



Brian Gray: ([00:03](#))

Bringing your frustrations, your questions, or your laments, bring that here into worship and see what God might do with your work. Bring it all to him, because it is right and good that we praise him for the good things that have happened this week and also bring the hard things as well.

Joanna Meyer: ([00:27](#))

You're listening to the Faith & Work Podcast where we explore what it means to serve God, neighbor and society through our daily work. Hi and welcome to the Faith & Work Podcast. I'm Joanna Meyer, the director of public engagement at Denver Institute. And I'm joined today by Brian Gray, our COO and director of the 5280 fellowship. Hi Brian.

Brian Gray: ([00:52](#))

Hey, good to be with you. I'm super excited about our guest and conversation today.

Joanna Meyer: ([00:56](#))

Yeah, me too. Today, we're talking about worship, but in a different way than you may be used to. We all have unique preferences when it comes to worship. And Brian, I was curious to know what makes an impactful worship service for you.

Brian Gray: ([01:12](#))

Yeah. So this is for what it's worth. I've thought about this a ton, the context over my life, the context for my spirituality is that the experience of God is something that is a little more elusive to me than most. And so I have always been deeply appreciative of church worship services that don't create a show where it's just some big entertainment and it asks nothing of me.

Brian Gray: ([01:36](#))

I want something that draws me in and asks reflection and participation, beyond just singing. But then sometimes, I've also experienced that to be songs that are really highly experiential. That are asking me to sing songs about my own experience of God, that frankly don't line up with the way I've experienced God, even if I've longed to.

Brian Gray: ([01:59](#))

And so it's a strange time to tell lies for me. So I really, for me, worship that is focused on the nature of who God is. And even if it's aspirational to who we are becoming as a people of God, I think that just makes for a really rich, integrated and honest experience for people.



Joanna Meyer: ([02:15](#))

Yeah. I appreciate your use of the word integrated because that will be core to what we're talking about today. In the Faith & Work Movement, you may hear this phrase, all work is worship, which is true. We live before God and all of life and bring a worshipful motivation in whatever we do. But boy, can it make for linguistic headaches, you'll hear people refer to a worship service or worship team and inside I'm going, wait, wait, wait, all life is worship, but you need to refer to it as something, it can get really confusing.

Joanna Meyer: ([02:43](#))

And that linguistic tangle reflects confusion that many of our listeners may feel, and just the complexity of integrating their religious activity in their daily working lives. I'm convinced that the key to resolving that tension comes from what I call cross pollination. Bringing a graspable driven, theologically rich perspective to our work and the inverse, bringing our work experiences to inform our church experiences.

Joanna Meyer: ([03:08](#))

And that will be the theme of what we're talking about today. I love how the author, Nicholas Walter Staph describes it. He says, "An integrated life is not an intellectual achievement and all of a sudden Eureka moment of theological discovery. The fabric of Faith & Work needs to be slowly and intentionally woven back together over a lifetime of prayer and worship." Today. We're going to talk about weaving together our work and worship, and I promise you, I promise you, you'll finish today's episode having discovered some beautiful concepts from scripture and church history that will enrich how you see your work. Brian, would you introduce us to our guests?

Brian Gray: ([03:45](#))

Yeah. We're joined today by Dr. Matthew Kaemingk, which sounds very impressive because he is very impressive. He's the associate Dean and assistant professor of Christian Ethics at Fuller Seminary. He's also served as a fellow at the Center for Public Justice and he's a scholar and residence at the Priest Center for Christian Leadership. As impressive as all that is, he is so practical. So two books that he's authored, Christian Hospitality and Muslim Immigration in an Age of Fear. And the one that we'll be talking about today, which is work and worship, which reconnecting our labor and our liturgy.

Brian Gray: ([04:24](#))

So we really enjoy Matt for a number of reasons. And I think you're going to hear them here in a few minutes as we talk with him. I think this'll be a podcast to probably re-listen to and share



with friends, but it's setting up a future opportunity to connect with them in the Denver Metro area. Matthew is going to speak at three events for hosting in mid June around work and worship experiences where we'll be at Greenwood Community Church, other one will be a Park Church on June 16 and 17. And then we'll host a ministry leaders workshop, the morning in between Thursday, June 17th. So we'll tell you more about those at the end of the podcast.

