

Shalom at Work: Bridging the Sunday-Monday Gap

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ABSTRACT: This article describes the Sunday-Monday gap, the perception that one's Sunday worship experience is unrelated to, or unhelpful in, one's weekly work. It then applies Wolterstorff's four-element definition of shalom to this issue, offering practical ways the pursuit of shalom might help individuals enact their faith in their vocation. Finally, it examines whether an individual's pursuit of shalom at work is helpful or harmful to the organization's overall performance.¹

KEYWORDS: vocation, shalom, peace, Sunday-Monday gap, discipleship, work

When I met with business leaders, I would sometimes ask them how their identities as Christians changed how they did their work. In other words, what difference did it make to their work that they were Christians? Unfortunately, far too frequently, the answer that I got back was some variant of “business is business, but I try to be kind and honest.” In other words, being a Christian means doing the same work everyone else is doing, but just trying to be nicer about it—a perspective that I have come to describe disparagingly as “Enron with a smile.” *And I found myself asking if this really was all that Christianity has to say about the practice of business.*

—Jeff Van Duzer,
Christian Business School Dean (2010)

INTRODUCTION

What changes between Sunday and Monday? For most Christians, Sunday is a day to acknowledge faith, reflect on holy living, repent of wrongdoing, and share fellowship with others of like mind. But believers often experience a “Sunday-Monday gap,” with faith affirmed on Sunday then only sporadically lived out in the work week that follows (Miller, 2007). Clergy frequently observe a disconnect between believers' practice of formal worship and their practice of work, while believers note

gaps between the perspectives of clergy and businesspeople, suggesting that clergy are out of touch (Nash, 1994). Nash and McLennan's (2001) interviews with believers found that believers frequently experience a nearly complete separation between their work and their faith; numerous respondents blamed this lack of integration on significant stress and tension. Even in cases where believers wish to do so, taking Jesus to work with us can be difficult while failing to do so can produce feelings of guilt.

Followers of Jehovah have long discussed the impact of faith on work, and Scripture repeatedly calls believers to labor in a way that reflects favorably on their God. Old Testament believers were condemned because their Sabbath sacrifices stood in stark contrast to their treatment of their workers (Deuteronomy 24:14-15; Leviticus 19:13), and merchants were admonished to provide full value to their customers because the use of rigged scales is hateful to the Lord (Leviticus 19:35-6; Proverbs 11:1, 16:11, 20:23). In the New Testament, James condemns the practice of wage fraud, warning employers that God hears the cries of the defrauded employee (James 5:4), and Jesus cautions against the over-accumulation of material goods (Matthew 6:19), in stark contrast to capitalism's insatiable appetite for growth. Paul, in describing the “depraved mind,” includes the greedy among the murderers, slanderers, and God-haters (Romans 1:28-31). The stark contrast between the piety of the Lord's Day and

the wickedness of the workday has been evident throughout most of history, and God's response to it has been consistent, dismissing out-of-hand the people's elaborate religious rites as a "stench" rendered meaningless by their unfair taxation of the poor, oppression of the innocent, and acceptance of bribes (Amos 5).

The question of how Scripture should be integrated into a capitalistic marketplace has generated substantial discussion within the Christian academic community (Dupree, 2015), including Chewing's (1995) call to "impregnate" business teaching with a biblical perspective and Lynn's (2006) description of the individual's climb from complete ignorance of the faith/work connection to the view that work is solely an expression of faith. Today a rich body of literature focuses on this concept.

Successfully integrating faith and work seems to be associated with specific individual characteristics. Higher age, greater faith maturity, greater frequency of religious service attendance, and affiliation with a more "strict" denomination (e.g., Evangelical, Mormon) were all associated with more complete faith/work integration. Conversely, larger organizational size was associated with a reduced ability to integrate one's faith with work (Lynn et al., 2010).

Walker (2012) hypothesized that one's ability to successfully integrate faith and work would be associated with positive individual outcomes, finding support for this relationship when examining life satisfaction and three distinct forms of organizational commitment as independent variables. However, the ability to integrate faith and work did not predict outcomes of job satisfaction, intention to leave, or self-reported job performance.

