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Faith-Based Social Entrepreneurial Orientation: A Case Study of Evangelicals

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FAITH-BASED SOCIAL ENTREPRENEURIAL ORIENTATION:

A CASE STUDY OF EVANGELICALS

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DEDICATION

To my grandmother, Susie Barnes, who did not have the vocabulary for it but started two social enterprises during the Great Depression which not only provided for her six fatherless children and countless others in her community but also enabled her to supply the land and initial resources to launch our home church. She still inspires her grandchildren and great-grandchildren to be redemptive, generous entrepreneurs.

ACKNOWLEDGEMENTS

It has been said that the journey matters as much as the destination. In this instance, it is difficult to fully express just how important arrival at this journey's end has been, which also speaks loudly to the value of the entire adventure. This was not a solo quest. The successful completion of this undertaking was only possible because of the many who have been willing to help me along the way beginning with my committee chair, Dr. David Craig. David's constant encouragement and advice over a protracted research schedule enabled me to keep my research focused and on track. He also somehow managed to keep my committee together for an unusually lengthy period. He did all of this while he had numerous other academic and civic commitments.

The remaining members of my committee each brought invaluable expertise and willingness to insert their proficiencies into my project. Dr. David King's extensive knowledge of evangelicalism and congregational dynamics, Dr. Brian Steensland's sociological research methodological expertise, especially related to evangelicals, Dr. Chao Guo's highly respected work with social entrepreneurs, and Dr. Katherine Badertscher's incredible knowledge base of historical social movements and how they relate to social entrepreneurialism all provided invaluable guidance and reassurance at crucial points along the way.

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Richard S. Clark

FAITH-BASED SOCIAL ENTREPRENEURIAL ORIENTATION:

A CASE STUDY OF EVANGELICALS

The focus of this study is the experiences of eight individual evangelical social entrepreneurs within their congregations. What type of legitimacy do they seek and/or receive for? Do they sense any pressure to conform/motivations to act relative to their congregation's values/identity? Do these relationships encourage or discourage their entrepreneurial orientation/intensity and in what ways?

The primary research question is "how does embeddedness in an evangelical faith community affect the experiences and expression of social entrepreneurial orientation and intensity for evangelical faith-based social entrepreneurs, if at all?"

The study identifies three types of congregations in terms of their relationship to the social entrepreneurs in their communities. Two are entrepreneurial, two others are supportive, four are non-supporting.

Three areas of tension emerged that highlighted the experiences of the entrepreneurs within their communities of faith in different ways and to various degrees. The first is a tension between the sacred and secular, which is a question about whether entrepreneurism is itself a sacred calling and whether sacred activities and profit motives can mix.

The second tension is between differing visions of what it means to do good. This is fundamentally about diagnosing the problem efforts at doing good are attempting to ameliorate. The entrepreneurs in this study generally agree that the problem is both

personal and societal and requires a holistic transformational approach to discipleship and social entrepreneurship.

The final tension is between institutionalism vs. movements. Movements tend to be somewhat chaotic and allow freedom for adherents to take risks and test ideas whereas institutions tend to restrict and control in the interest of preserving focus on mission.

A key finding is that regardless of the posture of the various churches, the entrepreneurs in every circumstance maintained their social entrepreneurial orientation. If they could not find support for their entrepreneurial efforts within their existing community of faith they may or may not continue to maintain the same level of commitment to that community while seeking support elsewhere, but in all cases, their level of entrepreneurism remained high.

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LIST OF COMMONLY USED TERMS

Community of faith/congregation/church: For the purposes of this research, the terms are mostly being used interchangeable to refer to a locally organized and led group of Christians to which the entrepreneur in the research belongs.

Gospel: Evangelicals understand the term to refer to "good news" but do not always agree on precise definitions beyond that. Most of the entrepreneurs in this research use the term in its broadest possible sense - meaning that Christ and his church are to bring good news of redemption (see below) to all that is broken or lost in the world.

Evangelicalism: This is a contested term but the definition that I am using is a Protestant, revivalist movement coalescing around a set of core beliefs and practices.

Marketplace Ministry: The entrepreneurs in this study are convinced that the most effective place for ministry to take place today is in the marketplace. There are many ways for that to happen, but the point is for anyone who is a Christian to approach their role in business as an opportunity for ministry.

Personal Evangelism: There are two sides to the idea of personal evangelism. The first is the evangelical conviction that conversion is personal and essential to what it means to be a Christian. The other is that each converted person should take some responsibility for sharing their faith with others in a personal way.

Redemptive Entrepreneurship: Several entrepreneurs in the study reference this term, and some credit Praxis Labs for originating the concept. The website defines redemptive in this context as "following the pattern of creative restoration through sacrifice in our life and work." The definition provided for entrepreneurship is "directing our agency and resources toward organizational creation, innovation, and risk."

Sacred: Though the sacred has often found meaning in contrast to those things that are secular, for the entrepreneurs in this research, they understand themselves and everything they do to have been consecrated, made hole, or sacred because they consider themselves divinely called to the work they do.

Social Entrepreneurship: While a contested term the definition I am using is the pursuit of a socially beneficial mission and sustainable practices through innovative methods.

Social Action: From an evangelical Christian viewpoint, social action refers to actions taken by groups of people in efforts to restore what is broken in God's world.

CHAPTER 1: INTRODUCTION

THE PROJECT AIM AND RESEARCH QUESTION

It is widely recognized that social entrepreneurship and its corollary, social enterprise, is on the rise as a means of sustaining intended positive changes in its target constituency (Austin, Stephenson, & Wei-Skillern, 2006; Bielefeld, 2009; Bloom & Chatterji, 2009; Lyon & Fernandez, 2012; Smith & Stevens, 2010). These entrepreneurs pursue maximizing social impact but may also seek the sale of goods and/or services (Dees, Emerson, & Economy, 2002). As an example of the rapid growth of the field, in 2006 Bielefeld conducted a search for various combinations of the words "social enterprise" and "social entrepreneur" on Amazon, which produced 303 titles (Bielefeld, 2009). A similar search I conducted in 2021 found over 50,000 titles for each search. While research on the social entrepreneurship/enterprise phenomenon is on the rise, it has not kept pace with the phenomenon itself (Austin et al., 2006; Guo, Shockley, & Tang 2009). In particular, while the growth of faith-based social entrepreneurship is also established, research on faith-based leadership of such organizations is still nascent (Fischer, 2004).

Further, researchers recognize that increasing competition among nonprofits for scarce financial resources from donative and government sources is one reason for increasing nonprofit interest in the topic (Lyons, Townsend, Sullivan, & Drago, 2010; Austin, 2019). In response to this challenge, nonprofit social enterprise (that is, innovative approaches to improving conditions for the community or society on which the nonprofit organization is focused through generating market-based income), are

emerging as a controversial, difficult to define, but potentially important means of scaling and sustaining such organizations and their positive social change (Bielefeld, 2009).

Among issues that are not yet clear are the extent to which or manner in which the aspirations of social entrepreneurs resemble and differ from their traditional for-profit colleagues, and how a faith-based context in which a social entrepreneur operates may impact his expression of these entrepreneurial aspirations.

This study aims to fill gaps in the literature by examining the experiences of faith-based, social entrepreneurs who engage in social enterprise activities. The entire faith community is too broad for a study of this type. I will therefore narrow the focus to the evangelical faith community. Evangelicals constitute a broad swath of the overall American religious landscape, as well as being well represented in social entrepreneurship. Additionally, these evangelical faith-based social entrepreneurs (EFBSE) have not been researched with the same vigor as their secular counterparts.

Of particular interest is the potential impact of an evangelical brand of faith expressed most often through a network of deeply shared beliefs and practices that form a type of bonding capital or embeddedness among its members. The potential tensions arising between faith communities and the EFBSE who are engaged in those communities as they attempt to give full expression to their entrepreneurial orientation is at the heart of the study.

Specifically, the study aims to explore how EFBSEs experience and interpret any tensions that may exist between their social entrepreneurial orientation/intensity and any perceived expectation of conformity resulting from their embeddedness in their faith communities.

The primary research question is "how does embeddedness in an evangelical faith community affect the experiences and expression of social entrepreneurial orientation and intensity for evangelical faith-based social entrepreneurs, if at all?"

SIGNIFICANCE OF THE RESEARCH

The literature review follows three themes. Central to the study is a broad understanding of the concept of social entrepreneurship, including Entrepreneurial Orientation (EO) and Entrepreneurial Intensity (EI), not simply as abstract concepts but as expressed in the lives of the entrepreneurs in this study. The second theme traces the contested definition of evangelicalism and what it may mean to be embedded in evangelical communities of faith. The final theme is centered on "faith-based initiatives" and interpretations of doing good in the world. This theme involves three converging elements.

The connection between evangelicals and entrepreneurship may well be a phenomenon worth investigating in its own right. Mark Noll suggests that evangelicals enthusiastically adapt their approaches to emerging trends in the free marketplace: "Evangelical entrepreneurs have pioneered new visions and directions for Christian ministry that, though new, are at the same time in line with their constituency's core beliefs" (2007, p. 16). A more recent study indicated that "independent and evangelical forms of Christianity are positively correlated with early-stage entrepreneurial activity" (Henley, 2016). I found that religion in general and evangelical/independent forms of Christianity in particular were predictors of entrepreneurial conduct. Indeed, my own journey growing up in a highly entrepreneurial family and having spent forty years as an

evangelical pastor is largely what led me to the Lilly Family School of Philanthropy with the intent of pursuing this research.

The stories of the entrepreneurs in this research may well be the tip of an iceberg. Before we get to those stories, their context needs to be established, including an introduction to concepts and terms - some of which are somewhat technical. The three key concepts are social entrepreneurship, evangelicalism (specifically what it means to be embedded in a community of faith) and notions of doing good in the world.

LITERATURE REVIEW

Social Entrepreneurship

"Entrepreneur" is a term that has been evolving as the originators of the concept have built on and shifted previous thinking. Richard Cantillon, writing in the late 17th and early 18th centuries conceptualized the term "entrepreneurship" as simply a risk-taking activity. Joseph Schumpeter, early 20th century economist, preferred innovativeness to risk-taking. Israel Kirzner, late 20th and early 21st century economist, shifted attention to proactiveness (Emami & Kamran, 2012). The word itself has thus been contested in its usage and meaning nearly from the moment it was coined. Naturally, that does not stop scholars from offering their best attempts at a definition that may find wide acceptance.

It may be that forging agreement on a specific definition of entrepreneurship is expecting too much. Similar to Supreme Court Justice Stewart's depiction of obscenity, perhaps you know entrepreneurship when you see it. Helpful to that end is the concept of Entrepreneurial Orientation (EO). EO combines the three traits listed in the early conceptual developments of entrepreneurship above to provide a lens through which one may gain a more complete understanding of the dynamics involved in entrepreneurship.

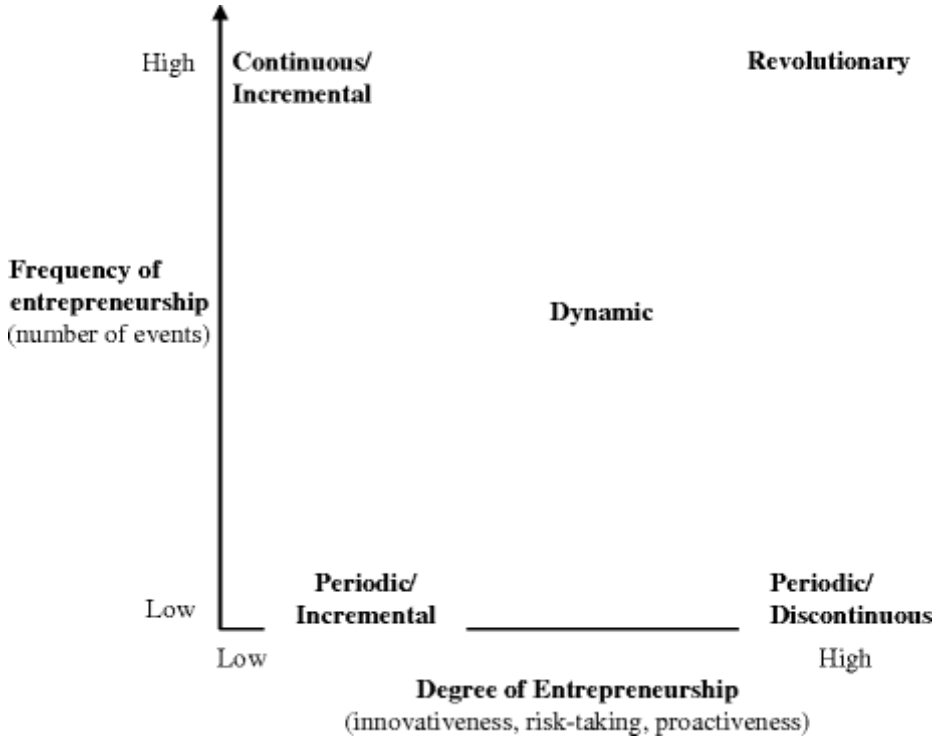
Those three traits are risk-taking or risk management (a tendency toward boldness over caution), innovativeness (a tendency toward the new and creative over the tried and true), and proactiveness (a tendency toward anticipating needs and opportunities overreacting to clear threats and opportunities) (Weerawardena & Mort, 2006; Guo & Bielefeld, 2014). Scholars disagree over whether all three dimensions of EO must be present at high levels or whether each of the dimensions may vary (Guo & Bielefeld, 2014).

Entrepreneurial Intensity (EI) is a concept developed by Morris and Sexton as an attempt to fill in the gaps they perceived in EO (1996). Specifically, EI postulates that EO cannot be understood simply as a function of risk-tolerance, innovativeness, and proactiveness, but must be considered along the dimensions of "degree (how much?) and amount or frequency (how often?)" (Guo & Bielefeld, 2014, p. 34). Morris and Sexton (1996) have developed a two-dimensional "Entrepreneurial Grid" (see Figure 1). The grid illustrates how the amount and degree of EO varies from "Periodic/Incremental" to "Revolutionary" with "Dynamic" being the balanced expression.

The pursuit of agreement on a definition intensifies when one shifts from considering entrepreneurship in general and focuses on Social Entrepreneurship (SE) in particular. The primary point of "social" in social enterprise points toward an attempt to remedy a problem recognized by a particular society and/or community. A later paragraph will take up the question of that society's scope, but for the social entrepreneur to be considered "social," the society in which one operates must consider the activities to be beneficial or attempting to close a perceived "gap" between what is considered optimal and the current reality a community or society is experiencing (Guo & Bielefeld,

2014). In other words, the entrepreneur must be understood as providing a good or a service intended for the good of the public.

Figure 1. *Entrepreneurial Grid*



As proposed by Morris & Sexton cited in Guo & Bielefeld, 2014

This "public good" or "social good" concern can be referenced by a number of recognizable and suitable terms. Charity, aid, generosity, benefit, and other terminologies have their relative strengths and weaknesses in describing efforts to ameliorate the problems with which various societies contend. Philanthropy is certainly not without its challenges but is a term that enjoys wide acceptance and flexible usage. The fact that Robert Payton provides an elegant, practical definition, "voluntary action for the public good," makes this a useful word as well (2008, p. 5).

There is little question that social entrepreneurs' actions are aimed at the providing for the public good. Payton and Moody, while acknowledging the fact that

philanthropy is “an essentially contested concept” nonetheless established five roles for philanthropy that are generally accepted as summarizing the literature on the subject. Those roles include a service role, an advocacy role, a cultural role (which attempts to preserve the values, traditions, etc. of a given culture), a civic role (attempting to build community, social capital, etc.), and a vanguard role (Payton & Moody, 2008). It is the fifth role that is of primary interest to this research as it the role for such things as social innovation, testing, and entrepreneurship.

The question of social good takes on special meaning and importance in this study as we explore what the term means in an evangelical context. The issue of what it means to do good from an evangelical perspective will be explored more fully later in this chapter when forming a definition of evangelicalism.

Confusion regarding a clear definition of “social” continues to elude when one considers scholars who have written about social entrepreneurship/enterprise have not settled the question of scope. Bill Drayton advocates for social entrepreneurship that is aimed at creating positive systemic change regarding large-scale, global social problems, while Shaw and Carter make references to one’s community, and Dees has the social sector in mind without considering scope (Guo & Bielefeld, 2014). While these considerations are important in forming an understating of entire field of research, the question of scope is not crucial for my research as all of the entrepreneurs in this study are focused on societal benefit that is local.

Tschirhart and Bielefeld provide a definition of SE that attempts to fairly represent existing scholarship: “the pursuit of social objectives with innovative methods, through the creation of products, organizations, and practices that yield and sustain social

benefits" (2012, p. 36). The definition, while elegantly constructed, is unnecessarily complex while also being incomplete. Pursuing "social objectives with innovative methods" makes clear that the entrepreneur is proactive and innovative and is pursuing something related to society. But the term "social objective" can be interpreted as positive or negative. For example, a social objective for Nazi Germany involved what most of the world would consider negative outcomes. Additionally, social entrepreneurs may create products but may also innovate services and marketable ideas.

I propose to define SE as the pursuit of a socially beneficial mission and sustainable practices through innovative methods. While this definition also has its limitations, it seems to capture SEs most important elements. One of the possible limitations is that no direct mention is made of revenue from the sale of goods/services. Another is that the innovative methods are not bound by definition. However, these critiques are offset by the flexibility granted to the entrepreneur who, after all, is in part defined by an innovative orientation that defies boundary setting. "Sustainable methods" should be understood to include various financial means of sustainability as well as consideration for potential positive and negative impact on the environment. "Innovative methods" points to creative means to accomplish the socially beneficial mission objective, attain sustainable revenue streams, and satisfy stakeholders.

