**PHI 943-32: Orthodoxy and Orthopraxis (Spring 2024)**

Grace Godfrey

Omega Graduate School

Professor: Dr. David Ward

Submission Date: April 20th, 2024.

Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Grace, great job on your developmental reading log for PHI 943-32! You chose relevant sources that were in line with the Essential Elements of the course. Your selected readings are from scholarly sources. Your log adequately conforms to APA style for the most part, but see my comments. Your Additive/Variant Analyses were good. I especially enjoyed you Contextualizations which were relevant to your ministry interests. Nice work! -- Prof. David Ward**

**Grade A**

Bridging the Gap between Orthodoxy and Orthopraxis in Christian Leadership

**Source One:** Chapman, M. D., & Latinovic, V. (2021). Changing the Church Transformations of Christian Belief, Practice, and Life. Springer International Publishing: Imprint: Palgrave Macmillan

**Comment 1:**

**Quote/Paraphrase:** The Ecumenical Movement not only continues; it transforms. While “restoration,” as in recovery of the simplicity of the apostolic church, and “unity,” as in organic unity, emerged among nineteenth-century Christian communities as common-sense goals for ending division, from the mid-twentieth century a developing consensus embraced “the restoration of unity,” “full ecclesial communion,” “reconciled diversity,” and “differentiated consensus” as more nuanced realizations for key concepts in the ongoing course of ecumenical progress.

**Essential Element:** " Orthodoxy means that Religion and peace go hand in hand: declaring war in the name of religion is an obvious contradiction.

**Additive/Variant Analysis:** As a Christian, I believe that it's important to pay attention to what the 'different other' has in common with us. Through dialogue, we can introduce a new way of considering those who do not share our faith. The 'other' is no longer just an object of mission but a subject to be addressed. However, I think we need to have a more articulated and complex model of encounter, one that includes both orthopraxis (right action) and orthodoxy (right belief). This model requires discernment among the multiple dimensions of the same reality, but also perseverance in the intention of building together a world in which peace reigns. Imagination and creativity must also be employed in the daily life of relationships.

**Contextualization:**  It is important to bridge the gap between orthodoxy and orthopraxis to live out our beliefs in a way that aligns with our actions. One way to do this is to focus on our own learning and personal growth. By studying and reflecting on our beliefs, we can gain a deeper understanding of why we hold certain views and how they relate to our actions. This can help us identify areas where we may not be fully living out our beliefs and work towards aligning our actions with our beliefs. Additionally, engaging in dialogue with others who may hold different beliefs can help us gain a better understanding of their perspectives and identify areas of common ground. By working towards a shared understanding of what it means to live out our beliefs, we can create a more unified and peaceful world.

**Comment 2:**

**Quote/Paraphrase:** One Catholic architect for organized ecumenical efforts, Thomas F. Stransky, CSP, often cited Robert Penn Warren’s words in “Wind and Gibbon”: “History is not truth. Truth is in the telling.”

**Essential Element:** History is more than just what happened in the past, it's also a complex combination of truths, bias, and hopes when it's been told.

**Additive/Variant Analysis:** To effectively promote orthopraxis in orthopathy, it's crucial to communicate the right belief. By communicating the truth of our beliefs in a way that is loving and rooted in the Word of God, we can equip ourselves for service and deepen our spiritual maturity. This loving, truthful communication also promotes unity within the church and can bring people closer together. However, it's not enough to simply know the right beliefs - we must also live and communicate them. We must be doers of the Word and not just hearers of it, and persevere even in the face of opposition. By working towards a shared understanding of what it means to live out our beliefs, we can create a more unified and peaceful world.

**Contextualization:** Based on the research, it is like a key practice in orthopathy to bridge the gap between orthodoxy and orthopraxy. One way to do this is to focus on our personal growth and understanding of our beliefs. By reflecting on our beliefs and identifying areas where we may not be fully living them out, we can work towards aligning our actions with our beliefs. Additionally, engaging in dialogue with those who hold different beliefs can help us gain a better understanding of their perspectives and identify areas of common ground. Through this process, we can promote a more unified and peaceful world, rooted in loving and truthful communication of our beliefs.

**Source Two:** Nathan, P. (2020). *An examination of the relationship between Biblical Orthodoxy and Evangelistic orthopraxy in the Southern Baptist Convention* [28595106.]

