**Assignment #2**

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PHI 815-22 History of the Integration of Religion and Society

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**Assignment #2 – Developmental Readings**

1. Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. Review instructions for Assignment #3, the course essential elements, and course readings to identify selections of books and journals to create entries.

**Developmental Reading: The Church as a Catalyst for Transformation in Society**

1. **Quote/Paraphrase:**

Akanbi and Beyers (2017) analyze how the Pentecostal movement in Nigeria has become a driving force for social and political reform. The authors argue that Pentecostal churches have addressed key issues such as poverty, unemployment, and drug addiction, promoting both spiritual and socio-economic transformation. This religious movement aims to reshape the socio-political landscape by integrating Christian values with societal development efforts.

1. **Essential Element:**

Social Reforms – The article demonstrates the Church's role as a leader in social reforms by engaging in community development through the creation of schools, rehabilitation centers, and economic empowerment programs. Pentecostal leaders use Christian teachings to mobilize efforts toward national development, making the Church an influential player in both spiritual and economic change in Nigeria.

1. **Additive/Variant Analysis:**

This article provides a unique perspective on the role of the Church in nation-building, especially in a developing country context. While traditional religious efforts often focus solely on spiritual well-being, Pentecostalism in Nigeria incorporates a holistic approach, blending faith with tangible actions that promote economic and social progress. This variant model of faith-driven reform challenges the conventional separation of religion from social action, instead positioning the Church as a driver of transformation within society.

1. **Contextualization:**

This reading situates the Church as a vital institution in developing countries, where governmental structures may lack the resources to address societal issues effectively. The Pentecostal movement in Nigeria shows how religion can step in to fill the gaps, not only in spiritual leadership but also in tackling socio-economic challenges. The article is particularly relevant for students exploring the intersections of religion, social justice, and community development.

**Developmental Reading: Plowing in Hope: Toward a Biblical Theology of Culture**

1. **Quote/Paraphrase:**

Hegeman (2007) argues that culture-making is a divinely mandated activity, calling Christians to cultivate the earth’s potential in ways that reflect God’s design. Through the lens of biblical theology, he illustrates how Christians are not only tasked with caring for creation but also with developing culture in a way that leads from the Garden of Eden to the City of God (Hegeman, 2007).

1. **Essential Element:**

Religion & Society Integration Models – Hegeman explores how Christians are to integrate their faith with cultural development, emphasizing the belief that culture-making is part of God's creative and redemptive plan. This integration model calls for active Christian participation in shaping the culture around them in ways that align with biblical values.

1. **Additive/Variant Analysis:**

This analysis differs from typical secular views of culture, positioning cultural work as an act of worship and stewardship. Hegeman provides a theological framework where cultural development is seen as essential to fulfilling God’s plan for creation. This perspective challenges the notion that culture is neutral or merely a reflection of human creativity, instead arguing that Christian culture-making serves a higher purpose of manifesting God's glory in the world.

1. **Contextualization:**

Hegeman’s approach is especially relevant in discussions of how Christians should engage with society. His work places emphasis on transforming culture by infusing it with Christian ethics, whether in areas like art, technology, or community life. By situating culture-making within a biblical narrative, Hegeman offers Christians a roadmap for understanding their role in societal transformation through both spiritual and practical contributions.

**Developmental Reading: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World**

1. **Quote/Paraphrase:**

Hunter (2010) critiques the strategies of the Christian Right, Left, and Neo-Anabaptists in their attempts to influence culture, arguing that their approaches are flawed and ineffective. He contends that Christianity should not seek power through political engagement, but instead through what he calls "faithful presence"—a model where Christians influence the world by living out their faith in everyday relationships and institutions, rather than aiming for top-down societal change (Hunter, 2010).

1. **Essential Element:**

Christianity’s Influence on Society – Hunter’s work fits into this essential element by challenging traditional assumptions about how Christians should engage with societal structures. Rather than pursuing political power or societal domination, he argues for a cultural model based on relational integrity and faithful presence, where transformation comes from Christians living out their values authentically in their communities.

1. **Additive/Variant Analysis:**

Hunter’s analysis provides a counter-narrative to the popular notion of Christians seeking to influence society through political activism. His critique of movements on both the Christian Right and Left presents a variant approach where Christians are encouraged to withdraw from power-driven methods and instead engage with society through community-building and ethical presence. This stance highlights the irony in how modern Christian movements often mimic the very secular powers they aim to counter.

1. **Contextualization:**

Hunter’s concept of faithful presence is a compelling alternative for Christian engagement with society, especially in a post-modern world that is increasingly skeptical of institutional religion. His critique of political activism provides a fresh lens for understanding how Christians can contribute to social reform without seeking domination, aligning with the idea that Christianity’s true power lies in personal relationships, ethical leadership, and community service, rather than political leverage.

