

Summary

Seminary students need formation in economic thinking. In the last 1/3 of my walk with Jesus Christ (which included fifteen years of training in biblical and theological studies) I am becoming aware of the importance of Economic thinking as a necessary outcome for ministerial work. The MTS curriculum is already filled with necessary classes. So how do we fit in yet important outcome for our pastorally trained students? While I do not have control over a program, I am the main, semester based, professor for two classes required by most of students: Hermeneutics and Introduction to Theological Research. What would it look like if we could baseline Economic thinking in our students and then systematically improve it? A solution to track development through a whole program would be ideal. Logos Bible Software as an integrated and required package of resources would have been ideal as a guiding line throughout the whole curriculum. If assignments could be tied to the software, then classes would have more continuity.



We had to scale back this plan to make room for a more achievable goal in 2013. In two separate settings (Ann Arbor and Chicago) but with the same classes I experimented with this question: what can I learn from my students' interaction with the Twelve Maxims of Economic Wisdom? At the heart of that question lies a desire to improve economic thinking. But in order to do that, I first had to discover where we stand now.

From the reflections and analysis I conclude that:

1. Some students are against a straight encounter with economic vocabulary. Assignments therefore needed to find a backdoor to economic concepts. I created three such assignments. For Ann Arbor: a. Project on Ephesians 4:28; For Chicago: a. Rephrasing the Twelve Maxims b. Reflection on the intersections of their class projects with the maxims. In addition to these class assignments I created two surveys for my students, one for each location but covering similar material about the Twelve Maxims. Survey 1 (Ann Arbor- 13 participants) will be commented on last. Survey 2, (Chicago—55 participants). The students signed the online surveys. They knew I could trace back their answers. These surveys avoided a direct encounter with economics, but allowed me to gather data to make class discussions more meaningful for the students.
2. Even after interacting with the biblical text a gap to practice exists. The connection from text to society requires a meta-narrative. I have to be much more deliberate [by using concrete, weekly examples] in addressing the conflicting pre-understandings that hinder an integration of economic scriptural concepts with life in the here and now.
3. I need to find a developmental path for my students so that they can scaffold their way from foundational notions of economic wisdom to the more advanced one. One tool I plan to use is their self-identified preferred type of Scholarship they would like to be practicing (Utilizing Boyer's four types of scholarship). Rather than a smattering of all twelve maxims, I need to focus. Rather than all the eight outcomes set out by the Oikonomia Network, I need to focus. A conversation with the program head of the Vocational Ministry Track is in order.
4. The body of the reflection delineates fifteen more specific action steps. Appendices four and five improve the survey questions. In some footnotes I am wrestling with some unanswered questions for which I need help (see e.g. footnotes 6 and 9).

I could not accomplish the administration of this survey and data processing without my Intern (Matt) and faculty Assistant (Sarah). All these conclusions and any leaps in logic are mine however! Without Kern's generous presence, I could never go this second mile in my regular classroom.

Introduction

How can we improve economic thinking among our theological students? I am not trained in economics. Three influences however, precipitated my conclusion that a majority of students would be deficient in economic thinking if it had depended on me. First, the twelve economic maxims produced by the Kern family foundation were foreign language to me (a Bible trained professor) and also for my students when I would ask them to interact with the maxims.¹ Secondly, when I attended the Acton University in the summer of 2012, I realized that there is a whole area of reality (economics) that has been unaccounted for in my teaching of the Bible. Woe to my students since 1995! The woe only applies if the students were solely dependent on me as their Bible and Hermeneutics instructor to arrive at sound Economic thinking. Thirdly, taking a course from Bakke Graduate University on the Theology of Work and teaching courses on a Theology of Work in Chicago area local churches (four courses at Park community church) and overseas (Singapore and Bolivia) made me aware that the 8 to 5 window, when most people are at work, has been a theological wasteland.

Because of curricular developments over the year of 2013, I changed the question from “How can we” to “How could I?” Instead of a program solution, my focus became course improvement. How could I improve economic thinking among our Bible trained students in the two foundational courses I am teaching? That question drove me to conduct several experiments in order to arrive at a pedagogy appropriate for our students. The venue for what I learned in these pedagogies will be two, 3-hour classes, that I am scheduled to teach in fall of 2014. *Hermeneutics* and *Introduction to Theological Research and Digital Literacy* are required classes for all degree programs except for the counselling students. The latter have an adapted and re-contextualized version of the material. All pastoral and ministry-bound students, not from a Bible college background, are required to take the two classes that I teach. These two classes provide the best entry point for foundational issues in ministry. I have become convinced that Economic Thinking must intersect with Bible training. The 8 to 5 working world depends on that kind of thinking. So how can I improve my teaching of economic concepts - especially the twelve maxims of economic wisdom?²

In the following report³ I am listening to the data gathered throughout 2013 in my current *Hermeneutics* and *Introduction to Theological Research* classes. I am also organizing the

¹Kern revised the twelve maxims in November of 2013. The version I used can be found in Appendix 1 and at <http://thelandcenter.org/landcenter/assets/File/Economic%20Wisdom%20Maxims.pdf>. Accessed 12/26/2013. It has a distinctive green colored call-out boxes.

² In this document I will use the capitalized “Economic Thinking” to refer to Kern’s Oikonomia Network understanding of economics.

³ This report is a write up of the findings over the year 2013. In the original proposal to Kern, the design of the survey and it’s uses slightly differ from what became clearer as we went along. For example, the proposal envisioned a process of convincing the faculty of the need for economic thinking. That process took place even with partial data from Survey 1. The conversations resulted in an agreed upon course outcome directly tied to

responses into action points. The write-up of the Fall 2014 syllabi assignments will directly flow from these action points.

Thank you, Kern Family foundation to make allowance for a reflective expedition to map this unknown terrain. May I have courage, strength, and wisdom in the follow up!

Survey 2: Semester Students in Chicago

Survey 2 took place in the Fall semester of 2013 and had 55 participants. I am reporting the results from Survey 2 before Survey 1 because the former is longer and more specific on Economic thinking (37 questions for Survey 2; Survey 1 has 34 questions). Survey 1 served as a preliminary experiment informing Survey 2 and practices in the Fall of 2013.

Moody Theological Seminary and Graduate School recognizes with Boyer⁴ that not all scholars are alike. A fourfold description is supposed to encompass the diversity in scholarship. My assumption is that if a student knows more or less what type of scholar they would like to grow up and be then I could find ways to explore that track with them. My assumptions have also been that if I could show a student the importance of a subject that is foreign to them (which happens often in Hermeneutics and Theological Research), then I can utilize the scholarship track idea as a motivational factor to aid their exploration.

economic thinking (human flourishing) for the Introduction to Theological Research course: Utilize at least 50% of the features of the Bible software required for this course, especially those related to one's personal philosophy for the academic study of the Bible with regard to human flourishing (knowledge and understanding). The process of arriving at that consensus may be of interest to historians and behavioral psychologists but in this report, the focus will be on design elements for the course material for the new courses in the Fall of 2014. In the future, there may still be the need to take faculty consensus to the next level where the foundational elements of human flourishing are built upon in the other courses in the curriculum. I still believe that Logos Bible Software holds the key to implementation here because it is our required software and the students will continually have their class notes in front of them when they open any Bible passage. My thinking is: What if their notes on Bible verses had an Economic thinking component to them, nurtured throughout the whole curriculum? The current report however only focuses on the areas I as a teacher can and will change in the two new foundational courses.

⁴ Boyer, Ernest. Scholarship Reconsidered: Priorities of the Professoriate.

<http://depts.washington.edu/gs630/Spring/Boyer.pdf> Accessed 12/26/2013. See also Glassick, Charles E. "Expanded Definitions of Scholarship, the Standards for Assessing Scholarship, and the Elusiveness of the Scholarship of Teaching." <http://www.academicpeds.org/events/assets/Glassick%20article.pdf>.

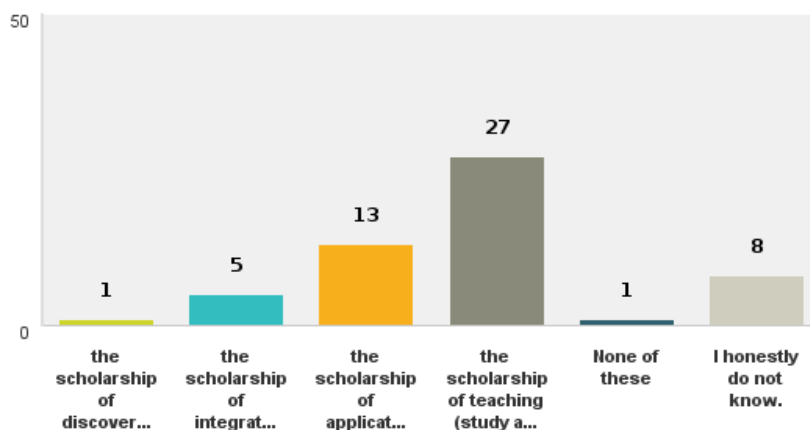
Accessed 12/26/2013. It may not matter that the Wikipedia article (updated 11 December 2012-- http://en.wikipedia.org/wiki/Boyer's_model_of_scholarship. Accessed 12/26/2013) endorses Boyer's model with the statement "Boyer's model has been embraced across the academy with occasional refinement, such as specific applications for different disciplines." What matters is that as a Seminary and graduate school we are using his model as guideline, as much as possible, to assist us in the identity formation of our students.

Not utilizing the fourfold division of scholarship may give the students an impression that everyone must become a professor, pastor, or some other type of set function within the Church. It would send the signal that only one type of scholar is valid. Students will feel more freedom to develop when they realize we are not training them to become just one type of scholar.

Boyer's grid was used in Question 17. See Attachment 1 to this report for Survey 2. All references to questions in this section will be to Survey 2. Eight of our 50 students honestly did not know where they fall within these descriptions.

Q17 All these four ways of being a "scholar" are needed in the world today. To the best of YOUR knowledge of your calling, which one do you feel MOST called to? Assume for a moment that only these four types of being a "scholar" exist and that you can only choose one.

Answered: 55 Skipped: 0



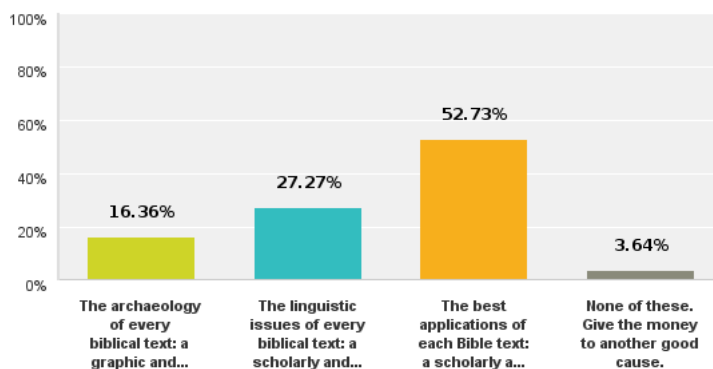
One student said "none of these" and only one student identified as under the "Scholarship of Discovery" category. The survey question was constructed in such a way that the answers to the question would be randomized for each student.

I will utilize question 33 to enter into the motivational world of the student. In biblical studies some students are drawn to one of these "worlds,": the world "behind the text (archeology, sociology etc.—hereafter called "**World 1**)", "the world within the text" (Linguistics, Literary studies etc.—hereafter called "**World 2**") and the "the world in front of the text" (application, reception history, etc.—hereafter called "**World 3**"). It takes all three to achieve a firmer understanding of textual meaning (World 3, the world in front of the text makes us aware of

our pre-understandings) but in Question 33, I force the student to choose one as their main interest. There is an option also to choose none. My assumption is that I could better motivate a student who is aware of their stated area of interest. The results demonstrate that the majority of students would like material that connects with the here and now (applications). World 3 students dominate the Fall 2013 class. Will that be the case also in the Fall of 2014?

Q33 I made up the following three titles. Which one is more attractive to you as a resource? You really would love to own this resource but it is so expensive you could not buy it for yourself. Someone wants to give it to you for use in your ministry. Which one would most attract you for your personal use?

Answered: 55 Skipped: 0



Big Question 1: What can be done to utilize Economic Thinking in the identity formation of our students who do not know where they fit in the Boyer scheme?

Eight students answered “ I honestly do not know” to Question 17: All these four ways of being a "scholar" are needed in the world today. To the best of YOUR knowledge of your calling, which one do you feel MOST called to? Assume for a moment that only these four types of being a "scholar" exist and that you can only choose one.

These eight students evenly divided into World 2 and World 3 (Question 33). Other students also chose the World 2 and 3 options and an action plan for them would also include the following. Here however, I isolate these eight. One of my objectives in training our students is to make them aware of their place in the body of Christ. So, the focus for the moment is on the importance of guiding these students who “honestly do not know” where they belong among the four types of scholars. How could I help develop their identity as a scholar and what could be done with the profile of these eight in mind?

I am not surprised that some students would not know where they belong. The terminology may be new to them, although the same would also be true for all the other students. The

world of theological study may be new to six of them (Q 16: “I graduated from a University”). Four of the eight are MDiv students (Q 27: “What degree Program are you in at MTS and Graduate School?”).⁵

Possible Implication #1 for developing Economic Thinking: Concepts that are part of Economic Thinking must be presented “in stereo” (for all three worlds). But in this case I could have been more deliberate in identity formation for these eight students who represented solely “World 2” and “World 3.” The tension in Hermeneutics is to emphasize “the world behind the text” and “in the text” over “the world in front of the text.” The “talents” Parable in Matthew 24, for example could be approached, ideally, from any of the three worlds. World 1 would be interested in the archeological realities of this weight unit (depends on whether it is silver or gold). World 2, would be interested in the interplay of this weight unit within the text. Matthew for example, converts all the monetary units of the other Gospels into the largest monetary units possible. Why and what difference does it make? Explore possible reasons. For World 3, the depiction of the talent in hymnology would be of interest (On Holy Tuesday, Eastern Christianity traditions following the Byzantine rite, use the parable of the Talents in their hymns see <http://www.boerner.net/jboerner/?m=201003>. Accessed 12/26/2013).

Three Possible Action Steps A: 1. Identify Bible texts presenting *foundational* Economic Thinking. What texts are more foundational than others and why? I must find texts that can be viewed through an economic lens to be used as bridges to more difficult concepts. 2. Provide on-ramps for each of the three worlds for about five of these foundational concepts. Ask and answer the question for each foundational concept as done in the example of the Parable of the Talent above. 3. Somehow identify which five concepts should receive a “stereo approach” (all three worlds) introduction. Hermeneutics and Intro to Theological Research each already contain over one hundred domain specific vocabulary and concepts. I must find a way to make the assignments in biblical texts deliberately cover Economic Thinking concepts. So, step 1 above, is the crucial one.⁶

⁵ These four MDiv students (two females and two males) have different aspirations for their MDiv. For Question 18 “Mark all that apply” (There are five answers, including “I do not know if I want to be a pastor or not”), two answered: “I do not aspire to be a pastor” whereas the other two answered “I do aspire to be a pastor.” For Question 20, three answered “I do aspire to be part of a church planting team” and only one answered “I do not know if I want to be part of a church planting team.” We are at the “starting line” of identity formation! Three of these MDiv students marked for Question 26 “I see myself having major pulpit responsibilities in the future” whereas one marked “I do not know if I want major pulpit responsibilities. These factors in footnote 4 are noted because Kern focuses on North American Pastor Identity Formation but in our classes we have a broader audience. In the future, I may need to distinguish between those who know for sure they will remain the USA versus those who know for sure they will not.

⁶ Possible ways forward: 1. Is there already a body of literature out there that could identify first steps versus second steps? Something like the *NSSC Economics Teacher’s Guide* but from a biblical theological perspective? See http://www.beck-shop.de/fachbuch/leseprobe/9780521680738_Excerpt_001.pdf Accessed 12/26/2013. “This booklet, Namibian Senior Secondary Certificate Economics: Teacher’s Guide, was developed in response to the localized Economics syllabus for Namibian secondary

Big Question 2: What portions of Scripture may be providing the most noise for our students to accept the relevancy of Economic Thinking?

To address this question I will widen my focus away from just the eight to include the responses of all 55 participants. We divided the students in six groups. We also grouped the maxims in pairs so that each group would have maxims of similar proportionate difficulty and length. The paired twelve maxims were then distributed among the students in their groups.



| Group # | Assigned Maxims (the second maxim on the line was considered the more difficult one) |
|---------|--|
| 1 | 8 + 9 |
| 2 | 11 + 3 |
| 3 | 6 + 2 |
| 4 | 1 + 12 |
| 5 | 4 + 7 |
| 6 | 5 + 10 |

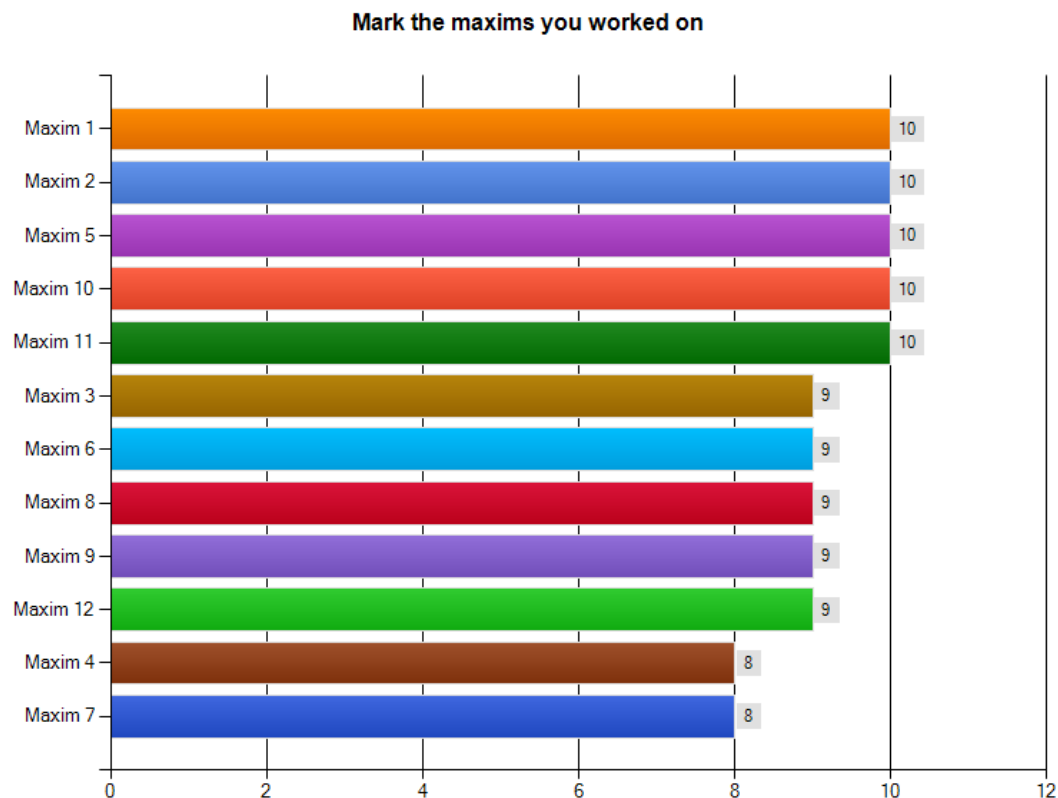
The assignment consisted of individual work and group work. The maxims had to be rephrased in their own words (the lecture consisted of techniques and best practices of rephrasing). After rephrasing, the student also had to evaluate their maxims based on “the eight elements of thought.” The grid⁷ helps one ask critical questions of complex concepts.

