

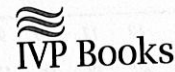
VOCATIONAL STEWARDSHIP
FOR THE COMMON GOOD

K I N G D O M
C A L L I N G

Amy L. Sherman

Foreword by Reggie McNeal

Afterword by Steven Garber



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Discovery

I am more than my spiritual gifts. I am my story,

I am my wounds, I am my successes.

Discovery has to be holistic.

SUE MALLORY

God calls church leaders to the work of equipping the saints for ministry (Eph 4). I've never met a clergy person who disagreed with that. I've also never been in a church that didn't affirm the importance of helping people to steward their "time, talent and treasure" for God. Such talk, however, is not always joined to intentional action.

Beyond casting an inspirational vision to congregants to steward their vocation for God's glory and the good of their neighbors, church leaders need to provide a *system* that helps their people to examine their gifts, passions and "holy discontents," and the dimensions of their vocational power. We can't expect congregants to steward well that which they don't recognize they possess. As congregants take time to explore their unique, God-given design, they begin to discover their particular niches for serving in his kingdom.

Pleasant Valley Baptist Church in the Kansas City metro area is a national leader in walking members through this process of discovery and equipping for service. Willow Creek's Bill Hybels has lauded its work, and veteran church consultant Don Simmons compliments it as "the best equipping church in the country." Every year congregational leaders line up to participate in Pleasant Valley's E² mentoring program to learn how

they can create a vibrant culture of engaged laity serving inside and outside the church.

In the first half of this chapter, we'll look at Pleasant Valley's approach. In the latter half, we'll see how members of my own congregation have brainstormed on the specific dimensions of vocational power. Finally, we'll look at how a sermon series from The Well Community Church in Fresno, California, helped listeners identify their holy discontents.

A SYSTEMATIC APPROACH TO DISCOVERY AND EQUIPPING

Pastor Vernon Armitage has led Pleasant Valley for more than forty years and reports that he's been talking about Ephesians 4 since day one.¹ He admits, though, that the church made little concrete progress in seeing laypeople flourish in their gifts until it deliberately systematized its efforts. This involved putting both new staff and new structures in place.

One of those staff people was his wife, Charlene, a full-time director of equipping. Not all congregations need to hire a paid staff person. But any church serious about vocational stewardship needs to designate a specific individual or team, paid or unpaid, that devotes time and energy to the work of equipping the laity.

Pleasant Valley's equipping system is composed of staff training, a thoughtful adult education curriculum, one-on-one coaching and a database tool called Church Community Builder (CCB).²

Charlene mentors staff members both in the theology of Ephesians 4 and in practical how-tos. "We went from talking about Ephesians 4 to walking out Ephesians 4," she says.³ Intentional training is necessary, she explains, because staff typically find that it is easier to do things themselves than to work at equipping lay members. They may understand that as leaders their call is to equip others for the work of ministry, but functionally, they don't operate in this manner. Lay mobilization expert Sue Mallory agrees: "Pastors are not taught to think this way in seminary."⁴

Church staff, Charlene reports, need to understand the biblical imperative of equipping as well as the long-term benefits of this approach to ministry. She describes her training efforts as moving staff from being "DOTs to DOPs: from doers of tasks to developers of people."

In addition to getting staff onboard with the philosophy of lay mobili-

zation and equipping, congregational leaders need to establish deliberate pathways for helping members to discover and apply their talents. At Pleasant Valley, the first steps on that pathway unfold through its four-week “Discover Your Design” course. This course relies heavily on Saddleback Church’s SHAPE assessment as well as assessment and spiritual formation tools that Pleasant Valley has crafted. Congregants learn through the class to identify their spiritual gifts, passions, skills, abilities and personality traits, and the key life experiences that have shaped them.

At the final class, the next step on the pathway is introduced. Trained volunteer coaches meet with preassigned class participants to get acquainted. These pairs then plan a one-on-one meeting for the upcoming week to debrief using the participant’s SHAPE profile. That meeting is aimed at reviewing the self-assessment process the church member has just gone through over the previous four weeks. The goal of this debriefing and coaching is to clarify and confirm the member’s sense of gifts and calling and to help her or him begin thinking through how and where those gifts could be strategically deployed.

