

POSTMODERNISM

“the mystery of lawlessness”

Key question

What is postmodernism and how has it affected our understanding and communication of the Biblical message?

Key Text

II Thessalonians 2:7

“For the mystery of lawlessness is already at work.”

Key Definition

Postmodernism

Postmodernism is a reaction against and denial of modernism’s confidence in truth that can be discovered through reason and expressed through propositions.

Introduction

1. The basic ideas behind postmodern thought have been around throughout human history. Frances Schaffer and others have addressed these ideas in the past.
2. It was not until the 1980’s that the concept was talked about in popular culture as “postmodernism.”
3. The essence of postmodernism is a lack of hope and trust in the pillars of modernism. It is disillusionment with modern science, technology, logic, and moral absolute’s effectiveness in addressing the realities of the human dilemma (search for meaning and peace). It is the notion that religious moralizing and traditional philosophy are a waste of time and fruitless in providing meaning to life.
4. A basic question that must be put to the postmodern mind is, “Can man live by negation alone?” If we are to reject modernism, what do we replace it with that offers better answers?
5. The evangelical church in many quarters has gone through a fundamental change in emphasis in response to the postmodern trends in popular society. As it has rightly sought to speak to its culture but it must be careful that it does not give up ground that is foundational to Christian orthodoxy. It must be both IN the world and not OF the world.

From	To
Seeking truth	Seeking experience
Doctrine	Story telling
Theology	Ethics
Intellectual engagement	Passionate expression
Understanding	Feeling
Bible	Jesus

This change reflects a cultural shift that many label as postmodern. To the extent that this move is a corrective to a past imbalance it is welcome but when it becomes a displacement of one with the other it is a tragic mistake that can lead to:

- Biblical illiteracy
- Mindless activism
- Subjective pluralism
- Departure from traditional orthodoxy

A. **What is postmodernism?**

1. Contemporary American culture is dominated by:
 - a. Three **trends**
 1. **Secularization** – the absence of religious institutions, influences, and symbols.
 2. **Privatization** – the isolation of values to personal and individual preference over against public truth expressed as political power and science.
 3. **Pluralization** – the multiplication of equally viable options in the private sphere of values, faith systems, etc.
 - b. Four **marks** of contemporary American culture.
 1. **Moral relativism** – ethical boundaries are defined by culture, circumstances, and personal perspectives - what Benedict XVI calls “the dictatorship of relativism” – in the name of freedom.
 2. **Autonomous individualism** – the rejection of all external authority and the exaltation of the self as the source of basic values.
 3. **Narcissistic hedonism** – the primacy of the free pursuit of personal fulfillment so long as it does not harm others.
 4. **Reductive naturalism** – only that which can be empirically verified can be known as truth.
2. Postmodernism is a change in epistemology (the way we know things). Postmodernism is a philosophical conviction that truth and natural laws are illusory, and that the only reality is personal and group preference expressed in terms of political power.
3. Postmodernism is best understood in the context of and in contrast to the eras that have gone before it. Each of three eras in history reacted to that which came before it.

Pre-modern	Modern	Postmodern
transcendence	nature	personal
church authority	autonomy	community
truth is assumed	truth is discovered	truth is created
tradition	science	intuition
ascribed roles	earned roles	chosen roles

