by its people.

When the planes of an aircraft carrier are "on station" they create what in naval military doctrine is called "strategic air dominance." That means that an aircraft carrier controls all of the airspace for as far as its planes can fly. The carrier's function is "forward power projection." It projects power into a territory that would otherwise be controlled by others.

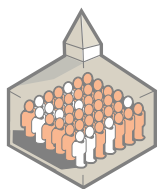
A WorkLife Missional Lens

Our new missional context as Christians in a hostile culture dictates, Keller says, that "ministry" be redefined: "In a 'missional' situation, lay people renewing and transforming the culture through distinctively Christian vocations must be lifted up as real 'kingdom work' and ministry along with the traditional ministry of the Word."

A missional approach to ministry changes our goal. The emphasis is no longer on the programs or organization of the church, but on the type of lives those church programs and organization are designed to promote and develop. A missional church seeks to foster missional lives, lives that are salt and light to those who are around them. Once again the WorkLife missional lens is crucial because the workplace is where people have the most daily contact with unbelievers. The church, therefore, must be reversed engineered with this added missional perspective in view.

A Missional WorkLife Ministry Effort

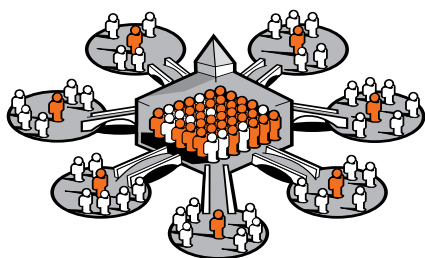
The church is similarly called to project the power of the Kingdom of God forward into enemy territory, reshaping the culture through the lives of its people. But the church can only do this when it equips people for their mission. Since work constitutes the bulk of people's waking hours, it's a major missional arena that churches cannot afford to overlook.



One of the purposes of the church on Sunday is to affirm, equip, and mobilize the people to be on mission as the church on Monday.

What kind of ministry effort addresses people's WorkLife? It's a sustainable plan and applied process of the gathered church to envision, disciple, equip, commission, and support the "projected church" in their WorkLife as they walk well with God at work while reaching and transforming their workplace for Christ.

Stewarding a Church's True Scope of Influence



When such a WorkLife missional lens is implemented, it geometrically increases the ministry impact that a church is stewarding. Consider this: the true scope of influence for any church is not its attendance, but the sum total of the relationships of its members, most of whom work. If each person has regular interaction with twenty people during a given work week, then a church of 250 has a potential scope of influence of 5,000, and a church of 5,000 has a potential reach that week touching 100,000 lives. WorkLife ministry grows out of the vision to steward this wider ministry opportunity. Its task is to mentally and practically merge the ministry of the church with the daily ministry of its people.

Do the Math:

$$\begin{array}{ccccccc}
 1 & \times & 20 & \times & 250 & = & 5,000 \\
 \text{member} & & \text{coworkers} & & \text{members in church} & & \text{lives influenced}
 \end{array}$$

Implementing WorkLife in Your Church

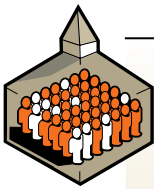
What follows are some foundational precepts and practical suggestions gleaned from the best practices of other churches who have strategically addressed this area of WorkLife. We invite you to read, digest, and customize these ideas to fit the culture and context of your church.

Section 3:

WorkLife and the Purposes of the Church



WorkLife and the Church



A WorkLife missional lens is essential to each of the core purposes of the local church: Worship, Discipleship, Evangelism, Personal Ministry, and Community. The reason is simple: these core purposes must be lived out at the workplace as well. Our Lord spent the majority of his time in the workplace and did just that. He was continuously discipling and ministering to those he met in the marketplace and community, all the while giving glory to God.

Worship

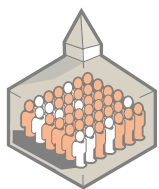
WorkLife discipleship helps people worship God moment-by-moment, thus fulfilling the church's primary purpose to facilitate worship of God in all of life.

The church exists to grow the worship of its people. Paul said, "So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking around life—and place it before God as an offering." (*Romans 12:1, The Message*) But, you cannot offer something as worship that you do not see as worthy.

*...it's not what
we preach but
what people hear
that counts.*

The consequence of partial life discipleship is that believers live compartmentalized lives and don't worship God through their work. They are involved with their church because that's where we've taught them the action is. They go to work only because they have to. It pays the bills. Work is a net spiritual write-off. It does not count.

Work has no spiritual significance in an evangelical values system because it's just about widgets. We all know that widgets don't have souls. If making widgets or selling them or managing people who make and sell them has nothing to do with the kingdom of God, then certainly it has nothing to do with worship.



Right? Of course, that's wrong, but remember, it's not what we preach but what people hear that counts.

We need to foster whole life worship. People cannot worship God with something that they ultimately believe is unspiritual. Dallas Willard was right when he pointed out that the kingdom of heaven we too often currently preach has little to do with how to live a God-honoring life in this world.

If our people are not working as unto the Lord (*Col 3:23*), then we as a church are failing at our primary purpose, which is the worship of God Himself in all we do.

Discipleship

WorkLife equipping is a necessary component of whole-life discipleship.

The church's product is life. The local church exists to foster God-filled life where it previously did not exist. That is the thrust of the Great Commission. People spend the greatest portion of their waking lives at work. If we do not have an intentional, systematic, and comprehensive strategy for how our local church helps people live out Jesus' life at work, then it means the largest segment of their lives is going without intentional discipleship. Think for a moment: were you ever discipled in your calling or WorkLife? Chances are, probably not.

*We must teach people
God's view of work.*

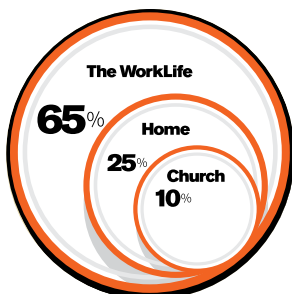
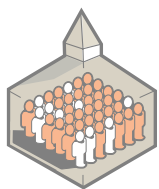
In Luke 3, when John the Baptist preached the kingdom of God, the immediate response of the soldiers and tax collectors present was, "What shall we do?" John gave them specific answers about the implications of discipleship for their work situations. The modern church, like John, needs to answer the question of what discipleship means for daily life.

We must teach people God's view of work, which is a major component of their life this side of eternity. Jesus' Great Commission command to the church was to teach whole-life observance. **When we somehow omit WorkLife from our discipleship agenda, we are guilty of partial-life discipleship.**

Evangelism

Our people in the pew are the church's greatest missionary force.

Jesus gave us a plan for expanding the outreach of the church. He said, "But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in Judea, and Samaria, and to the ends of the earth" (*Acts 1:8*).



How we spend our time.

Our Jerusalem is where our people go to work every day. This “9 to 5 Window” of WorkLife has been compared to the “10/40 Missions Window” of the Muslim world—both are unreached groups with comparatively little in committed ministry resources. Go anywhere in the world and the marketplace is where you’ll find the largest group of unreached people gathered each day, and yet proportionally it receives little or no intentional ministry focus by the local church.

Make no mistake about it, the local church is the crucial missing piece to reaching the marketplace. Unlike the parachurch, the local church already has a force of missionaries to reach this field. They are indigenous and fluently speak the language of these lost masses. They need no financial support as they are paid to go to this mission field every day. They do not need to build bridges as they already have existing relational networks there.

But as Billy Graham has pointed out, the main reason people do not share their faith is that they have never been trained how to do it. And chances are, even if they have been trained in evangelism, it was not training for the specific uniqueness of the workplace environment.

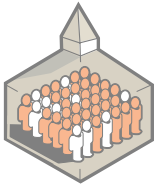
The local church simply must train its people to be effective missionaries to their own mission fields at work, or the church will have failed its mission to reach its “Jerusalem.”

Personal Ministry

WorkLife mobilization helps people find and fulfill their God-given ministry at work.

C.S. Lewis poignantly observed, “The sense of divine vision must be restored to man’s daily work.” One of the church’s roles is to help people catch God’s vision of their work. If our church is not routinely painting the vision of what it means to be “on-mission for God in my WorkLife” through all its communication and assimilation channels, then people will continue by default to go to work for all the wrong reasons.

The problem is that incomplete messaging in the church results in people getting excited about everything but their work. We do a series on missions and people get the wrong idea that to be really spiritual they need to quit their job and move to Africa. They go through a membership class and walk out feeling it was just about spiritual gifts and how to use them at church. Nothing was said about their God-given talents and the implications for their calling at work. They get so excited about church that work pales by comparison. **We challenge them to have a ministry, but inadvertently ignore the ministry they already have in their workplace.** We celebrate their volunteer service that benefits our programming at church



but rarely—if ever—affirm or commission them for their calling to serve at the office every day of the week.

To be sure, missions, spiritual gifts, service, and evangelism all need to be taught by the church. But when delivered apart from their complementary biblical context alongside vocational mission, Satan can twist them into an unintended message to distract the working believer.

The omissions are subtle, yet they give a clear implicit message: my work does not matter. My job has nothing to do with church and, therefore, nothing to do with my ultimate mission. Here is the irony: the more excited and involved I am at church, the more I know my job is a waste. Needless to say, if that's the case, our Ephesians 4:12 efforts to equip the saints are having counter-productive affects on the vision for their God-given Ephesians 2:10 works of service.

Community

The local church needs to consistently foster small group community at precisely the place where people have the most relationships: at work.

Question: Where is the largest existing regular community in your city?

Answer: At work. Jesus used the natural work relationships of his disciples to help recruit his followers.

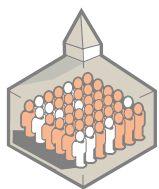
The average person regularly interacts with twenty to fifty people each week through their work.

Matthew 9:10 tells how, “While Jesus was having dinner at Matthew’s house, many tax collectors and ‘sinners’ came and ate with him and his disciples.”

To grow community you have to go where the people are. Today people don’t gather daily in the temple. Sadly, they do not even eat most of their communal meals at home. Every day, however, they meet and interact with many people at the office. They probably have more conversational time with colleagues at work than

they even do with their own spouses. The average person regularly interacts with twenty to fifty people each week through their work. **They would be doing well if they could even name five people in their neighborhood.**

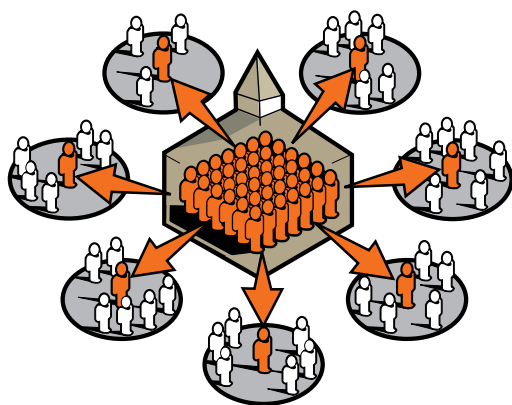
Yet, where do we as churches spend the bulk of our time, money, and staff encouraging community? In their neighborhood. The point is not to shut down neighborhood small



groups but to point out the opportunities for community that we've missed by not having a strategy to pastor the church's purposes in the missional area of people's work lives.

The fact is that community already exists at work. It just needs to be channeled for spiritual purpose. The world of work already has multiple layers of natural relational networks: coffee pot friends, lunch buddies, cubicle mates, acquaintances within the company, those above and below me, contacts in different departments, outside vendors, clients, competitors, and peers across my vocational field. These affinity groups gather at regular intervals and are connected by natural communication channels.

By tapping into these existing relational networks and fostering purposeful community where people work, the church better fulfills its purpose of fostering committed Christian relationships. **Christians in a workplace small group find fellowship, discipleship, encouragement, and prayer support where they need it most: on the battlefield.**



A local church can also offer outreach-focused small groups in the workplace and provide its members with a better platform for ministry. They can invite spiritually-searching coworkers into a WorkLife small group that meets in the workplace near them to discuss felt needs and issues they're facing. The book, *Monday Morning Atheist*, and small group curriculum, *Monday Morning Atheism*, are great resources to use to jump start workplace small groups.

