

Business as Mission – A Case Study from Latvia

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Abstract

Business as mission is a relatively new term, even though the thinking about business and mission can be seen throughout church history. In this paper I explore some of the definitions used to describe the concept of business as mission and then by using the qualitative research method I look at one business entity in Latvia and whether or not this business can be considered as mission. Through the research I find that SIA Skandinav could qualify as business as mission, as the owners believe that doing business is their calling from God, and their vision is to bless others in Latvia and beyond. I also find that some of the definitions use criteria that only have a “holy” or “spiritual” dimension, which is too narrow.

Key words: Business as mission, Latvia, Skandinav, holistic, laity driven

At first glance, Latvia might not seem to need business as mission. Latvia is part of the European Union since 2004, part of the Euro zone since 2014¹ and part of the Organization for Economic Co-operation and Development (OECD) which has 36 of the most developed countries of the world since 2016.² Being part of this means that Latvia is quite developed. There are also no restrictions for Christianity. The Constitution of the Republic of Latvia in point 99 declares that there is freedom of religion,³ so open evangelism is possible and done. The question could arise, is there really a place for business as mission in Latvia?

These facts above however do not show the whole picture. Even though 43% of Latvian people believe in God and call themselves Christian⁴ research shows that only 10% say religion is very important in their lives.⁵ So, this statistic gives understanding that there is still a great need for evangelism and discipleship. Unemployment today is only 6,4%, but during the big economic crisis in 2010 the unemployment was 20,6%.⁶ Since 1995 Latvia has lost almost 600 000 people.⁷ Many of the people are economic migrants now residing in other European Union (EU) countries, and many of the people who are left in the countryside of Latvia are considered poor. The Central Statistical Bureau of Latvia indicates that in 2017, 23,3% of the population of

¹ European Union, Latvia, https://europa.eu/european-union/about-eu/countries/member-countries/latvia_lv accessed June 22, 2019

² Ministry of Agriculture, Republic of Latvia, Agriculture portal, <https://www.zm.gov.lv/zemkopibas-ministrija/statiskas-lapas/kas-ir-oeed-?id=5716#jump> accessed June 22, 2019

³ The Constitution of the Republic of Latvia, <https://likumi.lv/ta/en/en/id/57980> accessed June 22, 2019

⁴ Kaktins, Arnis. Research center SKDS, March 31, 2018

https://twitter.com/ArnisKaktins?ref_src=twsrc%5Etfw%7Ctwcamp%5Eembeddedtimeline%7Ctwtterm%5Eprofile%3AArnisKaktins&ref_url=http%3A%2F%2Fwww.skds.lv%2F accessed June 22, 2019

⁵ Evans, Jonathan and Chris Baronavski, How do European countries differ in religious commitment? Use our interactive map to find out, <https://www.pewresearch.org/fact-tank/2018/12/05/how-do-european-countries-differ-in-religious-commitment/> accessed June 23, 2019

⁶ Public Data, Eurostat, Unemployment in Europe,

https://www.google.com/publicdata/explore?ds=z8o7pt6rd5uqa6_&met_y=unemployment_rate&idim=country:lv:lt:ee&fdim_y=seasonality:sa&hl=lv&dl=lv#!ctype=l&strail=false&bcs=d&nselm=h&met_y=unemployment_rate&fdim_y=seasonality:sa&scale_y=lin&ind_y=false&rdim=country_group&idim=country:lv&ifdim=country_group&hl=lv&dl=lv&ind=false accessed June 22, 2019

⁷ Central Statistical Bureau of Latvia give the following numbers. Population of Latvia in 1995 was 2,5006 million people; in 2019 it is only 1,9139 million.

https://data1.csb.gov.lv/pxweb/lv/iedz/iedz_iedzskaits_isterm/IE010m.px/table/tableViewLayout1/ accessed June 23, 2019

Latvia were in risk of poverty.⁸ Therefore there is still a need for business as mission to create jobs and help people.

