



Presented by Perimeter Church

Restorers Fellowship

Jesus is renewing and reconciling all things—from the deepest places in our heart to the ruling powers in the cosmos.



I am making all things new.

- Revelation 21:5

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RESTORERS FELLOWSHIP OVERVIEW

Restorers Fellowship equips followers of Christ to live out the gospel through their work with greater intentionality, integrity, creativity and excellence. Participants will deepen their understanding of the purpose and place of work in the biblical narrative, and support one another in applying this to their specific vocations in a way that glorifies God and contributes to the flourishing of shalom in the region.

Learning framework:

Restorers Fellowship engages participants in a three-part framework for transformational learning:

- » Head—Transformed understanding of work: *Foundational concepts, key definitions, theological framework*
- » Heart—Redeemed attitude toward work: *Spiritual condition, identity, values, motives, priorities*
- » Hands—Righteous practice of work: *Focus on applications in the context of specific vocations, relationships, social/cultural background*

Big Ideas:

The core content of RF can be summarized as five main **take-away concepts** (all to be unpacked and applied in greater detail over the nine month initiative):

1. My work is part of God's good design.
2. My work reflects the sinful brokenness within me, and in the world.
3. Jesus redeems my work to be an expression of my love and worship of God.
4. Jesus redeems my work to be an instrument for the flourishing of shalom.
5. My work serves and is served by the body of Christ.

Values framework:

- 1) **Gospel-centered:** The gospel is the good news that Jesus is renewing and reconciling all things—from the deepest places in our heart to the ruling powers in the cosmos (Col. 1:15-22). Restorers Fellowship (RF) will help unpack the life-giving implications of the gospel for our work (alongside every other part of our lives). As Bethany Jenkins of The Gospel Coalition puts it, “Faith and work is not a program; it’s about getting the gospel into another part of our hearts.”

What you can expect ... While RF will present you with many ideas and action steps, the most vital component is the invitation to continually be personally confronted and transformed by the gospel. This will be a running current throughout, with special emphasis at the two retreats. An optional Bible study will also reinforce gospel themes. In addition, each monthly gathering will highlight a spiritual practice with particular relevance to infusing your work with the gospel.

- 2) **Praxis-oriented:** While orthodoxy (right thinking) is a critical foundation, RF also emphasizes orthopraxy (right practice). Implementation will focus on nine broad vocational channels of cultural influence: *business, healthcare, education, government, non-profits, legal & judicial, arts &*



entertainment, media, and family. RF aims to equip participants to live out the implications of the gospel for why, how and what we do in the nitty-gritty of our work life.

What you can expect ... Significant time will be spent discussing the applications of the readings and presentations. Sessions will include guest speakers and case studies that illustrate how the principles meet real life, and seminars focusing on difficult issues. You will be encouraged to reflect on your own experiences via personal journaling and participation in an online community. You will also be given tools to write your own vocational vision statement as a guide for your faith at work.

- 3) **Narrative-based:** We recognize the Bible as “the one true story of the world,” as Michael Goheen puts it. A narrative approach to theology anchors our paradigm of work and personal applications in the grand story of creation, fall, redemption and restoration.

What you can expect ... The first sessions begin in Genesis and summarize the story of God's grace-filled dealings with humanity, to the New Creation of Revelation. This offers an overarching introduction to the main ideas to be explored and applied over the remainder of the course.

- 4) **Community-building:** God did not design Christians to live out the gospel in isolation but as members of the body of Christ. As the name implies, Restorers Fellowship emphasizes building Christian fellowship and creating space for authentic friendships. RF also helps participants nurture a healthy balance between their work life and other communities of which they are a part: church congregation, family, and the broader community.

What you can expect ... Participants will be clustered into small groups for the duration of RF, where you can more share more deeply about experiences at work, offer encouragement, and pray together. Larger group discussions will offer exposure to diverse perspectives. You will also be encouraged to connect with your cohort via an online community.

- 5) **Shalom-seeking:** God's intent is that His creation may experience *shalom*, or wholeness in every arena of life. Through our work, we can participate in the work of God that is restoring *shalom* in ourselves, our community and our world. RF will introduce a biblical vision for the common good, and explore ways that work can contribute to the flourishing of life in the greater Atlanta area.

What you can expect ... Monthly presentations and guest speakers will highlight a specific channel of influence. In addition, four field trips will expose you to issues relating to the common good in the Atlanta region. Special readings will explore the meaning of *shalom* for your specific vocation.

Main Texts:

Monthly group sessions and reflection questions will focus on the following books, supplemented by various articles and online videos.

James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (part III, chaps. 3-6)

Tim Keller with Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*
Tom Nelson, Work Matters

Scott Rae and Kenman Wong, Business for the Common Good (selected chapters)

Amy Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good*



Schedule:

- » Two-part time frame (9 months total): March – August 2015; September-November 2015
- » Monthly gatherings on Saturday mornings; approximate time 8:00am-1:00pm
- » Two overnight retreats (Spring and Autumn 2015, to be scheduled)
- » Four field trips into the Atlanta area to highlight issues relevant to faith and work (Saturday afternoons, to be scheduled)
- » Four optional seminars: work and family, work and finances, vocational discussion groups, entrepreneurship
- » Monthly reading and reflection assignments (about 140 pages / month)
- » Online community for ongoing dialogue
- » Optional Bible study series



