

VOCATIONAL STEWARDSHIP  
FOR THE COMMON GOOD

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C A L L I N G

Amy L. Sherman

Foreword by Reggie McNeal

Afterword by Steven Garber

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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

*set within  
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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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last day. They will say to him, "Lord, did we not . . . cast out demons in your name?" And he will reply, "I never knew you" (Mt 7:22-23). Jesus is speaking here of people with remarkable talents. Such talents *may* be evidence of God's anointing, but apparently they can exist also in people who do not even know God.<sup>1</sup> Clearly, it is very important not to equate such gifting with spiritual maturity.

In this chapter, we'll look at the two components of the work of formation: cultivating proper character and imitating God's way of stewarding power. Congregational leaders who invest in this work help ensure that as they launch their members off the "aircraft carrier," which is the church, they do good rather than harm.

### CULTIVATING THE CHARACTER REQUIRED FOR VOCATIONAL STEWARDSHIP

Preparing believers for wise vocational stewardship begins with cultivating at least four key character traits: servanthood, responsibility, courage and humility.

**Servanthood.** Congregants who steward power well see their primary identity as servants. To nurture this attitude among their flock, church leaders can begin by teaching the Hebrew word *avodah*. This term is used to express three notions: worship, work and service. It is difficult to think of a more beautiful and fitting term to describe vocational stewardship. When we labor using our God-given talents to participate with King Jesus in his mission of bringing foretastes of the consummated kingdom to our neighbors, we are living out the idea of *avodah*. We awaken to the truth that our work can be a means of worship of God and service to neighbor.

*Avodah* also includes God-dependent prayer as we undertake our work, God-focused attention as we do the work with him as our audience and God-guided love for others as we consider the kinds of work we should do. Commenting on *avodah*, Rabbi Michael Strassfeld says, "Work . . . is a form of service to the world, to the rest of humanity, and to God. . . . It has the potential to accomplish *tikkun olam*, 'repair of the world.'"<sup>2</sup>

Another ancient word can also help church leaders seeking to shape their people for vocational stewardship. This one is *vocare*, a Latin term meaning "to call." It is the root of our English word *vocation*. The Christian's fundamental call comes from Jesus' invitation "Come, follow me."

The call is to be like Jesus, which means at least two things: to be sent and to be servants. Indeed, our fundamental vocation (calling) is that of a servant. This is why the apostle Paul starts so many of his epistles with a statement of his identity: "I, Paul, a servant of Jesus Christ."

Our work as servants varies as it takes expression in scores of different occupations. Service is our common vocation; the specific ways we serve depend on our individual gifts, passions and opportunities. The point is this: our work is fundamentally about serving others. Congregants who deeply grasp this are more prepared for vocational stewardship than those who don't.

Mariners Church, a megachurch in Orange County, California, is largely populated by affluent, successful, highly competent and powerful people. Kenton and Laurie Beshore have served the church for nearly three decades. Knowing the composition of their flock and knowing God's Word has motivated them to highlight serving as a "pillar" of the church. "Self-centeredness and individualism are the ways of life these days," Kenton Beshore says. "Jesus came and turned everything upside down and showed everyone a countercultural way to live. . . . He came from a position of power, yet served humbly."<sup>3</sup>

As part of its efforts to unleash its congregants' time, talent and treasure into the local community and the world, Mariners encourages every member to participate in a foundational ten-week course called "Rooted." The course is conducted in a small-group format and emphasizes that Christianity is about being like Christ—and Christ was a servant. "How are we supposed to live the new life of faith?" Beshore asks. "We live as Jesus did. We need to have the heart of Jesus. 'For even the Son of Man came not to be served but to serve others and give his life as a ransom for many.'"<sup>4</sup> Two of the study weeks focus on the servanthood of Jesus. The key memory verse is from Paul's words in Philippians about imitating Christ's nature: "Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourself. Don't think only about your own affairs, but be interested in others, too, and what they are doing. Your attitude should be the same that Christ Jesus had" (Phil 2:3-5 NLT).