In this article I will first give a short introduction and explanation of what is business as mission and then using a qualitative research method through structured individual face-to-face interviews of the two owners of the business that works as business as mission. The interviews had two major parts besides the general introduction questions – owners' general view on their business, goals, vision and evaluation of it, and then the second major part about business as mission according to the discovered definitions.

Business as Mission – Short History and a Working Definition

In his theological explorations J. Andrew Kirk mentions that over time the Church has had “a hard battle to rid itself of the insidious distinction drawn between ‘holy’ and ‘non-holy’ things.”⁹ Even though this divide is false, still there are many Christians who consider legitimate tasks of everyday life as secular. In their minds business would fall into this category too. We know however that “sacred is not another reality distinct from this, but the truly real life shorn of all illusions.”¹⁰

Grabill also points out that looking at history “*ministry* and *business* have frequently operated in hermetically sealed compartments.”¹¹ And he challenges the church the same way as Kirk, reminding that what we call ministry is no more sacred than business or any other legitimate calling.¹² Because of the Soviet system and persecution of Christians during that time, many pastors had to work menial jobs in agriculture, in repair shops and similar.¹³ Finances for the Christian believers were very tight during the Soviet times, because of the unjust taxation system.¹⁴ With these facts it can be understood that even if Latvian believers in general and pastors in particular maybe had this secular/sacred divide in their thinking, their reality was very much connected with everyday work. On the other hand, the communist regime did not allow for business and official personal enterprise.

Steve Rundle from Biola University writes that the term *Business as Mission* or abbreviated as BAM first began to appear around the year 2000¹⁵ when entrepreneurs who believed that they can serve God through their business and wanted to bring people closer to God, were interested in it.¹⁶ Aspiras notes, that

⁸ LETA, Nabadzības riskam Latvijā pakļauti 23,3% iedzīvotāju [in the risk of poverty in Latvia there are 23,3% of people], <https://www.diena.lv/raksts/latvija/zinas/nabadzibas-riskam-latvija-paklauti-233-iedzivotaju-14212642> accessed June 23,2019

⁹ Kirk, J. Andrew. *What Is Mission?* Minneapolis, MN: Fortress Press, 2000, 213.

¹⁰ Kirk, *What is Mission?*, 214.

¹¹ Grabill, Stephen J. "Observations of the Theology of Work and Economics". *Journal of Markets & Morality* 15, No 1 (2012): 203–6.

¹² Grabill, Observations, 203-6.

¹³ Mankusa, Zanda. "Latvijas evaņģēliski luteriskās Baznīcas mācītāju darbība laika posmā no 1954. līdz 1964. gadam" [Work of pastors of Latvian Evangelical Lutheran Church during 1954-1964]. *Ceļš* Nr. 53 (2001): 10–106, 82.

¹⁴ Trūps-Trops, Henriks. *Latvijas Romas katoļu Baznīca komunisma gados 1940-1990* [Roman Catholic Church of Latvia during the Communist years 1940-1990]. Rīga, Latvija: Rīgas Romas katoļu metropolijas kūrīja, 1992, 115-116.

¹⁵ Rundle, Steve. "'Business as Mission' Hybrids: A Review and Research Agenda." *The Journal of Biblical Integration in Business* 15 (1) (2012): 66–79.

¹⁶ Aspiras, Thepiolus. "Business as Mission and Marketing to the Poor." *Allied Academies International Conference. Academy of Entrepreneurship. Proceedings* 22 (1) (2016): 1–7.

entrepreneurs engaging in social entrepreneurship are not necessarily motivated by the profits resulting from business, but are more motivated to serve and provide benefit to the surrounding community. The significant difference between the BAM movement and social entrepreneurship is Christian faith.¹⁷

Rundle continues that BAM was similar to early definitions of tentmaking, but was also different from it because BAM has focus on business and has more holistic understanding of mission.¹⁸

Rundle suggests the following definition or basic points for Business as Mission: it is self-funded, laity driven, intentional, holistic and cross-cultural.¹⁹ This definition is one of the frames used to explore the Latvian business and how they see themselves as BAM. I will unpack this definition later while exploring the business.

