# Christian on Sunday and Atheist on Monday
## Bridging the Faith and Work Gap in Croatian Culture[1]
### II. Part

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## Abstract

*Croatia is predominantly "Christian" (over 90 percent) yet among the most corrupt countries in the EU. The complexity of Croatian culture and history added to the problems of corruption, leadership and a negative attitude towards work. Through pilot projects, we saw that an integrated view of faith and work through a clearly communicated biblical framework can contribute to the solution. Surveys confirmed that context, culture and biblical illiteracy are key factors that must be taken into account. This thesis-project proposes more intentional, contextualized, faith-based projects to bridge the value gap and contribute to a more ethical culture in Croatia.*

*Key words: integrating faith and work, theology of work, business ethics, corruption, leadership, contextualization, worldview, Croatian culture, ethical culture, values, local church and work*

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1 This paper is a shortened and revised version of the second part of the thesis-project (Glavaš 2016). Some parts of the research results were presented at the TEDx KoprivnicaLibrary, Croatia, April, 2016. Some parts of the results were presented at the International Mission Conference (CEEAMS): Green Pastures? Human Mobility and Christian Communities in Central and Eastern Europe, Osijek, Croatia, May, 2016. Some results were presented at the International Leadership Conference TraNet2017, Cyprus, February, 2017.

# Bridging the Faith and Work Gap in Croatia

> Understand that what we believe precedes policy and practice. Here I am talking about both our corporate and personal value systems. It seems to me that our value system and worldview should be as closely integrated into our work lives as they are integrated into our lives with our families, our churches, and our other activities and groups.
>
> –Max DePree, *Leadership is an Art*

We started part I of this paper by defining the present reality of Croatia's problems, examining some elements of the historical and cultural foundations of Croatia, explaining the biblical foundations for a theology of work, and trying to understand the gap between faith and work in the Croatian culture. We can see a gap between declared Christian faith and the lack of visible works which should flow out from such a belief. Where did the break occur between faith and faith lived out? If faith is engrained in the Croatian culture why is it limited to a private, Sunday only, influence? Why is there such a gap between the claim of being a Christian (on Sunday) and the practice of business ethics in the marketplace (on Monday)? If Croatians connected Sunday and Monday, living out their (spiritual, moral, ethical) values, a workplace theology that is communicated through their work, would this contribute to a positive (ethical) change in a culture? Could the integration of faith and work redeem and transform the motivation and meaning of work? Those are some of the questions that the doctoral thesis tried to answer. This paper is the second part of a shortened and revised summary of the doctoral thesis which focuses on the research results, some coming from faith-based pilot projects like the Global Leadership Summit and EQUIP Leadership which served as a case study that tried to bridge the gap between faith and works in Croatia.

The present economic and social crisis, along with recent corruption scandals among political leaders, the inefficient leadership culture, corruption in general and the lack of good, positive, credible role models all create a feeling of hopelessness in Croatia today. Good examples, heroes, and good (leadership) models are important for any organization or country, particularly for building a new ethical leadership culture. Every culture has its heroes and leaders worth following. The sad thing about each culture is when the role models of leadership become people without integrity. "Negative public heroes"[2] is another characteristic of present Croatian culture in which heroes become those who gained their riches in a suspicious way that was not sanctioned or media (and usually scandal) exposed "celebrities."

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2    We learned about this sociological terminology from the work of Dr. Hrvoje Penda (2008).

Developing educational (training) models and programs that teach character, values, and ethical leadership are of crucial importance. And should not we, who call ourselves the followers of the best leader in history Jesus, show (model) the way?!

## Faith-Based Leadership Training

In relation to the significance of leadership, we saw a huge lack and need for leadership training and material available in Croatia. This need for quality leadership training in Croatia led us to research available existing faith-based leadership programs that are used worldwide. Partner Business Association started the EQUIP Leadership training and the Global Leadership Summit in Croatia. We will shortly describe and introduce both of these pilot projects and focus on Equip as our case study for this work.

### About the Global Leadership Summit

The Global Leadership Summit is an annual leadership resource for church, business, government, education, non-profit, and community leaders to sharpen their leadership skills. The Global Leadership Summit (GLS) is organized by the Willow Creek Association (WCA) and held in more than 128 countries around the world. Every summer, GLS brings together world-class speakers, experts from different fields to Chicago and their talks are later translated and video-streamed around the world. The first GLS in Zagreb was organized in 2012. Around 1500 participants from different backgrounds have attended GLS in Croatia in the last five years. The speakers that were translated and aired in Croatia in the last five years (2012-2016) include: Bill Hybels, Jim Collins, Bono, Wayne Cordeiro, Gary Haugen, Patrick Lencioni, John Ortberg, Pranitha Timothy, Carly Fiorina, Tim Keller, Liz Wiseman, Mark Burnett, Joseph Grenny, Brene Brown, Andy Stanley, Chris Brown, Horst Schulze, Sheila Heen, Travis Bradberry, Chris Mcchesney, Erin Meyer, John C. Maxwell, Bishop T.D. Jakes, Danielle Strickland.

Many GLS themes have broader applications and can be integrated into the marketplace, the church, and society in general. Through GLS, awareness is raised about improving leadership skills, excellence in work, and integrating faith and values into leadership in all sectors of society. GLS can help church leaders (pastors and priests) understand leadership challenges and marketplace issues. People working in the marketplace are encouraged to improve their skills, as well as discovering how ethics and values can be integrated into their work and leadership. Many good examples and projects about the integration of faith and work are presented. GLS materials are available in the Croatian language for those who do not speak English.

### *About Equip Leadership Training*

EQUIP Leadership is a non-profit organization started by Dr. John C. Maxwell, considered as one of the world known leadership experts, specializing in training and mobilizing effective Christian leaders to transform their world. Today, EQUIP Leadership is present in almost all the countries of the world. We conducted six modules starting in October of 2011-2013 (every six months). Training modules included practical topics like: Calling, vision casting, priorities and decision making, 80:20 rule, developing people skills, strategic planning, delegating, teamwork, developing leadership potential, mentoring, evaluation and measuring growth, attitude, building a healthy network of relationships, improving your communication skills, handling difficult people and situations, the five levels of leadership, choosing your leadership style, developing other leaders in your organization, stewardship, reaching the potential of your organization, cooperation and partnership, leadership and personal growth, credibility, time management, leadership and relationships, and building effective teams.