Social Entrepreneurial Orientation (SEO) is conceptualized by Guo and Bielefeld and recognizes that social entrepreneurs differ from their commercial counterparts, especially with regard to their social mission taking the primary bottom-line position. Social entrepreneurs speak of double and triple bottom lines (or more). A quadruple bottom line for Business as Mission (a specific term often used by evangelical

entrepreneurs) generally includes profit, people, planet, and purpose (Wong & Rae, 2011).

Evangelicalism and "Communities of Faith"

The pursuit of a definition of evangelicalism that is clear, precise, and universally accepted has been, and likely will remain, the evangelical's version of the quest for the Holy Grail. Roger E. Olson, Professor of Christian Theology of Ethics at Baylor University and author of The Westminster Handbook to Evangelical Theology has referred to the attempt as both necessary and impossible (Olson, 2013). In his article on the subject, Olson recalls an attempt by evangelical scholars to provide such a definition that ended in the frustrated suggestion "that an 'evangelical' is anyone who loves Billy Graham" (Olson 2013). Hackett and Lindsay point out that the term has become extremely broad, thus "the usefulness of the term…has been challenged recently…because of its theological and analytical fuzziness" (2008, p. 499). Despite the challenge and the contested nature of capturing such a variegated concept, a definition is necessary for the word to be useful in this study.

With the understanding that pursuing a widely accepted definition of the term is a fool's errand but necessary to the task at hand, I will propose that evangelicalism may be understood as a Protestant, revivalist movement coalescing around a set of core beliefs and practices (namely, that the Bible is true and authoritative, the redemptive work of Christ on the cross is historical, personal conversion by grace alone is essential and should result in transformation leading to a holy life and service to the church and the world including sharing the Gospel, and there is an end time when all will be made right).

There are multiple subtasks involved in fleshing out what is meant by that simple, perhaps over simplified definition.

The first step is providing a framework around which the definition may be understood. Lewis and de Bernardo offer a brief overview of the various viewpoints that contribute to the complexity and difficulty of defining evangelicalism:

> For some social scientists, evangelicalism is a religious tradition (Kellstedt et al., 1996; Steensland et al., 2000), for others it is a belief system (Stark & Finke 2000), or a group identity (Smith,1998; Wilcox, Jelen, and Leege, 1993). Because of this, categorizing evangelicals has been the subject of recent debate among researchers, with many settling on a combination of religious belonging, behavior, and beliefs (frequently called the 3Bs) as the three-legged stool of religious classification (Green et al., 2007; Guth et al., 1999; Kohut et al., 2000; Layman 2001; Smidt, Kellstedt, & Guth, 2009). (Lewis & de Bernardo, 2010, p. 112)

Hackett and Lindsay (2008), Lewis and de Bernardo (2010), Mohler (2011), and Woodberry, Park, Kellstedt, Regnerus, and Steensland (2012) all agree that one means to understand the term is through a historical/affiliation approach. If one affiliates with a congregation that fits within the evangelical tradition, one may be considered evangelical. They further find agreement in the basic concepts expressed by a normative approach, doctrinal markers, and declared beliefs. In these three instances, the determinative factor is conformity to a set understanding of what is constitutive of evangelicals.

Woodberry et al., and Hackett and Lindsay share a concept expressed as either self-classification or religious movement in which the operative factor is self-identification. Lewis and de Bernardo share the historical/affiliation and self-identification approaches but contend that the two together are more informative and predictive of behavior (2010). Mohler's phenomenological approach seems to be focused

on shared experience, with the emphasis not on conforming beliefs but a sense of common life events centered on shared behaviors and beliefs.

Christian Lundberg cites the image of Christ on the cross (especially as portrayed in The Passion of the Christ) as symbolizing the evangelical Christian's marginalization and suffering (2009). Lundberg's suffering victim concept seems to comport with Mohler's phenomenological approach. Some aspect of evangelical life is perceived as a shared experience of marginalization. Christian Smith, in his book *American Evangelicalism: Embattled and Thriving* points to the attempt of fundamentalists in the early to mid-twentieth century to claim victimization by liberals and secularists and in assuming a defensive and separatist posture had become so disjointed that there was barely any unifying cause on which leaders could agree (Smith, 1998).

The summation of all these approaches indicates that evangelicals tend to affiliate with organizations recognized as having an evangelical tradition, conform to a recognized set of evangelical beliefs, participate in a shared evangelical experience, and are willing to identify themselves as evangelicals.

According to Mark Noll, there are two main tracks that have been used to identify evangelicals (though it is a more difficult task now than it once was). One is historical and the other doctrinal (Noll, 2007). Woodberry et al., recommend three identifying marks: "religious affiliation, doctrinal markers or religious movement identification" (2012, p.66). Even allowing for the fact that some evangelicals may identify with the movement without affiliating themselves with a specific religious body, it seems the historical means of identifying evangelicals is a reasonable one to accommodate both religious affiliation and religious movement identification. It is worth noting, however,

that there are some who would identify with a historically evangelical denomination but not with the movement and vice versa.

I have landed on the historical and theological/doctrinal lenses through which to understand evangelicals. There are some who may contest that choice, especially in an era when evangelicals have been highly criticized for their political and social positions. My decision is a rather simple one. While it may be true that evangelicals have tended to vote as a block and to stand together on certain social issues, it is my belief that the majority of evangelicals do not see themselves as primarily a political or social movement. Most evangelical churches with which I am familiar do not encourage members to vote for particular candidates or parties. Again, my choice to use the historical and theological/doctrinal lenses through which to understand evangelicals is because I believe that is the way they best understand themselves.

Historically, "evangelical" referred to the churches and other religious organizations that trace their heritage to the revival movements of the late seventeenth and early eighteenth centuries, represented by names like Whitefield, Wesley, and Edwards. A key distinguishing mark of these groups has been the "quest for a 'true religion' as defined by the great revivalists" of that period (Noll, 2007, p. 6). Since there may be some who would identify with the evangelical movement but not with a representative church or identify with a traditionally evangelical church but not the movement, this means of categorizing seems a difficult one to fairly administer.

The other track I use for evangelical identification is doctrinal. Evangelicals subscribe to a core set of beliefs, and not as a light matter, as though they were simply expressing an opinion, but as convictions that serve to ground them. David Bebbington,

Stirling University, Scotland, and a widely regarded voice in describing evangelicalism has written a four-point summary of the core convictions that characterize evangelicals: The Bible is the ultimate authority; personal conversion, or New Birth, is essential to the Christian life; individuals should be engaged in carrying out "personal and social duties;" crucicentrism (or salvation by grace) is the "heart of true religion" (Noll, 2007, pp. 6-7). By Bebbington's account, a person hailing from any denomination, but who holds these convictions, could be considered evangelical.

Hanging on that dual framework of its history and theology then I have provided the working definition of evangelicalism for this project: a Protestant, revivalist movement coalescing around a set of core beliefs and practices. Beyond the framework and the definition, itself, it is also helpful to understand what that definition does not mean.

First of all, it is not fundamentalism. Fundamentalists may be considered evangelicals, but not all evangelicals are fundamentalists. Marsden makes the point poignantly, "A Fundamentalist is an Evangelical who is angry about something" (1991, p. 1). He clarifies (and more seriously states) that he sees fundamentalism as a militant version of evangelicalism. Fundamentalism is a term taken from a booklet series titled *The Fundamentals,* published in the early twentieth century as a reaction against "secularists, modernists, and liberals" (Smith, 1998, pp. 6-7). The key word to describe a fundamentalist (besides fundamental) is defense. They were (and are) combative. They not only separate themselves from any they perceive to be liberal but also any who refused to sever ties with them, even though they themselves may remain faithful. Another key word describing them is judgmental. Smith explains, "What separated God's

faithful remnant from the degenerate – besides doctrinal purity of course – became simply that true Christians did not dance, smoke cigarettes, chew tobacco, drink alcohol, gamble, wear makeup, 'bob' their hair, attend the theater, play billiards or cards, or wear immodest clothing" (Smith, 1998, p. 9).

Secondly, evangelicalism is not an organization, despite the existence of the National Association of Evangelicals. This fact that there is no recognized authoritative body to legitimize evangelical churches and lack of hierarchical command/control is part of what makes definition difficult organizations (Mohler, 2011).

Thirdly, and related to the above, evangelicalism is not monolithic. There are numerous differences within the evangelical community. Some differences are extensions of areas of agreement. For instance, they agree on biblical authority but not on its scope nor its nature. They agree on the idea that theological issues range from essential to non-essential, but not necessarily on which doctrines are essential (Hansen, 2011), nor on what they might be essential for or to. Might they be essential for salvation or for membership in the church, or for a leadership role, or for fellowship, etc.? They agree on much concerning baptism (its role as initiatory to Christian community and its identification with the death, burial and resurrection of Christ), but not on its relation to salvation, its appropriate mode, or even on who are proper candidates (Stackhouse, 2011). There are many other doctrinal divides of varying degrees of importance: Arminianism/Calvinism; the nature of atonement; whether conversion is an event or a process; numerous views of eschatology, whether the Eucharist/Communion is mystical or symbolic.

In addition to doctrinal distinctions are questions of practice: When and how should baptism be observed? Is Eucharist observed daily, weekly, monthly, or occasionally? What style is appropriate for worship? What form should evangelism take? Is preaching for conversion, teaching biblical truths, and/or to give practical guidance in living a Christian life? Should women be given the same leadership roles as men?

Alternate views construe evangelicals as "conservative, progressive, postconservative, and preprogressive…creedal, biblical, pietistic, anticreedal, ecumenical, and fundamentalist" (Hansen, 2011, loc. 34), with designations of evangelicals ranging from strict conservative to less conservative to progressive and liberal along a continuum (Naselli & Hansen, 2011), or a simplified classification: traditionalist, centrist, and modernist (John C. Green cited in Luo, 2006). Clarifying the distinctions is beyond the scope of this paper, but noting the designations reinforces the concept of significant diversity within the evangelical camp. While any of these designations may be acceptable descriptors of a subset of evangelicals, none of them (other than biblical perhaps) quite fit the movement as a whole nor the entrepreneurs in this study as a group.

Finally, evangelicalism does not primarily have a socio/political agenda, even though there is a clear correlation between those who can be identified as evangelical and their "political attitudes, party identification, and vote choice" (Lewis & de Bernardo, 2010, p. 112). John Green writes, "Evangelicals who seek to follow biblical imperatives for social justice and virtue are simultaneously at odds with the dominant forces in the Democratic and Republican Party coalitions" (2014, p. 149). My own observation, especially after the recent national election, is that evangelicals may have never been

more polarized. Some even suggest that opponents' salvation hinges on their vote for president. Such public vitriolic displays do not likely win converts to a political view, not to mention a theological or religious one. Green continues, "Faced with this agonizing choice, many populists may be especially tempted to be politically quiescent. It is the fate of the populists that is most likely to determine the place of evangelicals in American public affairs" (2014, p. 149). It may be the fact that evangelicals are identified as a political block that involves itself in political debate or the manner in which evangelicals conduct that debate that has resulted in a black eye to its brand. But the political involvement of a significant number of leaders, especially given wide disagreement as to positions on issues and regarding how much political involvement is appropriate should at least allow consideration that a particular political party or position is not a primary identifier of evangelicals.

Having considered briefly what a definition of evangelicalism may not imply, I will elaborate on what it certainly does mean, especially for the purposes of this research. Evangelicalism is a Protestant, revivalist movement. The construct involving Protestants and revival is an acknowledgement of the roots from which evangelicalism springs-the DNA of which still energizes its core constituents and the organizations with which evangelicals associate. As Protestants, evangelicals are focused on an approach to seeking truth grounded in biblical authority and interpretation. As revivalists, they are concerned with personal salvation as an event and/or process that transforms the convert. As a movement, it recognizes that there is no formal organization. This quality means that evangelicalism will remain untidy, changing, and difficult to pin down. That does not

preclude denominations and various parachurch organizations within evangelical circles, but none of them will lay claim to organizing all evangelicals under one banner.

Evangelicals coalesce around a set of core beliefs and practices. While agreement on the content of all beliefs and practices evades scholars, there is general agreement about which beliefs and practices must be included and are critical to the Christian life. Mark Noll (Hackett & Lindsay, 2008), Woodberry et al., (2012), Marsden (1991), and Mohler (2011) offer various lists of essential evangelical beliefs that may be summarized in five areas of general agreement: 1) the authority of the Bible; 2) the redemptive work of Christ on the cross; 3) the historicity of God's salvific work; 4) a transformed life typified by holy living and a desire to serve the church and the world, and to bring the Good News to those who have not heard it; 5) anticipation of a prophesied end time (but with wide variety of views on how, when, etc.). My definition implies that evangelicals may not be in agreement on the precise content of each of these beliefs, but they gravitate toward various levels of conservative views on each of them.

The primary outcome evangelicals are concerned with is discipleship (Naselli & Hansen, 2011, Carpenter, 1997), which may be understood as the process through which people experience indoctrination, assimilation, and transformation. These three aspects of discipleship may be loosely understood to correspond to believing, belonging, and behaving. These three categories find wide acceptance among scholars (Hackett & Lindsay, 2008; Weyers & Saayman, 2013). Various congregations and groups of evangelicals may understand the order, formality, and exact content of the process differently. These are ways in which evangelicals "produce the sacred" (Wuthnow, 1994), or "use 'spiritual technologies' in the production of social benefits" (Unruh, 2004,

p. 318). These key components and the rituals/practices they point to need further elaboration.

Indoctrination implies the new believer is aware of the core beliefs of her Christian community, is convicted of their truth, and is committed to their promulgation. Practices that reflect these convictions/commitments include Bible study (both as an individual activity and in small group discussions), regular attendance to hear a biblical message preached, public affiliation with an evangelical Christian community. The believer generally is expected to express affirmation of realities ranging from informal and private to formal and public, and from direct evangelistic appeals to the use of media and other indirect approaches.

Assimilation suggests the new believer is brought into the life of the Christian community. She is made to feel that she belongs through small group experiences, serving alongside other believers in service to the church or a segment of society, learning the same songs, baptism, sharing in Communion/Eucharist, and giving to the identified needs of the congregation. Each of these rituals/practices symbolically communicates a shared life, which roots that shared life in an experience of the sacred and promotes powerful relational bonding.

Transformation normally indicates that the believer's behavior is not simply the product of conformity to expectations but the expression of a changed heart and life, especially through the work of the Holy Spirit. Events such as retreats and conferences are used as transformative experiences. Testimonies encourage believers to consider the possibility of a changed life, hearing of the benefits accruing to others who have

experienced it. Transformation infuses the rituals/practices above with deep personal and emotional meaning.

Unfortunately, there has been a longstanding trend among some evangelicals to speak about transformation while practicing a faith that has operated as a transaction. A transaction suggests an exchange between two parties. In evangelical terms, it might include the idea of giving God worship, or assenting to certain truth claims, or attending religious events, and receiving divine (and community) approval in exchange. Ralph Enlow, President of the Associate for Biblical Higher Education, wrote about the need to shift "from receiving the Gospel as transactional to living the Gospel as transformational." He continues:

> I don't think evangelicals have ever believed this, but in the era of "crusade" evangelism, it was arguably too easy for church insiders and outsiders to reach the mistaken conclusion that believing the Gospel was a simple one-time transaction. Some evangelism methods–and purported results–did little to disabuse us of that notion. Oh, we always…urged that believers "sign up" for serious discipleship. But we too often failed to make it clear that discipleship is not an extra-credit course you opt for after conversion… The indictment "Christianity is 3,000 miles wide and an inch deep" resonates all too deeply. (Enlow, 2015)

Enlow highlights a crucial point, namely that using the language of transformation and discipleship does not necessarily translate into leaders implementing methodologies that are truly transformative or that ultimately produce disciples.

As a reminder, the definition of evangelicalism I have proposed is: a Protestant, revivalist movement coalescing around a set of core beliefs and practices. That definition is perhaps flawed in many respects. The chief weakness may be the suggestion that evangelicals are capable of sufficient agreement to define them. It may be more accurate to think of evangelicals as an orchestra with many different instruments, all of which may

contribute melodies, harmonies, counter melodies, and even dissonance all the while attempting to interpret the same masterpiece.

"Evangelical" may not even be an optimal term to describe the segment of Christianity it is attempting to corral. But, as Woodberry, Park, Kellstedt, Regenerus, and Steensland (2012) have noted, other terms that have been considered for this demographic have been found even more problematic. As an example, terms such as "conservative" are also weighted with political connotations and/or even less clarity.

A common accusation against evangelicals is that they appeal to authoritarianism, implying their inability to think and reliance upon an appeal to authority rather than rational argument (Stark & Finke, 2000). Indeed, evangelicals do place a great deal of emphasis upon biblical authority. However, they also recognize that "there is always a human side to religious phenomena" (Stark & Finke, 2000, p. 20). So, they share Robert Wuthnow's view that public religion is produced by human efforts. Wuthnow labels the organizations that act as producers of public religion: congregations, hierarchies, special interests, academies, and public ritual. Actors in the production of public religion are identified as producers, who are attempting to interpret and make space for the sacred, and consumers, who both buy and influence what producers offer by way of what they choose to buy or not buy (1994). As such there is a sort of power struggle between producers of public religion and its consumers. The tension created between what is divinely authorized and humanly produced may help explain what animates, at least to some degree, the experiences of the entrepreneurs in this study.