**Developmental Reading: Mission as the Creation of a God-ward Culture**

1. **Quote/Paraphrase:**

Kgatla and Kamukwamba (2019) argue that traditional Christian mission has often been viewed through the lens of geographical expansion—bringing Christianity from the developed to the non-developed world. They propose an alternative model: mission as the creation of a God-ward culture, which sees mission work as not merely converting individuals but transforming societies so that God's values and principles permeate culture (Kgatla & Kamukwamba, 2019).

1. **Essential Element:**

Religion & Society Integration Models – This article presents a new model of mission that goes beyond the traditional approach of expanding Christianity by focusing on the creation of a God-centered culture. Rather than forcing Western cultural norms onto other societies, it emphasizes the development of unique, local cultures that reflect Christian values in ways that are true to their own identities.

1. **Additive/Variant Analysis:**

This study critiques the historic dominance of Western culture in Christian missions and offers a variant model of God-ward culture creation, which respects local cultures while encouraging them to embrace Christianity. By proposing that culture is a gift from God, this approach shifts away from earlier mission paradigms that equated Christianity with Western cultural norms. Instead, it highlights how diverse cultures can align with Christian teachings without losing their unique identities.

1. **Contextualization:**

The reading is essential for understanding how mission work can integrate faith with societal structures, respecting the autonomy of local cultures while still promoting Christian values. This approach has implications for missiology, church history, and theology, especially for those working in regions with diverse cultural backgrounds. It challenges missionaries and religious leaders to think critically about how they can help cultivate societies oriented toward God, without imposing foreign cultural elements.

**Developmental Reading: Faith-Driven Impact Investing**

1. **Quote/Paraphrase:**

Halverson (2021) argues that faith-driven impact investing is integral to fulfilling God's plan of redemption and human flourishing. He draws parallels between the Parable of the Talents and modern investing, stating that deploying resources into businesses for Kingdom impact aligns with biblical principles of stewardship and commerce. Through this lens, investing becomes a spiritual practice aimed at fostering social justice, economic growth, and human dignity (Halverson, 2021).

1. **Essential Element:**

Religion & Society Integration Models – This article exemplifies how Christian faith and entrepreneurial activity can be integrated. By encouraging investment in businesses that reflect Christian values, Halverson emphasizes that commerce is not separate from spiritual life but is an expression of God’s will in the world. He argues that investment itself can be a tool for social change, particularly in addressing poverty and under-resourced communities.

1. **Additive/Variant Analysis:**

Halverson’s work introduces a variant approach to Christian investing by framing it not merely as a way to generate profit but as a redemptive act. Unlike secular models of impact investing, which focus primarily on financial returns and societal benefits, faith-driven investing prioritizes spiritual outcomes and aligns capital deployment with biblical principles. This holistic model of investing serves both material and spiritual needs, advocating for businesses that promote human dignity while also addressing poverty and fostering economic justice.

1. **Contextualization:**

In the context of Christian leadership and social transformation, this reading offers a profound insight into how investment can be a practical tool for societal change. For individuals and institutions looking to make a meaningful impact through faith-based investing, Halverson’s thesis provides a framework for aligning financial decisions with spiritual values. It highlights the necessity of seeing entrepreneurship and commerce as part of God’s redemptive plan, offering a model for how capital deployment can reflect the mission of Christ in the world.

**Developmental Reading: Faith-Driven Impact Investing**

1. **Quote/Paraphrase:**

Halverson (2021) explores the role of faith-driven impact investing as a crucial element in fulfilling God’s plan for redemption and human flourishing. He argues that investment is not solely a financial action but a form of stewardship that aligns with God’s call to care for creation, foster social justice, and enable the dignity and economic empowerment of communities (Halverson, 2021).

1. **Essential Element:**

Social Reforms – This paper demonstrates the ways in which faith-based investing can serve as a driver of social change. It highlights how deploying capital into ethical and responsible businesses allows Christians to actively participate in community development, economic justice, and human flourishing, reflecting God's redemptive work through entrepreneurship.

1. **Additive/Variant Analysis:**

Halverson’s take on impact investing diverges from secular perspectives by focusing on spiritual and biblical motivations for investing. While typical models of impact investing prioritize financial return and social benefit, Halverson positions it as a means of Kingdom building, where capital is deployed with the intent of fulfilling God’s mission on Earth. This spiritual framework serves as a variant model within the broader conversation on socially responsible investing.

1. **Contextualization:**

For Christian professionals and institutions, Halverson’s study provides a practical model of integrating faith with economic systems. His argument illustrates how investment decisions can be used to address societal inequities and promote ethical business practices, framing capital stewardship as an essential aspect of Christian social engagement. The article is significant for understanding how entrepreneurialism and commerce can be reconciled with Christian ethics.

**Developmental Reading: Christianity and Human Trafficking**

1. **Quote/Paraphrase:**

Zimmerman (2011) provides a detailed overview of Christian activism against human trafficking, noting that while Christians are unified in their stance against trafficking, the methods they advocate vary widely. She traces the historical roots of Christian anti-trafficking efforts, drawing parallels to 19th-century abolitionist movements, and explores how contemporary Christian activism is shaped by different interpretations of freedom and slavery. One key distinction in approaches is between those who focus on sexual trafficking and those who address labor trafficking, with differing views on the role of economic participation as a path to freedom (Zimmerman, 2011).