From the broad themes covered, we can see that most of them are related to work and can be applied in the marketplace. The teaching principles are illustrated with biblical examples, stories, and characters which form a good connection to a biblical theology of work and distinguish this program from other leadership (secular) programs available. The EQUIP Leadership, Volume One, was finished in 2013 and we saw the graduation of the first 80 certified EQUIP Leadership trainers in Croatia. Because of the positive feedback, we continued with EQUIP Leadership, Volume Two, from 2014-2016.

## Survey Audience Description

The first step in a solution is defining the problem. Our questions, because of our interest in Croatia as a "Christian" country, were to see how people identified themselves and their religious practices, what they see as the bigger causes of the problems in Croatia, and what the barriers are in overcoming those problems. Therefore, we did three separate surveys for the sake of comparison, using groups that I am working with and that all fit the target group for this research (a sample size of 229 people).[3]

The first survey was done among 79 business students (BS) with a wide age range (most of them study and work, 45 percent are employed and 84 percent declared themselves as Christians). A second survey interviewed 78 younger political leaders (PL), locally active political leaders in a *Leadership* class that I tau-

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3    A sample size of 229 people includes: Business Students (BS) 79, Political Leaders (PL) 78, and EQUIP 72 respondents. Surveys were conducted in 2014 and 2015.

ght. The responses and opinions of this group (67 percent employed and 88 percent Christians) with respect to leadership (particularly political) are relevant to this study. A third survey involved 72 participants in an EQUIP Leadership training (83 percent employed). The third group was significantly different from other two and particularly relevant to this study as there was a higher average age and more active businessmen, owners of businesses and managers. This group was almost equally divided between Protestants (43 percent) and Catholics (42 percent) and included priests and pastors and other workers in Christian ministry. A high number of participants were involved in the business or professional sector (85 percent) and (42 percent) were also involved in the church and the non-profit (para-church) sector. The gender profile of the participants showed that we had an equal representation of males (49 percent) and females (51 percent). Another significant characteristic of this group is their education. With 17 percent having a post-graduate education (Master or Ph.D.), and 54 percent having a university degree (Bachelor degree), this group is disproportionally highly-educated compared to the last Croatian census where only 16.4 percent have a higher education. It is expected that leaders would have a higher degree of education and that this EQUIP group is a representative sample for asking questions regarding integration of faith and work.

All three of the surveys included a significant number of employed people, many of whom are active or potential leaders in their fields. Most of the participants identify themselves as Christians which corresponds to Croatian census data and is consistent with Christianity being dominant religious affiliation in Croatia (more than 90 percent). The survey included questions about leadership, business ethics, problems within Croatia and reasons for those problems, questions of religious affiliation and practices, and general demographic questions.

When asked for their opinion regarding the main reasons for Croatia's economic and social crisis, unemployment, high debt, brain drain, and loss of values and trust; all three groups of survey participants chose as their primary responses (participants could choose from ten causes formulated in the survey or add their own): 1. Corruption, 2. Inefficient leadership (politics and economy) and 3. Negative attitude to work (including laziness, nepotism, and irresponsibility). In the first part of this article, we saw many factors leading up to these problems. History aided in forming the negative attitude toward work and this fueled corruption in a negative cycle with leadership.

## How to Build an Ethical Healthy Culture in Croatia

Most participants surveyed would like to see a healthy, ethical culture in Croatia. A high percentage of the participants in our surveys would like to see Christian/biblical values like *integrity, excellence, hope, love, forgiveness, honesty…* integrated into daily work. EQUIP participants with 99 percent, business students with 76

percent and political leaders with 84 percent answered regularly and very often.

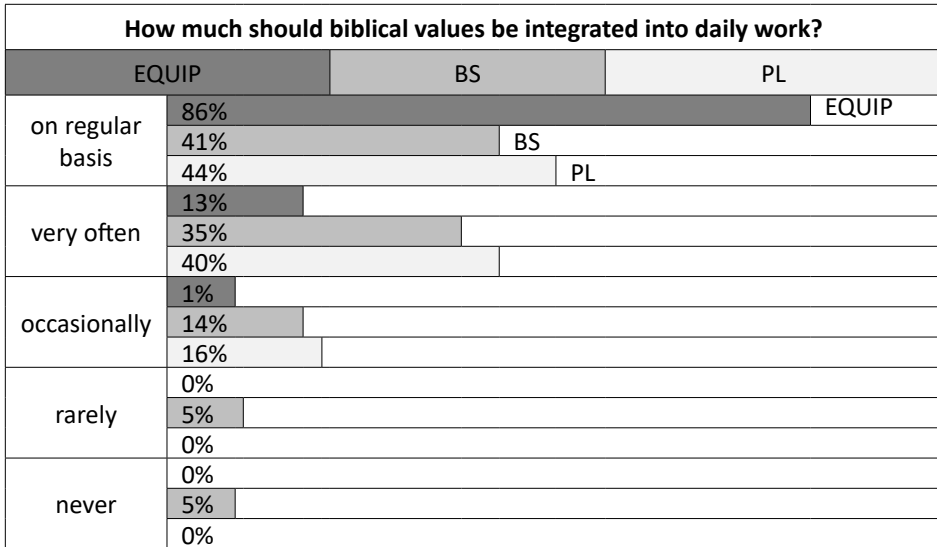| How much should biblical values be integrated into daily work? | | |
|---|---|---|
| EQUIP | BS | PL |
| on regular basis | 86% EQUIP | |
| | 41% BS | |
| | 44% PL | |
| very often | 13% | |
| | 35% | |
| | 40% | |
| occasionally | 1% | |
| | 14% | |
| | 16% | |
| rarely | 0% | |
| | 5% | |
| | 0% | |
| never | 0% | |
| | 5% | |
| | 0% | |

Figure 1.1. How much should biblical values be integrated into daily work?

However, when asked how much, by their perception, are biblical values really integrated into daily work in Croatia. EQUIP participants with 84 percent, business students with 77 percent and political leaders with 61 percent responded they are not at all or rarely.