The church can then touch people through their WorkLife and facilitate their spiritual discipleship journey before they ever darken the door of the church. Instead of asking them to come to us, we go to them. This change in the direction of the "Walk Arrow" is a fundamental shift in becoming a more missionally effective church.

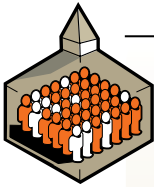
The church cannot hope to transform a place where it has no presence. By fostering intentional community in the workplace, we create new portals into peoples' lives for the local church's transformational discipleship. Doing so increases the length of the church's ministry reach to those who would otherwise have no contact with the gospel. A church without a strategy to foster the purpose of community in the workplace is a church that has missed one of its greatest opportunities for life transformation.

Section 4:

How We Got Here



How Did We Get Here?



by Mark Greene

Traditional analyses of why Christians abandoned the workplace as an arena of proactive influence have tended to focus on modernity—secularism, pluralism, urbanism, functional atheism, the rise of individualism, hedonism and narcissism, and so on. These all conspired to create and solidify the wall between the private and the public arena. True, but not the whole truth.

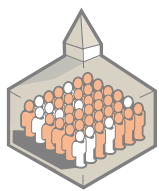
The reality is that the picture of inexorable global forces squeezing us back into our pietistic ghettos is only credible if we view our church as a kind of ailing dinosaur, with no intellectual or spiritual power to resist the

forces ranged against it. We might ask ourselves, whatever happened to the Reformation? What happened to our understanding of vocation, or the purposes of work, of business, of the role of wealth creation in the furtherance of the common good?

In reality, our wrong attitudes towards work have been affected by flawed theologies of the priesthood, of ministry, of the church, and of creation. In turn, these lead to the one-legged evangelistic strategy that [targets our relationships in our neighborhoods] but ignores our time at work. Unless we address these, we will only crawl forward.

1. Flawed Theology of the Status of the Minister

Many Christians operate with the belief that the pastor's work is more significant than theirs. The pastor and the missionary do holy work. Church work is holy work. What is done outside is not holy, is not ministry. This has undermined the working person's sense of their own self-worth, as well as their understanding of the value of the work they do.



2. Flawed Theology of the Role of the Minister

Increasingly the role of the minister has been to enlist the laity's support in the ministry of the local church, rather than to equip the laity for their ministry whatever that might be.

The question we need to ask is not only, "What can this person do in the church?" But also "How can God use this person in the kingdom?"

Many marketplace Christians feel that the definition of their Christian commitment is how many meetings they attend at church. The more meetings they attend, the more pleasing they are to God. Certainly, attendance at church meetings—and service within the local church—are primary ways people are affirmed by other Christians and by church leaders. But what of the work done outside? Doesn't that count?

The role of the minister is not to turn people into volunteers in their ministry, but to equip and empower them for whatever ministry God has called them to.

As Ephesians 4:11-12 puts it:

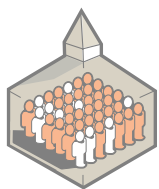
"It was He who gave some as apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up . . ."

The question is where might those good works be done? Surely, this includes works of service at work. **So the job of the minister is to be the coach, an equipper, a resource for the people of God.**

3. Flawed Ecclesiology: Gathered Not Scattered

Until recently, contemporary ecclesiology tended to operate as if Christians are only the church when they are together in the building, or when they operate from a building into a neighborhood. Certainly, we are the church when we are gathered together—the "light on the hill." But do we still operate as the church, the body of Christ, when we are scattered as "salt in the world"? Then we are on our own...

...Do we still operate as the church when we are "in the world"?



4. Flawed Theologies of Creation and Money

Many people who create wealth often feel that the church is deeply suspicious of wealth creation and judgmental about those involved in it.

As Jesuit business ethicist Jack Mahoney points out:

“Put more theologically, I sometimes wonder whether Christians really do believe that material creatures are good or whether there is an eternal Manichee in many of us which considers the world and its contents eternally bad; an eternal dualism which considers material things and their production, marketing and consumption, as not just inferior, but as positively alien to Christians.”

This manifests itself more in the attitudes towards money than anywhere else. Money is unimportant, the physical life is unimportant, so how much people earn is also unimportant. Hence the relatively low salaries of ministers. The ox is not worth his corn... and ministers are often resourced at a lower level than most marketplace workers.

...laity can easily be made to feel guilty about having money...

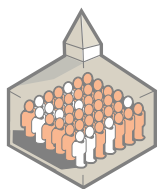
The other consequence of this non-biblical anti-materialism viewpoint is that the laity can easily be made to feel guilty about having money and about spending it on things that bring pleasure. Let's enjoy the created order and the skills and ingenuity, not only of people who make nice cakes and splendid flower arrangements, but also those who make linen jackets and Steinway grands. God has, after all, assigned a value to that which is not

self-evidently useful: he has created a vast color palette for our enjoyment, given us a huge variety of foods to savor for no apparent reason, made sex pleasurable for humans in a way that it is not for other species, and so on. **In sum, God has allowed for pleasure and delight in the “material” realm for no other reason than that it gives joy.** Of course, we in the west are enormously affluent and we are called to address the needs of the poor through generous and sacrificial giving.

This ugly anti-materialism stems from Augustine's Greek emphasis on the superiority of things of the spirit over the material world. In his worldview, business was a burden and contemplation a higher activity.

“If no one lays this burden (righteous business) upon us, we should give ourselves up to leisure, to the perception and contemplation of truth.”

Augustine ignored the Hebrew mindset of the Old Testament and its emphasis on the physical life, not to mention the New Testament implications of the incarnation, and the reality that Jesus has a body now in heaven and that we will have new ones in the future.



Crudely put, Christianity becomes part of the leisure industry. Our goal, like the world's, becomes to lay off this burden of work, to get to the prayer meeting, to get to Friday evening. Thank God it's Friday. We work so that we have the freedom to experience shalom. This is the opposite of biblical revelation. **We have shalom in Christ and we move in His strength out into the world of work where we may still experience the shalom in the power of the Spirit.**

5. Flawed Mission Strategies

The overwhelming emphasis of most mission strategies has been on the neighborhood. Most of the significant new initiatives—Willow Creek, The Church Growth Movement, and even Alpha—are primarily ways of getting non-Christians into a neighborhood context to listen to an expert, even if that expert is on video. However, there has been little creative thought about how people can be equipped to develop fruitful relationships at work.

6. The Great Divide

...its symptoms are easier to identify than to cure.

All of these flawed theologies are expressions of the sacred-secular divide—the false and pervasive belief that some parts of our life are not really important to God—work, school, leisure—but anything to do with prayers, church services, and church-based activities is important to God. Many church leaders today consider the sacred-secular divide to be the greatest challenge facing the church—its symptoms are easier to identify than to cure. Most Christians find themselves praying by name for the salvation of people that overseas missionaries ask them to pray for. Conversely, you'd be hard pressed to find a person in a home group who knew the name of anyone else's boss—except perhaps their spouse's boss. If we don't know the name of our closest friend's boss, can we possibly pretend to be really supporting them in their every-day life? **That's the sacred-secular divide—we pray for a missionary's contacts overseas but not our friends' contacts at work. That's the irony, the belief that one bit of life is important to God, the other isn't.**

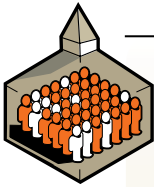
Used and adapted by permission of The London Institute for Contemporary Christianity, August 2001.

Section 5:

Four Keys To Supporting Workers



Supporting Workers



by Mark Greene

Workers Want Your Support

To support workers you don't necessarily need to find lots of extra time to spend with them, but you do need to recognize them as workers, and then be willing to listen to the issues they raise. Gill Dandy used to work in PR and she had a pastor who she thought supportive. How did he do that?

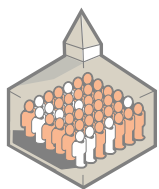
“Well, it’s not that he preaches or teaches a lot on work. It’s rather that there always seems to be something in the service that affirms—in however small a way—my role as a worker. It could be a snippet of a prayer or an illustration, but there’s always something.”

Our Goals as Pastors:

So what as pastors might our objectives and goals be?

1. To Help Our People Integrate Faith and Work.

- To live the gospel, apply the gospel, share the gospel, in their daily work.
- To stimulate faith-consciousness and the practice of the presence of God in the workplace.
- To equip and encourage them to resist being conformed to the world.
- To equip and encourage them to take initiatives in prayer and action to see their workplaces transformed.



2. To Help Our People Integrate Faith, Work, and Life.

- To help them discern how to conduct their overall lives in relation to God, to family, to work, and to their needs for rest and refreshment.
- To encourage accountability to peers or mentors about their work and its relationship to their wider life.

Keys:

There are four keys to achieving these objectives:

Key One: Create a Biblical Framework.

For our people to integrate their work and faith, following are six convictions they need to embrace:

1. Their work matters to God.

As a way of providing for themselves, for others, for the poor, and for the work of the kingdom of God. As a way of expressing worship to their creator.

2. Work is part of God's original plan for human beings.

3. Their primary calling is to be a child of God.

They are not defined by their work but by their relationship to God and to other people. Their job or daily work is in no way inferior in God's eyes to the work of a [pastor].

4. The work of brothers and sisters in Christ should be supported wherever they are, whatever they do.

When they are scattered in the world, as well as when they are gathered in sanctuaries and small groups.

5. The workplace is a context for spiritual growth, for ministry, and for evangelism.

6. Work must not become an idol.

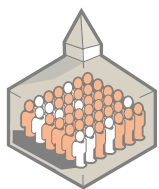
It must be seen within the overall context of God's command to stop and rest, and for their duties to family, friends, and the body of Christ.

Key Two: Create and maintain Faith-Consciousness at Work.

"A year ago I preached four sermons on work. The response in the church was phenomenal. I have never had so much positive feedback on anything we've done. People were talking about it to me and, more importantly, to one another for weeks afterwards. Their excitement at the relevance of the Bible to their daily life was exhilarating.

What happened afterwards was less spectacular, but more significant.

Recently one of my people told me this story. The previous Sunday I'd preached on anointing. The next day she was driving to work... [when] a thought popped into her



mind. 'I can ask for the Lord's anointing on my work today.' So she did. And she told me it really helped her. Now I hadn't told her she could apply the doctrine of God's empowering Spirit to her workplace—she did that for herself, but she did it because we'd laid a foundation the year before and because in small ways since we'd reinforced it."
—Rev. Dave Morris

Dave's church member is faith-conscious at work. She knows that her work and her workplace matter to God and she knows how to make the connections herself.

Which is no bad thing since she spends 65% of her waking life there.

The key to supporting people in the workplace is simple:

The key is to resist spending the rest of your preaching and teaching on work, providing an unbalanced diet for your people. The key is to give your people a foundational framework, and then in small significant ways to reinforce that framework.

The objective is: To make the issues that people face in their work among non-Christians a natural part of the ongoing life of the church—neither ignored, nor elevated into an obsession.

The church's contribution to the workplace should not only be at the level of enabling people to handle stress and encouraging them to be honest. Our contribution should extend into enabling Christians to challenge and transform the values, the structures, the very ethos of their companies and institutions. It should recognize that if the people of God are to change [their country] for Christ, many battles will have to be fought by Christians in the workplace.

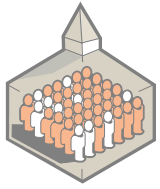
Key Three: Listen to the Worker's Needs.

Most church members know ministers have too much to do.

Ministers have become the fifth emergency service...

It doesn't necessarily make any difference to your job description, but it does mean that they're highly unlikely to bother you with tales of worry and joy from their workplace—unless they hit a crisis. Ministers have become the fifth emergency service—after fire, police, ambulance, and the AA. Who you gonna call? The pastor. We know people in crisis. But in a fragmented, overworked,

highly mobile society people know each other less well—the majority of people don't know their neighbor's names. This decrease in personal contact also spills over to pastors. It's much harder to know people well and particularly to get a sense of the texture of their everyday lives.



Listening is the critical tool. Once you're convinced that work is important it will change the kind of conversations you have.

Key Four: Facilitate Support.