Another framework that will be used is also found in Rundle's article. He refers to a study done by Patrick Lai (2003) – measuring the effectiveness of BAM by “(1) the number of people they (the tentmaker) led to Christ; (2) the number of people they disciplined in the Word; and (3) the number of churches they planted.”²⁰

Brief introduction of the business and its owners

The business I want to explore is “Sabiedrība ar ierobežotu atbildību (SIA) Skandinavs” (Limited Liabilities Company Skandinavs). It was established on May 17, 2005²¹ by two owners Raitis Grivans and Baiba Seja. They both come from Talsi region where the business is registered. The foundational capital was 2844 euros²² (which was the minimal amount at that time needed for establishing that type of enterprise).²³ From publicly available information the business has 14 stores and storage places in Talsi and its area, Sabile, Valdemarpils, Aizpute, Kandava and Liepāja.²⁴ In 2018 they had 56 employees and in the state budget they have paid 233 570 euros in taxes.²⁵

The business is selling new and secondhand clothes, furniture, tableware, electrical appliances, interior decorations, sporting goods and many other items that are imported from Scandinavia, mostly from Sweden. Information from their website states: “The company is currently working on the ability to offer deliberately selected goods and wide choice of varied assortment that meets the diverse needs of our customers.”²⁶

Grivans comes from a Christian family. He had a technical school education after which he attended a Youth With A Mission (YWAM) Discipleship Training School (DTS) in 1993 in Talsi, Latvia.²⁷ After the DTS he did Principles of Children and Youth Ministry School, after

¹⁷ Aspiras, BAM and Marketing, 2

¹⁸ Rundle, Hybrids, 70

¹⁹ Rundle, Hybrids, 71

²⁰ Rundle, Hybrids, 73

²¹ <https://www.firmas.lv/profile/skandinavs-sia/41203024125> accessed July 1, 2019

²² *ibid.*

²³ SIA dibināšana atkarībā no pamatkapitāla [Founding of LLC depending of the foundational capital], LV portāls, February 12, 2011, <https://lvportals.lv/e-konsultacijas/390-sia-dibinasana-atkariba-no-pamatkapitala-2011> accessed July 2, 2019

²⁴ Nodokļu maksātāji un nodokļu maksātāju struktūrvienību reģistrs [Tax payers and register of their entities], Valsts ieņēmumu dienests [State Revenue Service], <https://www6.vid.gov.lv/STRV> accessed July 2, 2019

²⁵ Nodokļu maksātāju (komersantu) taksācijas gadā samaksāto VID administrēto nodokļu kopsummas [Totals of taxes paid by the tax payer that are administrated by SRS], Valsts ieņēmumu dienests [State Revenue Service], <https://www6.vid.gov.lv/SNK> accessed July 2, 2019

²⁶ SIA Skandinavs, <https://skandinavs.lv/par-mums/#1557306049781-3cb5a001-52e4> accessed July 17, 2019

²⁷ Some information is from personal knowledge, and most of the information is from the interview with Raitis Grivans on June 21, 2019.

which for two more years he went to work as a sales person with Johnson & Johnson. He received some business training there. Because of his friendship with the YWAM Latvia leaders and staff, he still kept in touch with YWAM. He joined YWAM Latvia in 1996 with children, youth ministry, and King's Kids on his heart. Later he got married to another person working in YWAM and they started a family. YWAM staff do not receive a salary, but do fundraising, trusting God for financial provision.²⁸ God is faithful and He has no problem to provide in any culture and any country, but for Grivans it proved to be difficult to raise enough finances to provide for his family. After struggling for some years, Grivans was looking for some business possibilities to supplement the income for the family. It turned out that Grivans has a gift of building relationships, finding new partners for all kind of business ventures. Finally he realized that God was calling him into full time business and that his business would be his mission.

