

Flourishing In Christ and Business:  
Conceptualizing a Resource for Helping New Graduates  
Go From Crisis to Excellence

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**ABSTRACT**

Examines the crisis Christian business students face as workers more than as managers during the first years after graduation, and proposes a solution for discussion. Reviews literature providing support for and guidance towards a resource for helping new graduates go from crisis to excellence by flourishing in Christ and business.

## INTRODUCTION

### **A Resource for New Business Graduates More as Workers than Managers**

The author's purpose with this paper is to foster discussion about a possible new resource for helping Christian college students and recent graduates flourish - find shalom (Wolterstorff, 2004, page 280) - while in two worlds: In Christ; in business. The suggested resource is conceived here as a handbook to address the crisis new graduates face as workers (Seibert, 2011) more than as managers during the first few years after graduation. The need for it is different from that addressed by the *Scriptural Foundations for Business* series: monographs to help faculty with limited biblical training integrate the bible and business disciplines (Wren & Cafferky, 2015). The need for it is addressed intermittently in *Business through the Eyes of Faith* (Chewning, 1990), but the challenges for young adults have transformed and multiplied since 1990. This proposed new handbook would be shorter than the resource by Chewning and his co-authors, perhaps less than 100 pages, but like *Business through the Eyes of Faith*, scholarly enough to serve as a textbook supplement in business courses and practical enough to serve as a resource for graduates in their first years of work.

This paper is a preliminary step towards a suitable resource, so is itself in the developmental stage. It consists of four sections: this introduction; a literature review; a section on the proposed handbook itself; a brief conclusion.

The literature review highlights the crisis faced by young adults, supports a definition for flourishing as a Christian construct, identifies what may make flourishing so challenging, and connects the Beatitudes of Jesus Christ to the idea of flourishing. It concludes by discussing how the potential resource introduced in the opening paragraph above might be incorporated into the

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business curriculum. The author suggests the undergraduate management course. This is because the content of this course usually introduces the topics advanced in this paper's literature review as impediments to flourishing, but from the viewpoint of the manager. The potential handbook may make an excellent textbook supplement to introduce a Christian perspective on these five topics from the view the new graduate will likely have at first – that of a worker more than a manager.

The paper's section on the proposed handbook itself reveals a portion of the author's motivation for advancing the handbook idea, outlines possible handbook content, and summarizes the contemplated handbook development process. This process includes presentation, feedback, and critique at CBFA2015. The author is grateful that this paper was selected for presentation at a concurrent session and welcomes input from this stakeholder group with high potential influence over the concept's likely success as a potential tangible resource, with questions like:

- To what extent might a resource like this be helpful in the management course?
- To what extent do your recent graduates struggle, and with what issues?
- What kind of resource would help you and your young alumni?
- What might be better ways of preparing young graduates?
- To what extent is flourishing the right aspiration?

## LITERATURE REVIEW

### The Crisis

The crisis Christian business graduates face in the first years after graduation has a growing number of causes (Seibert, 2011). Relatively powerless in the workplace (Smith, 1999), new graduates simultaneously feel underutilized yet stretched beyond limits with demands unlike anything in their years of schooling. Their new work role usually does not involve decision-making like that of leaders in business textbooks and cases (Morrison and Hock, 1986) and, to add to the challenge, they are expected to manage themselves (Drucker, 1999). These struggles tend to become a crisis for young adult Christians, faced with the challenges of making new relationships with non-believing co-workers and determining what about workplace culture is merely new to them and what clashes with their values (Seibert, 2011).

Coping with all of these challenges may be even more difficult today due to the spirituality many young adult Christians embrace (McMahon, 2015), in which the emphasis is less on God's holiness and majesty and more on how His therapeutic and relational aspects lead to ongoing success or happiness in this life (Smith, 2005). This can appear enticingly similar to secular positive psychology, in which spirituality leads to flourishing in business (Seligman, 2011; Laszlo & Brown, 2014). In positive psychology, spirituality is defined as having a belief system connecting one to others and to a higher purpose about meaning in life (Peterson & Seligman, 2004; Laszlo & Brown, 2014). This can lead the young adult Christian to wonder: If spirituality leads to flourishing in business, why am I feeling overwhelmed and in struggling? Is there something wrong with my faith? Is there something wrong with my working in business?

