

**A Call to Worship:
Preparing our Students for Ministry in the Workplace
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“How can it be?” This hopeful refrain is the theme of this paper to be shared with business faculty colleagues in the Christian Business Faculty Association. How can it be that our business students transition into the work world as worshipers; trained, motivated and intentional to see what they do for a living as an act of worship to God? This paper proposes intentional steps to guide business educators to 1) express, 2) model, and 3) simulate how what we do in business is an act of worship. The purpose of this effort is to call all Christian business educators to see “worship creation” as part of our role and empower us to be intentional to create vocational worshipers.

In this context, worship is defined as our primary identity as followers of Jesus Christ that leads to our commitment to “love God and to love others.” It is our faith life, our spiritual existence. Worship is not limited to what we do on Sunday or as part of a church service. Worship refers to our core being as Christians to bring glory to God. Bringing this into unity with our lives of work is the goal.

The Work Challenge

David Kinnaman, President of the Barna Group, has given recent attention to several cultural trends for today’s church and society. Among other things, his research attends to our modern perceptions of work—and what he has found is not encouraging.

Looking specifically at youth and young adults (18-29), Kinnaman has found a discernible disconnect between one’s vocational desire and their faith identity. In his recent

book, *You Lost Me*, he writes: “Millions of Christ-following teens and young adults are interested in serving in mainstream professions [...] Yet most receive little guidance from their church communities for how to connect these vocational dreams deeply with their faith in Christ.”¹ As a result, many Christians in their 20s fail to link their career choices and their approach to work with a sense of calling; writes Kinnaman, “their faith and work decisions are bifurcated, rather than holistically entwined.”²

This “bifurcation” is not limited to young adults. Consider a 2012 survey done by Salary.com which found that only 19% of working adults would characterize themselves as “living to work” while 70% would characterize their activity as “working to live.”³ It is little surprise, then, that a Gallup Poll conducted the same year found that less than half of all workers in the United States considered themselves “completely satisfied” with their job, with the majority indicating that they are only somewhat satisfied or even dissatisfied. Furthermore, the study found that working adults were least satisfied with their stress-load at work as well as their pay.⁴ Kinnaman summarizes the problem well: “[M]illions of next-generation Christians have no idea that their faith connects to their life’s work.”⁵

Work-Worship Divides

The students in our classrooms right now are a part of the largest generation in the workforce (as of the end of 2015) according to the Department of Labor Statistics. At Christian colleges,

¹ Kinnaman, David, and Aly Hawkins. *You Lost Me: Why Young Christians Are Leaving Church-- and Rethinking Faith*. Grand Rapids, MI: Baker, 2011. Print. (Page 29)

² *Ibid.*, page 144

³ Gouevia, Aaron. "Do Americans Still Value Hard Work?" *Salary.com*. Salary.com, 2012. Web. Feb. 2013.

⁴ "U.S. Workers Least Happy With Their Work Stress and Pay." *U.S. Workers Least Happy With Their Work Stress and Pay*. Gallup.com, 12 Nov. 2012. Web. 22 Feb. 2013. <<http://www.gallup.com/poll/158723/workers-least-happy-work-stress-pay.aspx>>.

⁵ Kinnaman, 2011, p. 207

many, if not most of our students are familiar with the concept of worship. Yet, as just shared, the research suggests that Christian young people do not translate the idea of worship into the workplace. What has been taught, probably unintentionally, creates a Work-Worship Divide for our students. Here are four possibilities for discussion.

Misconception One: Work not Worship. The first misconception of the Work-Worship Divide is the separation of work and worship, or *work not worship*. In this view, both work and worship are parts of our life, yet unrelated. Christians behave one way at home and at church and in an entirely different way once they head to work on Monday morning. “I’ve been sinning all week,” a worship leader once announced to a perplexed congregation, “but on this Sunday morning I am here to worship!” We may find such a statement strange coming from a worship leader, but is it any less odd when it comes from the business man or woman?

This perspective has infiltrated our language. Consider the all-too-familiar notion that “business is business” or, worse yet, “it is only business.” These phrases are often used as justification for doing things that are considered inappropriate outside the business setting.

The *work not worship* concept is simple. I am one person at work and another outside of work.