Support and accountability are vital for a fruitful workplace ministry. Where your people get their support is not as important as the fact they do. Spouses can be a tremendous resource but, to be effective, questions like "How was work, darling?" need to become spiritually probing. Similarly, existing support structures like home groups can help if they integrate the work agenda into their ongoing program. This is more than doing a series of 4 to 6 sessions on work but rather using a series of 4 to 6 sessions to make sharing and prayer about ministry at work an ongoing part of the group. **Encouraging individuals to develop a ministry plan might be a key step forward.**

However, for many busy workers, particularly men, the average home group is not a context where they are likely to share deeply about the issues they face at work. Moreover, the traditional 8 o'clock start may not be the best time. So you might consider facilitating groups at times and in places that suit the workers better.

Willow Creek, for example, noticed that many of their suburban attenders on the weekend actually commuted to work in downtown Chicago during the week. They all rode the commuter trains in. So Dave Treat, the marketplace groups coordinator at the time, came up with the idea of holding groups at coffee shops at key train stations, so commuters could meet together on their way into work.

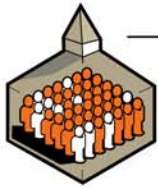
Used by and adapted permission of The London Institute for Contemporary Christianity, August 2001.

Section 6:

The Benefits of Addressing WorkLife

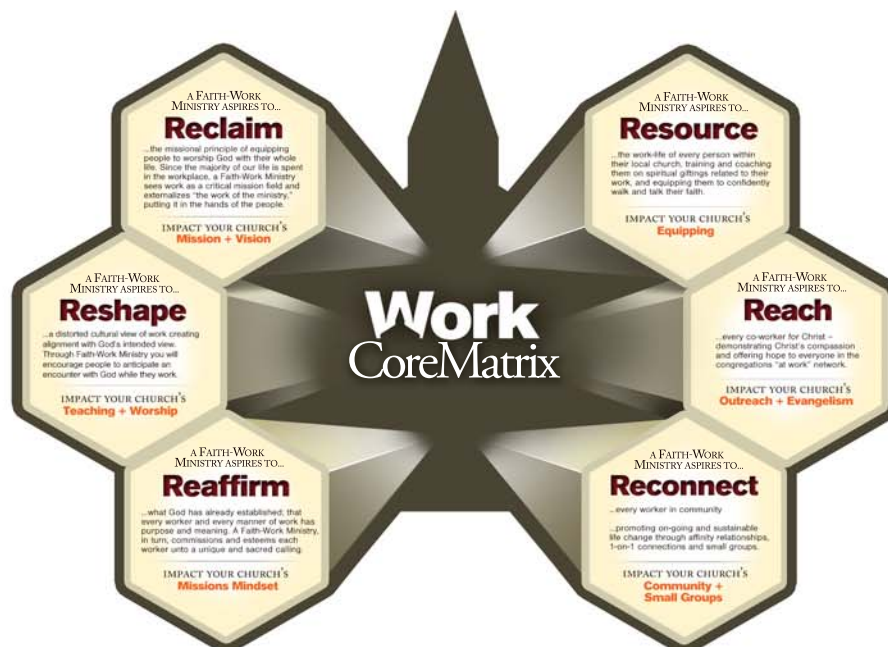


Church Work CoreMatrix



The Work CoreMatrix is a simple yet highly effective church framework used to develop faith-work efforts. Your church already contains amazing potential for work impact through your people. But as church leaders, you must envision, engage, and then evaluate your church work ministry efforts over time. We developed and tested this church framework with actual churches during our 15 years of practice. At the heart of this framework below are six WorkElements that seamlessly weave practical faith-work

solutions into the existing ministries and functions of your church. These WorkElements, along with practical actions and tools translate the heart of God for people's work lives into intentional and measurable action for your church. This creates ongoing sustainable impact versus ineffective attempts. How these elements are sequenced and the pattern they form may look different in every church, but the goal is the same: a balanced approach to growing people's work life, implemented according to your church's natural style and timetable.

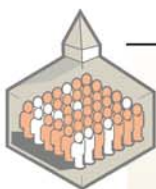


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matrix *noun* \ mā-triks \ something within or from which something else originates, develops, or takes form

The Benefits of Addressing WorkLife



The feeling of support workers in your congregation will experience is only the beginning. Your organization will reap numerous benefits by addressing and implementing a new missional WorkLife emphasis. Members who experience a new

sense of purpose can't help but bring renewed vitality and energy to their church activities.

Following are some of the benefits WorkLife Inc. has documented in churches and organizations that have established a WorkLife program.

Addressing the work lives of believers can:

1. Reduce the Level of Stress Draining Spiritual Vitality

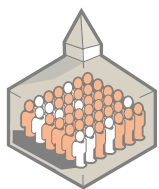
Out of a sample of nearly 4,000 Work Profile Assessments, the number ONE work issue for believers was managing stress and discouragement at work. WorkLife equipping tackles this.

“Faith can be the anchor that keeps a person steady in times of stress. If followed, biblical principles can be the cornerstone of a person’s life and enable them to live a life less impacted by what otherwise would be stressful circumstances.”

—Dale Fletcher M.S., www.faithandhealthconnection.org

2. Increase Volunteerism and Financial Giving to Your Organization

What motivates people to not only give, but consistently and intently give? For some it's spiritual maturity, but for most, it's out of gratefulness for an organization having met their needs. Issues at work are consuming members' focus and life.



Additionally, work is where most people generate the wealth/income God has ordained for them. Ministering to this area can have a positive impact on your organization.

*“People don’t give money because the church **has** needs. At least, that is the motivator for fewer and fewer givers. People give money when they see that the church **meets** needs.”*
<http://www.pcusa.org/stewardship/pdfs/thingstothinkabout.pdf>

3. Increase Member Commitment and Satisfaction with Your Church

Affirming your people’s kingdom value and purpose while they serve in the vocations for which they were designed influences their loyalty and commitment to their church family.

In his 2005 Faith at Work Dissertation, Dr. Mark Walker revealed his research showing that for churches addressing the work of their people consistently, their members showed:

- An increase of 58% in member satisfaction with their church and church leadership.
- An increase of 168% in member satisfaction with how the church was equipping them for life.

4. Help Grow Whole-Life Disciples

Work is a leveraged spiritual formation environment. It’s where we spend most of our time, interact with most of the people in our lives, and also where God uses the situations and circumstances of work to shape us and challenge our growth. So why are we not nurturing this incredible spiritual formation opportunity?

There are essentially four types of Christians going to work on Monday morning:

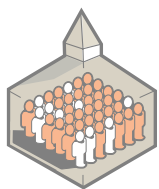
- Christians who are simply trying to survive
- Christians who are living by Christian principles
- Christians who are living by the power of the Holy Spirit
- Christians who are transforming their workplace for Christ

Source: Ed Silvano, Anointed for Business

5. Increase the Cultural Relevance of Your Organization

We live in the digital age—experiencing and interacting with our culture electronically and online at home and work. To be relevant to workers about work issues, we need to address them where they’re online throughout the week.

In a recent survey of work place believers, 69 percent stated they would prefer online spiritual resources to other forms of resourcing.



6. Bring New Visitors and Members into Your Church

According to Christianity Today, 80% of new church members were invited by a friend or co-worker.

WorkLife Inc. has found that in churches addressing the WorkLife of their people, new members and new families responded to the relevance of the church (ministering to my work) and found the effectiveness of the church to be very attractive when making a decision to join.

7. Help Reduce the Divorce Rate Among Your Members

The majority of affairs that destroy families start with an improper relationship with a co-worker. Research has shown that Christians are at the same risk as the non-believer. Confronting the reality of sexual temptation at work saves marriages and subsequently, families.

“From 1991 to 2000, my practice discovered 50 percent of the unfaithful women and about 62 percent of unfaithful men treated were involved with someone from work. Today’s workplace has become the new danger zone of romantic attraction and opportunity.”

— Dr. Shirley Glass, *Not Just Friends*

Donald Hughes, author of “The Divorce Reality,” said: “In the churches, people have a superstitious view that Christianity will keep them from divorce, but they are subject to the same problems as everyone else, and they include a lack of relationship skills... just being born again is not a rabbit’s foot.” Hughes claims that, “90% of divorces among born-again couples occur **after** they have been ‘saved.’”

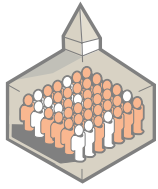
8. Grow Missions with the Personal Experience of Daily Work as a Mission

Affirmed and equipped workers in the marketplace are a deployed mission force each and every day. Living out their Kingdom purpose by utilizing their vocational gifts and resources can add dimension and depth to missions.

“The day of the Kingdom worker in world missions has arrived,” says Clem Schultz, founder of Intent. “The remaining people who have yet to hear the gospel of Jesus Christ will be most appropriately accessed by Kingdom Workers who intentionally use their God-given and market-honed skills as their legitimate passport to the nations.”

9. Help Your People Navigate Job Loss and Job Dissatisfaction

Providing an effective and accessible resource for job loss and transition during such a historically daunting season brings hope and encouragement to your members. Helping members transition to a new job can also reduce the financial impact on your organization.



“The right job for you is more than work and pay. You are uniquely designed with specific gifts and talents on purpose and for a purpose. As you seek jobs and careers, listen for God’s calling every step of the way.”

— excerpt from Maestro WorkLife Coaching Resources.

10. Promote a Viral Growth of Your Church into Your Community

People are compelled to share what they love and are passionate about. Providing 24/7 spiritual coaching at work can **ignite the passion** of your disciples where they spend most of their time and energy.

“The life (Jesus) is attractive and contagious. Not only contagious, he is also infectious because 12 guys caught what Jesus was about and they themselves started to do the same things. Demons were cast out, the sick were healed, and people were reconciled with God. These 12 guys then went on to infect numerous others. In fact in one day, 3,000 men caught the virus.

What is the virus? It is Jesus Himself, in us and revealed to the world through us. How is the virus spread? Like any other virus, it spreads through personal contact or by ‘sneezing’ on people. It is spread through us being in the world, hanging around people, having the character and nature of Jesus. Not only will this cause others to become infected, it will build the church at the same time.”

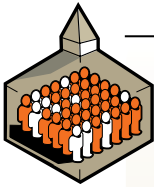
— Ron Scheper, *The Viral Church*

Section 7:

The Six Biblical WorkLife Principles



Teaching WorkLife Principles



As you seek to equip your people for a God-filled work life and their mission at work, you will need to find an effective way to teach with traction that “sticks.” We have found that the issues of people’s work lives generally revolve around six basic foundational Biblical precepts.

WorkLife Clarity — the Biblical purpose of work.

WorkLife Calling — the unique work assignment or purpose of individuals.

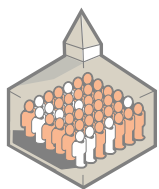
WorkLife Balance — the role of work in our whole life and spiritual formation.

WorkLife Skills — the way we actually execute our work.

WorkLife Influence — the opportunity to be a witness and catalyst.

WorkLife Relationships — having healthy relationships throughout our work experience.

In this section you’ll find background material for effectively teaching each of these six principles. Use this section as you prepare your WorkLife emphasis, including teaching.



Clarity

Main Beliefs

- God created the world because He is a worker by nature. (*Genesis 1:1*)
- God worked during the first six days and then rested. He models work for man. (*Genesis 2*) Jesus also worked to accomplish the work God gave Him to do. (*John 17:4*) He also entered into His Father's work. (*John 4:34; 5:17; 5:36; 10:32-37; 14:10-13*)
- God created work for mankind to do before the fall and it is good. When man sinned, the nature of work changed to include toil and sweat as well. (*Genesis 3:17-19*) Work was made for man's good and an opportunity to participate in God's bigger plan. (*Genesis 2:5, 15; Exodus 20:11; Hebrews 4:3-4; Revelation 15:3*) God is both committed and faithful to us regarding our work as our work has been redeemed through Christ.
- God has appointed us to have dominion over the work of His hands. (*Genesis 1:27-28; Hebrews 2:7*)
- We are designed to work forever like God. (*Matt. 25*)

Application

- Work is a gift to be enjoyed and a unique way to experience God.
- As we understand these principles regarding work our life has greater clarity—we develop a clearer picture of work, which gives us an overall sense of God's Kingdom and how we fit in. This clarity gives direction and meaning to where we are headed, reminds us that we are not alone in the journey, and gives us a greater capacity to surrender our work efforts to Him.
- As we embrace the work God has created for us to do and the understanding that it's for our benefit, we are drawn into a deeper love relationship with God. We know that He has our best interests at heart and our work is actually an environment that can help us grow closer to God.
- Knowing that work is good and good for us, we are motivated toward a loving response to God, incited to work, and grow to see our work in the context of God's creation.