Pleasant Valley typically offers its “Discover Your Design” class seven times per year. This affords their large congregation multiple opportunities to participate at a convenient time. The course is especially marketed to newcomers, because church leaders want newcomers to understand that equipping is an essential part of Pleasant Valley’s “DNA.” They want those in the pews to understand that staff see members not as spectators but as the implementers of the church’s mission in the world.

This high view of laity is emphasized in Vernon’s preaching from the pulpit. That preaching is then reinforced by the strong emphasis leaders put on having all congregants take the “Discover Your Design” course. Charlene estimates that 60 percent or more of newcomers to the church do complete the course. She reports that they have seen significant increases in the numbers of congregants engaged in serving both inside and outside the church since they launched this system.

SPIRITUAL GIFTS ASSESSMENTS: IMPORTANT, BUT INSUFFICIENT

Charlene and other equipping veterans emphasize that the task of discovery includes, *but must go beyond*, the traditional emphasis on spiritual gifts

assessments. Texts such as Romans 12 and 1 Corinthians 12 teach that God endows all Christ-followers with spiritual gifts. Consequently, many churches offer adult education classes that focus on helping members to identify their spiritual gifts. This emphasis on discovering spiritual gifts is necessary and valuable. However, many church leaders wrongly equate equipping with implementing a spiritual gifts assessment. This is problematic for at least three reasons.

First, for congregants to find their best niche for serving, an assessment that goes *beyond* spiritual gifts is critical. As Simmons explains:

There’s a whole lot more to me (or any person) than my spiritual gifts. If a church helps me discover my spiritual gifts, they have only found one part of me. They are going to miss a whole lot of experience that God’s given me; they’re going to miss events and activities, and my geography, and my spiritual journey.⁵

Unfortunately, very few discovery tools for sale in the Christian marketplace today seek to get beyond spiritual gifts.⁶ Pleasant Valley uses SHAPE because they have found that congregants serve longer and more joyfully in roles that match their passions, not just their spiritual gifts. “We spend quite a bit of time assuring people that we want to know what their passions are,” Charlene says.

A second problem with equating equipping with simply conducting spiritual gifts assessments is that when those assessments include recommendations for how people can actually employ their specific gifts—not all assessments even get to this—their recommendations typically focus only on service *within the church*. “The only ‘now what?’ in their verbiage is serving the church,” Mallory laments.⁷ In other words, the vast majority of these assessments don’t help congregants to see how they can apply their spiritual gifts in the context of their daily work or in volunteer service outside the four walls of the church.

What’s needed instead, say Charlene and other equippers, are tools that guide congregants to think more holistically about the deployment of their gifts. Members who discover they have gifts of leadership or administration, for example, could be encouraged to consider service as a church elder or service on the city school board.

Moreover, members need to consider what their gifts discovery process

means for their daily labors. Those with the gift of teaching could be encouraged to look for ways to utilize this skill more fully in their current job, such as by offering to lead training sessions. The debriefing conversation following the discovery class should involve reflection on the ways congregants are already serving God's kingdom purposes through their daily vocation—and what more they might do there. It should not be focused exclusively on how members can use their talents in volunteer roles. "Your greatest place of service might be your workplace," Charlene says. "We hold that up as extremely important."

Third, the use of any spiritual gifts assessment or the more broadly focused tools like SHAPE must be wedded to an intentional process of teaching and debriefing. As Simmons says, "Anybody can do an assessment. It's what happens afterward that matters." He encourages churches to be sure that congregants have opportunities to discuss their assessment results. Like Charlene, he believes that congregants need thoughtful dialogue about how the assessment provides insight into how to better integrate their faith and work in their day job, as well as how they might use their gifts for volunteer service.

Simmons's home congregation, The Well, does its debriefing via a small-team model. He explains: "We think the best place to do discovery is in a small group, in community—definitely not on your own. The gifts are given for use *in* community. And your talents are given to be *for* community. So why would you find out [about your talents] in isolation and not have any community to verify it?"

DIMENSIONS OF VOCATIONAL POWER

Pleasant Valley has matured the discovery and equipping process more than most congregations. However, when discussing vocational stewardship with Charlene, we agreed that the church needed to go deeper. Specifically, to encourage vocational stewardship, church leaders need to include in the discovery process more deliberate attention to the various dimensions of congregants' vocational power. The SHAPE assessment begins this process by honing in on people's abilities and skills—many of which are vocational skills. But vocational power is broader than just skills.