Misconception Two: Work then Worship. If the *work not worship* inappropriately divorces our faith and work identities, then the *work then worship* is the attempt to make the two coexist, yet giving preference to work. Knowing that *work not worship* is a distortion of our faith life, many believe they have to find another way to integrate work with worship. Yet, in the *work then worship* divide, work is really the priority, we just have to find a way to justify it as “Christian.”

The *work then worship divide* seems to have two distinct manifestations. On the one hand, Christians prioritize work above their faith lives in such a way that being a Christian in the work environment means no more than showing up on time, being nice, following orders, working hard, gaining favor, winning promotions etc. While these are admirable characteristics, they fall short of Christ's call to "take up our cross" in all aspects of our lives.

There is a more insidious aspect with this divide where Christians have created an economic justification for this view. There is a belief that the ethic of vocation often produces the desired results. In other words, many have come to believe that faith attributes—honesty and prudence, etc., assist us at doing better at work. Under this mindset, being "Christian" will help us be successful. Instead of questioning social structures and economic and political practices, we buy into the system by thinking we have "the formula" for success. We ask, how successful will we be personally and organizationally if we just act more Christian?

Do we teach our students, "If you are a 'good Christian' at work God will make you successful"? If so, maybe we are perpetuating *work then worship divide*.

Misconception Three: Work or Worship. Another *Work-Worship Divide* occurs when we think we must decide between either being in Christian work or secular work. If the *work then worship* paradigm risks understanding the faith life as playing handmaiden to our primary work identity, this misconception risks making "worship" as a vocation the only acceptable occupation. Under this way of thinking, as a Christian, we have a critical decision to make with vocation: do we take the Christian route and go into ministry (or an acceptable human services field) or take the non-Christian route and go into a secular work field?

Many students have told us, as business educators, they are trying to decide if they should "go into business OR into ministry." When we decide what to do for "work," are we really

deciding to be or not to be “in ministry?” Under the burden of *work or worship*, if I am not in formal ministry roles, then I am a lesser person. If this is a theme in our congregations, how do students feel when they decide to major in business in college?

Misconception Four: Work and Worship. A final *Work-Worship Divide* is the inappropriate mixing of our work and our worship. “And” is used here in the purest sense where we take our work identity and mix it with our faith identity. *Everything is spiritualized.*

Therefore, *Work and worship* risks the over-spiritualization of one’s work life. This may not sound like such a bad thing, but in reality it can be a distortion of the faith. Under this paradigm, one might conclude that routine work decisions are a product of *God’s will*. Everything, even the smallest of things, is attributed to God’s intervention. While we are not rejecting the notion of God’s involvement in our lives, this tendency can become an overused and misplaced crutch. As employees in a Christian university, we have heard no shortage of stories where day-to-day operational tasks in school or relational challenges are communicated as “God’s will”—which means that those who oppose the task or direction find themselves in disagreement not only with co-workers, but supposedly with the Creator of the universe! The risk of using God as a tool for self-justification seems too great. We make everything holier than it deserves to be.

How does this relate to work? Like Peter, as much as we may want to dwell atop the mountains of life, our work activity is very often done in the valleys. Indeed, it is hard to feel *immersed in the miraculous* when you are constantly doing the mundane tasks of work. The mistake occurs when we think that something is wrong with our work in the valley because it doesn’t *feel* like dwelling atop the spiritual mountain.

A Faithful Narrative: *Work as Worship*

In light of the aforementioned *work-worship* divides—consider Work as Worship. What does *Work as Worship* look like? Here we offer the C's of *Work as Worship*. These C's are:

- *Co-Creation*
- *Catalyst*
- *Community*
- *Contribution*

Our theme scripture is Ephesians 2:10, “we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (NIV).

Co-Creators with God

When we, and our students, go to work we are offered an opportunity by God to co-create with him. A holy and whole life calls us to be in alignment with the activity of God. In this section consider three ways in which work is an act of co-creation. First, identify how what you are doing fits into the big picture of what your organization is doing. Second, embrace your work as a creative process. Third, accept the essence of what you do, not the necessity of it.