Seja comes from Talsi, from a large non-Christian family.²⁹ She is the seventh child, and her parents were always encouraging her to learn and study. Even from childhood she wanted to be independent and have her own business. She has a degree in business and leadership. After high school, during university studies Seja was doing different kinds of self-employed small scale businesses. Before starting SIA Skandinav she owned a store for three years. Her first understanding about God had been through YWAM missionaries from USA who did church planting in the Talsi area.

SIA Skandinav owners' General View on their Business, Vision, Goals and Evaluation

Both owners Grivans and Seja are very different personalities with a very different set of gifts and therefore they complement each other very well in their business venture. Grivans is more of a big picture person and Seja is the one implementing this big picture into the everyday reality.

Development of the Vision

In their interviews they both admitted that in the beginning the reason for starting the business was to take care of their own respective families. Both families already had one child, and the economic situation in the country was difficult (both for full time YWAM staff and also for small business owners). They decided to work together. Grivans would provide the goods to sell through his contacts in Scandinavia, and Seja would use her expertise in running a store to set up things legally. At that time Seja was not a Christian believer. So the initial vision was very small – just provide some stability for their families. Grivans however right from the beginning had a dream to help other families who are in difficult financial situations as well. At first this help was by giving away some of the goods that were to be sold in the store.

Over time their vision of business was transformed and also defined more clearly. Their vision statement now is: *blessed to be a blessing*.

Although their initial vision was only to provide for their families, over time, it became clear that what they were doing was broader than that. Seja recognized that there needed to be a higher goal, something for the heart. Right from the beginning Grivans was blessing poor families in the local area, but it was only in 2014 that this vision of business as a blessing was defined more clearly and written as a statement. They both recognize that it is very important to have a defined vision, so that when employees start to work, they know why this business

²⁸ Value 16. Practice dependence on God, YWAM Foundational Values, <https://ywam.org/about-us/values/> accessed July 1, 2019

²⁹ Information from the interview with Baiba Seja on June 27, 2019.

actually exists. Also, if the initial blessing was more understood as giving help to poorer families, then now providing jobs for more than 50 people would also be considered a blessing.

Success and Failures of the Business

Both owners admitted that their understanding of success is not becoming rich, but giving jobs to people and being able to do mercy ministry or diaconia (as it is also called) through the business. As the author Verkuyl notes “the kingdom does not only address the spiritual and moral needs of a person, but his material, physical, social, cultural and political needs as well.”³⁰ This idea of diaconia or serving to the people, YWAM very often calls “mercy ministries.”³¹ Seja was happy that they could provide jobs for almost 60 people and that in the current economic situation it means that possibly if these jobs were not available then those people would join many other economic migrants abroad, and their children would be left here with grandparents. Grivans noted that giving jobs to 60 people, is not only a success but a miracle in the current economic situation of Latvia. As it was stated, last year the company paid more than 230 thousand euros in taxes. Grivans also noted that over the years the business has paid more than a million euros in taxes to the Latvian government.

Another success that Grivans mentioned has been the help that has been given to many people in Latvia. He stated that almost every year they are able to give away 4-5 truckloads of goods. They work with charity organizations in Latvia. In the last years three trucks were sent to war zones in the Ukraine through the Red Cross. Skandinav also sent one truck to Belarus, trying to help our neighbors.

Yet another success in both owners’ eyes is that people come to know the Lord. They have not counted the actual number of people, but their estimate is that around 50 people over the years have become Christians. Seja admitted that she herself is a testimony of God’s grace having come to faith while helping to run the business.

Their business has a practical helps side. Grivans shared about a family where there was a mother with six children and a very abusive alcoholic husband. Around eight years ago they lived in a half broken down house far in the countryside. Skandinav started to help by delivering food as well as some clothes and beds, since the children were sleeping on the floor. Then in cooperation with the local social services they were given an apartment in the local village. Skandinav helped to do the repairs. For the first time the children learned what hot running water was and what a bathtub is. Now one of the girls is a weightlifting champion and has won a number of medals, one of the sons finished his education as an electrician and has a job and the mother went for another child’s graduation. And they have learned to bless others with what they have now.