4. In the University postmodernism produces the **transformationist** (hard postmodernist) who understands the aim of higher education as not the pursuit of truth, but social deconstruction or the removal of all absolutes, transcendent authority, and normative truth.
5. “**Deconstruction** is an approach to literary interpretation that rejects the very possibility that any literary work could contain a coherent meaning. It assumes that all truth claims contain inherent contradictions. So the job of the interpreter is not to discover and evaluate the meaning and significance of a text but to push it until it reveals these contradictions and undercuts its own meaning, until its apparent meaning falls apart or "deconstructs." Actually, this tendency manifests itself in many different schools of interpretation that are popular today, of which deconstruction is simply the most radical. But all of them reject the very possibility of an author actually communicating anything true to a reader. Notice that the word "authority" contains the word "author." If you don't want to deal with authority, you have to banish the author from the process of interpretation. There can be no meaning unless there is someone to mean it. If the text doesn't mean what the author meant it to mean, it can mean anything and will eventually mean nothing. That is why Jacques Derrida, the father of deconstruction, says that "the author must die so that the reader may live." And he explicitly connects the death of the author with the death of God, the ultimate Author, making it crystal clear that it is rebellion against the authority of God that ultimately lies behind his movement. That is why Christian philosophy has always maintained that authorial intention is, not exhaustive of, but essential to and basic to a text's meaning and therefore to all interpretation of a text. Yet one too often sees Christian scholars picking up the techniques of deconstruction with no apparent awareness of their roots or of the philosophical baggage that inevitably comes clinging to them. And this is not just an issue that matters to English majors. Do not think that the Bible can continue to function as an authoritative text in our lives in any meaningful sense if that trend continues!” *Dr. Donald T. Williams*
http://doulomen.tripod.com/sermons/Galatians1_3-4.htm

B. How has it developed?

1. We might view the history of presuppositions as a context for postmodernism.
 - a. In the **Theological era** (300BC - CE1600) of intellectual development science was under the control and tutelage of church tradition. It served the interests of worshippers of an orderly Creator God who prescribed that His subjects take dominion over creation.
 - b. In the **Metaphysical era** (CE1600 - CE1800), science led many people to wrongly conclude that all phenomena (physical and social) were contingent upon

previous natural phenomena. A personal God was no longer necessary even though eternal moral truths were real and necessary.

- c. In the **Positivistic era** (CE1800 - CE 1950), science was believed to be the only source of all absolute truth. But as scientists began to make more sophisticated discoveries they learned that everything looked relative not absolute. Without God, the notion of absolute truth was extinct. This paved the way for postmodernism.
- d. In the **Existential era** (CE1950 - present), postmodernism was born as a logical and inescapable end of a Godless and truthless world.

<i>Reality is objective.</i>		<i>Reality is subjective.</i>	
<i>A universal moral order exists.</i>		<i>There is no universal moral order.</i>	
<i>God centered</i>	<i>Man centered</i>		
Pre-modernism (The Church) <i>Martin Luther</i> 0-1750	Early Modernism (Common sense) <i>Thomas Jefferson</i> 1750-1850	Late Modernism (Scientism) <i>Carl Sagan</i> 1850-1950	Post modernism (Personal preference) <i>Jacques Derrida</i> 1950-2000?
GOD <u>man</u> cosmos	God MAN cosmos	MAN god cosmos	? man chaos
The traditional American mind set		<i>The modern American mind set</i>	
25% of population largely conservative Christian	25% of population largely sympathetic to Biblical values	25% of population largely unsympathetic to Biblical values	25% of population largely cultural leaders and hostile to Biblical values
Self-sacrifice is an expression of worship.	Self-sacrifice is a means of happiness.	Self-sacrifice is a necessary evil.	Self-sacrifice is foolish.

Note the way some cultural observers have labeled the last several generations (the transition dates are fuzzy).

Builder generation	Boomer generation	Buster generation (Generation X)	Millenial generation (Generation Y)
<i>Born before 1945</i>	1945-64	1965-74	1975-81