Brian Gray: ([05:00](#))

Matt, thanks for joining us today. I know we were talking earlier and you insisted that you be called Dr. Matthew Christian Hospitality and Muslim Immigration in an Age of Fear the rest of the conversation, but we're going to stick with Matt. We just can't have that kind of pretense around here.

Dr. Matthew Kaemingk: ([05:13](#))

It really needs to be Reverend, the Reverend doctor. I appreciate that sir.

Brian Gray: ([05:19](#))

Right, Reverend I appreciate it. Joking with not aside, there is a level at which that really captures both what I sense is Matt's personality and the spirit of the book Work and Worship, which is there's really clear examples throughout of wonderful scholarship drawing from really broad sources in terms of cultural perspectives and historical perspectives. But then it's so understandable for the every person, kind of on the ground. There's two types of smart in the world. They're smart that lets you know, that I'm smart and they're smart that helps you become smarter, and you are the latter one of those. And the book feels that way and I really appreciated it.

Brian Gray: ([06:01](#))

So, it's in that spirit though, that it strikes me that there was a bit of an agenda in this and that it's taking this concept of an intellectual or a believer theology and helping it to try to become a lived or a practiced theology of work. One, talk a little bit about why that's important to you and maybe why a lot of people in Christian traditions have trouble making that jump from what I believe or what I think to what I'm practicing?

Dr. Matthew Kaemingk: ([06:33](#))

Sure. Well, the divide between our faith and our work our Sunday and Monday is something we talk a lot about. Wanting to live our whole lives for Christ, not just on Sunday but on Monday. And historically, within the Faith & Work Movement, which has really sought to build these connections for Christians between Faith & Work. The most common solution that is proposed



is, let's help you think Christianly about work. So let's give you a lot of Christian ideas about engineering and law and business and marketing. And we'll teach you what the Bible has to say about these different topics so that you will be thinking very biblically and very Christianly.

Dr. Matthew Kaemingk: ([07:26](#))

And then you will take that Christian brain and you will walk it into your business or you will walk it into your hospital or school. And then you will just automatically be a Christian business leader or a Christian real estate agent because you have a Christian brain. And, there are a number of problems with this. But of course being a professor and a professor of Bible and theology and ethics, of course I love Christian ideas. That's what I do professionally. But the Christian life is more than just thinking Christianly. The Christian life is about walking and moving and thinking and feeling, it involves our whole body and our whole selves.

Dr. Matthew Kaemingk: ([08:17](#))

And so this book is really asking, how do we make a Christian understanding of our daily work part of our bones? Not just part of our brains, but just, it's the natural thing that comes out of us as we enter into our careers in medicine or marketing or whatever it might be. How does our working life become a natural aspect of our worship? That our day-to-day lives are an offering that we bring to God. And not just something that we serve, analyze intellectually as Christians,

Joanna Meyer: ([09:00](#))

Matt, the subtitle of your book is connecting our liturgy to our labor or our labor to our liturgy. And yet that word liturgy might be foreign to some of our listeners that maybe are not from maybe a higher church background. What do you mean when you say liturgy?

Dr. Matthew Kaemingk: ([09:15](#))

Yeah. So it's very common for people to say, I go to a liturgical church or my church is not liturgical. But the truth of the matter is every single church, every single church has a liturgy, we just have different styles of liturgy. And so what I mean by liturgy is just the things that you do on a Sunday morning when you gathered together to glorify God. So if your liturgy might be three songs and a sermon and that's it, or your liturgy might involve, prayers of confession and baptism and communion, times of silence. But every church has a liturgy, so sometimes we hear that word and we think, oh, that's Catholic or Episcopalian, but no, everybody has one.

Joanna Meyer: ([10:12](#))



Yeah. So, gathered worship service on Sunday shapes our souls, but you argue that every workplace or every industry has secular liturgies that are equally as powerful to shape a worker. So can you flesh that out a little bit? Like what do you mean by that?

Dr. Matthew Kaemingk: ([10:26](#))

Sure. Yeah. I mean, everybody has a routine. Every worker has a routine. You get up, maybe you commute, you walk across the factory floor, you do your rounds in the hospital, you have a morning check-in meeting. And you do this day after day after day and you often don't think about it, but the little things that we do every day in our workplace have an impact on us. If we are surrounded by rituals of competition, rituals of one-upsmanship. I was just talking with a student the other day who, he was a part of a sales team and the first day of every month, the sales numbers for the whole team were posted on the wall. And you were ranked from top to bottom in front of everyone. And that was a monthly ritual that they went through and that ritual had an impact on the whole team and it had an impact on their hearts.

