PHI 943-12 Orthodoxy and Orthopraxis

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Date: April 27, 2025

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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.

a. Refer to the "Student Guide to Developmental Readings" in the General Helps folder for updated information on sample comments, the grading rubric, and key definitions related to developmental readings.

**Source One:** Keathley, K. (2023). The Ethics of Integrating Faith and Science. *Religions*, *14*(5),

644–644. https://doi.org/10.3390/rel14050644

**Comment 1:** Both faith and science can be defined in three ways: (1) a methodology, (2) a body of knowledge, and (3) an institution.

**Comment 2:** Both faith and science depend on a culture of trust

**Quote/Paraphrase:** In the 21st century, any model of the interaction between science and faith must include an ethical component (Keathley, 2023).

**Essential Element: “**Science is real!” The statement is incoherent. Science is not real in the sense that persons, places, and things are real. However, the slogan helps to highlight one of the problems facing discussions about faith and science: the multiple definitions and tendency to equivocate between them (Keathley, 2023).

**Additive/Variant Analysis:** This is an additive to the discussion. Both faith and science can be defined in three ways: (1) A body of knowledge, (2) A methodology, and (3) an institution. In other words, each can be understood in terms of what it is, what it does, and who does it (Keathley, 2023). The third way of understanding science, as an institution, is often overlooked. Thus, the ethical underpinnings and implications are also underappreciated (Keathley, 2023).

**Contextualization:** Upon reviewing this and applying it to the body of knowledge, methodology, and institution of law enforcement, it is clear that faith is not a priority in the training and indoctrination of those who choose this career path.

When addressing the body of knowledge, methodology, and the institution of law enforcement, topics of organizational structure, legal framework, technology, and criminology are highlighted in academy training. During training in this initial phase and throughout an officer's career, the ethical aspect of policing is constantly addressed; however, when addressing faith, I have found that it is up to us, as individuals, to incorporate our faith into how we do our jobs by our ethical behavior, compassion toward others, and reaching out to religious leaders in the neighborhoods that we patrol. The integration of our faith enables us to exhibit a more compassionate side, ultimately encouraging trust within our communities.

**Source Two**: Asep Afaradi. (2023). Holistic Christian Leadership: The Combination of

Orthodoxy, Orthopraxis, and Orthopathy. *Pharos Journal of Theology*, *104*(104 4). <https://doi.org/10.46222/pharosjot.104.413>

**Comment 3:** Leadership is a position that has a very central role in a Christian organization

**Comment 4**: Holistic leadership is an emerging concept that combines orthodoxy, orthopraxis, and orthopathy

This research will examine the holistic construction of Christian leadership. Orthodoxy entails a religion's traditional doctrines and practices, particularly those of Christianity. Orthopraxy refers to the proper practice or conduct of a particular religion, such as Christianity. Orthopathy describes the Christian faith from an affective and emotional perspective (Asep Afaradi, 2023).

**Essential Element:** Holistic Christian leadership is an emerging concept that combines orthodoxy, orthopraxis, and orthopathy to inform effective leadership practices (Asep Afaradi, 2023).

**Additive/Variant Analysis:** This adds to the discussion. The research examines the relationship between Christian doctrine, its practice, and spirituality in fostering effective leadership. The study examines how understanding true biblical doctrine, including leadership, is essential for living a Christian life. It examines the role of Orthopraxy in Christian leadership, including the importance of practical action and the application of Christian principles to real-world situations (Asep Afaradi, 2023).

**Contextualization:** Transformational leadership is the cornerstone of modern-day law enforcement. Many of the policies employed in the past have yielded negative outcomes and a generally unfavorable perception of law enforcement. Understanding that the laws of the land are created and expected to be carried out from a world-view approach often causes conflict with those of us who rely on our faith as our ethos. By applying a holistic approach to my daily activities, I have demonstrated my faith practically while maintaining structure and cohesiveness among those under my command.

**Source Three:** Wibowo, M., Matheus Mangentang, & Moimau, A. L. (2025). Decolonising theology: Reforming Christian faith towards freedom based on Ephesians 2:14-16. *Verbum et Ecclesia*, *46*(1). https://doi.org/10.4102/ve.v46i1.3314

**Comment 5:** How the decolonial approach can shape a more inclusive and just theological understanding

**Comment 6:** Colonialism has left a profound mark on various aspects of life, including the realm of Christian theology.

**Quote/Paraphrase:** Findings suggest that the decolonial approach serves to challenge colonial theological structures that often overlook or suppress local and marginalized perspectives, emphasizing the importance of unity and reconciliation in line with the teachings of Ephesians 2:14-16 (Wibowo et al., 2025).