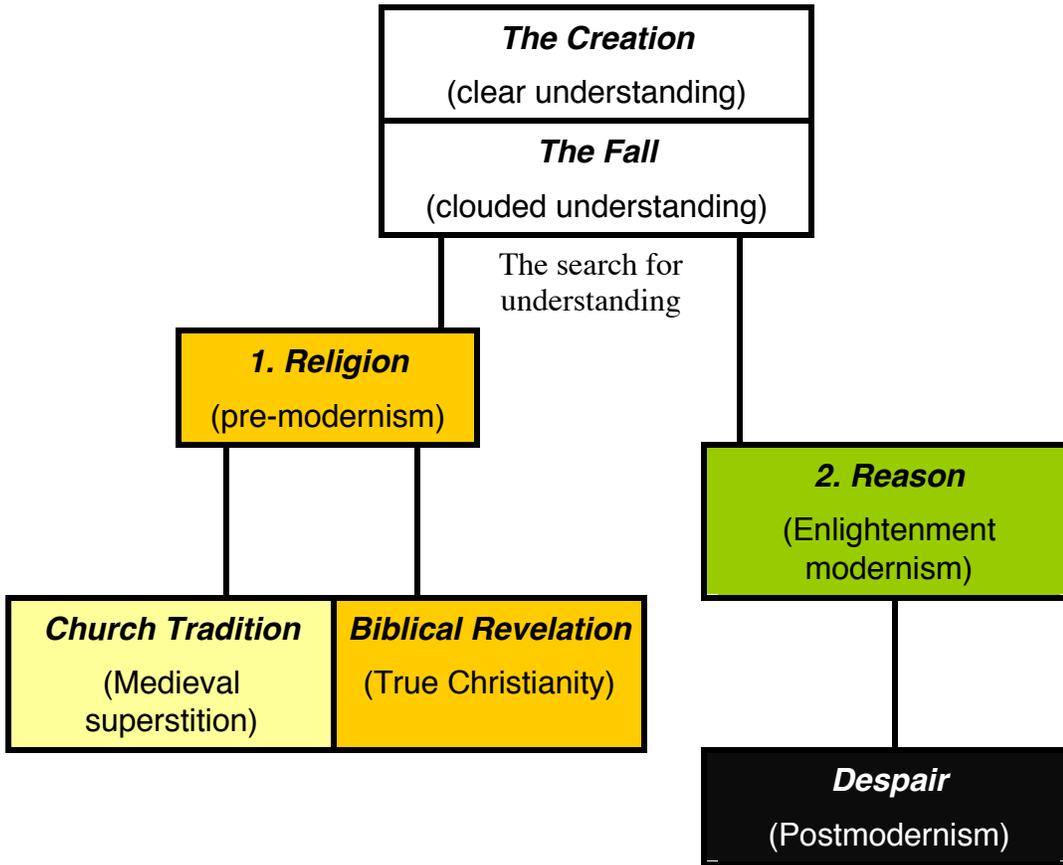
- In the 50 years between 1875 and 1925 there was a massive intellectual climate change in North America. What had started in the universities of Europe some 75 years earlier was now entering the great institutions of American culture - the university, the church, government, media, entertainment, etc.

Early Western culture (pre-modernism)	Later Western culture
Europe centered	America centered
Judeo-Christian values	Psychological attitudes
rural - agrarian - relational	urban - industrial - technological
Nature is not the whole of reality	Nature is the whole of reality
History and nature had a purpose	History has no design purpose

- LATER WESTERN CULTURE can be divided into two sections

Modernity	Post-modernity
Naturalism	Supernaturalism
Human rationalism	Objectivity of knowledge is denied
Anti-authoritarian	Political power = authority
Reductionism + science = only truth	Intuition is as valid as science
Progress through evolution	Progress is rejected
Individualism	Community based knowledge
Certainty	Knowledge is uncertain
Determinism	Meaninglessness
Propositional	Experiential
Representative	Participatory
Word based	Image based
Individual	Connective

4. In Western civilization there were two paths in man's search of understanding (after the Fall) – **religion and reason**. Religion lost its way through tradition and superstition. Reason produced hopeless despair.



C. What are the major tenants of postmodernism?

1. **PERSPECTIVES** (preferences, interests) replace universal truths or natural laws (a naive assumption of the metaphysical realism of the former cultural establishment).
2. **RELATIVISM** means that standards of evidence, rationality, and objectivity are themselves relative to the frameworks they come from.
3. **IDENTITY GROUPS** (usually identified by association with a minorities interests) share common perspectives and may be in conflict with dominant social interests.
4. **INTERESTS** are represented in every statement, interpretation, or act.
5. **POWER** is exercised by ideas, words, and acts by and for those in power to change the attitudes, behaviors, and feelings of those who are not in power.
6. **RACE, CLASS, AND GENDER** are the basis of the most fundamental interests and power. The Western, heterosexual, white, male elite has used its power to repress or marginalize women, minorities and the poor.
7. **POLITICS** is simply the expression of power relationships in a society.
8. **EMPOWERMENT** of oppressed groups (women, minorities, poor) is a necessary mandate to bring about the equality that is a corollary to human dignity.