CURRICULUM OVERVIEW

Session	Month		Topics	Other
1	Mar	A	The intrinsic goodness of work: God's good design, <i>imago Dei</i> , cultural mandate	Seminar: Work and family
		B	The inescapable fallenness of work: multiple dimensions of the consequences of sin	
2	Apr	A	Jesus redeems our work: <i>good news for work, the gospel worldview</i>	Field trip Retreat: Gospel vs. idols
		B	The value of work—in this world and the next: <i>common grace, new creation</i>	
3	May	A	Work and restored relationship with God: <i>work as worship, confronting idolatry</i>	Field trip
		B	Working for the Lord: <i>excellence, character, ethical integrity</i>	
4	Jun	A	Work and restored relationship with self: <i>work and self-fulfillment, self-worth</i>	Seminar: Work and finances
		B	Work and restored relationship with others: <i>shalom, common good</i>	
5	Jul	A	Stewarding vocational power and choices, Faith and Work Integration	Field trip
		B	Working for <i>shalom I</i> : <i>creation mandate, witness, culture</i>	
6	Aug	A	Working for <i>shalom</i> : <i>compassion, community development</i>	Seminar: Vocational discussion groups
		B	Working for <i>shalom</i> : <i>justice, creation care, the church's mission</i>	
Summer			Optional summer activities: » Bible study series » Ongoing community online dialogue and supplemental readings » Informal Cord Group gatherings » Cohort social event » Cohort service project	
7	Sep	A	Vocational stewardship: <i>vocationalsweet spot, keeping perspective</i>	Retreat: Stewarding vocation
		B	Vocation and ministry: <i>overcoming dualism; helping Christians develop a holistic perspective</i>	



Session	Month		Topics	Other
8	Oct	A	(Pathway 1A) Bloom where planted (as an employee): <i>Promote shalom in and through your daily work</i>	Field trip
		B	(Pathway 1B) Bloom where planted (as an employer/decision-maker): <i>Promote shalom in and through your business</i>	
9	Nov	A	(Pathway 2) Donate skills: <i>Volunteer your vocational talent outside your job</i> (Pathway 4) <i>Church-wide initiative: Help develop a focused church initiative that engages vocational gifts</i>	Seminar: Entrepreneurship
		B	(Pathway 3) Social entrepreneurship: <i>Launch a business or nonprofit that promotes shalomPathways case study</i>	
-	Dec		Cohort "after party" social event	

PROGRAM DETAILS

Saturday monthly gatherings - schedule

- 8:00** breakfast / check in (meet in Cord groups)
- 8:45** opening comments, prayer
- 9:00** content presentation (A)
- 9:30** small group discussion (meet in matched Cord groups)
- 9:55** break
- 10:10** content presentation (B)
- 10:40** small group discussion (matched Cord groups)
- 11:05** prayer (individual Cord groups)
- 11:20** spiritual formation skill development (15 minute presentation, 10 minute exercise)
- 11:45** channels of influence / Atlanta exegesis - guest speaker or panel
- 12:30** lunch & continued informal dialogue with speaker(s)
- 1:00** dismissal [or leave for field trip, on 4 selected Saturdays]



Content

Nine units on the main ideas, each divided into two half-hour presentations, followed by 25 minutes of small group ("Cord group") discussions and prayer; content handouts and discussion questions provided

Assignments

Material (readings, audio files, videos) assigned in preparation for each gathering; about 12 hrs / month

Spiritual formation skills

Introduction to key practices for spiritual formation / personal development, especially in relation to integrating faith and work; includes time for a short practical exercise

Exegesis

Examination of each of nine channels of influence in the Atlanta context, usually through local guest speakers, panels, or case studies

Field trips

Four field trips to relevant sites in the greater Atlanta area (2-3 hours each, including travel time)

Seminars

Optional workshops on topics of special interest (work and family, work and finances, entrepreneurship)

Additional non-Saturday activities:

Retreats (overnight)

- » Opening retreat – Spring 2015
- » Sending retreat – Autumn 2015

Mid-month reflection questions

Regular, structured dialogue interacting with the RF material, via an online community

Bible study (optional)

Providing in-depth study of Scriptures around a topic relevant to RF, with personal applications; weekly or bi-weekly, open to non-RF participants

Supplemental resources (optional)

- » Recommended resource list
- » Monthly links to a featured blog entry and featured video

ASSIGNMENTS

Month		Topics	Inputs (to do before session)	
1/Mar	A	The intrinsic goodness of work: <i>God's good design, imago Dei, cultural mandate</i>	» EGE Foreword, Intro + Part I (67)* » KC Intro + Appendix A (16) » WM chaps 1-2 (32) » The Call To Creativity » The Four-Chapter Gospel » Why Work	115
	B	The inescapable fallenness of work: <i>multiple dimensions of the consequences of sin</i>	» EGE chaps 5-6 (30) » KC chaps 1-2 (37) » BCG chap 1-2 (32) » WM chap 3-4 (31) » Theological Vision for Ministry » You Do Not Labor In Vain » Cultural Influence	
2/Apr	A	Jesus redeems our work: <i>good news for work, the gospel worldview</i>	» EGE chaps 7-8 (40) » BCG chap 3 & 6 (23, 26) » WM chaps 5-6 (39) » Do Truck Drivers Matter to God?	130
	B	The value of work—in this world and the next: <i>common grace, new creation</i>	» EGE chaps 9-10 (43) » KC chap 3-4 (25) [chap 5 optional] » BCG chap 4 (23) » WM chap 7 & 9 (42) » Our Calling to Reweave Shalom » Daniel, an Example of Reweaving Shalom	
3/May	A	Work and restored relationship with God: <i>work as worship, confronting idolatry</i>	» EGE chaps 11-12 (44) » KC chap 6-8 (40) » TCW part III chaps 3-5 (48) » How to Share Your Faith at Work » Work and Cultural Renewal	135
	B	Working for the Lord: <i>excellence, character, ethical integrity</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	
4/Jun	A	Work and restored relationship with self: <i>work and self-fulfillment, self-worth</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	60
	B	Work and restored relationship with others: <i>shalom, common good</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	
5/Jul	A	Stewarding vocational power and choices, Faith and Work Integration	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	60
	B	Working for <i>shalom I: creation mandate, witness, culture</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	
6/Aug	A	Working for <i>shalom: compassion, community development</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	60
	B	Working for <i>shalom: justice, creation care, the church's mission</i>	» KC chap 9 (8) » BCG chap 9 (21) » WM chap 10 (17) » TCW part III chap 6 (14) » Vocational channel readings » Live Out Loud: Work	