When Daniel, Hananiah, Mishael, and Azariah (Daniel 1) requested permission to follow Jehovah's dietary rules, they were later found to be more fit than others who did not. Similarly, Buszka and Ewest (2019) identified multiple positive outcomes for both employees and employers when workers were able to incorporate their faith into their secular labors. Employees who view their work as a means of expressing their faith exhibit higher levels of physical and mental health (Oman & Neuhauser, 2012), and find their work more meaningful (Dik et al., 2012; Frankl, 1984). Organizations with a spiritually engaged workforce also enjoy higher work performance and greater frequency of organizational citizenship behaviors (Albuquerque et al., 2014; Kazempour & Mohd Amin, 2012) as well as higher levels of customer service and client care (Sousa & Coelho, 2013).

There is substantial evidence that in certain contexts, both employer and employee benefit when faith is integrated with one's work, and the literature on this topic broadly suggests four things. First, Christians generally do not integrate their faith in their work. Second, many of them experience some distress because they do not. Third, both companies and employees might benefit if faith were more commonly integrated into their mutual efforts. And finally, even Christian business leaders struggle to identify concrete actions to achieve this integration (Van Duzer, 2010).

In practical terms, what does it mean to practice *Christian* business or to be a *Christian* manager or a *Christian* employee? More specifically:

- How can a corporate executive or an entry-level worker accompany God into their mutual place of labor rather than leaving Him at the church building?
- What do people attempting to be *salt* and *light* value, and how do these values shape their daily work behavior?
- What actions and decisions distinguish Christian capitalists from non-believers in the same workplace?

If Christianity is to be a way of life rather than simply platitudes and pronouncements, Christian business people must examine how their faith informs their professional words, actions, decisions, and goals. They must wrestle with how the Eucharist and the liturgy guide the daily practices of marketing, managing, hiring, and firing.

Michael Cafferky (2018) posits that the scholarship of Christian work should rest upon a foundation he describes as "big biblical themes," such as redemption and holiness, noting that these themes are related and interdependent and that they transcend both denominational and cultural divides. They are each understandable at a very basic level while also offering a lifetime of depth. This paper will examine the process of biblical integration in one's work through the lens of one of these big themes: shalom.

SHALOM

Scripture is replete with discussions of "peace." It is a promised blessing in the Psalms (Psalm 29:11) and a predicted victory in the prophets (Isaiah 55:22). It bookends the ministry of Christ, from his praise of peacemakers in the Sermon on the Mount (Matthew 5:9) to his parting assurances for his followers (John 16:33). Paul's admonition to the church in Rome reflects this guiding focus: "As far as it depends on you, live at peace with everyone"

(Romans 12:18). But the biblical concept of peace is far broader than simply an absence of war or freedom from open conflict.

Shalom, the concept of full and encompassing peace, courses through the pages of the Old Testament (e.g., Isaiah 4:2-6, 9: 1-7, 61:1-7, 62, 65:17-25, 66:12-16, Hosea 14, Joel 3:17-21, Amos 9:11-15, Micah 4:15, 5:15, Zephaniah 3:9-20, Zechariah 3:10, 14). It underlies the hope of New Testament believers (e.g., Luke 1:46-56, John 7:25-43, Acts 1:1-11, cf. Matthew 5:17-20, 7:28-29) (Mitchell, n.d.) and lives on today in the traditional Jewish greeting “*shalom aleichem*” (peace to you). Beyond friendship and harmony on an individual level, and freedom from war at a national level, the term is also used to convey prosperity, “intactness,” and in some cases salvation or deliverance (Koehler & Baumgartner, 2001).

Theologian Nicholas Wolterstorff (1983) neatly framed the expansive biblical concept of shalom in this way: “Shalom is the human being dwelling at peace in all his or her relationships: with *God*, with *self*, with *fellows*, with *nature*.... It is enjoyment in one’s relationships” (p. 69).

While shalom is an expansive concept with broad implications for humankind, Wolterstorff (1983) conceptualized it as a consequence arising from, and resting upon, individual actions and choices. In other words, collective peace on earth is advanced when individuals seek peace in their daily lives and when they make daily decisions with peace as their personal objective.

How does a Christian live out shalom in the world of work? What actions should be taken and what behaviors avoided? And what is the proper perspective to take to work each day? While specific answers to this question vary by industry, company, and employee position, the underlying concepts remain constant. A complete exposition of this expansive concept is beyond the scope of this paper; instead it will suggest ways that men and women can live out shalom in their workplace, using Wolterstorff’s practical framework as a road map to guide them.

Peace with God

The pursuit of God, and of living in peace with Him, takes many forms. At its most fundamental level, individuals initially seek peace with God when they give their lives to Him. For many believers, the ongoing pursuit of God takes the form of spiritual practices, including worship, fellowship, giving, prayer, and others. It can be easily argued that the employee who continually seeks God’s presence is more likely to view others fairly and treat oth-

ers rightly than the employee who does not; conversely, the one who fails to seek peace with God (i.e., to live in harmony with His plan for one’s life) is less likely to achieve peace with co-workers.