As I've brainstormed with groups of Christians about the dimensions of

vocational power, seven categories almost always come to the fore (see figure 7.1). Church leaders should facilitate opportunities for their members to walk through the process of identifying these various elements of their vocational power. This could happen in a classroom setting, a small group or through one-on-one coaching. This intentional "dissection" process can illuminate for congregants elements of vocational power they had not recognized or thought about.

At my own church, I've witnessed how this process excites congregants as they gain new appreciation of their potential to serve God's kingdom in and through their work. I've also facilitated a few discussion sessions on this topic while teaching an adult Sunday school course on "rejoicing the city." It's not been unusual for participants to walk away from this process saying, "Wow, I have more vocational power than I realized."

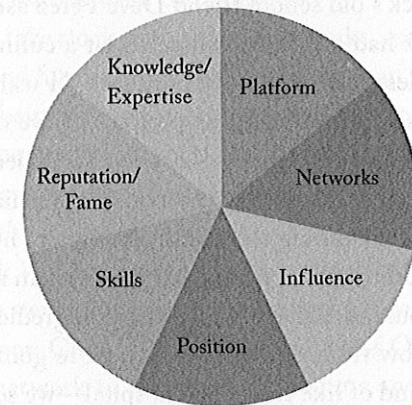


Figure 7.1. Dimensions of vocational power

The seven dimensions of vocational power my fellow church members and I have identified are knowledge/expertise, platform, networks, influence, position, skills and reputation/fame.

1. Knowledge/expertise. Workers accumulate specific knowledge for the industries or fields they are in. This results from educational and vocational preparation as well as on-the-job experience. The first way a Christian faithfully stewards this expertise is by applying it to achieve the highest degree of excellence in his or her work. As Dorothy Sayers once wrote,

since the work itself intrinsically matters, the worker has a duty to “serve the work.”⁸ One implication of this is that Christian workers should seek where possible to pursue professional development opportunities that increase their knowledge so they might make even greater contributions in their daily job. Additionally, Christian professionals may discover that some of their knowledge and expertise is transferable to new contexts. Discerning where that is the case can facilitate additional expressions of wise vocational stewardship.

After graduating from culinary school, chef Tim Hammack apprenticed at a restaurant in Berkeley, California, which he calls the “epicenter of the American gourmet food revolution.”⁹ Then he landed a job as assistant chef at the prestigious Bouchon, a gourmet French restaurant in Napa Valley, California. There he learned about artful creations, ingredient combinations and precision teamwork in the kitchen.

One day Hammack’s old school friend Dave Perez asked to meet with him for coffee. Perez had a vision to share about a culinary arts training program—for homeless men. He told Hammack, “I want you to run the kitchen and teach these guys. You’d be perfect. You’ve definitely got the cooking skills.”¹⁰ So today Hammack draws on that expertise as chief chef at the Bay Area Rescue Mission in Richmond, California.

There, in addition to running the training program, he coordinates the feeding of about 1,200 homeless people per day—on an annual food budget of about ten thousand dollars. Most of the ingredients are donated. “We never really know from day to day what we’re going to get,” Hammack says. “So it’s kind of like triage at a hospital—we separate the good, the bad, the ugly and make do with what we got.”¹¹ He remembers that his Grandma Nola, who grew up during the Depression, had this expertise. She’d always make a feast out of whatever happened to be ripe in her garden. Hammack says, “Just like Grandma Nola, I’ve gotten pretty good at conjuring delicious food from what looks like scraps.”¹²

2. Platform. Some professions provide workers a voice, an opportunity to get a message out or to shine the spotlight on an issue, cause, person, place or organization. Consider, for example, the role journalists, photographers, videographers, newspaper columnists, documentary filmmakers and talk-show hosts play in society. As the Pulitzer Prize-winning photographer Stan Grossfeld said, “It’s an honor to be a journalist. If I care

about something, I can make a half a million people care about it.”¹³

Possession of a platform is a heady responsibility. Stewarding it wisely involves a relentless commitment to truth and accuracy. It also requires great sensitivity to human dignity. For example, it can be helpful for Christians to use their platform to draw attention to stories of human suffering. But they have to strive to present those plights without sensationalism, invasions of privacy or dehumanizing photography.