**Flourishing**

Flourishing is an idea whose popularity is currently surging in both Christian and non-Christian circles. Yale philosopher and Christian Nicholas Wolterstorff – overall editor for the CCCU-sponsored *Through the Eyes of Faith* series – writes that God’s intent is “that we would flourish, that we would find our *shalom*, in this world” (2004, page 280, italics in original). In theology, Chad Brand proposes in *Flourishing Faith: A Baptist Primer on Work, Economics, and Civic Stewardship* that there is a link between the Bible and flourishing in business (2012). In business, Laszlo & Brown propose from a non-Christian perspective in *Flourishing Enterprise* (2012) that flourishing is an idea whose time has come. In secular psychology, Seligman (2012) and Keyes & Haidt (2003) propose their field is overly focused on minimizing pathology and have developed a sub-field called positive psychology focused on human flourishing.

Flourishing is an Aristotelian idea of well-being and life satisfaction as the purpose of life (Seligman, 2011, page 16). For Aristotle, flourishing is the result of being a virtuous person more than a result of one’s actions (Reeve, 2014). Wolterstorff clarifies that flourishing is also a biblical idea found in a community of people who delight in their relationship to God, to others, to nature, and to themselves individually (2004).

Is it possible to provide a clearer definition of what flourishing might look like in the workplace for today’s fresh college graduates? The work of Martin Seligman serves as a starting point because he is arguably the most prolific and popular contemporary secular writer on the topic of flourishing (Keyes & Haidt, 2003; Entwistle & Moroney, 2011). Seligman clarifies that flourishing is a construct depicting a cluster of features experienced by people that includes positive emotions, purpose and meaning, a sense of engagement and interest, positive

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relationships, and a sense of accomplishment (2011, pages 14-29). Except for Seligman's concept of purpose and meaning in life, what he calls features of flourishing are generally consistent with a Christian perspective (Entwistle & Moroney, 2011). Seligman equates purpose and meaning with spirituality but he defines spirituality operationally as "having coherent beliefs about the higher purpose and meaning of the universe" (Peterson & Seligman, 2004, page 30). Seligman's concept for purpose and meaning is devoid of God (Entwistle & Moroney, 2011) but could include God.

*Flourishing in Christ and business.* In contrast to Seligman, in this paper the concept of purpose and meaning is consistent with that of evangelical writers such as Rick Warren and discovered only through a relationship with Jesus Christ (Warren, 2002, page 20). This discovery of Christian purpose and meaning is explained by the Apostle Paul as follows: "It's in Christ that we find out who we are and what we are living for. Long before we first heard of Christ and got our hopes up, he had his eye on us, had designs on us for glorious living, part of the overall purpose he is working out in everything and everyone" (Ephesians 1:11 Msg.). Replacing Seligman's abstract concept of life's purpose with Christian purpose as noted above, but otherwise retaining the concepts in his robust and empirically-validated construct leads to the following working definition for flourishing in work: a state of well-being and life satisfaction in discovering one's purpose in Jesus Christ while engaged in one or more occupations involving positive relationships with others and a positive sense of accomplishment with one's life.

## Flourishing, Identity, and Purpose

*Contrasting identities of flourishing and business.* Learning to flourish in business is challenging. Readers of this article who have taken or teach a business ethics course will likely

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recognize one important reason for the challenge is that a flourishing identity and today's normative business identity are based on two contrasting views (Franz, 2014, page 48). The flourishing identity is in being skilled in ways suited for realizing potential for excellence in life (Moreland & Craig, 2003, page 456). Today's normative business identity is in being skilled in applying consequentialist philosophies of egoism and utilitarianism, in which self-interest motivates action towards material success (Moreland & Craig, 2003; Laszlo & Brown, 2014).

In identity theory, an individual reflects on the identity he or she displays and how others approve or disapprove of this identity. If the individual does not like the responses of others, he or she looks at how to change identity or change how others view his or her identity to produce more positive emotions within himself or herself (Burke & Stets, 2009).

In popular culture, the self-interested business person is often viewed as selfish to the detriment of people around him or her. In media entertainment, business leaders are not people who delight in their relationship to God, others and nature and thus not models of flourishing in Wolterstorff's (2004) Christian characterization. Neither are business leaders seen as people with the features of flourishing in secular psychology found in Peterson and Seligman's positive emotions, positive relationships or beliefs about higher purpose (2011).