But peace with God is not a one-time achievement to be checked off a list, and the spiritual practices are not tasks to be mastered and filed away like a diploma; while that approach may produce some benefits, it is unlikely to result in lasting peace since it is driven by a sense of obligation or a desire for accomplishment. On this point, we see a clear distinction, applicable across all facets of one’s life:

[T]he peace which is shalom is not merely the absence of hostility, not merely being in right relationship. Shalom at its highest is *enjoyment* in one’s relationships. A nation may be at peace with all its neighbors and yet be miserable in its poverty. To dwell in shalom is to *enjoy* living before God, to *enjoy* living in one’s physical surroundings, to *enjoy* living with one’s fellows, to *enjoy* life with oneself. (Wolterstorff, 1983, p. 70)

In his conceptualization, individuals can exist on three distinct levels in this pursuit, with shalom only achieved at the highest:

- Hostility: views others as enemies or rivals to be defeated.
- Absence of hostility: views others as neighbors to be treated charitably and with love.
- Shalom: experiences mutual enjoyment with others by living in and enabling peace.

This pursuit of all-inclusive peace, even with one’s enemies, is a clear reflection of God’s hope to achieve peace with all of His creation, and lies at the root of Christian discipleship.

What about the organization? Though Christians do not always live up to their principles in the workplace, believers who actively seek God should generally benefit their organizations; at a bare minimum, an office bursting with the Fruits of the Spirit should enjoy stellar levels of employee collegiality and mutual care. But business people, responsible for managing other people’s money and resources, must ask the literal bottom line question: beyond creating a pleasant workplace and reducing conflict, will the presence of salt and light and an atmosphere of workplace shalom help or hurt the company’s financial performance?

In many practical ways, employees who seek to live in harmony with God should reduce their employer’s expenses when compared to those who do not by:

- minimizing losses due to theft and pilferage;
- reducing the frequency of timecard theft and fraudulent insurance claims;
- engaging in acts of encouragement and support (organizational citizenship behaviors), which are associated with positive organizational financial outcomes;
- working diligently, as if laboring directly for God (Col. 3:23);
- carrying their own loads, while also sharing the burdens of others around them (Gal. 6:2-5); and
- exhibiting virtues such as diligence and integrity that promote organizational thriving and improve customer service (Stansbury, 2018).

While shalom-seekers will not always produce superior financial results, the behaviors accompanying the pursuit of peace with God are associated with many positive organizational outcomes. Believers who are part of God's mission to restore and reconcile with his world will display traits prized in employees and positively impact their companies.

Peace with Others

Shalom with God and shalom with other people are inextricably intertwined, in part because God so eagerly seeks peace with the entirety of his creation. When God wished to deliver his most significant message to humanity, he did so by taking the form of a human being, living among other human beings and demonstrating his nature by living it out in the flesh. In his earthly ministry, Jesus demonstrated little patience with those who claimed to love God, yet despised or abused their fellow humans. God calls his people to be the living testimony of His love and peacemakers in His world; Scripture cautions that the person who does not love his brother cannot claim to love God (1 John 4:20).

In this context of living in peace with others, Scripture provides numerous peaceful images: the wolf lying down with the lamb (Isaiah 11:6), swords beaten into plowshares (Isaiah 2:4), and many others which point toward a world in which peace reigns. Beyond these images, Scripture offers multiple admonitions and instructions for how to behave toward others in order to live in peace with them and, by extension, in peace with God (e.g., "blessed are the peacemakers, for they shall be called children of God," Matthew 5:9).

Scripture makes clear that living in peace with God is tightly coupled with living in peace with others:

- Whoever claims to love God but hates his brother or sister is a liar; if one does not love his neighbor, he cannot love God (1 John 4:20).
- Making peace with a brother takes precedence over formal acts of worship (Matthew 5:24).
- God hates worship and sacrifices offered by those who abuse their fellow man (Amos 5:21-24).
- God despises even extravagant acts of worship when the giver does not show justice and mercy to others (Micah 6:6-8).

Both the Old and New Testaments deliver a consistent message: the love of God may be lived out in part through religious rite and ritual but must ultimately be enacted by living in peace with one's fellow man.