**Responsibility.** In chapter two, we saw that Jesus felt kicked-in-the-guts compassion for those who were suffering, and this deep mercy led him to sacrificial action. The *tsaddiqim* exhibit similar compassion. They develop



it by intentionally growing as people who see. They strive to pay attention in this broken world, so that they can hear others' groans. And then they allow themselves to be implicated by what they see. They willingly accept responsibility.

In his book *The Dangerous Act of Loving Your Neighbor*, Mark Labberton argues that lack of action by Christians in the face of tragic injustice and need in our world stems from our failure to see what's going on and take responsibility to act. We do not hold injustice "clearly, unmistakably, and urgently in our field of vision," he says.<sup>5</sup> This results from the great distance between our privileged world and that other world "over there," where tragedy, disease, destitution and oppression simply *are*. We misperceive this suffering as *their* problem, not ours, Labberton says. We live "with a clear conscience, believing that we are not the perpetrators of injustice while also believing that injustice is beyond our power to change. We think this is just the way things are." But, he reminds us, "the consistent witness of Scripture is that each of us is, in all times and places, implicated, deeply implicated, in the problem of injustice."<sup>6</sup>

The *tsaddiqim* practice seeing and perceiving rightly. Labberton, a former pastor, says that congregational leaders can help their members do this by implementing practical corporate exercises. For example, while leading First Presbyterian in Berkeley, California, Labberton invited a Ugandan bishop to visit and tell the congregation about children vulnerable to capture by rebels in the Lord's Resistance Army (LRA). This led to practical actions—but only because step one was reframing how church members saw these kids. "You won't know what to do," Bishop Zac explained, "until they are first *your* children."<sup>7</sup>

To cultivate that mindset, members posted photographs of the Ugandan children around the sanctuary. Corporate worship regularly involved prayer for them. Following Labberton's personal example, some parishioners began subscribing to online Ugandan newspapers to stay informed and wrote letters to politicians to express their concerns.<sup>8</sup> One member's heart was pierced by the tragedy of girls captured and sexually brutalized by the LRA. She led an initiative to craft handmade quilts to send to them at a rehabilitation hospital in Goma, Uganda, that the church supports. Prior to shipping them, the quilts were draped over the pews in the sanctuary. Members were invited to "wrap themselves in these expressions of

God's beauty and love," and in silence to imagine the recipients wrapped in a dignifying, loving embrace.

**Courage.** To accept responsibility for acting in a world of injustice and brokenness takes courage. And courage is not something our culture regularly calls us to. Our culture idolizes comfort, happiness and safety. In response, as Rev. Tim Keller from Redeemer Presbyterian Church has put it, Christians must be "a counterculture for the common good."<sup>9</sup> This involves making choices to be brave rather than safe.

Importantly, this does *not* involve abandoning the things we do well, the strengths we possess or the vocational expertise we've accumulated. It *does* mean employing those God-given gifts on what author Gary Haugen calls "more demanding climbs."<sup>10</sup> In other words, this bravery is about devoting our gifts and talents to the purposes of God's kingdom, not our own little kingdoms. It means seeking to do God-sized things with our talents, tasks we cannot accomplish alone, outside of his help. We bring all our powers to God and admit they are not enough for accomplishing the work of bringing foretastes of the kingdom. We look, as children, in desperate dependence to our heavenly Father. Haugen writes,

This is not a resignation of [our] gifts or passions or training, *but a deployment of those endowments to a place beyond safety*, beyond [our] ability to control the outcome and beyond [our] own power to succeed. It's a place where God is desperately needed and a work in which he delights to engage—for it is his own work.<sup>11</sup>

The pathway to this kind of courage is through the struggle for justice in this world.<sup>12</sup> Church leaders encourage the development of godly courage in their members when they call those members to participate in doing the work that truly matters to God. That work is his mission of pushing back the kingdom of darkness with fresh expressions of the kingdom of light. It is the work of bringing foretastes of justice and shalom to broken people and broken places. Calling congregants to this work requires bravery on the part of church leaders. It takes courage to point out that some things to which we Christians devote our attention are simply trivial and others are expressions of a lack of trust in Jehovah Jireh.