1. I want you to vote, as an individual: Which one of your two assigned maxims has less relevance to pastoral ministry and why? (*You are not seeing a connection between the truth of that maxim and your understanding of what pastoral ministry is about*) For the why, go through the *8 elements of thought* (see course documents for copy). Focus on 1 maxim only.
2. What Scripture text or theological concept comes to your mind that either goes against the maxim or weakens it (or part of the maxim). State your Scripture text or theological concept **in bold**. In six sentences or less, explain why the Scripture text or theological concept goes against or weakens the maxim.

education and the certificate in secondary education. It is not a teaching prescription but must be seen as a guide and assistance to teachers that provides an overview of strategies in planning and teaching approaches to the new syllabus. This guide is a summary of ideas from teachers who have been teaching Economics at senior secondary level for some years.” 2. To write a developmental booklet we would need to know where students begin. Maybe a standardized test could be made and administered on the first day of class and reveal what stage of thinking and feeling our student may be at? We still need the possible first steps. I am going in circles and need help!

⁷See “*To Analyze Thinking We Must Identify and Question its Elemental Structures.*”
<http://www.criticalthinking.org/ctmodel/logic-model1.htm> Accessed 12/26/2013.

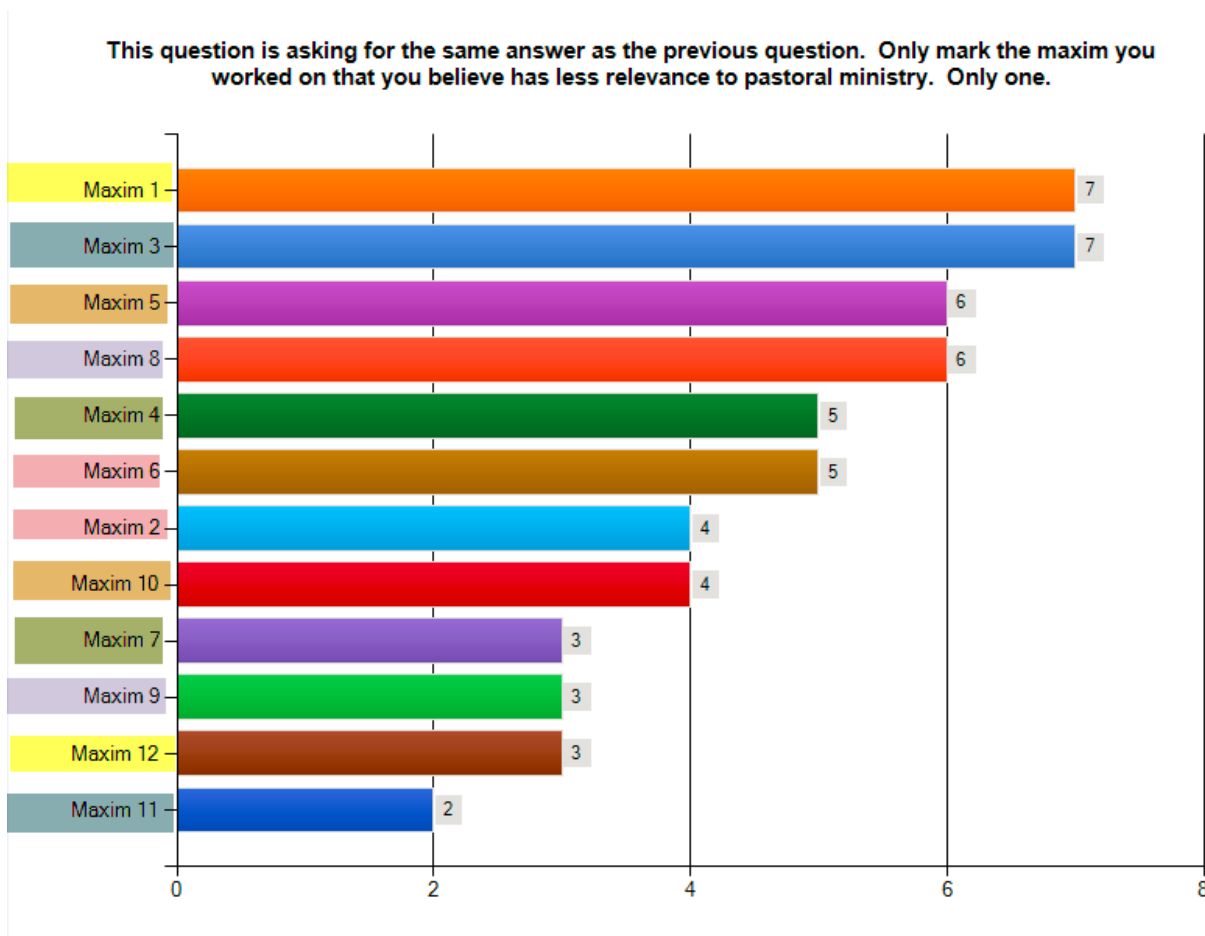
Ten students worked on Maxims, 1, 2, 5, 10, and 11. Nine students worked on Maxims 3, 6, 8, 9, and 12. Eight students worked on Maxims 4 and 7.



The students were forced to consider one of their two maxims as less relevant to pastoral ministry. So, for example, Maxims 1 and 12 were a pair (for group members #4). Seven of the ten who worked on this pair, considered maxim 1 less relevant to pastoral ministry. The other three chose Maxim 12. We have complex data in our hands⁸ but since I am looking for a first next step, I will focus on *those groupings with the largest spread*. The maxims that are grouped together appear in the same colored highlighter below (so, the yellow highlighter groups Maxim 1 and 12).

Observation: Maxim 1 and Maxim 3 contain the largest dissonance among the students.

⁸ So, I could ask whether my difficulty-of-the-maxim-bias (the more difficult maxim, the second one in the row), played a role in the results and, if so, how? Maxim 3 would then stick out as suspect because of this bias. Perhaps, because it was so difficult, the majority (seven out of nine students who worked on the pair “Maxim 11 + 3”) saw an irrelevance to pastoral ministry. Maxims 6 + 2 would also be suspect. Five students considered the easier of the two (Maxim 6) to be less relevant for pastoral ministry whereas four students consider Maxim 2, the more difficult one of the two, to be less relevant for pastoral ministry. Why is the spread between these two groups so little? I am not, however, pursuing this line of thought for the moment.



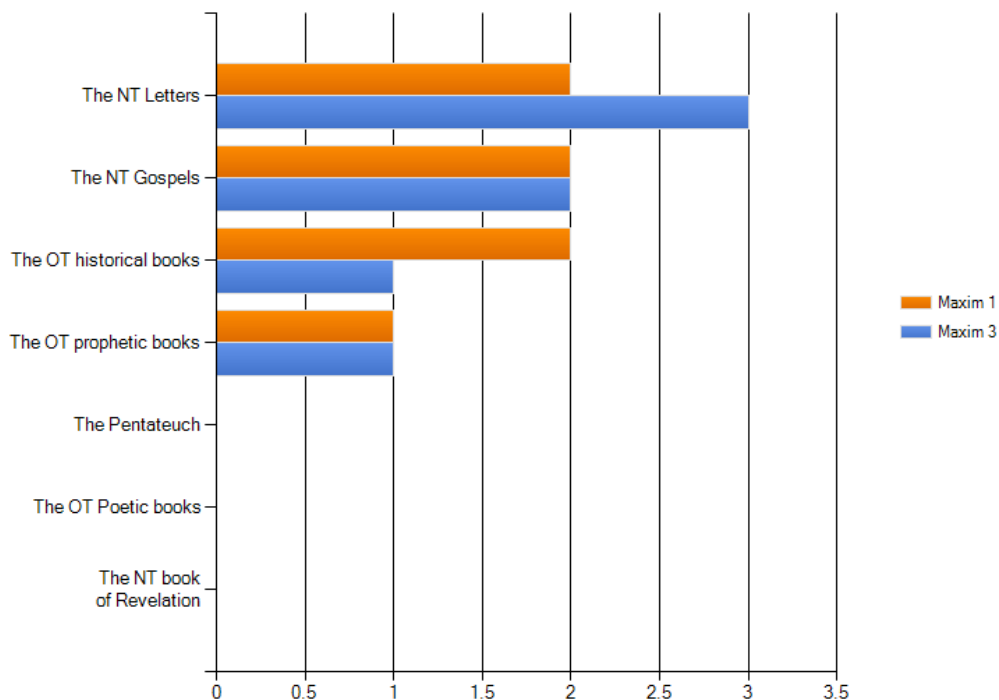
Possible Implications #2 for developing Economic Thinking: 1. Maxims 1 + 3 may be providing the most noise factors for our students. Since they do not see the relevancy to pastoral ministry, these two maxims are the harder sell. Are these concepts then “more advanced” and should they be introduced later? Or are they holding the key to connecting and communicating relevancy to the students? 2. Maxims 11 + 12 may be the easiest bridge to show students the relevance of the economic maxims to pastoral ministry.

Six Possible Action Steps B: 1. Use one maxim which students more easily connect to and one more difficult to connect to as the class example maxims. 2. But how should I tie the importance of the maxims to pastoral ministry? Would it be sufficient to show that these maxims tie in to a biblical passage and then assume that there would be a connection to pastoral ministry? I do not think so, but maybe it is a starting point to identify the scriptural base that may be causing noise factors towards the relevancy of economic thinking for pastoral ministry. 3. What assignment could I develop or what class lecture to encompass the variety of Scriptures considered as mitigation against the maxims? I am already aware of a strong dualistic thinking in the students (God’s promises are fulfilled not through systems but by God directly). Other students also stumble over the presence of the poor, should they be always amidst us or can an economic system be developed that eradicates poverty? I am puzzled, at the moment,

as to a concrete action step with regard to the Scriptural base. Now that I am aware these stumbling blocks exist, I could go in this direction and address each one individually but the courses I am teaching have other objectives also. Those methodological objectives trump these economic contents ones but I will need to find a way for a win-win.

Question 12 sought to identify a possible biblical base that goes against or weakens the maxims. Is there any particular genre that generates more disconnect with the maxim?

Which one best fit as description for the passage you have chosen? The text you chose that goes against the maxim is from



| | What Scripture text or theological concept comes to your mind that either goes against the maxim or weakens it (or part of the maxim). | |
|---|--|----------------------|
| | Maxim 1 | Maxim 3 |
| 1 | 2 Corinthians 8:9 | First Timothy 6:6-19 |
| 2 | Jeremiah 17:5-8 | 1 Corinthians 9:14 |
| 3 | Philippians 4:19 | Matthew 17:27 |
| 4 | Deuteronomy 15:7,8; John 12:8 | James 1:27 |
| 5 | Luke 12:21; Acts 2 | Matthew 6:19 |
| 6 | John 16:33 | Nehemiah 9:15 |
| 7 | I Samuel 2:7-8 | Leviticus 25:35 |

4. **Scenario 1: Scriptural engagement assignment 1.** *First round:* Maxim 1 has received some counter arguments from seven biblical texts. a. Look over each one of these texts and identify the one in your opinion with the strongest counter argument against the Maxim. State the passage. State the argument with your best evidences. b. If you believe there is another Scripture passage that is stronger than the ones presented here in the argument against Maxim 1, please state what it is and why it is stronger. c. State also the passage with the weakest argument against Maxim 1. State why you believe it is weak by evaluating the evidences and value assumptions. d. Post your arguments in the assigned discussion boards [Strongest Arguments Against Maxim 1 + why 1—Alternative Passage with strong argument against Maxim 1 + why -- Weakest Arguments against Maxim 1 + why]. *Second Round:* Interact with the posted strongest arguments of an assigned classmate. Use your best practice skills, presented to you in the lecture: “Arguing a position from Scripture: best practices.” *Third Round:* Original student who posted, interact with your respondent and indicate if you changed your mind or not and how and why. *Fourth Round:* the whole class, vote for your best argumentation by voting Pro or Con in the BlackBoard Discussion Board. Read all the posts in your assigned group and come to class ready for a live interaction on this topic. Report afterwards. Script for the report (you fill in the xyz using the green colored font to demonstrate original thinking): “Before I used to think that Scripture passage xyz mitigated against Maxim 1 because of reasons xyz. This is what has changed in my thinking: xyz and why: xyz. I still need to research this most important question: xyz in order to come to a firmer conclusion. What will change in my practice **because of this assignment** is xyz (be specific, it must be related to this assignment: an emotion? a thinking pattern? an action?).

5. **Scenario 2: Scriptural engagement assignment 2.** *First Round:* Maxim 3 has received some counter arguments from seven biblical texts. Use Logos Bible Software to check out these arguments against and state which biblical text and which arguments are the strongest in your opinion. The passage you have selected is a strong counter argument to the value assumptions of Maxim 3. Record your findings in a maximum two-page report. For the class interaction you are only allowed to consult this two-page document for your notes. Make sure there are properly formatted footnotes for your sources. *Second Round:* Look over the same passages for the same Maxim but now identify the weakest passage. Record your observations in a two page maximum report just like you have done for *Round 1*. *Third Round:* come to class ready to engage someone who may have chosen your strong passage as his weak one or vice versa. **Do not consult or coordinate at any time with other students about this project.** It must remain a surprise. You will have 20 minutes of total interaction either debating against or defending a position. We will then debrief and summarize what we learned and report in BB with a before and after picture. Script for the report (you fill in the xyz using the green colored font to demonstrate original thinking): “Before I used to think that Scripture passage xyz mitigated against Maxim 1 because of reasons xyz. This is what has changed in my thinking: xyz and why: xyz. I still need to research this most important question: xyz in order to come to a firmer

conclusion. What will change in my practice **because of this assignment** is xyz (be specific, it must be related to this assignment: an emotion? a thinking pattern? an action?).

6. Scenario 3: **Scriptural engagement assignment 3.** More advanced. Focus on the OT. My Spring classes utilize examples from the OT to illustrate concepts in my classes. I could use this assignment in the Spring of 2014. Focus on genre. [Do not flag the student that the engagement will be with a maxim, allow them to remain open-ended with a blue horizon, no agenda]. Choose either Group A or Group B. Study one [only one] of these passages within your chosen group, paying attention to genre and flow of the literary argument and any other skills acquired thus far in the semester (summarize which skills I am referring to). Identify a necessary application. Come to class with a one-page typed report [you will be turning this in] prepared to use your study to engage each other on the necessary applications. Identify your focus text. Footnote your most important source. Your thoughts must appear in green colored font. Can be single-spaced. After the engagement: reflect on what you learned and what difference it will make [contents or method]. Post this reflection in the assigned discussion board.

Group A. *Passage 1:* Law [Lev 25:35] *Passage 2:* Memoir, Prose, Prayer [Nehemiah 9:15].

Group B: *Passage 4:* Law Code, Prose Ritual Law [Deut 15:7,8], *Passage 5:* History, Poetry, Psalm of Praise [1 Samuel 2:7-8] *Passage 6:* Oracle of Judgment, Poetry, Psalm of Wisdom [Jer 17:5-8].

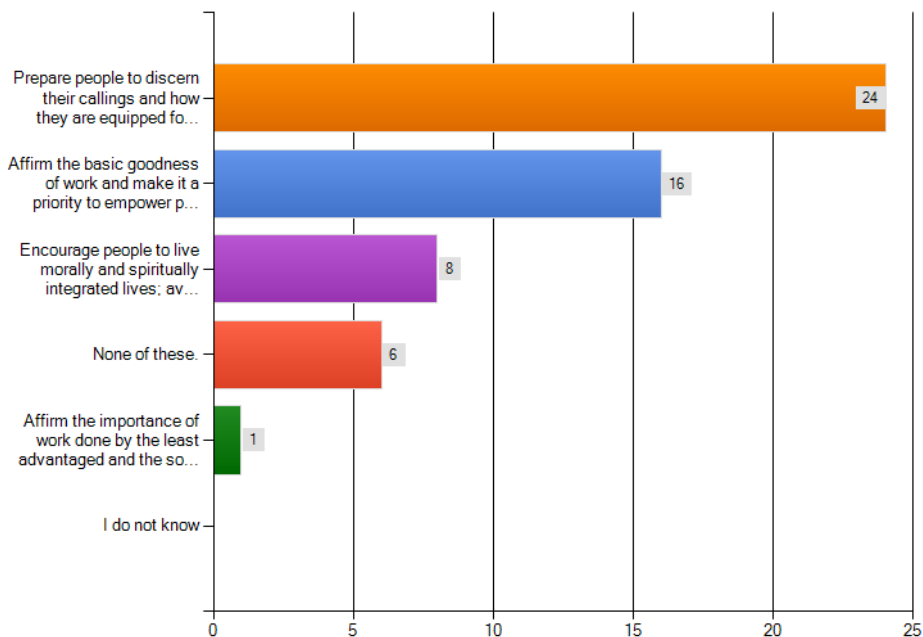
Big Question 3: How uphill the road to align our students with the Oikonomia Network Student Outcome Goals for Theological Education?

Pastors should be prepared to perform eight actions in the areas of Work, Economy and Cultural Engagement (see <http://www.oikonomianetwork.org/AboutUs/Goals.aspx> Accessed 12/26/2013 and also Appendix 2). I asked my students about those eight outcomes, using the question "What do you think the church needs most? The Church needs leaders who.... I divided the eight outcomes under Questions 28 (Work), 29 (Economy) and 30 (Cultural Engagement). The student could also choose the options "I do not know" or "none of these."

My focus will be on those who responded with "I do not know" or "none of these."

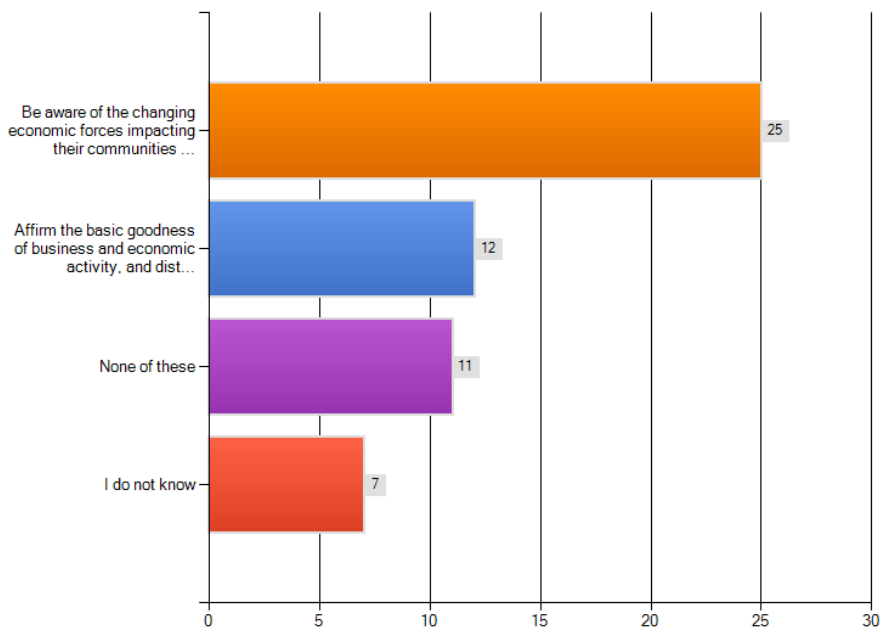
Question 28 (Work) received zero "I do not know" and six "none of these."