Business leaders may be seen in such a negative light in popular culture because they tend to be portrayed negatively in movies and television. Donovan points out that for decades business leaders have handily outnumbered even terrorists, gang members, drug dealers and even serial killers as movie villains (2011, page 18). This is because villains need to be people with

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the power to hurt their victims and, in our society, business leaders represent the most common form of power (Gitlin, 1983; Cawelti, 1993, pages 37-38).

These two contrasting identities are likely difficult to hold at the same time in the real world of business that young graduates move into (Chewning, 1990, page 52; Cafferky, 2013, page 44). Even before graduating, professing Christians among the author's students consistently offer a consequentialist rationale for integrity, such as "it's easier to keep my story straight if I'm truthful" or "I'm honest with people because I want them to reciprocate and be honest with me." Christian business men and women who serve as guest speakers in the authors classes often articulate a consequentialist self-interested view that God blessed them in their business. It is not suggested there is something wrong with the consequentialist view, only that it is not the same as a flourishing view. Once the business person becomes aware of the difference between flourishing action and goal-seeking action, he or she can recognize that some goal-seeking actions can be flourishing actions, some not, and can become better skilled at flourishing. After all, modern goal-seeking action as a systematic way of doing organizational life developed over centuries on the foundation of the Christian image of a rational God who cares about human progress (Stark, 2005).

*Flourishing's feature of purpose in business.* Fortunately, alongside the media identity of the selfish business person, a more flourishing-oriented business identity is emerging among some business leaders and academics in what is often called the values-centered view. Michael Porter and Mark Kramer note that a growing number of companies previously identified with self-interest "have already embarked on important efforts to create shared value by reconceiving the intersection between society and corporate performance (2011, page 64). Choi and Gray, in a

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recent book of case studies of companies practicing a more flourishing-oriented approach to business, note that the companies' leaders:

....believe that consumers prefer buying products from companies with a higher standard of ethics and social performance and that employees will be more motivated to work for a cause than a paycheck. (2011, page 11)

Once a business identity is released from the limitations of the self-interested pursuit of profit, a young adult is freer to be in business with a sense of higher purpose. This all suggests room for a resource – particularly with a Christian worldview - with sections on identity and the relationship between one's work and flourishing in the communities in which we find ourselves.

### **Flourishing, Power, Blessedness, Accomplishment, and Struggle**

Business school graduates starting careers enter organizations that are systems of power, observes Yvonne Smith in her article in the Special Millennium Section of the *Journal of Biblical Integration in Business* (1999). Citing Emerson (1962), Smith notes that newer employees are relatively powerless due to their dependency on those in the organization who control resources. Yet Jesus came for the powerless and this is nowhere more evident than in the Beatitudes.

***Flourishing and the Beatitudes.*** In Matthew's gospel, the Greek word used for blessed is "makarios," a word that Aristotle uses interchangeably with flourishing (Roche, 2014, pages 45-47). This understanding is often lost because Aristotle's word for flourishing is usually translated into English as "happiness."

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If a richer understanding of blessedness is that of flourishing, then in the Beatitudes Jesus shows the way to flourish. Flourishing thus comes from the virtues of being: humble and willing to learn; compassionate; controlled in discipline, wisdom and compassion; highly focused; a peacemaker (Winston, 2002; Kilroy, 2014, page 8). Adapting the scales for measuring the Beatitudes in leaders developed by Kilroy, Bekker, Bocarnea and Winston (2014) to self-measurement by young adults would provide one tool for measuring these virtues in oneself, for example. To illustrate, one of Kilroy's questions for measuring the first Beatitude in a leader is: "My supervisor willingly admits when he/she doesn't know something." For struggling young adults to self-evaluate using a resource like a handbook, this could be re-phrased for the reader to rate himself or herself on the question: "I willingly admit when I don't know something."

***Flourishing's feature of accomplishment and struggle.*** Seligman (2012) notes a connection between struggle and flourishing. People who flourish have a sense of accomplishment arising from learning self-discipline through the challenges of life. Combining this finding with the idea above from the Beatitudes that flourishing is being virtuous in powerlessness suggests that a handbook with short stories of young adults' journeys through struggle to accomplishment would be very helpful.