Christians in these fields can also use their platform to shine the spotlight on stories that typically go unnoticed. Journalist Russ Pulliam, for example, a columnist at *The Indianapolis Star*, sometimes draws attention to the good work done by faith-based nonprofits in the city. He has taken opportunities to tell positive stories about neighborhoods that typically receive negative media coverage. He has given attention to small, grass-roots groups working quietly but faithfully to bring new life and hope in some of the city’s most troubled communities.

3. Networks. To take stock of vocational networks, congregants can begin by listing current and former coworkers. Then they can identify friends and colleagues from their time of vocational preparation (college, graduate school, training programs); colleagues they have met at professional conferences; and customers, vendors, partners, mentors and public officials they have interacted with on the job. Most people are surprised to see just how wide their network is. Next comes the task of thoughtfully and carefully considering how to steward that network for the purposes of shalom.

Radiologist Simon Chiu from Christ Church of Oak Brook (Illinois) has plumbed his network to recruit many doctors and other health care professionals for volunteer service at the Lawndale Christian Health Clinic in inner-city Chicago. Chiu himself is an enthusiastic participant.¹⁴ Likewise, real estate developer John Phillips from Willow Creek North Shore Community Church in Northfield, Illinois, has drawn on his network in finding affordable space to rent for the inner-city youth ministry he’s been helping.¹⁵

Christians with strong networks within their professional guild can convene peers for discussions of issues affecting the guild and industry—or jump-start new initiatives that address problems guild members are concerned about. In other words, one of the means of promoting institutional transformation within a field is using one’s network to organize in-

terest groups, coalitions, issue task forces and the like.

Andy Macfarlan, the family practice doctor we met in chapter one, brought his concerns about the medically uninsured in his city to his colleagues at the Albemarle County Medical Society. He cast vision there for a coordinated system of pro bono care for working adults who lacked health insurance. Fellow doctors committed to the vision, and together Andy and these partners drew on their networks to recruit primary care physicians, specialists, pharmacies and medical laboratories into the new Physicians Partnership Network program.

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4. Influence. In 2003, a book called *The Influentials* by Ed Keller and Jon Berry made the case that the kind of power known as influence—the capacity to cause an effect in indirect or intangible ways—is not synonymous with position. That is, people can have substantial influence without holding high positions. All Christians, regardless of their position within an organization, should consider what degree of influence they possess in their work setting—and how that influence can be used creatively for good.

W
Helen Bach is not the CEO or president of the organization she works for, nor does she have high seniority. But she found a way to use her influence to advance kingdom foretastes of wholeness at her workplace—and beyond.

Helen has served for six years as an administrative supervisor at Olive Crest, in Santa Ana, California, an alternative school for youth with emotional disturbances. However, for more than two decades, she has raised and trained dogs, winning American Kennel Club titles in the highest levels of obedience competition.

Several years ago, Helen learned about the use of dogs in therapeutic settings. She got her own pet, Luther, certified as a therapy dog and then went on to receive certification herself as an evaluator of potential therapy dogs. It didn't take her long to recognize that Luther could probably do a lot of good on the Olive Crest campus.

Helen spoke with her supervisors about bringing Luther in to work. "Initially, they didn't know what to do with [this idea]," Helen says.¹⁶ But they permitted her to try it out. So each morning, Helen positioned herself and Luther—who was always dressed up in some kind of silly hat or sunglasses—right at the spot where the teens went through a security check. Helen noticed right away that Luther could bring a smile to the faces of

these hardened teens. "They'd come over and pet him. You could see how they could give and receive affection from him in a way that they couldn't with adults. Before long, teachers at Olive Crest started using "time with Luther" as a reward for good behavior. The dog's positive influence was so noticeable that administrators visiting from group homes for troubled students began asking Helen to bring him to their facilities. She has since lined up therapy dog visits with other certified dogs for many of the group homes in the area.

5. Position. Some congregants have attained powerful positions within their organizations or professional fields. *Position* is a dimension of vocational power that involves the degree of authority one has within an organization based on seniority or title or reputation. It also denotes the standing or credibility a person has that comes from the positional power of her or his organizational affiliation (for example, an academician has more "position power" if she teaches at Harvard than if she teaches at a community college).