How does a believer live in peace at work? Many of the ways are no different at work than at home, while driving, or while in the supermarket. Christians are called to live out the Good Samaritan principle in all facets of life: to stand for justice and mercy, to value people more than money or possessions, and ultimately to help others be reconciled to God.

But the workplace also offers additional opportunities and challenges. Perhaps nowhere do the teachings and actions of Christ diverge further from the American business norm than in Mark 10:45: "Even the Son of Man did not come to be served, but to serve others and to give his life as a ransom for many." While CEOs and elected officials often pay lip service to putting their followers first, their actions generally convey a different set of values; the idea of an American CEO literally sacrificing their life for their employees likely exceeds the commitment level of most executives.

Robert Greenleaf spent decades working for AT&T and other large corporations. In 1970, he published *The Servant as Leader*, claiming that effective leadership can often be wielded by individuals working far below the top of the organizational pyramid (Frick, n.d.). Though widely discussed and praised among Christians, Greenleaf's framework has been criticized by believers who point out that its origins are questionable, that it lacks meaningful exegesis, and that the scriptural record of Christ's ministry does not include all the behaviors associated with servant leadership theory (Locke, 2019). This paper's application of Greenleaf's model will, as suggested by Moore (2019), look past the details of Greenleaf's work to focus on the key concept of serving others as a mission. As such, the use of Greenleaf's work here is largely limited to a single element, his succinct "best test" of effective leadership, which ignored organizational goals entirely, and focused

instead on follower outcomes: “Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived” (Greenleaf, 1970). Greenleaf suggested that true leadership is not actually a title bestowed by one’s superiors but rather a granting of authority upon an individual by his/her followers, and in that discussion, he illustrates how a working individual can pursue peace with, and among, fellow workers.

By leading in this “inverted” way for the benefit of one’s followers, a leader is likely to accrue even more influence over the course of time as followers recognize the leader’s genuine concern for their needs, worries, and aspirations. Though aimed at leaders, these concepts apply equally well at all levels of an organization, guiding senior executives, middle managers, and entry level workers to serve others in the course of their daily labor. Given the number of hours most people spend at work, these ideas offer profound insights into how peace-seekers can live out the Son of Man’s purpose in their lives.

What about the organization? Does peace among employees offer any organizational benefits, or is it merely a nice idea that potentially drags down quarterly results? In short, a workplace in which individuals nurture peace with one another should generally reap both practical and financial benefits:

- Management and labor will find ways to coexist and prosper, rather than resorting to hostility and conflict, as each seeks the good of all.
- Teams will function better, disagreeing without being disagreeable and harnessing the more creative solutions that emerge when individuals value one another’s perspectives.
- Turf wars and inter-departmental battles will recede into the background as new ways are found to prosper together.
- Conflicts will be resolved productively using processes that all constituents can support, even if they don’t always agree with the outcomes.
- Managers will stop pitting employees against one another and will instead encourage them to collaborate for mutual benefit.

While healthy and productive conflict can benefit an organization and lead to better decisions and outcomes, such an approach is hardly the norm. When a workplace is blanketed with peace, men and women can spend less

time competing with one another and more time competing together against their rivals.

Peace with Nature (the environment)

Working toward peace with God and with others is within the ability of each employee, but individuals often wield less influence when it comes to creating peace with nature in the workplace since environmental decisions typically involve multiple constituents (Thabrew et al., 2018). But being at peace with nature in the workplace involves more than just corporate-level environmental choices. As Wolterstorff (1983) notes, peace with nature includes both “harmonious relationships” with nature and “delight in our physical surroundings” (p. 70). While the New Testament may not explicitly link faith in Christ to care of the planet, it implicitly accepts the Old Testament view that the Messiah came to restore health and life to the entirety of creation (Cafferky, 2015).

While some might view this admonition as “tree-hugging” or pseudo-science, a growing body of research has identified significant *negative* impacts on individuals who rarely venture outdoors. Conversely, taking delight in one’s physical surroundings contributes to shalom through basic biological mechanisms, with research demonstrating that a brief walk through a forest delivers a 12 percent drop in cortisol (a stress hormone) along with decreases in sympathetic nerve activity, blood pressure, and heart rate (Williams, 2017). In response, companies and governments around the globe have begun encouraging their employees to “delight” in nature and providing opportunities for that to occur. Amsterdam’s Schiphol Airport lounge features artificial trees and recorded birdsong (Williams, 2017). The state of Colorado offers companies a “Get Outdoors Employer Toolkit” designed to help employers improve physical, mental, and emotional health by nudging their employees to spend less time indoors (Colorado Office of Economic Development & International Trade, n.d.).