Month		Topics	Inputs (to do before session)	
Summer				
7/Sep	A	The intrinsic goodness of work: God's <i>good design, imago Dei, cultural mandate</i>	» Narrative case presentation of ethics » WM chap 8 (20) » Calling (31) » The Quest for a Calling » Vocation: Discerning Your Calling » Calling: A Biblical Perspective	51
	B	The inescapable fallenness of work: <i>multiple dimensions of the consequences of sin</i>		
8/Oct	A	Jesus redeems our work: <i>good news for work, the gospel worldview</i>	» KC chap 10-11 (32) » BCG chap 7 (21)	53
	B	The value of work—in this world and the next: <i>common grace, new creation</i>		
9/Nov	A	Work and restored relationship with God: <i>work as worship, confronting idolatry</i>		49
	B	Working for the Lord: <i>excellence, character, ethical integrity</i>	» KC chap 12-13, Conclusion (49)	



REFERENCES

Abbreviations

EGE = Every Good Endeavor (Tim Keller & Katherine Leary Alsdorf)
KC = Kingdom Calling (Amy Sherman)
BCG = Business for the Common Good (Kenman Wong & Scott Rae)
WM = Work Matters (Tom Nelson)
CW = To Change the World (James Davison Hunter)

Assigned books

Dan Doriani, You Do Not Labor In Vain
Dan Doriani, "The Quest for a Calling: What Is Mine, and How Do I Find It?"
Greg Gilbert and Sebastian Traeger, How to Share Your Faith at Work
The Gospel Coalition, Theological Vision for Ministry
Timothy Keller, Work and Cultural Renewal
Timothy Keller, Vocation: Discerning Your Calling
Art Lindsley, The Call To Creativity
Gabe Lyons, Cultural Influence: An Opportunity for the Church
Paul Rude, Do Truck Drivers Matter to God?
Dorothy Sayers, Why Work
Theology of Work, Calling: A Biblical Perspective
Theology of Work, Narrative (Case) Presentation of Ethics
Hugh Whelchel, Our Calling to Reweave Shalom ; Daniel, an Example of Reweaving Shalom
Hugh Whelchel, The Four-Chapter Gospel
Christopher Ziegler, Live Out Loud: Work (audio)

Resources for retreat

Tim Keller, The Meaning of the Gospel
Tim Keller, The Power of Deep Rest
Surge: Identifying Idols, Radical Grace (p. 143-153)





CORD GROUPS



Though one may be overpowered, two can defend themselves.
A cord of three strands is not quickly broken.

Ecclesiastes 4:12

CORD GROUP INTRODUCTIONS

You have been placed in a Cord Group as your mini-cohort for the duration of Restorers Fellowship. (Why "Cord Group"? Read Ecclesiastes 4:12.) Cord Groups are the primary unit for discussion, prayer and fellowship. Every monthly session will begin with a Cord Group gathering over breakfast; you are encouraged to sit together as a group and catch up on life over the past month.

Following the plenary presentations, your Cord Group will be matched with another group (or two) for a time of discussion. These matches will vary over the course of the nine months, to allow exposure to different perspectives.

Extra time has been allotted in this first session for Cord Group and Matched Cord Group introductions.

First Cord Group Meeting (20 minutes):

Everyone in the group has 5 minutes to briefly introduce themselves:
(appoint a timekeeper if necessary)

- » Where you work and what you do
- » Family/household
- » Favorite hobby or leisure activity
- » What you love most about your job or field of work

Close by reading aloud the five Big Ideas:

1. My work is part of God's good design.
2. My work reflects the sinful brokenness within me, and in the world.
3. Jesus redeems my work to be an expression of my love and worship of God.
4. Jesus redeems my work to be an instrument for the flourishing of *shalom*.
5. My work serves and is served by the body of Christ.

First Matched Cord Group Meeting (20 minutes):

Everyone has 2 minutes to briefly introduce a member of their own Cord Group to the other group: State this person's name and their occupation, plus just one other item of information from what the person shared in their self-introduction.

(Appoint a timekeeper if necessary)

Go around the circle and complete the sentence (just one-sentence answers):

- » "At the end of nine months of Restorers Fellowship, I hope that I"

(You will meet again with this matched group for discussion after the first and second plenary presentations.)



CORD GROUP GATHERINGS

Every monthly session will begin with a Cord Group gathering over breakfast. This is a brief time to share with one another about what has been happening in your lives, particularly your work life. General conversation starters can include:

- » What are you most thankful for at work right now?
- » What are the biggest challenges at work that you and/or your employer are facing now?
- » What are you praying about in relation to your work?
- » What are you hearing God saying to you in relation to your work?
- » Which of the five Big Ideas is most meaningful to you right now, and why?
 1. *My work is part of God's good design.*
 2. *My work reflects the sinful brokenness within me, and in the world.*
 3. *Jesus redeems my work to be an expression of my love and worship of God.*
 4. *Jesus redeems my work to be an instrument for the flourishing of shalom.*
 5. *My work serves and is served by the body of Christ.*

Your Cord Group is encouraged to find a time before the second monthly gathering to meet for at least an hour, perhaps over a meal, to give yourselves more time to get to know one another. (Only meet if you can find a time when everyone in the group can participate.) You can use the questions on p. 243-244 of *Kingdom Calling* to guide this discussion.

If your group chooses, you may continue to try to meet independently each month to continue the discussion started at the session. (There will always be more to talk and pray about than you can cover during the time allotted for small group discussions!)



SESSION 1A:

The intrinsic goodness of work in the Genesis narrative

The "Four Chapter" Biblical Narrative

- » We read the Bible as "the one true story of the world" (Michael Goheen). A narrative approach to theology gives us a consistent, overarching context for drawing personal applications.
- » Our theology of work is framed by the four-part narrative of creation, fall, redemption and restoration.

The Gospel has often been presented as a "two-chapter gospel" rather than as a "four-chapter gospel". The two-chapter gospel states in chapter one that people are separated from God because of sin. It describes the solution to this dilemma in chapter two: Jesus has come into the world to bring salvation through his work on the cross. While these claims are profoundly true, they tell only part of the story. ... Because of this, many Christians understand how redemption works in their personal lives but fail to see how it applies to the creation as a whole. ... This realization would unleash a burst of creativity among Christians that would enhance their lives, their daily work, and the creation around them. (*Lindsay*)

Work is Part of God's Good Design

- » The Genesis story shows God working in a progressive process of creation, establishing a cycle of labor and rest. The result of God's work is "very good": abundant, aesthetically pleasing and productive.