1. **Essential Element:**

Christianity’s Influence on Society – The article discusses the significant role that Christian values have played in shaping modern anti-trafficking efforts. It highlights the Church’s ability to mobilize for social justice, particularly in combating human exploitation. Christianity’s influence is evident in the way abolitionists framed slavery as morally and religiously unacceptable, an ethic that continues to inform anti-trafficking activism today.

1. **Additive/Variant Analysis:**

Zimmerman provides a variant analysis by critiquing the different motivations within Christian anti-trafficking movements. While many activists frame their efforts around sexual morality and focus on sex trafficking, others take a broader view, addressing systemic issues like labor exploitation. The article introduces a tension between conservative Christian groups, who emphasize traditional gender roles and sexual morality, and progressive groups that prioritize economic empowerment and social justice. This nuanced approach reflects the complex interplay between Christian theology and human rights activism.

1. **Contextualization:**

In terms of social reform, Zimmerman’s exploration of Christian anti-trafficking activism demonstrates the Church's ongoing role in advocating for human rights. The article is particularly relevant for those studying how religious movements can influence legal and policy changes, such as the Trafficking Victims Protection Act. Christian anti-trafficking efforts, shaped by both historical precedents and contemporary issues, continue to impact how society addresses both labor and sex trafficking.

**Developmental Reading: Servant Leadership Theory**

1. **Quote/Paraphrase:**

Smith (2005) explains that Robert K. Greenleaf’s Servant Leadership theory flips traditional leadership models on their head, emphasizing that a great leader is first and foremost a servant. Greenleaf believed that leadership should be rooted in a desire to serve others, and from this service, legitimate leadership naturally arises. The focus is on supporting and empowering others, leading to their growth and the organization’s success (Smith, 2005).

1. **Essential Element:**

Religion & Society Integration Models – Greenleaf’s Servant Leadership theory integrates ethical and moral leadership principles with societal change. By applying Christian values of humility, empathy, and stewardship, servant leadership provides a model for how leadership can create positive societal impact through organizations that prioritize people over profit.

1. **Additive/Variant Analysis:**

Greenleaf's model stands as a variant from traditional, hierarchical leadership styles. It emphasizes listening, empathy, and community-building as key attributes. Rather than focusing on top-down directives, Servant Leadership fosters an environment where power is shared and decision-making is collaborative. This approach not only nurtures individual growth but also creates an inclusive organizational culture aligned with Christian values of service and compassion.

1. **Contextualization:**

In the broader context of Christian leadership and organizational change, Servant Leadership provides a blueprint for transforming both individual relationships and organizational structures. By prioritizing service, Greenleaf’s theory helps leaders cultivate communities that mirror Christian ethical teachings. This model is particularly relevant in sectors like education and non-profits, where fostering personal and collective growth can lead to broader social impact.

**Developmental Reading: Environmental Stewardship as a Dimension of a Christian Stewardship Ethic**

1. **Quote/Paraphrase:**

Le Roux (2016) asserts that environmental stewardship is a vital component of Christian stewardship, emphasizing that the biblical mandate of dominion over the earth does not grant humanity permission to exploit nature but to act as God’s custodians. She highlights that while environmental stewardship is biblically grounded, churches and seminaries do not adequately prioritize teaching it as part of Christian responsibility (Le Roux, 2016).

1. **Essential Element:**

Social Reforms – This article aligns with the social reform element by advocating for a shift in how Christian leaders, churches, and seminaries integrate environmental ethics into their teaching. It calls for an enhancement in environmental literacy among Christians, emphasizing that caring for creation is central to Christian social action.

1. **Additive/Variant Analysis:**

Le Roux introduces an additive perspective by blending environmental responsibility with Christian ethics, a variant approach that contrasts with secular environmental activism. The article critiques the failure of church training programs to adequately incorporate environmental teachings, despite their clear biblical basis. This lack of focus in Christian education highlights a gap that needs addressing to align faith with modern ecological concerns.

1. **Contextualization:**

In the broader context of Christian leadership and environmental action, this reading calls for a reform in teaching at both church and seminary levels. It stresses the necessity for Christian institutions to model environmental stewardship, thereby equipping future leaders to address pressing environmental challenges from a faith-based perspective. The article’s findings encourage a deeper integration of faith and environmental responsibility, framing care for creation as an essential part of Christian service and leadership.

James, your sources and Quote/Paraphrases are well chosen. You did a good job identifying the Essential Elements each reading related to which was excellent. Your Additive/Variant Analyses demonstrated critical thinking. Your Contextualizations showed relevant applications. The main mistakes were technical: 1) The first element in a Developmental Reading is to list the Bibliographic reference as it is listed in the Works Cited, 2) Your APA needs work with italicizing book titles and journal titles with volume #s, and the format for Dissertations uses the following form: [Type of Dissertation or Thesis, Awarding Institution].

**Work Cited**

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