**Comment 3:**

**Quote/Paraphrase:** Fewer studies have investigated the intersection between the two and the cause-and-effect relationship between biblical orthodoxy and evangelistic orthopraxy in baptism numbers. The term “biblical” references biblically informed beliefs, in keeping with the inspiration, authority, inerrancy, infallibility, and sufficiency of Scripture as contained in the original autographs. “Orthodoxy” means what is established and accurate as it relates to the Bible, and is not confined to any particular branch of the church or historical timeframe**.**

**Essential Element:** Biblical theology is essential for understanding the relationship between orthodoxy and orthopraxy.

**Additive/Variant Analysis:** In my opinion, biblical theology is not only essential for understanding the relationship between orthodoxy and orthopraxy, but it also offers numerous benefits for our personal growth and spiritual development. By studying the Bible and gaining a deeper understanding of its teachings, we can gain a clearer understanding of our beliefs and our purpose. This can lead to a more meaningful and fulfilling life, as we are better able to align our actions with our beliefs. Additionally, biblical theology can help us navigate difficult situations and challenges, providing us with guidance and wisdom. By applying the principles of biblical theology to our daily lives, we can become more compassionate, loving, and effective in reaching out to others and sharing the love of Christ.

Contextualization: In the Southern Baptist Convention, there is a growing recognition of the importance of biblical theology in promoting orthodoxy and orthopraxy. By studying the Bible and applying its teachings to our lives, we can deepen our understanding of our faith and our purpose. This can enable us to live out our beliefs in a way that is consistent with our actions and to share the love of Christ with others in a meaningful and effective way. By promoting biblical theology and encouraging the study of the Bible, we can create a more unified and spiritually mature community, one that is rooted in the love and truth of Christ.

**Comment 4:**

**Quote/Paraphrase:** Spiritual resources, such as a secure attachment relationship with God, are examined as a subcategory of personal resources. We consider the results in terms of a trinitarian approach to relational leadership and propose a Trinitarian Resources Model of leadership. We suggest questions such as “How do I best express my faith in my leadership?”

**Essential Element:** Self-awareness arises from an understanding of self-reflection regarding one's values, emotions, goals, knowledge, and talents

**Additive/Variant Analysis:** (orthopraxy) can be partly answered in terms of trinitarian theology (orthodoxy) that highlights the relational nature of God, God’s creation of a relational universe, the centrality of kenosis, and the work of the Holy Spirit to embrace and empower humans at work for God’s kingdom ends.

**Contextualization:** Making personal growth a priority is key to achieving your goals and making a positive impact on the world around you. Start by reflecting on your own beliefs and actions, and identify areas where you may not be fully living out your beliefs. Work towards aligning your actions with your beliefs by taking small steps every day. Engage in dialogue with others who hold different beliefs, and seek to understand their perspectives. By working towards a shared understanding and a commitment to living out our beliefs lovingly and truthfully, we can create a more unified and peaceful world. Remember, it's not just about knowing the right beliefs, but also putting them into practice through our actions. Make it your personal goal to live out your beliefs every day, and persevere even in the face of opposition. With dedication and perseverance, you can make a difference in the world and achieve your personal goals.

Source Three: Hall, B., & Ferg, E. (2023). Orthodoxy, Orthopraxy, and Locke’s Arguments for Toleration. Locke Studies, 22, 1–26. <https://doi.org/10.5206/ls.2022.15111>

**Comment 5:**

**Quote/Paraphrase:** Since the early days of Christianity, orthodoxy has represented the lowest-common-denominator obligation of adherents to Christianity. Locke’s political arguments in the Letter, at least in their first instance, assume an orthodox definition of “true religion.” This is likewise true of those who have either defended or criticized Locke’s arguments in the secondary literature.

**Essential Element:** The conception of true religion, consists of the “inward and full persuasion of the mind,” or orthodoxy

**Additive/Variant Analysis:** Christians possess the orthodoxy, while non-Christians and unbelievers possess the Orthopraxis. We as believers have to bridge the gap to a balance where we possess both the orthodoxy and more orthopraxy as a way to change our world. Otherwise either one without the other is completely out of place

**Contextualization:** I have a strong desire for the church to bridge the gap between orthodoxy and orthopraxis. I believe that it's crucial for us to not only hold the right beliefs but also to live them out in our actions. By reflecting on our beliefs and working towards aligning our actions with them, we can promote a more unified and peaceful world. Engaging in dialogue with those who hold different beliefs can also help us gain a better understanding of their perspectives and identify areas of common ground. Loving and truthful communication of our beliefs can equip us for service, deepen our spiritual maturity, and promote unity within the church. Ultimately, I hope that we can work towards a shared understanding of what it means to live out our beliefs in a way that aligns with our actions.