**Essential Element:** Christian theology has not only served as a means of spreading faith but has often been used as a tool to legitimise colonial domination. In this context, colonialism has not only oppressed politically and economically but also spiritually (Wibowo et al., 2025).

**Additive/Variant Analysis:**  This is an additive to the discussion. Thus, the impact of colonialism is not only evident, but colonialism has brought to Christianity the negative practice of converting people into cultural forms of Christianity that prioritise Western values over those of other cultures (Wibowo et al., 2025). This statement illustrates how colonialism created a version of Christianity tailored to colonial interests, ultimately obscuring the universality of the gospel and limiting the expression of faith within cultural diversity (Wibowo et al., 2025).

**Contextualization:** Just as colonialism has attempted to, and in some cases, prioritize its values over those of other cultures, the same can be said when it applies to the legal system. When the first law enforcement agencies were established, they reflected the interests of the colonial powers. Many of the nationwide law enforcement agencies have adopted this same model. As opposed to adapting and trying to understand the needs of many marginalized communities in this country, agencies have policies on strict enforcement without first understanding the many different cultural values that exist. Different values and norms do not always equate to criminal or harmful behavior. By understanding and following God’s word in Ephesians, we, as police officers, must be sensitive to the areas and people we are sworn to protect.

**Source Four:** DeCaro, D. A., DeCaro, M. S., Janssen, M. A., Lee, A., Graci, A., & Flener, D. (2024). Learning from regulatory failure: How Ostrom’s restorative justice design principle helps naïve groups create wiser enforcement systems to overcome the tragedy of the commons. *PLoS ONE*, *19*(8), e0307832–e0307832. https://doi.org/10.1371/journal.pone.0307832

**Comment 8:** Rule enforcement is essential to public order. Failure to enforce vital public policies creates insecurity and decreases societal cooperation.

**Comment 9:** Political disputes and public resistance to regulation have ballooned in recent decades.

**Quote/Paraphrase:** Based on theories from behavioral economics, political science, psychology, and education, we predicted that groups need to experience failure of an enforcement system but be guided by restorative justice principles to collectively learn from this failure (DeCaro et al., 2024).

**Essential Element:** Democratic enforcement must be used wisely. Punitive surveillance and punishment systems that are ill-conceived, poorly justified, misused, or abused undermine societal cooperation and regulatory compliance by eroding legitimacy and crowding out internal motivations (DeCaro et al., 2024).

**Additive/Variant Analysis:** This is additive to the discussion. It is unclear how to enforce rules without creating more conflict and undermining democratic freedoms and cooperation (DeCaro et al., 2024). Members of society must decide when, why, and how to use enforcement systems to encourage cooperation. This kind of collective dilemma cannot be adequately resolved unless stakeholders understand the basic rationales of effective enforcement (DeCaro et al., 2024).

**Contextualization:** Understanding and obeying the law was instilled in me at a young age. I was fortunate to have family members, coaches, and friends who were police officers. From a personal perspective, growing up, I did not see nor was I a part of any incidents that involved negative contact with the police. Now that I have been a police officer for several years, I have witnessed and been involved in incidents that have highlighted the need for restorative justice in this country. Many of the marginalized communities have fought for and are now seeing the results of their efforts regarding police reform. Restorative justice and police reform are interconnected terms that have garnered significant attention, leading to the development of new policies for law enforcement agencies to follow. These policies aim to create a fairer and more equitable response to those we are sworn to protect and serve.

**Source Five:** Clear, J. (2018). Atomic Habits: An Easy & Proven Way to Build Good Habits & Break Bad Ones. Avery, An Imprint of Penguin Random House.

**Comment 10:** Habits are the compound interest of self-improvement

**Comment 11:** The slow pace of transformation makes it easy to let a bad habit slide

**Quote/Paraphrase:** A habit is a routine or practice, an automatic response to a

specific situation. It often feels challenging to maintain good habits for more than a few days, even with sincere effort and occasional bursts of motivation. Habits are

reasonable for a day or two, then becomes a hassle (Clear, 2018).

**Essential Element:** Changing our habits is challenging for two reasons: we often attempt to change the wrong thing, and we frequently try to change our habits in the wrong way (Clear, 2018). Change often comes with rebuttal; however, convictional intelligence allows us to hold onto our beliefs while being open to new information and perspectives.

**Additive/Variant Analysis:** This is an additive to the discussion. When building habits that last, the key to a system of one percent improvements is not that one level is better or worse; it is that the cumulative effect of these minor improvements is significant. All levels of change are helpful in their own way. The problem is the direction of change (Clear, 2018).