That leads to one more important identifying trait of evangelicals. In a Lake Institute, Thomas Lake Lecture, Mark Noll summarized the qualities most prevalent

among evangelicals (2007). I will condense his thoughts to four key words which will serve to outline how evangelicalism is motivated to philanthropic engagement. Evangelicals are generous; entrepreneurial; private (especially with regard to certain topics, like money); and personal (which Noll cited as the explanation for strengths and weaknesses of an evangelical approach to philanthropy) (Noll, 2007).

The quality of evangelical entrepreneurship is of particular interest to this study. The seemingly natural tendency for revivalists to be entrepreneurially oriented also helps explain why I lean in the direction of a historical lens through which to understand evangelicalism. "The leading evangelical revivalists—from D. L. Moody and Sam Jones in the late nineteenth century, to Billy Sunday, and on to Billy Graham—have been as shrewd in adopting business practices and as effective in raising money as the best of their commercial peers" (Noll, 2007, p. 15). The entrepreneurial spirit of evangelicals also has a downside.

There are two potential pitfalls to watch for. The first is that the spirit driving the enterprise can threaten its reason for existence to the point that its survival takes precedence over its mission. The second is that dependence upon public support can push an organization to be more concerned with image than with its biblical and moral mandates (Noll, 2007). Some of these entrepreneurial visions have been enacted at the congregational level including educational programs, Sunday schools, prayer meetings, Bible studies, youth and children's programs (Wuthnow, 1994). Indeed, evangelical parachurch organizations generally have their origins in local congregations (Adkins et al., 2010). Though this is true, support is more often garnered through informal networks rather than formal institutions (Adkins et al., 2010).

Embeddedness in Evangelical Communities of Faith

The traditional primary organization in evangelical circles is the local congregation or community of faith, though it may be losing its place of importance in recent years. Since the experiences of the entrepreneurs with their communities of faith is of key interest to this study, understanding evangelical congregations deserves attention. There may be additional denominational structures with higher levels of authority, although some congregations have opted out of their denominations at times over doctrinal issues but sometimes also over control and/or financial concerns. There are a number of ways to attempt to understand these communities of faith. Chapter three will include an introduction to each congregation individually. What are their unique beliefs, values, leadership structures, and practices? Before considering each congregation, it will be helpful to consider evangelical congregations collectively. The first thing to note about them is that they are organizations. They may be understood and researched in similar ways as other organizations.

Gareth Morgan's *Images of Organization*, first published in 1986, postulated eight possible metaphors representing various organizational theories.[1] Other researchers have suggested additional metaphors that extend or critique those offered by Morgan or offer altogether new images (Ortenblad et al., 2016). Michael David Key seemed to have the first two of Morgan's metaphors in mind (that of organism and machine) when he wrote, "Abraham Kuyper…tended to idealize the ideal, invisible organic church over the

[1] Those eight metaphors are: the machine, emphasizing efficiency; organism, focusing on relationship; brain focusing on learning and cognition; culture, emphasizing shared meanings; political system, emphasizing conflict and power; psychic prison pointing our ways that organizations psychologically entrap members; flux and transformation emphasizing chaos and complexity; and instrument of domination focusing on critical theories, exploitation, control, and unequal distribution of power. This is an oversimplified summary, of course (Ortenblad et al., 2016).

mechanical, visible institutional structures of the church" (Key, 2015, p. 22) He recognized the need to wrestle with the tension, eschewing both the "institutionalism of the Roman Catholics, who focus on the hierarchy and means of grace, and the pure organicism of groups like the Quakers, who concentrate the church around the gathering of believers only, while fighting off a mechanically-driven, individually-oriented modernism" (Key, 2015, p. 23). Key cites Herman Bavnick in agreement with Kuyper's rejection of hierarchy in favor of seeing the "essence of the church in the gathering of believers 'One may have the form but lack the substance,' and that substance is the gathering of a single, unified organism." (Key, 2015, p. 23). He further calls on Bavnick's list of biblical images or metaphors for church, "all of which connote a whole, living entity: the body of Christ, the bride of Christ, the sheepfold, the temple or house of God, a tree consisting of branches, etc… In this sense, the organism is passive as nonbelievers are called into 'a community of faith and life'" (Key, 2015, p. 23).

If one cross references the biblical images of the church with those supplied by Morgan, it becomes evident that the organizational theories that best fit the church are those that align with "organism" related metaphors, especially in contrast to the "machine" metaphor. Christian writers have wrestled with this tension in recent years. E. Glenn Wagner wrote a book by the title of *Escape from Church, Inc.* in an attempt to capture what he viewed as a departure from churches creating community to building corporations. He listed a number of the contrasts including rules vs. relationship, programs vs. people, management vs. mentoring, etc. (Wagner, 1999). Jim Belcher chose not to resolve the tension between institution (roughly corresponding to Morgan's machine) and organism but to manage it. "I came to understand that a Christian

worldview which included the church as institution and organism would help the church become consistent in its interaction with public life" (Belcher & Mouw, 2009, p. 194). This was based on his understanding that "good community needed to balance freedom of the individual and his or her obligation to the group" (Belcher & Mouw, 2009, pp. 193-194). Alan Hirsch uses the metaphor, "communities of practice" and explains that they are best understood as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (Hirsch, 2017, p. 272). Other groups might include artists, engineers, managers, or even simply a tribe attempting to learn survival skills. A church is attempting discipleship (Hirsch, 2017).

Bielefeld and Cleveland (2013) found "three major assessment categories" among various typologies of Faith-Based Organizations (FBOs): "organizational control, expression of religion, and program implementation" (2013, p. 446). Organizational control addresses where power resides and how it is exercised, including the flow of funds and who makes decisions. Religion is expressed through self-identification, the values of the organization as seen in the measurements of effectiveness or success, and what is considered acceptable religious expressions. Programs are implemented through the kinds of services provided, amount of religious experience included, and the level of voluntariness in those religious elements by the beneficiaries (Bielefeld and Cleveland, 2013). Bielefeld and Cleveland's findings seem to apply to congregations as well as other nonprofit organizations. Questions regarding organizational or institutional power, personal validation and empowerment issues figure prominently in participant narratives in this research.

A valuable study by Cnaan and Curtis pointed out common, institutionalized patterns of belief and practices across the wide swath of congregational experience. This study was not limited to evangelicals. At the time of the research, they identified 1.5 million nonprofit organizations and between 330,000 and 400,000 congregations of all faiths. Citing Putnam and Campbell, the authors contended that congregations, at least at that time, involved more Americans than any other voluntary organization, although only 40-50% of all Americans attend. Evangelicals and Pentecostals account for about 50% of all congregations. Benefits accruing to congregational participants include improved mental and physical health and ability to deal with stress. Reports of lower risk and high prosocial behaviors among young people are also reported. Finally, common traits among congregations include worship services, reliance on volunteer/member labor, longevity, focus on religious education with an emphasis on values and behavioral norms, times for fellowship, receiving financial contributions which are used like most other nonprofits, and a mix of evangelism (proselytizing) and social service (Cnaan & Curtis, 2012).

Apart from formal and legal implications of association and organizations attributed to evangelicals is the "belonging" identifier. There are multiple synonyms for the local group of believers to which the evangelical may belong, including "church," "congregation," "assembly," "family," etc. If one were to include the full range of theological images one could include such terms as "temple," "body of Christ," "vine," and others that are rich with meaning (Ferguson, 1996). The one being used for this study is "community of faith."

The term "community" can be a confusing one as it has a number of connotations. One may be a member of a community because of almost anything held in common with

others. The commonality may be defined geographically, ethnically, or by a shared interest or profession. Thus, we speak of the community in which we live, perhaps a Latino community, or community of scholars. Additionally, and critical to this study, community is a term describing a depth of relationship between Christians. "Community" is one of the English translations of the New Testament Greek word "koinonia." It is often translated with a weaker English word "fellowship" when the word, especially as Paul used it in the New Testament, connotes a deep sharing or "to have in common" (Ferguson, 1996, p. 365). Ferguson points out that the New Testament church considered community to go beyond shared rituals like eucharist and baptism and included such things as selling property to contribute to the needs of others, partnership in evangelistic efforts that may include giving, sending family, or going on extended trips, suffering persecution together, sharing life in each other's' homes, among other things (1996). Community, even today, implies a deep commitment to the local congregation among many evangelicals.

While independence is a principle practiced among many evangelicals, most notably those who prefer a congregational form of government, even the most independent-minded evangelicals tend to have associations and relationships with other Christians that are important to them. These relationships may be informal and related to shared experiences, or they may be formal and related to authority structures. In this sense, they are not different from other structurally related relationships. However, "community" for the evangelical Christian includes a common sharing of who one is and what one has in a partnership. Dietrich Bonhoeffer is often cited by evangelicals in this regard, "through [Christ] alone do we have access to one another, joy in one another, and

fellowship with one another" (1954, p. 19). The idea that relationship with other Christians is implicit in a relationship with Christ has contributed to a heightened sense of the importance of community among many evangelicals that seems out of step with emerging generations of the culture at large (Ridgely, 2014).

There are a number of themes regarding embeddedness in social enterprise literature. Smith and Stevens explain a concept that may be applied to evangelicals and their faith communities. They refer to structural embeddedness as a construct that borrows from organizational theory and social network theory and suggests "the quality and structure of social ties shape action" (2010, p. 583). They delineate two types of relationship: "arm's length" and "embedded" and distinguish between them by noting that shifting from the former to the latter involves limiting the number of people while increasing the length of time spent with them. Embedded ties decrease the number of rules as trust and solidarity increase. As mutual obligations increase, available courses of action decrease (Smith & Stevens, 2010). It is an assumption of this study that committed evangelicals tend to be structurally embedded in their communities of faith.

Bartkowski and Regis apply a similar concept directly to communities of faith. Referring to developments in social capital theory they identify bonding capital as "inward looking" and "mobilizing solidarity," engendering positive results for shared common life, mutual aid, and worship, etc. Bridging capital, on the other hand looks outward and enables the community to connect with other congregations and organizations as they attempt to accomplish shared objectives. They further postulate that the voluntary nature of these faith-based communities exist within a state of tension in which the members consent and are coerced by virtue of the pull of religious belonging,

or bonding capital (Bartkowski & Regis, 2003). It is this sense of coercion, this bonding capital as Bartkowski and Regis refer to it, or structural embeddedness as Smith and Stevens interpret it that is of interest in terms of how it potentially impacts the entrepreneurs in this study (2003).

Faith-Based Initiatives and What It Means to Do Good

The importance of faith in promoting social good through philanthropic works is well documented. As Peter Dobkin Hall has intoned: "While it may be an overstatement to describe philanthropy as a 'faith-based initiative,' the importance of religious institutions and the faithful as philanthropic actors, as political mobilizers, and as sources for the values and skills essential to sustaining civil society [is clear]" (Hall, 2005, p. 207). Since social enterprise may be perceived as a type of philanthropy, Hall's endorsement may be fairly construed as applying to faith-based social entrepreneurs.

Kevin Robbins stated that "modern charitable nonprofit organizations owe their inception and continued support to the public-spirited generosity of philanthropists who feel that contributions to the commonwealth are spiritual or moral imperatives" (1987, p. 13). Data supports his assertion. Hoi Ok Jeong concluded, after conducting a study of the impact of religion on civic in engagement in South Korea, focusing particularly on Catholic, Protestant and Buddhist religious participation that "religious membership itself can increase one's level of civic engagement" (2010. P. 156).

The concept of faith-based initiatives begins with congregations but has expanded to include other religious organizations. In particular, the advent of faith-based initiatives as significant in philanthropy and the provision of social benefit has been associated with the Reagan administration's neo-liberal preference for reduced government spending and

privatization, which promoted the expansion of faith-based organizations (FBOs) roles in poverty relief significantly (Clarke, 2006). These non-congregational or parachurch organizations came to prominence with the passage of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 that included the Charitable Choice provision and Faith-Based Initiative, established by executive order of President George W. Bush in 2001 (Bielefeld & Cleveland, 2013) followed by the 2001 Faith-based and Community Initiatives Act (Clarke, 2006).

The old paradigm researchers used to investigate religious action rejected sincere belief as sufficient motive for the actions of religious people in favor of secular causes and natural responses. Stark and Finke opine that scientists should "accept that religious doctrines per se often have consequences. For example, the 'root causes' of efforts by the early Christians to nurse the sick during the great plagues that periodically swept the Roman Empire, in contrast to the pagan neighbors…were doctrinal: belief that death was not final and, in the obligation to be one another's keepers" (2000, p. 34). Early Christians believed they had a responsibility to act. According to Mike Martin, writing in *Virtuous Giving,* the question some have postulated is whether the perceived responsibility was sufficient to produce the action the responsibility called forth. He counters that the argument of some that saints are special examples and should not be compared to ordinary people by pointing out the similarities of saints and ordinary people. He suggests that the there is a similar felt responsibility to love, submit to those in authority, and respond with joy and thanks for being called by God to serve. The difference between so-called saints and ordinary people may be more a question of scale than proclivities (1994).

For the evangelical, salvation is a personal experience that should prompt a deep sense of personal responsibility. Adkins et al point out the practice of a pregnancy clinic that uses the myth of their success (miracle) stories along with the symbolism generated by converting a former abortion clinic room that was the site of late-term abortions into a prayer room with candles, scripture verses on the walls, and other means of creating a memorial (2010). The attempt is to make one's experience there a deeply personal and spiritual one. This example can be repeated dozens of times.

In attempting to understand the great personal motivating power of evangelical doctrine, Stark and Finke wrote, "To grant causal status to doctrines forces recognition that the most fundamental aspect of any religion is its conception of the supernatural" (2000, p. 34). If Stark and Finke are right that "Religion is concerned with the supernatural; everything else is secondary" (2000, p. 89) then the evangelical emphasis on a personal salvation experience and its accompanying personal responsibilities should be anticipated. In these complementary concepts are found an evangelical sense of the good life. That is, restored relationship with God shifts one's priorities to efforts to redeem or restore brokenness wherever it is found. The good life is found in a life of meaning.

Practitioner W.J. Daubney describes the interplay of faith, mission, and enterprise in his book, Faith Factory (2013). In Hope Initiatives CDC, In., a faith-based enterprise Daubney leads, he identifies three core characteristics of his organization. The first is that "faith defines mission" (2013, loc. 332) Since the mission articulates the purpose of the organization, faith in the form of beliefs and values informed by sacred texts and divine guidance is the basis on which mission for a faith-based organization

should be built. Secondly, "mission guides enterprise" (2013, loc. 427). In Daubney's view, enterprise exists to bring a profit/and or to maximize social good, which suggests that the mission of an enterprise is determinative of its objectives and practices. Thirdly, "enterprise fulfills mission" (2013, loc. 485). That is, the enterprise is the operationalization of the mission, and therefore successful execution in the function of the enterprise is determinative of achieving the mission (2013).

Earlier, I considered literature focused on the idea that "social" entrepreneurship includes a public or social good. In discussing these faith-based initiatives and what it means for evangelicals to good, I should also remind the reader of Bebbington's four convictions that identify evangelicals. If personal conversion is essential to the Christian life, and those converted individuals should carry out personal and social duties, then it follows that evangelicals are going to consider good actions to center around personal conversion and whatever they construe those personal and social duties to mean. Frost and Hirsch put it this way: "Obedience takes place on two levels. First it is an act of the soul…that is inward obedience. Second, it is an act of the body. It involves putting right intentions into actions" (2013, p. 176) They quote Buber as saying, "To do the good deed is to fill the world with God; to serve God in truth is to draw Him into life" (2013, p. 176). At least in part, the case they are making is that the person who is converted should be expected to do good in the world on God's behalf. Jim Belcher argues for much the same as he balances liberal and conservative wings of evangelical thought. He agrees with Brian McLaren that "for too many Christians 'personal salvation' has become another personal consumer product" and with Jim Wallis that "Christianity is personal; it is not private" (2009, p. 109) but at the same time argues for the primacy of personal

conversion. He cites Darrell Guder writing, “Our greatest priority, particularly in our theologies of salvation, should be to join the benefits of salvation with the responsibilities and call to the saved to enter into God’s mission in the world” (2009, p. 112). More historical background will be added to round out evangelical’s understanding of doing good in the introduction to chapter 5.

RESEARCH METHOD

This research will be conducted using comparative case studies resulting in grounded theory. Qualitative research in general and case studies in particular are useful approaches for this type of inquiry because they situate the research in the real world, where the phenomenon is occurring (Stake, 1978). Therefore, the researcher is able to get close to the experiences of the participants and the meanings they assign to them (Denzin & Lincoln, 2005). The work of the researcher in this context is that of the bricoleur, “maker of quilts” or one who pieces together a “set of representations that is fitted to the specifics of a complex situation” (Denzin & Lincoln, 2005, p. 4). The resultant triangulation, that is, means of establishing the validity of the research by comparing a variety of angles, while not validating the objective truth in the way quantitative researchers might prefer, serves to add “rigor, breadth, complexity, richness, and depth to any inquiry” (Denzin & Lincoln, 2005). Additionally, while case studies have traditionally been discredited as valuable bases for generalization, Stake pointed out that while case studies are not as useful for propositional investigation, when attempting to understand a perspective or an experience, their usefulness is more apparent (1978).