Joining Jesus on his mission of restoring all things reorders our priorities. It forces us to stop spending all our time building the kingdom of self. It takes us away from time invested in accumulating more worldly wealth

or acquiring greater worldly status. It requires that we actually start trusting God to take care of us rather than trying to ensure that care by constructing myriad safety nets for ourselves and our loved ones. It demands that we start to function as though we really do believe that if we seek first the kingdom of God and his righteousness, he will make good on his promise to give us everything we need (Mt 6:33). The courage we need, in short, is both the fortitude to go with King Jesus to the places of suffering and the bravery to take God at his word.

Outreach Pastor Brad Pellish of Bethany Bible Church in Phoenix has called his flock to greater bravery in the face of a particular injustice in his city. It has taken some guts on his part, too. Two years ago, Brad raised some eyebrows at the church when he invited former strip-club dancer Harmony Dust to address the congregation. Brad had been learning some harsh truths about the commercial sex industry in Phoenix. He thought his flock should know about the despair the women behind the NUDE GIRLS signs felt. He suspected they'd be horrified to learn that many prostitutes in Phoenix are just thirteen years old—and that brutal pimps forcibly keep many girls in this lifestyle. Brad wanted his church to join him on a new mission into some dark and scary places.<sup>13</sup>

By God's grace and empowerment, they did.

Bethany Bible decided to begin by supporting local vice squad officers. First, church members purchased three thousand dollars in gift cards to twenty-four-hour fast-food restaurants to give to the officers. That's because, when officers arrested underage streetwalkers, they often spent their own money to get them some food. (Though the girls were hungry and might have cash on hand, they didn't dare risk their pimp's wrath by spending their earnings on food.) Vice Officer Chris Bray, a veteran of the Phoenix Police Department, was shocked; no church group had ever done anything like that before. Bethany also launched a prayer initiative called Vice Undercover to "keep the vice squad under the cover of prayer."

Several women from Bethany traveled to Harmony Dust's Treasures ministry in Los Angeles to receive training on effective ways to communicate Christ's love to strippers. Through the new program, church volunteers deliver cards and gift bags on weekend nights to the dancers. They seek to jump-start conversations and new friendships that could help these women find a way out of the commercial sex industry.

*Emma inter*

*John 1:13 on humility*

**Humility.** Many church leaders are in congregations filled with individuals with significant vocational power. Stewarding that power well requires deep humility—a character trait with which highly successful, competent people sometimes struggle.

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Congregational leaders can help their members avoid the mistake of over-esteeming their talents by reminding them that love, not gifts, is the preeminent evidence of God's work in our lives. Just before the great "love chapter" of the Bible, 1 Corinthians 13, the apostle Paul encourages his readers to desire spiritual gifts eagerly but then says he will show them "the most excellent way" of love (1 Cor 12:31). Gifts are good, the apostle teaches, but they can't hold a candle to love. We could say the same thing about our natural abilities or vocational expertise.

To steward their power, abilities and gifts well, believers must pursue growth in love, reflected in kindness, faithfulness, patience, humility and self-control. The one who has learned to love well is the one who employs his or her talents well. Jesus has promised to supply his followers with Holy Spirit power for our lives and work. But, as Dallas Willard put it, the Messiah is looking for those he can trust with his power: "Only constant students of Jesus will be given adequate power to fulfill their calling to be God's person for their time and their place in this world. They are the only ones who develop the character which makes it safe to have such power."<sup>14</sup>