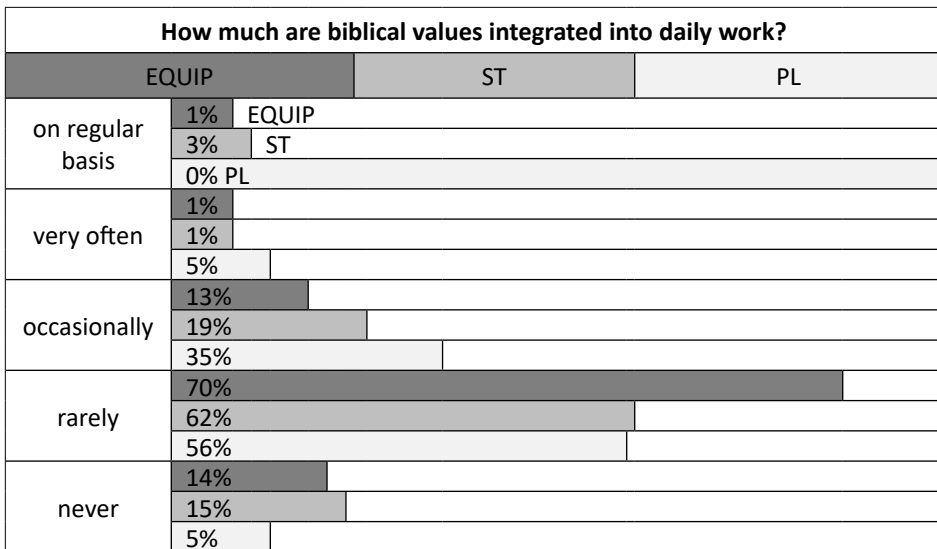| How much are biblical values integrated into daily work? | | |
|---|---|---|
| EQUIP | ST | PL |
| on regular basis | 1% EQUIP | |
| | 3% ST | |
| | 0% PL | |
| very often | 1% | |
| | 1% | |
| | 5% | |
| occasionally | 13% | |
| | 19% | |
| | 35% | |
| rarely | 70% | |
| | 62% | |
| | 56% | |
| never | 14% | |
| | 15% | |
| | 5% | |

Figure 1.2. How much are biblical values integrated into daily work?

Those answers confirm that there is a big value gap between the expectation of a better ethically healthy culture with Christian/biblical values like integrity, excellence, hope, love, forgiveness, honesty, etc. integrated into everyday work, and the present reality in Croatia. We wanted to find out the main reasons why those values are not more integrated into work. Our research provided some answers to this important question.

## What Are the Main Reasons Biblical Values Are Not Integrated Into Daily Work?

We will concentrate on the answers from EQUIP participants as our main survey group. What did we learn from those answers and how can we apply this learning?

| What are the main reasons biblical values are not integrated into daily work? | |
|---|---|
| Christians are not taught in their churches how to live out their faith at work | 65% |
| People do not think about integrating their faith in their work | 55% |
| We live in a liberal, secular society with different values | 45% |
| There is a big gap, dualism, between Sunday (holy) and the rest of the week (secular) | 44% |
| We do not see many examples of the integration of biblical values in the business world | 39% |
| Many people are not familiar with Christian/ biblical values | 28% |
| It is very hard to live out Christian values at work | 6% |
| Something else | 6% |
| Christian values are for the church on Sunday and not for the work week | 4% |
| It is not recommended to speak about your Christian values at work | 3% |

Figure 1.3. EQUIP - What are the main reasons biblical values are not integrated into daily work?

We learned from our survey about some barriers that hinder the integration of (Christian, biblical) values like integrity, excellence, hope, love, forgiveness, honesty, etc. in the workplace of Croatia. Based on those findings, the next step(s) should be the production of a contextualized training program (such as EQUIP or other programs) that would address and overcome those barriers. Those five most-mentioned reasons for the lack of integration of faith into work are identified in our research. Under each mentioned obstacle, we offered some (easy to remember) potential solutions that start with T: TRAIN the Trainers, TEACH to Think, TALK about Values, TRANSFORM the Dualism and TRY to be an Example. We will briefly make a few comments about each of the obstacles for the lack of integration of faith into everyday work we identified in our research.

### Believers are not taught in their churches how to live out their faith at work
### TRAIN the Trainers – CHURCH

This answer raised a few other questions, one of them being, "Are those leading the churches (priests or pastors) equipped for this task from their seminary/theological education?" Unfortunately, most seminaries and theological institutions that educate and prepare pastors and priests do not have classes about workplace theology and leadership, to help prepare them for the challenges of the modern workplace. This is a significant problem that needs to be addressed and some changes need to be made in the theological curriculum. This is one area where further research can be directed.

Sermons on work, illustrations from the workplace, relevant themes and messages for the working people are rare in preaching. There is a need to compile resources: sermon illustrations from the workplace, books, and materials about the theology of work in the Croatian language (written or translated), trainings and seminars that would equip priests and pastors to better serve the majority of their congregation who go to work every day. In this area, we found our Equip Leadership training and workbooks to be helpful and used often outside of the formal trainings. Our results are not unique to Croatia and can be compared with similar challenges in other countries. Mark Greene, executive director of the London Institute for Contemporary Christianity (LICC), did a survey in the UK:

> How many churches are equipping their people in the workplace? ... Not many. In fact, fifty percent of the evangelicals I have polled have never ever heard a sermon on work. Never. Not one. Seventy-five percent have never been taught a theology of work – though almost all have been taught Genesis 1-3 – not a bad place to start. Seventy-five percent have never been taught a theology of vocation. And only twenty-five percent have been encouraged to

minister in their workplace.[4]

This was illustrated by a quote from William Diehl, former sales manager for Bethlehem Steel in Pennsylvania, about his experience in his church: "In the almost thirty years of my professional career, my church has never once suggested that there be any type of accounting of my on-the-job ministry to others. My church has never once offered to improve those skills which could make me a better minister, nor has it ever asked if I needed any kind of support in what I was doing" (Banks 1993, 59). Dorothy Sayers, writer and essayist, made the point, "In nothing has the church so lost Her hold on reality as in Her failure to understand and respect the secular vocation….But is it astonishing? How can anyone remain interested in a religion that seems to have no concern with nine-tenths of his life?" (Whelchel 2012, 4). These are important questions and thoughts for any pastor, priest and church leader to think about!