Truett Cathy, founder and chairman of Chick-fil-A, used his position as the company's head to make a countercultural decision: to close all his restaurants on Sundays to honor the Sabbath. Baroness Caroline Cox has stewarded positional power as a member of Britain's House of Lords to draw attention to the plight of Christians around the world who are persecuted for their faith. David Aikman, a former senior correspondent with *Time* magazine, has leveraged his position to highlight the history-changing role that key Christian leaders in the twentieth century have played and has shined the spotlight on the potential implications of massive Christian revival in China.

6. Skills. Sometimes people are so used to simply performing their jobs that they don't often stop to take stock of the many different skills they are using in the process. Individuals in various vocations possess an almost endless array of skills. In their helpful collection of assessment tools, *Live Your Calling*, authors Kevin and Kay Marie Brennfleck include an assessment listing sixty-two specific skills.¹⁷

Vocational stewardship involves making an inventory of one's skills and then asking, "For whom could I deploy these?" Thinking creatively—and prayerfully—about the answer to that question can open up new avenues of service.

Nashville-based professional singer/songwriter Craig Pitman, for example, decided some years ago to use his skills not just for his own career advancement in the Christian music industry; he also offers his musical talents freely to his local community. Craig leads monthly hymn sings at his church; the price of admission is a bag of nonperishable food for the church's food pantry. Additionally, after being inspired by the Bible story of David playing his harp for a tormented Saul, Craig decided to find church members who were "going through trials" with the aim of offering such sufferers his musical skills. Craig wrote about ministering to a family that had suffered a tragedy:

I have played concerts all over the southeast for over twenty years, and have recorded my songs and have had them recorded by others. I have led worship services when I thought the glory cloud would fill the sanctuary by the way the congregation sang; but that night, in the living room of that dear family, God gave me the privilege of seeing real music ministry, when in the privacy of the home, tears of sorrow turned to tears of hope and hearts were poured out over the psalms, hymns, and spiritual songs that rose in that room. I got to see God use my handiwork to strengthen and comfort my brothers and sisters in a way I never before had experienced. There is not a recording contract in the world nor a concert stage I would trade for that night.¹⁸

7. Reputation/fame. Some professionals achieve a high level of name recognition within—and sometimes beyond—their vocational field. This can afford them entrée to powerbrokers, capacities for mobilizing a large following or strategic opportunities to direct wide-scale attention to a particular issue or cause.

International rock star Bono is perhaps a premier example of stewarding fame. He has leveraged his global reputation to draw attention to the AIDS pandemic and world poverty. Likewise, successful Christian comedian Carlos Oscar has leveraged his fame to raise money and awareness through benefit shows for the fight against child sex slavery. And world-famous pediatric neurosurgeon Ben Carson capitalizes on his reputation to encourage investments in the Carson Scholars Fund, which has provided academic scholarships to more than 4,300 disadvantaged youth.¹⁹

HOLY DISCONTENT

Finally, beyond identifying spiritual gifts and dimensions of vocational

power, the task of discovery involves encouraging congregants to discern their holy discontent. This is not an area Pleasant Valley has focused much on, but The Well Community Church has.

A holy discontent is that passion that "wrecks" a person—that issue that "keeps you up at night; something in the world you want to fix," says The Well's pastor Brad Bell.²⁰ In September 2009, he preached a sermon series on the topic, using the book of Nehemiah as his text. His words proved to be life changing for at least one listener, thirty-three-year-old Tim Schulz.

Tim had been working in construction with a Fresno residential developer for several years. He had a long-standing interest in several key areas: homelessness, creation care, unemployment and design. Prior to listening to Bell's sermons, Tim had been wrestling with how to integrate these interests into a new social enterprise that could capitalize on his vocational skills, experience and network. The Nehemiah sermons, he says, "really pulled the trigger" for his ideas.²¹

When Bell first used the phrase "holy discontent," something clicked for Tim. "It really gave a name to what I was experiencing," he says. "I was finally able to say, 'That's it! That's what I'm going through.'" Tim was grieved over unemployment and homelessness and was passionate that better ways be found in the construction industry to reduce waste that ends up in landfills. Following Nehemiah's example, Tim took his holy discontent to God in prayer. Slowly, the diverse concerns he'd been grappling with took on a coherent shape.

In July 2010, Tim incorporated ReVive Industries with a multifaceted vision. ReVive will contract with builders to engage in deconstruction services. The firm will salvage usable items and leftover building materials, then use those to make custom-designed furniture. Tim plans to partner with the Fresno Rescue Mission by employing homeless men in its recovery program. He will train the men in furniture making and employ them in deconstruction projects. The idea is to salvage lives, not just scrap materials.