God saw everything that he had made, and indeed, it was very good. ... Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done ... So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. (Gen. 1:31-2:3) Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food. (Gen. 2:9)

- » From the beginning, God assigns jobs to humanity. Work is framed as the means for sustaining life; as stewardship of the good that God has made; and as extension of God's constructive creativity.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it" The LORD God took the man and put him in the garden of Eden to till it and keep it. ... Out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them. (Gen. 1:28, 2:15, 2:19)

- » Eve is created as Adam's co-worker—linking relationships and work: "Then the LORD God said, 'It is not good that the man should be alone; I will make him a helper as his partner.'" (Gen. 2:18)
- » The biblical concept of paradise includes work. Work is not a distraction from a higher purpose or a consequence of the Fall. Humans were designed for rewarding labor, interspersed with hallowed rest.

God could have created everything imaginable and filled the earth himself. But he chose to create humanity to work alongside him to actualize the universe's potential, to participate in God's own work. It is remarkable that God trusts us to carry out this amazing task of building on the good earth he has given us. (TOW Gen. 1:26-2:25)



Work is rooted in the Imago Dei

- » *Imago Dei*: Image of God – the theological principle that humankind is created in God's image (Gen. 1:26-27), bears His likeness, reflects His character, and is formed to share in His work.

God is introduced as a Creator who labors, enjoys the results of His work, and rests. Thus we work because God works – work is inherent in human nature.
- » In the beginning God worked. Work was not a necessary evil that came into the picture later, or something human beings were created to do but that was beneath the great God himself. No, God worked for the sheer joy of it. Work could not have a more exalted inauguration. ... We share in doing the things that God has done in creation—bringing order out of chaos, creatively building a civilization out of the material of physical and human nature, caring for all that God has made. This is a major part of what we were created to be. (*EGE 34-35, 48*)
- » Jesus, the "image of the invisible God" (Col. 1:15), also reflects the nature of God as laborer: "Jesus said to them, ""My Father is always at his work to this very day, and I, too, am working." (John 5:17)
- » Through work we participate uniquely in the *imago Dei*.

Adam and Eve are given two specific kinds of work in Genesis 2:19-20, gardening (a kind of physical work) and giving names to the animals (a kind of cultural/scientific/intellectual work). Both are creative enterprises that give specific activities to people created in the image of the Creator. ... [T]he human task is to extend the creative work of God in a multitude of ways limited only by God's gifts of imagination and skill, and the limits God sets. (*TOW Gen. 1:26-2:25*)

Work is rooted in the creation mandate

- » Our *creation mandate* (also called *cultural mandate*) comes from Genesis 1:28: "God blessed them and said to them, '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.'"

For our spiritual growth there was a divine Word to obey (verses 16-17). For our cultural and creative development there was the physical work of the tending of the garden (verse 15) and the mental stretching and understanding involved in the naming of the animals (verse 19). Finally, in the creation of Eve and of marriage, there was the provision for growing the human race into a full society (verses 19-24). All these endeavors were given as an elaboration on the overarching job description of Genesis 1:28, to "fill the earth and subdue it." This command has been called the "cultural mandate." (*EGE 55-56*)

On the sixth day of creation, a momentous transference takes place as God hands Adam the responsibility to pick up where he has left off. He is called to reflect God's image and to have dominion over all things, to steward God's good creation and all of its resources in the service of God and man. God's declaration to humanity of their divinely appointed duties provided deep purpose and meaning to humanity. Humans were called to partner with God in the work He wanted to do. (*Lyons 4*)

- » "Subdue" and "rule" do not imply a right to exploitation but the responsibility of stewardship.

When [God] first creates the material world, he does not have it spring into being all ready-made. Rather, it is "formless" and "empty" (1:2). God then addresses these conditions progressively during Genesis 1 – through his work. ... So the word "subdue" indicates that even in its original, unfallen form,



God made the world to need work. He made it such that even he had to work for it to become what he designed it to be, to bring forth all its riches and potential. ... It is no coincidence that in Genesis 1:28 God tells us to follow him in doing the same things that he has been doing—filling and subduing. (ECE 56-57)

- » The cultural mandate remains in effect. All humanity (not only Christians) participates in God's command to sustain and develop His gifts of nature and culture, in order to meet human needs and also to creatively expand the goodness, beauty and functionality of the world that ultimately belongs to God.

The Father calls his children to be stewards/vice regents of his creation (Gen. 1:28). He gives us the gifts of both nature and culture, and calls us to imitate him as creative beings, both tending (protecting) and working (developing) the Garden. This cultural mandate calls us to recognize that 'the Earth is the Lord's and the fullness thereof' (Psalm 24:1 ESV) and to gladly serve as stewards of the bounty God has provided us for the meeting of our own needs and the world's. (KC 237)

The pattern for all work....is rearranging the raw material of God's creation in such a way that it helps the world in general, and people in particular, thrive and flourish. ... [God] invites us to continue his work of developing creation, to develop all the capacities of human and physical nature to build a civilization that glorifies him. Through our work we bring order out of chaos, create new entities, exploit the patterns of creation, and interweave the human community. So whether splicing a gene or doing brain surgery or collecting the rubbish or painting a picture, our work further develops, maintains, or repairs the fabric of the world. In this way, we connect our work to God's work. (EGE 59, 61)

Work is rooted in the creation mandate

- » Work is a gift and calling from God. God could have given Adam and Eve an environment that met their needs without any effort; instead, God placed humans in a world that required their physical and intellectual input. The call to cultivation is part of what makes creation "very good" (Gen. 1:31).

Work is neither a necessary evil that will be done away with at some point nor what we do in order to enjoy our leisure. Work has great dignity; it is the way God arranged for human beings to fulfill a part of their destiny on earth. (BCG 49)

- » All types of labor, whether mental, manual or creative, are rooted in work that God Himself has done in the creation story. There is no hierarchy of status for work that is done "for the Lord" (Col. 3:23).