There is a lack of materials/trainings and very few opportunities for continued learning on the topic of leadership and/or theology of work in Croatia. Faith-based leadership programs, in many countries, provide this added education almost exclusively for people in ministry.

Throughout this thesis, the indispensable role of local churches to teach and preach the importance of integration of faith and work came many times into the focus. We recognize the need for special tools and training for pastors and priests. In developing such materials/programs, the Bible is the common ground and, regarding theology, we learned that "we are witnessing a remarkable ecumenical convergence in the practical theology of work. That theology, both Protestant and Catholic, gives to human work a central role in the understanding of human life in relation to both God and the world." (Hardy 1990, 76) Therefore, a theology of work is another common ground. In the face of so many (theological and other) issues and questions that divide Christianity, it is important to step out on common ground and to remember that Jesus is not divided.

Both programs, Equip and GLS, provided a unique meeting place for believers from many different churches and denominations. This safe platform for dialogue and learning was an extremely important discovery in our research because the reconciling of the body of Christ is a huge factor in the future of a healthy, ethical culture in Croatia.

The text in Ephesians four is a great foundation and encouragement for such an adapted training for pastors and priests: "And he *(Jesus)* gave the apostles, the prophets, the evangelists, the shepherds, and teachers, to equip the saints for the work of ministry for building up the body of Christ" (Eph 4:11-12, ESV, emphasis

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4    Survey results are presented in the limited edition brochure INTERchange, No.1, 1998.

and bold by the author). It seems that Jesus gave the apostles, the prophets, the evangelists, the shepherds and teachers for the purpose of equipping the saints, all of us, all the laity for the work of ministry!? This 'work of ministry' for most of us includes our workplace. A few questions came to mind by looking at this text. First, do we have all those roles (sometimes called "fivefold ministry") today in our churches and second, are our present structures and models supporting this equipping of the saints (the laity) for the ministry? Hendrik Kraemer's (2005, 49, 177) words from 1958 are still speaking today: "In raising today the lay issue in the Church, one raises at the same time the demand for a new ecclesiology…. In many respects, Churches are more recalcitrant to change than any other institution because they have sacralized themselves." A growing number of people who are leaving the institutional church attest that the old forms and models might not be relevant for the radically different society and culture of today. "We are surrounded by the relics of the Christendom Paradigm, a paradigm that has largely ceased to work. (These) relics hold us hostage to the past and make it difficult to create a new paradigm that can be as compelling for the new age as the Christendom Paradigm has been for the past age" (Hirsh 2006, 66). If this quote rings true, every local church needs to ask some important questions again and again: "Are our forms and models supporting our purpose? Are we missional, incarnational and intentional? Are we equipping the saints for the ministry in the marketplace?" Winston Churchill once said: "We shape our buildings; thereafter they shape us." This research can be expanded in the field of (*missional*) ecclesiology and its relationship to a theology of work. We need a local church that would equip saints (laity) for the work of ministry (in our everyday life and workplace), a church that works!

One specific need will be to translate or write materials, books, and commentaries[5] on a theology of work. Especially, we need to promote biblical examples because throughout the Bible, God speaks of the strong connection between faith in worship and proper conduct in the marketplace. David W. Miller (2007, 6) talks about the Hebrew word, *avodah,* that means "work and worship:"

> "In particular, the Hebrew word *avodah*, which conjoins these points, is illuminating. Found throughout the Hebrew Scriptures, the root of the word *avo-*

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5    One good resource is The Theology of Work Project: www.theologyofwork.org. "The Theology of Work (TOW) Project exists to help people explore what the Bible and the Christian faith can contribute to ordinary work. The Christian scriptures have much to say about work, although we may not be aware of it. The Theology of Work Project is an independent, international organization dedicated to researching, writing, and distributing materials with a biblical perspective on non-church workplaces. Wherever possible, we collaborate with other faith-and-work organizations, churches, universities, and seminaries to help equip workplace Christians for meaningful and fruitful work of every kind."

*dah* means "work and worship," as well as "service," thereby suggesting that our work can be a means of honoring God and serving our neighbor, thus providing greater meaning and purpose to our work while also providing the conditions for our basic living and leisure."

Then this theme is furthered through the incarnational living described in the New Testament.

### People do not think about integrating their faith in their work
### TEACH to Think – PERSONAL

Besides churches, marketplace ministries, organizations, individuals and good materials could help to **raise awareness** about the integration of faith and work. Believers are called "to proclaim the excellencies of God" as the apostle Peter states: "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:9, ESV). Followers of Jesus are called to be the salt and light of the world and to live and work with faith, love, and hope. And as we live and work, as we go, we should make disciples, to teach all that Jesus has commanded in our spheres of influence.

Living and working with integrity and credibility is a great witness. As Kouzes and Posner (2011, 27) wrote, "Credibility is the foundation of leadership." Credibility comes from Latin word, *credere,* meaning "to believe." Some dictionaries describe credibility as the quality of being trusted and believed in. As we saw, trust or credibility is a problem area in Croatia. Throughout its history, the changes in political domination have destroyed trust. This makes it even more critical for those who claim to follow Christ to begin to build trust, beginning in the everyday areas of work and family. In the Old Testament book of Nehemiah, each repaired the wall by their homes and eventually the whole city was fortified. If individuals in Croatia began to repair the breaches in the wall of trust by intentionally seeking integrity in each situation that faces them, would this make others aware and grow to provide for a stronger, more ethical country? Croatia is a small country and achieving a new level of awareness and intentionality in the workplace and relationships with others could indeed become visible.

But unfortunately, basic ignorance, coupled with the struggle to survive in an economic crisis, requires someone to provoke this new thinking, and being a lone voice in Croatia, as we have seen, is culturally not the norm. On the personal level, people need to be taught to take personal responsibility in matters of faith, their relationship with God, and their work. Here collectivism does not help much.

In the London Institute for Contemporary Christianity (LICC), they ask the question: "What would happen in our nation, in our neighborhoods, in our scho-

ols and clubs and workplaces if those 98% (of Christians who are not in paid church work) were genuinely envisioned and equipped to make a difference for Christ right where they are on their daily frontlines?"[6] Mark Greene (2014, 38) and his team developed a simple 6M's framework as a reminder to be fruitful on the frontlines:

On your frontline, how can you:
M1: Model godly character?
M2: Make good work?
M3: Minister grace and love?
M4: Mould culture?
M5: Be a Mouthpiece for truth and justice?
M6: Be a Messenger of the gospel?