Dr. Matthew Kaemingk: ([11:34](#))

And so there's all kinds of little things, quarterly reports. Many companies have ranking systems where they let go someone who's at the bottom. All of these little things companies do, sometimes to really build community and sometimes to destroy it. Sometimes that things practices and companies that really humanize us and build teams, and sometimes they really de-humanize us and destroy community in important ways. And so one of the things I talk about with my students is just to be mindful of the ways in which our workplace routines can both form and deform us, and that helps us reflect on, frankly, what sort of Christian routines we might need to develop, in our workplaces to center ourselves on Christ.

Brian Gray: ([12:36](#))

Now, what I love about that is it is exposing or turning the light on what is a very operational reality for all of us in our, all of our environments. You're friends with Jamie Smith and he's got this such a memorable scene in his book, *Desiring the Kingdom*, where he starts to talk about the liturgies, our company in this building. And as you approach this building, and he's really setting you up to think of it as like a cathedral or as a center of worship and spoiler alert, for those who've not read it, at the very end, you realize, oh my gosh, he's describing the mall. Which has its set of marketing practices and practices of what we value, what we worship.

Brian Gray: ([13:15](#))

And this argument that you've just made is an essence in every environment that we go, there's a set of values that we are subscribing to, or in some cases being asked to worship through



practices. And that's, what's so rich about this. So what I'm curious, could you speak to the role that our gathered church worship services when we have a church gather, what role, could the experience at church be playing and counteracting some of those workplace liturgies you just mentioned?

Dr. Matthew Kaemingk: ([13:44](#))

Oh, there's so many things that Sunday morning can do for workers in terms of reforming them in the image of Christ. You think of perhaps a boss who has spent his whole week being the top of the pyramid and being in charge and being able to command people here and there and make declarations. And yet when he goes into a church, he is asked to confess his sins and get on his knees, or he is put in line for communion. And he asked to wait behind the janitor in line. And he has to pray that God would illumine the scriptures to him because he can't read them by himself. And he has to wait for a blessing.

Dr. Matthew Kaemingk: ([14:39](#))

So one thing is that, it can humble the proud worker. The other thing is it can raise up maybe the worker who's been beaten down all week. So you think of the hospital orderly, who has been ignored and treated badly and been working in filth and maybe not paid well and been unjustly treated there. She has many reasons to start to believe that I don't really matter and my work doesn't matter. And in worship, she can learn that she is a daughter of Christ and that, when she takes communion, that Christ goes with her and that Christ is profoundly with her right there in the blood and the wine. And in the bread that she takes Jesus with her, into the workplace.

Dr. Matthew Kaemingk: ([15:40](#))

That she is blessed and sent in the power of the Holy Spirit. She's offered time to petition to God, to help her in the workplace. There are a variety of ways in which worship can lift her up. So there's the humbling force of worship and the raising up force of worship. There's also a pacing to worship. So many of us live very busy lives in the workplace. We've got a schedule, we've got a phone, we've got a laptop. Sometimes we feel as if our working lives are quite chaotic and we work ourselves to exhaustion and Sunday morning Sabbath has a way of reorienting our relationship time. So it forces us to slow down, forces us to wait.

Dr. Matthew Kaemingk: ([16:40](#))

There's an aspect of worship where there's nothing we can do. We just have to open our hands and receive, we have to acknowledge that there is no work to be done. Christ has done it for us and in worship that's embodied for us. And so worship can make can disrupt our relationship



with time. And frankly, it can just force you to sit there for a minute and reflect on maybe some things that you've been ignoring all week and you've been pushing them down. So those are just a few things, of course, in the book we discuss many other things, but those are a few things that worship can begin to do to a worker.

Joanna Meyer: ([17:28](#))

You wrote this book for pastors to help them think about designing services that connect with their congregations work experiences. But I found it deeply moving as a lay person to realize there are so many stories in scripture that give us a fresh vision of how God is at work through our work. And even in the early history of the church, there's so much that we've just never been taught. And so I wanted to geek out a little bit and the rest of the podcast and say, "Professor like teach us what are the stories that we don't know?" And so we just want to give you some runway just to say like, "Hey, share these stories." Ignite our imagination for what an integrated life of faith looks like in a way that maybe we haven't taught before.