Grounded theory involves “systematic, yet flexible guidelines for collecting and analyzing qualitative data to construct theories from the data themselves” (Charmaz,

2014, p. 1). One reason this method is appealing is that the specific phenomenon I am studying has very little available data from which to draw quantitative findings. Another reason is that the participants in this project would prove to have rich stories they were willing to tell with descriptive phrases that add color and texture to already interesting narratives. Finally, it became clear that there was no existing theory I was aware of that conveyed what these entrepreneurs were experiencing.

Grounded theory in general relies on an inductive, comparative, emergent, and open-ended approach (Charmaz, 2014). An inductive approach means that the theory is developed from the data rather than starting with a theory and then testing it with the data. Comparative research generally refers to multiple case studies one might have to compare against one another in order to find similarities and contrasts. The idea of approaching research with emergent design is that the researcher is able to adjust at every new juncture of the research process as new and unexpected findings emerge. An open-ended approach simply means that the researcher is not bound by a narrow set of anticipated results.

Further, I chose a constructivist grounded theory approach as opposed to positivist. The positivist approach insists that the theory that emerges must be verified as factual, or independent of any researcher bias, etc. The constructivist approach, on the other hand, assumes that it is impossible to completely mitigate researcher bias, and therefore, it is better to acknowledge that its presence is part of the social reality that is constructed in the research process. This is especially important in this project as my role as an insider is crucial to both access to participants and interpretation of data. Charmaz points out, “Not only does this mean that researchers must examine rather than erase how

their privileges and preconceptions may shape the analysis, but it also means that their values shape the very facts that they can identify" (2014, p. 13).

The Role of The Researcher

In qualitative research, the researcher plays a critical role in collecting and interpreting the data in documents, behavior, interviews, etc. The researcher himself is an investigative instrument. As such, it is important to acknowledge and recognize the researcher's experiences on the topic (Creswell, 2014). I bring into this study certain prejudices that at once increase opportunities for participants to identify with me and improve rapport as well as increase the possibility of analysis. I identify as an evangelical Christian. I have been a leader in faith-based organizations (local churches, mission organizations, universities, etc.) for over forty years. I know many people who are in similar FBOs, including social enterprises. I am familiar with a number of practitioners in the faith-based nonprofit community.

The advantages that come with the aforementioned conditions are an ability to understand certain languages and meanings of the participants that I, as an insider, will be able to interpret. Insider status also enables me to gain a certain measure of trust in the beginning of the study by virtue of both my faith orientation and relational connections. This will help me as I can more readily identify with participants and their social worlds. Should I uncover negative findings, my insider status will serve to bolster credibility. In spite of this insider status, I will also take precautions against presuming that all experiences are like my own.

I have a limited number of entrepreneurial experiences. My cousins and I own a business passed down to us from my grandmother. I own rental properties. At the

beginning of this project, I had a for profit business coaching business leaders in successful business practices that also incorporated faith at work. These experiences also provide a level of insider language and credibility with potential participants.

All of these insider advantages are of particular benefit to a researcher conducting constructivist grounded theory because my role as a researcher is not to stand to the side as an unbiased observer but to actively participate in the construction of the theory that emerges.

There are specific limitations I brought to this investigation. I was a novice with regard to rigorous, scholarly research of this kind, though I had experience in textual analysis. I had conducted meaningful, inductive, qualitative interviews for many years, including focus groups, dyads, triads, and individual interviews. However, transcribing, coding, and writing about these interviews in a scholarly report was a new experience for me, and one that I found rewarding.

The most serious limitations are those associated with my greatest advantages. My insider status as a former evangelical pastor and as one who is sympathetic to social entrepreneurship means that I am not an unbiased researcher. Having noted that I bring these biases it is difficult to know with certainty which experiences receive the greater favor. I was a pastor in local congregations for nearly forty years. I have been involved in social entrepreneurship and in support of social entrepreneurs far less time but with a great deal of interest. I understand the difficulty of maintaining congregational focus and alignment and sympathize with congregational leadership. But I also understand the challenges of risking and innovating. My responsibility as a researcher is to make use of

these biases to understand and relate to all of my interviewees and then to the best of my ability put my biases aside to evaluate the meaning and truth behind their words.

Participant Selection

Participants were chosen from four geographic locations, two in the Midwest and two in the South. Primary participants were the entrepreneurs themselves. Attempts to diversify the selection as to race and gender proved unfruitful. All primary participants are white males. That may reflect the demographic of the subject group with which I am working, but that is not a focus of this research. Primary participants were asked to provide an entrepreneurial colleague and a spiritual leader for follow up interviews. Altogether I had eight primary participants and sixteen support interviewees. One of those support interviewees was a female pastor and one of the primary participants has been a longtime active member and leader in an urban Black church. While that does not increase the diversity of the subject group, it does at least add the slightest amount of balance to the narrative.

I used a snowball approach to find potential participants and selected EFBSEs through the use of four screening instruments that were included in a screening interview:

- Instrument One was the LifeWay Evangelical Beliefs Assessment. It included four questions that the National Association of Evangelicals and LifeWay Research[2] found was reliable in measuring adherence to evangelical doctrinal positions. The four questions deal with authority of the Bible, personal trust in Jesus for salvation, belief in Jesus' death on the cross as payment for sin, and the

[2] http://lifewayresearch.com/wp-content/uploads/2015/11/NAE-LifeWay-Research-Evangelical-Beliefs-Research-Definition-Methodology-and-Use.pdf

exclusivity of Jesus as the means of salvation. Participants should be able to answer all four questions affirmatively.

- Instrument Two was what I termed the Congregational Social Embeddedness Assessment. It was based on a study done by Stroope at Baylor University and asked five questions (2016). Participants should demonstrate a high level of embeddedness.
    - How religious/spiritual are you?
    - What percentage of income did you contribute to your place of worship last year?
    - Do the majority of your closest friends attend your church?
    - How often do you participate in (a list of typical) religious services in a month?
    - How long have you attended your place of worship?
- Instrument Three was titled SEO Measurement and was developed by Guo and Bielefeld (2014). It asks the entrepreneur to rank his level of SEO on fourteen different factors intended to reveal a proclivity toward innovativeness, proactiveness, and risk tolerance. The participants in this study needed to show high marks in a majority of the fourteen factors.
- I titled instrument Four Missional Orientation Assessment and based it on an instrument developed by Dr. Steve Rundle from Biola University. Dr. Rundle presented an approach to measuring Business as Mission success that included research suggesting that organizations "guided by balanced missional orientation are more likely to have significant overall impact" (Rundle & Lee, 2017). He used

a Herfindahl Index[3] approach to weight four factors that I used to measure each entrepreneur's missional orientation. They could rate each factor between .5 and 10. I was looking for balance between the four factors. The factors I measured to determine the entrepreneur's missional orientation balance included:

- Economic (profit)
- Social impact
- Spiritual impact
- Environmental impact

Data Collection

The case study interviews were semi-structured, face-to-face, with open-ended questions built around three primary focus questions. Those questions were:

1. What has been your experience as an entrepreneur (describe your journey)?
2. What can you tell me about your community of faith?
3. What has your experience been in making a difference in the world (doing good)?

I included follow up/prompting questions and slightly different questions for the support interviews that focused on their relationship with the entrepreneur. These instruments are included in the appendices.

Interviews were recorded and transcribed. Rich, thick descriptions similar to Clifford Geertz in his rich cultural analysis (Denzin & Lincoln, 2005) may have been beyond the grasp of this study, but most of the participants provided sufficiently rich and colorful descriptions of their experiences.

Data Analysis and Trustworthiness

[3] The Herfindahl Index assigns a numeric quantity to measure factors being compared then squares those numbers to determine the relative balance between factors.

I used a two-phase approach to coding, although assessment of data was ongoing throughout the interview process. The first phase was an "Open Coding" phase in which I reviewed the interviews with each of the three primary questions in view searching for words and phrases that correlated and seemed to be a response to that question. What themes emerged, and were there any threads that ran through multiple interviews? I looked for colorful or especially gripping words and phrases that stood out.

The second phase was the "Focused Coding" phase. I found those themes that were common and developed them further. What did I find emerging that was important? What were these participants trying to say collectively? And when I put all the themes together, what was the core theme? Once I saw the common themes and the one issue that seemed to be at the center of it all, I could form an idea that would be solid enough to hold a theory.

The task in establishing the validity of qualitative research is to demonstrate the accuracy or trustworthiness of its findings (Creswell, 2014). Clarifying researcher bias is the first step toward establishing the validity of this research. Because of the nature of this research as constructivist grounded theory, my role as a researcher who is on the inside of the project and therefore part of research is essential. I cannot be an unbiased bystander. I must participate fully in the construction of the theory that emerges from the research. Additionally, I have used Atlas software to aid in coding and to check my coding efforts. Finally, I have used a peer checking approach in my coding.

LIMITATIONS

There are a number of limits to this study, most of them by design, some of them circumstantial or due to timing or other factors I could not or chose not to control. The

design limitations start with the fact that this is a study of evangelicals. There are many other faith-based social entrepreneurs worthy of study, and these results may or may not reveal anything about them and their faith communities. The design was limited geographically. That was simply a decision driven by opportunity. I did not have time and resources to extend the study beyond those limits. Results could have been widely different in other regions or cities.

Limitations in the study that were not designed include the fact that all of the principal participants are white males. I hinted at the possibility that the demographic of evangelicals probably skews heavily in that direction, but had I taken more time to intentionally seek a more diverse participant pool, it likely would have resulted in an even richer result. It certainly points toward further research. Another limitation is that I only allowed one interview with the participants, and it only lasted one hour. I believe there was much more that could have been gleaned from these willing participants.

SUMMARY

In the chapters that follow I will tell the stories of these entrepreneurs, their colleagues, and their spiritual leaders. The entrepreneurs themselves are the axes around which the story unfolds. I am asking them and their associates about their experiences as evangelical entrepreneurs in the context of their faith communities.

In chapter two you will meet each of these eight fascinating individuals. You will hear about their journeys toward entrepreneurship in general and social entrepreneurship or Business as Mission in particular. Their own words tell much of their story. Their colleagues and spiritual leaders add color and depth and fill in gaps. The participants were remarkably quick to open up and needed little prompting to tell what for many of

them were deeply personal accounts. Their entrepreneurial orientation and intensity will be evident in both the successes and challenges they share.

Chapter three will set the context in which the primary research takes place, namely the congregations in which the entrepreneurs are embedded. Even though the congregations themselves are not units of analysis, it is important to understand as much as possible about the kinds of churches they are. They each have personalities or cultures into which the entrepreneurs fit. How do these communities of faith relate to the entrepreneurs in the study? What does embeddedness mean in each instance? This chapter will develop three types of congregation that emerged along a continuum from entrepreneurial churches to non-supportive churches.

There are three areas of tension I found that exist as expressed by the participants in the study. Each of those tensions will be discussed fully and contextualized within their communities of faith in chapters four, five, and six. Each chapter will include a brief overview of evangelical views on the tension, the entrepreneurs' experience of that tension with their communities of faith, and my observations.

The first area of tension is between the sacred and secular. I did not anticipate this tension emerging from the research and did not include a proper literature review at the outset of the project. However, when I examine the evangelical views in chapter four I will include an historical account with an ample literary review of the contested issues.

The second area of tension is between competing ideas of what it means to do good in the world. Defining the problem to be addressed by efforts at doing good is the primary task. Social entrepreneurs understand that problem to be brokenness at a personal and societal level caused by the fall. The problem is an all-encompassing one that

requires a holistic transformational discipleship approach on the personal level and social entrepreneurship at a societal level.

The third tension is between institutionalism and transformational movements. Institutionalism tends toward control, whereas movements tend to release and empower its members. Entrepreneurs understand the need church leaders have for bureaucracy but are more inclined toward movements that provide freedom for experimentation.

Finally, chapter seven will conclude with findings and recommended future research. What I hope comes of this study are recommendations for practitioners; that is, entrepreneurs and pastors. Pastors can embrace the entrepreneurial orientation of their members and appreciate the tensions/struggles that come with them if they understand their motivations and are not threatened by them. Entrepreneurs can learn to appreciate their pastors' fears and concerns and work better with them if they can better understand how to work with them. Or, in the worst of circumstance, both can learn to bless one another as they part ways for greater opportunities. The obligatory suggestions for future research will be provided with hopes that at least some of them may actually be attempted.

CHAPTER 2: INTRODUCTION TO THE EIGHT EVANGELICAL SOCIAL ENTREPRENEURS

The eight primary participants in this study self-identify as evangelical and are embedded in an evangelical community of faith, qualify with a relatively high level of Entrepreneurial Orientation/Entrepreneurial Intensity (EO/EI) and balance their Social Entrepreneurial Orientation (SEO) especially with regard to profitability/sustainability and mission. These attributes were confirmed through the screening protocols described in chapter one. This chapter will provide a more thorough description of these participants as revealed by their interviews, the supporting interviews I conducted with their faith leaders and entrepreneurial colleagues, and my own observations. The introductions provided here will point toward issues that will be more explicitly covered in later chapters.

I confined my research geographically to four major metropolitan areas in two regions of the country: the Midwest and the South. The primary reasons were to provide as much diversity of culture as possible while also allowing for ease of access to the participants. I also attempted to maintain insider status, thus relying on introductions to each entrepreneur from mutual acquaintances and a snowball approach.

The primary research question has to do with how embeddedness in an evangelical faith community affects the experiences and expression of social entrepreneurial orientation and intensity for evangelical social entrepreneurs, if at all. It is therefore important to understand as much as possible about these entrepreneurs. How do they and their colleagues and faith leaders perceive them as entrepreneurs? How did they become entrepreneurs, and what role if any does faith play in that story?

Nearly all of the participants, including the support interviewees, delivered rich stories that offered a depth of understanding of their entrepreneurial dispositions. They used language like "journey" and "DNA" that add texture to their experiences. The interviews did not last long enough to recount every detail of these journeys. Merely recounting their stories is not enough to carry the depth of emotion and the sense of importance they placed on the struggles and the triumphs that brought them to where they are. In some respects, you "have to be there" to get a full appreciation of their meaning. I will fill in the gaps with my observations as much as possible.

Several began explaining their entrepreneurial bent by referring to family or close friends who influenced them and showed them an example of entrepreneurship. This is part of the unfolding "DNA" construct that seems to underlie and explain something that existed in them from their earliest memories. There were stories of childhood experiments with entrepreneurism and failed attempts at other career options. Many referred to their experiences as entrepreneurs as a calling, a gift, and/or a passion.

Most of the participants were not concerned about anonymity but because some information could result in various relational difficulties, I have chosen to remove as many identifiers as possible, including using aliases for all participants.

STEVE: MIDWEST LEADER OF AN URBAN INCUBATOR/ACCELORATOR

I was introduced to the business incubator[4] Steve leads at least two years before I met him. It has a positive reputation with government and business leaders. They experience little difficulty in attracting venture capital investors. Steve states the average

[4] A business incubator assists startup companies, often high tech and individual entrepreneurs, by providing an office space, training, and other services intended to prepare the inexperienced company to take a concept to market and/or acquire funding to increase the scale of a small business.

amount of capital raised by a startup graduating from an incubator nationally is $225,000. The average graduate of their incubator/accelerator raises $700,000. Additionally, while the national percentage of graduates from accelerators who raise any money at all is only 20%, the percentage of their graduates who successfully raise startup funds is 65%.[5]

The building in which we met was in a typical urban setting - near downtown, right next to the main interstate off-ramp. The exterior had a historical, brick façade. Steve's organization occupied the second floor. The space was all high tech. There was open workspace, with big screens and marker boards and comfortable seating and coffee machines–naturally. There were also a couple of conference rooms available for private meetings. Steve and I met in one of those.

To explain his own entrepreneurial focus, he told me about his family: "So everyone in my background had their own business. My father was a cobbler. He then became a draftsman and ultimately was a construction superintendent. My grandfather was dairy farmer." He said that several of his siblings went into education, and that was where he started. His reflection on that career choice was clear. "After five years I realized I am not educator."

That realization started him on a "corporate journey." He spoke unpretentiously but the "journey" he charted placed him at the top of the corporate food chain with each new move. He stated it in brief terms, "Ultimately, every company that recruited me away…I was usually the managing director or CEO…I was hired to start companies or fix very broken companies." He described these circumstances as highly chaotic but the kind of environment that allowed his talents to be put to their best use. He continued, "To

[5] I was unable to find corroborating data to support this claim.

succeed you have to have a clear mission and a game plan, and that's where my gift is." Further, he believes these experiences positioned him well for the work he is doing with startups now.

Steve stated that entrepreneurs are unique, and he believes there are three key attributes that distinguish them (and he does think of himself as this kind of entrepreneur):

- They see opportunity. If there is a wall, most may simply see a wall. An entrepreneur looks at the wall and sees a canvas to put in doors and windows or to hang things on and create functionality…They literally see opportunity where other people see barriers.
- They respond to failure very differently…each failure…helps them get closer to the vision they know is in their mind to solve that problem.
- They endure longer…they don't work harder. That's a myth. They will stay at the task, pounding the nail longer, but they have the energy to do that.

