

## ANNOTATED BIBLIOGRAPHY

### *Helpful books on faith/work integration for church leaders and individual believers*

(Note: check back frequently as we will be updating this on a regular basis)

#### **FOR CHURCH LEADERS**

**Crabtree, Davida Foy, *The Empowering Church: How One Congregation Supports Lay People's Ministries in the World*. The Alban Institute, 1989.**

Davida Crabtree found herself on a mission to empower laity for ministry when she found all of her sermons on “going out into the world” not resonating with the members of her church, Colchester Federated Church in Connecticut. At first, Crabtree thought the problem was simply a disconnect in her congregants’ “Sunday to Monday” theology. So, she launched programs to battle the disconnect. When those failed to produce the results she expected, she began to realize that a larger organizational structure change was necessary. “All we were doing in our local congregation” Crabtree explained, “...focused on ‘holding-them-here’ rather than ‘sending them out’” (ix).

*The Empowering Church* is the story of Crabtree’s attempt to solve her church’s problem. A series of curricula, programs, retreats and vision casting were created and are now presented in this book. Crabtree’s hope is that other church leaders reading her book might also be able to foster church body equipped for ministry in daily life.

**Diehl, William, *In Search of Faithfulness: Lessons from the Christian Community*. Philadelphia: Fortress, 1987.**

Diehl’s book is inspired by *In Search for Excellence: Lessons from America’s Best Run Companies* by Watermans and Peters (1982). Just as these men wrote hoping to inspire excellence in business, so Diehl writes with a desire to recover faithfulness in the church. He begins by arguing that business is a sphere bereft of much spiritual interest- indeed, religion is often off-limits. Yet, that is where Diehl looks for faithfulness. *In Search for Faithfulness* is the result of seventy personal interviews, which Diehl conducted with people from all walks of life, the analysis of a survey he sent to 700 Lutheran business leaders, and the author’s personal experiences and reflections. Diehl worked for Lutheran Church in America to bring together church and business leaders to discuss issues of social concerns.

Diehl believes dualism is a huge problem within the church. He laments the “Sunday to Monday gap,” and the failure of the church to empower the laity. At the end of his book, Diehl suggests four steps for leaders to take to help grow their congregations: establishing a committee on lay ministry; maintaining a file on each member on their

gifts, talents and interests; compiling this information into a computer database, and revamping adult education programs geared toward faith and work themes.

**Reeb, Lloyd, and Bill Wellons, *Unlimited Partnership: Igniting a Marketplace Leader's Journey to Significance*. Nashville: B&H Publishing Group, 2006.**

This is a 'flip book,' or two books in one, meant to bring together pastors and marketplace professionals. *Unlimited Partnership* centers on the topic of finding significant work in the second half of life. Often, those pursuing significance in their 'halftime' look to the church as an avenue to engage in meaningful work. However, these Halftimers don't know where to begin or what exactly to do. Similarly, pastors and church leaders long for these types of "high capacity" workers to make an impact in the church and surrounding community, but lack an effective model to make it a reality. In *Unlimited Partnership*, Reeb and Wellons attempt to address both of these issues. Wellons writes the 'pastors' side of the flipbook, where he lays out the "Stages of Halftime," a lay person's journey throughout their life. This journey propels them toward a second half of life where their career can be focused on significant work. Wellons addresses hindrances to lay empowerment in the church: pastors and leaders might fear losing control, or not know how to overcome existing church structures. After addressing how to move past these barriers, he then lays out his 'Six Step Ministry Model' that will help leaders identify, engage, discover, match, coach and celebrate a Halftimers work.

On the other side of the book, Lloyd Reeb tackles the lay person's challenges in finding significant work in the church. He discusses the Halftimer's 'heart journey' and includes many pages of self-discovery inventories that a Halftimer can use to discover God's call for their second half of life. He also encourages lay members to reach out and work collaboratively with their pastors toward their goals of finding meaningful work. Each side of the book is meant to be read collaboratively, by the pastor and congregants eager to find significant work for the second half of life.

**Volf, Miroslav, *Work in the Spirit: Toward a Theology of Work*. Eugene, OR: Wipf and Stock Publishers, 2001.**

Volf rejects the traditional protestant view of work, suggesting a shift "from the vocational understanding of work developed within the framework of the doctrine of creation, to a pneumatological one developed within the framework of the doctrine of the last things" (ix). In other words, this theology of work is based on the enabling of the Holy Spirit, who gives gifts and equips us for all work, not just work inside the church. Volf argues for the significance of work, again rooted not only from a doctrine of creation, but a doctrine of eschatology. Work is significant because of the continuity between the present and eschatological orders: "Through the Spirit, God is already working in history, using human action to create provisional states of affairs that anticipate the new creation in a real way" (100).