Willow Creek North Shore outside of Chicago is a congregation with numerous highly talented, successful people. Pastor Steve Gillen is candid about what he and his staff must do to shepherd this flock well. When a congregant approaches the staff with ideas on how to use his or her vocational power for service, Loretta Jacobs, a staff member, interviews him or her. The purpose of that initial meeting is twofold: to learn about the congregant's skills and dreams and to screen for inappropriate attitudes or motivations. Gillen explains:

If your church is empowering [vocational stewardship by high-capacity parishioners] . . . you have to be careful of who you invite into it. That is part of why Loretta sits right across from every one of these people. We want to make sure they have got the character in place before we unleash them. . . . There is just no room for [power issues]. What we talk about is when you put that serving towel over your arm in these initiatives, you serve others,



and if there is any question on motive, then we are going to have a conversation and our support for them is going to wane if [they] don't show the right attitude.<sup>15</sup>

### SHARING POWER: RECOGNIZING THE GIFTS OF OTHERS

The first part of the work of formation involves church leaders seeking to develop within their members the character of compassionate, engaged, humble servants. The second part of this work involves educating congregants in the right manner of deploying power—namely, doing so in a way that accords with how God manages his power. Put simply, God manages his power by sharing it, and we must imitate that *modus operandi*.

### GOD'S MODUS OPERANDI

Consider the creation story. In Genesis 1 and 2, we get a picture of God's normative intentions for the world. In this ideal world, we see God sharing power with the weak—because he shares it with humans. (Compared to God, we are weak.) God shares his power with Adam and Eve and makes them his vice regents. He places human beings in charge of his created order. Remember Genesis 1:28, in which God told Adam and Eve, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." A chapter later, this cultural mandate is repeated: "The LORD God took the man and put him in the Garden of Eden to work it and take care of it" (Gen 2:15).<sup>16</sup>

This story's familiarity is a bit dangerous, because it can cause us to overlook something critical. We need to see that God did not have to share his power this way with the first human beings. He could have put humans in the Garden and said, "This is paradise. Don't mess with it!"<sup>17</sup> But he didn't. God had such a great time being Creator that he wanted us, his children made in his image, to enjoy the lifework of creating. Made in God's image, we have talents from him and *authority* to use them. We have vocational power. And it is God's gift.

Remarkably, this power sharing continues even after the Fall (Gen 3). Having thoroughly messed up our commission from God to work and tend the Garden, we'd expect God to decide that this power-sharing plan wasn't such a great idea. However, against that reasonable expecta-

tion, God surprises us. God does indeed cast Adam and Eve out of paradise, but he does not strip power from them and does not retract their cultural mandate.

We can be certain about this for two reasons. First, Jesus as God's Son continues to operate according to the Father's *modus operandi* of power sharing. When we observe Jesus with his disciples, we see power sharing. The royal King shares his power with commoners, disciples who, like us, are so often marked by folly, pride, weakness and cowardice. Jesus gave the twelve power to cast out demons and heal the sick—and then sent them out to do it. Later he did the same thing with the group of seventy-two. They went out two by two and found great joy as they ministered and blessed people, healing them in Jesus' name, using their power to bring foretastes of shalom to their neighbors. Then, near the end of his life, Jesus promised even more power through the Holy Spirit to his future disciples and predicted that they would do "even greater things" (Jn 14:12).

Second, consider the picture of the consummated kingdom of God presented in the book of Revelation. In the restored, reconstructed paradise in the new earth and the new heavens, what do we see? We see power sharing as we humans continue to be God's vice regents, sitting on thrones with Jesus and ruling in the new earth (Rev 3:21; 5:10).

God's *modus operandi* is sharing power with humans, who are weak, frail and often sinful. He gave us creativity, talent, potential and resources, and he wants us to deploy all that. God simultaneously recognizes our frailties *and* his divine stamp on us, and he gives us potential.

Here is the application of all this for today. In this world, there are power disparities. Some people possess more power than others. That is just a fact. Another fact is that middle- and upper-class American Christians are among the world's powerful. From our position of relative power, we are called to avoid despising those who, in the eyes of the world, are not powerful. We are called to see the poor and the dispossessed as *more* than just poor and dispossessed. We are called to see their potential, their dignity, their latent capacities. We're called to labor *with* them. We do not impose our vocational power *on* them or even use it *for* them. We are called to bring it *alongside* them.