WorkLife Clarity

Definition:

AWARENESS of God's original purpose for Work which helps you live your whole life with greater Clarity.

Paradigm Shift:

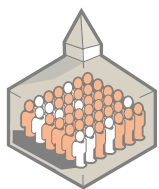
The shift from a compartmentalized view of work and life to one which sees God's spiritual purpose for work.

Key Ideas

Work is a Gift and is Good

Work as Worship

Practicing the Presence of God Throughout My Day



Calling

Main Beliefs

- We are called first into a relationship with God, then called to His eternal purposes in various life contexts, including our specific work calling. (*I Cor. 1:23-24; Matt. 9:12-13, 2 Cor. 5: 20-21*)
- Jesus sends us into the world as a worker and a witness at work. (*Genesis 2:15, Col. 3:22-4:6, Acts 1:8, Titus 2:9-10*)
- God has uniquely designed us and strategically deployed us to represent Him in the workplace arena. We experience joy when we serve Him from this perspective. (*Psalms 139, Acts 1:8, Col. 3:22-26; Eph. 2:10*)



Application

- When our calling is known and affirmed, we can and should have a purpose for our life including our vocation. This purpose leads to priorities, plans, and prayer.
- Our calling will utilize our gifts, passions, personality, talents, and life experience to glorify God and to be available to be used by Him where He has placed us.
- In fulfilling our calling, it's more than finding the "right job" or "making the right decision"; it's knowing and experiencing God's will wherever we are and being in a place to be used by Him.

Key Ideas

Calling

Gifts—Spiritual, Used at Work

Talents

Context

Vocation

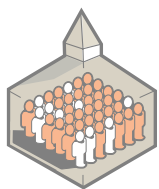
WorkLife Calling

Definition:

AFFIRMATION of your unique design and how God has strategically placed you at Work to fulfill His Calling.

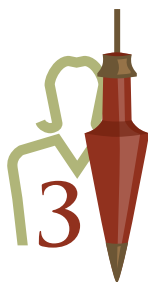
Paradigm Shift:

The shift from a self-absorbed work motive to a Christ-centered calling.



Balance

Main Beliefs



- Work is an invitation by God to join Him in this unique environment and is an opportunity for spiritual formation.
- Work hard, but do not overwork. The sluggard is reproached in the Old and New Testaments. (*Proverbs 6:6-11; 12:27; 13:4; 20:4; 21:25-26; 22:13; 24:30-34; 26:13-16; Matthew 25:24-30; Ephesians 4:28; 1 Thessalonians 4:10-12; 2 Thessalonians 3:6-12; 1 Timothy 5:8, 13*) But when work becomes the source of our significance and security, we swing to the opposite extreme and become consumed by our work.
- Rest is to acknowledge God as provider. We do not work to provide for our needs. By contrast, Scripture teaches us that it's God, not our work, to whom we should look for these things. (*1 Corinthians 4:7; Philippians 4:19, Matthew 6*) Believers must come to see that God is their source of provision, and their work is a means He uses to supply their needs. Work becomes self-focused and idolatrous when it becomes an end in itself. (*Ecclesiastes 2:4-11, 18-23; Luke 12:16-22*)
- There should be a rhythm (balance) between work, rest, and leisure in our lives so that we can enjoy periods of refreshment, renewal, restoration, and relationships. Work and rest are equally legitimate in God's economy, but most of us have a tendency to overvalue work. Leisure can be a mode of worship (*Leviticus 16:29-31; Deuteronomy 14:22-26*) and an expression of contentment with the will of God in our lives.

WorkLife Balance

Definition:

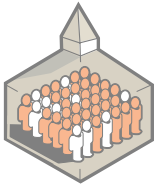
ALIGNMENT with the role of work that allows you to pursue Godly priorities and life Balance.

Paradigm Shift:

The shift from an unbalanced and insecure WorkLife to one that is integrated into a balanced "whole" life.

Application

- We begin to grasp the nature of work when we have a biblical perspective of the integration of work into the whole of life. Life is more than work, yet work is foundational and fundamental to living. We should seek to experience God's presence in our work and invite His guidance.
- We seek to be balanced in life with work and leisure, people and task, activity and rest, etc. Balance is a product of biblical priorities in life. Proper boundaries in our life allow us to hold things in balance. We are to steward our time, talent, and treasure based on a biblical perspective of the eternal and the temporal.



Work is a spiritual formation environment God created and uses to form Christ in us—just as He uses other environments such as private spiritual disciplines, Bible teaching, exhortation/encouragement from others, and personal ministry service.

Key Ideas

Priorities

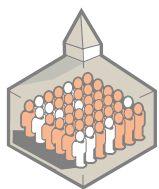
Rest/Work

Time

Margin

Perspective—Eternal /Temporal

Stewardship



Skills

Main Beliefs



- God is not impressed by or dependent upon our abilities or accomplishments. But if we work for His sake, it pleases Him in the same way the drawings children make for their parents decorate the refrigerator. These drawings are not valued because they qualify to hang in an art gallery, but because of the parent's relationship with the children who made them. (*Ephesians 6:7-8*)
- It's God who gives us our ability (*Romans 12:6*), our intelligence (*Daniel 2:21*), our ability to create wealth (*Deuteronomy 8:18*), and our promotions (*Psalms 75:6-7*).
- A man skilled in his work will come before the kings. (*Proverbs 22:29*) All honest professions are honorable and there is dignity in manual and mental work alike, as is evident from the occupations of the characters of the Bible. Scripture rebukes idleness and sloth, and affirms that work has genuine value. (*Ecclesiastes 2:24; 3:12-13; 5:18*)
- When we seek to glorify God in whatever we do (*1 Corinthians 10:31*), we will pursue excellence in our work, whether others notice or not. When we do our work heartily unto the Lord (*Col. 3:23*) it should be done with excellence and to the best of our abilities.
- We are called to do our work as unto the Lord instead of seeking to impress and please people. (*Ephesians 6:5-8; Colossians 3:23-24*) Employers should see themselves as accountable to Christ for the way they treat their employees. (*Ephesians 6:9; Colossians 4:1*)
- When work is done in and for the Lord, it benefits others and honors God. It's in creative activity where we express our identities as people made in the image of God. Our identity transcends our work, and if we do not form our identity in our relationship with the Lord, our work will tend to shape and define us.
- True importance is not found in position or prestige, but in the manner in which our work is done and the Audience for whom we do it. Significance is not determined by wisdom, power, or wealth (*Jeremiah 9:23-24; Philippians 3:8*), but by our relationship with God. Because of this, it's always a mistake to compare ourselves with others. God will test our work and reward us accordingly. (*1 Corinthians 3:13-15*)

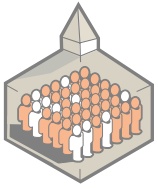
WorkLife Skills

Definition:

ABILITY to please God and serve others through the development and excellence of your Work Skills.

Paradigm Shift:

The shift from chasing security and success to maximizing your God-given gifts to serve others through your work.



- There should be no secular/spiritual duality regarding work. It's not the fruit of our labors but the focus of our heart that gives value to our work in the sight of God. Thus, "secular" work becomes spiritual when it is done to please God, and "religious" work becomes secular when it is done to please and impress people.

Application

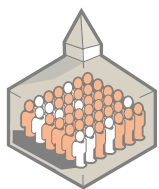
- We are to please God in how we work, which means work is done with excellence and to the best of our ability. The process of how we work is just as important, if not more important, than the product of our work. When done with excellence, our skills set us apart from most other workers and from most of the world.
- We should desire to learn, grow, and improve ourselves in order to do our best, provide value to our companies, and glorify the Lord. This process requires humility and putting others ahead of our own interests. Serving is not competing and comparing to get ahead, but building up and helping others to succeed also.
- A by-product of excellent work is often greater personal satisfaction and greater economic reward—giving us an opportunity for generosity.

Key Ideas

Excellence

Service

Skills



Influence

Main Beliefs



- Our character at work should reflect Christ and attract other to Him. Character becomes a light in the darkness of our work environments. (*Matthew 5:16*) Its focus is the inside-out process of personal transformation and being salt and light “in the midst of a crooked and perverse generation.” (*Philippians 2:15, Titus 2:9-10*)
- Christ gave us a Great Commission at the end of His physical life on earth to go and make disciples of all nations. (*Matthew 28:19-20*) Evangelism and discipleship are processes, not just an event or a program.
- Work provides a natural environment in which we can exhibit Kingdom values and hope in a temporal arena.
- We are encouraged to be prepared to give an answer to every man who asks about the hope we are displaying. (*1 Peter 3:15,16*) Hope is the product of character that is being developed. (*Romans 5:1-5*)
- We are to seek to help everyone the Lord leads us to so that they move closer to Christ.

Applications

- Our character and work performance should open the door to sharing Christ. Without those attributes, chances are slim that coworkers will be willing to listen. We must “walk the walk” before we “talk the talk”
- As a process, evangelism and discipleship involves prayer, active listening, Christ-centered thoughts and actions, and certainly an appropriately timed spoken word of witness and testimony. (*Acts 1:8; Col. 4:5-6*)
- Our character is developed by the testing and persevering of our faith at work and the broken and contrite heart it produces. This brokenness is also known as surrender and manifests in humility. Brokenness is the beginning of true fruitfulness.

Key Ideas

Character

Skills of Sharing One's Faith

Lifestyle Christianity

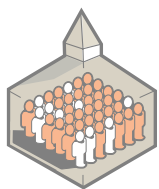
WorkLife Influence

Definition:

AUTHENTICITY in personal character at work as you experience purposeful faith conversations, and grow your Influence.

Paradigm Shift:

The shift from disengaging from God's mission at work, to being His ambassador through our work.



Relationships

Main Beliefs



- God gave us the Great Commandment to love Him and love others as we love ourselves. This imperative should be reflected in all our relationships. (*Matthew 22:29*) We express our love for God in loving actions toward people. (*James 2:15-17; 1 John 3:17-18; 4:20-21*) Jesus commanded us to love one another as a picture of God's love for us—a costly but rewarding love. (*John 15:13*)
- Believers are to connect with one another for encouragement and accountability. (*Heb. 3:13, 10:24-25*)
- Our relationships at work provide opportunity for us to demonstrate Christ living through us. (*Gal. 2:20*)
- We have been given many imperatives and commands that relate to one another.
 - ◆ Work as a team when facing opposition and doubt (*Neh. 4:1-16*)
 - ◆ Love one another (*Jn. 13:34-35*)
 - ◆ Be of the same mind toward one another (*Rom. 12:16*)
 - ◆ Serve one another (*Gal 5:13*), Provoke one another to love and good deeds (*Heb. 10:24*)
 - ◆ Be kind to one another (*Eph. 4:32*), Submit yourselves to one another (*Eph. 5:21*)
 - ◆ Forbearing with and forgiving one another (*Col. 3:13*)
 - ◆ Admonishing one another (*Col. 3:16*), Comfort one another (*1 Thes. 4:18*)
 - ◆ Edify one another (*1 Thes. 5:11*), Exhort one another (*Heb. 3:13*)
 - ◆ Confess your faults and pray for one another (*Js. 5:16*)
 - ◆ Having compassion one for another (*1 Pet. 3:8*)
 - ◆ Use hospitality one to another (*1 Pet. 4:9*)
 - ◆ Worker/boss relationship (*Col. 3:22-4:6, Titus 2:9-10*)
 - ◆ Boss/worker relationship (*Col. 3:22-4:6, Titus 2:9-10*)
 - ◆ Wisdom with pre-Christian coworkers (*Col. 3:22-4:6, Titus 2:9-10*)

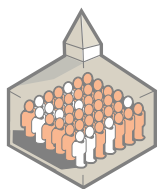
WorkLife Relationships

Definition:

ALLIANCE with Christ and others that helps you effectively navigate work issues through the development of healthy Relationships.