**Source Four**: Miner, M., & Bickerton, G. (2020). A new model of Christian leadership: Insights from the job demands-resources model and trinitarian theology. *Journal of Psychology and Theology, 48*(4), 009164712090801. <https://doi.org/10.1177/0091647120908010>

**Comment 6:**

**Quote/Paraphrase**: Similarly, biblical approaches to Christian leadership examine the traits and activities of biblical figures towards God’s kingdom ends. However, these and relational theories of Christian leadership such as the incarnational approach of servant leadership and the motivational approach of transformational leadership have been criticized.

**Essential Element**: True religion” globally and throughout history does not concern correct religious belief as much as it concerns correct religious practice or orthopraxy.

**Additive/Variant Analysis**: This research examines the holistic approach of three elements, namely orthodoxy, orthopraxis, and orthopathy. Although there have been many studies that have examined the topic of orthodoxy or orthopathy, there have not been many studies that have paid attention to the combination of the three, to create a relationship that can strengthen the weaknesses of each of these leadership principles.

**Contextualization:** By placing importance on a firm grasp of doctrine, a dedication to manifesting one's faith, and a profound sense of compassion and empathy, Christian leaders can establish an environment characterized by trust and reverence within their congregations. To produce leaders who are committed to othopathy values, it's important to prioritize the development of both orthodoxy and orthopraxis. This can be accomplished by emphasizing the importance of aligning beliefs with actions and promoting a deep understanding of one's own beliefs through reflection and study. By engaging in dialogue with others who hold different beliefs, we can identify areas of common ground and work towards a shared understanding of what it means to live out our beliefs in a way that promotes a more unified and peaceful world. Through loving and truthful communication of our beliefs, we can equip ourselves for service and deepen our spiritual maturity, promoting unity within our communities. By persevering in the face of opposition and working towards a shared goal of arthropathy, we can create a better world for all.

Source Five: Asep Afaradi. (2023). Holistic Christian Leadership: The Combination of Orthodoxy, Orthopraxis and Orthopathy. *Pharos Journal of Theology, 104(4).* <https://doi.org/10.46222/pharosjot.104.413>

**Comment 7:**

**Quote/Paraphrase:** The Trinity, Jesus Christ's divine nature, the resurrection, the atonement, and the inspiration of Scripture are some of these teachings. Orthopraxy encompasses how a certain religion, particularly Christianity practiced or conducted (Tunhav, 2020:61). It describes righteous deeds, proper conduct, and proper practices in the context of Christianity.

**Essential Element:** Orthodoxy entails a religion's traditional doctrines and practices, particularly those of Christianity In the Christian world

**Additive/Variant Analysis:** This research in my opinion examines the holistic approach of three elements, namely orthodoxy, orthopraxis, and orthopathy. Although there have been many studies that have examined the topic of orthodoxy or orthopathy, there have not been many studies that have paid attention to the combination of the three, to create a relationship that can strengthen the weaknesses of each of these leadership principles

**Contextualization**: This shows that by placing importance on a firm grasp of doctrine, a dedication to manifesting one's faith, and a profound sense of compassion and empathy, Christian leaders can establish an environment characterized by trust and reverence within their congregations. Therefore, this paper suggests that Christian leaders should adopt these concepts as part of their leadership style, thereby cultivating a more comprehensive and successful approach to guiding and serving others as desired by God. [**1 Peter 4:10**](https://www.biblegateway.com/passage/?search=1+Peter+4%3A10&version=ESV)As each has received a gift, use it to serve one another, as good stewards of God's varied grace. A steward must be found trustworthy in the things that are given to him to do in the household of God. He must not be arrogant, violent, or greedy for gain but a lover of good, hospitable, self-controlled, upright, holy, and disciplined. When a steward has these qualities, he/she will be able to hold firm the truth of the word of God entrusted to him give sound doctrine, and lend the right services to the needy

**Comment 8:**

**Quote/Paraphrase:** specifically, there is a need for more research on the economic and theological aspects of holistic Christian leadership, as well as the intersection of these areas with contemporary leadership challenges (Kaylor, 2019). Further research is needed to inform the development of effective holistic Christian leadership practices.

**Essential Element:** The essential tenets of orthopathy are a heartfelt devotion to God, an appreciation for His grace, and a want to see Him praised.

**Additive/Variant Analysis:** Holistic Christian leadership is an emerging concept that combines orthodoxy, orthopraxis, and orthopathy to inform effective leadership practices. While there is some research on holistic Christian leadership, there are still gaps in the literature

**Contextualization:** As believers, we must understand the powerful influence of orthodoxy on our spiritual growth and development. Biblical orthodoxy is the foundation of our faith, providing the framework for our beliefs and actions. It's through an unwavering commitment to the truths of Scripture that we can experience true transformation and live out our faith in a way that honors God.