What Andy Crouch says about the stewardship of cultural power in his

insightful book *Culture Making* should be applied to the stewardship of our vocational power:

When God works in history, he does so through partnership between powerful and powerless alike. *The basic thing we are invited to do with our cultural power is to spend it alongside those less powerful than ourselves.* The more customary phrase would be spend it on behalf of the powerless, but that is not the way power works in God's economy. The way to spend cultural power is to open up for others the opportunity to create new cultural goods, adding our resources to theirs to increase their chance of moving the horizons of possibility for some community. . . . We do not approach the relatively powerless as recipients of our charity but as sources of a power that we who are relatively powerful may not even know. When we put our power at their service, we unlock their creative capacity without in any way diminishing our own.<sup>18</sup>

### MAKING IT THREE-DIMENSIONAL

Antiques dealer Martha Rollins from Richmond, Virginia, offers an instructive example of just this sort of humble stewardship of vocational power. For years, her shop was repeatedly voted Richmond's Best Antiques Store. Her work was trumpeted in industry magazines. She possessed a wide professional and social network and enjoyed a healthy income from her business. In short, Martha was prospering in the way Proverbs 11:10 describes.

Martha says she started to get serious about her faith when she hit middle age. Although she briefly flirted with the idea of heading to seminary in order to "serve God," her pastor wisely counseled her to find ways to deploy her business knowledge, skills, experience, wealth and social network—that is, her vocational power—for the kingdom of God. So she began praying and seeking input from friends about how she might use her marketplace talents to fight poverty in Richmond.

Soon she got the germ of an idea. What about starting a used-goods store somewhere in the inner city that needed a retail business investment? Such a store could provide employment, sell gently used goods at reasonable prices that could help stretch tight household budgets and perhaps breathe some new life into an economically depressed neighborhood. The notion made sense, but she did not know which community in Richmond

would be a good choice for the investment. Since she'd always been someone with an activist personality, Martha decided just to hop in her vehicle and start looking. Soon her white van became a common sight traveling slowly through the east side's tougher neighborhoods.

As she drove and observed, she also prayed persistently, asking for God's guidance. In 2001 God crossed her path with Rosa Jiggets. Rosa is a middle-aged African American woman from Richmond's Highland Park neighborhood, an economically challenged community. She grew up in an entrepreneurial family—her father had operated a "mobile mini-mart" for years.

Rosa's and Martha's shared business interests and common faith helped the two women to hit it off. Their partnership brought together different types of power. Martha had certain kinds of power that Rosa did not; she had wealth and access to credit and a very large social and business network. Rosa had power that Martha lacked: local knowledge, cultural capital and a good reputation in the neighborhood. Both had the power of business acumen. By combining their talents, they implemented a ministry that is bringing transformation to several city blocks in Highland Park.

Since 2002, these two women have grown their ministry, called Boaz & Ruth, into a multifaceted social enterprise that is imparting life. As Martha came to understand more about the community from Rosa and other neighbors, she learned that Highland Park receives a disproportionate number of men and women coming out of Virginia prisons. She discovered that recidivism rates are about 66 percent and that very often this is because former inmates can't find work.

Rosa began introducing Martha to some of these men and women, and Martha had eyes to see them as more than only ex-cons. In the next five years, she used her political connections, money, business network and marketing prowess to launch seven more local businesses in Highland Park, each of which employs ex-offenders. These men and women join Boaz & Ruth's apprenticeship program and work for a year or more at the Second Harvest store or in the moving business, the furniture restoration business, the eBay business, the restaurant or another of B&R's enterprises. By sharing her power with Rosa and the other members of the community, Martha has contributed to some glad rejoicing in the city blocks of Highland Park.