Paradigm Shift:

The shift from isolating myself for the sake of survival to developing healthy relationships with fellow believers and coworkers through Christ's leading.



- We should reflect the love of Christ when dealing with relational challenges at work.
 - ◆ Opposition and doubt from others (*Neh. 4:1-16*)
 - ◆ Criticism (*1 Sam. 1:1-20*)
 - ◆ Conflict (*James 3-4, Matt. 7:3-5, Prov. 19:11, Eph. 4:26-27, Matt. 18:15*)
 - ◆ Sexual temptation (*1 Cor. 6:18, 1 Thes. 4:3, Matt. 5:27-30*)
- We should approach our coworkers in a way that honors God and our faith
 - ◆ Humility (*Phil. 2:3*)
 - ◆ Respect/Dignity (*1 Thes. 5:12*)
 - ◆ Justice/Fairness (*Prov. 2:9*)
 - ◆ Grace/Compassion (*1 Pet. 4:10*)
 - ◆ Forgiveness (*Eph. 4:32*)

Application

- Draw near to God, seeking His presence, power, and guidance in your work efforts and work relationships.
- We are to love others by putting them ahead of our interests. As we engage in healthy relationships we are connected to people at the heart and are not aloof or disengaged.
- We are called to develop and grow relationships with fellow believers, but we need to also recognize the need to develop healthy relationships with all coworkers. A total focus on relationships with believers could create the “holy huddle” effect, which reduces the probability of connection with and impact on others.
- Strong relationships with other believers will provide accountability and support which will help you navigate the challenges and opportunities at work.
- Developing positive and healthy relationships with coworkers should be a priority—not only to help deal with the challenges, but to impact that culture in a positive way.
- We are to demonstrate values such as humility, respect, fairness, compassion, and forgiveness as we relate with coworkers
- We need to recognize that challenging work situations and areas of conflict represent opportunities to reflect Christ.

Key Ideas

Relationships

Care/Concern

Connecting to Other Believers for Support

Impacting Work Culture

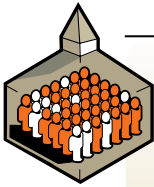
Dealing with Challenges—Difficult People, Criticism

Section 8:

WorkLife Teaching & Communication



Teaching & Communications

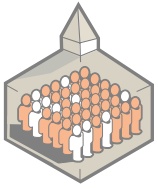


Helping God's people catch His vision of their work is fundamentally a communications challenge. Many working believers think their work is or should be separate from their spiritual lives. They have fallen for the sacred/secular fallacy perpetuated by our culture.

Communications

In order to help change that paradigm, you will need to pay special attention to how and what you communicate about WorkLife issues. Here are a few helpful points from our experience.

- You must communicate a vision of what God-centered WorkLife looks like. It's a soul picture that must be painted with words.
- Anything communicated about WorkLife—be it in a sermon, an announcement, through media, a small group, a sign, images, etc., will either bring the picture into sharper focus or distract from it.
- A significant percentage of the success or failure of your WorkLife focus depends on the language you use and your consistency using it. Whether we like it or not, words color people's thinking.
- As you engage people in the WorkLife equipping, the language you use will be very important to help each one understand God's plan for them in their work lives.



Critical WorkLife Language Issues

Use inclusive language:

- You want to effectively connect with and communicate to everyone who works—every person, no matter what their station in life, needs a God-honoring WorkLife. Men and women alike. Professionally-employed people as well as the under appreciated stay-at-home parent have a WorkLife.
- Work cuts across all sectors: factories, physicians, administrative assistants, police, social workers, truck drivers, government employees, teachers, students, stay-at-home moms/dads, etc.

Avoid “business-person” connotations or images:

- Traditionally this area, if addressed at all, was a niche targeted at the “business” community. The problem with this perception, of course, is that upper middle-class professional-type men and women are but a small minority of those who have needs in the area of WorkLife.

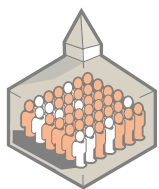
Visuals need vocational variety :

- This pertains to all images utilized by the church, not just when WorkLife is the focus.
- It’s a mistake to only use stock photos of “a guy or gal in a suit with a briefcase”—again, that is one segment you are wanting to impact, but not the only one.

Use the term “WorkLife” instead of “Marketplace” or “Workplace”

- “WorkLife” is a global area of life that everyone relates to.
- “Marketplace” implies business people primarily—people not “in business” will not identify themselves as being “in the marketplace.”
- “Workplace” can be used to refer to the geography of work, the places in our community where we meet to do our work, but it can also be limiting—not everyone has a workplace per se, but everyone has a WorkLife. This does not preclude the use of the term “workplace” where it’s appropriate.

NOTE: These basic WorkLife language issues and tips need to be shared with anyone who will be communicating about WorkLife.



WorkLife Preaching and Teaching

Infusing a WorkLife message into your preaching and teaching will help expand the effectiveness of your enhanced WorkLife focus. Over the years, we have seen many avenues and methods employed effectively in this area. The good news is that it's not as hard as some might think—it just takes an intentional plan and ongoing awareness of the many opportunities to infuse a WorkLife element or application.

Case Study:

Wooddale Church—The Power of Two Questions

While preaching the initial WorkLife Sermon Series at Wooddale Church in Eden Prairie, MN, Pastor Dr. Leith Anderson asked his congregation to take the registration cards provided and turn them over and answer this question, “What are some challenges you face at work as a Christian?” The following Sunday he asked them to do the same thing, but answer a different question, “What are some of the solutions you have used to solve challenges as a Christian at work?”

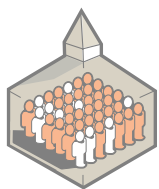
The responses were very telling:

1. Once the responses had been gathered, the first question asking for feedback on challenges at work resulted in responses totalling 38 pages! For the second question dealing with solutions, the responses totaled four pages.
2. The response was much larger and more passionate than Wooddale had seen regarding previous feedback on other topics.
3. Dr. Anderson was able to incorporate examples and topics in his remaining messages to address some of the situations and challenges shared. People were affirmed in powerful ways, even in seeing their particular anonymous challenges and solutions on big screens as a part of the sermon notes.
4. The work challenges and evident lack of sufficient solutions offered by the congregation confirmed the church's decision to specifically address the working lives of the congregation.

Applying WorkLife Teaching

1. WorkLife Sermon Series

- a. Many churches have successfully utilized a 3- to 6-week WorkLife Sermon Series to help jump start or enhance their WorkLife Ministry focus.
- b. WorkLife, Inc. has many samples and examples of what our churches have done in this area. You can find some examples at the end of this handbook.



- c. One great way to coordinate your impact is to use the Six Biblical WorkLife Principles and the biblical foundation of each as the basis for your sermons. This ensures alignment with a holistic biblical view of work.
- d. The Sermon Series is a great way to launch your WorkLife focus, in conjunction with a release of any ongoing tools and resources.

2. WorkLife Sermon(s)

- a. We highly recommend you plan for WorkLife sermons on a regular basis to keep the momentum and focus on this important area. At a minimum, we recommend several sermons a year.

3. WorkLife Applications in Sermons

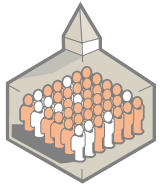
- a. In addition to sermons on WorkLife topics, we also highly recommend inclusion of WorkLife applications in sermons throughout the year.
- b. It's also particularly impactful to periodically include a 4- to 5-minute "Faith Story" presented by one of your members with a work-life testimony or story to share. Coach them ahead of time and you'll find the result will have a powerful and lasting impact on the entire congregation.
- c. When you consider most members spend a majority of their waking hours at work, it's vitally important to have relevant biblical application in sermons on a regular basis.

4. Integrate WorkLife Teaching in All Venues

- a. Although WorkLife sermons and messages are heard by a majority of the congregation, other venues are also ripe for opportunity in integrating WorkLife teaching.
- b. Examples may include small groups, men's groups, women's groups, student groups, job transition groups, etc.
- c. Training the leaders and teachers of these groups in WorkLife will bring them great personal rewards as they are able to include work scenarios and applications that directly relate to their group members.

5. WorkLife Advocacy Group or Council

- a. Several of our churches have employed a group of working believers to help the pastor as he develops WorkLife sermons and applications.
- b. This group often meets with the teaching pastor as he is preparing his sermon(s) to provide their input on real-life application and impact in relation to the topic.
- c. This practice is highly effective at ensuring relevance and accuracy out in the "real world."



Preaching With Workers' Eyes

by Mark Greene

A few years ago I was invited by the Barclays Group Christian Fellowship to speak at their annual national conference. [We] had been in recession for several years and the banking sector had shed tens of thousands of jobs. Barclays had been no exception. The topic they chose was anxiety. Anxiety was, and is, the dominant emotional keynote in the white collar sector, so I was not surprised by their choice. But then it hit me another way. Thousands of the church-going middle-classes had been consigned to unemployment; thousands more lived in fear, so surely churches would already have dealt with the issue of anxiety. But the perception was that they hadn't. Why was this? Certainly not pastoral indifference.

Is there no teaching in the Bible about these matters? Or have we missed it? Now clearly we don't want to let people's issues entirely drive our teaching. On the other hand, we do need to address people's issues and ask ourselves why our teaching is perceived as irrelevant when the Bible isn't. The result is that we don't see what's there.

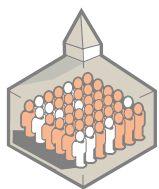
There are two main reasons for this:

1. Preachers are not sharply aware of work and worker's issues when they come to the text.
2. Methodologically, some preachers have inherited a flawed system that can work against answering people's real questions.

There are many reasons for this, some of which we have covered but one of the major ones is the absence of mechanisms for congregational feedback. In widespread national research on preaching, less than 1% of respondents indicated that they had any formal opportunity to give feedback. And virtually everyone who had offered feedback felt that it had been ignored. As Rev. Phil Thomas put it:

"In any other job these days, you get feedback... and you need it."

We can't provide answers if we don't know the questions people are asking. And we can't be sure we have helped people unless we ask them. Our overall method of sermon selection can militate against answering people's real questions. For example, much biblical preaching is founded on exposition of books of the Bible. This remains helpful. But it is not the only biblical model for teaching biblical truth. And it has resulted in 50% of Christians never having heard a sermon on work. When we look at Jesus' teaching ministry we see, according to Lewis and Lewis, that 54% of Jesus' reported teaching ministry arose out of issues posed by others.



He answered people's questions—spoken and unspoken:

“Jesus knew what they were thinking and asked, ‘Why are you thinking these things in your hearts?’” Luke 5:22

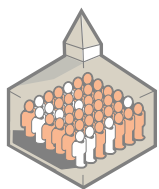
Sometimes the text also makes it clear that the questions were the wrong ones. So the expert in the law in Luke 10:29 ...

“... wanted to justify himself, so he asked Jesus, ‘And who is my neighbor?’”

What follows is the parable of the good Samaritan—a long answer to a poorly motivated question. The point is that Jesus often starts with his audience's issues, even if he doesn't let them determine his whole teaching agenda. Our failure to allow the range of biblical teaching methods to inform our preaching methodology is brought into focus by Peter Adam's treatment of Peter's sermon at Pentecost in his highly commended book *Speaking God's Word*. (IVP, 1996)

Adam states that one of Luke's objectives in recording Peter's Pentecost sermon is to give us a model of the ministry of the word—a contentious claim in itself. He then goes on to analyze this model almost entirely in terms of structure and content, but largely ignores issues of audience and occasion. Peter is preaching in response to a specific set of questions. This Adam notes, but does not build on. Peter's agenda has not been rigidly set by a lectionary, nor by the duty to teach the Bible systematically, but rather by the questions that have the crowd about the phenomena they see and hear. He is not preaching about Joel because it's this week's haftorah reading in the synagogue. He's teaching it because the people think that he and the disciples have had rather too much to drink, rather too early in the day. Joel's prophecy provides the people with the biblical prediction and explanation of the extraordinary scene before them. Similarly, Amos does not preach Deuteronomy; he takes Deuteronomic truth and applies it to the social and economic context of his times. The choice of biblical content is driven by the situation and the needs and questions of the people.