Steve also wanted to emphasize that his entrepreneurism was not simply about success from a business standpoint, though at one point in his life that was his focus. He calls that time in his life a "spiritual desert…Success is a seductress, and I began believing more in me than I did in him [God]. And I was a very social Christian." By social Christian he means that he showed up to Christian events and was involved with Christian people, but his relationship with God suffered. He continued, "I was not comfortable with my life. I was experiencing all kinds of signs of distress of not having an aligned life, of being empty of spiritual capital…I knew that I had chosen to leave my relationship with God." Steve concluded,

> So, I slowly rebuilt…I have a pretty deep sense of a successful business leader. We talk about the journey of entrepreneurism. We always talk about the companies that fail and the tragic price that people pay…Companies that get launched without cultures, without a foundation in Christian principles. We are God's way to saying no more of that. I want every entrepreneur who comes through here to have a great shot at

> succeeding. And I hope they are commercially, spectacularly successful. And I hope they understand that in that success they have an obligation to serve the Lord and take care of all the people that are touched and to teach those people how to take care of their communities.

Steve's pastor leads one of the largest churches in the country. It is a multi-site church. I met him in the lobby of their main campus. He said that he thought Steve was uniquely positioned for his current role for two reasons: he believes in the future, that the possibilities are bright for startups; and he believes that these startups are the answer for the unemployment crisis.

Steve's colleague, Larry, is positioned to succeed him in the organization. I met him in the lobby of the church just prior to meeting the pastor. He sees Steve as what he called a "second act entrepreneur" by which he means someone who has had a fulfilling career and now wants to do something else meaningful and is doing it with his "gift as a business leader…[Steve] has the opportunity to leverage all that career wisdom and that gifting and that relational network in this kind of entrepreneurial pursuit."

CRAIG: MIDWEST OWNER OF TWO MINISTRY BUSINESSES AND CO-LEADER OF A CHURCH OWNED CO-WORKING SPACE

Craig and I met at what was clearly a favorite breakfast hangout of his. He and the waitress were on a first name basis. I think he may have ordered his "usual." There was some ambient noise throughout the interview which went a bit over the allotted one hour.

The entrepreneurial story Craig unfolded did not start with family; his parents were English professors. But he said he knew "there was something about me that was different, and that was an entrepreneurial curiosity and predisposition." His first indication of this personality trait, though he didn't have labels for it at the time. was when he was in elementary school and would purchase candy and then sell it to his

friends at a profit. Soon, as a teenager, he launched a detailing business (though, again, he did not have a name for it). He made $25 an hour in the early 1980s.

As a student at Harvard, he launched a business when Apple came out with the Macintosh and LaserWriter printer. He raised $16,000 in capital, had 12 employees (all students), and when he graduated, he sold it to the university and walked away with the profit.

After graduating, he was recruited by a large national consumer products corporation to bring "an entrepreneurial spark to toilet paper" which he found laughable, but it beat the alternatives at the time. Dissatisfaction with work was accompanied by spiritual hunger which launched a 10-year search leading to becoming a Christian. These two journeys coalesced at about the same time he launched his next company, a for profit consulting firm. He refers to this company as a "sandbox…not just as an entrepreneurial venture to go out and solve the problems that clients brought to me and the teams I assembled, but also as a platform for ministry in the marketplace." He explained that he had to learn over time and through experimentation how to integrate faith and work vocationally. This company is his platform for doing so.

He further described what he called a "nudge that wouldn't go away. Today I would describe it as a calling, but I didn't know that word." That "calling" was a "hunger to see other working Christians start integrating their faith with their work…Out of that emerged…a nonprofit ministry to working Christians." His organization targets any Christian who is working or looking for work. It is not simply for the business professional. He has been able to identify that in his home city there are 1,000,000

working people, and 35,000 who self-identify as Christians. His ministry currently involves 10,000.[6]

Finally, Craig co-leads a co-working, incubator nonprofit with his pastor as a subordinate organization of the church. Their effort is to launch what they refer to as "self-sustaining enterprises." They coined a term for these hybrid organizations: "Biznistries."[7] That is a mashup of business and ministry. Craig explains their five-part definition of a self-sustaining enterprise or biznistry:

- Commissioned for the Lord (sacred over secular)
- Given a specific kingdom purpose (calling over career)
- Operates according to biblical principles (righteousness over compromise)
- Integrates ministry at all levels (spiritual growth over stagnation)
- Releases a sustained flow of funds for further ministry advancement (stewardship over ownership)

I met Craig's pastor and his colleague in that co-working space. It is a small building on the church property. The church is located in an older neighborhood. The buildings are converted from industrial to present uses. Inside, the co-working space is efficient, clean, well-outfitted with technology and comfortable furnishings There is a small conference room where I interviewed both the pastor and Craig's colleague. They were a bit distracted by a number of pressing issues including multiple phone calls. The organization seems to be in constant deal-making mode. Craig's pastor indicates to me that at least one of the deals they are working on could mean significant revenue. Later,

[6] I did not probe these numbers as I should have given the extremely low percentage of Christians represented by his figures. But when I investigated other religious statistics for this metro area, I found that at best, the evangelical Christian number would account for 12-15% of the total population. If he meant workers who self-identified as evangelical, the top number would likely be no more than 150,000. There still seems to be some discrepancy in the numbers.

[7] Craig and his pastor coined this term and wrote a book together by that title: *Biznistry: Transforming Lives through Enterprise*

Craig's colleague tells me that if they land that deal, the annual operating budget of the church will be funded by the revenue generated by the biznistries which will free up the donations of the congregation to fund opportunities to launch similar efforts in developing countries.

The pastor and Craig have clearly developed a deep relationship of trust. They wrote a book together about the approach they have taken in the co-working/biznistry effort. He explains, "Craig's heart is taking this person and making them faith active at work…I would say the church had a tremendous influence on Craig's faith journey when it comes to marketplace ministry, but I would say that Craig has had an influence also in bringing the gifts and talents and the skills that he has to the church."

Craig's colleague points to his recognition as a thought leader by business leaders and spiritual leaders throughout the region as well as on the national stage as indicative of his giftedness both as what he referred to as his "entrepreneurial spirit" as well as multiple areas of leadership. Among those leadership traits he listed were "innovation, development and creativity, and the ability to couple that with the ability to execute…I call it turning visions into reality, one mistake at a time." He further thinks of the organization as a whole, and Craig in particular, as "neutral conveners," and cited groups he leads that are "theologically or conceptually at odds with each other and would not work with each other but will work with Craig."

DREW: MIDWEST LEADER OF A NONPROFIT INTERNATIONAL MICRO-LOAN ORGANIZATION

Drew's office was a modest two room suite located on the first floor of a United Way office complex in the middle of a small Midwest town. I met with him, and later

with his colleague, there in comfortable office chairs. We had multiple interactions over several months as I attempted to arrange for the interview, and we became familiar with each other through that effort as well as through mutual friends. So, by the time we met, the interview felt more like a conversation.

Drew, similar to Craig, cited entrepreneurship as a natural draw for him from an early age. He had a paper route that required him to not only start his days at 6:00 am but also to collect the subscription fees from customers. Additionally, he mentioned his grandfather's produce business and small post-retirement mowing business. Drew paused a moment and then said, "I guess there was always something about business that was very interesting to me." His involvement in high school sports gave him a competitive edge, and his lower middle-class upbringing gave him a work ethic.

From paper routes and working as an employee in retail, he started his own advertising company. While in college he drove a dump truck on commission, which had an entrepreneurial side to it as he had opportunity to increase income based on performance. Drew went into sales for a short time and then taught English for one year. He did not hesitate to add, "That didn't satisfy my entrepreneurial drive. I could see myself getting really bored." Attempts to mollify that drive (or to avoid boredom) led to a partnership in a trucking company, then a family partnership in a local restaurant.

Drew believed a positive influence on his personal growth was due to his family being "very active in" their church. It was a "genuine community of people that taught us right from wrong…what it meant to be part of a community." In the late 80s he went to Africa with a Christian organization that was part of this Christian community. He kept returning to Africa with this organization and found that the "whole idea of

entrepreneurship and missions just really kept haunting me." I found that term an interesting one and thought back to Craig's reference to a "nudge that wouldn't go away." I made a mental note that a key similarity in these entrepreneurs may be related to a deep sense that they feel almost drawn or compelled to do what they do.

Drew's colleague was quick to point out that he felt Drew's gift was one that not many people have. He elaborated, "Some entrepreneurs or businesspeople don't look at the whole picture and maybe just look only at their business, or only what's good for them." Drew can see the importance of making a profit while not losing sight of the importance of the spiritual objectives and being considerate of associates.

The spiritual leader Drew recommended I interview suggested we meet at his home in a quiet neighborhood. He is not Drew's current pastor but has been involved with his spiritual journey for many years. Pastor Ted agreed with Steve about Drew's mindset. He views failure differently than other people, and he has the ability to endure longer. Ted emphatically noted, "Nothing, nothing stops him. I mean, there is nothing in his own mind that can stop him. There are certain things he runs into, certain blocks that he may need to get over, certain hurdles, but if something needs to be done, he's going to figure out how to get it done…He's got that attitude…He just does it." He also sees a trait that some may believe to be a negative that Drew somehow turns into a positive. Pastor Ted acknowledged, "He's got a little, or maybe a lot, of ADHD in him…I think many entrepreneurs have a little ADD working in them[8]…He's got a tremendous amount of

[8] Interestingly, while I did not find any peer reviewed research that validates this hunch, I did find two articles that suggest ADD may be an asset to entrepreneurs. One was written by Dr. Dale Archer in the May 14, 2014 issue of *Forbes*. He cited a U.K. study that found a genetic link between ADHD and entrepreneurism. He further suggested that a low threshold for boredom and tendency to thrive during crises position people with ADHD for entrepreneurial success. The other article was written by Lydia Belanger in the January 4, 2017 edition of *Entrepreneur*. She found that while hyperactivity, inattentiveness, and impulsivity do not tend to correlate to success in structured environments like school,

energy. He just doesn't sleep." Finally, the pastor pointed out a trait that draws people to Drew: "I think it's trust…I don't know how you're going to do it, but I trust you…Just about everybody that knows Drew…knows his sincerity, and they know spiritually where he's at…They know that he's not trying to get rich, or he's not trying build his own image."

DAN: MIDWEST VENTURE CAPITALIST AND LEADERSHIP COACH

Dan asked to meet me in the local library. It is a very nice library, and he had arranged a meeting room which was comfortable and quiet. His colleague and pastor both referenced his humility, and this was likely a symbol of that humility. Dan's journey may be the most distinctive thus far. He doesn't describe a childhood entrepreneurial itch that needed to be scratched into adulthood. Instead, while engaged in a teaching career, he heard about an opportunity to write for a large pharmaceutical company through his Sunday school class. He quipped, "At a lark, I applied." He learned that they did not hire for that job externally, but they had a sales job open. With no prior experience or even desire to sell, he took it and that opened up a new world as he began interacting with small business owners and became aware that "these are some of the most remarkable people."

What he didn't yet fully realize was that his love was to "envision things, and I like to help get things going. I'm kind of an activator most of the time. I can be a really good operator, but I just find it intensely boring. Once we get to…it's time to just turn the crank…it takes so much personal energy…I would just really rather move on." At that point, the company began putting him on global teams that were focused on product

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the do not tend to hinder and generally tend to benefit entrepreneurs as these traits promote willingness to risk and an ability to focus intently on those things about which they are passionate.

startups. They also sent him to Babson College for two summers for specific entrepreneurial training.

Dan left that company to lead a Christian financial services company. Three years into that role he realized that while he was doing something good, it was not the best. He went with another company and found basically the same experience. He was travelling back and forth to work in cities that he and his family were not living in. Dan lamented, "That's not how God called me to work." I took note of his reference to God's calling. Additionally, "the thrill of work, which I considered to be entrepreneurial in the sense that we were always creating," was dimming, which led to the realization that there had to be more. "That's when the first hint of highly redemptive" work took center stage:

> I remember sitting in a meeting when we were putting two companies [together]. I can remember sitting there thinking, "How do we have a conversation about what the future culture needs to look like? I used the gospel narrative of creation, fall, redemption, and renewal but changed it to ought, is, can, will. I asked the question, "Does anybody in this room think this is the way the world ought to be?" And everybody goes, "Well, no." Well, this is what we get to do. We get to create. We get to imagine. New employee healthcare delivery system. New way of unemployment. New way of attracting people to the company. Create different ways to do work. Create different ways to honor families. What entrepreneurship began to mean to me was one of really creating these redemptive experiences for people…for all people.

I learned that Dan's "redemptive entrepreneurship" approach is part of a movement that Andy Crouch and others have founded in New York (but now located in many cities across the country) called Praxis Labs. The website defines the two-word term as follows:

- Redemptive: following the pattern of creative restoration through sacrifice in our life and work.
- Entrepreneurship: directing our agency and resources toward organizational creation, innovation, and risk.

James is Dan's colleague, or perhaps I should say protégé. His office is in a converted house in a Midwestern suburb in the middle of its thriving downtown arts district. He was in local church ministry before he was given an opportunity to enter real estate development. His advisor knew Dan and recommended James connect with him. A fruitful mentoring relationship ensued. He sees Dan's greatest gift as being what Malcolm Gladwell referred to as a maven. James understood this to mean someone who has connections and knowledge that enables people or businesses to succeed or at least to succeed at a faster pace.[9] He also referred to Dan's own language about his personality as a "holy mischief maker: someone who will instigate and then step away." He said he has seen that, and Dan's interview seems to confirm.

Dan's pastor asked me to come to his home in an urban neighborhood. He is the Pastor of Community Outreach at their church and had a clear sense of what life in the inner city should be like. One thing that meant was that we should not conduct business without a meal. His wife brought soup from a nearby deli, and he prayed a blessing over it.

Pastor Dennis seemed to agree with James that Dan is a connector: "His reputation at our church is that his influence is well beyond the walls. He's got a huge network of friends in many different churches. He has an ecumenical bent in terms of working with others and collaborating and bringing people together." He went on to

[9] James was referencing Gladwell's book, *The Tipping Point*. One of the premises of the book is that social epidemics are created by a few people who tip the momentum of a movement over a tipping point. He identifies three types of people necessary to create that momentum: connectors, who know a significant number of people; mavens, who know a great deal of information and like to share that information; and salesmen, who persuade others to agree with their views. I believe James confused mavens and connectors in his explanation.

quote the church senior pastor's observation of Dan: "There is something about Dan's thinking process that's very unique, very winsome."

One more thing Pastor Dennis seemed intent on making sure I did not miss about Dan was the fact that many of his efforts are "concentrated on making a difference in our culture through the arts…People are so impacted by [things he has led] and they don't even know they're being impacted by it. That's Dan's gift…That is his influence."

DALE: SOUTHERN SERIAL ENTREPRENEUR[10] AND FOUNDING PARTNER OF TWO SOCIAL ENTERPRISES

One of the two existing social enterprises of which Dale is founding partner is a thrift store in a suburb of a major southern city. We met at the store, which was open for business when I arrived. It is a large store: 30,000 square feet, well lit, wide aisles. There were already a couple of dozen customers there. We met in a sparse back office that communicated a lean and focused operation.

Dale did not give any glimpse of a childhood or family disposition toward entrepreneurship, but he did refer to it being part of his nature: "My basic DNA, I'm a risk taker. I like adventure. I like to go where I haven't been. I do a lot of hiking. I'll never come back on the trail I went in on because I like to go where I haven't been – driving my wife crazy. And I think those are some of the basic characteristics that you need to be an entrepreneur. Because it's risky." He uses the term "entrepreneurial journey" and begins the story after he graduates college.

[10] Lafontaine and Shaw (2014) define a serial entrepreneur simply as one who opens repeat businesses. They found that 25.6% of businesses were operated by serial entrepreneurs and that they are the most successful businesses particularly in terms of longevity. The likely reason is the increased skills learned by experience.

His narrative follows a familiar line as others – within a large corporation in which he was given opportunity to innovate. A term sometimes used for entrepreneurs who operate within a corporate environment is intrapreneur.[11] After more than a decade of marked success, he "was really feeling like I was being called out of corporate." That language has a religious overtone to it and may have been partially informed by a book he read at about this time, *Halftime* by Bob Buford. Thinking about Buford's book, he said, "It stirred in me a desire to find what God was calling me to do in the [next] season of my life." He pursued a meeting with the author and eventually started a "Business as Mission" (or BAM, what he described as "the idea of applying business principles to make a difference in areas of need)[12] partnership with Buford to launch a business coaching center.

He spent considerable time telling the story of a company he started with a $1,000,000 line of credit that did not work out. His intent was to show his willingness to risk and to trust God. In the end, the company was not successful, yet had enough money to pay all but $160,000 on a line of credit. He had a partner who had no financial obligation, and he encouraged him to leave before the business closed. This partner landed a position in another company in which he was able to profit from its sale and

[11] Heinonen and Korvela (2003) while not providing a precise definition of intrapreneurship, the authors point to its origins and current position in literature. In its simplest form, it is entrepreneurship within an existing organization.

[12] Steve Rundle admits that the term "Business as Mission" has been contested nearly from its inception, both from the argument that the *Missio Dei* is a larger concept than any one approach to accomplishing and from the concern that the profit motive in business will muddy the waters and perhaps crowd out any real attempts at mission. Still, he provides the following definition: "businesses that have a missionary impulse, and as such, fit the definition of hybrid organizations. Neither motivated by money, nor embarrassed about making it" (2012, p. 66).

wrote a check to Dale for $160,000, not out of obligation but gratitude. Dale considered this evidence of God proving his trustworthiness.