The best example of the integration of faith and work should start with us, living and working with integrity. Warren Buffet said, "Somebody once said that in looking for people to hire, you look for three qualities: integrity, intelligence, and energy. And if they don't have the first, the other two will kill you. You think about it; it's true. If you hire somebody without the first, you really want them to be dumb and lazy (Trevino and Nelson 2011, 26). God is sovereign, He does not need us, but as we saw in the first act of His divine drama, He chooses us to be His co-workers and ambassadors in the world and work. "Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God" (1 Cor 5:20, ESV). In the world in which the Word became flesh and forever changed the world, He gave us the example of how to be "in but not of the world." James Hunter (2010, 252) calls it a theology of **faithful presence**:

> When the Word of all flourishing – defined by the love of Christ – becomes flesh in us, in our relations with others, within the tasks we are given, and within our spheres of influence – absence gives way to presence, and the word we speak to each other and to the world becomes authentic and trustworthy. This is the heart of a theology of faithful presence.

Practically, this means opening our eyes and minds, to see and understand, and our mouths to communicate (with words and deeds) to those directly around us in our spheres of influence - from our families to our workplace. Many comments from the Equip participants reflected on a new awareness about biblical principles and the need for integration of faith and work and how this influenced their personal communication and changed their behavior towards fellow employees in their workplace.

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6    From the promotional material about the London Institute for Contemporary Christianity (LICC), http://www.licc.org.uk/.

### We live in a liberal, secular society with different values
### TALK about Values - CULTURE

The importance of developing good habits from early childhood is for most parents obvious but the question is what is the culture or the ethos of the family communicating, or from an even broader perspective, what the culture of a nation is communicating to its citizens. One conflict here in Croatia is the difference between developing good habits and the enforcing of tradition. Tradition often replaces the forming of spiritual disciplines as we saw in the responses to many questions. Furthermore, following tradition, regardless of its underlying truth or theological implications, has led many Croatians to a conflicting worldview which has little to stand on. The fact that self-proclaimed Christians are an overwhelming majority in Croatia, disputes the claim that "we are living in a secular and liberal society with different values." Are not the ninety-one percent of Croatians calling themselves Christian the bulk of society? Are they then being forced into a culture of 'different values' from the remaining eight percent? Where is the logic here? Unfortunately, it reflects the greater problem of identity and the connection most people make between their traditions and their identity. Croatians need to be able to feel a sense of identity in their faith, beyond traditions, and beyond denomination. The need for forming spiritual habits is so great. Without some new thrust in ways of teaching and equipping others to live out faith in work, the trend will not change because it is obvious that the 'secular and liberal society' stems from both those who claim to be Christians and those who do not.

Miroslav Volf (2013, 10) writes, "The public role of faith is one of the most problematic global questions of today."[7] Understanding the challenges and values of the present (post-communist, postwar, postmodern) culture in Croatia is very important if we want to be credible witnesses. Marketplace discipleship, apologetics, and evangelism, answering questions that are frequently asked or communicated in the media, understanding cultural values, questions of today, would be of huge help to all believers who spend most of their waking hours in their workplaces. We hope that these will be topics discussed within the churches, but, as we have found, if this is not the case, then programs like Equip and GLS are excellent opportunities to bring this awareness. The more people hear of values

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[7] Miroslav Volf in his book *Javna vjera* (*Public Faith*), asks three questions: 1. In which way does Christian faith work wrong in the modern world and how should we deal with this? 2. What should be the main worry of those who follow Christ concerning a good life in today's world? 3. How should Christ's followers fulfill their vision of a good life in the world in relation to other faiths and together with different people with whom they live in one state? In the preface to the Croatian translation of his book Volf writes that, "The public role of faith is one of the most problematic global questions of today." (Volf 2013)

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and talk about them, the more they will appear to be normal. This is so important in a culture like Croatia which has had a different worldview impressed on it so much so that people do not expect to see values like faith, hope, love, integrity, forgiveness in the workplace, even though we found that the overwhelming majority believe they should be there. For someone to hear about biblical values and business skills at a training like Equip and then hear the message again from world-renown speakers at GLS all reinforces the fact that values can be lived out and are being lived out. Values should be brought up for discussion in all possible ways: publishing books, developing different online platforms to address the issues, media outlets, small groups and training seminars/conferences. Our training should consider all those issues and opportunities.

### There is a big gap, dualism, between Sunday (holy) and the rest of the week (secular)
### TRANSFORM the Dualism – CULTURE

The dualism between secular and sacred realms, between the upper level that Plato called "form" and lower level he called "matter," is our inheritance from Greek philosophy. Later Augustine merged Platonic thought with Christianity and maintained the dualism between temporal and eternal. Thomas Aquinas (1225-1274), a significant theologian, confirmed the distinction between the "contemplative life" (*vita contemplativa*) and the "active life" (*vita activa*). Everything spiritual, contemplative, and sacred (God, Heaven, eternity, faith, theology, Bible, prayer, ethics, Grace, Spirit, clergy), ended up in the upper level that is considered more holy, and the lower, less-important level is the physical, temporal, and secular, and work is put here (work, business/economics, science, reason, politics, state, school, nature, body, laity). Instead of passively waiting to go to Heaven, we are called to actively work and worship on this Earth. We are forgetting that the holy city of Jerusalem in Revelation is coming down out of heaven from God to us. Have we not, throughout the centuries, prayed the Lords prayer: "Thy Kingdom COME, thy will be done on Earth as it is in Heaven." Dualism is broken down by Jesus' incarnation and resurrected body that redeemed and reconciled us with God. Did not Jesus, with his resurrected body and scars from the cross, give us an example and hope that one day we, too, will have new, transformed bodies and that we will join the multitudes of saints who will enter the New Jerusalem on the new Earth and be with our God? Our eschatology determines our (business) ethics! There needs to be further focus on a biblical worldview, incarnation and eschatology and its relation to the theology of work. We are called not to be "conformed to this world, but to be transformed by the renewal of our mind" (Romans 12:2, ESV). If Jesus Christ is not Lord of all he is not Lord at all!