This takes us back to listening. When Bill Hybels wants to find out what's going on in the lives of his people, he asks eight or nine people from his congregation to come up with fifty sermon ideas each. Then he takes them away for a weekend and discusses why they've chosen those topics. Only afterwards does he consult his leadership team. Now, of course, most of us don't have the time to spend on that kind of research but there are still some lessons to be learned. Perhaps most importantly, who he asks. It is, after all, easy for a leadership team of lay deacons and elders to be so involved in the neighborhood concerns of the church that issues from further afield don't register. They simply reflect back the traditional concerns of the local church, rather than the issues facing the congregation.



Seeing What's There

Take Genesis 1...

Many people have preached on Genesis 1. But the emphasis has perhaps been on the Creator God, or on dealing with questions that scientific discoveries raise about the plausibility of the text. Both are important; the first because God is the Creator God, and the second because most people encounter some scientific arguments against the credibility of Genesis 1. But these aren't the only issues. Five times God is described as a 'doer'/maker and the picture we have of Him is of a God who works. This becomes more important as we see how humankind, created in His image, is given physical work as their primary occupation in the Garden. Both God and humans are workers.

Take Daniel...

He was a high level administrator in a pagan Empire. So was Joseph. And Nehemiah. It is not simply that we have something to learn about living in a pagan world from them, we have something to learn about working in a pagan world. And in Daniel chapters 1 and 6 we have something to learn about dealing with ethical challenges in the workplace. About a time for creative compromise and a time when no compromise is possible.

Take Shiphrah and Puah...

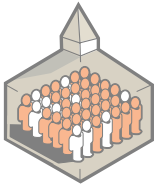
In Exodus 1. Not simply Sunday school heroines but models of subversive morality in a health service being pressured into executing a policy of infanticide.

Take David...

In Psalm 144: 1, he exclaims: "Praise be to the Lord my Rock, who trains my hands for war, my fingers for battle." Fighting was part of his job and he recognized God's hand in it. Might it be true that God could be the one who trains each of us for the work we have to do—in a way that goes beyond the training our employer may give us? Take David's relationship with Saul as an example of an employee respecting the fact that, as Paul puts it in Romans 13, "all authority comes from God."

Take Jephthah...

In Judges 10: 1-12, Jephthah is a highly talented individual whose pain at being rejected by his half brothers creates a desperate need for success. Given the opportunity to protect his father's clan, the Gileadites, against the increasing threat from the Ammonites, he negotiates a deal. If he succeeds, then he'll become the head over all those who live in Gilead. But Jephthah then does something extraordinary. He does a deal with God. If God gives him victory, he will sacrifice to the Lord whatever comes out of the door of his house to meet him. What we might ask, did he imagine would come out of the door of his house? A favorite dog? A serving girl? It was a rash vow. A vow born of a deep-seated need to succeed, a vow born of ambition and insecurity. A vow that God didn't ask him to make. In the end Jephthah sacrifices his family on the altar of his career. Is there any relevance to our congregations in this?



Take Ecclesiastes and its recognition of the joys and limitations of work in a fallen world. Or Proverbs—replete with wisdom for the worker. Or Amos and his concern for the exploitation of the weak by the economically powerful. In sum, the Bible is full of material that relates to work.

Topical Preaching & Teaching

Although individual passages of the Bible do provide much material that relates to work, there is also a time to teach topically: to layout the canonical teaching on a subject. This is vital. Most people need a solid foundation of basic teaching on work, vocation, and ministry at work. And that may not be best achieved by waiting for the right text to come up or even by a text-based approach at all.

A list of key topics that may be covered over time:

Theology of Work	Success	Pressure
Vocation	Failure	Time Management
Ministry at Work	Ambition	Flirting
Witness at Work	Leisure	Sexual Temptation
Dealing with Bosses	Rest	Truth-Telling
Being in Authority	Sabbath	Green Issues
Creation	Money/Debt	Spirituality at Work

None of these topics are particularly esoteric: people are not looking for a theology of performance-related pay in Week 1 of a sermon series. Nor do they want you to leap from Jethro's advice to Moses to appoint a judiciary to a theological critique of contemporary models of time management. But an overall framework is important. And it's important for teenagers as well as adults. There is a clear opportunity to teach teenagers and college students about work by providing biblical teaching to underpin their search for God's will in their career choices. Similarly, as mentioned earlier, they need a biblical framework with which to approach the subjects they're studying at school.

Illustration

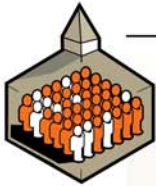
The type of illustrations we use is vital in communicating the relevance of the Gospel to various spheres of life. In 2 Timothy 2:4-6 Paul uses people's jobs to illustrate particular points—a soldier's focus, a farmer's hard work, an athlete's compliance with the rules of the competition. These kinds of illustrations come to you naturally when you're relating to people where they're at and connecting to some of the material that they read and listen to.

Adapted and used by permission of The London Institute for Contemporary Christianity, August 2001.

Section 9: WorkLife Research



WorkLife Research



The work and mission of WorkLife, Inc. is based on ten years of research and field experience in the ways Christians function at work. We have compiled thirty specific behavioral indicators that measure the integration of faith into everyday issues and key relationships at work. Over the last several years, we have presented this Index of On-the-Job Spiritual Health Indicators to over 5,000 Christians.

Combining census surveying of church congregations with opt-in online participation of individuals, has resulted in the collection of more than 175,000 specific data points. The respondents compose a non-probability sample, but represent a highly diverse demographic profile in terms of age,

gender, ethnicity, Christian faith traditions, vocational pursuits, and geography. The Index itself was crafted with the assistance of Christian experts, who helped us identify the thirty indicators that are the focus of the research.

The collected data also points to three overarching false assumptions that prevent Christians from living biblical principles at work. In the book, "Monday Morning Atheist," we address these challenges and provide help in overcoming each.

The following section details the most common issues we uncovered and the principles addressing them.



University Research Study

showing evidence that churches benefit greatly from work ministry to their people.

University Research Study Shows Church Benefits of Work & Business Ministry

For the full 275 page doctoral dissertation on **Princeton University** website, [click here](#).



Church Overview

Dr. Mark Walker completed his doctoral dissertation showing evidence that churches benefited greatly from consistent and effective work ministry to their people. WorkLife provided data and church partners to this study - most of which were using WorkLife's [strategic work framework](#) as a ministry model. This model, along with creative ministry resources enhanced both the faith walk of members and their well-being at work.

Church Results

- 58% increase in members general satisfaction with church.
- 168% increase in the equipping satisfaction with church
- Generosity goes up
- Volunteerism goes up

Workplace Results

- Increased Job Satisfaction
- Increase in organizational commitment to employer
- Influence increase

The Church Can Narrow the Sunday-Monday Gap Dr. Mark Walker

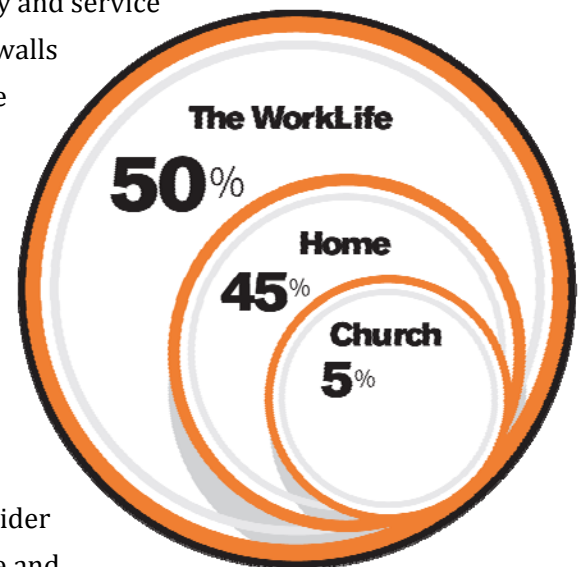
A Summary of Doctoral Research Study: A Comparison of Protestants in the Workplace, Regent University

The Issue: Faith & Work Disconnect

"I love Sunday. I love Monday. Then there's my faith, and that's separate from both. What I don't really understand is what relationship they have to each other, or what it should be." This statement is from an interview that was a part of recent research on the significance of the need within organizational workers to integrate their faith at work, yet feeling helpless to do so because faith institutions, like the church, have been inadequate in showing them how. A Sunday-Monday gap has formed within people in the workplace, where their worship experience on Sunday has no relevant meaning to their work experience on Monday. They are living compartmentalized lives causing them to feel incomplete in their work and unsupported by their church.

The Mandate: Church Equips Believers

A primary role of church leaders is to equip the members of the church for ministry and service (Ephesians 4:11-12). Unfortunately, all too often the only ministry and service for which we equip the people is for what occurs within the four walls of the church. Although these are vital ministries and services, the equipping process is not just restricted to these areas but also includes where people are living outside the church walls. Jesus Christ commissioned His followers to "...go and make disciples of all nations..." (Matthew 28:19). The phrase "all nations" literally means "all people groups," such as the workplace where people spend most of their time, including Christians. Therefore, it seems prudent that pastors and churches evaluate their effectiveness in equipping their members to adequately integrate their Christian faith into their daily work-lives and consider developing a workplace ministry designed to specifically promote and facilitate such a process.



The Opportunity: Help Believers Integrate Their Faith at Work

If church leaders become more intentional and strategic in equipping their members on how to integrate their faith at work, Church workplace ministry proponents believe there are strong benefits for the individual worker, their organizations, and the church. They insist that churches are not doing an adequate job within their normal ministry structures in equipping their members in this process and therefore need to develop intentional and strategic workplace ministries for this purpose. Such advocates further believe that church workplace ministries will develop Christians who have more job satisfaction in their work (job satisfaction), are more servant-oriented in their workplace (Organizational Citizenship Behavior), and are more committed to their jobs (Organizational Commitment). In other words, the more men and women are able to integrate their faith in the workplace the more they will demonstrate high levels of job satisfaction, servant-oriented work behavior, and commitment to their employers.

Through their basic ministry structures most churches are not effectively equipping their members to adequately integrate their Christian faith at work and need a targeted church workplace ministry to do so. It stands to reason that Christians who participate in a church workplace ministry will be more faith integrated at work than Christians who do not participate in a church workplace ministry. In addition, if faith-integrated workers display more job satisfaction, a servant-oriented work style, and a commitment to their employer in the workplace, as workplace ministry practitioners' claim, then faith-integrated worker should demonstrate higher levels of these three job outcomes than a worker less faith-integrated. Therefore, it seems logical to assume that Christians involved in a church workplace ministry will have a greater measure of job satisfaction, a servant-oriented work style and commitment to their employers than Christians who are uninvolved, which is the premise of this study I conducted.



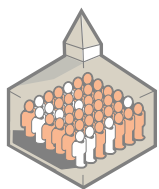
The Results: WorkLife Ministry Impacts Behavior

With the help of WorkLife, I compared churches that implemented a strategic and active worklife ministry process (WorkLife model) within their church and churches that had no formal worklife ministry. The study argued that the church members from the churches with workplace ministry would be more faith integrated in their work than those church members from the non-worklife ministry churches. The study measured faith integration according to three particular job outcomes of job satisfaction, servant-oriented work style and commitment to their employers. Both groups were compared based on these three outcomes with the belief that the worklife ministry church members would display higher levels of each than the non-worklife ministry church members.

The results indicated that the worklife ministry church members did demonstrate higher levels of job satisfaction and commitment to their employers than the non-worklife ministry church members. Additional results from the research show that members of churches with a worklife focus had a/an:

58% increase in overall satisfaction with their church, 168% increase in satisfaction with the church equipping process. Such findings not only indicate that a church workplace ministry can make a difference in the degree to which a church member integrates his/her faith at work, they also reveal that the worklife ministry process, that WorkLife has pioneered, is an effective church workplace ministry model. Our experience with WorkLife is that they are passionate, skilled, and dedicated to helping the local church develop highly effective church workplace ministries and now there is empirical evidence to show that they are having positive results.