ReVive gives Tim a vehicle for deploying his unique design and vocational power. It capitalizes on all that he is—a designer who's been drawing and doodling since he was tiny; a builder with a solid network of connections in the construction industry; an environmentalist who is teased

by his family for being “obsessive” about recycling; and a Christ-follower whose heart has been broken by the plight of the unemployed homeless. Tim admits to being somewhat nervous in stepping out in this new venture. But Bell’s sermons on holy discontent have taught him that “if it is God leading, then [you] just obey and walk.”



Formation

Jesus is actually looking for people

He can trust with His power.

DALLAS WILLARD

*stewardship
beatitude*

Faithful vocational stewardship is not only about *doing*, it’s also about *being*. To deploy their vocational power for the common good, believers must possess a character that handles this power humbly and eschews its misuse. This is why discipling for vocational stewardship involves not only the work of inspiration and discovery but also an emphasis on formation. This aspect of preparing parishioners for vocational stewardship is less about how-to mechanics and more about the heart. Equipping is not complete until church leaders provide the teaching, exhortation and nurture needed to shape their members’ character appropriately.

A close reader of the last few chapters might conclude—correctly—that it’s imperative that people avoid underestimating the talents and vocational power they possess. Now I want to balance that by underscoring how vital it is to avoid *overestimating* them. The danger here lies in people acknowledging the position, knowledge or skills they possess—but then overestimating them.

Many congregants in middle- and upper-middle-class churches are successful and gifted. They possess significant vocational power. Many are leaders; many are high-capacity, type-A individuals with significant abilities and competence. Sometimes such believers need to hear again Jesus’ warnings that some very gifted people will end up surprised on the

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²All quotes from Tom Nelson, senior pastor, Christ Community Church, Leawood, Kans., are from a telephone interview with the author, October 21, 2010.

³Robert J. Banks, ed., *Faith Goes to Work: Reflections from the Marketplace* (Eugene, Ore.: Wipf & Stock, 1999), pp. 22-26.

⁴*Ibid.*, p. 24.

⁵Lesslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History* (Grand Rapids: Eerdmans, 2003), p. 47.

⁶Frederick Buechner, *Wishful Thinking: A Seeker's ABC* (New York: HarperOne, 1993), p. 119.

⁷Evangelical scholars John Bernbaum and Simon Steer assume a blunt position on this issue. They argue that "all jobs are not of equal worth in God's sight. A biblical perspective on work suggests that work is a God-ordained activity and that labor is of value as we serve as stewards and co-creators in God's world. But cultural worth is another criterion of Christian teaching about work. If we are called to be servants, the work that we do must bring benefit to others—benefit that has significance. We should avoid not only jobs that are harmful by definition (gambling and prostitution, for example), but also work that results in no useful service. Using our abilities to develop, make, or sell people luxury items or articles that can be harmful is not a biblically sound choice of a career. That is not God's desire for us." *Why Work* (Grand Rapids: Baker, 1986), p. 87.

⁸Unless otherwise noted, all quotes from Jill Sorenson, sustainability advisor, Rebuild Consulting, are from a telephone interview with the author, July 29, 2010.

⁹Unless otherwise noted, all quotes from Cynthia Leibrock are from "The Secrets to Aging Beautifully" (audio file) <<http://agingbeautifully.org/tape1.mp3>>.

¹⁰Joyce Wadler, "A Colorado Home Is Ready for Its Owners' Old Age," *New York Times*, February 19, 2009.

¹¹*Ibid.*

¹²"Rehabitat Fund: The Carpenter's Helpers," Aging Beautifully <<http://agingbeautifully.org/volunteers.html>>.

¹³In part three, I outline four pathways of expressing vocational stewardship. Jill and Cynthia demonstrate how believers can live out more than one pathway at a time. Both are examples of pathway one (blooming where you're planted). Additionally, Jill's volunteer work abroad is an example of pathway two (donating skills). Cynthia's Rehabitat initiative is an example of pathway three (launch your own social enterprise).

¹⁴Jill Sorenson, "Beyond the Walls," *JILLM: Searching for Beauty in the Everyday* (February 19, 2007) <<http://jillm.com/2007/02/19/beyond-the-walls-2>>.