The Bible teaches that our beliefs are intimately tied to our actions. In James 2:17-18, we read, "So also faith by itself, if it does not have works, is dead. But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I will show you my faith by my works." This passage highlights the importance of orthopraxy, or right action, as an essential component of our faith. However, it's important to remember that our actions are only as strong as the beliefs that underpin them. Without a solid foundation of orthodoxy, our actions will lack the power and effectiveness that comes from a deep and abiding faith in God.

Throughout the Bible, we see numerous examples of the importance of orthodoxy. In 2 Timothy 3:16-17, we read, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." This passage highlights the centrality of Scripture in our faith, emphasizing the need for a deep and abiding commitment to the truths of God's Word.

Ultimately, it's through a combination of orthodoxy and orthopraxy that we can live out our faith in a way that honors God and brings glory to His name. By grounding ourselves firmly in the truths of Scripture and committing ourselves to living out those truths in our daily lives, we can experience the transformative power of God's love and grace. May we all strive to cultivate a deep and abiding commitment to orthodoxy, so that we may live out our faith with boldness, passion, and purpose.

**Comment 9:**

**Quote/Paraphrase:** The research explores the connection between Christian doctrine, its practice, and spirituality in promoting effective leadership. The study examines how understanding true biblical doctrine, including leadership, is essential for living a Christian life.

**Essential Element:** In Holistic Christian Leadership, Orthodoxy is an essential component

**Additive/Variant Analysis:** When orthodox propositions are effectively experienced as embodying great, indeed life-saving value, they draw us closer to God and the community that teaches them. Orthodoxy is essential since it gives leaders a strong sense of identity and direction

**Contextualization:** In the Bible, God has set expectations for Christian leaders to follow. 1 Peter 5:2-3 says, "Be shepherds of God's flock that is under your care, watching over them - not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock." This verse emphasizes the need for humility and service to those under your care, rather than using your position for personal gain or control.

Another verse that speaks to God's expectations for Christian leaders is James 3:1: "Not many of you should become teachers, my fellow believers because you know that we who teach will be judged more strictly." This verse highlights the importance of being held accountable for the way we lead and teach others and the responsibility that comes with that.

Overall, Christian leaders are called to lead with humility, service, and accountability, always putting the needs of others before their own.

**Comment 10:**

**Quote,/Paraphrase:** Therefore, Christian leaders who are Orthodox in their beliefs are better able to steer their followers toward Jesus Christ. "The leadership within a Christian context is one defined by the church's mission (which encompasses the declaration and practice of the gospel) and thus extends a participatory role to all within the church family"(Huizing, 2011:10). Leaders can better equip their followers to meet the problems of life and develop their faith if they are rooted in the teachings and practices of the Bible

**Essential Element:"** Orthodoxy offers a meeting place for Christian authorities and followers to cooperate on the shared improvement objective.

**Additive/Variant Analysis:** As Christians, we fail and learn from it. A spiritual leader appreciates the gifts of all, establishes a new approach to failure, in fact, even welcomes it, knowing that if you want to be successful you must learn to fail and learn from failing" This leader appreciates that it is a mistake not to allow others to make mistakes

**Contextualization:** My understanding is Orthopraxy is action in harmony. with God’s purposes in which we can discover God and his truth Bible promotes knowing through doing. Especially in the Gospel of Luke, Jesus teaches that obedient action is the organ of further revelation. Orthopraxy is not measured by excellence, efficiency, or by its religious character, but by faith, hope, and love. We must cultivate the heart (inside Christian practice); whether washing dishes or preaching, all should be done to please God”.

**Source Six:** Rodziewicz, A. (2022). Between Orthopraxy and Orthodoxy: International Yezidi Theological Academy in Tbilisi. Kulturní Studia, 2022(1), 81–116. <https://doi.org/10.7160/ks.2022.180104>

**Comment 11:**

**Quote/Paraphrase:** It seems that the Georgian Yezidis will play a significant role in determining the direction and form of Yezidism as well as the path the Yezidisself-identification will take in the future.

**Essential Element:** Orthodoxy is essential since it gives leaders a strong sense of identity and direction

**Additive/Variant Analysis:** According to the study of the Yezidis, the leaders are more resilient and prepared to deal with the difficulties inherent in leadership roles. Orthodoxy's lasting value resides in its capacity to mold leaders into whole people who inspire followers to follow their example and improve their lives. "One quality that followers expect to see in their leaders before all others are inner integrity..