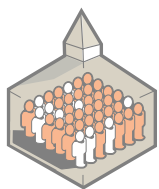
Mark Walker, PhD, Senior Pastor, Mount Paran North Church of God



10 Most Common Christian Work Issues

(Source: *WorkLife Spiritual Health Index global report 08/2011*)

- I am unable to manage my time without being distracted by unfocused impulses or becoming a slave to my schedule.
- I do not connect eternal significance to my actual work.
- I am incapable of resolving conflict involving office politics, gossip, slander, favoritism, and unfounded criticism.
- I do not manage stress and discouragement by practicing the principle of rest and recreation.
- I am not prepared to present the Gospel message in language that is clear, succinct, and jargon-free, yet faithful to the Scriptures.
- I am not managing all my resources (i.e., time, energy, talent, money) in a way that reflects God's perspective.
- I am not sure if my God-given talents, passions, and temperament are aligned to my present job.
- I am not narrowing my focus each day by setting clear limits and boundaries on my ambitions, so that work doesn't take over my life.
- I do not see my work calling as really serving society and God.
- I am not seeking and hearing God when making work decisions.



Life in Work Principle: Clarity

AWARENESS of God's original purpose for Work which helps you live your whole life with greater *Clarity*.

Work ISSUES:

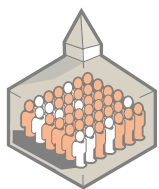
1. Do I understand why God created work in the first place?
2. Do I relate to God through my work?
3. Do I connect eternal significance to my actual work?
4. Do I simultaneously serve God and my earthly boss, making sure I don't "turn off" my spiritual life at work?
5. Do I narrow my focus each day by setting clear limits and boundaries on my ambitions, so that work doesn't take over my life?

WorkLife Life in Work Principle: Calling

AFFIRMATION of your unique design and how God has strategically placed you at Work to fulfill His *Calling*.

Work ISSUES:

1. Are my God-given talents, passions and temperament aligned to my present job?
2. Do I see my work calling as really serving society and God?
3. Is my work ethic free from compulsions such as: meaningless goals, accumulating temporary success, and a desire to please everyone?
4. Do I learn from detours, zig-zags, false starts, and dead ends in my job to eliminate self-destructive patterns of behavior?
5. Do I honor my earthly employer with competency and integrity in order to accomplish God's purpose?



Life in Work Principle: Balance

ALIGNMENT with the role of work that allows you to pursue biblical priorities and life *Balance*.

Work ISSUES:

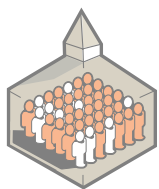
1. Do I manage stress and discouragement by practicing the principle of rest and recreation?
2. Do I manage my time without being distracted by unfocused impulses or becoming a slave to my schedule?
3. Am I keeping a connection with God and my family in the midst of my hectic work life?
4. Do I manage all my resources (i.e., time, energy, talent, money) in a way that reflects God's perspective?
5. Do I avoid the pitfalls of compensation and position discontentment to maximize my impact for Christ?

Life in Work Principle: Skills

ABILITY to please God and serve others through the development and excellence of your Work *Skills*.

Work ISSUES:

1. Do I regularly grow my practical work skills in order to serve my employer and God?
2. Am I seeking and hearing God when making work decisions?
3. Do I operate with virtues that honor God (i.e., fairness, graciousness, and compassion)?
4. Do I keep promises and tell the truth at work when subtle pressure is used to encourage hype, false appearance, white lies, and spin?
5. Am I willing to go against the grain at work when biblical values are at stake?



Life in Work Principle: Influence

AUTHENTICITY in personal character at Work as you experience purposeful faith conversations, and grow your *Influence*.

Work ISSUES:

1. Do I earn the respect of my coworkers in a way that blends a gracious spirit, keen intellect, courageous heart, and cultural sensitivity?
2. Do I look for natural opportunities to talk about God that are appropriate to my workplace?
3. Do I effectively answer the tough questions coworkers ask me about God, life, and faith?
4. Do I feel prepared to present the gospel message in language that is clear, succinct, and jargon-free, yet faithful to the Scriptures?
5. Can I clearly explain the benefits of a relationship with Jesus to those at work?

Life in Work Principle: Relationship

ALLIANCE with Christ and others that helps you effectively navigate Work issues through the development of healthy *Relationships*.

Work ISSUES:

1. Do I effectively deal with a difficult boss, serve an unreasonable client, or cooperate with a cynical coworker?
2. Do I resolve conflict involving office politics, gossip, slander, favoritism, and unfounded criticism?
3. Do I effectively deal with lust at work, including everything from travel temptations to office affairs, from risqué jokes to sexual harassment?
4. Do I protect and help the weakest members of my workplace and society in a “survival of the fittest” world?
5. Do I seek out and connect with fellow believers at work for support, encouragement, and accountability?

Section 10: WorkLife Ministry Ideas



Ministry Ideas

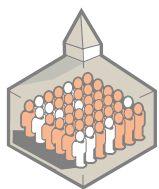


Following are ideas to help your church integrate WorkLife ministry into all areas of church life. Effectively emphasizing WorkLife through your church will enable individuals and business owners to carry WorkLife principles into their own places of work.

Ideas for Churches and Pastors



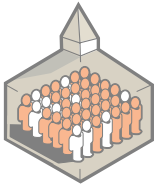
- Launch a WorkLife ministry focus in your church.
- Subscribe to WorkLife's Online Subscription for your congregation.
- Conduct a six-week Monday Morning Atheism series and small group emphasis.
- Plan a sermon series on WorkLife issues every year.
- Launch a prayer initiative focusing on the workers and workplaces of your city.
- Offer a job transitions ministry.
- Do a commissioning service to bless, affirm, and pray for individuals called to different vocations.
- Visit members of your congregation at their place of work.
- Call members at work to encourage and pray for them.
- Spend a day following one of your members at work.
- Ask 5 members to come up with 5 WorkLife issues they would like to hear a sermon about.



- Form a city-wide coalition of workplace leaders, intercessors, and pastors. Meet for prayer once a month for one hour in a public building.
- Sponsor an annual prayer breakfast for your city or your company.
- Sponsor a city-wide workplace conference.
- Participate in city-wide Global Day of Prayer.
- Start monthly WorkLife affinity fellowships such as a business owners luncheon, an executive luncheon, or professionals breakfast for lawyers, doctors, realtors, etc.
- Do an evangelistic business event with a Christian business speaker.
- Sponsor, encourage, and support your members in starting workplace small groups.
- Adopt a police, fire station, or local school and bless them with prayer and a meal or gift brought by your church.
- Make WorkLife equipping one of the stated missions and values of your church.
- Model application of scripture in business situations. Look for teachable moments to use to illustrate applications.
- Host church-sponsored seminars or workshops on WorkLife issues in some of the workplaces where your people work.

Ideas for Individuals

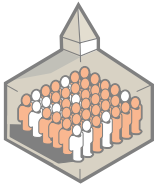
- Work through the book *Monday Morning Atheist* individually. Then start a small group study at work using it as a guide for discussion.
- Write out a three-minute version of your personal testimony.
- Start a breakfast or lunchtime workplace Bible study.
- Pray daily for bosses, employees, coworkers, customers, suppliers, and competitors and let them know it.
- Start a weekly prayer group at work.
- Take a non-Christian out to lunch each week.
- Ask coworkers if there is anything specific you can pray for them.
- Organize a prayer walk around the outside and halls of your workplace.



- Join a Christian peer accountability group.
- Go to your local Christian Chamber of Commerce events.
- If you don't have a local Christian Chamber of Commerce, start one.
- Memorize scripture about specific situations of trials and temptation you often face at work.
- Initiate a prayer partnership with another Christian at work.
- Read good books on the issues of integrating faith and work.

Ideas for Employers and Businesses

- Make God part of your company's mission.
- Host a Pastor or Christian motivational speaker at sales and company meetings.
- Establish written Biblical values as a priority for your firm.
- Send employees and spouses to Family Life Seminars or a Marriage Enrichment weekend.
- Use special seasons such as Christmas, Easter, Thanksgiving, or New Years to send cards with Christ-centered messages.
- Share personal challenges and views on current events from a biblical, Christ-centered perspective in a newsletter or other format—Biblical but not “preachy.”
- Give Children's Bibles, Devotionals, or storybooks to employees for their children and grandchildren.
- Release some of your profits to support local ministries that are Christ centered.
- Provide seminars from a Christian world view, (For employees, suppliers, etc.).
- Provide seminars for employees on the topic of: “Financial Planning from a Biblical Perspective” such as is offered through Crown Financial Ministries.
- Host a supplier appreciation banquet.
- Host a Christ-centered Christmas party.
- Recognize biblical fruitfulness in employees.



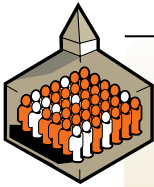
- Release employees to do ministry acts of service on company time.
- Sponsor a Christian radio program.
- Send “We are praying for you” cards to customers, suppliers, etc.
- Display Christian artwork, pictures, and scriptures as office decorations.
- Have Christian magazines and literature in your reception area.
- Utilize Christian music on your phone system and in the lobby.
- Include testimony and other tracts with invoices and other mailing pieces.
- Create a personal testimony tract and send it to business associates.
- Host a company picnic and share your testimony, or have another do so.
- Employ a corporate chaplain (contract for once-per-month visits or even full time).
- Purchase seats at local Christian events (seminars, concerts, etc.) and give as gifts to employees, suppliers, customers.
- Give away copies of the Jesus film DVD.
- Underwrite 2 hours a week of an employee’s time that is given to visit local nursing home residents or other Christian service.
- Offer a “Divorce and Remarriage” class.
- Invite a Pastor to come in and conduct a “Seeker” class.
- Send a note to your mayor and tell him you are praying for him.
- Offer a Christian spiritual retreat for your employees.

Some ideas adapted from <http://www.marketplaceleaders.org>

Section 11: WorkLife Resourcing Ideas

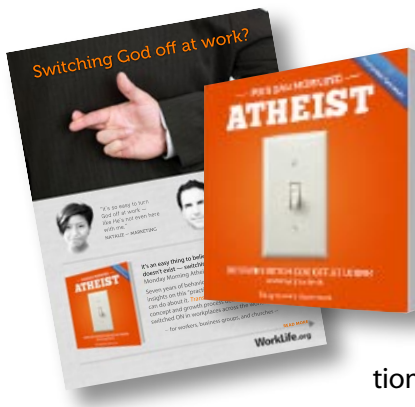


Resourcing Ideas



This section gives you practical and creative resources to implement a missional WorkLife emphasis in your church, as well as help members embrace God-filled WorkLife principles in order to teach and lead others.

A. Using the Monday Morning Atheist Book and Curriculum



The book, "Monday Morning Atheist" and accompanying Monday Morning Atheism small group curriculum is designed as a tool for local churches to help members prepare their minds for a God-empowered WorkLife and to equip them to live it.

See www.WorkLife.org for more information.

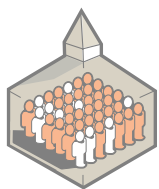
The following ideas are just suggestions. Your implementation should be strategic for your church environment and objectives, and customized to your unique culture.

Church-Wide Campaign

A deliberate approach and careful planning will jump start a new WorkLife initiative in your church or small groups and will help build momentum for any existing ministry effort. Dedicating a period of time to focus on WorkLife brings this critical missional area to the forefront and advances this strategic mission in people's lives.

Start your planning and...

- Make sure you fully understand the WorkLife vision and strategy yourself.