***Reducing powerlessness.*** Jeffrey Pfeffer notes from a non-Christian perspective that young college graduates experience relative powerlessness early

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in their careers. He writes directly to them in proposing: “...make sure you are effective at managing those in power...” (Pfeffer, 2010, page 26). Bruce Tulgan makes the same proposition and provides abundant practical recommendations for reducing powerlessness in *Its Okay to Manage Your Boss: the Step-by-Step Program for Making the Best of Your Most Important Relationship at Work* (2010). Tulgan argues this has become essential today because managers chronically provide less guidance than ever before. His practical steps are organized around pro-actively communicating with one’s supervisor about the latter’s expectations, the resources (including personal capabilities) to achieve those expectations, and feedback on the extent to which expectations are being achieved.

In the author’s experience, many young adult Christian college graduates struggle with this type of behavior. It appears to them contrary to the humility described by Jesus in the Beatitudes, for example. Yet, in a real sense, a manager acts unjustly if providing inadequate guidance. When we believe we have been wronged, Matthew 18:15-17 provides a pattern for addressing the situation (Chewning, 1990, pages 186-187). This starts with communicating with the supervisor. At work, the young adult would not communicate that the manager is behaving unjustly but instead would explain his or her need for clear expectations, resources or feedback. As noted above, Tulgan (2010) provides abundant tips on how to do this. When working with situations like this, the author role-plays ahead of time so that the young adult communicates with the author the supporting evidence that the supervisor is indeed undermanaging. Sometimes a

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supervisor's expectation of initiative can look the same as under-management to a young adult. All this further suggests there is room for a new resource with a section on power in the workplace.

### **Flourishing, Self-Management, Social Networks, Motivation and Sustainability**

*Flourishing, engagement, and managing oneself.* Engagement is one of the five features of flourishing appearing in Seligman's (2011) summary of empirical work. Peter Drucker proposes that to be engaged, to "stay young and mentally alive during a fifty-year working life" (1999, page 163), the twenty-something young adult needs to "decide where they belong. Or, rather, they should be able to decide where they do not belong." (page 179). This involves knowing one's values and strengths, and pursuing opportunities aligning with those values and strengths. Drucker calls this "managing oneself."

Seibert's (2011) research indicates that Christian new college graduates are chronically underprepared to manage themselves as Drucker proposes. This suggests there is room for a new resource with a section on self-management.

*Flourishing positive relationships, and social networks.* Having positive relationships is one of the five features of flourishing appearing in Seligman's (2011) summary of empirical work. One's relationships are often labeled collectively today as a social network (Dyer, 2011). Yet it is extremely challenging for young college graduates to establish a positive social network with co-workers (Seibert, 2011; Keller, 2012; Setran, 2013) or with people older than themselves

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outside work who might serve as role models or mentors (Kinnaman, 2011). This all suggests a resource with a section on establishing diverse, positive social networks would be very helpful.

***Flourishing, positive emotions, and motivation.*** Having positive emotions is one of the five features of flourishing appearing in Seligman's (2011) summary of empirical work.

Emotions are centered in the heart, which is the source of all human motivation from a biblical perspective even though the word "motivation" does not appear in the Bible (Chewing, 1990, pages 169-170; Cafferky, 2011).

Emotions are also central to various secular theories of motivation. For example, expectancy theory (Vroom, 1964), goal-setting theory (Locke, 1990), and equity theory (Adams, 1965; Homans, 1961) all incorporate the self-monitoring of positive emotions as a key mechanism for motivation.

Yet Kinnaman (2011), Seibert (2011) and Keller (2012) all observe negative emotions in distressing work environments for Christian young adult college graduates. This all suggests room for a new resource with a section addressing motivation and positive emotions.

***Flourishing and sustainability.*** Wolterstorff (2004) notes that people who flourish find delight in their relationship to God's creation around them. Consistent with this, according to the secular values-centered view of business, the notion in recent decades of a dichotomy between business performance and social good is false (Porter and Kramer, 2011; Choi and Gray, 2011). This suggests there is room for a new resource for young professionals with a section on thinking about sustainability while learning how to perform well on the job during the early and relatively powerless early-career years.

**Existing Resources Limited**

As noted above, resources with a Christian worldview are limited for helping young college graduates flourish in work. From a Christian perspective, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry* by Setran and Keisling (2013) is an excellent resource for development of the whole person. With only one chapter devoted to a Christian vision of vocation, though, the book's usefulness is limited for the challenge at hand.

From a non-Christian perspective, there are some helpful resources. *Life after College: the Complete Guide to getting what you Want* (2011) does a nice job of defining success as finding identity framed as personal strengths. *They Don't Teach Corporate in College, 3<sup>rd</sup> Edition: A Twenty-Something's Guide to the Business World* (2014) is very practical, with helpful quotes from young adults and end-of-chapter exercises. Neither resource, though, provides even an aspiration to a bigger-than-yourself purpose in life, nor, of course, a Christian worldview on the meaning of it all.