But what can an individual do alone? How can someone who does not hold the corporate purse strings advance the objective of “peace with nature”? For many people, delighting in nature is an activity that will need to take place outside the cubicle or office and, frequently, outside the workday. Individuals fortunate enough to work in a location with easy access to nature (even “urban” nature), can delight in nature with a quick midday walk while others may find taking a break during the day to sit quietly in nature to be more therapeutic. Just 15 to 20 minutes a day outdoors can positively impact blood pressure, stress, and

mood (Williams, 2017), which can facilitate one's efforts to create shalom with coworkers.

Even at the organizational level, where environmental policy decisions tend to be made by groups (Jabbour & Santos, 2008; Yadav et al., 2016), an individual can influence outcomes. Research suggests that individuals who take a proactive approach to environmental issues (e.g., advocating for exceeding minimum regulatory requirements) are more likely to actively participate when they are in a group that is making environmental decisions. That participation is significantly correlated with greater congruence between the individual's preference and the group's verdict (Torre-Ruiz et al., 2015), enabling an individual who is concerned with protecting nature to exert an outsized impact on the organization's decision-making. In practical terms, a single concerned individual may be able to help guide his or her company toward choices that limit pollution, improve energy efficiency, or improve sustainability in operations.

What about the organization? In an age in which corporate environmental efforts are often over-hyped for marketing purposes ("greenwashing"), most industrial leaders assume that genuine environmental initiatives are perennial money-losers. Yet a review of 95 journal articles, all utilizing quantitative empirical research methods, found that:

- indoor plants can improve air quality, increase humidity, and lower room temperature, creating a more pleasant work environment and lowering energy costs for the workplace (Han & Ruan, 2020); and
- the addition of plants to an office space can improve both attention and productivity (Bringslimark et al., 2007; Cummings & Waring, 2020; Nieuwenhuis et al., 2014).

Over the last century, Americans have grown increasingly isolated from nature, in many cases commuting in climate-controlled cars from climate-controlled homes to their climate-controlled offices. Finding sustained peace with nature may require intentional lifestyle changes for most Americans as well as minor accommodations from employers.

Peace with Self

I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether

well fed or hungry, whether living in plenty or in want. (Philippians 4:11, 12)

—the Apostle Paul, writing from prison

In the same way that peace with God should guide one to seek peace with others, peace with God should lead to peace with oneself. But what does "peace with oneself" or "inner peace" look like? How can peace "pass understanding," and what form does that peace take? An individual at peace with self will experience multiple aspects of that peace.

1. Peace in the face of difficult circumstances

As this paper was being developed, the world learned that the US President had contracted Covid-19, uniting the country's ongoing health crisis with its nagging political stresses. At no time in recent memory has society faced such a continuous onslaught of unsettling events, all magnified by the relentless drumbeat of social media. For many today, inner peace is in short supply.

The inner peace that Jesus describes is not peace "as the world gives" (John 14), but an illogical peace, at least by human standards. Paul and Timothy term it "peace that passes all understanding," literally an inner calm experienced despite disquieting circumstances (Phil 4:7). Of all the fruit that the Spirit produces in a believer's life, inner peace can seem the most elusive, and when it is finally achieved, it is often the most welcome. When one enjoys peace within, outside circumstances seem less menacing and unsettling.

2. Peace in the face of uncertainty

For many, 2020's greatest stressor was the uncertainty of not knowing what lay ahead. Today often looks much like yesterday, which looks a lot like the day before, creating false assumptions about tomorrow. However, when life events (a bad diagnosis, a salary reduction, a dissolving marriage) strip away this false expectation, we may struggle as much with the resulting uncertainty as we do with the actual event. Knowing this human tendency, Jesus says simply, "Do not worry" (Matthew 6:25-34). His reasoning was elementary: Tomorrow is beyond our control, and our Father will surely care for his children.

3. Peace with one's past

"I've got a bad case of the 3:00 am guilts - you know, when you lie in bed awake and replay all those things you didn't do right?" (Barents, 2009, p. 1).

Coming to regret one's past is an inherent hazard of living. Words spoken or left unspoken, opportunities squandered, friends or family carelessly injured, and numerous other experiences conspire to discourage us.

Though his writings make clear that he had made peace with his past, perhaps the Apostle Paul was revisiting the memories of those he had jailed and killed when describing himself as “the worst” of sinners (1 Timothy 1:15).