9. **INCLUSION** of works reflecting the interests of oppressed groups must be given equal space and respect with the established works of the status quo (the Western, heterosexual, white, male elite).
10. **THE TYRANNY OF OBJECTIVITY** which is little more than a construct of the dominant white male culture is used to oppress women, minorities, and the poor and should be challenged.
11. **REVISION** of our concept of truth is needed. The new concept identifies truth with politics that liberates women, minorities, and the poor as opposed to that spurious appeal to objectivity, science, and universal norms.
12. **POLITICAL STANDARDS** (Political Correctness) with respect to what is said, taught, published, and who is hired are to reflect affirmative action on behalf of oppressed groups.
13. **HIGHER EDUCATION** should seek to bring about social transformation — changing ideas, symbols, and institutions from tools of racist, sexist, capitalist, imperialist tools to instruments of empowerment for women, minorities, the poor, and the Third World.
14. **CRITICAL PEDAGOGY** should devote itself to changing minds through deprogramming, enabling students to spot, confront, and work against the political horrors of one’s time.
15. **SPEECH RESTRICTIONS** are necessary to empower oppressed classes and dethrone established illusions of the dominant class.
16. **PUBLIC DENIAL** of transformationist goals and activities are necessary in order not to not undermine the base of operations in institutions that would not appreciate or even allow radical change.

D. Variations of postmodernism

Deconstructive	Liberationist	Constructive	Restorationist
rejection of the philosophical values of modernism (objectivity)	rejection of the social - political structure of modernism	revision of modernism through process metaphysics	revision of modernism by recapturing parts of pre-modernism
Radical	Functional		Evangelical

E. A Critique of postmodern transformationism

1. **GENERALIZATION** is used to superficially inflate support for postmodern ideologies. “. . . the consensus of most of the dominant theories.”
2. **STRAW-MEN** are used to characterize opponents to postmodern views. For example empiricist positivism (a position that very few people hold) is soundly trashed with the assumption that postmodern ideology is therefore established.
3. **PERSPECTIVES** are treated like hallucinations, unrelated to any public phenomena.
4. **CONCEPTUAL AUTISM** where each individual is incapable of stepping outside their mind would render social intercourse impossible. How can there be “group think” with such bondage, let alone the transformation of anyone’s thinking from one ideology to another.

5. **EMPIRICAL CONFIRMATION** is lacking for the notion that the self is socially constructed through membership in various groups.
6. **POLITICAL LOADING** (granting one group power over another) does not account for all values, ideas, judgments, and purposes of any given group. A report need not be biased or unfair.
7. **RADICAL EQUALITY** (which is passionately insisted upon) and individual freedom cannot coexist.
8. **GNOSTIC** tendencies surround the idea of “emancipatory authority,” the idea that teachers are bearers of critical knowledge, rules, and values that allow them to judge, critique and reject prevailing social authorities.
9. **AUTHORITARIANISM** is inescapable. The transformationist proposes to mold students into among other things, radical egalitarians; but to do so would give teachers a most inegalitarian authority over their students.
11. **FASCISM** is the logical end of postmodern ideology.
12. **CRITICISM** of the postmodern argument is prevented by the elitist posture it gives to itself.

F. Opportunities for evangelical witness in a postmodern context.

1. Postmodern contexts do not eliminate the need of a rational witness to the Gospel message but they call for more than rational witness to be effective.
2. Postmodern contexts tend to create special opportunities for witness as they:
 - a. - **magnify the “aleness” and “hopelessness”** of all who are sons and daughters of Adam. It is important to show how the presence of the Holy Spirit can create community and intimacy.
 - b. - **magnify the limits of “natural revelation.”** While there are many things that we all can know through common sense there are great differences of perspective between people from varied environments. Postmodernism reminds us of the limits of common sense.
 - c. - **embrace a ideology that will not pass the hard test of personal experience.** There is a real opportunity to appeal to common sense experience in showing that postmodernist perspectives do not hold true in much of our experience - international treaties, business contracts, civil law, conversations. Francis Schaffer’s apologetic work addressed this challenge a decade ago.
 - d. - **expose the power of presuppositions.** This part of any rational debate is often overlooked or down-played.
3. Some common mistakes that Evangelical Christians can make in trying to speak to a postmodern culture.
 - a. **We should no longer assume that by speaking (preaching) the truth in the same way it was done 50 years ago, all people will understand,** be convicted, and convinced. A rational, propositional presentation will reach fewer people today than it would have in the past. While the gospel is a rational message it will not be heard until certain other issues are respected. For this reason it is wise to use a dialogue or narrative style in sharing the light of the gospel.
 - b. **We should not assume that propositional presentations are unnecessary or wrong.** They just need to be given a foundation and illustrated in life experiences before they can be received.