**Introducing this potential Resource in the Business Curriculum**

The undergraduate core management course may be an ideal place to introduce a resource for helping students in their early careers. This is because the five potential impediments to flourishing identified in the preceding literature review – identity, power, lack of self-management, inadequate social networks, and misplaced motivation – are usually introduced in that course, but from the point of view of the manager. The potential handbook on flourishing may make an excellent textbook supplement for introducing a Christian perspective from the

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viewpoint of the employee. As a supplement, the handbook would have potential to help draw attention to the differences between the ways managers and employees experience the five topics. Importantly, the handbook would adopt a personal development approach, helping the student prepare for the challenges ahead with the aspirational hope that, beyond the struggle, they can aspire to flourish in business.

### **Developing the Handbook.**

Based on the preceding literature review, in the next section of this paper the author provides a concise outline of possible content for a potential handbook, preceded by a short account of the author's interest, and followed by thoughts on the possible development process for the potential handbook. The content outline is organized according to the four relationships in which flourishing people find delight (Wolterstorff, 2004), a way of organizing suggested by an anonymous CBFA reviewer and for which the author is grateful. The four sections are proposed at this stage to be divided in some cases according to potential impediments to flourishing in Christ and business for the young adult supported in the literature review. For each potential impediment, there is a concise outline of what would be developed into a corresponding set of case studies, illustrations, questions and exercises for learning to live a flourishing life.

## THE PROPOSED HANDBOOK

### Author

The author has developed a strong interest over the past two years in seeing a resource come to fruition for helping young business graduates flourish. He returned from sabbatical two years ago with new energy for and perspective on the integration of faith and work, particularly regarding young adults. In addition to applying his energy and perspective to teaching, he has also applied himself to *pro-bono* consulting for several young alumni struggling to integrate faith into their business lives.

These struggles remind the author of his own challenges years ago, starting out after college with a global corporation as a management trainee. His first years were not unlike the personal experience of Kent Seibert, as reported in the 2011 issue of the *Christian Business Academy Review*. Thanks to the generous help of a network of Christian and non-Christian friends, mentors and supervisors, the author managed to navigate struggles with identity, power, self-management and motivation to become a senior executive fifteen years later. Now, with a Ph.D. in the sociology of organizations and two decades of teaching experience at the intersection of faith and business, he finds himself with insight and motivation for a possible handbook that respects sound scholarship yet views the challenge at hand from a perspective not usually found in business textbooks and resources.

*Aristotle*. As the reader may appreciate, this paper and prospective book required the author to grapple with the foundational writer on the idea of flourishing – Aristotle. The author makes no claim to be a philosopher, so turned for help from four philosophers at the Christian university where he serves. All four were immensely generous with time and counsel. Anything

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in this is paper that appears faithful to Aristotle is thanks to them. Any errors are entirely attributable to the author.

### **Four Sections for Four Relationships**

To God, others, self, and God's creation are the four relationships in which flourishing people find delight (Wolterstorff, 20014). As noted in the proposed outline in the section below, each chapter would include guidance toward flourishing in the face of that chapter's challenge. Sources, such as those noted in the outline, would not be included in the text of the handbook but would be in endnotes so as not to intrude in the applied nature of the handbook. Each chapter would include personal stories of twenty-something young adults in the workplace, case studies, exercises, discussion questions, and the like, all informed by the sources.

### **Handbook: Proposed Early-Stage Working Outline**

Each numbered section below represents a section, based on the four relationships in which the flourishing person delights (Wolterstorff, 2004). The literature review suggests that the first two relationships might be discussed best by further dividing each one into two. The resulting six chapters would each include personal stories of young adults in the workplace, case studies, exercises, discussion questions, etc. Each paragraph below poses a representative student question on the topic, followed by a set of non-exhaustive summary notes drawn from this paper's literature review.