Among other things, we see from the Genesis narrative an important characteristic of God: He is a *creator*. Is God done creating? In an interesting article, Todd Bouldin connects the creative process of God with our work. He points out that the Hebrew verb “create” in Genesis 1:1 can be translated “God began to create the heavens and the earth” and that the creative work of God “continues throughout time.” In Genesis 1:26-28 “God called human creation to be co-creators with him in perfecting and managing the creative order.” Bouldin goes on to say,

regardless of the work to which we are called or find ourselves doing, all human beings have the same job description, “Be fruitful and multiply, and fill the earth and

subdue it.” ... “the dominion work God has assigned us to act as stewards of the creation, the steward’s responsibility is not to return something merely the way she found it, but to return a profit for the Lord, making the creation better than she found it.”⁶

When we go to work, maybe we are being asked by God to invest his co-creating resources for his glory. We are His image-bearers (*Imago Dei*). Scripture suggests that this is God’s intention for us. In Romans, 8:19-21, Paul calls on the “children of God” to deliver the creation from the bondage of corruption into the glorious liberty.” God continues in his creating, redeeming work. And he asks us to be his active agents in the creating process. Jesus in Matthew 5:13-16 tells us to be to be his “salt and light” and lets us know that we really serve no purpose if we lose our “saltiness.”

As we work, we find ourselves participating in the creation narrative and co-creating with God. Thus—work, creativity, and production—are not merely understood for their extrinsic value (i.e., the nature of what is produced) or as *necessary labor*, but also for their intrinsic value (capitalizing on the attributes of God inherent in our being) — or what we refer to as *essence labor*. To be more specific, when I create something, it is a form of worship because I am reflecting God’s nature inherent in me as His image-bearer: I am co-creating with God.

As Christian business educators, we need to encourage our students to think of their work as a creative process. Creativity should be fostered, not squelched. As we help students to see work as essence labor, not just necessary, we are helping them see that what they do is a reflection of God’s creative nature being seen through them.

⁶ Bouldin, Todd. " Co-Workers with God." *New Wineskins*. New Wineskins--The Believers Magazine, Apr. 2003. Web. 24 May 2013. <<http://www.wineskins.org/filter.asp?SID=2>>.

Catalyst for God's Activity

When we go to work, we take our abilities, talents and skills with us. When you were hired, the school hired you for your character, abilities, knowledge and gifts. We have been “gifted” to do something in the workplace.

Each of us possesses a unique giftedness. So do our students.

What do we mean by “giftedness?” It is the total set of God-given and developed abilities that are unique to each person and that enables the person to do her/his work. Created by God, we have been given abilities. You are a package of character, personality, skills, knowledge, talents and gifts.

There is a need for your God-given giftedness to be unleashed in the workplace. Offering them to God is an act of worship. Our gifts can then be a catalyst to show God's glory, the result of worship. How can we let God “fan into flame” God's gift, or as Wesley described, “blowing up the coals into a flame.”⁷ To do so, we suggest that Christians can 1) discover their personal God-given giftedness, 2) focus the use of gifts for “God's pleasure” and 3) explore how giftedness can be employed appropriately as an act of stewardship. When we allow our gifts to be catalysts for God we can become aware of how God is using us, as his created handiwork, to serve his purpose.

Fortunately, many assessment tools are available today to help you discern your gifts and skills. A tool that is helpful to understand your giftedness is *StrengthsFinder* by Tom Rath. There are also personality assessments, spiritual gifts tests, and career aptitude assessments. In today's marketplace there are many organizations that specialize in skill, gift, or personal

⁷ "2 Timothy 1 Wesley's Notes on the Bible." *2 Timothy 1 Wesley's Notes on the Bible*. Biblecommentor.com, n.d. Web. 2013. <http://wes.biblecommentor.com/2_timothy/1.htm>.

assessments. This is an area where we can serve our students. To help them discover their God-given giftedness is a special benefit of being a Christian business educator. Once the students own their God-given giftedness, it is our role to help our students understand that their gifts have been given by God for “God’s pleasure” and for employment by God.

Our giftedness can be used for personal glory or for God’s glory. It is easy to get caught up in “what we are good at” and to think that our gifts are given for our purposes. As Christians, this is simply not true. The gifts were given by God for a purpose. In the workplace, some people are better at some things than others. The focus should not be on who has the better gifts. Each person is gifted and the need is to employ our gifts.

Our desire is to use our giftedness to glorify God while we work. This is done as we find ways to let our giftedness be evident in our work. It is common for “worship” leaders to encourage the congregation to offer up our best in praise of God. As we work, God is asking the same of us. Acknowledging the giftedness as from God and then being intentional to employ the giftedness, to the best of our ability, to “feel” God’s pleasure, makes our work; worship.