- c. **We should no longer assume that evidence without experience will be enough.** People have such distrust of logical reasoning that they want it notarized by something else.
- 4. The Spirit of Christ can break down the differing perspectives on truth and reality and bring us together. The claim of the apostle Paul in I Cor.2:6-16 is that people can be united in their understanding by Christ’s Spirit.
- 5. By telling the Bible’s story or world view (including the Gospel story) and asking people to test it against (1) their personal experience of the world and life as well as (2) alternative stories, we can expect a hearing and a positive response from many.
- 6. The postmodern climate calls for a sensitive proclamation of the Christian story coupled with authentic examples of integrity in our own lives and loving expressions to others.

G. **“Young evangelicals” reflect the influence of postmodernism.**

- 1. Note: Robert Webber in *The Younger Evangelicals* notes stages in Evangelical development in the Twentieth Century.

	Traditional evangelicals 1950-1975	Pragmatic evangelicals 1975-2000	Young evangelicals 2000-
Historical events	After WWII	After the 60s	After 911
Symbolic leader	Billy Graham	Bill Hybels	Brian McLaren
Worldview	Modern	Technological	Postmodern
Communication	Print – verbal	Broadcast – presentational	Internet – interactive
Generation	Booster – traditional	Boomer – innovative	Buster – deconstruction
View of history	Maintain tradition	Ignore historical roots	Return to past wisdom
Theology	Rational apologetics	Therapy for needs	Community of faith
Apologetics	Evidential	Experiential	Metanarrative
Christendom	Civil religion	Market driven	Countercultural
Church style	Rural	Megachurch	Intercultural
Leadership style	Pastor	CEO	Team, mentor
Youth ministry	Church -centered	Retreat centered	Spiritual disciplines
Education	Information centered	Need centered	Community centered
Spirituality	Keep the law	Prosperity and success	Authenticity
Worship	Traditional	Contemporary	Convergence
Art	Restrained	Illustration	Embodiment
Evangelism	Mass rally	Seeker service	Process

- 2. The **“emerging missional church”** is built upon a fresh understanding.
 - a. Meaning is defined more in terms of mission than doctrine.
 - b. Mission is Kingdom centered more than conversion centered.
 - c. Community is defined more in terms of personal connectedness than programs.

“If Christianity isn’t the quest for (or defense of) the perfect belief system (“the church of the last detail”), then what’s left? In the emerging culture, I believe it will be “Christianity as a way of life,” or “Christianity as a path of spiritual formation.”

The switch suggests a change in the questions people are asking. Instead of “How can I be right in my belief so I can go to heaven?” the new question seems to be, “How can we live life to the full so God’s will is done on earth as it is in heaven?”

Instead of “If you were to die tonight, do you know for certain that you would spend eternity with God in heaven?” the new question seems to be, “If you live for another thirty years, what kind of person will you become?”” Brian McLaren

3. Five observations of the emerging missional church.
 - a. The Emerging Missional Church movement is quite broad and diverse embracing more than traditional evangelicals. I am addressing the evangelical expressions of the movement.
 - b. As I have read authors (like Dan Kimball, Brian McLaren, Robert Webber, and Lesslie Newbigin) and listened to speakers (like Leonard Sweet, Thomas Oden) I have been left with some general perceptions.

ONE

The Emerging Missional Church is a corrective movement responding to:

Note: The Emerging Church is a plea for reformation of the church based on a perceived change in culture (not because of a change in the church away from orthodoxy).