Martha loves to say of everyone involved at B&R, from staff to volunteers to program participants, "We believe everyone is a 'Ruth' with needs and also a 'Boaz' with gifts."<sup>19</sup>

**CONCLUSION**

As church leaders look out at their flocks, they see many individuals blessed with education, privilege, opportunities and influence. These congregants have much to offer. Some need to be challenged to direct their considerable talents toward the common good, overcoming inclinations toward comfort and affluence. Others are eager to help others but may need to grow in sensitivity in managing their power in the midst of people with less power.

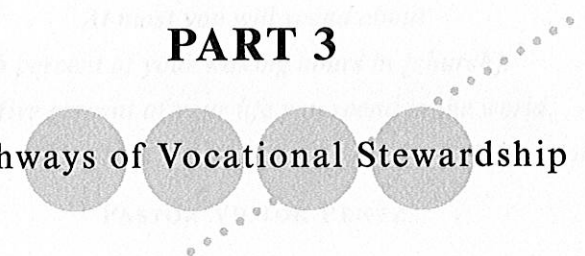
Hopefully, as a result of being inspired and going through intentional discovery processes that have enabled them to clarify the unique talents God has given them to share, many congregants will be itching to get out there and do something. Before unleashing this energy, however, church leaders should work hard to strengthen their members' "inner self" so that their service in the world truly brings God glory and genuinely helps their neighbors.

*resh more after - R Paul Sears*

Deploying Vocational Power

**PART 3**

Pathways of Vocational Stewardship



Church leaders may believe that if they invest in their members' spiritual growth, provide the tools and resources that help their people identify their gifts, passions and interests, and discover or re-discover their talents, they will help their members develop virtuous character. The founding of the church was not primarily about the spiritual growth of the individual, but about the common good. While it is true that the church should help its members grow in their faith, its primary purpose is to serve the world. This means that church leaders should help their members discover their gifts and passions, and use them to serve the world. This is the work of vocational stewardship.

*News* (November 25, 2009) <[www.cbsnews.com/stories/2009/11/25/eveningnews/main5777661.shtml](http://www.cbsnews.com/stories/2009/11/25/eveningnews/main5777661.shtml)>.

<sup>12</sup>Hammack, "Gourmet Giving," p. 64.

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

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

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

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

<sup>17</sup>Kevin 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.

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

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

<sup>20</sup>Brad 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>>.

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

#### Chapter 8: Formation

<sup>1</sup>I'm indebted to Tim Keller for this insight.

<sup>2</sup>Rabbi 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](http://www.myjewishlearning.com/practices/Ethics/Business_Ethics/Themes_and_Theology/Value_of_Work/Work_as_Calling.shtml)>.

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

<sup>4</sup>Ibid., p. 104.

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

<sup>6</sup>Ibid., p. 67.

<sup>7</sup>Ibid., p. 182.

<sup>8</sup>Ibid., p. 184.

<sup>9</sup>Tim 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](http://www.christianvisionproject.com/2006/06/a_new_kind_of_urban_christian.html)>.

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

<sup>11</sup>Ibid., p. 20, emphasis added.

<sup>12</sup>Ibid., p. 38.

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

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

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

<sup>16</sup>As 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*).

<sup>17</sup>I'm indebted to Andy Crouch for this insight.

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

<sup>19</sup>Quoted 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

<sup>1</sup>Tim Keller, "Cultural Renewal: The Role of the Entrepreneurs and Intrapreneurs," Center for Faith and Works, Entrepreneurship Forum 2006 <[www.faithandwork.org/2006\\_ei\\_forum\\_page3037.php](http://www.faithandwork.org/2006_ei_forum_page3037.php)>.

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

<sup>3</sup>Kim 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.

<sup>4</sup>James 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.

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

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

<sup>7</sup>Brian 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

<sup>1</sup>All 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](http://www.christatwork.com/data/PDFFiles/Tom%20Hill%20interview.pdf)>.

<sup>2</sup>Rev. 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.