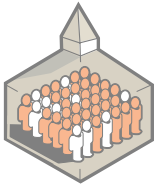
- Think through the momentum cycles of your church and plan the best time of year to initiate it.
- Build the campaign around a 3- to 6-week sermon series.
- Get all staff on the same page by casting the WorkLife vision.
- Mobilize the church's small groups to simultaneously go through "Monday Morning Atheist" in sync with the sermon series.
- Build and sustain momentum with other WorkLife missional initiatives such as a workplace prayer thrust, an evangelistic business or leadership event, and/or monthly business luncheons, etc.
- Build awareness for the coming campaign with announcements, bulletin inserts, media, posters, etc.
- Use WorkLife-related props to create the atmosphere for the campaign: desks, uniforms, hats, etc.
- Have members submit WorkLife issues they face for potential sermon topics.
- Have an open mic Q&A sermon on WorkLife issues with a panel to field questions and suggest answers.
- Have a prayer map of your city where people can place pins for their workplaces.
- Offer an online WorkLife survey for your congregants to assess their needs and levels of spiritual maturity in various WorkLife areas.

A Small Group Curriculum

The book "Monday Morning Atheist" is designed to be used by small groups. It can be used in existing small groups to help coordinate a WorkLife emphasis, or used to launch new WorkLife small groups in the workplace. Used in neighborhood home-based groups, it can further build WorkLife missional awareness throughout the congregation.

Remember to...

- Cast the vision to existing small group leaders.
- Coordinate with your small group leaders so that small groups church wide are reading and studying the book at the same time. The book includes questions after each chapter to facilitate discussion and sharing.
- Suggest members each buy their own individual book to read and study.
- Provide your leaders with icebreakers to start this WorkLife emphasis.



- Use the "Monday Morning Atheism" curriculum as a connections mechanism to launch new small groups. Challenge individuals and couples to host a group.
- Set simple expectations for hosting a group. Explain that it only takes:
 - H** – Invite people to your Home.
 - O** – Offer them something to eat.
 - S** – Start the discussion by reading the questions.
 - T** – Tell your friends about it.

Workplace Small Groups

As mentioned in "Monday Morning Atheist," the book is also a great tool to jump start a whole new initiative of small groups your members could lead at their workplaces. The new small groups will add to your ministry reach and extend Christ's Kingdom into your city's places of work.

Support your WorkLife leaders and...

- Cast the vision of starting a small group at work through multiple venues: announcements, sermons, a vision video, bulletin inserts, dramas, or live WorkLife testimonials in the service.
- Offer a training seminar for leading a workplace small group.
- Deliver training in a live classroom format, via DVD, or webcast.
- Give each workplace small group leader a coach to encourage and resource them.
- Track new workplace small groups immediately so you can better measure your missional impact and prepare to support your leaders.
- Have a map of the city with workplace small groups marked where they meet.
- Provide WorkLife small group leaders with encouragement emails each week.

Tips

Don't lose sight of the greater WorkLife ministry in your church and...

- Orchestrate your Monday Morning Atheism curriculum with the simultaneous implementation of WorkLife Online Subscription to reinforce your efforts.
- Pray and recruit a staff or lay champion to spearhead the WorkLife ministry effort.
- Pray. Pray. Pray. Plan a prayer emphasis to under gird your WorkLife or Monday Morning Atheism initiative. Recruit a team to pray specifically for your church's initiative.



- Give this WorkLife Ministry Guide to the key leaders of your WorkLife strategy so they'll be on the same page.
- Coordinate with other churches in your city. Because reaching the workplace takes the combined efforts of all the churches in your city, mobilizing other churches to join in your efforts will only add to the momentum you are able to generate. This is a "big tent" Kingdom enterprise.
- Glean from the best practices of other churches that have already successfully implemented WorkLife ministry efforts.

B. The WorkLife Switch Quiz



Encourage your congregants to visit www.StoptheSwitch.com and take the WorkLife Switch Quiz. This free tool will help them identify their top problem issues at work and the spiritual areas where they have the opportunity to develop more maturity. As they engage personally in this process, they will be more motivated to join your church-wide efforts. See www.StoptheSwitch.com.

C. WorkLife Thrive Guides

The WorkLife Thrive Guides are a comprehensive, biblically-based study series designed to help individuals or small groups grasp God's plan for their life at work. The series helps people understand and address the Top 30 WorkLife issues that block them from living a spiritually-fulfilled life at work. The 30 modules are available individually or in bundles of 5 corresponding to 6 Life in Work principles.

Visit www.WorkLife.org to learn more and get a free sample.





D. The WorkLife SwitchTOOL

Offering your congregants the Online WorkLife SwitchTOOL gives them access to a workweek companion that gives them practical help and perspective, right when they need it, at work. With just a click or two they can access resources that address issues such as conflicts with coworkers, job loss, temptations, or dealing with time pressure at work. Easy to use, low cost, inspiring, and immediate—WorkLife can be there with your congregants when you can't.

People who experience the WorkLife SwitchTOOL are finding and maintaining a better walk with God in their work—ultimately bringing glory to God. Following are some comments from people who've used it.

WorkLife SwitchTool



"It's amazing to see how just a few minutes to read can change my attitude and even change my day" — Lily

"The WorkLife SwitchTOOL is helping me experience God's power to treat the people I encounter at work with grace and the heart of Christ"

— Randy

"I am happy and full of joy. Before this kind of help, this area of my life was mostly untouched by God's presence"

— Marilyn

What about your members as leaders? They can, in turn, spiritually coach people at work with this simple, time-tested coaching solution. This online subscription will allow you to empower your members to lead without adding to your staff, and has proven results showing it can grow your church's impact through the people who use it.

Other churches who've used the Online WorkLife SwitchTOOL have experienced growth as well as significantly stabilized attendance and financial health. Following is a quick summary of potential benefits:

- Generosity can Increase—work is the very place where people generate wealth.
- Job loss prevention and/or shorter transition time for those seeking employment.
- Working believers see their church as highly effective in equipping them.
- Volunteerism goes up—believers are grateful for help in their WorkLife.
- Believers see their church as more relevant to their work situations.
- Attraction of new families to your church due to attention to this critical area of life.
- Families dealing with stress of work and money stay together.



The WorkLife SwitchTOOL is a value resource. It is simple, highly relevant, and sustainable. Experience the outcomes from appreciative and engaged people because you are supporting them where they spend the most time and deal with most of their pressing spiritual issues. You are reaching them on the “front line” and helping them navigate through key challenges with practical solutions. WorkLife Coaching is not another small group study or another night away from home/family—it’s a process that catches them at just the right place and time.

Your “mission’s team” is already deployed in key places of work throughout your community. **Empower them to maintain a WorkLife experience that brings glory to God.**

E. The Monday Switch Kit

The Monday Switch Kit will simply and practically transform your Mondays in only six weeks. This interactive learning tool leads you through an exhilarating encounter of God’s purpose, peace, and power in your work. Whether you hate your job or love it, God has more for you than you can imagine. His desire is for you to thrive at work, not merely survive. Each person needs a Kit for personal use. The Monday Challenge can be engaged individually, with small groups, work teams, church implementation or larger ministry campaigns. It’s your choice. Grab a bunch of kits and get started.



START YOUR MONDAY CHALLENGE



Step 1

Monday Moan

Step 2

The Switch

Step 3

Wired for Work

Step 4

Short Circuit

Step 5

CROSSwired

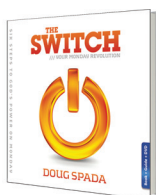
Step 6

MPowered



Here's your individual Monday Switch Kit. Flying solo during this challenge? It's best to grab a friend, co-worker or small group. This challenge requires only one hour per week and you will be directed to all the tools and downloads as you proceed through each step. Be sure to accomplish all the simple Monday tasks in each step. You'll soon be saying "T.G.I.M."

What's in Your Monday Switch Kit?



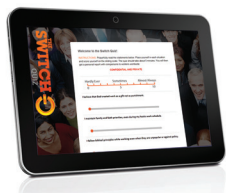
The Monday Switch Guide Book

This is the creative experience guide that will lead you to encounter God's purpose, peace, and power in just 6 Mondays. Powerful and engaging! (one Monday Switch Kit is needed for each person)



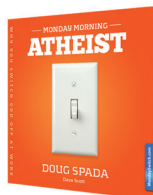
The Monday Switch Videos

Creative, fast moving learning videos that enhance each step of The Monday Challenge. Available on MondaySwitch.com/videos and on a DVD in back of the guide book.



The Monday Switch Quiz

The online Switch Quiz identifies which of the commonly identified work issues are most affecting you, causing you to Switch God OFF at work. You'll receive a personal e-mail report.



Monday Morning Atheist...the book

The provocative book that started it all. A quick read that provides compelling Biblical evidence showing how we all work as a practical atheist sometimes.



The Monday Moan Meter

A creative concept used in each step of The Monday Switch guide book for you to track how much time you moan on Mondays. Watch it go down each week as you grow with God at work.



Monday Challenge Tools

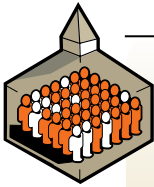
While taking the Monday Challenge you will download creative tools and reminders for your growth. (Work 10 Commandments, Switch Text Alerts, desktop and mobile phone backgrounds, posters, bookmarks, etc.)

Section 12:

Additional WorkLife Reading



Additional Reading



Following are listed some additional resources for your study. These readings will give you an expanded view into the critical subject of God and work, and enhance your WorkLife preparation.

Recommended Books on WorkLife

Wisdom at Work by Ken Boa

Your Work Matters to God by Doug Sherman and William Hendricks

The Call by Os Guinness

Going Public with Your Faith by Walt Larimore and Bill Peel

Anointed for Business by Ed Silvano

The Monday Morning Church by Jerry Cook

How To Prosper in Business... Without Sacrificing Integrity by Rick Boxx

Life@Work by John Maxwell, Steve Graves, and Tom Addington

Blue Collar GOD/White Collar GOD by Terry Esau

God at Work by Dr. David Miller

Doug Spada – Chief Vision Officer

Vision - Innovation – Perseverance – Leadership – Execution - No Quit!



Doug's passion is to inspire God's people to "Thrive at Work". He is the founder and CEO of WorkLife where he develops vision and innovative resources to help people experience God while they work. Doug uses his unique professional and military experience to speak internationally on God's plan and purpose for our work as well as the role of the church in that plan.

In his book, "Monday Morning Atheist", Doug created a persuasive case based on 8 years of research about why Christians switch God off at work and what to do about it. A Monday Morning Atheist is someone who loves God but works like He does not exist.

Imaginative, soul-stirring and creative, that's Doug Spada's formula for communicating, both in writing and speaking to an audience. The people you lead... they will depart on mission to be more alive and aware that God can and does use work to change lives for His kingdom!

Wayne Odom, EVP InTouch Ministries

Doug's leadership was formed as a decorated Navy veteran. Doug served during the cold war onboard US Navy fast-attack nuclear submarines. He studied, and then was an instructor at the Navy's top-secret nuclear training facility at the Idaho National Engineering Laboratory before being deployed on clandestine missions in the North Pacific. Doug has received numerous commendations including an Admiral's Citation and the Navy Achievement Medal during his military career.



In addition to his education in engineering, Doug received a degree in Business Organizational Management. He founded a company and developed it into a flourishing energy and utility services firm in Southern California during the 1990's.

Doug founded WorkLife over 17 years ago from his business experience and brokenness. WorkLife has equipped individuals and organizations to empower working people to practice an effective life at work. As one of the leading "Faith at Work" voices in America,

WORKLIFE SOUTH AFRICA

WORKLIFE ASIA

WorkLife has pioneered simple, yet impactful communication strategies, curriculum and tools to fuel personal work success and to equip

WORKLIFE EUROPE

churches for an active role in that effort. The centerpiece of the current thrust is a global awakening strategy called *The Monday Switch*. This is based on seven years of behavioral research that led to the highly regarded book "Monday Morning Atheist".

*Dear Doug, I appreciate your obvious love for Christ and your commitment to invest your life for the kingdom. You are a gifted communicator with a needed message for the church and those who serve The Lord working in the marketplace. **Howard Dayton, Founder Crown / Compass Ministry - finances God's way***

See more at WorkLife.org



Next Steps:



Resources

Find all you need at www.WorkLife.org/resources



Build Your Ministry

Find tips at www.WorkLife.org/churches



Contact WorkLife

WorkLife, Inc.

505 Lakeland Plaza Ste 321

Cumming, GA 30040

404-935-5757

info2@worklife.org