What do you think the Church needs MOST? The Church needs leaders who can...(only 1)

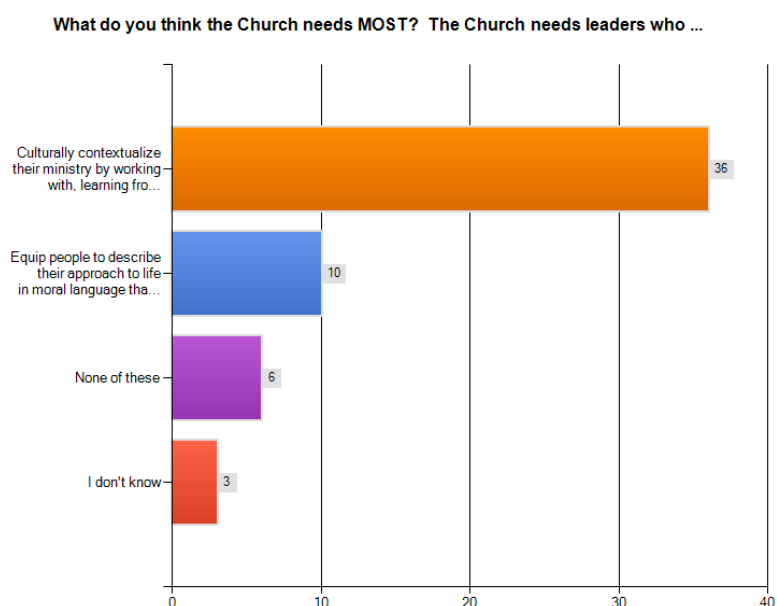


Question 29 (Economy) received seven “I do not know” and eleven “None of these.”

What do you think the Church needs Most? The Church needs leaders who



Question 30 (Cultural Engagement) received three “I don’t know” and six “None of these.”

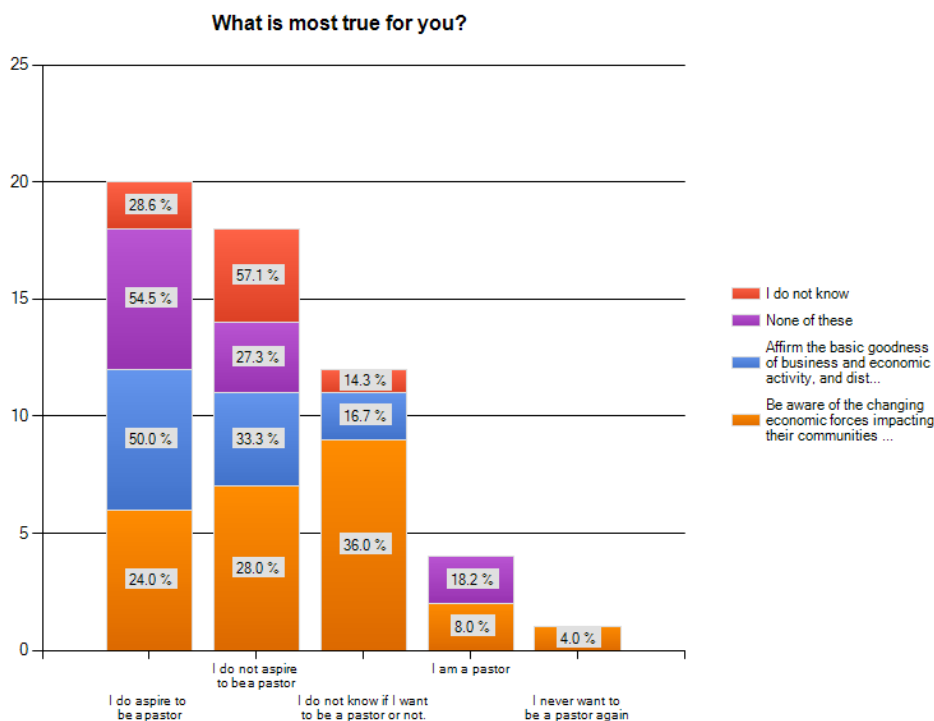


Possible Implications #3 for developing Economic Thinking: 1. Question 29 (Economy) sticks out among the three areas as most dissonant among our students. 12.7% of the respondents for question 29 said, “I do not know” (compare to 0 % for Question 28 and 5.5% for Question 29). 20 % responded to Question 29 (Economy) with “None of these” (compare to 10.9% for Question 28 and 10.9% for Question 30). If outcomes five and six (Question 29 on the survey) of the Oikonomia Network are crucial for pastors, our incoming students have a long road ahead of them to arrive at those conclusions. These deficient results in the area of Economy validate the need for proactive economic thinking among our students but we are so far from the goal, how do we get there? 2. Could the Oikonomia Network outcomes for Economic thinking be too many steps removed from where our students are? If so, could I construct more intermediate outcomes? How? 3. Is it realistic to expect any one student to value these eight actions equally? Would it be valid to assume that among our student body these eight values would find collective expression? In other words, when our whole student body is seen in action, these eight outcomes would be visible.

Three Possible Action Steps C:

1. We are concentrating on only 18 students for this action plan. Seven said “I do not know” and eleven said “none of these” when asked what the Church needs most in the area of Economy. These action steps are written as if these same students would be taking my class

again. I am not assuming that this data is projectable. I am keeping in mind however that in the Fall of 2014 I may have a similar situation occur. What would I do?



I am concerned for the 54.5% (actually, only six students) who “do aspire to be a pastor” and decisively have chosen “None of these” as an option instead of saying “I do not know.” These aspiring pastors are extremely far from embracing the values of economics as expressed by the Oikonomia Network. I am not reading this result as a rejection of the value, only a very low estimation of its importance for the profile for a pastor. I quickly ruled out these factors (by scanning percentages; not scientific!): gender, degree program, orientation to work outside the USA, and an origin from outside the USA. I need to find out why these two outcomes [Outcomes #5 and #6] were decisively “rejected” by these six. I may need to interview them in person and find out more. This survey was “signed” and students knew that I could trace back their answers.

2. The following action step may result in a restructured survey question and a possible class-debate format to engage the Oikonomia Network outcomes. Question 29 contained two outcomes related to economic thinking. The lowest scoring (21.8% of all participants, 12 total) of the two was: The Church needs leaders who (Oikonomia Network Outcome #5), “Affirm the basic goodness of business and economic activity, and distinguish economic motives and practices based on value creation from those based on value extraction.” Question 31 combined the choices of Questions 28, 29 and 30 and gave the participants the choice to choose one option (What do you think the Church needs MOST?). The participants were now

choosing (unknown to them) between Work, Economy, and Cultural Engagement, and within those categories, the one outcome among the eight that they most thought the Church needed.⁹ Three participants ended selecting Outcome #5, “Affirm the basic goodness of business . . .” as the MOST important.¹⁰ The number of people selecting this value surprised me. I expected none. I wonder if as an action step, I somehow could have made these three people (those with actual buy-in) engage the class from their point of view. Maybe set up a debate format where Outcome 5 (Economy) engages either one of the high scoring outcomes in the Work (Outcome 2) and Cultural Engagement (Outcome 7) category. After hearing the pros and cons as the MOST important need in the Church, ask the class to cast a vote. Depending on that vote, create an assignment to go deeper into the value assumptions for Outcome 5. Towards the end of the course revisit this debate. Based on the Scripture passages used over the semester and research in secondary literature, there may be more of a buy-in by the participants. What would an ideal survey response look like? **I may need to restructure this survey question and allow for ranking**, where the participant chooses the top three among all eight. An ideal response may then have one outcome from each category represented in the top three choices.

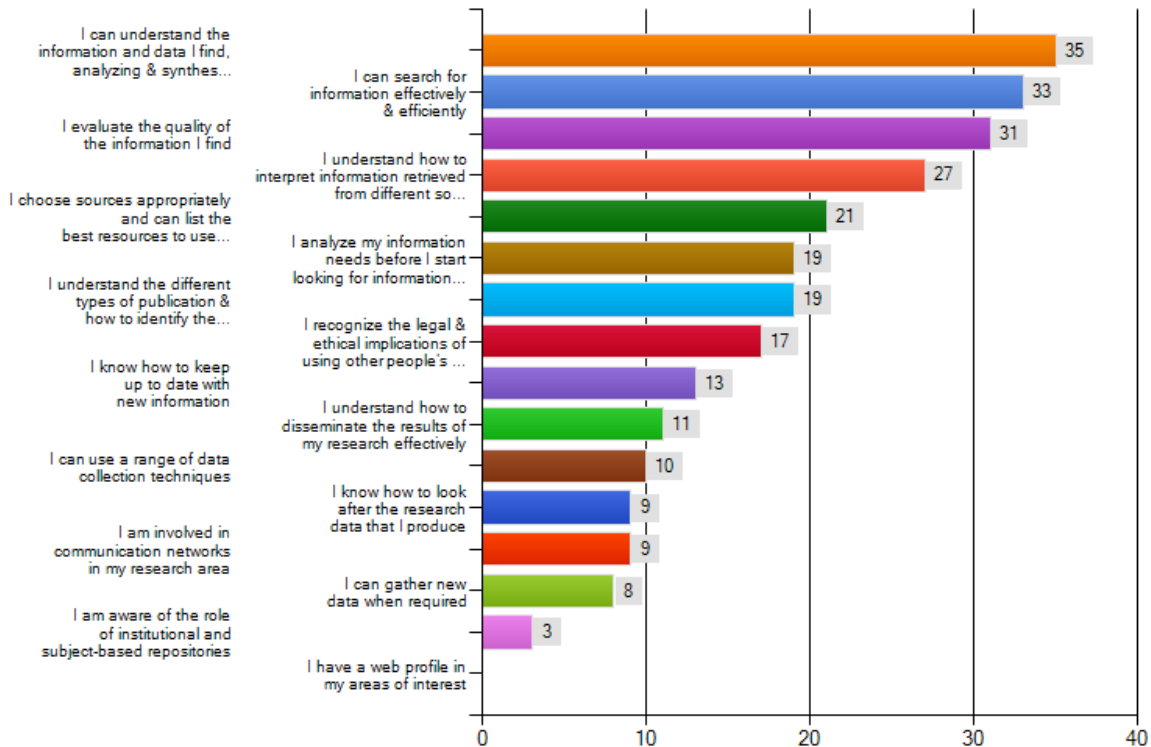
3. Outcome 4, under Work, “Affirm the importance of work done by the least advantaged and the socially marginalized, and by those whose areas of service are not always understood to be economic” received the lowest votes among all the eight outcomes, one person at the beginning and zero at the end. That person changed their mind. Since it overlaps with Economics and focuses on the socially marginalized, a focused attention on its premises may help it become a more considered option among skill sets needed for Church leaders. In

⁹My focus in this section is on The Economy. But since I see some overlap between the three categories (an assumption!), it is significant that in the category of Work, not one participants ended up choosing as MOST important: “(Outcome 4: Affirm the importance of work done by the least advantaged and the socially marginalized, and by those whose areas of service are not always understood to be economic.” I am not sure if the participants understood the importance of Outcome 4. Can they not envision this people group or type of work? Would they not be aware of the consequences of missing out on this outcome? Maybe it should not be a surprise, since in Question 28, only one person among the 55 participants chose that option. So, when the aggregate of their choices became available in Question 31, Outcome 4 disappeared from their list as MOST important. **A possible action point is to create an assignment where students rephrase Outcome 4.** Actually, rephrasing all these outcomes would be a good exercise but again, the curriculum does not have Economic thinking at her center. I need to find a way to identify the more foundational issues in this whole Economic thinking and focus on the basics. What would be a developmental path in economic thinking? **Future research?** Maybe I can track what someone changed their mind to and look for a pattern of what trumps what. For example, twelve participants initially chose Outcome #5 in Question 29, but only three ended up retaining that outcome as the MOST important among their two other choices. What could be some possible reasons and what could the switch tell us about our participants’ values?

¹⁰ Outcome 5 and Outcome 8 share the lowest scoring among the eight. Outcomes 2 and 7 are the two highest scoring as the MOST important need in the Church. Outcome 4 received zero votes. See Appendix ??

Question 32 survey participants chose the five MOST essential skills they would like to develop as a researcher over one semester. A tall order! The following assignment has as a goal the development of the top three most selected desired research skills. Over thirty students selected these three choices among their five most essential skills to be developed as a researcher.

Which of the following FIVE (maximum five) would you consider MOST essential for you to develop as a researcher? You would like to say this about yourself in about one semester: (source: vitae.ac.uk the informed researcher).



Assignment: "Work done by the least advantaged: what are my pastoral duties?"

Step 1. Rephrase this statement (words in bold cannot occur in any form in your rephrasing) :
Affirm the importance of work done by the least advantaged and the socially marginalized,
 and by those whose **areas of service** are not **always understood** to be **economic**.

Step 2: Before continuing, post your rephrasing in the assigned BB discussion Board.

Step 3. Spend thirty minutes peruse this link <http://www.barefootcollege.org/barefoot-approach/>. The concept of Barefoot College is built around this vision: "The Barefoot College is one of the few places in India where Mahatma Gandhi's spirit of service and thoughts on sustainability, are still alive and respected."

My question to you is: what specifically in our theology **and/or** our practices will need adjustment and how, in order to legitimately replace the name “Mahatma Gandhi” with “Jesus Christ”? I would like to see at least the same results as Barefoot College or better (then show how it is better and why). I would also like you to localize your efforts, not overseas but to the city of Chicago or somewhere within the USA. You are encouraged to work in a group where one member at least is from the city you are contextualizing to. Foreign students, you are allowed to choose an international site you have already lived in. The idea is: why did you not create or participate in a Barefoot college already? (I am assuming you did not, some of you would have. If so, state what you would do differently and why). Identify your personal theological and practice barriers.

Step 4. Write a report. Your report will consist of four pages. 1. Analyze and synthesize the information on this website. Utilize the skills learned in class (value assumptions, evaluation of evidences, etc.) Use descriptive headings to clearly and concisely organize your thoughts. A third party should be able to look at this information and answer the question: what is so distinctive about Barefoot College? You are not quoting but rephrasing. 2. Search for additional information, within a 60 minutes maximum timeframe. Use the in-class learned skills to search using ATLA and Google. You do not have much time to gather the material, you only have 60 minutes maxim. Cite in Turabian format the top two most useful resources (one from ATLA and one from Google). 3. Now read and evaluate the quality the information you have found.

Report by organizing your thoughts under those three headings. Those three headings make up the first two pages. The third page of your report is your reasoned, critical interaction with those who belief that any USA pastor should be able to “Affirm the importance of work done by the least advantaged and the socially marginalized, and by those whose areas of service are not always understood to be economic.” Do you agree? Why, why not? And more importantly, what evidence would there be that a pastor has bought into that outcome? On a last page (fourth page) also answer these two questions: 1. What changed in your thinking, how and why during this assignment? 2. How will you approach pastoral ministry to the work done by the least advantaged differently? Be specific.

Step 5. Revisit your post in Bb and a.) revise your write up and b.) reflect on what you learned about the statement “**Affirm the importance of work done by the least advantaged and the socially marginalized, and by those whose areas of service are not always understood to be economic.**” **Focus on what changed in your thinking, feelings and actions and, how and why. I am specifically interested in the one next step you might take.**

Notes to self ☺: I am trying to detach the concept of “profit” from “productivity” so that the student can celebrate when image bearers (even the socially marginalized), produce. In the grading rubric (yet to be developed!) I must clearly flag the student that fruitfulness is larger than “money making”, but never less because if it is less, we run into sustainability issues. A

systems approach will include marginalized people producing value within a sustainable system. I also need to remember to grade for the top-three desired research skills.

Survey 1: Modular Students in Ann Arbor

The Ann Arbor Students (13 total) in a way provide a special control group. They are all currently involved in (10 total) or specifically preparing for (3 total) campus ministry and belong to the same organization and are enrolled in the certificate program. Their employer partly pays for their education and seeks integration between their schoolwork and their ministry. These students work in and come from a very academic setting (University of Michigan) and are all part of church planting activities.

Most importantly to me is that all these students are influencing future thought leaders in economies around the world. Our MTS student may be the crucial link to model integration between biblical studies and attitudes towards the economy for these potential world leaders from the University of Michigan.¹¹

I took the statements from the “Economic | Wisdom Project”

(<http://thelandcenter.org/landcenter/assets/File/Economic%20Wisdom%20Maxims.pdf>

Accessed 12/26/2013) and posed the statements as questions to my students. Question 28 summarizes “some basic facts on economics.” Question 29 encompasses maxims 5, 6, 7 and 8 of the 12 maxims (How the Economy Flourishes). Question 30 covers maxims 9, 10, 11, 12 (Economics and a Flourishing Community). Question 31 cover maxims 1, 2, 3, and 4 (Economic Flourishing). Note also that the questions differ. If there was a more immediate action point with the highest yield, it would be question 30 because it is stated in the positive. The participants actually express a desire to receive a biblical-theological basis for the marked item.

Improve Survey Action: Make questions 29, and 31 aspirational questions like question 30.

This early version of the survey helped me understand the Ann Arbor students’ point of view on Economic Thinking. In-class, I followed up with a project directly related to Economics from a biblical-theological perspective. The students applied their class interaction time to Ephesians 4:28 (Let the thief no longer steal...). Part of their work included a reflection on their exegetical process in that passage and answering this question: “How do your conclusions on Ephesians 4:28 expand, modify, and/or mitigate against the 12 maxims of economic wisdom? I

¹¹ To put the Ann Arbor students in context I am using the following quote (communicated via email) from their campus pastor, Erik Weber. By “grads” and “student” Erik means the students of our students. “We have grads that have gone overseas to do mission work in Kenya, Thailand & El Salvador. A student that did work overseas in helping to do urban planning in Detroit, Baghdad, & UAE. Several students now are doctors, lawyers, dentists & business people. They’ve gone on to Harvard, Stanford, & U-Chicago for business school & have worked at Google, Apple, Microsoft, GM, Ford, Toyota, Abbott, Pfizer & have become pastors (I think we’re at 13 now), principals at schools, worked for politicians, involved in Hollywood productions. One of our pastors was on the biochemistry team that developed Lipitor. We have a former student who led his parents to The Lord where his dad is a high level exec in a large international company. Many of these & many others have been on mission in the workplace.”

am looking for a critical concise one major issue that you address, based on your study of Ephesians 4:28.” See Appendix 3 for a sample of the work.

My conclusions based on the work of the groups is: How can I create a more uniform biblical-theological basis for the maxims? Note how three groups worked on the same biblical text and yet notice how the Sample 1 group uniquely commented on maxims 3 +9. It tells me that the same biblical text evokes different associations and implications for different people. The Sample 2 group, actually critiques, and constructively so, Maxim 6, based on the biblical passage (Eph 4:28). I really liked this group’s thinking! Sample 3, used the same Maxim (#6) but took it in a whole different direction. They saw Ephesians 4:28 as how someone who stopped stealing becomes a person who shows integrity. I never thought of that. And yet their reasoning broke down when placing the text in her larger context.