As a part of their success both owners also mentioned the Bible studies they used to have at their main location in Talsi. Currently the Bible studies have discontinued and they are in the process of finding a new way to engage the workers with the word of God. In the meantime however, all the workers are given information about Christian events happening in the Talsi area.

When asked about failures, neither of the owners saw any major failures. They have experienced some disappointments. The greatest disappointment for both was the people who violate their trust. They had situations when a person even claiming to be a Christian would still steal goods. They have developed a policy to forgive three times before letting a person

³⁰ Verkuyl, Johannes. *Contemporary Missiology: An Introduction*. Wm. B. Eerdmans Publishing Company, 1978, 221-212.

³¹ Value 2. Make God known, YWAM Foundational Values, <https://ywam.org/about-us/values/> accessed July 1, 2019

go. One lady was offered forgiveness five times, but she still would not change. They sadly had to let her go. Over the 14 years of business the estimate was that they had to send away around 100 persons.

Seja admitted that she would want to see workers have better motivation to work. People like that they have a stable salary and an interesting job, still however she as an owner would want to look for more possibilities for good motivation. They both would like to pay better salaries, but at the current situation the limit of what they can afford to pay the workers is being reached.

Grivans notes that the economic situation in the countryside is in decline and sales are down. People have moved away to the bigger cities or abroad. Therefore there is a need for a new strategy for the business. Due to this fact, the business accumulated a tax debt last year.³² Part of their business strategy was never to accumulate wealth, but to bless others as much as possible and this has made the business vulnerable. Both owners however believe that they will be able to find a solution for the tax debt and they have new plans for development.

Goals for the Future

As for future development the owners formulated four goals. In their understanding the most important at this point is to reach stability. Even though in the overall numbers it seems that the economy in Latvia is developing,³³ people running businesses in smaller towns of Latvia do not really see this development therefore there is difficulty with economic stability. As the most difficult obstacle to this goal they see the constant changes in tax policies as well as changes in accounting requirements by the government, and European politics – will Britain leave EU or not is an example of the changing circumstances in Europe that they face.

The second goal is to make sure the business brings added value to the community by helping people and families who do not qualify for help from social services, but cannot afford new clothes. They can get very good quality secondhand clothes; there are also people who shop smart and look for *pearls*. The majority of the goods that are being sold are unique and one of a kind, and many times those are top quality goods that could be called pearls. Sometimes new owners of old manor houses look for old things that will fit in their surroundings. The availability of products like this helps individual families and the community in general.

This is connected to the next goal – support to families. This is helping those who are also the poorest of the poor. There would be different reasons why these families are poor. SIA Skandinavians cannot solve all those reasons, but they can at least give a helping hand in their need. The data show that the demographic at greatest risk of poverty in Latvia are single seniors who are over 65 years of age (74% persons in risk), single parent families (32.6% families in risk) and families that have three or more children (20.5% of families are in risk).³⁴ Many of these families need help and this is what this business addresses as one of its goals.

The last goal is to continue with the vision – to be a blessing. This business has been receiving blessings from Christians in Sweden and Norway, and these blessings are then being delivered

³² Nodokļu parādnieki [Tax Debtors], Valsts ieņēmumu dienests [State Revenue Service], <https://www6.vid.gov.lv/NPAR> accessed July 4, 2019

³³ FM: Ekonomikas izaugsme 2018. gadā sasniedz 4,8% - straujāko kāpumu septiņu gadu laikā [MoF: Economic development in 2018 reaches 4.8% - highest growth in the last seven years], Finanšu ministrija [Ministry of Finance], February 28, 2019, https://www.fm.gov.lv/lv/sadalas/tautsaimniecibas_analize/tautsaimniecibas_analize/iekszemes_kopprodukts/60048-fm-ekonomikas-izaugsme-2018-gada-sasniedz-48-straujako-kapumu-septinu-gadu-laika accessed July 4, 2019