Joanna Meyer: ([18:05](#))

So I just want to start talking about the Old Testament. I think, as we look at scripture one of the challenges is that often we come to scripture and we, I call it hunting and pecking. We look for very specific verses that are really directly speaking to work. I think of like Colossians 3:23, about whatever you do, do it with a whole heart serving the Lord, not man. And so it's like, oh yeah, that's my wisdom for work. But really when you look at it, like scripture is soaked in the lives of working people and God's teachings about work. We just haven't been trained to see them. So tell us a little bit about the Old Testament. When we think about the Israelites, like their lives were hugely oriented around an ethical and a just way of living through their daily work. Like what haven't we been taught about the Old Testament approach to work?

Dr. Matthew Kaemingk: ([18:48](#))

Yeah, absolutely. Let's geek out on the Old Testament first. The first thing, and it's really right in front of our faces and we never really talk about it is that the ancient Israelites had this very strange, very odd practice and it's everywhere of, bringing their work before God in worship. So they are constantly making sacrifices and bringing offerings of their best grain. And God, here's my best fruit and God, here's my favorite cow and my sheep.

Dr. Matthew Kaemingk: ([19:24](#))

When you actually sit back and reflect, like how odd is it that these shepherds and farmers think that the God of the universe would care about their little cow or their little fruit. And yet whenever they come to God, it's very important. And this has said over and over, do not come



before the Lord, your God empty handed. And what God wants to see is the best of your work. And they speak about God once again, in a very strange way, they talk about God having nostrils in the Old Testament.

Joanna Meyer: ([20:05](#))

God had nostrils?

Dr. Matthew Kaemingk: ([20:07](#))

Yeah, so God breathes in their sacrifice. Their God breathes in their work, their fruit, their grain, their bowls. And it is said that God finds it pleasing, a pleasing aroma to God. There's so many things that are strange there, but I think for many Christians today, we think of God having eyes watching us in the workplace and making sure we don't do bad things in the workplace because God is watching us. So we have a very ethical way of thinking about work. I'm a Christian workers. That means I'm a good person. You know, I don't lie cheat or steal and things like that.

Dr. Matthew Kaemingk: ([20:50](#))

But for these people in the Old Testament, they thought of God delighting in good work well done. So that if they did good work, God would inhale and smell that work and he would take pleasure in it. so God is not simply like an ethical hovering over you, but he's actually delighting in the beauty of your work. And so that's one thing that's to me is really fascinating. Another is just that when the Israelites have left Egypt and they're entering into the promised land, God is going to train them on how to relate to the land and how to relate to their work, and how to relate to the fruits of their labor, all these profits.

Dr. Matthew Kaemingk: ([21:47](#))

The people are about to get really rich. These are former slaves who are about to inherit this land, and they're going to get really wealthy. They're going to work the land and, and they're going to develop some really bad habits.

Joanna Meyer: ([22:00](#))

It's like reality TV. It's like [crosstalk 00:22:02].

Dr. Matthew Kaemingk: ([22:06](#))

Exactly. And so they have been a part of the Egyptian economy. And the Egyptian economy is one of greed and brutality and exhaustion and violence, and just slavery. It's a bad economy. But the Israelites have learned these very bad practices of how to deal with servants and the land. And so God needs to teach them a new economy, like a new way of working. And the way he



does that is through their worship practices, that he gives them prayers and harvest festivals to remind them that their work doesn't belong to them, that their land doesn't belong to them. That it's for the glory of God. And so, the ancient Israelites, they never wrote a book about Faith & Work. They never wrote a book about theology and work, but they had all of these prayers and worship services and feasts that helped them constantly give their work to God and pray to God about their work.

Dr. Matthew Kaemingk: ([23:16](#))

And of course, they learned that they can cry out to God if they are in toil and slavery, and that they can talk to God about their work. And it was through that constant communication with God about work, that they were formed, not so much just studying a theology of work, but actually regularly doing that. There's many other things to say in the Old Testament. That was a big discovery for me.

Jeff Haanen: ([23:48](#))

Hi, this is Jeff Haanen, the founder of Denver Institute for Faith & Work. And thanks for listening to the Faith & Work Podcast and for letting me interrupt you briefly to share just a request. I want to ask you to consider becoming a financial contributor to Denver Institute. Each day thousands of people listen to our podcasts, engage our short courses and grow spiritually as a result of generous donors like you. Each podcast episode is 100% funded by generous donors who believe that work as a way to love God, serve our neighbors and demonstrate the gospel to our world.