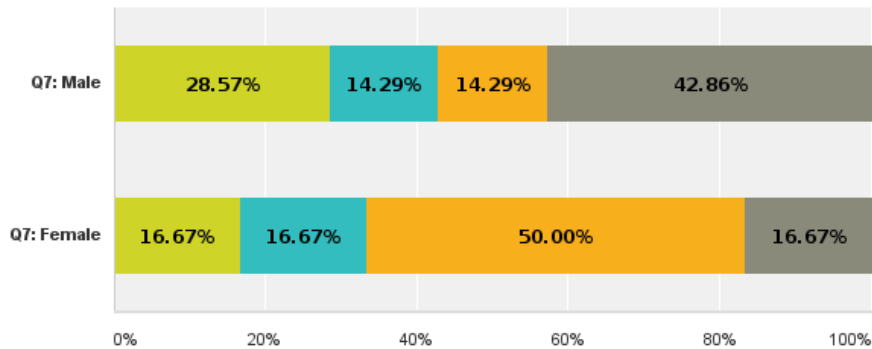
I am repeating my concern: exegesis in the text does not guarantee a straight path to applying or interacting with the twelve maxims. There is a whole “excluded middle” filled with assumptions and world view issues that is in need of quantifying. It seems like a narrative is missing. Something that connects the dots. Unlike my semester students (Survey 2), the modular students (Survey 1) do not have a strong separation between the divine and the human. The modular students allow God to use systems to interact in the human world. In all fairness, the biblical texts for the semester students were different (Matthew 6 and 24) and thus could be degrees removed from implementation hints. **Action point: Julius, what pre-understandings still dominate a text, hindering it after exegesis, to impact Economic Thinking?**

After the class was over, I revisited the survey results. Keeping in mind the action point in bold above, the following are the most salient “so whats” that would have significant implications for my teaching.

The data below will be presented according to gender. Although males and females have a largely overlapping ministry description in the Ann Arbor campus setting, they function differently in pastoral role functions [source: personal conversations and observations from teaching this group for the last two years]. Question 32 asked about their identity formation. I will also draw some implications based on their answers to Question 32. Note that the largest group of females (50%) see themselves on the path of “Scholarship of Biblical Integration” whereas the largest group of men (42.86%) are deeply committed to the “Scholarship of Teaching and Preaching.” After each of the salient implications, I will place a chart with the breakdown according to the four types of Scholarship. The relationship or possible correlation between the topic at hand and the type of scholarship is non-existent or unproven. The population sample is too small. The chart only reminds me that maybe I should employ a special on-ramp (a connection point by means of story or illustration) for a particular scholarship or utilize a particular element in a grading rubric for those who expressed a commitment to a certain scholarship.

Q32 This question is about your identity formation. What are you deeply committed to? What do you want to most grow in? All four are legitimate.

Answered: 13 Skipped: 0

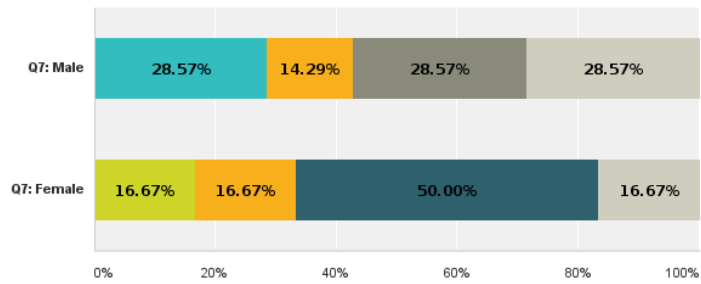


- The Scholarship of Biblical Discovery. Exegetical research that engages the biblical text in order to s
- The Scholarship of Engagement. Also known as applied biblical research, this engagement takes a s
- The Scholarship of Biblical Integration. Utilizing reflective observation of basic/applied Bible research
- The Scholarship of Teaching and Preaching. Draws on other three scholarships in order to commun
- NONE OF THESE.

Ann Arbor Implication 1: Females, and only females, and half of them (50%, the largest group to choose one of these six options), need convincing on the notion “Government helps economy flourish when it safeguards the rule of law and personal liberty.” **What exercise would help these female students become more convinced of the benign role of government in the economy?**

Q28 Which one of these statements would you need most convincing on?

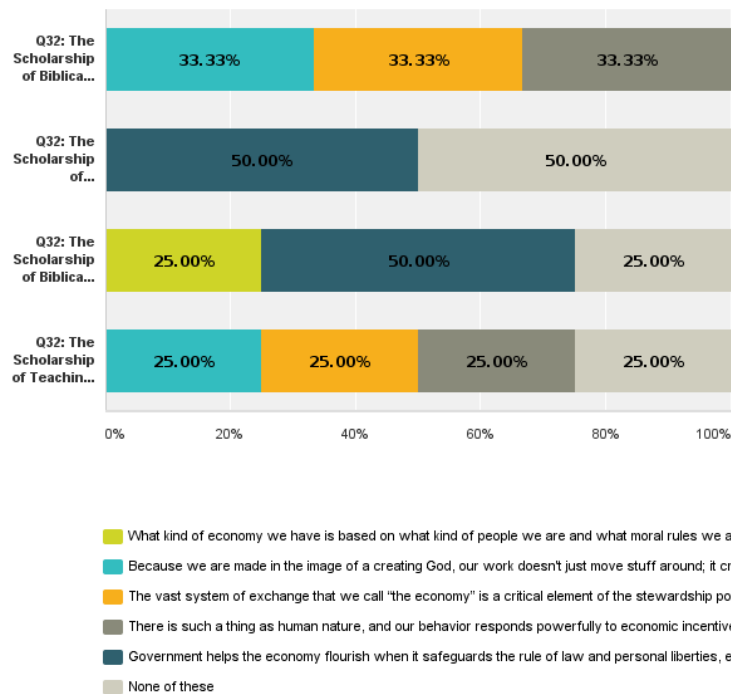
Answered: 13 Skipped: 0



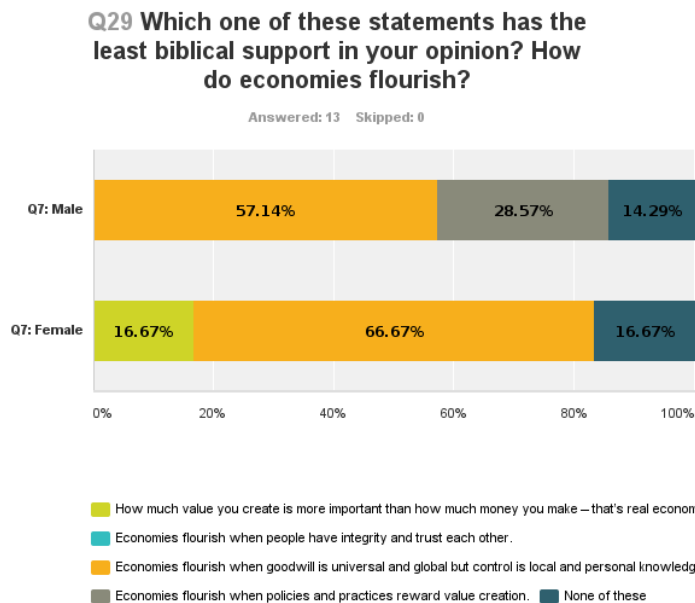
- What kind of economy we have is based on what kind of people we are and what moral rules we a
- Because we are made in the image of a creating God, our work doesn't just move stuff around; it cr
- The vast system of exchange that we call "the economy" is a critical element of the stewardship po
- There is such a thing as human nature, and our behavior responds powerfully to economic incentivi
- Government helps the economy flourish when it safeguards the rule of law and personal liberties, e
- None of these

Q28 Which one of these statements would you need most convincing on?

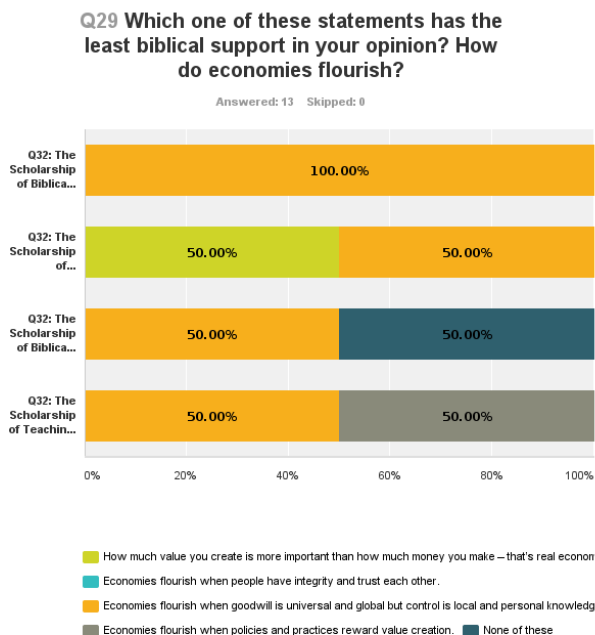
Answered: 13 Skipped: 0



Ann Arbor Implication 2: Both males and females overwhelmingly agree (57.14% males; 66.67% females) believe that least biblically supported statement is “Economies flourish when goodwill is universal and global but control is local and personal knowledge guides decisions.” **What would a be a special focus for those committed to the Scholarship of Biblical Discovery”?**



100% of those committed to “the Scholarship of Biblical Discovery” had an issue with the same statement (“economies flourish when goodwill . . .”).

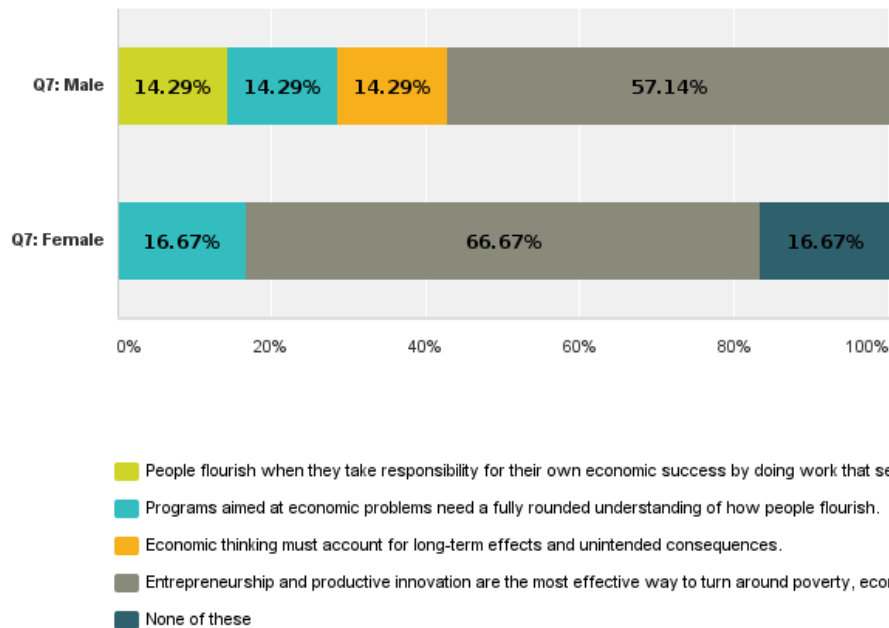


Ann Arbor Implication 3: Just like in implication 2 above, both males and females overwhelmingly agree that they would like biblical theological instruction on the notion of combatting poverty with entrepreneurship.

How can I construct a reading or assignment that helps these students appreciate the biblical-theological basis of the role of entrepreneurship in reducing poverty? What would be a special focus for those committed to the Scholarship of Teaching and Preaching?

Q30 Which of these statements would you be most interested in to receive a biblical-theological basis for?

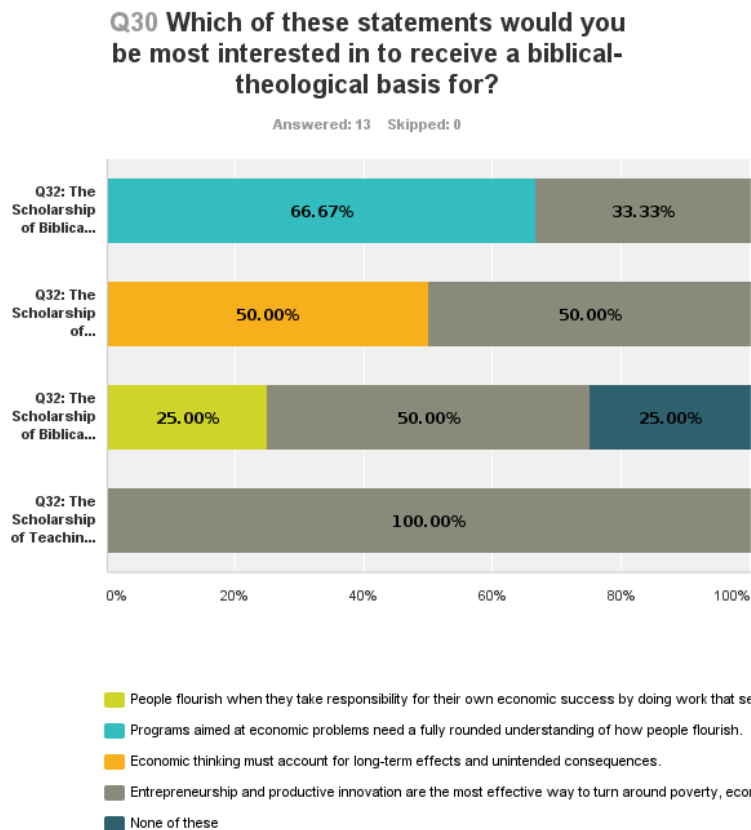
Answered: 13 Skipped: 0



100% of those committed to the “Scholarship of Teaching and Preaching” would be most interested in receiving a biblical theological basis for the notion “Entrepreneurship and productive innovation are the most effective way to turn around poverty, economic distress, and injustice.”¹² Technically (see p. 879 in Glassick <http://www.academicpeds.org/events/assets/Glassick%20article.pdf>) this type of scholarship must conform to three criteria: 1. The work must be made public, 2. The work must be available for peer review and critique according to accepted standards and 3. The work must be able to be reproduced and built on by other scholars. **Possible action point:** Could their assignment be posted as book review under Amazon? I would need to find a relevant book existing in Google Books and let the students critique a portion of it and post their review under Amazon. I will need to find a recommended source. But books are so long and this class can only spend just so

¹² Our Vocational Stewardship Track promises achievement of this outcome. In this report, my focus is on the level of course outcome but a conversation with the Vocational Track director could be very productive!

much time on a topic. Would there be a Case Study or Magazine article exist that could lay out the biblical theological connection?¹³



¹³Barrett, Christopher, B. *The Economics of Poverty and the Poverty of Economics: A Christian Perspective*. http://dyson.cornell.edu/research/researchpdf/wp/2003/Cornell_Dyson_wp0315.pdf. Accessed 12/26/2013 would be a beginning. It is only 20 pages long. But although it reviews international cases and connects Christian virtues and values to economic practices, it is too long and not specific enough for the Biblical Theological case. Maybe the biblical theological case cannot be construed so easily? For an approach through Ethics, see James P. Bailey. *Asset Development for the Poor*. Journal for the Society of Christian Ethics. Volume 14:1. Spring/Summer 2004 pp 51-72. <http://www.duq.edu/Documents/theology/pdf/faculty-publications/bailey-asset-development.pdf> Accessed 11/26/2013. The article lends itself as a case study approach but is also too long.

Appendices

Appendix 1: The Twelve Maxims: Document utilized throughout the year 2013.



2013 TWELVE
Economic Wisdom M:

See also <http://thelandcenter.org/landcenter/assets/File/Economic%20Wisdom%20Maxims.pdf>
Accessed 12/26/2013.

Appendix 2: Student Outcome Goals for Theological Education

<http://www.oikonomianetwork.org/AboutUs/Goals.aspx> Accessed 12/26/2013

The network helps theological educators equip future pastors through eight specific student outcome goals.

WORK

For millions of churchgoers today, Christianity is a leisure time activity rather than a way of life. The main reason is that discipleship has been disconnected from the largest portion of life – our economic work in the home, in our jobs, and in communities. Work takes up most of life because God designed human beings to spend most of their time serving one another, cultivating blessings and making the world a better place.

Pastors should be prepared to:

- 1) Affirm the basic goodness of work and make it a priority to empower people in their callings and responsibilities outside the walls of the church.

- 2) Prepare people to discern their callings and how they are equipped for service, encourage them to pursue excellence in their work and help them nurture a sense of meaning and fulfillment in how they do it.
- 3) Encourage people to live morally and spiritually integrated lives; avoid language and practices that cultivate a dualistic mindset (e.g. "I left my job in order to go into full-time ministry")
- 4) Affirm the importance of work done by the least advantaged and the socially marginalized, and by those whose areas of service are not always understood to be economic.

THE ECONOMY

Because work is central to human dignity and discipleship, the economy – the social system through which individuals organize and exchange their work and its fruits – is central as well. Human work creates economic value by cultivating blessings, and economic systems deliver those blessings. While profit is always necessary to sustain a business, the purpose of business is not to make profits but to serve customers.

Pastors should be prepared to:

- 5) Affirm the basic goodness of business and economic activity, and distinguish economic motives and practices based on value creation from those based on value extraction.
- 6) Be aware of the changing economic forces impacting their communities and help people respond to those changes in virtuous ways.

CULTURAL ENGAGEMENT

Discipleship cannot be a full-time job unless it transforms our daily participation in the social order through our homes, workplaces and civil communities. Because economic work makes civilization run and Christians spend most of their lives doing economic work, participating in the economy in ways distinctively shaped by the calling to stewardship is one of the best ways to manifest our discipleship in the world.

Pastors should be prepared to:

- 7) Culturally contextualize their ministry by working with, learning from and empowering laypeople; by exegesis of life across multiple social contexts (e.g. home/workplace/community) and sectors of the congregation; and by casting a future-oriented vision for virtuous membership and participation in the civic community.

8) Equip people to describe their approach to life in moral language that is appealing to those who do not possess a clear faith or a biblical worldview, and who are not yet welcoming explicit evangelism.

Appendix 3: Ann Arbor –Work on Ephesians 4:28. Survey 1.

Sample 1:

B. How do your conclusions on Ephesians 4:28 expand, modify, mitigate against the 12 maxims of economic wisdom?

Our conclusions on Ephesians 4:28 support many of the maxims from the 12 maxims of economic wisdom. The two maxims we found the most biblical support from Ephesians 4:28 are three and nine. We will deal with these next.

up 1 Section 2 outline.doc Shared Herm Section 2
body sermon on the mount matthew pdf Shared Intertextuality

Maxim three is as follows, "households, businesses, communities and nations should support themselves by producing more than they consume." Ephesians 4:28 says not only should an individual believer work with his own hands, thus affirming the first half of this maxim, it goes a step further. The verse actually commands we share what we produce with others in need. Now the author of Ephesians is writing to believers about how they should live their lives- not to unbelieving households, communities, or nations. So why do we think this verse applies to them? God's ways work. When people put his principles into practice, they benefit from obeying spiritual laws, which are none less real than gravity.

Maxim nine is "people flourish when they take responsibility for their own economic success by doing work that serves others and makes the world better." Maxim nine states work helps the worker himself thrive, should make the world better, and serve others. Ephesians 4:28 reveals that part of our identity as image bearers of God (and we see this in his command in Genesis to have dominion over the earth) is to be workers of good. This affirms the maxims commitment work should make the world better. The verse also commands us to share with others the fruits of our labor. This command affirms maxim nine's statement work should serve others. Lastly, we know the Lord commands us for His glory and our benefit. This verse points us back to being made in his image as workers. When we live out our identity as image-bearers, we tend to thrive. In conclusion, the verse commands us to live out our new identity as Christ followers by laboring, doing honest work with our own hands, so that we may serve others.

Your group uniquely picked 3+9!

Sample 2:

B. How Ephesians 4:28 Modifies the 12 **Maxims** of Economic Wisdom

1. The specific application of giving primarily inside the church expands the sixth economic **maxim** in an important way. The **maxim** originally states, "Economies flourish when people have integrity and trust each other." Though this is true, it gives no guidance of what to do in the presence of a lack of integrity. In Ephesians 4:28, Paul demonstrates accountability for those who lack integrity, and also stresses sharing with those in need in the church, particularly with those who have more integrity. We think this teaching could appropriately expand this **maxim** to say, "Economies flourish when people have integrity and trust each other, and responsibly distribute resources to those who demonstrate integrity, and provide accountability to those who do not."