Both the Old and New Testaments encourage the reader to let the past die:

- “As far as the east is from the west, so far has he removed our transgressions from us” (Psalm 103:12).
- “Since we have been justified with faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).
- “Who will bring any charge against those whom God has chosen? It is God who justifies” (Romans 8:33).

The believer’s peace with self and peace with God are interrelated. Living in peace with God and fully accepting his forgiveness enables one to self-forgive and experience peace within.

What about the organization? Inner peace seems to be a generally solitary outcome, but can it be correlated with positive organizational outcomes? In everyday parlance, a lack of inner peace is often described as “stress,” a state of physical, mental, or emotional tension. Despite our society’s wealth and comfort, stress has been described as a national epidemic (Derrow et al., 2020).

Companies recognize and bear the direct, measurable costs of the absence of inner peace. Research continues to link stress to negative short-term workplace outcomes, including absenteeism and reduced productivity (Connolly & Slade, 2018).

Across longer time horizons, researcher Carolyn Aldwin observes, “There are a number of ways chronic stress can kill you,” with elevated levels of cortisol linked to learning and memory problems, reduced immune function, lower bone density, and increased risk of heart disease (as cited in Neighmond, 2014). As of 2020, about half of all Americans receive employer-provided health coverage (Kaiser Family Foundation, 2020), giving businesses a financial incentive to help employees secure and maintain inner peace.

How does one find inner peace? For the believer, peace with God will often foster peace with self. Yet, Christians may intellectually feel at peace with God while also feeling emotionally unsettled in that relationship. Popular literature offers a variety of stress reduction tools, including journaling and decluttering (Nazish, 2019). A growing body of research also supports the use of various

stress management tools and techniques, including practices such as structured breathing and meditation (Zelano et al., 2016). Many of these techniques can be used in isolation or integrated with aspects of one’s faith (e.g., using a passage of Scripture as a focal point for meditation).

CONCLUSION

This article discusses specific ways that individuals can live out Christianity in their jobs, connecting Sunday with their work week. But can actions and choices by individual men and women make a difference in a company, or is this simply wishful thinking? Cafferky (2014) argues that these actions do matter, stating that shalom bridges the levels of a society, moving from the individual out through their network of coworkers, up through their community, and perhaps even to the nation itself. This view of shalom as a positive force permeating the whole encourages individuals to act locally in the belief that peace will ultimately be experienced globally.

Cafferky (2014) goes on to discuss the concept of “blessings,” both given and received, within shalom. Speaking a blessing over another is an appeal to God to deliver shalom, both to the one who is blessed and, by implication, the one who blesses. Blessing a son with an inheritance invites him to partner with God in leading his own family. Blessing another human being testifies to faith in the God of shalom, and “requires the [blesser] to move out of narrow selfish concerns and enter the concerns of another” (p. 10). This shift toward a greater focus on others has the potential to transform families, companies, congregations, and nations. Ultimately, each human being is given little more than the right to choose what they believe, say, and do. Yet Cafferky (2014) and others clearly foresee that the seeds of peace sown by individuals can yield a harvest of peace for the companies and nations in which they labor and reside.

Centuries before modern researchers began linking mental and emotional states to financial outcomes, Scripture described the outcomes of living in shalom: prosperity, health, reconciliation, contentment, and good relationships between people and between nations (Whelchel, 2015). Given this perspective, it is hardly surprising that Jesus said those who create peace in the world will be called children of God (Matthew 5:9). It is also not surprising that Wolterstorff (1983), whose model launched this discussion, pointed beyond the *achievement* of peace in all aspects of life to the deep *enjoyment* to be experienced in that peace.

Of course, choosing the way of peace may lead one into conflict with a world that rejects it. One who chooses the way of peace should count the cost of this pursuit, recognizing that the world's response to peacemakers is often hostile. The Prince of Peace himself was harassed, attacked, beaten, and ultimately murdered for his efforts.

The concept of a Sunday-Monday gap is foreign to all that Jesus said and did. While the locations and the specific activities may differ, disciples are called to seek peace at all times and in all settings and to whatever degree is possible, to live in peace with all (Romans 12:18). In financial terms, this pursuit of shalom is generally good for organizations as a whole, and a growing body of evidence demonstrates that individuals who are at peace, both within and without, deliver multiple benefits to their organizations.

Our culture seems to be, in many ways, at war with itself, and the need for those who seek, share, and create peace in the workplace has never been greater. Blessed are the peace-makers, and blessed will be those companies that employ them.

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