**Contextualization:** Changing our habits is challenging for two reasons: we try to change the wrong thing, and we try to change our habits in the wrong way (Clear, 2018). Change often comes with rebuttal. When addressing law enforcement from the viewpoint of convictional intelligence, it is important to gain an understanding of the generational differences among police officers. When I began my career, there were officers on my shift who had much more training, time, and experience than I did. My training was much different than theirs. So applying the same laws came from different viewpoints. Now that I have been on the job for thirty-plus years, I see and understand the generational differences. The generation that has entered law enforcement under police reform was trained and handles things differently than I am accustomed to. Being a student here at OGS has allowed me to humble myself and remain open to holding onto my strong beliefs and values, while also being willing to accept that change is beneficial for us, the old-school police officers.

**Source Six:** Mouazen,A. M., Hernández-Lara, A. B., Abdallah, F., Ramadan, M., Chahine, J., Baydoun, H., & Bou Zakhem, N. (2024). Transformational and transactional leaders and their role in implementing the Kotter change management model, ensuring sustainable change: An empirical study. Sustainability, 16(1), 16. https://doi.org/10.3390/su16010016

**Comment 10:** A rapid pace of change presents an unforeseen and perpetual competitive challenge for organizations.

**Comment 11:** Leadership is the power to persuade people to accomplish organizational objectives.

**Quote/Paraphrase:** They hold that a leader’s personality, traits, skills, and actions make up their leadership style despite the plethora of leadership paradigms and theories available (Mouazen et al., 2024).

**Essential Element:** The leader pays attention to advising, coaching, and nurturing followers, as well as developing their talents and competencies, all while considering his or her own personal and professional requirements (Mouazen et al., 2024).

**Additive/Variant Analysis:** This is an additive to the discussion. Employee commitment is critical during a transition. Transformational leadership has an advantage over change-specific leadership techniques in terms of employee commitment (Mouazen et al., 2024).

**Contextualization:** Leadership is the ability to persuade people to achieve organizational objectives (Mouazen et al., 2024). In a law enforcement hierarchy, this is crucial to the agency's success in achieving its mission. On my signature line on my work email, I have the quote, “Leadership is not about being in charge. Leadership is about taking care of those in your charge. To be successful as a leader, I must have the ability to guide, influence, and inspire others to understand and accomplish any mission assigned to them. To effectively accomplish this requires a balance of orthodoxy, orthopraxis, and orthopathy. Looking at this from a real-world perspective, I must believe in the mission, show ethical behavior in my actions, and have the ability to show empathy and understanding to those under my command. My ultimate goal is to build a strong, cohesive, and motivated group.

**Source Seven:** R Paul Stevens. (1999). *The other six days : vocation, work, and ministry in biblical perspective*. W.B. Eerdmans ; Vancouver, B.C.

**Comment 12:** God’s people are spokespersons for the kingdom.

**Comment 13:** God’s works are not an optional addendum to the mission; instead, they are an integral part of the manifestation of the Kingdom.

**Quote/Paraphrase:** Prophets, priests, and princes in the world. Taken together, the threefold office expresses every ministry in the church and the world (R Paul Stevens, 1999).

**Essential Element:** Typically, the view of the church as an instrument for God’s mission has led to the practice of the church sending missionaries. However, there is more. There is a church because there is a mission, not the other way around. The church is not the sending agency; it is the sent agency. To participate in missions is to participate in the movement of God’s love towards people, since God is the fountain of sending love (R Paul Stevens, 1999).

**Additive/Variant Analysis:** This is an additive to the discussion. The threefold office is necessary for serving in leadership, although it is unhelpful to identify it in a rigid way; a pastor is equivalent to any of the Old Testament anointed leaders (R. Paul Stevens, 1999).

**Contextualization:** "The Other Six Days: Vocation, Work, and Ministry in a Biblical Perspective" is a concept that emphasizes the significance of everyday work and life outside of traditional church activities. It explores how individuals can integrate their faith into their daily vocations and responsibilities (R. Paul Stevens, 1999). As a Christian and a police officer, I am always asked if my faith interferes with my ability to do my job. If the officers that I supervise look at me differently. No is the answer to address both of the questions. I do believe that becoming a police officer was my calling from God. Law enforcement was not a job that I chose randomly; it chose me at a young age. I treat work as my pulpit; team prayer is a must before we go out on any operation and upon our return. I know that law enforcement is hard; officers are put in difficult positions daily. Despite this, I emphasize that those under my command make ethical decisions, show compassion, and have the utmost integrity. I also encourage a holistic approach to life that balances work, family, and spiritual growth. An officer is only working at their best when they are mentally, physically, and spiritually fit.

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