Wow!

31

Sample 3:

B. How do your conclusions on Ephesians 4:28 expand, modify, mitigate against the 12 **maxims** of economic wisdom?

Wow

We will address **Maxim** 6 which states, "Economies flourish when people have integrity and trust each other". Our major application of Ephesians 4:28 (that was a product of contextualization as movement) was that the person who is stealing should stop stealing. Obviously, that application would be in line with this **maxim's** principal to have integrity. Ceasing to steal is a clear and specific example of how someone might demonstrate integrity in an economic sense. One would assume, too, that if someone who had been stealing consistently ceased from their theft, began to do honest labor, and give to those around them with need that it would help others to trust them. One might even go so far as to say that when people have integrity, trust will naturally be developed. However, there is **nothing** in Ephesians about if or how economies flourish, which keeps it from being able to fully support this **maxim**. Rather, Ephesians 4:28 gives an example of how someone might apply this **maxim**.

C. The Zone

Wait...
The credibility of the New Man?
You are right. Not "prosperous" but
communi-
ful.

Appendix 4: Improve Survey 2 Questions

The numbers refer to the questions in the Survey administered to the Semester students at Chicago in the Fall of 2013. I am only documenting changes to the questions directly related to Economic Thinking.

3. Check the boxes for each maxim you studied (Check all that are applicable)

++ add an extra question (a skip question and contingent question).

ex: 4. Did you meet as a group after your individual work was completed?

- yes - no

If yes for question 4, continue on to question 4.5. If no, move to question 5.

Question 4.5: After meeting with your group, did you change anything in your answers for your individual work?

5. Check the boxes for the pairs of maxims you worked on.

6. Rephrase your first assigned maxim below. You must number the maxim and then follow the number with the maxim in your own words. You must include the maxim's number to get credit. (ex: Maxim #, Rephrase).

7. Rephrase your second assigned maxim. You must number the maxim and then follow the number with the maxim in your own words. You must include the maxim's number to get credit. (ex: Maxim #, Rephrase).

8. Cut and paste your ½ page reflection on your rephrased maxims and the method you used.

9. Cut and paste your response to the question: "Which of your two assigned maxims has less relevance to pastoral ministry and why?"

Be sure to include why you are not seeing a connection between the truth of that maxim and your understanding of what pastoral ministry is about. For the why, keep in mind the 8 elements of thought. (See course documents for copy). Focus on only one maxim.

10. Refer to question 9 and indicate below which maxim you wrote about that has less significance in pastoral ministry. Choose only one.

11. Do not change the question.

12. Refer to question 11 and indicate which text you choose to reference. Choose only one.

***Question 16 has a typo. "I graduated from a university" instead of, "I graduated from aN university"

17. Assume there are four ways in which one can be a "scholar." To the best of your knowledge, which one do you feel most called to?

19. Where do you see yourself ministering the most in 10 years?

20. Do not change this question.

23. Which area, in your opinion, needs more leaders who can articulate a solid biblical worldview.

26. Check all of the boxes that apply as true for you. (Note: "pulpit responsibilities" are any of the tasks one does from a pulpit in a church i.e. preaching or teaching).

28. What type of leaders is the Church most in need of? Mark only one.

29. Of these two options, which type of leader does the Church need more?

30. Of these two options, which type of leader does the Church need more?

31. Consider explaining how this question works as an aggregate.

33. Imagine there are three resources that could be used for your ministry, but they are too expensive for you to buy on your own. Someone wants to donate it to you for your ministry, which one of the made-up resources below would you want as a resource for your ministry?

34. How confident do you feel about providing a biblical worldview to another in the following contexts...

35. The triangle has Biblical, Social Sciences, and Practices - all three are needed, but which of these triangle points would you like to learn more about/get better at?

36. Rank the following from least honorable work (1) to most honorable work (7).

37. Of the options below, which is your preferred method of learning? Only check one box.

Appendix 5: Improve Survey 1 Questions

The numbers refer to the questions in the Survey administered to the Ann Arbor Modular students in the Spring of 2013. I am only documenting changes to the questions directly related to Economic Thinking.

- 5. Which of the following skills does your current ministry ask of you that you do NOT feel confident delivering on? Mark all that apply.
- 8. Concerning your identity formation, which of the following do you feel deeply committed to?
- 9. How many credit hours will you have completed or still be working on by April 30, 2013. (Include any modulars you may be enrolled in but will still be working on in April 2013).
- 10. How many hours per week did you work during the pre-course? (Work in this case is defined as paid work - ministry and non-ministry)
- 12. If you could only choose one option, which answer most explains the way God wired you?
- 28. Which of the following statements are you least likely to believe or back up?
- 29. Concerning how economies flourish, which of the following statements has the least biblical support?
- 30. Keep this question.
- 31. In your opinion, which of the four statements has the least biblically and theologically basis?
- 32. Concerning your identity formation, which of the following are you the most committed to growing in?

Appendix 6: Rephrasing Maxims. Survey 2 results.

Students in the Intro to Theological Research class in the Fall of 2013 in Chicago were assigned a pair of Maxims. They were shown in class what rephrasing is and how to do it and why to do it. They were then asked to rephrase the maxims assigned to them. My overall comment to the class was: rephrasing on the word level took place satisfactorily but on the sentence level, some serious work is needed. The feel of a “maxim” was also lost. The exercise did give students more ownership on the process of being critical and made them think deeply about their maxim (See Appendix 7).

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MAXIM#2 Rephrase: We have a guardianship commitment to thrive in our own realities, to encourage our communities to thrive as accompanying guardians, and to furnish a thriving marketplace environment for our successors. (19) **Great Job. -0**

MAXIM # 2 Rephrase: We have a management obligation to prosper during our own time on earth, to assist those around us in prospering as co-managers, and to entrust a thriving system of resource management to those who will come after us. **Good, but forgot to put your assigned number. -5**

9/25/2013 8:53 PM▼

MAXIM2 It is our required endeavor to live successfully, assist those around us to live successfully, and to leave, as an inheritance to those that follow, the ability to continue in successful living. (16) **Nice! -0**

Maxim 2: We have an obligation to protect our resources and to thrive in our own doings, to assist those around us to do the same, and to create an example of the successful management of resources to those to come. 18 **Great. -0**

MAXIM #2 Rephrase. Having ~~born~~ **borne** in mind that God has given us an administration role over the planet, all of us have the duty to arise and develop in our own existence. Moreover, we also are committed to assist our brothers to achieve the same goal, because only with a communitarian thinking, we will be able to successfully ~~legate~~ **(Not sure about this word. Looked it up and could not find a usage that would fit this context. Try another word, maybe “leave”)** a better world to the incoming offspring. (5) **Nice. -0**

Maxim 2. We have an administrative obligation to prosper in our own existence, to assist our peers to prosper as partner administrators, and to leave a growing financial system to the next citizens of our society. (6) **Very concise and clear. -0**

Maxim #2 Our finance-managing accountability is to bring us wealth, to assist companions to prosper, and to ~~inherit the opulence to~~ **leave an opulent inheritance for** the upcoming era. **Good, but forgot your assigned number. -5**

9/24/2013 3:26 PM

Maxims 2: Stewardship responsibility flourish lives help neighbors fellow stewards pass flourishing economy future generations. Maxim 2 Rephrase: The duty of **a** surrogate is **first** to prosper himself/herself ~~first~~, then aid people to prosper and train them as disciples in order for them to deliver the prosperous fortune to their disciples. **Good, but forgot your assigned number. -5**

9/24/2013 12:41 AM▼

Rephrasing for Maxim 2 We are assigned to take care of ourselves to prosper **in** our existence as well as **in** our communities by assisting them, and **to** convey prosperity to **the** nation for **the** next posterity. **Nice job, but forgot your assigned number. -5**

9/24/2013 11:25 AM

MAXIM3 Rephrase: People as ~~a unity like families~~ **family units**, enterprises, groups and countries should provide for themselves by creating values that exceed what they themselves need and can use. (4) **Good job. -0**

MAXIM #3 All economic units, from individuals to countries, ought to sustain themselves by means of maintaining greater levels of capital generation than capital destruction. (22) **Nice. -0**

Economic Maxim 3# ~~Households-business communities-nations support producing more consume~~“ Families, whole villages, towns, and countries should be able to contribute to civilization as a whole by generating more income than they spend”. **Good, but forgot your assigned number. -5**

9/25/2013 12:58 AM

Maxim 3 Every financial units of human society should provide **for** themselves by yielding output exceeding its spending. (10) **Good. -0**

#3 Everywhere people are, people communicate**ing** or people share**ing** their thoughts, opinions and time ought to cooperate **with** each other ~~on~~ **in** creating a lot ~~not to become lack of~~ **so as not to be lacking in** what they need. (15) **Nice work. -0**

MAXIM3 All corporal economic units should create at higher levels than that which they destroy. **Great, but forgot your assigned number. -5**

9/24/2013 4:51 PM

Maxim 3: The foundational groups of society should provide for themselves through a surplus of output over input. **Nice, but forgot your assigned number. -5**

9/24/2013 3:17 PM

MAXIM3 People groups of all sizes must sustain themselves by using up less than they generate. **Good, but forgot your assigned number. -5**

9/24/2013 2:36 PM

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MAXIM 3 Rephrase In an effort to sustain our own well being within this country, the expenditure of resources should be offset by an excess of generation delivered from all groups of people, including the country itself. (23) **Good. -0**

MAXIM#4 A fruitful exchange of goods and services comes from the worth-producing labor of unbound men and women of integrity. (3) **Great. -0**

Maxim 4: Households, businesses, and communities are more well off if people are ethical in their place of employment. **Good, but forgot your assigned number. -5**

9/25/2013 5:05 PM

MAXIM 4 Rephrase: Profitable resources stem from the worth-designing efforts of independent, righteous citizens. **Good, but forgot your assigned number. -5**

9/25/2013 4:50 PM

Maxim # 4 Rephrase: A fruitful nation comes from those who serve others honestly and limitlessly. **Good, but forgot your assigned number. -5**

9/24/2013 11:45 PM

Maxim # 4 A dynamic and beneficial communal management of money comes from a construct of independent and honest citizens. **Good, but forgot your assigned number. -5**

9/24/2013 8:39 PM

MAXIM# 4 Rephrase. The profit of efficient savings is the result of an environment of noble men and women that develop jobs without stress. **Good, but forgot your assigned number. -5**

9/24/2013 1:04 PM\

MAXIM#4 Rephrase An efficient financial system brings wealth when individuals with integrity behave righteously and live lawlessly. (2) **Good job. -0**

Maxim 4. A fruitful financial system requires worthy and original labor of the voluntary and trustworthy community. (11) **Great. -0**

MAXIM # 5 Rephrase: The life giving investments you make are more ~~valuable~~ than the materials you obtain—that is true achievement. (5) **Good, but “valuable” is too close to “value-creating”. Try to use a different word like “profitable”. -10**

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Maxim 5 Rephrase: ~~Our Financial gain is not measured by our “large bank accounts” yet it is determined by what we offer on a residual basis. Often we look at financial feat in terms of stocks, financial positioning and by adding a price to worth. However, the determining factor is the importance of what we offer. Our significance is not based on our achievements but our legacy. (KJV) It is imperative that we are not driven by earthly praise but what has lasting value. Our impressions of some well known people are not about their wealth but their substance. Martin Luther King Jr. is well known for his active rights movement. As well, Mother Theresa is known for her essence and not her monetary value. Once we~~The importance of our life is not about material collection, wealth or capital but what our soul produces. ~~collectively understand this, we can thrive as a nation.~~ **Everything you had to say was on target with what the main idea of the maxim, but was more like expounding on the maxim and less like restating. Maxims are characterized by their brevity. The line that I didn’t cross out gets the idea of the maxim across in a concise, original way. Good job. -5 for not including your assigned number.**

#5 Constructing quality is superior to financial gain!- that’s victory in commerce. **Great, but you forgot to include your assigned number. -5**

9/27/2013 1:00 AM

MAXIM #5. It is vital to esteem and generate tangible financial results so as to achieve our goals. **Good, but you forgot to include your assigned number.**

9/25/2013 9:54 PM

~~maxim#5rephrase~~ **Maxim 5 Rephrase:** The worth that you've ~~accumulated~~ **accumulated** is better than the income that you take in and that is the key to having a flourishing civilization. **Good job, just need to remember to check capitalization, punctuation, and spelling. -5 for not including assigned number.**

9/25/2013 7:32 PM

MAXIM5: True triumph in global partnership is measured by merit generated rather than fiscal gain. **Great, but forgot to include assigned number. -5**

9/25/2013 9:18 AM

MAXIM#5 Producing worth is more crucial than generating more income – this is true business accomplishment. (25) **Good job. -0**

Maxim 5: How much you prosper financially is less significant than how much worth you produce – that's genuine financial achievement. (32) **Great. -0**

Maxim 5 Rephrase: The true measure of triumph for any business, organization, or group is not a mere matter of financial gain but a matter of how much the group benefits others. (27) **Nice job. -0**

Maxim number 5. The priority in thriving financially is the quality and significance of what you produce, rather than strictly your income – that is true affluence. (28) **Good. -0**

1. Maxim 1 **assigned number:** An effective consumption of goods and services by a country will elevate its level of extreme need to a level of prosperity. (6) **Great way to use fresh words for the same concept. - 5 (forgot assigned number)**

9/26/2013 3:20 PM

Maxim number 22 Rephrase: A booming financial system assists societies in ways that resist destitution and supports global success. **Good work. -0**

9/25/2013 7:43 PM

Maxim #1 Rephrase **assigned number:** A constructive financial/trade system opens the way for people to progress from ~~impoverishment~~ to prosperity. **Nice job, just need to branch out a little further from "poverty" (a bolded word). Also, remember to include assigned number. -15**

9/25/2013 6:56 PM

MAXIM1 Rephrase **assigned number:** A profitable management of the resources of a community raises people **out** of their shortage and **with** aid **the** people prospers. **Good job. Note addition of article and prepositions. Remember to include assigned number. - 5**

9/24/2013 9:54 PM

1. **Maxim assigned number:** A profitable financial system elevates individuals out of ~~impoverishment~~ and assists in people's success. **Great, but try using a word that isn't related to "poverty" (bolded word) and remember to include your assigned number. -15**

9/24/2013 4:52 PM

MAXIM #1 **assigned number**: A thriving society moves people from their state of desperation to a place of fulfillment. (20) **Nice work. Succinctly expressed the main idea of the maxim. Forgot to include assigned number. -5**

9/24/2013 4:27 PM

Maxim 1 **assigned number**: A successful financial system makes it possible to escape from a needy household and guarantees an abundant life. **Good, but forgot to include assigned number. - 5**

9/24/2013 10:21 AM

Maxim #1 **assigned numer**: An industrious budget boosts societies out of scarceness and supports ~~civilizations~~ (citizens' progress. **Nice work. "Citizens'" fits the context better here. Forgot assigned number. - 5.**

9/24/2013 9:43 AM

A fruitful financial system raises people out of paucity and facilitates productiveness.(10)

Turned in late after talking with Dr. Wong Loi Sing. -5

Appendix 7: Reflection on Rephrasing the Maxims. Survey 2.

I have marked in yellow highlighter: issues where there were friction or problems

I have marked in green highlighter: hopeful points!

41

The first maxim assigned stated, “ A productive economy lifts people out of poverty and causes people to flourish”. This was a truth claim of sorts and seems to be strictly economically driven and obviously not spiritually influenced. This truth claim would seem to work well in a college economics class or maybe as line in the Wall Street Journal. I do not have a problem per say with the Maxim however it leaves out the person who is the Genesis of every thing that is good. My method to rephrase the maxim was to first keep in mind just that, to rephrase and not to rewrite. A fruitful economy is synonymous with a productive economy. I stated that the people will be raise from financial demise in a fruitful economy which will aid them to prosper. Maxim stated that, Entrepreneurship and productive innovation are the most effective to turn around poverty, economic distress, ad injustice”. This is also a truth claim with much validity to it. Again I want to be careful to rephrase and not rewrite the maxim. I asserted that if people became producers instead of becoming consumers through revolutionizing commerce, it would be the most efficient way to eradicate financial demise, fiscal disarray, and unbalanced distribution of wealth. Again I do not have any question that the claims of this maxim has validity but it is merely an economic principal. It is not full proof

10/6/2013 7:36

I have rephrased two maxims assigned to our group. First one dealt with the effects on the people of a fruitful financial system. I have phrased “economy” as a financial system because economy deals primarily with money. Additionally, if economy is fruitful, then it can facilitate productiveness which in turn leads to metamorphosis of society, especially poverty in the society. The maxim number twelve had a word Entrepreneurship which was quite difficult to translate. It carries the idea of organizational initiation of a business and responsibility it bears on the one who establishes it. Thus, having looked at the definition and finding the best synonym for the word I came up with “Free Enterprise” to substitute for this word. The productive innovation could be substituted for industrious modernization since it carries creativity and dynamic. One of the new words I’ve learned for poverty is “paucity”. While researching that new words I looked into the online dictionary and it used that word in the

phrase “the paucity of natural resources”. I deemed that as a good synonym for “poverty”. Financial misery and lawlessness are the words that came to my mind as I was pondering about economic distress and injustice. Additionally, I have used the Microsoft Word’s synonym tool while doing this rephrasing exercise.

10/1/2013 9:55 AM \

As I began to rephrase the economic maxims, I read number five and considered it. I then reflected on what it meant and began to rephrase the wording. As I did this I used a thesaurus to help me put together a maxim with the same meaning but in different terms. I then read through the economic maxim number 10, considered it’s meaning and rephrased the concept in my own words. Overall, this assignment helped me to understand the maxims on a deeper level because rephrasing the maxim caused me to considered it more thoroughly.

9/29/2013 10:05 AM \

Often we look at financial feat in terms of stocks, financial positioning and by adding a price to worth. However, the determining factor is the importance of what we offer. Our significance is not based on our achievements but our legacy. It is imperative that we are not driven by earthly praise but what has lasting value. Our impressions of some well-known people are not about their wealth but their substance. Martin Luther King Jr. is well known for his active rights movement. As well, Mother Theresa is known for her essence and not her monetary value. The importance of our life is not about material collection, wealth or capital but what our soul produces. Once we collectively understand this, we can thrive as a nation. As a world, we attempt to solve problems globally without addressing smaller factors. Our society consists of the poor, middle and rich classes; therefore, we need to address the internal factors that motivate each class and their needs. Once we address those key factors and align them, then we can see a true prosperous America. In order for us to be independent and self-successful the resources need to be distributed equally. When we have “classes” of people and limited resources due to hierarchy our financial stability is stifled.

9/27/2013 1:55 PM

I tried make my Maxims as accurate to the original as possible and include the same purpose as the original maxims. Some of the vocabulary was a little difficult to reproduce with other words. For example Economics... is that more financial or trade oriented or is it an even larger scope? It seems like maxim number five is almost re-defining Economics. Since it says economic success is not about financial gain. It’s hard to rephrase the maxims in a way that is accurate to the author’s intent when we know very little about the background or author. **In order to be able to rephrase something well you really need to know the context behind the original writing.** I tried to keep the re-phrasing simple by making sure they were the same amount of words or shorter then the originals.