Jeff Haanen: ([24:17](#))

If you've enjoyed the Faith & Work podcast, would you consider paying it forward by giving right now? You can give by visiting difw.org/donate, or by visiting the show notes page from this episode. Whether it be \$50 a month, \$25 a month, or a gift of any amount, we are so grateful for your support. Again, you can give by visiting difw.org/donate, or by checking out this episode's show notes. Thanks again for your generosity towards God's people and toward the mission of Denver Institute. And now back to the Faith & Work Podcast.

Brian Gray: ([24:54](#))

Let's focus particularly you talked about they're talking to God about their work and their prayer life. I've realized over time that all of the jetties of the Christian faith eventually seemed to tell me that the Psalms are their favorite or the most formative book for them. And I keep thinking they're really wonderful and very hard for me. And I need to keep learning more. Talk to us



about the Psalms, how can the hymnbook of the Hebrew people shape our understanding of work? How could it be enriched there?

Dr. Matthew Kaemingk: ([25:28](#))

The first big thing is, workers having a hard time telling God about their frustrations and their laments and their heartbreaks. And the workplace can be full of heartbreaks and sense of unanswered prayers and even a sense that God isn't with us, or maybe he's left us, or maybe we've taken a wrong turn. And so many of us can experience real dark nights of the soul, where we feel utterly alone. And so one of the things the Psalms does is it provides us with prayers that we can offer in those dark places. It offers us laments deep, heartfelt laments about work.

Dr. Matthew Kaemingk: ([26:22](#))

The second thing that we see in the Psalms is that God is consistently described as a worker. God is described obviously as a shepherd, in Psalm 23, he's described as a farmer, as one who waters the fields and cares for the animals. He's described as an engineer who lays the foundations of the earth. As a nurse, as a doctor who mends. Throughout the Psalms, the people of Israel described God as a worker. And then they asked that God would establish the work of their hands famously in the Psalms.

Dr. Matthew Kaemingk: ([27:08](#))

God we ponder your beautiful work, your work of justice and beauty. Now, would you establish our work? May we begin to work in the beautiful ways that you work just as you work for justice, might we work for justice. So you have this phrase coming up throughout the Old Testament to walk in the ways of the Lord. And very importantly, the ways of the Lord are working like God works. And so, we want to work like he works, after his patterns, not after the patterns of the Egyptians with the Philistines. And then just in general, the Psalms are filled with workplace imagery. I have a little bit of a criticism of contemporary worship here in this, if that's allowed.

Joanna Meyer: ([28:07](#))

Go for it.

Brian Gray: ([28:09](#))

I'm an Anglican, it won't apply to us at all. We're very high and mighty about our sense of the liturgy.

Dr. Matthew Kaemingk: ([28:14](#))



So one thing that's pretty common in contemporary worship is, you'll have a slide with the words on the song. And usually behind the slide is like a nature scene, like water or mountains or someone like randomly in a field. It reinforces this picture, that we experienced God in nature. And of course y'all are in Denver, so that's a very common thing. I have to go out to the mountains to experience God, because that's where God is. And what these worship imagery is often filled with nature imagery as well. And it's very detached from our working lives in cities. So what it reinforces is that God is out there in nature, and I can encounter God on the weekends, but God's not actually involved in the nitty gritty of my daily working emails, staff meetings, and reports and all of these sorts of things.

Dr. Matthew Kaemingk: ([29:21](#))

And that is not the case with the Psalms. The Psalms are filled with very gritty references to money and shovels and evil, oppressive, rich people and the workers and the fields and needing rain. So they're very gritty and earthy as opposed to sometimes our contemporary worship can be very divorced from city working life.

Brian Gray: ([29:50](#))

That is a good riff. I have never thought about that. I'm over here taking notes on that. That's a really great observation.

Joanna Meyer: ([29:58](#))

You know, Matt, I trained to be a social studies teacher. So I love stories of church history. I often find that my faith is enriched by learning about church history, just because I had no idea. And as I read your book, you share a lot of stories from the early church. And I just thought, "Oh my goodness, they had such a different experience of what it looked like to respond to God with their whole lives." Can you tell some stories from the early church about how they integrated work and worship?