To summarize, we have been blessed with giftedness. We are to both enjoy and employ these gifts. However, to employ them is not to simply use them—but to use them for a purpose. We manage these gifts, we do not own them: we are stewards. Thus, the faithful way to use these gifts is to activate these attributes through work, to use them in ways that assist others and ultimately glorify the creator, and to do this out of a sense of reverence, hope, and anticipation (not fear). In short, our giftedness is a catalyst.

Community Builders

In our work, we need to be fostering positive community building. It is an ability that we need to model for our students. One of the benefits of worship is that it is done in community and fosters unity among the body of believers. As we work, we have an opportunity to build community, and in so doing it becomes an act of worship.

What is community? We define community in the workplace as bonding between co-workers where relationships, shared meanings, and a sense of common good is cultivated from a diversity of backgrounds and roles. The challenge in the workplace is that we are not of one accord spiritually. Instead of separating ourselves, community calls on us to express God's love through building relationships, even with people who do not share our faith.

Apply this in the workplace where it is very likely that many co-workers will not share our faith in Jesus Christ, our life-style commitments, and maybe our positions on the hot issues of the day. If we want them to be gracious to us, even though they do not share our commitments, don't we need to show grace to them in spite of our differences and disagreements? Leonard Sweet, referring to the C. S. Lewis quote in the above paragraph, asks "might this be what Jesus means when he commands us to 'love your neighbor as yourself'? Can we extend this level of grace to others, especially those of whom we disapprove?"⁸

Too often in the past, Christians have thought that they have a duty to evangelize by telling people they are "going to hell" if they do not believe correctly. In contrast, we invite our students to consider communicating unconditional love, care, and grace. We are not suggesting condoning or participating in inappropriate behaviors or accepting divergent beliefs. But we are suggesting that we be intentional about loving and caring for others and not withdraw from people who do

⁸ Ibid.

not share our views. Instead of starting with the premise that “they are sinners” and that they need to repent, maybe we should consider them as creations of God and engage them much like Jesus did.

Jesus built community and offered grace to people who did not fit into the *right religious crowd*. He talked to the *wrong people*. He touched the *untouchables*. He went to the homes of the *hated*. He broke the rules about what you can and cannot do on the Sabbath. Jesus often chose acts of grace over acts of condemnation or legalism. Yes, there were times when he needed to express condemnation for not repenting (ironically expressed most often to the “religious leaders”). However, people were drawn to him by his compassion, grace, and mercy. In the end, his crucifixion was the ultimate extension of grace to people who did not deserve it.

So what does this have to do with work? Work relationships can be healthy and enjoyable. However, in reality, many work settings can be described as rather unpleasant environments, making relationship-building a difficult task. One might be cynical when thinking about notions of community being implemented in a tense, competitive, or relationally shallow work environment. Fortunately, Christians are primed, in many ways, to address these arrangements. The Christian church, according to the New Testament, is to be a community of faith that breaks down of barriers between people.

A willingness to break down barriers between people is the key. It hinges on the Christian virtues of grace, love, and forgiveness. The community potential in any workplace rides on increasing relationships among human beings and between human beings and God. When we understand that we are relational and, further, understand that God is also and has reached out to us, we are freed to love others as God loves us. We can love because God first loved us when we were yet sinners and wholly undeserving.

Contributions Matter

Every economics textbook begins with a fundamental economic (and social) problem that all societies must address: scarcity. Scarcity, defined and described on the first page on nearly every economics textbook, is the problem of having infinite desires in a world of finite resources. Or, in more general terms, scarcity could be summarized by simply saying “there isn’t enough to go around.” Some of our most contentious societal problems can be traced, in some way or another, back to the problem of scarcity. How does one address such a pervasive problem? It is through production and growth.

It is important not to dismiss the fact that work serves a very practical function: *production*. Work is not just about a state of being; it is also about a state of doing. Work has a consequence. It makes a contribution in a tangible form. This could be the production of a product (coffee, house, book, greeting card) or a service (Shiatsu massage, filing taxes, business consulting, teaching). Our work makes a *contribution* to the world we live in. There is an outcome of our work and our output or contribution to production needs to be offered up as an act of worship.