This dualism also will be challenged as we broaden our idea of the church be-

ing a building to the church as a body. We need the clarification of the meaning of the word *Ecclesia-Church*, because unfortunately, it often became associated only with a building attended usually on Sunday morning (or some other holy day), promoting the already present dualism between Sunday and Monday. Throughout this work, it became obvious how important it is to (re)define terms we use in our communication. Often, we use the same words but have different meanings behind them. As we saw in part I, there is a value difference between cultures influenced by Protestantism and Catholicism. For example, praying often means different things to different people. To a Roman Catholic, it can mean praying the rosary to Mary and different "saints"- learned prayers; for Protestants, it means speaking with God formally and informally. There is a different structure in an Evangelical church service and the Catholic Mass, but both structures seem to be similar in their failure to encourage more integration of faith and work.

The understanding of what it means to follow Jesus is of huge importance in this work. "Jesus himself put the point bluntly to those whose deeds did not match their words: 'Why do you call me, "Lord, Lord," and do not do what I say?' Christians who contradict Christ are Christians who are not following his call" (Guinness 1998, 110). It will require something new because, as we have seen, the historical presence of denominationalism has built more walls than bridges. When faith is reduced to where you go on Saturday or Sunday, then dualism will prevail. This is the place for the formation of small groups, which can be within the work week and provide a place for accountability and encouragement.

Incarnation is the central event of History. This central event and verse "the Word became Flesh," shows that the prevailing dualism – between spiritual and material, sacred and secular, Sunday and Monday – is wrong! And the resurrected Jesus is sending us to continue His incarnation by being His witnesses, ambassadors, and live with integrity in the world and our work. "As the Father has sent me, even so I am sending you." (John 20:21, ESV). Of course, this requires not only knowing about Jesus but (personally) knowing Jesus and obeying his words. Nancy Pearcey (2005, 20) talks about dualism/dichotomy in our minds as the greatest barrier to the power of the gospel:

> We have to reject the division of life into a sacred realm, limited to things like worship and personal morality, over against a secular realm that includes science, politics, economics, and the rest of the public arena. This dichotomy in our minds is the greatest barrier to liberating the power of the gospel across the whole of culture today.

As we have seen in Croatia, cultural factors like many years of communism with its dualism between public and private, and the dualism between clergy and laity in the hierarchical Roman Catholicism have actually further fueled the dualism between Sunday and Monday. Yves Cognar (1904-1995) was one of the respec-

ted Roman Catholic theologians who substantially wrote about the issues of the laity in the Roman Catholic Church. Although the Vatican II made significant changes in the area of the role of the laity, there is still a long way to go in the hierarchical priestly structure of the Roman Catholic Church before the laity will get more responsibilities. The Catholic charismatic movement is making an impact and includes many lay leaders with spiritual gifts, but it is not always welcomed by the church hierarchy and has its own challenges.

Leslie Newbigin (1986, 142) talks about "declericalized theology" as one of the requirements for a missionary encounter with our culture today. With this term, he describes the withdrawal of theology from the world of secular affairs, particularly by the work of biblical scholars who took the Bible "out of the hands of the layperson; it has now become the professional property not of the priesthood but of the scholars."

Robert Banks (1993, 10) talks about the need for a "theology of everyday life." Theology is far too important to be left only to the theologians! We need a theology not only *of* and *for* but *from* and *by* ordinary followers of Jesus (laity). For too long we lived with this dualistic worldview that it is hard to even address the issue. And maybe the one good starting point is to reclaim the biblical vision of the "priesthood of all believers." The Reformation only partially reclaimed this vision. "As Cyril Eastwood says at the conclusion of his exhaustive two-volume survey of the doctrine of the priesthood of all believers, 'No single church has been able to express in its worship, work, and witness, the full richness of this doctrine'" (Banks 1993, 25). The biblical vision of ordinary people of God is distorted.

Dualism blinds us from the holistic biblical worldview. How will we practically address this? The communication of a scripture-based workplace theology will be an important part in diminishing this dualism. How can we bring awareness of a biblical theology of work? As we have said, the church is crucial in teaching integration of faith and work, because the majority of Croatians, who are Roman Catholics, still have a great trust in the church as well as the smaller Protestant denominations. But, another method will be the offering of training programs like Equip and GLS where the Bible is taught in connection with learning in a place that is open to all. In this kind of inclusive atmosphere, we can learn about others who talk and live differently. We also found that people desire to be part of small bible study or professional groups where people can talk about those topics.

**We do not see many examples of the integration of biblical values in the business world**
**TRY to be an Example – ORGANIZATIONAL**

Because of the private and Sunday-only faith, we do not see many good examples of the integration of faith in the everyday work. Many people in our surveys

named their family members in the first place as good examples that inspired them and served as first leadership models. A good personal example means a lot. Kingdom businesses, companies that are run by biblical principles, are rare. Croatia needs a new ethical leadership culture. Systemic corruption and history without ethical leadership development produced leaders who are not worthy to follow. The recent communist past did not encourage the development of private companies. Many believers were not taught how to integrate their faith into their work and this trajectory did not change much in the last twenty-five years. We need more company founders and owners with integrity who will intentionally build Kingdom companies with ethical cultures, integrating a theology of work to show the way. In this area, faith-based leadership programs have been very valuable. Where can a company owner meet with others who are also seeking to build an ethical company culture? Where can they learn biblical principles to use in their work in a non-reading culture where the cutting edge is only corruption or cut-throat materialism? How can they implement what they learn? To see small business owners attending programs like Equip or GLS and bringing along top managers and employees to learn as well, shows a new awareness and concern. Equip and GLS both have a multiplication factor in that they have materials which are meant to be shared. If each person who attends the training would repeat the material in their company, educational institution or organization, what could happen in a small country like Croatia? Can developing and building a healthy small and medium business culture, outside the nuclear family and the local churches, be a start in rebuilding the trust in a broken nation? I think that one changed small and medium company leader with integrity who wants to build an ethical business and create an ethically healthy culture in his company can, first of all, starting with himself or herself and being an example, make a significant impact on his workers, clients, partners and the community, all stakeholders.