**Contextualization:** Leaders must continually ask themselves what grade on trust and credibility other colleagues on an administrative team or followers would give them. Inner integrity includes being accountable to others and to a shared vision" (Doohan, 2019). Nonetheless, leaders who adhere to Orthodox ideals can better endure the temptations and stresses they inevitably face as they lead to a better promising future for their followers

**Comment 12:**

**Quote/Paraphrase:** The Yezidis constitute an ethno-religious community and 9many of their members, including some leaders, see themselves as a separate nation. They have their own religion, history, religious and political authority, and awareness of their features distinct from other groups. Their community began to take shape between the 12th and 14th centuries, originally consisting of members of various peoples living in Northern Mesopotamia united by mystic ideas

**Essential Element:** The ethical and liturgical, contrasting with faith or grace. Orthopraxy diverges with orthodoxy, which accentuates the right belief

**Additive/Variant Analysis:** The research and materials are clear that Orthopraxis refers to a straight or an accepted course of action or conduct. Woodbridge Asep Afaradi states: “Orthopraxy is action in harmony with God’s purposes in which we can discover God and his truth. The Bible promotes knowing through doing

**Contextualization:** Finally as I conclude this research paper Indeed orthopraxy is informed by orthodoxy one’s belief motivates one’s comportment. "Therefore, as you have received Christ Jesus the Lord (orthodoxy), so walk in him (orthopraxy)," they will produce disciples who are "rooted and built up in him and established in the faith." (Colossians 2:6-7**)** Apostle Paul writes, "Do not be conformed to this world, but be transformed by the renewal of your mind" (Romans 12:2). Believing individuals may improve in their adherence to the character of Christ through developing Christ-like emotions and desires. "Credible leaders remember their promises, keep them, and expect the same of others. In sum, and stated in- formally, an ethical leader is sensitive to people

In summary, the concepts of orthodoxy, orthopraxy, and orthopathy are interconnected and mutually reinforcing. To truly live out our beliefs, we must strive to bridge the gap between what we believe and how we act. This requires personal growth, reflection, and engagement with others who may hold different beliefs. By promoting loving and truthful communication of our beliefs and working towards a shared understanding of what it means to live them out, we can create a more unified and peaceful world. As we continue to study and reflect on these concepts, we can deepen our spiritual maturity and equip ourselves for service in our communities.

**Works Cited**

Asep Afaradi. (2023). Holistic Christian Leadership: The Combination of Orthodoxy, Orthopraxis and Orthopathy. Pharos Journal of Theology, 104(4). <https://doi.org/10.46222/pharosjot.104.413>

Chapman, M. D., & Latinovic, V. (2021). *Changing the Church Transformations of Christian Belief, Practice, and Life*. Springer International Publishing: ~~Imprint~~: Palgrave Macmillan

Droll, A. M. (2019). Dreams and visions as welcoming spaces for interfaith dialogue. *Journal of Pentecostal Theology*, *28* (1), 143–162. <https://doi.org/10.1163/17455251-02801010>

Hall, B., & Ferg, E. (2023). Orthodoxy, Orthopraxy, and Locke’s Arguments for Toleration. *Locke Studies, 22, 1–26.* https://doi.org/10.5206/ls.2022.15111

Lloyd, M. (2020). *Café theology*. ALPHA BOOKS.

Miner, M., & Bickerton, G. (2020). A new model of Christian leadership: Insights from the job demands-resources model and trinitarian theology. *Journal of Psychology and Theology*, *48*(4), 009164712090801. <https://doi.org/10.1177/0091647120908010>

Nathan, P. (2020). *An Examination of the Relationship Between Biblical Orthodoxy and Evangelistic Orthopraxy in the Southern Baptist Convention* [28595106.]

Perić, D. (2019). Orthodoxy and orthopraxy of Saint Sava. *Kultura*, *164*, 44–61. https://doi.org/10.5937/kultura1964044p

Pritchard, J., & Ballard, P. (2022). *Practical Theology in Action: Christian Thinking in the Service of the Church and Society*. Spck. (Original work published 1996)

Rodziewicz, A. (2022). Between Orthopraxy and Orthodoxy: International Yezidi Theological Academy in Tbilisi. *Kulturní Studia*, *2022*(1), 81–116. <https://doi.org/10.7160/ks.2022.180104>

Rohr, R. (2019). *The universal Christ:* ***H****ow a forgotten reality can change everything we see, hope for, and believe*. Society for Promoting Christian Knowledge.