No task is too small a vessel to hold the immense dignity of work given by God ... The material creation was made by God to be developed, cultivated, and cared for in an endless number of ways through human labor. But even the simplest of these ways is important. (EGE 50)

- » The Bible emphasizes the goodness of the physical world and God's ongoing role in sustaining His creation (e.g. Ps. 65:9-10, Ps. 104:30). Work that stewards and cultivates the material world is not inherently less important or pleasing to God than ministry that cultivates the cultural or spiritual realms.

God gave people the tasks both of working with people (Genesis 2:18) and working with things (Gen. 2:15). God seems to take the creation very seriously indeed. ... God works immanently with his hands to sculpt human bodies (Gen. 2:7, 21), dig a garden (Gen. 2:8) plant an orchard (Gen. 2:9), and—a bit later—tailor "garments of skin" (Gen. 3:21). These are only the beginnings of God's physical work in a Bible full of divine labor. (TOW Gen. 1:1-25)

DISCUSSION SESSION 1A:

The intrinsic goodness of work



1. Discuss the concept of God's cultural mandate in relation to your work. Consider this quote:

Our work in God's image begins with faithfully representing God. ... Think about the implications of this in our workplaces. How would God go about doing our job? What values would God bring to it? What products would God make? Which people would God serve? What organizations would God build? What standards would God use? In what ways as image-bearers of God should our work display the God we represent? When we finish a job, are the results such that we can say, "Thank you God for using me to accomplish this?" (*TOW Gen. 1:26-2:25*)

- a. These may seem like tough questions to answer. What are the obstacles to knowing how to faithfully represent God at work? What do you realize you need to learn about God, or about you and your work, in order to fulfill the creation mandate?
- b. What is the ultimate benefit or purpose of asking these tough questions?
2. Discuss the contrast between attitudes toward work in our culture, and insights from the Genesis narrative about work as part of God's perfect design for human life.
3. Consider this quote:

We were built for work and the dignity it gives us as human beings, regardless of its status or pay. The practical implications of this principle are far-reaching. We have the freedom to seek work that suits our gifts and passions. We can be open to greater opportunities for work when the economy is weak and jobs are less plentiful. We no longer have any basis for condescension or superiority; nor is there any basis for envy or feelings of infidelity. And every Christian should be able to identify, with conviction and satisfaction, the ways in which his or her work participates with God in his creativity and cultivation. (*EGE 53*)

- c. What is an implication of this principle of the dignity of work for your vocational situation?
- d. Try to identify at least two ways that your job or field of work "participates with God in his creativity and cultivation" – ask the group for help if you get stuck.

To take home and reflect on this month:

- » Practice viewing your work as part of God's good design at creation. Look for ways that you participate in the Genesis cultural mandate through your job. Note whether this makes a difference in your attitude and actions at work.

SESSION 1B:

The inescapable fallenness of work in the Genesis narrative

The consequences of sin for work

- » Adam and Eve chose to disobey God, doubting God's goodness and rejecting His authority. As a result, God's good design—including work—fell under a curse.

"Cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." (Gen. 3:17-19)

We were designed to know, serve, and love God supremely—and when we are faithful to that design, we flourish. But when we instead chose to live for ourselves, everything began to work backward. After this turning point the human race began to live against the grain of the universe, against the grain of our own making and purpose. (*EGE* 85)

While God blessed work to be a glorious use of our gifts and his resources to prosper the world, it is now also cursed because of mankind's fall. Work exists now in a world sustained by God but disordered by sin. (*EGE* 84)

- » Sin distorts but does not eliminate the cultural mandate. People are still called to work as image-bearers of a working God, and labor is still God's design to provide for our needs and to "subdue" the world with fruitfulness. But these tasks are now inevitably characterized by struggle—the pleasant, productive trees of Gen. 2:9 replaced by thorns, thistles, sweat and dust.

God ties the pain of love and marriage and the pain of work very closely together in these verses. Both childbearing and farming are now called "painful labor." ... Work, even when it bears fruit, is always painful, often miscarries, and sometimes kills us. ... Work is not itself a curse, but it now lies with all other aspects of human life under the curse of sin. (*EGE* 88-89)

Notice that although the ground and the serpent are "cursed," the people are not, for God is not abandoning humanity. All in all, human beings will still do the work they were created to do, and God will still provide for their needs (Gen. 3:17-19). But work will become more difficult, unpleasant, and liable to failure and unintended consequences. (*TOW* Gen. 3:1-24)

- » Work may still be fruitful and productive ("you shall eat the plants of the field," 3:18) but it can never fully reverse the fallen state of the created world and human culture.

The work of Genesis 1 and 2 continues. There is still ground to be tilled and phenomena of nature to be studied, described and named. Men and women must still be fruitful, must still multiply, must still govern. But now, a second layer of work must also be accomplished, the work of healing, repairing and restoring the things that go wrong and the evils that are committed. To put it in a contemporary context, the work of farmers, scientists, midwives, parents, leaders and everyone in creative enterprises is still needed. But so is the work of exterminators, doctors, funeral directors, corrections officers, forensic auditors and everyone in professions that restrain evil, forestall disaster, repair



damage, and restore health. In truth, everyone's work is a mixture of creation and repair, encouragement and frustration, success and failure, joy and sorrow. (*TOW Gen. 3:1-24*)

The multiple dimensions of sin's impact on work

- » Sin leads to brokenness in humanity's fundamental relationships: with God, within our own nature, with one another, and with the created environment.

The Fall created alienation between people and God, among people, and between people and the earth that was to support them. Suspicion of one another replaced trust and love. In the generations that followed, alienation nourished jealousy, rage, even murder. All workplaces today reflect that alienation between workers—to greater or lesser extent—making our work even more toilsome and less productive. (*TOW Gen. 3:1-24*)

- » The first murder (in the field—Cain's workplace) arose from Cain's severed relationship with God, seen in his failure to adequately honor God through his work. Cain allowed sin to take over his nature.

Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel for his part brought of the firstlings of his flock, their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The LORD said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it." Cain said to his brother Abel, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him. (Gen. 4:2-8)

- » Our internal brokenness at work diminishes us physically, mentally and emotionally (e.g. overwork or idleness; prideful ambition or shamed hopelessness; foolish recklessness or paralyzing fear of failure)
- » The social dimension of sin corrupts and disrupts our work in multiple ways. Sin may be manifest in:
 - Individuals (e.g., workplace gossip, unreported income, sexual harassment, embezzlement)
 - Institutions (e.g., false advertising, discriminatory hiring, short-changing paychecks, tax evasion)
 - Policies and systems (e.g., forced labor, vice industries, culture of graft, price-fixing)
- » Sin's entry into the world has also twisted the mutually beneficial relationship God intended between work and the natural environment:
 - The fallen state of nature harms human enterprise (e.g. drought withers crops, parasites kill livestock, natural disasters disrupt commerce, disease decimates the workforce)
 - Human enterprise harms nature (e.g. overfishing, strip mining, industrial pollution, consumer waste)
- » In every arena, the work that God designed as a means to the flourishing of His world is often instead an agent of destruction. "Sin made most work a mixed blessing, a way to honor God but fraught with numerous and varied possibilities for wrongdoing." (*BCG 54*)



The multiple dimensions of sin's impact on work

- » In a fallen world, work can be fruitless—yet we are consoled by hope:

All work and human effort will be marked by frustration and a lack of fulfillment. ... We will be able to envision far more than we can accomplish, both because of a lack of ability and because of resistance in the environment around us. ... Your conflicts with others in the work environment will sap your confidence and undermine your productivity. ... Even on our best days, each of us is working within a system that feels stacked against us. (EGE 90, 92)

Because of the nature of God's creation, we need work for our happiness. And because of God's intentions for our work—to contribute to the flourishing of the world—we have glimpses of what we could accomplish. But because of the fall of the human race, our work is also profoundly frustrating, never as fruitful as we want, and often a complete failure. ... Work will still bear some fruit, though it will always fall short of its promise. Work will be both frustrating and fulfilling, and sometimes—just often enough—human work gives us a glimpse of the beauty and genius that might have been the routine characteristic of all our work, and what, by the grace of God, it will be again in the new heavens and new earth. (EGE 96)

Christians have, through their hope in God's story of redemption for the world he created, a deep consolation that enables them to work with all their being and never be ultimately discouraged by the frustrating present reality of this world, in which thorns grow up when they are trying to coax up other things. (EGE 96)

- » In a fallen world, work can be pointless—yet we can accept the gift of contentment:
 - No matter what we accomplish or what impact we have, nothing we do at work will make a lasting difference. "Whether quickly or slowly, all the results of our toil will be wiped away by history." (EGE 102)
 - No matter how hard we work, injustice and incompetence can sweep away our efforts (Prov. 13:23).
 - Modern industrialization alienates workers from the purpose and products of their labor.
 - Careers focused solely on self-advancement are ultimately revealed as empty of meaning. The quest for significance in our work is "chasing after the wind" (Eccl. 2:17-18, 22-23).
 - Yet—we can find satisfaction, even joy, in the "one handful with tranquility" God gives to us (Eccl. 4:6).

- » In a fallen world, work can be selfish—yet we can choose to serve:

"Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves." (Gen. 11:2-4)

One of the reasons work is both fruitless and pointless is the powerful inclination of the human heart to make work ... the main basis of one's meaning and identity. When this happens, work is no longer a way to create and bring out the wonders of the created order ... or to be an instrument of God's providence, serving the basic needs of our neighbor. ... Instead it becomes a way to distinguish myself from my neighbor, to show the world and prove to myself that I'm special. (EGE 114) You will become a person of greatness not by trying to make yourself into one, but by serving the One who said to his Father, "For your sake, thy will be done." (EGE 128)

- » Summary: Recognizing the fallenness of work, in the context of God's good design for work, is essential for realistic integration of faith and work. It drives us to Jesus, our Redeemer from sin in all its forms.



DISCUSSION SESSION 1B: The inescapable fallenness of work



1. Describe how you see sin and the resulting curse in relation to individuals (no names!), institutions and policies/systems in your work context.
 - e. Describe how you also see the goodness of work in individuals, institutions and policies/systems in your work context.
2. Which of the three problems with work identified by Every Good Endeavor—that as a result of sin, work becomes fruitless, pointless and selfish—do you resonate with the most? What difference does it make to have a broader theological perspective on these frustrations?
3. Consider this quote:

When we think, "I hate work!" we should remember that, despite the fact that work can be a particularly potent reminder (and even amplifier) of the curse of sin on all things, it is not itself a curse. We were built for it and freed by it. But when we feel that our lives are completely absorbed by work, remember that we must also honor work's limits. There is no better starting point for a meaningful work life than a firm grasp of this balanced work and rest theology. (*EGE* 43)

- f. On which side of the balance do you usually tip—resenting work as a curse, or immersing yourself in work as an obsession?
- g. What helps (or could help) to restore balance? How can you help one another?

To take home and reflect on this month:

- » How does your sin affect your work? In what ways are you working against your design "to know, serve, and love God supremely" (*EGE*)?
- » *Work Matters* points out three ways that our sinfulness can distort work: workaholism, sloth, and dualism (not viewing "secular" work as valued by God or under God's Lordship). Be mindful of times when you get caught up in these distortions, and lay them before God for forgiveness and restoration.