9/27/2013 1:00 AM

For maxim one 1, I can visualize the effectiveness a country or even a city or state would enjoy if they were producing goods at a level in which they had a surplus. This would allow them to create more jobs for people and when there are more jobs, consumer’s posses more money

and companies prosper from this cycle. This cycle is very important because it can allow for extreme poverty levels to rise to moderate levels of living. In Maxim 12 we know how important it is to organize personal and private own businesses in communities especially in areas of high distress and severe lack of necessities. The Morale of a community can be boost when they know that business from their own kin are being operated. They know when their own are the CEO and managers they have an opportunity for hire. I just think the more functional and prosper able businesses in a given community would address the needs of those who are most without. The method I used to rephrase the maxims was the Logos software 5 search fields that gave me access to many different dictionaries, thesauruses and other books that had meaning and synonyms of words.

9/26/2013 3:20 PM

When rephrasing the maxims, I sought to use language that was closely related in meaning to the bolded, off-limit words. For maxim number 2, 'guardianship' seemed, in my opinion, to be the best-fitting synonym of stewardship. A good steward is a person who watches something closely and takes good care of it. While guardian gives off a more possessive vibe than steward, I still believed it to be a solid synonym. The word 'commitment' seems to give off the same intensity of a call to action as the word 'responsibility'. 'Thrive', like 'flourish', also means to go above and beyond the expected norm, to live in the overflow. The word 'communities' shares the same intimate context as 'neighbors'. I could not find a great synonym for 'fellow'; 'accompanying' seemed to match most closely in meaning. 'Transfer' and 'transmit' seemed to have too much of a professional air to replace 'pass on', which is why I chose 'furnish'. 'Marketplace environment' is what I settled on instead of 'economy'; 'financial system', once again, seemed too professional, and the phrase 'creative workplace' was too similar to Oikonomia Network's definition. For maxim number 6, I included the word 'naturally' to increase the impact of 'thrive'. 'Men and women' seemed like the most reasonable phrase with which to replace 'people'. When a person has integrity, we can say that he or she is honest. I also included the adjective 'willingly' to enhance the impact of the phrase 'put their trust in'. To complete this assignment, I wrote the maxims out with pencil on a sheet of paper. Then, I drew lines through the bolded words to remind me that they cannot be used. I utilized the Merriam-Webster thesaurus to help locate adequate synonyms. In addition, I reread most of the description of the Economic Wisdom Project to gain a better understanding of what I was rephrasing.

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Reflection: Rephrasing and articulating in my own words has always been a struggle. For this assignment, I began by rereading the individual maxims over and over a multiple times. Mulling over each word helped to insure I was secure on the meanings of each word individually. I then analyzed the words as assembled in the sentence, insuring my understanding the intended meaning. I asked myself how each word related or affected the chosen words around it. My next method was the dictionary. I looked up each individual word and researched synonyms for each bold word that was stated in the maxim. I then researched groupings of words or word phrases in a Business Dictionary. This was the most effective tool for me. It allowed me to understand economics in a professional and business context in which I have minimal

background. I researched economics as its own subject to receive a clearer understanding of its purpose and function. Next I researched the various phrases found in my assigned maxims. Some of these word phrases include: “policies and practices”, “value creation”, and “economic success”. This step helped me to place the missing pieces together. Once I broke up the words, I defined them. I next redefined them in my own words, then placed them back into sentences, I was able to reconstruct sentences that were digestible to me and hopefully to others.

9/25/2013 10:50 PM

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I first wrote out all the words in in the maxim and then I gave them a bold font. After that I figured out how I could put them in a coherent sentence. This involved adding conjunctions, verbs and prepositions so that the sentence would make some sense. The words that I added were not in bold font so that I could differentiate which words I needed to rephrase. After that I looked at the synonyms for the words that were in bold so as to get see if the meaning that I intended to convey were reflected well by the synonyms. Sometimes the synonyms were helpful and sometimes they did not capture my idea. Nonetheless, after various word plays the idea gradually developed and in the end a coherent sentence emerged. Interestingly, the final sentence was open to scrutiny depending on the context.

9/25/2013 9:54 PM

I understood the content of the maxims much better after spending so much time searching for the perfect word to capture the author’s meaning. From maxim 2, it seems self-evident that a good management system must start with our own personal success before aiding others in their success. In order to rephrase this maxim, I looked up many of the words in the thesaurus (such as “responsibility”, “flourish”, “stewardship”, and “lives”) and also changed the word order. Each time I did this, I wrote out the maxim leaving a blank line (with the original word underneath) where I had not yet found a synonym. **The only word for which I did not find a good synonym in the thesaurus was “economy,”** which I rephrased from its dictionary definition. I substituted most of the words in Maxim 6 from Maxim 2 and just looked up the definition of integrity and chose honorable to encapsulate the author’s communicative intention. From Maxim 6, trust and integrity seem to be manifest characteristics of a thriving management system.

9/25/2013 8:53 PM

Content of rephrased maxims: Maxim number 4 brings to light an important ingredient of a productive: the individuals that make it up. It points out that both the character and status of the men and women affects the labor being done. Maxim number 7 highlights conditions that are necessary for economies to succeed and flourish. There’s an element of holding a view for all and to all of harmony, respect, and desire to serve. Though the desire to serve and benefit others extends to all, the authority and decision-making process should lie within the immediate context. This allows for people to have direct contact with the needs, limitations, and opportunities available, leading to a more intimate awareness of how to move forward. Method of rephrasing: I read through the maxims several times, paying special attention to the key words or ideas in each maxim. I looked up the source of the maxims online and read through some brief background information. After this, I looked back to the maxims and read

through them to try to grasp their meaning as a whole. Next, I went through each maxim one word or phrase at a time and brainstormed words or ideas that were new ways of expressing the original idea.

9/25/2013 8:45 PM

I rephrased maxim number 1 and 12. Number one stated: A productive economy lifts people out of poverty and helps people flourish. Maxim number 12 stated: Entrepreneurship and productive innovation are the most effective way to turn around poverty, economic distress, and injustice. The method used for rephrasing was a non-refute approach. I utilized a similar thought process and adjusted the wording to reflect a shared statement.

9/25/2013 7:43 PM

Reflection Words like value, programs, aimed all have a meaning. Their meaning is found in their definitions. Some of these words like programs are a little more complex because they are being used in many different ways in society. There were also phrases like fully rounded, economic problems and people flourish that were not too hard to rephrase, but harder than the words. The method I used for rephrasing the maxims was simple. Understanding what the maxim is saying and then stating it in a different but similar way is the key. I first look at the key words in the statement like “value” (maxim 5) and find the meaning of the word and replace it with that. I also take myself further in my thought process by temporarily believing the statement. I do this in order to help me push this idea as if it were my very own. To rephrase statements like “fully rounded” (Maxim 10) I thought of other ways that I have heard that being said like “well rounded” but the rounded was still there so I went further to say “complete overview” to me this means well rounded. It signifies overseeing every aspect of something. Again I think that my method was a simple one of knowing and understanding the meaning of the word or phrase and then finding synonyms for the words. The phrases were a little trickier and I just looked at the big picture of what the maxim is trying to say and reworded it.

9/25/2013 7:32 PM □

Half page reflection: It seems to me that the ideas represented in maxims number 1 and 12 support one another in ways that acknowledge the importance of good economy system in order to improve people’s financial and social standing. In maxim number 1, the author argues that it is possible for people to move from the state of poverty to prosper condition through the progressive growth of financial/trade system. Maxim number 12 supports this idea by specifically emphasized how the creation and creativity in managing businesses are the best way to get to that point. It makes sense to me because people do economic activity each day and it has direct impact in their lives. But as I think through this, it seems to me that people have to be a good entrepreneur in order to success. In other words, people have to be able to produce more or have a healthy business in order to be able to say goodbye to a poor economic condition. This, I think, required knowledge, skills, and money. So, how would poor people able to make use this economic solution if they don’t even have financial ability to acquire the means to get the knowledge/skills? In paraphrasing the maxims, I first read each of them several times until I got connected to the notion the author talks about. In other words, I read

each of the two maxims carefully and grasped the general idea first, before put them in my own words. The next step I did was thinking through and searching different words that are closely related to the words that are in bold/cannot be repeated. I used www.dictionary.com to help me with several words that I can't find through brainstorming. For the first maxim, I changed the structure a little bit in order that the flow of thought makes sense to the reader. I didn't change the structure for the second maxim because I think it is better to let it be like that. I just changed the terms. Finally, I let my native English speaker friend to proof read them. It took quite a while for me to do the whole things.

9/25/2013 6:56 PM

The content in which I reflected on dealt with topics and issues in different financial systems. One of the topics dealt with how profitability comes from free and righteous citizens. I do not believe that to be the case for me. I believe that profitability along with all other things that are good come from God. The other topic dealt with how kindness helps people prosper when they have a common understanding and that local authority is governed in community while individuals are guided by their own choices. The method that I used in rephrasing was a thesaurus and applying my previous experiences .

9/25/2013 5:05 PM

Individual Rephrase Reflection 1). Total Time: 1hr 40 min 2). Insight There are words that are very difficult to find an appropriate synonym. I used the help of the "Eight Elements of Thought" to aid my analysis of how scripturally sound the maxims appear to be. I also consulted a Thesaurus to help find suitable synonyms in the rephrasing element. I am struggling in understanding how the assignment "fits" in the study of biblical interpretation but I hope and trust the "light" will come on later. Perhaps the rephrasing of Economic Maxims will help us to rephrase scripture for a better understanding....it's just not clicking yet. 3). "So What" I need to discover how this assignment can help improve my Biblical interpretation skills. I want to better understand the purpose of rephrasing and how it applies to our Bible study. I learned the benefit of using a Thesaurus which is something I have not used a lot of in the past. In the work of rephrasing I did need to look very carefully at the meaning of each word so it perhaps it does help with a more thorough understanding of the passage being studied. 4). Question How does the work of rephrasing assist in Bible Study? 5). Yes

9/25/2013 4:50 PM

As I read each of the maxims that I was assigned, I tried to choose the most significant words in each. For maxim #2 these words seemed to be responsibility, flourish, help our neighbors, and pass on. It seemed that these words contained the essence of the meaning of the maxim. I then thought about what words could be substituted to convey the same basic meaning at these anchor points. I actually started with the word flourish. To me the idea of flourishing was tied to the ability to live successfully. If you were living successfully, you were growing and getting better with time. I then moved on to the word responsibility. Immediately I tied this word to requirement, something that was not optional. I felt that I needed to include something that had the connotation of action or doing something, so I chose the word endeavor to capture this meaning. Help our neighbors became assist those around us by simple word replacement.

Finally, I worked with the idea of pass on to future generations. This reminded me of something that would be inherited. However, I wanted to convey the idea that the end result wasn't what was being passed on, but rather the ability to attain it. Because a flourishing economy does not necessarily guarantee that future generations will be able to participate in it; They just have the opportunity to take advantage of it. Once these anchor points were put into place, the rest of the maxim fell into place without incident.

9/25/2013 4:47 PM 

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A. On content I was not able to agree with the two maxims when I first read them, neither was I able to understand them fully. **But after some reading, rereading, and reflection, I finally was able to understand a little bit of what the maxims are about.** I first understood Maxim No. 3 as families, companies, communities and countries should produce more than they need so as to meet their own needs, which does not make much sense to me, as I believe one should be satisfied as long as their basic needs are met. But after I looked into the background information of the maxims, I came to see that it's not about self-satisfaction, the theme there is to create value to exchange so as to serve one another and help everybody to flourish in economy. B. On method I first read the maxims and the brief introduction of the economic wisdom project. But I did not quite understand at that point. Then I read the Critical Thinking article, read it and reflected on the article and tried the template for Analyzing the Logic of an Article on the article itself because I was really not so sure what the author was trying to say. After I finally had a vague idea of what the Critical Thinking article is about, I searched the origin of the maxims, read it roughly, and then went back to the green sheet assigned with the maxims, asking myself questions as what is the purpose of the maxims, what is the problem the maxims are trying to address, what is the most important information I can get from the maxims, what are the inferences, assumptions, implications and then consequences, at last the points of view of the maxims. After all these, I still can't say I understand fully what the maxims are about, but at least, I was able to rephrase the two maxims assigned. During the rephrase, I also looked some words up in dictionary and then looked for synonyms for some bolded words.

9/25/2013 3:53 PM

About maxim 8, I thought that if government plays a good role appropriately to enact the law and related enforcement ordinance in the public domain, such as motivating entrepreneurship and supporting venture spirit in economic part, it can occur a lot of business opportunities and can contribute good and wealthy living to the ordinary people through various economic activities with more hiring and more productivity. About maxim 9, I thought that personal mindset to the work including mission and responsibility as a creative and visionary agent in the image of God and his economic success as a result is important because he or she can contribute to others in various meanings, such as motivating others, leading needed people and helping people that makes world better.

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The content I had to rephrase was difficult to grasp at first. There were a few words that I did not know the true definition, so understanding the purpose of the statement was difficult. For example, the word "economics/economy" seems to be used so often, that it feels that it may

be interchangeable; therefore difficult for me to understand how it is being used. In my simple mind, economy is the ability to purchase and is related to the supply and demand concept, but per the Merriam-Webster dictionary, it is defined as “careful management of material resources”, so it is more general. I found that the more I read the definitions of the various words, I obtained a better picture on what was being portrayed. I believe that both maxims are related to each other and that how people relate and help each other is directly related to how the economy does. My rephrasing of Maxim 2 was the most difficult and I became frustrated. How the author placed “Stewardship” before the word “responsibility” did not make sense when I looked up the definition of “stewardship”; therefore trying to put it in my own words did not come easily. As you suggested, I looked up all the bolded words in a thesaurus and then when those did not seem to fit, I looked them up in a dictionary. With a better understanding of their meanings, it was a little easier to use a synonym. Honestly, and obviously, I do not have a large vocabulary and hardly ever use long/complicated words. This made the task of using synonyms to create a rephrasing of the maxims difficult because even with the synonyms, it did not feel like my own words. However, I believe I am beginning to get a better understanding of the term economy/economics, so hopefully the next assignments and just understanding what is going on in the world will be easier.

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Maxim number three was previously assigned, so I was more familiar with trying to rephrase it. I chose to use the term economic units because it contains the idea of being measured as one, which I believe the author was expressing later in the maxim. I chose the word sustain because of the dynamic nature of the word, which aligns with the author’s use of support and producing. Lastly, I chose to focus on the idea of capital, and its generation and destruction. For I believe that the author implied that resources are what he believes ought to be produced more than consumed. Throughout my rephrasing, I attempted to keep the original structure of the maxim. My approach to maxim number eleven differed a bit, as I saw the author’s intention to be to give a qualification for thinking in the manner that he posits throughout the twelve maxims. Which is how I chose the words any and mindset. Just as in maxim three, I again focused on the idea of capital as key to the thinking that the author suggests. I found the author’s use of the word account to be difficult to adequately rephrase. My first thought was to simply use the word consider, but I did not believe that it alone carried the same weight as account, so I ultimately chose to lengthen the phrase to take into consideration. Future results could include results in the medium-term, but I believe that this is not outside of the scope of the author’s intent for the phrase, but it does say more than the original maxim. Lastly, I believe inadvertent outcomes to be nearly synonymous with unintended consequences.

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The content which I rephrased was found in Maxims 5 and 10. One of the biggest issues I faced in this exercise was rephrasing the key word ‘economic’. The challenge this presented was figuring out how the author was using it because it was not being used simply in reference to finances. Therefore, I need to find a word or phrase that somehow included an individual’s engagement with the rest of his or her world. I chose to the phrase “global partnership” because I feel it best grasped that engagement idea. The second word that provided a challenge

was 'Value', found in maxim 5. The reason I found this so difficult was because I could not tell at first if the word was speaking of moral value or financial value. The two words that I looked at were, 'worth' and 'merit'. In the end I went with 'merit' because I felt it was more clear that worth and that worth would have the same problems of ambiguity that 'value' had. The process by which I rephrased everything was as follows. I copied and pasted each maxim 10 times in a word document. I then went through and used a thesaurus to find different words for the bolded words. This only helped to get me started in thinking about rephrasing. Once I found the right words, I started playing with the word order in the Maxim. Following this, if there were any words that could be deleted, I removed them because I wanted to create a maxim that was concise. The final step was to create consonance in the word order to help them become more memorable.

9/25/2013 9:18 AM

For maxim I used words that I knew carried the same weight as the ones in the original. As I understand it, what I have rephrased is that the world succeeds when lifestyles and dogmas depend on and relish the graceful understanding that sometimes prosperity must be forfeited, for a time, so that true development can occur. The method I used for arriving at the words I used included first, thinking more broadly about the meaning of the phrase and then using a thesaurus to stimulate ideas of words that were alike. I did, on occasion, choose a word from the given list, while other times I used a synonym from my own understanding of the maxim. For maxim 9, I arrived at the rephrased maxim in the same manner. As I understand it, the meaning of the rephrased maxim is that men and women prosper when they take full accountability for their financial achievements by plugging in to a vocation that aids individuals and advances the globe. Another method that I used to rephrase both of the assigned maxims was to really try and understand what the heart of the maxim, and to be sure to carry that same message in the rephrased version. It was difficult for me at first because I was really thinking about it in a surface manner, but as I began to more deeply understand what I thought the author was trying to convey, it was much easier to rephrase the maxims.

9/25/2013 8:49 AM

In regards to the rephrasing, I agree with them both. Maxim number 5 talked about where the true sense of achievement lies. According to the maxim, the true success comes not from how much monetary revenue one gains, but from the production of significance. The importance is in what lies beneath the gold. Maxim number 10 is about conflict resolution strategy. In order to have an effective tactic against a certain obstacle, a deep and thorough research and comprehension of the community and how it thrives is essential. To rephrase the maxims, I read them several times to get a grasp of what they are saying and substituted the main words with synonyms that would best fit the situation. I borrowed the help from thesaurus for some words.

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I used a thesaurus and the dictionary to understand the meaning of the maxim and find the synonyms to help me re-wording the economic maxims. I also read an article online about economic discipleship and giving I rephrased maxim number 3# to read: "Families, whole

villages, towns, and countries should be able to contribute too civilization as a whole by generating more income than they spend". I choose the verbs "spend" and "generate" because it has a stronger emphasis than just using the word consume. I picked the word income because ultimately in economics what it boils down to is how much money you make versus how much you spend. In the maxim number 11# I changed the sentence to say "The thought process of assessing your assets, and auditing all your fiscal resources protects you from uninvited repercussions." I am reworded the maxim it to be more specific because I am trying to think more economically with the intention of having the reader understand that it better to save more and keep track of spending and income. I used the term thought process it because there are several decisions to make in the light economic reasoning. I used the noun word "fiscal" because it means all financial resources. I like the word auditing because it a better verb to me then "account" in this maxim. **These Economic maxim's are very general so its hard to completely grasp the intention of the author.**

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2. Reflection Content of maxims: I could not be more agreeing with the two maxims. In regard of the first maxim, I agree that God create us and gave us gifts, talents and skills. Therefore, we have the responsibility to develop these skills and put it to the serve of others. Moreover, We cannot ignore the serious responsibility that we have, because there are a lot of people who need the services that our skills can provided, or the product that they can create, as we need what they can do. Thus, as we are e are meant to live in community, we cannot give us the privilege to no flourish ourselves, because of our membership, we are damaging the community. Finally, I think that if we take the responsibility of flourish ourselves as stewards of the good things that God gave us, we definitely have to take a commitment to assist our neighbors to accomplish the same goal, because if they do not make it, the community is damaged as well, and as a collateral effect, we are harm also. Thus, this way of thinking must lead us to sustain this philosophy to the next generations, because if not, our sight is too short and our project would not be sustainable. In regard of the second maxim, I think that today trust is the basis of all business. Without trust, the economy could not work. It is also remarkable, that integrity ensures a safe "scenario" for the economic agents. I am referring to the integrity as the commitment taken by the economic agents to uphold the word given, even when circumstances look unfavorable for one part; who would invest their own resources if rules are changed and the word given is no valuable? Method used: In the first maxim, I apprehended the concept and the principle behind the maxim and then I rephrased trying to explain what I understood what direction is the maxim addressed. I took the freedom to explain the meaning of the maxim, sacrificing the original syntactic structure. For the second maxim, I just use synonyms trying to conserve the grammatical and syntactical structure of the original.