If we think about our work only in terms of making money (instrumental, extrinsic) we are missing the element of meaning that work provides for our own and societal development, and rarely do we think about our work as our mission as well. Faced with the high unemployment and low wages in Croatia, even the money is a question for many. Because of the corruption, inefficient leadership and negative attitude toward work, people cannot find much meaning besides survival in what they do and many rarely think about their workplaces as their mission. There are different views (Stevens 2007, 16-17) of work and mission:

– **Work is the field of mission** (some people see their work as a place for mission, some see it only as their evangelism field),
– **Work supports mission** (some people think about their work as a means for making money so that they can support the mission, their churches or those in need),

- **Work provides channels for mission** (for some people work gives a cover and platform, a channel for the mission, often called and known as "tentmaking"),
- **Work as mission** (this view sees the work as having intrinsic value in its self, we do our work with excellence, with the best quality as we can, and we integrate our faith and values in our work. This aspect of work is often missed and underdeveloped).

**What IF** more people would be educated, encouraged and equipped to do their work as their mission, to do their work with integrity and excellence? We need to start a network of business owners who are ready to build Kingdom companies and be an example in the marketplace. GLS provides a platform where participants can learn about good examples in the world. EQUIP brings and connects people together who share similar values and this provides a community and fellowship. In small groups, people can encourage each other to be examples in their work. Good books like "Accidental Executive" by Al Erisman (2015) or "Loving Monday" by John Beckett (2006) are a good example for others and have been well accepted. How much more influential could good books by Croatian authors showing Croatians 'loving Monday' be? All those initiatives bridge the faith and work gap in Croatia.

We are called to be ethical, credible and competent, trustworthy witnesses in our workplace and to lead where we are. Every culture (national and organizational) needs good role models and heroes, and people in leadership set the tone by their example, as Ken Druyvesteyn, former vice president of ethics, in the General Dynamics Corporation, said:

> People in leadership need to … set the tone by the example of their own conduct. We could have had all the workshops in the world. We could have even had Jesus and Moses, and Mohammed and Buddha come and speak at our workshops. But, if after all that, someone in a leadership position then behaved in a way which was contrary to the standards, that instance of misconduct by a person in a leadership position would teach more than all the experts in the world (Travino and Nelson 2011, 180).

## Engaging Leadership of Croatia

In Croatian culture, the distinctive of leadership reflects high power distance, collectivism, strong government control within communism and the hierarchy of the dominant Roman Catholic Church. All of this points to the prominence of leaders. Yet we saw that the level of trust of leaders was very low. In that discrepancy lies one of the truths of the Croatian situation: although Croatians may not trust leaders, the position and power of leaders gives them importance. Leaders often hold an untouchable status in cultures like Croatia. When you add all the

distinctive dynamics, you get a culture of people waiting to be led and yet very few seeking to lead. Those who are in a leadership position have a huge importance for the country. Engaging leaders from business, politics, education, church and other institutions is strategically important. Institutions of culture formation are very important in shaping the culture. And it is hard to change a culture if its institutions of culture formation are not fundamentally reformed, restructured and changed! Croatia, as we have shown, is more progress and development resistant, is more of a passive culture in regard to leadership, change and individual initiative:

> And, without a fundamental restructuring of the institutions of culture formation and transmission in our society – the market, government-sponsored cultural institutions, education at all levels, advertising, entertainment, publishing, and the news media, not to mention church – revival would have a negligible long-term effect on the reconstruction of the culture (Hunter 2010, 46).

Each political party and coalition in Croatia, so far, did not have the courage (or skills, or will?) to undertake the needed (deeper) structural reforms. While individuals are not powerless, institutions have much greater power. Growing up in a communist society, the influence of "extractive political and economical institutions" (Acemoglu and Robinson 2012)[8] (particularly the Communist party) was very strong, and as we saw in part I, the 'shadows of the past' are still lingering today. In order to engage leaders, it requires a certain standard of quality and excellence. With our programs (Equip Leadership and GLS) we want to be an example of excellence. The location of meetings, training materials, and teaching are of high quality and this matters in being able to invite all kinds of (high quality) leaders. Although leaders are often held up on a pedestal, we need to be purposeful in reaching and developing leaders, because we recognize their influence and we know that they, as well, are not equipped and often, because of their status are alone. Because of this, another very important area will be mentoring and coaching, which we need to develop much more in the future.

## Technology Changes the Culture of Croatia

Trainings and education are happening more and more online. The role of social media and new virtual community cannot be underestimated in our global tech-

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8   The emphasis and importance of institutions was confirmed through "Why Nations Fail" a study about the origins of power, prosperity, and poverty in the world. Dr. Daron Acemoglu (MIT) and Dr. James A. Robinson (Harvard) conclude that extractive political and economical institution (in contrast with inclusive institutions) are the main reason for the failing of the nations (Acemoglu and Robinson 2012).

nological world. This gives new opportunities for the delivery and distribution of training materials. New generations are growing up digital. At the same time, we cannot ignore the dark side of technology. Neil Postman (1993, xii), communications theorist and cultural critic, warns that the growth of technology "creates a culture without a moral foundation. It undermines certain mental processes and social relations that make human life worth living. Technology, in sum, is both friend and enemy." Technology as one of the principalities and powers is not neutral. New technology changes everything, including the institutions and culture:

> A new technology does not add or subtract something. It changes everything. In the year 1500 fifty years after the printing press was invented, we did not have old Europe plus the printing press. We had a different Europe….Surrounding every technology are institutions whose organization – not to mention their reason for being – reflects the world-view promoted by the technology. Therefore, when an old technology is assaulted by a new one, institutions are threatened. When institutions are threatened, a culture finds itself in crisis (Postman 1993, 18).

Croatian culture is changing by the influence of technology. One contribution of technology is more transparency. Most people are becoming aware that their (corrupt) behavior can easily be seen and 'googled' by many people today. We saw many benefits from the opportunity to use technology. The GLS project would not be possible without technology (computers, video projector, music productions, web and social media, mobile apps…). The availability of quality teachings, preaching and talks online is a great benefit for those who understand English or other languages. However, even better will be when we use the available technology and gifted Croatian artists, programmers, video specialists, speakers, and writers to engage Croatians through video seminars, web pages, and broadcasts. In fact, the list of opportunities and means of communication grows daily as technology becomes more advanced. The problem is not in know-how, but the ability to encourage and allow each other to try and dream. This is another important area where more research needs to be directed to see how this technological change will impact work and culture in Croatia.