#### ***1. Relationship to God.***

- a. Identity. I want to identify with a higher purpose; how do I do that if a

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business identity is self-interest (Donovan, 2011)? Recognizing that a flourishing identity is about being in Christ (Entwistle & Moroney, 2011), and a business identity is more about doing the will of Christ through vocation (Chewning, 1990). Applying Wolterstorff (2004): Flourishing comes from delight in relationship to God, an experience that deepens the individual realizes how much God loves each one of us (Nouwen, 1992; Blackaby, 2004). Seligman (2011): In positive psychology flourishing comes from having a higher purpose.

b. Vocational self-management. What am I good at, what's important to me, how can I find my way? Recognizing that a flourishing identity is more about being true to one's values and the God-given strengths one enjoys (Entwistle & Moroney, 2011), and a business identity is more about clarifying, discovering, and applying values and strengths in one's work (Drucker, 1999). Seligman (2011): in positive psychology flourishing comes from engagement, applied here as engagement at work in clarifying values, learning strengths, and discovering opportunities.

### ***2. Relationship to others.***

a. People in power. Why am I struggling at the bottom of the power pyramid at work? Recognizing that an organization is a system of power and that a flourishing identity is more about being, as in the Beatitudes, and a business identity is more about learning how to work and grow in a system of power (Pfeffer, 2010). Applying Wolterstorff (2004): Flourishing comes from delight in relationship to others. Applying Beatitudes (Kilroy, 2014): Flourishing comes to those who are poor in spirit, mourning, meek and humble before God, hungering for righteousness, merciful, pure in heart, peacemakers, persecuted. Seligman (2011): In positive psychology flourishing comes from accomplishment resulting from self-discipline in the face of

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struggle. Tulgan (2010): Coping with power requires pro-actively influencing one's supervisor to communicate expectations, release appropriate resources, and provide feedback.

b. Peers. Social Networks: How do I flourish in my work community? Recognizing that a flourishing identity is more about being in relationships and a business identity is more about connecting with people for instrumental purposes (Dyer, 2011). Applying Wolterstorff (2004): Flourishing comes from delight in relationship to others. Seligman (2011): in positive psychology, flourishing comes from positive relationships, in being connected to positive people, in being connected to positive roles models, in being connected to a positive mentor.

**3. *Relationship to self.*** What is my motivation for doing this type of work? Recognizing that a flourishing identity is more about being “pure in heart,” as in the beatitudes and a business motivation is more about doing the work of good steward for God, for neighbors, and for oneself (Chewning, 1990). Applying Wolterstorff (2004): Flourishing comes from delight in relationship to self. Seligman (2011): in positive psychology flourishing comes from positive emotions.

**4. *Relationship to God's creation.*** In what ways is my work contributing to sustainability and causing the broader community to flourish? Recognizing from the Beatitudes that flourishing comes to the merciful and humble before God, what are the opportunities to bless the surrounding world while simultaneously causing one's employer to benefit (Porter and Kramer, 2011)? Applying Wolterstorff (2004): Flourishing comes from delight in relationship to God's creation.

## The Handbook Development Process

***Feedback from CBFA.*** Although the resource would be intended for students, the education, experience and perspective of demographically, spiritually and geographically diverse

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Christian business faculty members would be immensely helpful. The author would make every effort for a presentation at CBFA2015 to be consistent with Proverbs 15:22: “Plans fail for lack of counsel, but with many advisors they succeed” (NIV). Some of the likely questions the author would pose would include:

- To what extent might a resource like this be helpful in the management course?
- To what extent do your recent graduates struggle, and with what issues?
- What kind of resource would help you and your young alumni?
- What might be better ways of preparing young graduates?
- To what extent is flourishing the right aspiration?

***Feedback from alumni.*** As the resource contemplated in this paper would be intended for young graduates, the author is in the process of gathering feedback from alumni of his own university business program. So far, they have been invaluable in helping arrive at the five major groups of challenge that are proposed initially as chapter topics: identity, power, self-management, social networks, motivation and sustainability. Several of these former students have expressed interest in helping develop and test end-of-chapter discussion questions for the potential handbook.

***Feedback from students.*** Consistent with Seibert (2011), the author finds that young graduates tend to assume others do not struggle like they do. If the proposed handbook eventually comes to tangible fruition, testing it on seniors ahead of time would help make it attractive for use before graduation so that graduates would already be aware there is a resource for them once they start experiencing workplace struggles.

## CONCLUSION

It is the author's hope that this paper will help renew focus for the reader on the challenge we face as Cristian business faculty. We only have our students for a short time. We do our best to prepare them to live a life that will please our Lord. They face a difficult world. Do we have the resources we need? Do we need a new resource to help them prepare for, cope with, and eventually flourish with excellence in what lies ahead?

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