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TIME: 1 hour and 30 minutes INSIGHT: "Economies flourish when goodwill is universal and global but control is local and personal knowledge guides decisions." (See economic handout) Nations prosper when support becomes widespread and worldwide but power is confined and one's own understanding helps in making choices. I believe that nations can prosper when other nations step in to help. Power on the other hand, can be confined, because too much

power is not always a good thing, especially if the power causes one to misuse it. Sometimes, we must take a step back and use our head to help us make better choices. We need to remember that we have what God has willfully given to each one of us. We must not take it for granted or use it for our selfish needs. SO WHAT: I got this material from this website: <http://thelandcenter.org/landcenter/assets/File/Economic%20Wisdom%20Project%20-%20Vision%20Document.pdf> the author is saying in this PDF under "Responsible Action" that we need to be "stewards" of each other and the world. At the same time we need to not be delusional in our approach. I know that for me sometimes I take what God has given me for granted instead of realizing that everything I have belongs to God and not me. At times I need to step back and let my own understanding help me in making wise choices. QUESTION: How can I prevent power from consuming me? YES/NO: yes

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Reflection of Maxims 5: I totally agree with this maxim. I think the money you make comes after the value that you make. So we should be living not just for earning big money but also for developing yourself because it will bring you economic success through the value that you create. Reflection of Maxims 10: I think that this maxim is very biblical for Christians because in the book of Romans 14:19 says "Let us therefore make every effort to do what leads to peace and to mutual edification." Which means that we should edify one another. We need to have altruistic mind. But in this world, people didn't really care about others. They are focused on their own benefit. So to take action maxim 10 should scarify some of their own benefit.

Reflection of Method: I had a hard time rephrasing maxims even though I understood what the maxims mean. First time I was discouraged that I couldn't do it by myself and depended on the dictionary on a Korean web site, Naver.com. While I was using it, it was helpful and I realized there are many words that have same meanings and they are slightly different. Though I don't really know that slight difference, there were a lot of resources that I can apply to this paper such as synonyms and antonyms.

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Maxim 5 seems to be a pretty good statement to live by. A business is more than just the financial profit but should be measured in terms of what it gives society. A drug dealer may make a ton of money, but they are devaluing the community. On the other hand, a local grocery store may make much less than a drug dealer on a week to week basis, but if they are supplying the community with healthy food for fair prices they are a much more successful enterprise. This makes sense for personal application as well. My life amounts to much more than just the money I make, but what I have given to others. The one negative thing I would say about this maxim is that the word "value" is incredibly ambiguous and unhelpful. Essentially, the maxim allows us to fill in the blank for the word "value." There is something that is more important than money. This maxim leaves it vague whether on purpose or out of laziness. As such, each person can basically decide for themselves what it means. So at the end of the day, this maxim is just saying that money isn't everything. It does nothing to actually tell us what is more valuable than money. Maxim 10 also makes sense. In order to fix the money problems of the world, you need to understand what people actually need to have satisfying lives. You can't just make the issue about numbers and dollar signs because, in the end, fixing the economy is

about fixing people's lives and futures. People need more than just money to be content and discontented or uneducated people with lots of money will still find themselves in economic trouble in short time. However, this maxim is also incredibly vague. What does it mean by "how people flourish?" Does it mean physical, emotional, mental, familial, educational, or spiritual flourishing? Does it mean all of those categories? If so, how could anyone possibly hope to be such an expert? The process I used to rephrase these maxims is more or less unknown to me. I have always had a strong reading comprehension and English is my first language. Asking me how I was able to put a simple English sentence into my own words is a little bit like asking me how I breathed or kept my heart beating for the past minute. I just read the sentence and acted like I was going to teach it to someone else and I wrote down the first thing that came out of my mouth. I then double checked that I didn't use any bolded words, and changed them if I had.

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Since the purpose of rephrasing is to convey the idea of an author with my own words, the first step is to isolate the key words in a given sentence and find the words that will replace them, using dictionaries and thesaurus. As for the maxim #3, the main idea is to "support themselves" and I replaced it with "provide themselves." As for the subject of the sentence, the original maxim was very inclusive about who should participate in this effort, so I used the word "every financial units" to replace the subject phrase of the original sentence. The maxim also explains by what means this should be achieved, and I found the synonyms for "producing" and "consume" to replace the original words. As for the maxim #11, the main idea is "account for", which is synonym of the word, "consider." So, I replace the original word with "consider" and constructed my new sentence using it as my verb. The subject phrase of the sentence was hard to rephrase because the word "economic" is very inclusive words; I could mean business, finance, commercial, industrial and so on. Among the synonyms, I choose the word "financial" because all the maxims seemed more concerned about monetary movement. The object phrase of the sentence was not hard to rephrase since the meaning of the words were clear and precise.

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There were parts of the rephrasing that were easier to write than others. My method was to try to fully understand what the original maxims were stating. I had to ask myself if I would be able to explain these maxims to another person after reading them, or if I would need to glance back at the statements in order to articulate the message clearly. After trying to say the maxims in my own words, I then proceeded to write it down as I understood it in my own words, which did include a few of the original terms. When I was finished writing both maxims in my own words, I then proceeded to look at the terms on the handout that we were not allowed to repeat. Basically, I started with a blank slate of what to write because most of the words in the original maxims I was not able to use, except for a few connecting words. As I started writing without these words, I found that some words were harder to find a partner for that would express the same intensity and value in which the original words did. A few words took me

longer to translate and find a matching word, but I was able to find words that I believe hold the same intensity as the original maxims. I did use a thesaurus on the word 'success' because that was the most difficult word for me to interpret. Other than that single word, the words that I used came from my own word bank of thoughts in which I thought conveyed the same message as the original maxims.

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I am totally agreed with the idea of what productive economy produces in the society. But it is important to consider a correct management of this productive economy. The destination of the benefits or earnings of a productive economy it is completely relevant if we are thinking to lift people out of their shortage. That is why there is so important the public policy so that the benefits reach the right people. About the other maxim, I think it should be related with a social emphasis more than just business initiative and innovation because otherwise it could generate a bad investment of resources without achieving a real solution of the social problem. The method that I used for rephrasing was searching in dictionaries the meaning of some key words and some synonyms that helped me to understand the idea and to see which word I should used.

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Reflection I tried to understand the meaning of maxims and the concept of "Economic thinking" at first. Then, I checked the original meaning of each word and rephrased a word and a sentence. It's difficult to decide how I change a word. Changing a structure of sentence can make distortion of the original meaning of sentence. However, using the same structure and similar words are not rephrasing. It is difficult for me to rephrase these two sentences. I think that it is so hard and difficult work to translate the whole book of the Greek Bible to the English Bible having the original meaning but changing some words in order that readers can read and understand the meaning easily. Methods The American Heritage dictionary Wikipedia The website of OIKONOMIA NETWORK Weblio dictionary (English-Japanese dictionary) Economic Glossary <http://glossary.econguru.com/economic-term/economic+thinking>

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As I prepared to rephrase the two given maxims I first tried to come up with a few guidelines and methods. One, I wanted to make sure not to change the meaning of maxim. Second, I wanted to make sure that it was easily readable and understood. I used an online thesaurus and the input of my coworkers' vocabulary skills. I then had a few others read my final rephrase to unsure that it indeed was both easily understood and held to the author's original meaning. In doing this exercise, I learned that words have their own specific meaning. Sometimes, although the words may be listed in a thesaurus as synonyms replacement could drastically change the intended meaning. You have to be careful how you craft a rephrase and restructure of a thought. With that said, if careful consideration is applied I believe that it is possible to keep the meaning the same with the use of different vocabulary. This makes me think of all the Bible translations in the world today. It is, for the most part, a good example of how meaning can be reproduced with different sentence structure and vocabulary. However, I said most of

the time because there are those passages that can be compared across translations that have totally different meanings.

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The word “maxim” always reminds me to “Don José de San Martín”, Argentina liberator; he left ten maxims to his daughter “Merceditas”, and as Argentinean, I have to study them in detail. This is the reason when I read the “maxims” I take them really serious. When I hear “Economy” I think in an individualistic and capitalistic way of making and spending money. However, these two maxims showed me that it is not always in that way, because a community growth is necessary to get a personal one. I truly prefer this kind of economy, thinking about other people needs, and in a mutual help. I am sure that if every person in this world thinks like that, there would not be people suffering poverty or hunger. Referring to the method I have used to rephrase these maxims, mostly I search for synonyms and try to express the same ideas but in different words. **This exercise was difficult, because I did not want to change any sense of the maxim, but sometimes I think that is impossible.** It made me remember about Bible translators and their hard job in change into another language the Scriptures. If it was complicated for me to do this exercise, which has not a big consequence, I cannot imagine how much they pray and ask for the guide of God to do their job properly.

9/24/2013 8:10 PM

I used the word exchange for economy because economy is all about exchange; secondly I used the word accountability for responsibility because one cannot be responsible without being accountable, thirdly service as a helping hand.

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To rephrase the content I first wrote out the original sentence and boldfaced the words that I was not allowed to use. I then read the sentence several times and sought to get an overview of what the sentence was saying. I looked up several of the words so I could understand the fullness of what the words were saying. I then found synonyms for several of the words I knew whose meaning was important to keep in the definition. I then reread the sentence making sure I hadn't accidentally included any of the bold words, and making sure the sentence was grammatically smooth and captured the original meaning. In #1 for 'productive economy' I substituted 'profitable financial system' because of the focus on money being the hope for freedom from poverty. I also chose the word 'success' to explain the idea of 'flourishing' because I think the image that the writer was going for was to explain a people's reaching a certain attainment of well being. For #12 I substituted 'successful business and profitable inventions' for 'entrepreneurship and productive innovations.' The main point I sensed the author driving home here was the idea of the need for creative business and out of the box ideas that would spark avenues for change. I thought these words did justice to this idea.

9/24/2013 4:52 PM

First of all, it is important to determine why the original author chose household, businesses, communities, and nations. I believe he/she did so because of the desire to represent groups of people, not individuals, who can all be associated with a singular economic footprint. For example, although there are many consumers in a household, they can be grouped together as

one unit to better see their effect on the economy on a whole. This is equally true with businesses, communities, and nations; a whole made up of many, often independent, pieces that function to one end can be grouped as one. I chose the terms “all corporal economic units” to represent these groupings. This synonym was derived from my understanding of the intended meaning and through the use of a thesaurus. Next, I chose to keep the word “should” because it was allowed, and I felt that leaving the maxim as close to the original words as I could, would not add any unintended nuances. “Create” was chosen to replace “producing” through looking for synonyms of the word “produce.” The terms “higher levels than” offset the concept of “producing more.” Although I believe that “higher levels” adds a more industrial sense to the maxim, the root meaning remains the same. Finally “destroy” was chosen in lieu of “consume.” Destroy is used in the sense of taking product out of the market for the sake of provision, as opposed to literal destruction to no profitable end. First of all, I had to determine the point of the term “economic thinking.” Although I believe that this phrase is frequently refers to a process of thought, it can be simply summarized as “planning for the future.” At the simplest level, the goal of economic thinking is a method to interpret and therefore act wisely on information for future success. According to Merriam-Webster 2013, the word “account” means: a careful weighing of the reasons for or against something. With this in mind, I chose the words “allow room for” indicating a need to create a plan with the ability but not necessarily the necessity to change. “Long-term effect” was replaced with “delayed correlations.” Correlations refer more to the concept of the relationship of two variables being directly associated to one another rather than effect where one variable acts on another to have a result. However, in the original maxim, I believe correlations work equally well because we know what is planned to happen. What we don't know is how that plan has relationship to other things, therefore a correlation. “Delayed” is used as opposed to “long-term” to maintain the concept that these effects will not happen quickly within the immediate time of implementing the economic thinking. Finally the words “inadvertent” and “results” were chosen to replace “unintended results.” I believe this to be appropriate because in both maxims the direct reaction to the economic thinking is the unplanned outcome.

9/24/2013 4:51 PM

As part of group four, I was assigned the task of reviewing maxims one and twelve. I am delighted to engage in these two maxims, because interacting with those in poverty and walking alongside them as they seek a godly perspective is an area in which I feel called to engage. Both maxims seem to point to economic growth as a way out of poverty. Maxim one says that a productive economy is the way out of poverty, whereas maxim twelve adds that innovation affects not only poverty, but also other economic distress and even injustices. It seems that biblical poverty relates more to a state of mind than to a state of finance. The article says, “Because the economy is a moral system, Christians need to describe the economy in a way that affirms what’s right and challenges what’s wrong.” Many Christians try to disengage with the “politics” of economy believing it is separate from the Church, but the author is saying that this is, in fact, a major Church issue. This is where we need to engage! As I investigated the meaning of these two maxims, I first restated my understanding of the maxims in my own words. I used different colors for each revision and retyped each version, as to see my progression to my final draft. I used dictionaries to understand the words chosen in the original

maxims and consulted the thesaurus on a number of the words. In the end, for maxim one, I stayed very close to my original interpretation. While restating maxim twelve, I needed more assistance from the above-mentioned resources. I then continued studying the article and other resources given in class to evaluate my interpretation.

9/24/2013 4:27 PM

As I do the rephrasing, I tried to look for synonyms that will keep the original meaning of the words intact and at the same time work well in the context of the sentence. It is very true that when the government put in policies that encourage their citizens to embark on financial adventures and reward them for their success, every sector of the economy will bloom. Hong Kong economy is one of the good example. In order to encourage their citizens to invest, Hong Kong government abolished the capital gain tax many years ago. This policy encourages people to invest with the money they earn in order to create more. Ultimately, wealth is accumulated for individuals and the government. While our country has an astronomical amount of deficit, the treasury of Hong Kong has to disperse their surplus two years ago by giving everyone eighteen years and older HK\$ 6,000. This is a practical proof of the wisdom of Maxim 8. Maxim 9 points us toward the virtue of living an unselfish life while we are pursuing wealth. It is our own responsibility to take care of ourselves financially, but we should also look after those who are less fortunate. We should help them grow by sharing with them the resources we have, so that the receivers will become givers in the future. Of course, the society will only be benefited when everyone has the same mentality of pursuing to be a giver.

9/24/2013 4:24 PM

For this rephrasing assignment, I read some economic articles online such as BBC journal to get the definition of economics. For example, I could realized that reward value is a system which causes the employee efficient behavior in economics. Also I found out the “reward value creation” wouldn’t be same with “value manipulation.” And then I read the theological books to find the relevance to the Bible. In doing so, I realized that every economic activity is not only divine gift from God but also our responsibility on earth. And I thought that its responsibility should relate to God, to our family, and to our neighbors. So I assumed that all reward value creation should have a relevance to them. And I remind some bible verses such as Matt. 13:44; 1 Cor. 6:10, 20; 10:31, etc. Then I concluded that our reward value is invisible but eternal.

9/24/2013 4:20 PM

- On the content of what I rephrased ⇒ Both of the maxims are true but are seemingly fitting only to the idealistic world. The Maxim number two mentions stewardship which none of unbelievers have on this earth. They do not believe that they are stewards of money but instead lords of their property. They are not selfless to think of others. They are in this competing society seeking for their own wealth. People do not really concern about next generation either. The Maxim number six is also true that economies will be better when they do not cheat on each other, but because of the Fall, there is no more integrity and trust in this current world. Both of the maxims sound more like a communist, who pursues a community’s opulence on the setting in which all human beings are innately good. Sinful people, however, can never surrender their possession to God nor be selfless. I am not a pessimist, but this is the

reality of sin. These two maxims are possible only for true regenerated Christians, whose ownership is changed to Christ's and who think others more than themselves. - On the method I used for rephrasing ⇒ I read each maxim, and try to fully understand what the writer is intend to talk about. On the process of understanding, I put the maxim into my own words no matter how long the sentence will be. I tried not to stick to the original sentence structure. Then, I looked up thesaurus to find better words to substitute my words of understanding of a maxim. I kept on reading and revising my sentences until it makes sense to the first readers of the maxim.

9/24/2013 3:26 PM

For both reflections, the method I used was to find synonyms for the words we couldn't use. However, I also tried to find a rewording that captured the meaning behind the original word. For example, in maxim 3 I saw that the households, businesses, communities and nations are all groups essential to society, hence why I rephrased this as "foundational groups of society". To give another example, I thought of replacing "consequences" with "results" in maxim 11, but "result" has a meaning that can include more than just a "consequences"; "result" usually signifies the big picture outcome. So in that case, results would have been a word too big to be similar enough to consequences. In terms of content, maxim 3 basically says that we should be responsible consumers and avoid a sense of indebtedness, which is what happens when consumption exceeds production. It's odd how such a basic concept is often times not followed by groups due to greed or discontent. However, as Christians we're told to live within our means and be content, not strive to live beyond them. Maxim 11 is speaking of wise planning. For any choice made, long-term effects and possible results should be considered so as to curtail any negative outcomes and increase benefits. Many times we make choices simply based on the "right now", but then later regret those decisions.

9/24/2013 3:17 PM

Maxim 3 begins with four consecutive terms that refer to people groups of different magnitudes, the smallest being "households" and the largest being "nations." Whereas the descriptive import of the four terms is not exclusively numerical, I still considered it an appropriate rephrasing of the maxim to cluster the four terms under the blanket-term, "people groups." Considering the context of people groups "supporting" themselves, I saw "sustain" as a suitable word to substitute in for "support." In the context of maxim 3 as a whole, my understanding of the role of the word "support" greatly informed my choice of other verbal synonyms. I used a similar context-based technique to choose synonyms for the words "producing" and "consume." I then switched them around in the structure of the comparison so that I could substitute "less" for "more." In my opinion, this reordering of the words in the comparison does not alter the original meaning since comparable verbs were selected to replace the words that were in the original maxim. In Maxim 11, the term "economic thinking," which is actually a fairly broad term, is more specifically used in the context of stewardship. The statement from Oikonomia Network's program director, combined with my reading of the adjacent maxims, helped clarify the writer's use of this term. Since the latter portion of the phrase reveals that the "thinking" involved refers to making plans, I found "strategy" to be an effective synonym choice. In referring to the future, the word "long-term" did not seem to call

for a synonym that also expressed the idea of duration, so I chose to replace it with the word “future.” The words “unintended,” “consequences,” and “effects” are not extremely nuanced, so, when replacing them, it was not difficult for me to choose from a variety of possible synonyms. I did, however, avoid replacing “consequences” with “effects,” or vice versa, since this would have led to an undesired reuse of the words.

9/24/2013 2:36 PM

The first step to rephrasing these maxims was to understand what their main purpose was. This involved reading them a few times until I was able to dissect what was most important. For 8, it was the importance that creation of worth should hold in the practices and policies. For 9, it was the fact that those who are successful need to help others in order to become better. After getting the main idea, I tried to rephrase the sentences on my own, in way that would make that purpose clear. I did use a thesaurus to assist me in coming up with words to better explain the purpose. The end process was changing the order of words and trying a variety of word choices to make the statement as strong as the original. The question this maxim is trying to answer, is what will make people be successful.