The third venture was the aforementioned thrift store. The story behind its launch is unlike any I have heard. Dale and a friend served on boards of local charities and kept seeing each other at fundraisers and asking each other to support mutual interests. Dale recounts, "We kept realizing that we're in the same circle, asking the same people for money…We decided to create a business that would sustain the ministries that we cared about." They wrote a business plan for the thrift store after investigating and learning that it was the most likely model for success and went to the four charities they cared the most about.

"We're going to ask you for money one time. And then we are going to create a business that will create enough of a revenue stream to sustain itself and create revenue for the charities…What we need is $600,000. And we raised $150,000 from each of the boards of all four of those ministries." They financed the rest of the startup with debt and created a promissory note to pay back the ministries at 6% interest.

Ben, Dale's colleague, says "Entrepreneurship just kind of oozes out of [Dale]–just comes naturally." One of the things Ben means by that is that Dale is willing to try things even if they end up not working. He quoted Dale as saying, "Try something. If it doesn't work, don't do it again. If it does work, let's do some more of it." He not only is willing but seems to pursue attempting to do things differently than the way others are doing them. That attitude speaks both to willingness to risk and to innovativeness. He also pointed out Dale's optimistic approach to solving a problem–any and every problem. He takes the risk on himself for the company and looking out for the employees. Ben

points out that a couple of times Dale "took the risk and wrote checks out of his own pocket for payroll."

Finally, he referenced Dale's wide relational network: "He knows so many people in so many circles, that if you're looking to get help…he's the guy you want to go see…I've never met anybody who knows so many people and is so well connected, not just around [town] but like around the country."

Pastor Joe sees Dale's willingness to take risk and his stepping out in faith but also sees his passion. The pastor leads with his theological point of view: "I believe God designed us to create and cultivate, to bring order from chaos." He believes Dale sees what he does as a calling on his life, that God has uniquely placed him in the space where he is to make an impact. Joe speaks confidently on Dale's behalf: "He sees that God's placed him on this earth for a reason-a purpose. And he's living that out in his ability to come alongside others and coach them and encourage them and help point them to Jesus."

JOHN: SOUTHERN LEADERSHIP/ORGANIZATIONAL COACH AND CONSULTANT AS WELL AS SERIAL ENTREPRENEUR

I met John in a comfortable home in a rural/suburban setting down a long drive with lots of trees. He had a nice library/office that gave the impression of entering a psychologist's or professor's office. He took the initiative to make me feel comfortable as he began comparing places and people we might have in common – more than I would have thought.

John traces his launch into entrepreneurship to his father who, as a civil servant, also was in business. He was a fireman but, on the side, "he'd be starting these

businesses, and I would grow up kind of learning to work in a business." Eventually his father left the fire department and launched a light manufacturing company.

His personal foray into entrepreneurship took a different route after he graduated from a seminary and relaunched a church that was floundering. He followed that up by working with a large church as pastor of evangelism and discipleship, "then started a church with a team of people that was somewhat innovative and entrepreneurial. So, a lot of my career has been wanting to start something new or fresh or kind of break into a new paradigm or do something that I would call transformational." His next career change took him in a counseling and psychotherapy clinical direction, which he also considered a business of sorts. He has written leadership training curriculum, and started a missional technology company, and currently leads two coaching/consulting companies while serving in a directional leadership role at a local church.

He is very clear about his personal strengths that position him as an entrepreneur: "I've had a talent or a strength as a visionary, strategic leadership, to see something that other people don't see-to connect the dots, to envision a strategy, how we can get there. Some people call it wisdom. It's a gift."

John is also clear about how risk plays into his context as an entrepreneur. He understands risk as a step of trust in God and in his own skillset. Whether the decision involves a move to a new region or a change in business model or revenue model, the question starts with whether he trusts God and his own ability. John's articulation of risk seems to fit the attitudes of these evangelical entrepreneurs well, though I do not recall hearing or reading risk defined in these terms. He continues to assess the very nature of risk itself: "Traditionally, people would look at risk and reward and can I get a return on

my investment of time, energy, or resources. I also look at it psychologically, and that's where maybe it might be interesting to just explore…Am I afraid to fail? Or am I afraid to succeed because if this thing takes off it might take over my life? So, I think the psychological aspects of risking are even more significant than the financial ones. The more a person has their identity invested in what they do, the higher the risk."

A final major view he shared is distinguishing between entrepreneurs and what he termed "good entrepreneurs." He referred to the importance of building social capital through relationships of trust by "negotiating mutually shared interests toward a preferred future." He continued, "I want to be generous because of the joy I have in helping someone grow or develop or flourish. That's part of my mission and calling whether I'm paid or not, but often it's negotiating. How can I help you flourish, and at the same time, attend to my interest?"

Rick is John's colleague. I met him at his home where it became immediately obvious that this would be no ordinary interview. For one thing, Rick is South African. For another, he led me through a labyrinthian passageway, obviously intended to entertain his children and guests. Eventually, we found a sort of basement/bunker/home office. Rick does not lack creativity.

When I asked Rick to describe his colleague, he launched straight away into the story of his introduction to John. It seems Rick was attempting to find a place to serve at their church and was introduced to John as a person who is "in the marketplace and social justice space." But church leaders also told John that they had asked Rick to lead their young adult ministry. John's response was, "Who are you?" Rick didn't feel he answered the question very well. Then John asked, "Why are you doing this, this job they asked

you to do?" His answer was, "Honestly, I don't know. They just told me to do it." Next question: "Do you think you are meant to do that?" Response: "I just don't want to serve coffee." That started a journey for the two of them.

Rick sees John as someone whose "mindset operates outside the system…somehow transcendent or slightly above. He has a viewpoint, not just of the organization, but of how the organization fits into the world." He views John as an entrepreneur of extraordinary creativity and innovation. The thing Rick believes sets John apart is his "integrative framework approach." He attempts to involve the whole person: heart, mind, soul, strength. That is the explanation Rick provides, but, of course, there is more to an "integrative framework approach." I am not sure I can fully capture the construct in a sentence or two, but the idea as I understand it is that John starts with the leader as a person, a spiritual person and a leader. That person needs to be fully integrated first. Is he or she spiritually, emotionally, morally, socially, and in every way the same person in every context? There can be no false pretenses. Then can the organization that person leads integrated with the leader in the same way? There can be nothing false about that organization. Starting at the top but permeating through every leader and every department and every person in every department, does each person embody the mission, vision, and values of the organization?

Pastor Bart, John's spiritual leader, and I met in a sandwich shop. The pastor's assessment of John's unique leadership qualities is that he understands the "dynamic of being an executive leader, a man, a husband, a father. And then he has a depth of understanding and practice at the heart level, his spiritual life. I've been around guys that were great with business consulting or counselors that were good with the emotional life,

or…incredible guys, incredible thinkers, but I'd never been around somebody who was able to come to the intersection of all of that." The entrepreneurial strengths he sees in John include being a "phenomenal coach, advisor, consultant, but what's interesting about John is he's really good at putting strategy in place for a deeper community, deeper authentic relationships." Further, he sees him as an innovative, forward thinking, thought leader who envisions the future-what could be. Bart also sees great passion and energy but an ability to harness it with capacity as an organizational leader to build teams to implement strategy. Finally, he builds organizations from the ground up "in terms of relationships…an authentic transformational kind of approach that starts small and multiplies."

COLE: SOUTHERN URBAN RENEWAL FOUNDATION FOUNDER

I met Cole in his upstairs office in a refurbished building that houses several nonprofits and a coffee shop not far from the urban center of a mid-sized southern city. Everything here is done with excellence but not extravagance. Cole states that "I don't know that I really recognized myself as an entrepreneur until maybe late 30s, early to mid 40s, just wasn't a way I framed my work. My father was a banker. My brother's been in business. That kind of was the trajectory of our family life." He thought of his dad as an entrepreneur, a highly respected leader in their community and in their conservative church. He was also a great father and role model.

He spent a great deal of time relaying the formative nature of his learning disability. He "couldn't read well for many years, and as a result, I got good at beating the system." He would find books in the library and make up stories about them for his book reports and actually get good grades on them. He would make friends with the

professors in college and get hints about what would be included in the tests and exams. He didn't realize he was learning to innovate, to find creative solutions to problems.

Two other formative events he cites that changed his direction were books he read after he arrived in town as a campus minister. One was by Dr. John Perkins[13] who later became a friend and mentor. And another was by Dr. Bob Lupton, *Toxic Charity*.[14] These two books and authors informed a way to integrate life and ministry that continues to shape the way he and his family live and work. Cole and his family moved to one of the most impoverished neighborhoods in town and still live there now.

Cole and other leaders in his city, started a leadership foundation (there are forty of them globally) to serve the needs of the city by launching nonprofits and for-profit enterprises. He sees his greatest entrepreneurial trait as the ability to "grind it out." Note the similarity to Steve's suggestion that entrepreneurs don't simply work harder, they work longer. The foundation has 10-12 different corporate structures under their umbrella from tax credit projects to LLCs, but it is all about "trying to figure out different problems and what's the best structure to put those in."

His focus is on "serving others and the ministry that Jesus would have to try to help alleviate the pain of other people and show Christ to them…What I hope people know about me is that I'm a guy that is completely committed to the city, trying to find the greatest needs and figure out a way to address those needs…I hope those people see me as someone who's faithful and consistent, persistent, and they can trust."

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[13] Dr. John Perkins is a Civil Rights activist, preacher, community developer. He has authored at least 17 books, so it is not possible to know which book is referenced here. It almost certainly has to do with practical ways to bring social justice to a community.

[14] *Toxic Charity: Theirs is the Kingdom, Renewing the City* was written by Dr. Robert Lupton who founded a ministry to inner city youth in Atlanta, GA. The basic premise of the book is that well intentioned charity that does not address the real needs of people in poverty and preserve their dignity is toxic in that it perpetuates cycles of poverty.

Cole introduced me to his colleague Nate who asked me to come to his office in an industrial/office complex you have to wind around back streets to find. He was friendly and welcoming and ready to talk about his friend: he even spoke of being a bit "starstruck" when he first met Cole.

The entrepreneurial traits he cited about Cole rolled out in quick succession and seemed to imply a hierarchy: "He's always been consistent. Cole is the same person today as he was when I met him. He believes what he espouses. He is one of the most entrepreneurial guys you will meet in the not-for-profit world. He just has a knack for starting things in his own way." He continued that Cole is deep (I took that to mean intellectually but later understood that he also meant spiritually and in terms of his character) and respected, and "he's smart about business."

Nate views Cole as a problem solver who is able to recognize needs and their solutions, and gather the people and resources needed. He provides training and builds collaborative relationships, then he lets go so others can make things happen. He also is willing to take risks, though not of a financial variety. He is "willing to risk reputation."

The faith leader Cole sent me to has an office in the middle of an urban walking district in a building owned by a nonprofit with offices upstairs and a restaurant downstairs. Pastor Don has known Cole for three decades and has never been a pastor at his church but has served in a faith leadership role for him.

He refers to "spiritual entrepreneurship" as a "spiritual gift or a gift cluster…that's a very valuable gift to the kingdom" and believes that is Cole's area of giftedness. He elaborates, "The kingdom needs people who can see needs and create ministries to meet those needs." The pastor believes the gifts he has to both create and

then sustain ministry are rare in one person. There are multiple organizations that he started serving the city some of which people would not even know he was originally involved.

He is a visionary: “He sees needs that others don’t.” He is a collaborator: “He’s very good at pulling together different leaders to accomplish something. He has just some good organizational leadership.” Finally, he has “the ability to let go.” He starts an initiative, finds the right leader to hand it off to, and then moves on.

BARRY: SOUTHERN MISSIONARY TO THE HOMELESS AND MULTIPLE ENTERPRISE ENTREPRENEUR

Barry’s office is in a multi-story mission to the homeless in a mid-sized city in the south. Parking is under an overpass near an area frequented by the homeless population. The mission’s values begin with biblical hospitality, which is balanced with keeping employees and residents safe. So, while people coming in the door are treated with dignity, security is also considerable. Eventually, I am led to Barry’s office on an upper floor. It is a private office off of a large open co-working space.

Barry is warm and welcoming. He is humble about his beginnings and achievements: “If one can use the axiom ‘necessity is the mother of invention’ then my entrepreneurial efforts have been more driven out of necessity and to meet needs than they have been anything else.” The necessity he cites that led directly to his entrepreneurial foundations first came in the form of unemployment as his job with a manufacturing company required a move to Peru, and he refused the “promotion.” He volunteered for a halfway house and came to experience first-hand the adage “my take home pay won’t take me home.” In order to supplement income, he launched a thrift

store with a dual purpose in mind: provide "general income for the ministry…and equip people with some skills." He left that ministry, and for the next 17-years, worked with a national prison ministry. In 2003, he landed at the present ministry to the homeless, which ended that year $700,000 in the red with two thrift stores that were losing $500,000 a year. Today, this organization operates in the black with twenty-three stores that provide robust job training as well as a multi-layered effort to ameliorate local homelessness.

About that time, he read a book by Holgen Rathgenber and John Kotter, *Our Iceberg is Melting*, that is a narrative about penguins losing their iceberg home but that includes eight essentials for organizational change. Barry quickly summarized, "But ultimately he distills it down to [the main thing] that threatens the livelihood of the organization is a significantly missed opportunity." So, they decided to look at their business model and try to figure out what was their missed opportunity? They determined that in order for any business to work for them, it needed to meet three criteria: "Number one, it has to be entirely consistent with our Christian values…The second thing is it has to be self-sustaining and throw something off to the bottom line…And thirdly, it has to create a job training or an employment opportunity for the folks that we're serving."

Barry doesn't see himself as an entrepreneur. But he does see himself as innovative: "There's a gene inside of me that I can't shut off even if I want to…I like creating things. I love to tinker. I love to create. And I think that's just hardwired into me. That can become costly, and it can drive people nuts. But I like to think that this innovative side is God breathed and God inspired." Again, I hear Barry speak of a "gene he can't shut off" and hear others speak of a "nudge that wouldn't go away" and a

"haunting," and I hear entrepreneurs who feel compelled or almost irresistibly pulled or called to do what they are doing. Barry also recognizes his willingness to take risks: "We consider every dollar that a donor gives us is a precious trust and investment…But we try and take calculated risks." He rewards staff for coming up with innovative ideas even if they don't succeed. He recounted a visit to a church in Pittsburgh at which he heard Pastor Joseph Garlington, Bishop of Covenant Church, say "The opportunity of a lifetime has to be seized in the lifetime of the opportunity." Barry believes he is gifted in such a way that he sees that opportunity and its lifetime. He may not see himself as an entrepreneur, but his description of himself sounds suspiciously like one.

Shawn came to my office to tell me about Barry. Their paths crossed because of Shawn's experience in retail and in particular because he consults with many of the thrift stores across the country. What he revealed about Barry is that he realized he had a ministry in trouble and had to make the tough decision to go for the money. He said Barry has two main things always in his mind, and that is what makes his approach work. He wants their enterprises to be as profitable as possible. That allows them to bring as much money as they can to the work they do. Secondly, he wants to tell the story, to build the brand. Shawn explained, "So, when someone buys something, we don't simply say thank you, we tell them what their money helped accomplish."

Kay is the pastor of missions and outreach at the large church of which Barry and his wife are active members. I met her in the lobby of the church where others were meeting, with coffee freely available. She thinks Barry represents the best of an entrepreneurial mission mindset. He does his research and attempts to "*serve* the Savior

not *be* the savior." She thinks he is "very gifted at formulating thoughts and ideas and going in a direction that can be beneficial and birth something new."

There are two stories Barry told that give insight into why he does what he does. I believe if I had spent more time with each of the entrepreneurs and built more trust, there may have been more personal stories like these that would have emerged. Barry's stories seemed to be narratives he shared often as a way to keep his life and ministry grounded. In fact, before telling the stories, he stated that his work "allows me to work out my own salvation with fear and trembling." This is a biblical reference from Philippians 2:12. Barry's inference seemed to mean that he was not prideful about what he was doing but was simply attempting to do what he was called to do, recalling his reference to a "gene inside of me that I can't shut off even if I want to."

The first story is from his childhood. His parents were divorced. He said he had to figure out how to make two pairs of pants and two shirts appear to be fresh attire every day when he went to school. His point was that he knew what it was like to "not have…We didn't have hardly anything. I lived in a bowling alley on the weekends because my mother was uneducated and worked at the front desk. So, knowing what it was like to experience the other side – kids can be cruel to other kids. And you have a dad who ended up in jail, and you pay the price for that. You have empathy for folks who struggle. But if someone said, 'Do you want to run a homeless shelter when you grow up?' Nowhere close to it."

The other story is about the oldest of his four children. His son dropped out of college during his third year and "ended up homeless and disappeared. Close to eighteen years ago now. I don't know if he's dead or alive. So, when I got a call asking me if I

would consider interviewing for this position [at a homeless shelter] I said, 'No, I'm not interested. I can't do this work.' And they said, 'Well, would you pray about it?'" He continued:

> My wife and I have held onto five words from Daniel [book of the Bible]: "but even if he doesn't." So, to go back into the story, we don't know if our son is dead or alive. And if he is alive, and God could return him to our door, that would be wonderful! But even if he doesn't, just like Daniel said, I know our God is able, and we're gonna be okay, So for us, "but even if he doesn't" is the idea that we can make a difference in the lives of 5,000 Marks who walk through our doors every year. That's why I do this "working it out."