Our work can be glorifying to God by *co-creating* with Him, being a *catalyst* for God’s glory, and by engendering *community*. Our work also *contributes* to the world around us through the creation of products and services that improve the lives of others and leave a lasting imprint across our landscape. Our faith in God needs to be expressed in practical action in the workplace. We need to produce. We need to contribute. As Christians, we should be known for our work ethic coupled with a spirit of productive activity. It should be an outgrowth of God’s fruit in our lives. Too often we have heard of outspoken Christians in the workplace that are

known for sloth, laziness and unproductive behavior. This is not reflective of *work as worship*. We should, and probably normally are, known as the “contributors” to organizational success.

However, we don’t want to end here. Believers may make a contribution through their work, but we can also conceive of our productive activity in a faithful manner. It is not just about production or productivity, but understanding the nature of the contribution that we make. Scarcity creates problems. However, work activity, production, and growth can ward off the problems scarcity tends to create. This contribution can be a very visible act of worship. Christians, in their work, can help others by enhancing their lives to be easier and more manageable. Whether from an accountant’s desk, an international mission agency, the coach’s office, a hospital, classroom, workshop, or any other potential work environment—our contribution can make the world a superior place. In a word, our work *helps* others.

Growing resources can help to offset the sting of scarcity. However, as Christians, we must recognize another key attribute to the equation of scarcity: *unlimited desire*. Limited resources aren’t the only problem. Unlimited desire is equally, if not more, problematic than the problem of limited resources.

Unlimited desire, or what many call insatiability, means we will never be satisfied. To think otherwise is to overestimate human nature. One such miscalculation came from the famous Economist John Maynard Keynes in a 1928 speech given at Cambridge University. The address—which was titled “Economic Possibilities for our Grandchildren”—made two predictions Keynes believed would occur 100 years from his time. First, Keynes predicted enormous growth and output per person which would usher in an age of abundance and riches.

Second, and related, increases in wealth and income would decrease the amount of hours that we work in society (specifically, he predicted we would work 15 hours a week per person by 2030).⁹

Today, economists agree that Keynes was amazingly accurate in his forecast as it related to output, growth, and technological advancement. However, he missed the mark completely as it related to easing off on work. What was the error? Authors Robert and Edward Skidelsky give a clear statement as to the nature of the miscalculation: “Keynes believed that people had a finite quantity of material needs that might one day be fully satisfied. He believed this because he failed to distinguish wants from needs.”¹⁰ If our wants become confused with needs, then we will never have enough. This is the problem of desire.

Desire, and more specifically, the “desires of the flesh” (Gal. 5:16-17) are not spoken of highly in the Christian faith tradition. In other words, it is not our desire, per se, that is to be condemned, but the kind of desire we are cultivating within and among ourselves. As Methodist Bishop Will Willimon writes, “The church is a school of desire, teaching us what things are worth wanting, what desires are worth fulfilling.”¹¹ This sharply contrasts with the pursuit of material items—or our desire for more and more stuff, which “is closely related to idolatry in biblical thought.”¹² We need only recall Christ’s parable of the seed, where the seed falling among the thorns yields no grain because “the cares of the world, the lure of wealth, and the desire for other things come in and choke the word” (Mark 4:7-19).

If scarcity is a problem, then our production—our contribution—is a means to address this problem. However, Christians must also recognize that scarcity is just as much a problem of

⁹ Skidelsky, Robert, and Edward Skidelsky. *How Much Is Enough?: Money and the Good Life*. New York: Other, 2012. Print. (Page 69)

¹⁰ *Ibid.*, page 25

¹¹ Willimon, William H. *Shaped by the Bible*. Nashville: Abingdon, 1990. Print. (Page 80)

¹² Hay 1989, p. 71

unlimited desire as it is a problem of limited resources. To be a person of faith is to desire appropriately, and to appeal to a God of abundance who “calls his own sheep by name” (John 10:3), knows our needs (Matthew 6:8), and will meet those needs “according to the riches of his glory in Christ Jesus” (Philippians 4:19).

As Christian business educators we can help our students understand that they can make a significant contribution to society as a business person. A good work ethic and a productive spirit matters and is an expression of worship. Making a contribution that “helps” is an act of worship. Furthermore, living a life that is not obsessed by materialism, placing limits on our personal desire is an act of humbling ourselves as an act of worship to our God. Modeling this before our students is our act of worship.