RECOMMENDED SUPPLEMENTAL RESOURCES

Articles

- Michael Baer, [Breaking Down the Sacred-Secular Divide](#) series (ThirdPath)
- Drew Cleveland, [A "Theology of Work" in 12 Bullet Points](#) (Kern Pastors Network)
- Steven Garber, [Vocation Needs No Justification](#) (Vocational Stewardship)
- Michael Goheen, [The Urgency of Reading the Bible as One Story](#)
- Michael Goheen, [\(Re\)new\(ed\) Creation: The End of the Story](#)
- Matt Smethurst, [When the Gospel Transforms Your 9 to 5](#) (TGC)
- Rebecca Hall, [Generation E: Entrepreneurs for Social Action](#) (Evangelicals for Social Action)
- [How to Share Your Faith at Work](#) blog series (High Calling)
- Andrew Laird, [How to navigate workplace frustration](#) (Life @ Work)
- T.M. Moore, [Work, Beauty, and Meaning](#) (Colson Center)
- T. M. Moore, [The Gift of Work](#) (Colson Center)
- Bethany Jenkins, [Serving the Vulnerable and Marginalized](#) (TGC)
- Bethany Jenkins, [When to Go Public with Faith at Work](#) (TGC)
- [Loving Your Neighbor As Yourself](#) (TOW, Leviticus 19:17-18)
- Christian Overman, [The 800 Pound Gorilla](#) (WorldviewMatters) [with link to audio interview]
- Christian Overman, [What The Whole World Wants](#) (WorldviewMatters) [with link to audio interview]
- Christian Overman, [He Bettered The Condition Of A Nation](#) (Worldview Matters) [with link to video]
- Josh Reeves, [30 Ways To Bless Your Workplace](#) (Malyon Workplace)
- [Return on Involvement](#) (At Work on Purpose)
- [Social Justice at Work](#) blog series (High Calling)
- Julia Sterne, [Messy & Ugly Confessions in Figuring Out Your Call](#)
- Joseph Sunde, [Serving the Least of These Through Our Daily Work](#) (Patheos)
- Glenn Sunshine, [Toward a Theology of Work](#) (Colson Center)
- [10 Commandments for Work, Crosswired Declaration](#) (WorkLife)
- Hugh Whelchel (Resurgence), [Your Work Matters to God, Cultural Renewal, Is Your Gospel Missing Something?, Seeing God in Your Work, The Cultural Mandate and Your Work Today](#)
- Michael Wittmer (interview), [You Were Made for Earth](#) (TGC)
- J.B. Wood, [Don't Mistake Doing What You Love with Doing What's Important](#) (Patheos)



Video / Audio

- Katherine Leary Alsdorf, [Called to Work: The Monotony of the 9 to 5](#) (Malyon) [8:29]
Bad Work (RightNow) [2:42]
- David Bisgrove, [Kingly Work & the Paradox of Power](#) (CFW) [23:54]
- Anthony Bradley, [Work as a Means to Social Shalom](#) (CFW) [19:52]
- Bob Cargo, [A Theology of Place: Following Jesus into Your City](#) (Perimeter) [39:50]
- Andy Crouch, [Redeeming the Gift of Power](#) (DIFW) [25:53]
- Steven Garber, [Vocation Is Integral](#) (Washington Institute) [18:48]
- Michael Goheen, [Every Square Inch](#) (Perimeter) [37:30]
- Mark Greene, [A Vision for Workplace Ministry](#) (Malyon) [7:33]
- Timothy Keller, [Our Work and Our Character](#) (TOW) [39:13]
- Tim Keller, [Humanizing Work](#) (CFW) [34:48]
- David Kim, [A Call For A "New" Faith & Work Movement](#) (CFW) [21:33]
- Will Messenger, [What Does Calling Mean If You Hate Your Job?](#) (TOW) [41:42]
- David Miller, [Workplace Culture: Pain, Possibility and Empowerment](#) (CFW) [25:58]
- Andy Mills, [Faith and Work, 5-part series](#) (TOW) [4:43:04]
- Nancy Ortberg, [Humanizing Work Through Leadership](#) (CFW) [23:14]
- Relationships at Work, sermon series: Jonny Dyer, [Relating to Colleagues](#) [18]; Jonny Dyer, [Relating to the Boss](#) [18], Dan Wells, [Relating as the Boss](#) [19], Mark Jackson, [Relating to Difficult Colleagues](#) [17]
- Elizabeth Scalia, [Child Labor and Chocolate](#) (Pathos)Amy Sherman, His Story, Our Work: How We Renew the City (DIFW) [35:53] Interview with Skye Jethani (+ audience Q&A) (DIFW) [26:22]
- Doug Spada, [Are You a Monday Morning Atheist?](#) (WorkLife) [12:05]
- [Work as Worship](#) (RightNow) [2:45]
- Christopher Wright, [Seeking to Serve in Society](#) (Surge) [47:07]
- Christopher Wright, [I Am What I Do](#) [28:0]
- [Witness at Work](#) (RightNow) [3:38]
- [Women in the Workplace: An Interview with Katherine Leary Alsdorf](#) (TOW) [15:02]
- [Working for the Common Good of Denver](#) panel discussion (DIFW) [41:03]

Personal Stories

- [Building Boats for the Glory of God](#)
- [A Business with Compassion](#)
- [College Senior Project: An Accountant, a Nutritionist, and a Football Coach](#)
- [Created to Create \(design\)](#)
- [The Florist](#)
- [How These Millennials Serve God in Their Work](#)
- [More Than a Hobby \(Hobby Lobby\)](#)
- [Work/Life Balance in Business \(Bandwidth\)](#)
- [Work Matters \(factory\)](#)
- [TGC Vocations](#) blog – Bethany Jenkins interviews with practitioners



Seminar Resources

Entrepreneurship

[Biznistry](#) (At Work on Purpose) (3-video series)

Social Entrepreneurship Panel (Denver Institute for Faith & Work) - [Joy Anderson](#) - 1K Churches [34:01] (Q&A); [What I've Learned as an Impact Investor](#) - Rich Hoops [14:58]; [The Story of the Paradigm Project](#) - Neil Bellefuille [16:48]; [Three Things I've Learned After 20 Years of Social Entrepreneurship](#) - Jim Reiner [7:51]; Panel Q&A [19:40]

Nancy Chan, [Christians and Social Entrepreneurship](#) (Sojo)

Women, Work and Family

Hannah Anderson, [Made for More: Home + Work](#) (TGC)

Nikki Daniels, [Having It All at Work and Home](#) (TGC)

Dana Dillon, [Unmuting Working Moms: Hearing the Complexities of Work/Life Balance](#)

Gloria Furman, [God Rules the Mundane](#) (TGC)

Kate Harris, [Wonder Women](#) (Washington Institute)

Brittany Sivyer, [Working at Home in the Midst of Chaos](#) (CFW)

[The Work of Marriage, Raising Children, and Caring for Parents](#) (TOW)

Blogs / Content Providers

[Center for Faith & Work](#) – see headings under Topics filter

[Denver Institute for Faith & Work](#) blog

[The Gospel Coalition, Faith & Work channel](#) (TGC)

[The High Calling](#)[Institute for Faith, Work & Economics \(IFWE\)](#)