SUMMARY

There are some common threads that run through all of these entrepreneurs. They view the work they do as a higher calling both to serve God and to serve their communities and fellow human beings. The issue of calling is one that deserves substantial attention. There are a number of noteworthy phrases that can be unpacked such as "nudge that wouldn't go away,' "a haunting," "a gene I can't shut off," as well as the concept of a "gift cluster," and Barry's comment about his gift being "God-breathed" and "inspired."

Like all entrepreneurs, the ones in this study are innovators who often are labeled visionaries with an ability to see the future. Sometimes that innovation is described in terms of finding solutions to problems. Innovativeness was identified as a key characteristic of EO, so it is not surprising that this trait shows up in the interviews. As we will see in the next chapter, it is unfortunate if indeed this trait is a "gift" that some churches cannot find a way to take advantage of that gift. Most of them are self-aware but not egotistical, and even humble about their gifts. They have a perspective on risk that

enables them, perhaps pushes them, to do things that others do not have the courage, or for some other reason, are unwilling to try.

These evangelical entrepreneurs often think that their success is due to God's intervention and/or their willingness to simply work harder or longer. Most are collaborators and networkers with extensive social capital and trust relationships. Their relationships with their faith communities are a mixed bag, although the faith leaders they chose for this study reflected mostly positively upon them. It is the potential impact of the relationship with those communities of faith upon their EO/EI that this study is focused. The next chapter introduces those communities.

CHAPTER 3: INTRODUCTION TO THE EIGHT COMMUNITIES OF FAITH

The primary question in this study is how embeddedness in an evangelical faith community affects the experiences and expression of social entrepreneurial orientation and intensity for evangelical faith-based social entrepreneurs, if at all. The last chapter introduced the entrepreneurs and how they and their colleagues and pastors perceive their journey toward entrepreneurism. Since the research probes the experiences of these entrepreneurs within the context of their faith communities, it is crucial to gain at least a basic awareness of those faith communities.

I did not extensively research the congregations of which the entrepreneurs are members. It is not essential to know every detail regarding structure, strategy, polity, worship practices, theology, etc.in order to understand the experiences and perceptions of the entrepreneur within his community. But it is necessary to gain a general sense of the setting, the culture, the environment in which these entrepreneurs explore and express their faith.

Of greatest importance to the research, I found that the congregations in this study fell into three broad categories along a continuum that indicates greatest cooperation and support to least. In Figure 2 I have used overlapping circles to indicate that there is potential for blurring of lines between these congregational types.

I have labeled the two congregations that were most supportive "Entrepreneurial Church." These communities are led by individuals who themselves seem to exhibit a relatively high level of EO/EI. They support the work of the entrepreneurs in the study and consider their efforts to be a part of the core strategy of the congregation. Interestingly, both of these churches are located in the same metro area and are aware of

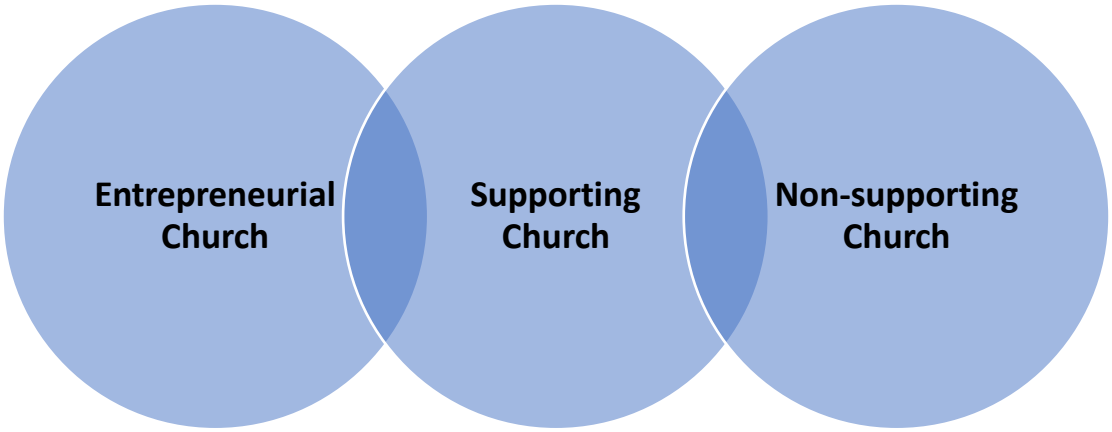
and even interact with each other. I did not do sufficient research on causality to justify a confident statement regarding any reasons for these two churches being entrepreneurial while the other six in the study are not. That is best left to later research. However, it is worth noting that the entrepreneurs themselves in both of these churches give credit to the senior pastors as being entrepreneurially oriented and curious.

The next level is what I have termed the "Supporting Church." One of these congregations is in the Midwest and the other is in the South. One is a Community Church, and one is Presbyterian. The spiritual leaders in neither case seemed to be well acquainted with the terms "social entrepreneurship/enterprise," nor did they seem terribly interested. They know and love the entrepreneurs and trust them with the resources they provide. They are primarily interested in seeing result, regardless of how they are defined. Craig, an entrepreneur in one of the entrepreneurial churches with extensive experience in attempting to enculturate entrepreneurial values in churches made this observation about churches like these: "Most of the time, if you see a local church that is excited about faith-based entrepreneurship, they will take the faith-based entrepreneurial venture, but they will move it to the side, or they'll in some fashion displace it. I don't mean that in a bad way. They will locate it far enough away that it doesn't upset the congregants."

The remaining four churches fall into the category I refer to as "Non-supporting Church." The entrepreneurs have attempted to launch initiatives or in some other way find support from the leadership of these churches but do not feel understood or valued.

Figure 2 shows the relationship between the three types of churches along an overlapping continuum, ranging from Entrepreneurial Church to Supporting Church to Non-supporting Church.

Figure 2. *Continuum of Church Support for Social Entrepreneurs*



The following includes information gleaned from interviews as well as from congregational websites and other sources. I will not provide links to their websites in order to maintain anonymity. Belief statements are not included unless it is helpful in understanding the church culture. Any notations about beliefs will primarily focus on the prominence beliefs seem to play in the life of the church, recalling the fact that as evangelicals, belief, along with belonging and expectations regarding behavior, are defining aspects of congregational life.

All of these communities of faith are evangelical, however, they do not all hail from the same denominational heritage. Six are independent churches. One of those has its roots in the Independent Christian church (Stone-Campbell). Another was founded as a Baptist church. Neither of those churches mention their original affiliations in their histories. Two are Presbyterian. One of those two churches is an urban African American church.

TWO ENTREPRENEURIAL CHURCHES

Steve's Community of Faith: A Midwest Gigachurch With An Incubator/ Accelerator

The largest church of which any of the participants in this study are members is what some have termed a "gigachurch."[15] The main campus is located at a busy intersection near an interstate. The building is massive with an industrial look about it. There are nine other campuses plus an online campus they refer to as their "Anywhere" campus.

Steve came to this church because of his wife. He was initially attracted by the entrepreneurial culture. However, he has subsequently been drawn in by the senior pastor and is one of his closest confidents. He and his wife serve in a number of shifting leadership roles as needed and are faithful donors.

Beliefs and Practices

The first objective of this church appears to be making people feel welcome and comfortable regardless of religious, political, or other viewpoints. Several things they do differently than other churches include deemphasizing membership. Their statement of belief is on the website, but you have to look for it. What they do emphasize is a statement they call "Seven Hills We Die On." The website identifies seven values ("values" is a term church leadership considers "too mushy" but it does seem to accurately describe what they are) which include:

- Authenticity
- Biblical truth

[15] According to church researcher, Ed Stetzer, writing in *Christianity Today, The Exchange*, October 9, 2008, "gigachurch" is the term for churches averaging 10,000 or more in attendance. Gene Edward Veith coined the term.

- Culturally current communication (as an example, they have a recently produced a message on the Israel-Palestine conflict)
- Doing life together
- Excellence
- Reproduction
- Growth

The church has long been known for its generosity. In perhaps its most significant recent example, they donated $2,500,000 to 75 local charities in celebration of their 25th anniversary. It was this trait or value of generosity that launched the entrepreneurial venture that became part of this study.

The lobby at the main campus is open every day and offers free coffee. The pastor noticed mostly young people sitting around with computers taking advantage of the free coffee, WiFi, and workspace and it bothered him. It was not the fact that they used what the church offered for free but that they were there all the time when they should be working. He finally asked someone why all these people were there every day instead of working. The response he received surprised him: “That person over there has started a tech business. This person over here is a startup business. Most of the people in this room are starting companies.” He was so struck by the response that he had to learn more, and that started a movement.

Affiliation

The claim on the church’s website is that it is interdenominational, but I am personally aware of the founding of the church and know that it has its roots in the Independent Christian Church also known as the Restoration or Stone-Campbell Movement. The pastor prefers to avoid labels.

Programs

As one might expect with a church this large, there are multiple programs or ministries offered ranging from children/youth and small groups to community care ministries that appear to be focused on providing for counseling needs such as bereavement, marriage and pre-marriage, etc.

They also have an aggressive "Reachout" suite of programs. There are eleven different local ministry opportunities, some of which are conducted with partner organizations, with which one may choose to connect. They are rated from "one-time serve" to "high commitment."

Additionally, the church is involved in three global areas of outreach: South Africa, Southeast Asia, and Central America. There are multiple missions the church supports in each region and they advertise job opportunities for some of those missions on their website.

One other outreach initiative they stress is mission trips. There are eight different opportunities. Two of the opportunities are in the U.S., the rest are global. The website provides information on fundraising and importance of each of the initiatives.

A major ministry at this church is its worship and production. Production crews perform remote location recording of the pastor and other speakers. Guest star musicians regularly participate with their bands. The list of available podcasts and music videos is extensive.

The church supports the incubator/accelerator to the tune of $250,000 per year in grants, and they host an annual convention and a "Demo Day" in which funders are invited to hear the pitches of the latest class to graduate from their accelerator.

Governance

On the leadership page of the website, there is no reference to an eldership or governing board of any sort. They simply list the six pastors and directors. One of the directors is listed as a co-founder.

Craig's Community of Faith: A Medium Sized Midwest Independent Church

The church is housed in what appears to be a converted industrial complex. There are two buildings. The larger one houses the worship and recreation space (more on that below). The other building houses their co-working and incubation space, which is the domain of the entrepreneur featured in this study.

In contrast to the Steve's congregation, this church does not seem to concern itself as much with the appearance of its facilities but focuses more on functionality. The co-working space is clean and well-lit. The entry has reading material that would appeal to a young entrepreneur. The main building has a large indoor soccer field with artificial grass and archery equipment. It also has a bank of servers ready for harvesting crypto currency. These facilities are available for rent to members or the community, creating an earned revenue stream. The lobby leading to the worship center is not large but is inviting and equipped to provide coffee, etc. on the weekends.

Craig appeared to come to this church at least in part because of the entrepreneurial orientation of the pastor. He has taken on key roles including being ordained as a pastor, serving as an elder, and faithfully giving.

Beliefs and Practices

The belief statements of the church are easy to access and spelled out with support scriptures. Their view is that if you are going to connect with a church, you will want to ensure your beliefs align.

After determining if your beliefs align, the church suggests contacting them to take next steps for a deeper connection. They suggest anyone is welcome to worship with them, but if you do, they recommend on the website that you explore what they believe. If you have done that, then they suggest you connect through one or more of the programs they offer.

Affiliation

I could not find a reference to any affiliation either on their website or in the interviews I conducted. Grace chapels across the country appear to be unaffiliated, nondenominational churches.

Programs

The programs the church highlights for deeper connection include what they term "Life Groups" which are small groups intended to promote authentic community, a deeper understanding of God, and a passion for serving Christ. Other programs include Bible studies, opportunities to volunteer, sports/recreation groups, and marketplace ministry groups, which they claim is one of the largest in the world.

Governance

The website lists three pastors and a minister as well as two directors, a worship leader, and other staff. They do not reference their elders although the participants I interviewed mentioned an elder board that provides official oversight.

TWO SUPPORTING CHURCHES

Drew's Community of Faith: A Large Community Church In The Midwest

I did not visit this church building, but I found pictures showing the building is relatively new and modern in design. It has a spacious lobby and worship space. The church offers multiple worship opportunities including Hispanic and Chinese services.

Drew and his family have been members of this church since its founding. They have served and continue to serve in multiple leadership roles. His wife is more active now that he has started the ministry/enterprise centered in Africa.

Beliefs and Practices

The website makes it easy to find their belief statement as well as recent sermons, information on children's programs, and how to attend what they call "Community101"-a two-session class explaining membership, etc. The website includes a brief mission and vision statement with their beliefs.

Affiliation

The church was formed from a group of members of the Community Church of Greenwood, IN. Neither church acknowledges any organizational ties beyond that, however, pastors have been affiliated with the Missionary Church, Asbury College (Methodist) and with Northwest Graduate School of the Ministry (Independent Christian Church). That is a relatively wide range of denominational diversity for one congregation, likely indicating both a true independent status in terms of association with any sort of organizational hierarchy while also possessing a willingness, perhaps a desire, to cross denominational barriers in an ecumenical spirit,

Programs

In addition to programming for children and students and discipleship/small groups, the church offers men/women specific ministries and programs directed toward singles and senior adults. Leadership also offers a variety of counseling, support groups and "Mercy Team" support (meals for special circumstances, assistance for moving, housework, support for grief, etc.). Worship ministry is also a core offering of the church. All these various programs and other church needs provide fourteen areas of volunteer opportunities.

Further, the church prides itself in its missional outreach. The church claims to have given $2,500,000 to world evangelism since 1991, resulting in 51 nations being impacted. They also have sent over 325 people on short-term or long-term mission opportunities. There are fourteen missions organizations they actively support.

Governance

The church is governed by a board of elders consisting of nine men-all of whom are featured on their website. They also list four pastors, five directors, and other staff.

Barry's Community of Faith: A Large, Active Presbyterian Church In The South

Barry's church is located in an affluent and predominantly white section of the city, though that is slowly changing. Issues with poverty and vagrancy are increasing in the area as a result of urban sprawl.

The church has multiple, well-kept buildings and an impressive web presence. Their mission is boldly displayed "…to respond to God's love by following Jesus: in loving God, loving one another, and serving the world."

Barry and his wife are both leaders in the church. His wife seems to be more active than Barry, but both keep high profiles in the faith community and serve in multiple roles.

Beliefs and Practices

Those interested in learning about church beliefs may click on a video or on a link to a document. The document clearly informs the reader of the church affiliation as well as the fact that the beliefs (which all align with basic evangelical faith) are essential and are found in greater detail in the Westminster Confession of Faith. The expectation of the church is that those seeking membership will attend a "New Member Class" which requires four sessions culminating in an introduction to the congregation and baptism.

Affiliation

The Evangelical Presbyterian Church is the denomination with which this congregation is associated. There are more than 600 EPC churches globally.

Programs

The church places adult education front and center in their program offerings with Sunday school classes given first billing. Their women's, men's and college ministries are also prominent. Leadership offers what they call "Generations" for older adults, and there are multiple options available geared specifically for each of three aging generations. Also offered is a weekday school in addition to typical children's and youth programming. Recovery groups convene for a variety of issues such as grief, drug/alcohol, divorce, etc. There is a music ministry, sports and family ministries, and finally, Stephen's ministry which is a lay counseling ministry.

In terms of outreach, the church is very active, providing opportunities for members to participate in disaster relief projects, refugee crises, homeless/rescue missions, short-term mission experiences, and more. Specifically, the church directly supports several new churches and mission initiatives in what they consider four strategic areas of the globe. The church financially supports approximately fifty different mission organizations locally and around the world.

Governance

The website lists sixty-seven elders, of which thirteen are serving during the current session. There are also fourteen retired elders listed. They list fifty-eight deacons, of which ten are currently serving and another fifteen are retired. There are also four listed on their pastoral care team. They have five pastors, fourteen directors, and several other staff.

FOUR NON-SUPPORTING CHURCHES

Dan's Community of Faith: A Multi-Site Midwest Megachurch

The church's main campus is located at a busy intersection on the north side of a large Midwestern city. They refer to their five sites as congregations, implying a level of autonomy, and it does appear that each congregation has its own lead pastor and board of elders.

The building at the main campus is comprised of a cluster of seven or eight buildings linked by short passages. The primary building is the worship center and lobby. The building is modern, comfortable, and well-maintained.

It was not clear how or why Dan is connected to this church, but the relationship is deep and longstanding. There are family ties as well as leadership roles. He provides regular consultative services (voluntary as I understood it).

Beliefs and Practices

If you are new to the church or its website, you might click on a link that welcomes you to the church and explains that the church is attempting to "ignite a passion to follow Jesus." They highlight their "Beliefs page" which begins with an explanation of who they are. They post a link to their history. Interestingly, there is no mention on their website including their historical narrative of their original affiliation with the Baptist denomination. Their belief statement is evangelical but brief-only one paragraph. They flesh it out by adding a document titled "Our Core Values" to speak to issues like "Authority of the Word" and "Pre-eminence of Jesus." They add another document titled, "Member Confession" that provides a more traditional evangelical statement of faith with twelve tenets. Finally, there is a "Member Covenant" that apparently is expected of anyone who becomes a member of the church.

Affiliation

The church started as a Baptist church but now claims no affiliation and appears to have severed any denominational ties.