¹⁵Douglas J. Schuurman, *Vocation: Discerning Our Callings in Life* (Grand Rapids: Eerdmans, 2004), pp. 130-31.

¹⁶Unless otherwise noted, the following quotes are from Adam Hamilton, "@ Work," sermon delivered at Church of the Resurrection, Leawood, Kans., July 19, 2009.

¹⁷"GEAR for Sports® Joins Fair Labor Association," June 19, 2000, press release <www.gearnosweat.com>.

Chapter 7: Discovery

¹Pastor Armitage retired from his role as senior pastor at Pleasant Valley in late 2010.

²Church Community Builder (CCB) is a sophisticated program that enables congregations to build and manage profiles of members' involvement. CCB's "Positions" feature, for example, helps church leaders match service opportunities with individuals best suited to fill them based on their gifts, passions, skills and leadership style. The software also allows congregants to search online and apply for service opportunities that fit them well.

³All quotes from Charlene Armitage, director of equipping, Pleasant Valley Baptist Church, are from a telephone interview with the author, August 24, 2010. (She retired from this church position in late 2010.)

⁴Quotes from Sue Mallory, assistant stated clerk of the session, Brentwood Presbyterian Church, and author of *The Equipping Church*, are from a telephone interview with the author, August 11, 2010.

⁵All quotes from Don Simmons, president, Creative Potential Consulting and Training, are from a telephone interview with the author, August 5, 2010.

⁶On a more encouraging note, though, these few are among the most popular. According to Erik Rees at Central Saddleback Church, some fifty thousand congregations have used the SHAPE assessment. Originated by Saddleback Church in California, SHAPE helps people identify not only their spiritual gifts but also their heart passions and personality type, as well as experiences that have shaped them. Servants by Design, created by Fellowship Bible Church in Little Rock, Arkansas, is perhaps the best assessment tool in terms of its breadth of coverage. It combines a spiritual gifts questionnaire with a behavioral assessment and numerous questions about abilities and skills. Halftime, a Christian ministry helping successful marketplace leaders make the shift from "success to significance," recommends this tool. Servants by Design is also used in the curriculum for the Christian parachurch ministry Men's Fraternity, "for men to determine how they interact in vocation and serve outside of their job." According to Ann Blair from Fellowship Bible Church, more than fifteen thousand groups of men attend a weekly Men's Fraternity meeting globally.

⁷Don Simmons agrees. He says the publishers of the assessment tools hardly ever include suggestions for people to deploy their gifts outside the four walls of the church. This, he thinks, is because those publishers know that this internally focused approach sells better. Many church leaders, he laments, are far more interested in getting members to do church work than externally focused mission.

⁸From Dorothy Sayers's essay "Why Work?" *Creed or Chaos* (New York: Harcourt Brace, 1947), as quoted in Douglas J. Schuurman, *Vocation: Discerning Our Callings in Life* (Grand Rapids: Eerdmans, 2004), p. 134.

⁹Tim Hammack, "Gourmet Giving," *Guideposts*, October 2010, p. 61.

¹⁰*Ibid.*, p. 62.

¹¹John Blackstone, "Former High End Chef Now Feeds the Homeless," *CBS Evening*

News (November 25, 2009) <www.cbsnews.com/stories/2009/11/25/eveningnews/main5777661.shtml>.

¹²Hammack, "Gourmet Giving," p. 64.

¹³Stan Grossfeld, quoted in "The Pulitzer Photographs: A Glimpse of Life," produced by the Newseum, Washington, D.C.

¹⁴Ronald J. Sider et al., *Linking Arms, Linking Lives: How Urban-Suburban Partnerships Can Transform Communities* (Grand Rapids: Baker, 2008), p. 127.

¹⁵John Philips, real estate developer, interview with the author, Chicago, June 28, 2010.

¹⁶Unless otherwise noted, all quotes from Helen Bach, administrative supervisor, Olive Crest, are from a telephone interview with the author, September 23, 2010.

¹⁷Kevin Brennfleck and Kay Marie Brennfleck, *Live Your Calling: A Practical Guide to Finding and Fulfilling Your Mission in Life* (San Francisco: Jossey-Bass, 2005), pp. 36-39.

¹⁸Craig Pitman, "The Christian Artist in Ministry," ArtsReformation.com (April 12, 2006) <www.artsreformation.com/a001/cp-ministry.html>.