³⁴ LETA, Nabadzības riskam Latvijā pakļauti 23,3% iedzīvotāju [in the risk of poverty in Latvia there are 23,3% of people], <https://www.diena.lv/raksts/latvija/zinas/nabadzibas-riskam-latvija-paklauti-233-iedzivotaju-14212642> accessed July 4, 2019

forward. One specific area in this goal is to help people who have suffered in a disaster – floods or fires or similar.

In conclusion of this first part in evaluating SIA Skandinav owners' general view on their business, vision and goals it is possible to conclude that the owners see their business as a mission, as God's calling on their lives, as a valuable tool to help people by providing charity and also providing jobs. They have a biblical foundation of being blessed to bless others and they try to implement that in their business and in their daily lives.

The next area of evaluation is to understand how SIA Skandinav fits the description of BAM as given by some of the theorists like Rundle or Aspiras. To this we now turn.

Evaluation of SIA Skandinav as “Business as Mission” Entity

As mentioned in the beginning Kirk and Grabill noted that the Church needs to overcome the secular/sacred divide. Both Grivans and Seja recognized that in their years of running a business they have not felt judgment for being in business and not doing traditional full time ministry. The churches are actually happy that someone is able to earn something and give donations. In their personal understanding they know that the Lord has called them to be in business and that the business is their mission and ministry.

SIA Skandinav business fulfils the note of Aspiras given above that this business is not motivated by profits resulting from business, but the owners are motivated to serve and provide jobs for people and provide benefit for the community. And their motivation is not just social help but also Christian faith.

It is time to unpack Rundle's definition of “Business as Mission” and see if SIA Skandinav fits this framework:

- Self-funded (hence the need for profitability): SIA Skandinav is definitely self-funded and works for profit. The owners also admitted having received help from Christians in Sweden and Norway. Secondhand goods require a lot of man-hours to sort things, but Latvian laws do not support volunteer work for such purposes. Scandinavian countries allow that, therefore they can help a Latvian business with their sorted goods.
- Laity-driven (hence the frequent reminders about *calling* and the doctrine of the *Priesthood of all Believers*): Both owners recognize that their calling is to be in business. Grivans has experience as a full time YWAM missionary for almost 10 years before starting SIA. While in YWAM ministry he felt that he burned out, but later already in business he understood that it was preparation time for this business as mission. He notes that God has led him through different periods of time.
- Intentional (which excludes those who are not thinking strategically about their missional impact): From both interviews it was very clear that the owners are doing their business with mission intention, reaching out to people and community. They have goals for their business and for their community and they very intentionally invest in people.
- Holistic (that is, focused on the multiple “bottom lines” of economic, social and spiritual outcomes): looking at the vision and goals of the business it can be clearly seen that the owners have this holistic view in mind and they try to help people in all three areas mentioned.

- Cross-cultural (and specifically concerned about the world's poorest and least-Christianized peoples, although depressed urban settings in the developed world may also qualify): In one way this part would not really apply to SIA Skandinav – it is Latvian owned business operating in Latvia. They are however concerned with the poorest and non-Christians in Talsi area. They are also concerned with the people suffering in the war zone of Ukraine and the poor in Belarus.

Observing all five basic points of Rundle's definition it is possible to conclude that SIA Skandinav fulfills all of those and therefore qualifies as a Business as Mission entity.

Another framework introduced in the beginning of this article was the measurement of the effectiveness of BAM. Since from the initial years the founders' motivation was to do mercy ministry and help families in Christian love, therefore their effectiveness was not measured by how many people were led to Christ. That was not the goal, but it can be seen that people were led to Christ as a *side-effect* of the business. Grivans mentioned though that around 50 people have been led to Christ over the years.