(a) two weaknesses in Western evangelical Christianity.

Propositionalism - There is a tendency in American evangelicalism to emphasize “correct doctrine” while neglecting the importance of “authentic life style.”

Pragmatism - There is a tendency in American evangelicalism to emphasize “pragmatic ministry” while neglecting the importance of “integrity in community relationships.”

(b) two characteristics of Western culture.

Pluralism - There is a movement in American culture away from “common truths” (in the area of values) toward “common behaviors.” This results in a movement away from individual beliefs to communities of common purpose, perspective, and preference. It is often labeled as “**postmodernism.**”

Pantheism – There is a movement in American culture away from rationalism and propositional revelation (in the area of values) to deeply personal mysticism and naturalism. It is often labeled as “**new age**” spirituality.

TWO

The Emerging Missional Church is committed to three core values.

Spiritual formation – Personal religious discipline (rather than conformity to propositional creeds) is the essence of Christian Spirituality. Personal piety (especially service to others) is seen as more important than Orthodox confession of faith.

Community – Inclusion (rather than exclusion) is the essence of Christian community. “First you belong, then you believe.” The church includes the outside (non believing) community rather than stands apart from it.

Missional purpose – Doing good (rather than believing right) is the essence of Christian orthodoxy.

THREE

The Emerging Missional Church vision is vulnerable on a number of fronts.

- a. Does its view of community respect “Biblical boundaries”? Does it clearly define sin?
- b. Does its emphasis on Kingdom ethics (life style) marginalize orthodox belief?
- c. Does it embrace too much pre-reformation Romanism while discrediting too much of post-reformation Protestantism?
- d. Can it address the needed correctives in American evangelicalism without losing its soul?
- e. Does it take its direction and establish its identity more from postmodern culture than an authentic Biblical Spirit?
- f. Does it promote a modified “new age” spirituality rather than Biblical spirituality? New age spirituality = private experience as the bases of authority, universalism as the sphere of salvation, and pluralism as the context of truth.
- g. Does it do justice to the whole story of the Biblical texts? At times the text follows a linear logic.
- h. Does it fail to challenge a tolerance that is quite intolerant of views that do not fit its story?
- i. Does postmodernism characterize our present culture as much as emergent advocates suggest? Is it not more realistic to see postmodernism as one of a number of perspectives each of which has a place at the cultural table?
- j. Does it react to a narrow Protestant fundamentalism more than true modernism or postmodernism? Many of its leaders seem to come from similar fundamentalist backgrounds and understandably react to it.
- k. Does it create an inaccurate stereo-type of evangelical churches suggesting that they are all (for the most part) modernist? Does it project modernism onto all of evangelicalism?
- l. Does it ever challenge or confront postmodern ideals or just conform to them?
- m. Does it move toward the creation of a new sect within the church?

The term “emerging church” may be unfortunate. What is it emerging from or to? Would it not be more helpful and less confusing to say that there are certain correctives that are needed in “many” traditional evangelical churches that claim and pride themselves as “Biblical.” We might call it a “new restoration” movement within evangelicalism. This is in contrast to the other restoration movements that are identified with the Church of Christ and Postmillennial Presbyterianism. Could it be more accurately described as “submerging” in that it is finding its home under the postmodern cultural umbrella?

FOUR

Eric Stanford contrasts the Boomer church and the Xer church.

(Next Wave net magazine)