## Lessons from Equip Leadership Contributing Toward a Biblical Theology of Work

We learned that 6 percent of EQUIP Leadership participants apply regularly and 32 percent very often apply learned materials in their work and life. It is encouraging that almost 40 percent of participants regularly or very often apply what they learned in their work/life. However, 57 percent answered 'yes and no' (occasionally) and only 4 percent answered rarely. The application is always the hard issue

in any training program. Participants were asked to mention examples where EQUIP Leadership was applied in their work. Some of the responses were[9]:

– From EQUIP I learned how to organize my time better, it helped me in thinking and setting priorities and better problem-solving in conflicting situations;
– I gained from Equip a much stronger focus on developing others, stronger self-assurance and the importance of trust;
– I try to listen better;
– Equip helped me to have a broader picture;
– Equip is part of my spiritual growth;
– I learned that wherever I am, I'm influencing;
– My relationship with my workers improved, I'm more careful of their feedback, and am not behaving as bossy as before;
– My attitude improved towards my family, coworkers, clients and work assignments;
– I'm using the 80:20 principles in my work;
– In my work, I'm more tolerant, understanding and fair, and it improved my relationships with workers and made them motivated which brought better results;
– I know that Jesus is with us and this gives me more strength and security; I improved my self-control, I turned my criticism into mentoring, encouragement and motivating as a regular way of communication;
– Equip helped me in my work with people, especially people who are hard to work with, I learned how to cope with this emotionally and bring those people before God before I go talk with them. This inspired me and helps me regularly;
– Whatever I work, I work as if I work for God;
– I learned to listen more, to encourage more and value the contribution of others;
– Equip gave me new security in working with people, I learned that it is ok to go through some (hard) phases in your leadership development;
– In each situation I seek first Biblical wisdom;
– I try first to see the bigger picture and understand the situation before judging or making decisions;
– I learned to be more humble as a leader and to recognize the special talents of people around me

It was encouraging not only to see the percentage of application but to read about

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concrete ways that people applied what they learned in their everyday work and life. In this regard EQUIP Leadership training program significantly contributed to bridging faith and work gap in Croatia.

What did we learn from EQUIP Leadership pilot project and how can we apply this learning? As a brief summary, I see the following five areas where Equip contributes and connects with the biblical theology of work:

– EQUIP bridges the gap that exists in many churches by providing teaching materials about everyday leadership and work expressed by many participants. It is designed to train trainers to teach others in their own churches (including pastors and priests), organizations and companies to apply what they learned in their context and culture. A key part of this equipping is the potential of multiplication, being trained to train others, and having quality materials translated into Croatian to use.

– EQUIP educates, encourages and equips participants to think about the integration of their faith into everyday leadership and work.

For the Croatian context and culture, it is extremely important that it encourages reading the Scriptures. In each session, the main points are illustrated with biblical examples and stories by which participants can see how relevant and lively Scripture is for everyday life and work. Equip participants mentioned that one of their highest gain from Equip were biblical examples which illustrated leadership principles.

EQUIP addressed the gap and dualism between Sunday-Monday, secular-sacred, priests/pastors-lay members. It brings work, Scripture, and faith together on the same page, without compartmentalizing it. In addition, the neutrality of meeting in a non-religious, more equalized setting brings a certain feeling to the event in that everyone is a learner and the small group work confirms that everyone has a contribution.

By bringing and connecting leaders from different backgrounds and fields, it equips and encourages them to be good examples and models in their life and work, something greatly needed in Croatia. As we previously commented, EQUIP built some denominational bridges among participants coming from different churches. In a connected society, the realization that you are not alone but part of a community desiring to see a difference is essential.


## Conclusion

Our research confirmed that most of the participants in our test groups would like to see biblical values like integrity, excellence, hope, love, forgiveness, honesty, etc. integrated into everyday work but that there is a value gap in Croatia. The responses of all participants confirmed that people want to see honesty and

integrity in those whom they would willingly follow. That confirms the need for developing educational (training, mentoring) models and programs that teach character, values, and ethical leadership.

The research confirmed that projects like the Global Leadership Summit and EQUIP Leadership served to bring awareness and address the need for integrating (biblical) values into leadership and work. It appears that faith and faith-based projects and programs can open up the discussion and contribute to the business ethics and leadership culture. We realize that there is much room for improvement and recognize areas that need to be sharpened and more integrated with Croatian culture. The obvious problem with faith-based projects and programs is that they are still projects and programs and the same challenges arise in building fellowships that reaches beyond one day a week. However, at this time where it is all new, our pilot projects contributed toward the equipping and encouraging of (new) leaders in Croatia to integrate their faith and work.

**Imagine** what could happen in a country like Croatia, where more than 90 percent of citizens declare themselves as Christians, if those who are followers of Jesus take seriously the verses apostle Paul wrote to Colossians "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (Colossians 3:22-24, NIV). We might not be able to change our circumstances but we can change our attitude toward work, we can be salt and light on our frontline. I believe that rightly understood and clearly communicated integration of faith and work can contribute to the solution of problems in Croatia and is a missing element in this discussion.

Change is a process, beginning with awareness leading to learning, leading to an application. Change inside with the presence of Jesus, change outside in a faithful presence in our spheres of influence. We cannot believe in God on Sunday and work as if He does not exist on Monday. We need to bridge the faith and work gap in Croatia.

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Dražen Glavaš

# Kršćanin nedjeljom, ateist ponedjeljkom:
## Kako premostiti jaz između vjere i rada u hrvatskoj kulturi
## II. dio

## Sažetak

Hrvatska je većinski kršćanska zemlja (kršćani čine više od 90% stanovništva) pa ipak je jedna od najkorumpiranijih zemalja u EU. Složenost hrvatske kulture i povijesti doprinosi problemu korupcije, liderstva i negativnog stava prema radu. Kroz pilot-projekte uvidjeli smo da integriranje vjere i rada, uz jasno komuniciranje pripadajućeg biblijskog okvira, može pridonijeti rješavanju problema. Istraživanja su potvrdila da kontekst, kultura i biblijska nepismenost predstavljaju ključne čimbenike koje treba dosljedno uzimati u obzir. Ova disertacija-projekt donosi prijedloge projekata koji su vjerski usmjereni i namjerno stavljeni u kontekst premošćivanja vrijednosnog jaza, a doprinose jačanju etičke kulture u Hrvatskoj.