Volf doesn't completely dismiss a theology of work based from a vocational viewpoint. He recognizes that God calls us into work as part of our human nature and also through the 'cultural mandate' of Genesis chapter one. Yet, he makes a point to address the inadequacies of this traditional Christian view. Volf credits Luther for the idea that there is no separation between the sacred and the secular in work, however, he observes that in Luther's day an individual had one vocation his entire life- which Volf sees as far too static, especially in our present age.

### **FOR INDIVIDUAL BELIEVERS**

**Bernbaum, John A., and Simon M. Steer, *Why Work? Careers and Employment in Biblical Perspective*. Grand Rapids, Mich.: Baker Book House, 1986.**

Bernbaum and Steer believe that in order to arrive at a Christian understanding of work, the question, "Why work?" must first be addressed. In the face of distorted cultural and economic philosophies on work, the biblical answer is "remarkably comprehensive and penetrating." *Why Work* guides readers through what Scripture teaches us on the God-ordained function and original intention of work, so that we can begin to view our work with greater dignity and significance. This book is dedicated to helping Christians rediscover a biblical vision for why they work. Many Christian publications on work, Steer and Bernbaum lament, have "merely baptized the Yuppie mentality of our North American culture." The Bible, they argue, offers up a different, and much more fulfilling, understanding of why we work.

**Hardy, Lee. *The Fabric of this World: Inquiries into Calling, Career Choice and the Design of Human Work*. Grand Rapids: Eerdmans, 1990.**

In *The Fabric of this World*, Calvin College professor Lee Hardy attempts to revitalize the concept of work as vocation within the professional Christian community. Drawing upon his background in philosophy, as well as a variety of other disciplines, Hardy fleshes out for his readers the concept of vocation, including its historical background, to explore vocation's place in the meaning of work in human life, and to examine the practical implications of the ideas in his book.

The first part of *Fabric* begins with a history of Western attitudes toward work. Shaped by his Reformed background, Hardy examines the polarized attitudes toward work in the West, and develops his case for work as vocation. In the second part of his book, Hardy makes two practical applications from his study on vocation- one to the personal issue of career choice, and one to the social issue of job design. Hardy's work here is thoroughly researched, grounded in history, and rich in philosophy and theology. This is a strong reference book for those interested in the philosophical and theological undergirding of the concept of vocational stewardship.

**Freedman, Marc, *Encore: Finding Work That Matters in the Second Half of Life*. Cambridge, Mass.: PublicAffairs, 2008.**

Freedman writes in sharp contrast to the longstanding idea that retirement is the “Golden Years” of American life. Rather than our sixties and seventies being a time of carefree, unending play and government funded pay, Freedman suggests a different alternative- one where baby boomers, previously considered to have reached the “retirement age,” are instead embracing a vision of meaningful work in the second half of life, an “encore career” that is focused on contributing to the greater good.

In 2030, it is predicted that 25% of the population will be retirement age. This, coupled with the reality that people are living longer, is formula for a serious crisis, a “perfect storm” in America’s future, Freedman warns. Yet, boomers have a chance to turn the tide and leave a lasting, positive legacy for their children and grandchildren. Boomers re-entering the job market are not called to ‘busyness’- to menial jobs offering little to no satisfaction. Instead, Freedman believes God is calling boomers to jobs where they can provide leadership, experience, skills and mentoring for the next generation.

**Reeb, Lloyd, *From Success to Significance: When the Pursuit of Success Isn’t Enough*. Grand Rapids, Mich.: Zondervan, 2004.**

Successful real estate developer Lloyd Reeb reflects in *Success to Significance* on his own vocational journey, as well as sharing the stories of others within the faith who have found significance in their second half of life. In doing so, Reeb lays out a road map for other men and women to use the talents, skills and gifts shaped in the first half of their lives to do purposeful, significant work in their second half. Although many people define success through their money, recognition and power. Reeb argues that focusing on these things alone will lead you to “miss the boat.” Focusing on Godly significance- using your vocational gifting to serve others- will give you much a much more meaningful and lasting significance.

**Schwehn, Mark R., and Dorothy C. Bass, eds., *Leading Lives That Matter: What We Should Do and Who We Should Be*. Grand Rapids: Eerdmans, 2006.**

Schwehn and Bass weave together a wide range of texts- fiction, philosophy, autobiographies- from thinkers both within and outside of the church, in an attempt “to lead readers to know their own minds better by encountering the minds of others who have gone before them.” Quoting Dorothy Day, Robert Frost, Mark Twain, and Dietrich Bonhoeffer among others, and coupled with biblical sources, the editors of this volume seek to lay out how other thinkers have historically thought and spoken about vocation.