- “**First**, while Boomer churches (traditional evangelicals) tend to be highly structured and organized, Xer churches tend to operate by what one might call **charismatic** leading. Church staffs are smaller and less hierarchical. There’s a strong emphasis on all church members helping out in the activities of the church. These churches take seriously the idea that God is the leader of the church, moving mysteriously and powerfully in individuals’ lives, and so church ministries are not always planned by the church leadership but instead are instigated by church members who feel led by God to start a ministry.
- **Second**, while Baby Boomer churches tend to rely heavily on programs, Xer churches put their emphasis on **relationships**. There’s a very clear understanding in Xer congregations that programs are means and not ends. Their purpose is the lacing together of souls. Church events, as well as spontaneous gatherings of church members, are less about learning or doing than about just being together. Xers seem willing to take the time that is required for developing relationships; that’s where their priority lies.
- **Third**, while Boomer churches emphasize "excellence" in church ministries, Xer churches emphasize "**realness**." Xers don’t seem to care much if the preacher stumbles over his words or the singer is of merely karaoke quality or the small-group leader doesn’t know much about the Bible. But they insist that people be authentic. Don’t pretend you’ve got it all together, spiritually or otherwise. Admit your mistakes and struggles, for then we can work on them together. No posers allowed.
- **Fourth**, while Boomer churches often tout themselves as "contemporary," Xer churches are typically "**ancient-future**." That is, the Xer churches have a dual orientation when it comes to time: they are naturally and comfortably up-to-date with the culture (such as by using the latest technology) and simultaneously they have a high degree of respect for the traditions of the Christian past. It’s not unusual for an Xer pastor to refer meaningfully to Thomas à Kempis and Bill Gates in the same sermon.
- **Fifth**, while Boomer churches are basically rationalist, Xer churches are more **holistic**, honoring intellect and emotions, doctrine and intuition. You can see this in Xer preaching, which is highly narrative, emphasizing both the stories of the Bible and the stories of Christians of today. You see it as well in worship, which involves a broader and more frequent use of the arts than ever before. You can see it in Xer apologetics, which is not a matter of presenting evidence and demanding a verdict but rather of urging people to say yes to Jesus on a daily basis.
- **Sixth**, while Boomer churches often have a competitive streak, Xer churches are more **cooperative**. It’s not us-them; it’s all us. Xers see, on the one hand, that God is working in the lives of non-Christians and that, on the other hand, Christians are not too different from nonbelievers in a lot of ways. Xers note things of value in other

congregations and don't care for the walls put up between denominations. To many Xers, even the walls between the big three—Orthodoxy, Catholicism, and Protestantism—seem as ready for demolition as was the Berlin Wall.

Every one of these distinctives was an intentional part of the Gerard Hall Bible Church of the 70s. The difference however was that we did not see these distinctives as simply a matter of style aimed at reaching a new generation. These distinctives were seen as a return to a more authentic Biblical set of values and principles. We were doing this because it was mandated by our understanding of the Bible not because it was mandated by the culture.

FIVE

What we call postmodernism is not new to theological minds.

The crisis in theology at the turn of the last century resulting in the split between liberal and fundamental world views, was postmodernism. Neo-Orthodoxy was birthed in the storm and, in many ways, looked and felt a lot like the emerging church in its world-view. If I were to predict the next stop on the emerging church path it would be next door to historic neo-orthodoxy. I do not share the hostility that some evangelicals have for “anything and everything” neo-orthodox. Neo-orthodoxy was facing some of the hard facts of life and still holding to the faith while liberals faced the same facts (contextualism, pluralism, subjectivism, etc.) and abandoned the faith. Neo-orthodoxy walks a thin line but it may prove to be the honest and authentic way in some respects. I am frankly a little perplexed as to why the emerging church has not seen its similarity to neo-orthodoxy.

4. II Peter 1 (from a message by D.A. Carson)
 - a. Christian subjective experience. Vs.1-11
 1. vs.3-4 The reality of our experience is grounded in God's transforming power.
 2. vs. 5-8 The reality of our experience is attested by spiritual productivity.
 3. vs.9-11 The reality of our experience is conditioned by our unflagging perseverance.
 - b. Christian objective truth. Vs.12-21
 1. vs.12-17 Our confidence in the truth is stabilized by constant review.
 2. vs.16-18 Our confidence in the truth is established on historical witness.
 3. vs.19-21 Our confidence in the truth is grounded in Biblical revelation.

The Point

Postmodernism provides special opportunities for and challenges to the gospel.

Response

Head

I am to understand that:

Cultural shifts make a powerful difference in the way we see reality and value what we see.

Heart

I am to believe that:

Postmodernism's reaction to modernism provides special challenges and opportunities for Christians.

Hands

I am to behave by:

Respecting the influence of Postmodernism on our world by showing and telling my faith with sensitivity.