Guide to Engage Business Students with “Work as Worship”

To combat the problems created under the Work-Worship Divides, we provided an alternate: *work as worship*. To support this, we offered the 4 C’s that comprise this paradigm: *Co-creating* with God, being a *Catalyst* for God’s work through our gifts, engendering *Community*, and making a lasting and faithful *Contribution* in the environments that we work within.

The Christian Business Faculty Association is known for lifting up the call for “faith integration.” Views of our role as Christian business educators have been put forth, such as the “salt and light” paradigm (Armstrong & Wiese, 1992, Wiese, Armstrong, Ericson, 2006). While we are educators of business, this association has consistently challenged our members to engage students in the consideration of how their faith informs and forms their work. This paper extends this thinking to a call for faculty members to become intentional in linking work (or vocation) as

an act of worship. A noble agenda is to make it an explicit agenda to bridge the divide between work and worship. To do so, we need to see our role as “worship leaders.”

What actions are called for?

- 1) Explicitly express the “work as worship” philosophy: Business educators need to explain the “work as worship” philosophy. There is a knowledge base that needs to be taught. We teach our disciples and we connect our disciplines to a biblical worldview and challenge students to think about how their faith informs their behavior. In a generation of students who are looking for meaning in work, desire “balance” and are more likely to commit to a “cause” than a job, we need to explicitly teach our students that the day-to-day activities of the work life should be seen as holy activity, so that they are more likely to cognitively consider how they can live in greater wholeness.
- 2) Personally testify to “work as worship” in your own life: We need to give practical examples in daily life of how our work is an act of creativity, a catalyst activity, community building reality and that we are making a productive contribution. Yes, this includes stories out of our past, but we also need to demonstrate how the work we are doing now, as business educators, is an act of worship. Build the tangible links between theory (#1) and real life (#2). We need to be a display of what we profess. When we come up with a new way of teaching material and it is effective, we should tell our students that the energy to create and to do something different is an act of worship. That in so doing, we are acknowledging God and placing ourselves in a place to be of service to Him. When we seek out a struggling student or challenge a gifted students to excellence, we are motivated out of a desire to worship God. When

we are agents of reconciliation with a colleague, we are worshiping. And, when our efforts, and those of the team, contribute to achievement and success, we offer these results to God as an act of worship. Not all actions can be shared or should be discussed, but as we take on the attitude of “work as worship” and find appropriate time to let our students into our lives, we are teaching/modeling this attitude to them.

3) Create simulation opportunities: The “salt and light” paradigm for the Christian business department (Armstrong & Wiese, 1992, Wiese, Armstrong, Ericson, 2006) called on business educators to create experiential places for students to live business while in college. This is now a common practice in most of our departments. We not only teach business and testify to business expertise, in many instances we are allowing students into that world as a part of the educational pilgrimage so that they will witness how our faith informs and shapes how we practiced business. The call of this paper is to extend this thinking to the concept of worship. This may be the link between an experiential education activity being “just good education” to making it a transformative “salt and light” impression. Connecting students to learning, experience and then linking it to worship so that they see all of their activities as a way of expressing love and devotion to God brings together the desire for quality business education and our common mission as Christian business educators. This means that we need to be intentional and explicit, in our experiential education component (both curricular and co-curricular), simulate in practice how “work as worship” is expressed.

We want the fullness of God. We want our students to move from college as business professions and to experience what it means to be “salt and light.” To do so, our challenge is to

teach students that their life of work can and should be an act of worship. Living within God's fullness, we want all of our activity to be brought to the altar before God in an act of worship—including our work. We have suggested that work and worship should not be divided, nor should it be inappropriately married. Rather, we begin with our faith identity, and then see, understand, and act upon the world based upon that identity. Christians are equipped to view, process, and act upon a world in a faithful way. In addition to "taking every thought captive and making it obedient to Christ" (2 Cor. 10:5), their activity is "salt and light" so as to "honor and glorify the Lord" (Math. 5:16). Our identity as a Christian, cultivated and refined through the faith community, is our lens by which to perceive and engage the world around us.

Modeling work as worship in our work as business educators and assisting our students to see their work as worship is a noble calling for the Christian business educator.

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