Dr. Matthew Kaemingk: ([30:24](#))

Yeah. So my favorite story has to do with a woman who went to take communion from Pope Gregory, the great, and this was like the fifth or sixth century, and it'll lead into another conversation. But she goes to take communion and she comes forward and this is the Pope, the Pope is breaking the bread, and this is the body of Christ broken for you. And she looks down at the bread and she's bursts out laughing. Now this is disconcerting for many involved, and that's a bit of a disruption, of course. And afterwards, they asked her, why would you laugh when the Pope gave you the bread? And she says, well, the reason I laughed was because I looked down and I realized that the bread that he had in his hands, the bread that he declared to be the body



of Christ broken for me. I baked that bread in my little kitchen, with my little oven, that was mine.

Dr. Matthew Kaemingk: ([31:32](#))

And she was so overwhelmed. The juxtaposition of her mundane, ordinary kitchen and her mundane, ordinary bread being lifted up by the Pope and blessed and said, this is the work of Christ. This is the work of God for you. That her small work would be a part of God's greater work was so overwhelming to her that she couldn't do anything but laugh. And that opens up just a discussion about the early church, that I think is so important for us today, which is, the early church would regularly bring their work into worship. So picture, if you will, second century Corinth or Rome or FSS, you have these Christians coming from all over the city on a Sunday morning. And they are carrying olives and fish and cheese and clothing they made or tools, whatever the community needs from their particular industry. They bring this with them and they bring this into worships.

Dr. Matthew Kaemingk: ([32:54](#))

Sometimes they hand them to the deacons at the door. They bring their gifts to the deacons, or sometimes they bring it directly into worship. And we learned from some of the very earliest documents about Christian worship was that there were special blessings for the work of the people's hands. And the worker would be mentioned by name and their work and their house and their fields would be blessed and their offering would be blessed. And, it would be knowledge by the pastor, and their work would be distributed. It would be distributed either to the poor and the blessing of the city, or for maybe the pastor or a missionary, or it would actually be used in the worship meal, in the Eucharist to meal. And so it was their work that was included in worship.

Dr. Matthew Kaemingk: ([33:54](#))

And quite often for us today, our work feels a million miles away from what's happening on Sunday morning. And it's very difficult for us to make those connections between my work at the tire store and what on earth it has to do with communion. And our offerings are often electronic, like they happen at 3:00 in the morning over the internet while we're sleeping. And we really have no role in bringing forth as Paul would say in Romans 12:1 offer your bodies as a living sacrifice holy and pleasing to God. This is your spiritual act of worship. When I electronically transfer funds automatically at 3:00 AM, I'm not offering my whole life to God. Right. It's a transfer of funds. And so, I think there's just so much within the early church and so many more stories we could tell, that really they had a deep understanding of this connection.



Brian Gray: ([35:05](#))

What I really appreciated about the way you painted the picture of what we can learn from the early church is you did two things. One, many times people hear, oh, the early church and those Christians were so great and they had it perfect. And if we could just go back and be like them, as if it was a perfectly idyllic. And you see, there's a lot that we can learn, but their life was a mess. They didn't have it perfect also. But on the other side, the early church is very close to the life of Christ. It's emerging out of these Old Testament worship contexts that you've just been talking about. And so, it does have perhaps a more integrated and holistic approach. And what you did though in the book is you made that more practical. You tell the story of a worship service at a church where people are doing this, and somebody brings a muffler up.

Brian Gray: ([35:58](#))

What it was doing is stirring my imagination. We read and discussed that chapter with our staff. And I said, "I was struck, I have no idea what I would bring to that church service." Would I bring my Mac book? Would I bring all the reflections that I've done in my brain? How do I capture that? And so it was really, very gritty and made that very real world. Let's end on that note.

Brian Gray: ([36:28](#))

We probably have two groups. Predominantly, workers who are going to traditional work outside of religious organizations. We also have a number of listeners for podcasts where the country who are pastors or might have a role in organizing, designing, the worshiping gathered church worship experience. Could you give one or two action steps, practical suggestions for both populations. Maybe starting for those who have some responsibility in church service design, or supporting the vocational life of their church. And then for those of us who want to see this integration in our six days?

Dr. Matthew Kaemingk: ([37:09](#))

Absolutely. Absolutely. So practical advice, practical takeaways for pastors. First of all, the pastors, worship leaders, you have two primary responsibilities on Sunday morning as it relates to this. One is to gather workers in and the other is to scatter workers out. And here's what I mean by that. When you gather workers in, when you welcome them into worship, don't tell them to leave their work at the door and focus on spiritual stuff. Don't do that. Instead say, "Guys, I know you've had a big week, you've got a lot of questions. You've got a lot of stresses. You've got a lot of things that you're thinking about, things throughout your week. And I want to encourage you over this next hour to bring that to God, bring your frustrations, your questions, your laments, bring that here into worship and see what God might do with your work. Bring it



all to him, because it is right and good that we praise him for the good things that have happened this week and also bring the hard things as well."