¹⁹"Our Impact," Carson Scholars Fund <<http://carson scholars.org/content/about-csf/our-impact>>.

²⁰Brad Bell, "A Dislocated Heart," sermon delivered at The Well Community Church, Fresno, Calif., September 5, 2009 <<http://thewellcommunity.org/podcast/the-feed-sermon-podcast/1/dislocated-heart-nehemiah-11-4/220>>.

²¹All quotes from Tim Schulz, founder, ReVive Industries, are from a telephone interview with the author, September 2, 2010.

Chapter 8: Formation

¹I'm indebted to Tim Keller for this insight.

²Rabbi Michael Strassfeld, "Avodah: Vocation, Calling, Service," My Jewish Learning <www.myjewishlearning.com/practices/Ethics/Business_Ethics/Themes_and_Theology/Value_of_Work/Work_as_Calling.shtml>.

³Kenton Beshore, *Rooted: Connect with God, the Church, Your Purpose* (Irvine, Calif.: Mariners Church, 2010), p. 108.

⁴*Ibid.*, p. 104.

⁵Mark Labberton, *The Dangerous Act of Loving Your Neighbor: Seeing Others Through the Eyes of Jesus* (Downers Grove, Ill.: InterVarsity Press, 2010), p. 96.

⁶*Ibid.*, p. 67.

⁷*Ibid.*, p. 182.

⁸*Ibid.*, p. 184.

⁹Tim Keller, "A New Kind of Urban Christian," The Christian Vision Project (June 15, 2006) <www.christianvisionproject.com/2006/06/a_new_kind_of_urban_christian.html>.

¹⁰Gary Haugen, *Just Courage: God's Great Expedition for the Restless Christian* (Downers Grove, Ill.: InterVarsity Press, 2008), p. 18.

¹¹*Ibid.*, p. 20, emphasis added.

¹²*Ibid.*, p. 38.

¹³Brad Pellish, associate pastor, Bethany Bible Church, interview with the author, Phoenix, December 3, 2009.

¹⁴Dallas Willard, *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship* (New York: HarperOne, 2006), pp. 16-17.

¹⁵Steve Gillen, campus pastor, Willow Creek North Shore Community Church, telephone interview with the author, September 7, 2010.

¹⁶As vice regents, our stewardship responsibility is to *develop* the creation (that's the Hebrew word *abad* in Genesis 2:15, where it says Adam was to work the garden) and to *protect* it (that's the Hebrew word *shamar* in Genesis 2:15, translated as *tend*).

¹⁷I'm indebted to Andy Crouch for this insight.

¹⁸Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, Ill.: InterVarsity Press, 2008), p. 230, emphasis added.

¹⁹Quoted in Amy L. Sherman, *Being There: Faith on the Frontlines—Successful Models of Faith-Based, Cross-Sector Collaboration from the 2006 Partners in Transformation Awards Program* (Indianapolis: Sagamore Institute for Policy Research, 2006), p. 41.

Chapter 9: Deploying Vocational Power

¹Tim Keller, "Cultural Renewal: The Role of the Entrepreneurs and Intrapreneurs," Center for Faith and Works, Entrepreneurship Forum 2006 <www.faithandwork.org/2006_ci_forum_page3037.php>.

²Steve Garber, president, Washington Institute, personal conversation with the author, October 13, 2010.

³Kim S. Phipps, "Prologue: Campus Climate and Christian Scholarship," in *Scholarship and Christian Faith: Enlarging the Conversation*, ed. Douglas Jacobsen and Rhonda Hustedt Jacobsen (New York: Oxford University Press, 2004), p. 174.

⁴James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), p. 252.

⁵See Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1993).

⁶Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, Ill.: InterVarsity Press, 2008), p. 67.

⁷Brian Fikkert and Steve Corbett, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor . . . and Yourself* (Chicago: Moody Press, 2009).

Chapter 10: Pathway 1

¹All quotes by Hill are from Matthew Myers, "CEO Profile: Tom Hill, President, Kimray Incorporated," Christ @ Work <www.christatwork.com/data/PDFFiles/Tom%20Hill%20interview.pdf>.

²Rev. Dr. John Yates, "Seek the Welfare of the City: A Vision for Pastors and Pastoring," Commencement Address at Covenant Theological Seminary, St. Louis, Mo., May 16, 2008.