Also they have not counted how many people they have disciplined in the Word. As it was mentioned above, for some years the owners organized Bible studies for the workers. They had seen the good fruit coming from it and people had been disciplined, but this area as well has been left for the church to do, since there are no restrictions for the workers to participate in Bible studies conducted by the various local congregations.

As for the third measurement of effectiveness – number of churches planted – it is totally inapplicable, since their goal and vision is to run a business that provides jobs and blesses community, leaving church planting to the church sphere.

Therefore it is possible to conclude that according to Lai's suggested framework SIA Skandinav is not very effective. I would suggest though that this is not the most accurate criteria of effectiveness and Lai's definition shows shortcomings in it, since it seems that this "effectiveness" works with sacred/secular divide where only evangelistic outcomes are effective. Rundle also in his article raises questions about the helpfulness of Lai's definition.³⁵

In the area of BAM I also asked the owners of the business questions regarding the owners' goals as an indicator of their perceptions of success. Seja noted that to simply have an ethical business in a community and to simply show that Christians are ethical people is much too small a goal. Their real measurement of success is to serve people – serving those people who need the goods, providing it with dignity and also serving the employees by providing a stable work environment and salary and trying to show God's love in every situation.

Evaluating the definitions of Business as Mission and whether or not this can be applied to SIA Skandinav it can be understood that according to Rundle's definition this is one good example of a business serving as mission. In their service the owners have tried to bridge the secular/sacred divide sharing Christ not only by preaching but by showing Christian love and caring for their neighbor and it surpasses Lai's definition of BAM.

Conclusion

In this article I gave a short introduction and explanation of business as mission by giving some of the definitions for business as mission, and then researched one business entity in Latvia – SIA Skandinav – of how their business could qualify as business as mission. SIA Skandinav's main vision is to be a blessing to others – people and families in need, providing meaningful

³⁵ Rundle, Hybrids, 73

employment opportunities and in the process of it sharing Christ. I believe SIA Skandinavs and its owners Raitis Grivans and Baiba Seja serve as good examples of what business as mission could be in Latvia and other similar countries by noting Steve Rundle's suggested framework for business as mission.

However there is a need to examine the criteria that are being used to define business as mission. If the criteria for defining BAM are exclusive to only one dimension of mission – decisions for Christ and churches planted - as noted in Patrick Lai's definition, it is too narrow, since mission in itself is a very broad term and has multiple dimensions in it.

There are some questions that could be asked like why is it necessary to be cross cultural in order to have a business as a mission? What is the logic behind that? Or should mission *only* be associated with reaching other cultures and if so, what basis in the Word is there for this thinking? Why is it necessary to plant churches to qualify as business as mission? Should BAM be seen as a strategic component of kingdom building, rather than the totality of kingdom building? Further study and discussion is needed here.

From the preliminary conclusions from the company studied I would however propose my own model of BAM. This would apply more to former Soviet bloc countries, where before the Soviet era Christianity was known and practiced, and where there are no restrictions on evangelism, but where there is a great need for Christian discipleship, and where the majority of people would not have a church connection. Some of the elements would correspond with Rundle's model of BAM as a self-funded for-profit business: laity driven with a clear understanding of God's calling into the area of business. I would propose that being intentional and holistic should include (in addition to Rundle's point) not only the business side – intentionally providing jobs for people, so that they can have honest work, and the mercy/diaconia side – intentionally and holistically helping the poorest of the poor in the local community, by giving them hope, but also the discipleship side – intentionally and holistically training and growing all staff in Christian virtues and Christ's likeness. In addition, one more intentional element would be cultivating an attitude of serving and blessing (workers, each other and the community).

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List of abbreviations used:

BAM	Business as Mission
DTS	Discipleship Training School
EU	European Union
OECD	Organization for Economic Co-operation and Development
SIA	Sabiedrība ar ierobezotu atbildību [Limited Liabilities Company]
YWAM	Youth With A Mission