Dr. Matthew Kaemingk: ([38:23](#))

So your first responsibility as a worship leader is to gather workers in and give them permission to bring their various vocations before God in worship. And then your second really quickly is to scatter send them. And so that is to give them a blessing and a charge really at the end of the worship service to bless and send them into their various vocations to extend worship into the rest of the week. So what you want to do is help them understand that we don't have a moment for worship on Sunday morning, but Sunday morning is the beginning of a whole week of worship. So you have heard these stories, you've done these practices of humility, and you've developed these habits of grace, these patterns of grace here in the sanctuary. Now go and extend that grace to others in your workplace. Go extend those patterns of mercy and justice out into your working life. So the blessing and the sending is important as well.

Dr. Matthew Kaemingk: ([39:38](#))

And then for workers. Okay. So for those of you who are not in charge of worship, I would say that, two main responsibilities. One is, as we've said, bring your work to God on a Sunday morning. So think about, as your driving to worship or as you're preparing for online worship, think about the things from your week that you need to bring to God. Maybe things you need to ask God. But then bring your worship into your work. And I want to close with just a couple of notes on how to develop practices in the workplace. Just very practical. I've worked with the number of professionals around the country who have developed their own little liturgies for the workplace. Many of them are quite simple.

Dr. Matthew Kaemingk: ([40:29](#))

I met with a guy who he quit doing his devotionals at home in the morning, and he would just come to his office early and close the door, and he decided he needed to do his devotionals at his desk. And when he did that, he would take off his shoes, to remind himself this is holy ground. A woman in a cubicle, she had made herself a little tape for her cubicle space on the floor. And she called that her parish that she was responsible for. And she was the priest of that parish. And so if anyone were to step over that line, she would need to pray for them because she was interested for them. Another woman who was a nurse and very anxious about these babies that she was delivering and washing, and she had developed a prayer that she would pray for each baby.

Joanna Meyer: ([41:29](#))



I love that.

Dr. Matthew Kaemingk: ([41:31](#))

Yeah. There's so many more, but what all of these have to do with is if you want to build something like this for yourself, note that space is very important. These things need to be done in the place where you work. Your body is important, so it can't just be done in your head. And then also make it related to a specific problem you have in the workplace. Something you need God to do and develop a habit whereby God can make you more aware of his presence and work, in the workplace. And so much more to say, but I hope that those things are helpful to you and, Hey, I'm looking forward to coming to Denver soon and seeing y'all.

Brian Gray: ([42:21](#))

There, a great start. We're going to see you in summer. And Joanna can tell us a little bit more about that.

Joanna Meyer: ([42:26](#))

Yah, Matthew, thanks for your time. I wasn't kidding, was I? That was an awesome conversation with Matthew Kaemingk. And if you're intrigued by some of the concepts you heard today, I have two resources for you. The first is a monthly email that we've developed on spiritual formation practices for your daily work. There's just simple exercises or things to be thinking about that will help you do exactly what Matt was describing at the end of our interview. We'll put a link in our show notes that you can use to subscribe to receive those every month in your inbox. And the second is I want to invite those of you who are in the Denver Metro area to be part of these worship experiences we described earlier in the podcast.

Joanna Meyer: ([43:03](#))

We'll be hosting two services. One is Wednesday night, June 16th at Park Church in the Highlands in Denver. The other is Thursday night, June 17th at Greenwood Community Church in Greenwood village. There'll be interactive services where you can get a taste of the spirit integrated vision of work and worship that Matt was describing. And on the morning of Thursday, the 17th, we'll be having a special workshops just for pastors from 9:00 to 11:00 to explore what does it look like to really integrate themes of work into your Sunday gathered worship? So we invite you to all of those details will be at denverinstitute.org on the events page. And thanks again for joining us.

Joanna Meyer: ([43:44](#))



If you've enjoyed this episode of the Faith & Work podcast, please subscribe, leave a review or share it with a friend. The Faith & Work Podcast is produced by Denver Institute for Faith & Work. We believe that work is a way to love God and serve our neighbors. To learn more or to make a financial contribution, visit denverinstitute.org.