[League of Everyday Doxologists](#)

[Life @ Work](#)

[Malyon – Workplace](#)

[Patheos – Faith & Work](#)

» [Mission: Work](#)

» [Shrinking the Camel](#)

» [Visions of Vocation](#)

[Theology of Work \(TOW\)](#)

[RightNow Media: Work as Worship](#)

[Worldview Matters](#)

Faith & Work Organizations / Other Resources

At Work On Purpose

Called 4 Women – Christian Business Woman Manifesto
CMBC of Atlanta

Following Jesus at Work

Perimeter: Cultural Renewal – Faith and Work Forums
The Washington Institute for Faith, Vocation and Culture
WorkLife
Pittsburgh Leadership Foundation's Serving Leaders
ThirdPath
Vocational Stewardship

Other Books

Aaron Basko, *What's Your Function? Working It Out With God*

Darrell Cosden, *The Heavenly Good of Earthly Work*

Steven Garber, *Visions of Vocation: Common Grace for the Common Good*

Doug Spada & Dave Scott, *Monday Morning Atheist: Why We Switch God Off at Work and How You Fix It*

Paul Stevens, *Work Matters: Lessons from Scripture Paperback*

Sebastian Traeger & Greg Gilbert, *The Gospel at Work: How Working for King Jesus Gives Purpose and Meaning to Our Jobs* (free online study guide videos)

Gene Edward Veith Jr., *God at Work: Your Christian Vocation in All of Life*

Hugh Whelchel, *How then Should We Work?: Rediscovering the Biblical Doctrine of Work*

Ben Witherington III, *Work* (reviewed by Amy Sherman)

Annotated bibliography of selected books on faith/work integration for church leaders and individualBelievers (by Amy Sherman)

RECOMMENDED RESOURCES

Month	Topics	Suggested Articles	Suggested Audio / Video
1/Mar	The intrinsic goodness of work: <i>God's good design, imago Dei, cultural mandate.</i> The inescapable fallenness of work: <i>multiple dimensions of the consequences of sin.</i>	Whelchel, Resurgence posts Goheen, The Urgency of Reading the Bible as One Story	Ziegler, The Problem of Work
2/Apr	Jesus redeems our work: <i>good news for work, the gospel worldview.</i> The value of work—in this world and the next: <i>common grace, new creation.</i>	Cleveland, A "Theology of Work" in 12 Bullet Points You Were Made for Earth Goheen, (Re)new(ed) Creation: The End of the Story	Spada, Are You a Monday Morning Atheist? Goheen, Every Square Inch
3/May	Work and restored relationship with God: <i>work as worship, confronting idolatry.</i> Working for the Lord: <i>excellence, character, ethical integrity.</i>	10 Commandments for Work	
4/Jun	Work and restored relationship with self: <i>work and self-fulfillment, self-worth.</i> Work and restored relationship with others: <i>shalom, common good.</i>	Crosswired Declaration Overman, He Bettered The Condition Of A Nation	Bradley, Work as a Means to Social <i>Shalom</i> Wright, I Am What I Do Relationships at Work
5/Jul	Stewarding vocational power and choices, Faith and Work Integration. Working for <i>shalom</i> I: <i>creation mandate, witness, culture.</i>	Jenkins, When to Go Public with Faith at Work Return on Involvement 8 ways to easily be missional in the workplace	Bad Work Sherman, His Story, Our Work Crouch, Redeeming the Gift of Power Bisgrove, Kingly Work & the Paradox of Power Witness at Work
6/Aug	Working for <i>shalom</i> : <i>compassion, community development.</i> Working for <i>shalom</i> : <i>justice, creation care, the church's mission.</i>	Sunde, Serving the Least of These Through Our Daily Work Overman, What The Whole World Wants	Scalia, Child Labor and Chocolate Cargo, A Theology of Place Wright, Seeking to Serve in Society A Business With Compassion



Month	Topics	Suggested Articles	Suggested Audio / Video
Summer		Higher Calling: How to Share Your Faith at Work Higher Calling: Social Justice at Work	
7/Sep	The intrinsic goodness of work: <i>God's good design, imago Dei, cultural mandate.</i> The inescapable fallenness of work: <i>multiple dimensions of the consequences of sin.</i>	Garber, Vocation Needs No Justification Sterne, Messy & Ugly Confessions in Figuring Out Your Call Overman, The 800 Pound Gorilla	Interview with Skye Jethani (+ Q&A)
8/Oct	Jesus redeems our work: <i>good news for work, the gospel worldview.</i> The value of work—in this world and the next: <i>common grace, new creation.</i>	Reeves, 30 Ways To Bless Your Workplace Bethany Jenkins, Serving the Vulnerable and Marginalized Show Me the Way series (High Calling) Laird, How to navigate workplace frustration	Keller, Humanizing Work Messenger, What Does Calling Mean If You Hate Your Job? Ortberg, Humanizing Work Through Leadership
9/Nov	Work and restored relationship with God: <i>work as worship, confronting idolatry.</i> Working for the Lord: <i>excellence, character, ethical integrity.</i>	Hall, Generation E Malyon, The Gift of Work	



Articles - General

Sunshine, [Toward a Theology of Work](#) (Colson Center)
Moore, [Work, Beauty, and Meaning](#) (Colson Center)
Moore, [The Gift of Work](#) (Colson Center)
Smethurst, [When the Gospel Transforms Your 9 to 5](#) (TGC)

Videos - General

Alsdorf, [Called to Work: The Monotony of the 9 to 5](#)
Garber, [Vocation Is Integral](#)
Greene, [A Vision for Workplace Ministry](#)
Keller, [Our Work and Our Character](#)
Kim, [A Call For A "New" Faith & Work Movement](#)
[Women in the Workplace](#) (TOW)
Panel Discussion: "Working for the Common Good of Denver"
Faith and Work, 5-part series (TOW)



perimeter.org

The background of the entire image is a photograph of a majestic mountain range. The mountains are rugged with sharp peaks, some of which are covered in patches of snow. The sky above the mountains is a clear, vibrant blue with a few wispy white clouds. The overall scene is one of natural beauty and grandeur.