**Sherman, Doug, and William Hendricks, *Your Work Matters to God*. Colorado Springs, Colo.: Navpress, 1987.**

Christians have different perspectives on work, Sherman and Hendricks argue in *Your Work Matters to God*. Some Christians separate their work life and spiritual life

completely; they ‘commute’ between their professional lives and spiritual lives. Others see the spirituality of their work, but only in the sense that it “funds” their ministries in the church or community; it is not spiritual in and of itself. Yet, the authors make a case for another perspective, a biblical perspective, one that believes work is sacred, it is God ordained, and it is a fulfillment of his design for mankind.

*Your Work Matters to God* attempts to tackle important aspects of work: choosing your career, frustrations and evil in the workplace, income and lifestyle issues, relating to co-workers, and how the church can equip members for their work. Sherman and Hendricks implore the reader to make the life changes necessary to view and live out their work in a way that points to Christ and the Bible’s view of work.

**Stevens, Paul R. *Doing God’s Business: Meaning and Motivation for the Marketplace*. Grand Rapids: Eerdmans, 2006.**

Paul Stevens has been exploring the intersection of faith and work since his earliest working days in his father’s steel business. *Doing God’s Business* desires to defend the missional call of the businessman. Stevens spends several chapters presenting his views on vocational stewardship and debunking the “sacred/secular” myth. He also explores how the business field can be a testing ground for spiritual disciplines and a source of creativity.

In his first section, *Meaning*, Stevens develops a theology of marketplace activity. He explores business as calling, ministry, community-building, mission and globalization. The second section, *Motivation*, explores marketplace spirituality; the search for wholeness, inspiration and integration in our vocation. Each chapter ends with a series of discussion questions that can be implemented in a small group setting or Sunday school.

**Stevens, Paul R. *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*. Grand Rapids: Eerdmans, 1999.**

Stevens uses the pages of *The Other Six Days* to challenge the notion that a select few are called to ministry, and to firmly state why the clergy/laity division is not only biblically wrong but practically counterproductive. *The Other Six Days* works to show that “calling” is first *to someone* before it is *to do something*, effectively eliminating the laity as “second-class citizens” in the church.

Part One provides a historical overview of the developed theologies of laity. Here Stevens develops his vision for a unified church--where there is no distinction between clergy and laypersons. Part Two provides a more in depth look at vocation. He explores Biblical texts related to work and further debunks the notion that the New Testament has an established doctrine of calling to a specific ministry. Stevens argues that the call is for everyone and for the totality of everyday life. Part III examines vocation through the concepts of prophet, priest and king: three offices through which leaders represented the people and represented God. The role of prophets Stevens argues that both clergy and laity hold these unique roles in the church and world today. As individuals, we are all

capable of being a prophetic witness, through the work of Christ and presence of the Spirit. Corporately, the Church acts as a prophet by helping to end suffering, promote justice and steward our lives well. Stevens summarizes prophets as ones whose work is “communicating, discerning, exposing, seeing justice is done, revealing outcomes.” As priests, our priesthood comes from our relationship with the high priest Christ. This priesthood isn’t meant to be overly individualist, but a priesthood of ‘all believers,’ working in world to carry out Christ’s mission. Stevens summarizes priests as those whose work is “bridge building, mediating, expressing meaning, evoking faith, blessing, bringing grace.” Our role as ‘kings’ is in our ‘kingly authority’ over our own passions and desires, living according the God’s rule. Just as kings discern and act for the best of the kingdom, so we do to hasten the Kingdom of God. Stevens summarizes the work of kings as “ruling, organizing, planning, providing, nurturing, integrating, settling arguments, solving problems, etc.”

Stevens concludes with a prepared response to anticipated resistance against the ideas he advocates in his book. As in his other books, each chapter ends with discussion questions that can be used in a study group or Sunday school class.

**Stevens, Paul R. *Taking Your Soul to Work: Overcoming the Nine Deadly Sins of the Workplace*. Grand Rapids: Eerdmans, 2010.**

After witnessing many people struggling to take their souls to work, Stevens decided to write a book addressing the issue. This latest book is written conversationally and examines how to avoid the “soul-sapping struggles of the work world.” In Part One, Steven writes about “nine deadly sins” in the work place: pride, greed, lust, gluttony, anger, sloth, envy, restlessness and boredom. Part Two is his application of the fruit of the Spirit in overcoming each of these sins, and Part Three looks at the outcomes of a Spirit-led life on your work. Each chapter is rounded out with an action plan or case study to help practically apply the theological concepts Stevens introduces.