9/24/2013 2:25 PM

The first maxim deals with what is the priority in measuring economic success. It contrasts the bottom line of income only with what is described as the more important or higher priority of creating something that matters, something that holds true value. The second maxim discusses the importance of having a comprehensive understanding of what constitutes success within a culture or community before putting together a program or initiative to address their economic problems. The process I used to rephrase these maxims was to study the key words, those we were not supposed to use and determine appropriate synonyms of descriptive phrases that would communicate the same thought. After writing down initial thoughts I re-evaluated the statement to determine if I left out something that was crucial to the meaning of the maxim. I made revisions, and began writing this reflective paragraph. As I was reflecting on the content of the first phrase I recognized that there was more than one way to look at value. Initially I only had the word “quality” attached to “what you produce”. I recognized that value includes more than just measurable quality. It also incorporates the idea of significance, something that is not just made well, but serves an important purpose. I made this revision, and continued my reflections. After reading through my revised maxims, I determined that they were worded in a way that affectively communicated the original idea, making them appropriate for submission and consideration by my group.

9/24/2013 2:24 PM

The economies or savings are human needs to survive free of stress about the future and to create effective work place that brings profit more than the investment. People are concern with spending more than making, which brings personal debts. Also the economies bring wealth to a nation when intentions are focused in general on it, however the power of the community is within and education makes the difference on personal level.

9/24/2013 1:04 PM

1) Time spent: 5 hours 2) An insight: Amazing. Verbal ideas are crucial. It helps me to understand the scriptures much better. 3) So-what First thing to read the scripture is to find the verb 4) Question: There are some verbs carry more weight than others, How can I distinguish 5) YES It is very hard for me to rephrase it. I did not understand the sentences. I first use the literary method to interpret the meaning: lexical analysis (synchronic methods) to find out the key verbs, in Maxim 2 key verbs are “flourish”, “help”, “pass” and in Maxim 6 is “flourish”. Then I tried to understand the sentence by focusing on the grammar. However, I could not understand the grammar. Secondly, I read the “Economic Wisdom Project”, I saw the full sentence of Maxims 2 and 6. This time grammatically I understood the meaning of the sentence. However, I do not understand these why these two Maxims is relevance to pastoral ministry. Then I start to think what pastoral thinking is. After that, I start to see the connections between the Maxims with Pastoral thinking. Thirdly, I need to understand the sentence by its “History”, I need to know that where it was written, whom has written this, and why. The authors are theological educators committed to the Oikonomia Network dedicated to the theological perspectives on work and economics. Finally, to rephrase the sentences, I want to understand the theology. I use the verse that came up my mind when I was thinking about what the pastoral thinking can be to apply to the Maxims or against it. It helps me to understand and rephrase the Maxims easier although I may be understood them in a wrong way. 4. What Scripture text or theological concept comes to your mind that either goes against the maxim or weakens it. State your Scripture text or theological concept in bold. In six sentences or less, explain why the Scripture text or theological concept goes against or weakens the maxims. The Scripture comes to my mind is Romans 12:11 not lagging behind in diligence, fervent in spirit, serving the Lord 1. “not lagging behind in diligence”, people can have integrity and trust other people but do not go to work, they will not contribute to economic prosperous. 2. “Fervent in spirit, serving the Lord”. Fervent in spirit may lead to the action of serving God. People need to have the heart for economic gains otherwise it will not help economic growth. 3. Be diligence is the key, even people do not have integrity and do not trust each other. When they are diligent enough, the economies flourish.

9/24/2013 12:41 PM

Maxim #4 Concepts Method In forming my insight to rephrasing maxim #4 I used the element of thought for Concepts in theories, definitions, axioms, laws, principles and models, by using the preunderstanding method to make sure my rephrase was community friendly. The main purpose of my element of thought was to accomplish the theory of; if we do right good things will come to us, thus making us a very important commodity to the community. The central aim is geared towards how the world can work productively and in harmony thus; increasing the economy. Using the axiom and laws found in the New Testament we see in Romans 6:14 “For sin shall not be master over you, for you are not under law but under grace.” So when we live according to the scriptures, according to law we live by faith and hope. We all can experience this peace if we all could live like Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” So the main ideal is, when you live a lawless life you can expect to live freely and productively. Now please don’t be confused stuff will not always be wonderful, or to your liking, but by Gods grace we can have faith that the Lord is with us though all aspects of our lives. His

plans were to prosper us not to harm us, thus making us a commodity to increase the economy of life. There is another way to look at this maxim and that's to look at the models of people that choice to live in peace and work together for the betterment of man. The question to ask are people living in a peaceful state or in other words by the fruit of the Spirit? Because if not, a productive economy value-creating work free and virtuous people will not be in existence.

9/24/2013 12:10 PM

Reflection Paraphrasing is a tough job for me; knowledge, skills and practices are needed. For the first maxim, the meaning of stewardship responsibility is "assigned to care one's own" so I used the words "assigned to take care" which is the closet in meaning to the original words. I replace the words "flourish" with "prosper"; "help" with "assist"; and "economy" with "nation". It is not found closet meaning similar to "lives" so I used word "existences". For the second maxim, it is easier to rephrase than first maxim. The word "economy" describes the production, distribution and consumption of the country. It relate to the nation's development from economic perspective so I use "Nations" in place of "Economies". Nation and citizens are interrelated so I use "citizens" in place of people. "Honesty" is an attribute of "integrity" and "trust" is closet in meaning to the word "confidence". I use "mutual" instead of the words "each other." I apply Thesaurus Dictionary to assist myself for replacing the words with synonyms. I read the original statements carefully and try to understand what are the points that author would like to highlight in the message to the reader. I take note the main words that convey the message of the statement. I also change the form of writing (not reconstruction) without affecting to original meaning of the statement. I found out that those maxims are not easy to reduce the clauses in order not to changes in meaning. It needs to be cautious that sometimes the paraphrased text creates more vague in meaning than the original meaning of the text.

9/24/2013 11:25 AM

At first, I was really confused how I should start working on this assignment. The maxims are new to me and I do not quite understand the maxims. They sounded like golden rules and really ideal. However, they sounded too ideal to be realistic in this secular world. To rephrase these two maxims, I started with looking up the meaning of the words in each maxim. Even with words that I thought I understood the meaning, I still double checked with a dictionary. My pastor once said that if you do not know the antonym of a word, you do not fully understand the meaning of the word. So I tried to think of the antonym of the words. I also looked up synonym of the words as well. I played around the sentence with different synonym to see which one would best keep the meaning of the original maxim. For the term, value-creating work, I do not know how it should be interpret. I do not understand what kind of work would consider value-creating. By using the synonym of each of the word, I came up with "worthy and original labor", which I am still not sure whether that is the same meaning as the original maxim. Another term that I felt difficult to interpret is "free". There are many meaning of the term "free people". Free people could be people who has freedom, freewill, free time, being freed by the blood of Christ, etc. For the second maxim, I have trouble understanding it as well. I was trying to put punctuation within the sentence. I wonder if the maxim means either of the following. 1) Economies flourish when goodwill is universal and global, but control is local and

personal knowledge guides decisions. 2) Economies flourish when goodwill is universal and global but control is local, and personal knowledge guides decisions. The two options have different meanings and therefore the rephrasing would be different. Since I couldn't understand this maxim, I just tried to find synonym to replace the words in bold, but I do not have confident of the final product.

9/24/2013 10:43 AM

First of all, Maxim 1 claims that the success of financial system makes it possible to escape from a needy household and guarantees an abundant life. However, I am skeptical about the idea that the financial success will satisfy all the people. All the people cannot be beneficiaries of a system. The successful financial system brings about profits to people who participate in economic activities, but not to people who don't. Therefore, it seems impossible that beneficiaries of a successful financial system can be everyone. Next, Maxim 12 insists that adventurous business activities and creative reformation are the best shortcut to overcoming financial difficulty and its following financial problems. It means that the economical activities of an industrial level and national level are the most important elements to accomplish economical success. I think that the way can be one of numerous ways to overcome poverty. I, however, am sure that Maxim 12 also ignores the power of other economical units such as an individual and a household. Furthermore, I don't agree with the idea that this macroscopic approach is the best way to make our society better abundant, since individuals and families are also important agents of economical activities. There are several steps that I rephrased two Maxims. First, I switched the word by word into its synonyms. After that, I think the meaning by the unit of phrase and revised my phrases. Next, I think the meaning of a whole sentence and rewrite my sentence. Finally, after I looked through my revised sentence comparing with the original Maxim, I revised and completed my sentence.

9/24/2013 10:21 AM

My rephrasing process included selecting synonyms which did not inherently change the meaning of the original maxim. The first maxim, an industrious budget boosts societies out of scarceness and supports civilizations progress. When people control what they create and /or produce societies flourish. For example, from the mid 1990's until the mid-2000's the US economy was strong and viable unemployment was down, the spirit of entrepreneurship soared, people accumulated wealth, and more Americans actualized the American dream of homeownership. The second maxim, Fiscal intelligence necessitates justification for ongoing results and circumstances beyond our control. This maxim basically supports the significance of wisdom and prudence in managing our financial affairs individually and as a community in order to maintain long-term results to offset any unforeseen occurrences that could potentially negatively impact our economies of scale. For example, if Americans could have foreseen September 11, 2001 and its devastating effects on our society people probably would have consumed less during the robust years. By design, the Bible provide us a blueprint for fiscal responsibility, thus reminding us get wisdom but also to get and understanding. The Bible instructs us that we must work/produce to survive 1 Thessalonians 3:10. The Bible teaches us give God our first fruits – a tithe, a tenth of our earnings Malachi 3:10. The Bibles teaches us to invest Matthew 25:14-30.

9/24/2013 9:43 AM

Previously when we, as a class, were assigned maxim 3, I had opposing views on this idea of producing more than we consume. Not that I really had strong feelings about it, but now I somewhat have leaned towards the other side of the fence. After reading the sheet in its entirety, it seems more reasonable, mostly because I see that it's coming from a theological stance. Funny how that works. I will mention though, that my agreeing to the maxim is more on a theoretical level. I believe in theory this could apply and be beneficial, but we as a people with sinful nature have skewed its ability to be feasible. For maxim 11, I found it easy to side with the statement. Personally, I do believe there are many situations where you can just jump into things, but as far as this topic goes, I definitely agree that evaluating all possible outcomes are necessary. The method I took in rephrasing was to first get a good understanding of the maxim. Luckily, maxim 3 was previously discussed and maxim 11 was simple and to the point. From that point on, it was rewording it in a way that I felt stuck to the original meaning without over complicating things. I did use my handy online thesaurus to see possible words that would be suitable to replace the no-no words and used my judgment from there. I found that some potential words, although suitable, may have been misleading in understanding the original message. Also, one thing I experimented with the two maxims was to completely change the structure on the first one (maxim 3) and to stay relatively true to the original structure for the second (maxim 11).

9/24/2013 9:22 AM

These two maxims about economics describe how the economy flourishes (Maxim number 8) and the relationship between economics and a flourishing community (Maxim number 9). They state some basic facts on economics. Maxim 8 describes that the economy can be determined by value generation encouraged system. We are made in the image of a creating God. Our work creates values for people. So with the help of the policies and practices, the economies can flourish as the result. Maxim 9 provides a wisdom that economy creates values for people who serve others' needs. Their action in serving others is also a human nature and behavior responding to economic incentives. To rephrase these two maxims, I took the approach of first understanding their concepts, identify the synonyms of the words, and then rephrase the maxims with synonyms to maintain the same concepts.

9/24/2013 3:06 AM

Appendix 8: What Scripture goes against or weakens the maxim? Survey 2 Results.

Maxim 1:

2 Corinthians 8:9 - For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. The maxim 1 stated that a productive economy lifts people out of poverty and helps people flourish. Although there may be some validity to the claim it is not full proof. 2 Corinthians 8:9 states that Jesus Christ was rich having all things and nothing missing. Through His magnanimous sacrifice, which is to be generous to a rival or enemy, became poor so that through His sacrifice we might become rich or abundantly supplied. We understand that what was made available through His victory on the cross. He is our salvation, our peace, our healer, our provider, our counselor and most importantly our Lord. We are abundantly supplied by Jesus Christ through His sacrifice.

10/6/2013 7:36 PM

Maxim number one carries an idea that we can put our faith in the structured financial system and this system will save us. On the contrary the Scripture says that whoever makes a stronghold out of people, places, or things is cursed. This concept is found in Jeremiah 17:5-8, and speaks against this concept in ways that weakens its claims of putting the trust in productive economy, which is fueled by the people. On the contrary those who trust in the Lord, are like a tree planted by the waters, which leaves do not wither and they do not cease to give out fruit.

10/1/2013 9:55 AM

Philippians 4:19 states “and my God will supply every need of yours according to his riches in glory in Christ Jesus. This text simply says that God is the supplier of needs to those who believe in him. You would have to go back and examine the context of this text to understand that for those who work for God in spreading the Gospel there should be no want in them. This weakens the maxim because Jesus says in Luke 4:18-19 –“THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. He has sent me to PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, to set free those who are oppressed, to proclaim the favorable year of the Lord.” If those who are of extreme severity in need would humble themselves and live totally for Christ they would be pulled up out from their povished conditions based on the Word of God.

9/26/2013 3:20 PM

The Scripture text that weakens this maxim can be found in Deuteronomy 15: “If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother, 8 but you shall open your hand to him and lend him sufficient for his need, whatever it may be.” And John 12:8 states that “For the poor always ye have with

you; but me ye have not always.” This Scripture weakens maxim number 12 in a mild way because the maxim reflects business growth being the key to turn around poverty, economic distress, and injustices. However, the Scripture informs the readers that the people in Deuteronomy were instructed not harden their hearts and lend their brother a hand. In the book of Deuteronomy, God’s people were commanded them to provide assistance to the poor who will be there always, whereas, the maxim lends ideas to the entrepreneurs to curve injustice and economical distresses whether they are God’s people or not.

9/25/2013 7:43 PM

“So is the one who lays up treasure for himself and is not rich toward God.” (Luke 12:21 ESV) Following the example of the early church (Acts 2), we see that the leaders were leading the Christian community to enjoy the fellowship between them and the expansion of the truth of Christ. They were not worried about prosper economically, they were selling their possessions and shared what they had. There was one spirit, be contentment with the least and persevered in prayer and fellowship with each other and sharing the gospel with those around them. Pastoral ministries should seek eternal treasures.

9/24/2013 9:54 PM

This maxim has a lack of relevance to my upcoming pastoral ministry because of Jesus’ words in John 16:33. He says, “I’ve told you all this so that trusting me, you will be unshakable and assured, deeply at peace. In this godless world you will continue to experience difficulties. But take heart! I’ve conquered the world.” (The message) The idea here is that in this world there is always going to be tribulations and hardship because this is a sin stained world. Nothing is going to fix that, including a perfect and productive economy. In the midst of chaos we are to hold onto the unshakable rock of Christ and find deep peace and joy in Him- not in the idea of earthly stability.

9/24/2013 4:52 PM

I Samuel 2:7-8 The LORD makes poor and makes rich; he brings low and he exalts. He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world. This passage of Scripture contains an extended list of contrastive actions the Lord performs in his dealings with humans. (The American Commentary) I Samuel 2:7-8 weakens maxim number one because even in a thriving society, God is always in control blessing and cursing those with whom He wishes.

Maxim 3:

A. Scriptures Maxim No. 3: First Timothy 6:6-19 Maxim No. 11: Matthew 6:25-33

B. Explanation In First Timothy 6:6-19, Paul encourages us to be satisfied with basic needs, but Maxim encourages more; in Matthew 6:25-33, Jesus asks to not worry about tomorrow, Maxim No.11 emphasizes on considering about the future.

9/25/2013 3:53 PM

"In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel." 1 Corinthians 9:14 In this sentence Paul is referencing the temple employees, whose food came from a portion of the sacrifices given at the altar, and is instructing that the means of support for those ministering the gospel should also come from the sacrifices of the followers of Jesus. Paul also says a few times that he has made no use of this right, which suggests a plurality of models. This goes in contradiction with the statement that all economic units should support themselves through production surplus.

9/25/2013 1:17 PM

Scripture that goes against the maxim Matthew 17:27 "But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours". Sometimes the proper amount resources are not available for people to produce more than they consume. God often steps in and provides the food and the money for the poor and needy. He provided for Jesus and Peter in this passage to pay for the taxes. If we just say household businesses and nations should produce more than they consume we take God's provision out of the equation its just worldly point of view.

9/25/2013 12:58 AM

James 1:27 says "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." The widows and the orphans cannot be expected to provide themselves; though they will always struggle to make the ends meet with frugality and industry, they simply do not have means to provide themselves. Therefore, the Bible obliges all the believers to help out the poor and needy rather than burden them with an unrealistic expectation.

9/24/2013 11:01 PM

Scripture against Maxim 3 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matthew 6:19). "for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs" (1 Timothy 6:7-10). Maxim 3 says that people ought to create great amount of thing not to be insufficient for people. On the contrary, the Scripture says that we must not lay up for ourselves treasures on earth (Matthew 6:19) and Heavenly Father knows all we need (Matthew 6:32). Even if we create many thing, we cannot take them out of the world (1 Timothy 6:7) when we die. Desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction (1 Timothy 6:9). Conversely, to create great amount of thing can lead destruction.

9/24/2013 9:43 PM

"You gave them bread from heaven for their hunger and brought water for them out of the rock for their thirst, and you told them to go in to possess the land that you had sworn to give them. But they and our fathers acted presumptuously and stiffened their neck and did












not obey your commandments." In Nehemiah 9:15, in bold above, we read that the children of Israel were supported by God who provided "bread from heaven" for them. This is a reference to the fact that for forty years the Israelites did not produce food for themselves, but were, instead, supported by God. Since the Israelites were consuming much, but not producing anything, they were not living according to the wisdom affirmed in maxim 3. In verse 16, the Israelites were rebuked not because they slothfully produced less than they consumed, but because they disobeyed God's commandments. In calling them to depend on His support for them, God was educating the Israelites about the type of relationship that He desired them to have with Him. The nature of the dependent obedience described in the above passage weakens the claim that people groups must produce more than they consume in order to support themselves.

9/24/2013 2:36 PM

The scripture that comes to mind in regards to maxim 3 is Leviticus 25:35 35 "If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. In here it is clear that God commands us to care for the poor who cannot care for himself. As opposed to the maxim, this passage tells us to help the less fortunate and provide for him/her what they could not on their own. As mentioned before, I believe the maxim would work in theory, but in this case, I believe expecting the less fortunate to produce more than they consume would be unfair and reflects an unsatisfactory act of kindness to our brothers who may "become poor."

Appendix 8: Survey 2. Question 31.

Question 31. What do you think the Church needs MOST? Showing **10** Custom Categories for the eight Oikonomia Network outcomes for pastors.

| | | | |
|------------------------|---|-----|----|
| Work: 1 |  | 9% | 5 |
| Work: 2 |  | 23% | 13 |
| Work: 3 |  | 10% | 6 |
| Work: 4 |  | 0% | 0 |
| The Economy: 5 |  | 5% | 3 |
| The Economy: 6 |  | 7% | 4 |
| Cultural Engagement: 7 |  | 21% | 12 |
| Cultural Engagement: 8 |  | 5% | 3 |
| Replaced given options |  | 10% | 6 |
| Invalid |  | 5% | 3 |
| Uncategorized |  | 0% | 0 |