Programs

As one might expect in a church of this size, there are a wide variety of programming options from which to choose. The congregation offers children's and student, men's and women's, as well as singles-focused ministries. Their young adult's ministry targets 20s and 30s and college aged. "Legacy Builders" is the name they have

given to their 55 and older program. There is both a Soul Care and Compassion ministry option; the first is focused on counseling, and the latter provides practical help. A Special Need's ministry is also provided. And, of course, a robust worship program is offered.

Church leaders encourage volunteering in all of those program areas, and they have outreach opportunities on global, local, urban, and what they term "Next Door Mission" levels. In non-COVID years, mission and vision trips are conducted to 20 countries with 50 missionaries and 6 "strategic ministry partners."

Governance

The church is governed by a board comprised of thirty-seven elders-all men, and all of whom are listed on the website. Eleven of the elders are also pastors. There is also an Executive Team comprised of four pastors/elders and two staff, and a Directional Team comprised of eight pastors/elders and one director. Some of the elders assume pastoral care responsibility over eight parishes.

Dale's Community of Faith: A Mega Bible Church in The South

Dale's church has two campuses, both of which are in affluent suburbs of a major Southern city. The main campus has several buildings that all have separate entrances. The children's building and learning center is a separate complex from the worship center and adult learning center.

If you are new to the church, they provide a link on their website with information that prepares one for a visit to the campus or for online worship. There is also a link to the "Intro Class" which they promote as the best way to know the church.

It was not clear why Dale chose this church. I think it may have initially been its location. He has been involved in leadership roles but then backed down over time.

Beliefs and Practices

The guest on their website is also introduced to why the church is there: To glorify God and make disciples by helping people find wholehearted life in Jesus. The following link suggests one should "Keep going." The next page is titled "Wholehearted Life in Jesus" and is a basic introduction to their strategy. That strategy includes four statements:

- An abbreviated belief statement titled, "Who We Are (Our Core Values)"
- An expanded mission statement titled, "What We Do"
- A discipleship plan/strategy titled, "How We Grow"
- And a description of the four characteristics of a wholehearted life titled, "What It Looks Like"

The normal connection route appears to be going through the Intro Class and then into "Next Steps" class. The church hopes to connect new members into practices of giving, serving, groups, and studies. Their beliefs are published, easy to find, and evangelical.

Affiliation

The church traces its roots to Fellowship Bible Church of Little Rock, AR. As such, they see themselves as a non-denominational church.

Programs

They have ministries aimed at children, students, and young adults starting with post-college, men, women, and special needs. There are groups specially geared for men and groups for women. Ministries exist for strengthening marriages and others for adoption, foster, and orphan care. Worship and arts ministries are provided for volunteers and other musicians, and they also have a ministry for dancers. Finally, they have ministries for outreach and counseling.

All of these ministries are opportunities for volunteers. With regard to local outreach, they support seven partners and missionaries and have relationships with twelve more organizations with which members may volunteer. Globally, there are twelve indigenous leaders they partner with in nine countries. They also support other missionaries and send members on various missions trips.

Governance

The church is led by a board of nine male elders, three of whom are also pastors. There are seven men considered "inactive" elders. These are men who may be called upon to help with special projects or to give input on decisions. There are thirteen pastors and a host of directors, associate directors, managers, coordinators, and executive leaders, as well as a couple of master teachers.

John's Community of Faith: A Southern Multi-City "Family" Of Congregations

I was not immediately aware of the fact that John was originally a member of the same church as Dale. It turned out that the experiences he shared involved two churches: the one mentioned just previously (Mega Bible Church), and the one I will describe now. John had an ongoing relationship with the second church, but he had not yet formalized his move there when I interviewed him. His interview reflected his relationships with both churches.

This church has four locations including two in the suburbs of a major Southern city, one in an urban setting in that city, and one in a multiculturally diverse suburb of the same city. Reading the website further, the church claims to be a "family of churches" with another church in New York City that does not yet have a link on their website.

The main campus is in one of the suburbs and is the one with which the entrepreneur I interviewed is connected. In describing who they are, the church leadership attempts to paint a picture of a church that is an "agent of renewal."

John did not make it clear why he became part of this congregation. But he has served in leadership roles. He did not indicate his family's involvement.

Beliefs and Practices

The church provides a link to their vision, values, and beliefs. The vision is about renewal. There is a seventeen-minute video which attempts to capture the essence of the vision. The seven values of the church describe practices that should be present in their members' lives including renewal, generosity, diversity, compassion, worship, neighborhoods (by which they mean that they focus members' attention on the neighborhoods in which they live), and spiritual practices. The "What We Believe" document is aligned with standard evangelical faith. Their view of the "Christian Life" addresses three areas: Generosity, Sex, and Power.

Affiliation

The senior pastor received his doctoral education at Capital Seminary and Graduate School, now part of Lancaster Bible College. There does not appear to be any formal affiliation.

Programs

As with other churches in this study, this one offers programming for children and students. They emphasize a specialized ministry for college students as well. While they have a women's ministry and community (small) groups, they do not seem to have specialized men's ministries. They have a number of support groups/communities for

concerns from fostering/adopting to solo parenting to divorce to discipleship. They also offer pastoral care. There is a worship team and opportunities in each of these ministry areas.

The church refers to their area of outreach as "Missional Partners" and lists twenty-five partners who serve the poor, marginalized, and vulnerable; educate, inspire, or equip Christians to integrate faith with working to renew culture; contend for justice; and/or equip people to encounter and grow in their relationship with Jesus. Members are encouraged to get involved through prayer or direct hands-on action. The church also promotes at least one international partner trip per year which involves members traveling to one of their international partners to provide support and volunteer help.

Governance

There are nine elders listed on the website, two of whom are pastors. Explanation is provided as to elder responsibility and how they interact with staff as well as how elders are selected.

Cole's Community of Faith: An African American Urban Presbyterian Church

Unfortunately, the website for the church is not kept in good repair, so information is not readily accessible. The church is located in a mostly poor black neighborhood in a medium-sized city in the South. There is green space and industry nearby. The church has two buildings joined by a passageway. It is a medium-sized congregation.

Cole and his family purposefully looked for a Black Urban Church with which they could fellowship and work after they moved into an inner-city neighborhood. He has

held leadership roles for a long time but has become disillusioned and backed his involvement way done in recent years.

Beliefs and Practices

The church affirms a basic evangelical faith statement as well as adhering to the Westminster Confession of Faith. They further make use of both the Larger and Shorter Catechisms.[16]

Affiliation

The Evangelical Presbyterian Church is the denomination with which this congregation is associated. There are more than 600 EPC churches globally.

Programs

I could not access the programs on the website, but a search of Facebook revealed prayer and worship events along with community justice efforts.

Governance

This is a Presbyterian church. As such, there are teaching elders and ruling elders. I was not able to determine how many of each are presently serving this congregation. There is also typically a moderator and a clerk who serve as leaders of the "Session" (the year in which the ruling elders serve).

[16] *The Westminster Confession of Faith* was approved by the Church of Scotland in 1647 and ratified by Parliament in 1649 and 1690. The Presbyterian Church in the USA, formed in 1788 adopted it (with revisions), citing the Bible as its only infallible rule of faith and practice. The full "confession" contains thirty-three chapters, each one covering a different doctrine of the church with accompanying scriptural "proofs." It also contains a "larger" and "shorter" catechism which are essentially the doctrines of the church presented in a series of questions and answers. The larger version is comprised of 196 questions and answers. The shorter contains 107. (https://www.pcaac.org/bco/westminster-confession)

SUMMARY

The churches included in this study are alike in one important sense: they are all evangelical in their beliefs and practices. They adhere to Bebbington's four-point summary of the core convictions characterizing evangelicals, as noted in chapter 1:

- The Bible is the ultimate authority
- Personal conversion is essential to the Christian life
- Individuals should be engaged in carrying out personal and social duties
- Salvation by grace is the heart of true religion (Noll, 2007)

They differ in several notable ways. They are from different regions of the country. Some are situated in large urban areas, some in suburbs, some in smaller urban areas. They are different sizes and operate with different approaches to governance. While their programming is similar, the ways in which the programs are executed are often quite dissimilar. In short, the cultures are different. Most importantly for this study, the disposition they have toward the marketplace in general and in particular toward marketplace ministry differs from church to church.

In the following chapters, the research will demonstrate how the disposition of these various types of churches plays out in the experiences of the entrepreneurs in this study.

CONGREGATIONAL EMBEDDEDNESS

Recall that the entrepreneurs for this study were all selected based on their responses to a four-part screening assessment. One part of that screening interview included the *Congregational Social Embeddedness Assessment* based on a study by Stroope at Baylor University. While the assessment used the term "social embeddedness" the five questions probed issues beyond social ties and included structural ones, such as

level of giving, attendance patterns, and how religious/spiritual the participant perceives himself to be.

It was interesting to note that in selecting congregations with which to connect, their entrepreneurial orientation did not seem to be a criterion the participants used. Once a decision was made to join a community of faith, however, most of these entrepreneurs gravitated toward significant involvement, even leadership, regardless of the entrepreneurial orientation of the congregation. In some respects, that intensified the frustrations felt when tensions arose.

TENSIONS OVER SOCIAL ENTREPRENEURSHIP

It became apparent very quickly in the interviews I conducted, even among those entrepreneurs who were located in the most supportive of communities, that there were underlying tensions that they were attempting to describe. It was not immediately clear what issues defined those tensions or if they represented personal conflicts or contested ideas.

I also did not recognize right away that those faith communities that embraced some degree of social entrepreneurship/Business as Mission, or what they often preferred to call redemptive enterprise or marketplace ministry, generally faced opposition or tensions in their relationship with other faith communities. As an example, Craig, one of the entrepreneurs in the study, said that other pastors were preaching against his pastor from their pulpits "One of them in a nearby community described it as a money-changing operation." Craig told the pastor about it believing he might be upset and frustrated. Craig continued, "He looked at me and laughed, which was not the response I expected. He said, 'that's not theology, that's jealousy.'" These inter-congregational dynamics were

not the focus of my research. This study emphasizes how individual entrepreneurs relate to their primary faith community. Although the tensions around mission and market may be more overt when looking at the larger universe of evangelical churches, the same tensions play out even in churches that use/embrace social entrepreneurship or Business as Mission and similar approaches.

Two valuable questions to answer about these communities of faith and the entrepreneurs in this study are why were some more inclined toward entrepreneurial pursuits than others and how can we understand the emerging tensions through the lens of structural embeddedness? The former question may be interesting and helpful to this research, but the latter is a crucial aspect of it.

The answer to the question of causality regarding congregational entrepreneurial orientation is one I do not know the answer to with any degree of certainty. I did not conduct this research with that specific question in mind. But I did question the spiritual leaders of each congregation and I have some familiarity with leaders in congregations similar to the ones included in this research. My strong suspicion is that the key senior leaders of the congregations who are entrepreneurial are themselves highly entrepreneurially oriented and would possibly demonstrate a significant level of entrepreneurial intensity as well. I suspect those leaders in the supportive congregations have a leadership style that might be referred to as participative or delegative and are thereby more open to allowing others' experimental approaches. Those who are less supportive I believe are likely more authoritarian in their leadership either personally or organizationally or both. That leaves little room for entrepreneurs to take risks that could fail. Again, these are unverified suspicions.

What is more important for this study is that I found evidence of tensions in all eight of the faith communities around social entrepreneurship/enterprise, Business as Mission, or whatever the congregation or entrepreneur preferred to label the initiative. How those tensions are viewed through the lens of structural embeddedness in the community of faith is central to the study.

With regard to how communities of faith and entrepreneurs generally approached tensions, I also found the following:

- The two faith communities identified as entrepreneurial tended to resolve tensions in favor of embracing what they call marketplace ministry, biznistry, or redemptive entrepreneurship. Tensions may still exist external to the organization as illustrated above.
- The two supporting churches have a high tolerance for the mission outcomes of the entrepreneurs and support the work and the person but do not necessarily understand and support the concept. Tensions are relatively low and/or may exist below the surface but are not completely nonexistent.
- The other four entrepreneurs continue their entrepreneurial pursuits but find primary support outside their local faith communities which are non-supporting.

As I progressed through the coding process, I found that the identifiable points of tension seemed to coalesce around three broad themes. Not every entrepreneur faced each tension in the same way or to the same degree.

The first tension is between the sacred vs. the secular. Can faith and work mix, and should the church involve itself in taboo subjects such as money and business? If entrepreneurs understand their work to be a sacred calling, but their faith community separates the secular world of work from the sacred world of faith and worship, how do they reconcile those polar views? Personal identity and purpose issues, as well as belonging and personal beliefs, are issues that are potentially at stake.

The second broad area of tension I found is differing visions of what it means to do good in the world. Defining the problem as a personal sin issue results in a focus on transactional personal evangelism. If the problem is understood as brokenness on a personal, societal, economic, and other levels, then a holistic transformational approach is needed. One that promises change at all levels.

Finally, there is tension between institutionalism vs. movements. There are a number of sub-issues to unpack in this broad area. This is not simply an issue of power and control. Related to institutionalism is a concern about risk and security. Entrepreneurs tend to be risk tolerant. Pastors often are risk averse as they consider what they have to lose should something go off course. Finally, movements work best by empowering and releasing, but institutions work best by retaining control in a hierarchy. Entrepreneurs tend to prefer the former, at least the ones in this study do.

Each of the following chapters will explore one of these tensions along these lines of inquiry: a brief exploration of evangelical thought regarding the given tension; accounts of the entrepreneurs' experiences with their faith communities relative to the tension under consideration; my perceptions of the effect these experiences have had on the entrepreneurs, how it has shaped their relationship with their faith community as well as their expression of social entrepreneurial orientation and intensity.

CHAPTER 4: TENSIONS BETWEEN THE SACRED AND THE SECULAR

The contested space between the sacred and the secular is not always understood as a battle between the holy and the profane. Sometimes it presents itself as a question of faith vs. work, and sometimes as taboo subjects the church should not venture into such as money, sex, politics, etc.

I will provide a brief review of evangelical views on the subject before moving to the experiences of the entrepreneurs and faith communities in this study and then concluding with my observations.

A BRIEF REVIEW OF EVANGELICAL VIEWS

Tensions between the sacred and secular is not a new phenomenon in Christianity in general, nor evangelicalism in particular. D. Scott Cormode argues that "Secularization has always been in the eye of the beholder" (1998, p. 116) by which he means that the mix of secular and sacred organizations and symbols makes it difficult to distinguish which is having the greater influence at times (Cormode, 1998). To bolster his subjective and blurred vision he sites Mark Chaves as suggesting that secularization means "declining religious authority" and that Demerath and Williams argue that "in the political realm religion may be structurally marginalized while retaining cultural salience" (Cormode, 1998, p. 116).

While conceding that there is a level of subjectivity in gaining an understanding of this contested concept, I will attempt to do justice to the debate in this abbreviated medium. It is not the purpose of this study to provide a detailed history, nor an exhaustive review of these disagreements, but it is necessary to provide some context.

Durkheim defines a religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which united into one single moral community called a church, all those who adhere to them" (Pals, 2009, p. 106). His understanding is that a religion is expressed first by its beliefs and then by its rites both of which center on defining and creating a clear separation between the sacred and the profane. Further, Durkheim postulates that "nearly all the great social institutions have been born in religion" and "the idea of society is the soul of religion" (Pals, 2009, p. 138).

At its beginning, secularism was not an internal church issue. Kevin White, writing a blog for *Business as Mission* pointed to the "ongoing tension regarding the fine line between the sacred and the secular" throughout church history at least from the 12th century onward. He cites Augustine as originating a view later affirmed by Martin Luther and others that "Christians advanced the kingdom of God in public arenas through the witness of their words and lives" (White, 2015). This view included all areas of life and all professions. White named Francis Schaffer who agreed with other scholars that Thomas Aquinas was the theologian who created a dichotomy in thought between higher realms of thought (spiritual and sacred) and lower (natural, physical, philosophical). Schaffer and others suggest this separation led to secular approaches to scholarship and other concerns. The trend continued to push religion out of the public square including politics and business life. White states, "Lord Melbourne, who opposed Wilberforce's efforts to abolish slavery through the British Empire lamented: 'Things have come to a pretty pass when religion is allowed to invade public life'" (White, 2015).

Demerath and Schmitt argue for benefits that would accrue to both religious and nonreligious organizations if they could both be studied in light of the traits they share in common rather than separating them according to assumptions about their sacred and secular status. Their perspective does not necessarily imply secularizing sacred organizations. The authors seem to positively cite Durkheim and Weber as being concerned about secularization, while never using the term. In different ways, and perhaps for different reasons, they warned against the loss of the sacred (1998).

Continuing their evaluation of the usefulness of analyzing religious and nonreligious organizations through a similar lens, Demarath and Schmitt explored the relationship of religion to social movement theories. They found that even though contemporary studies of social movements may indicate that nonreligious groups are driving change if one looks more closely many of the movements have religious influences, at times even at a fundamental level (1998).

Many nineteenth century social movements began as a response of Christian postmillennialists to revivalist premillennial fervor who "believed that people should work to realize their vision of a perfect society rather than passively waiting for the millennium to arrive" (Friedman & McGarvie, 2003, p. 131) including *The American Home Missionary Society, the American Bible Society, American Tract Society, the Women's Christian Temperance Union.* This period also saw extensive backing for other social movements such as the anti-slavery movement, prison reform, women's suffrage, poverty relief, etc.

Historically, the conservative perspective of church involvement with social movements was a steady devolution from sacred to secular. D. Scott Cormode cited the

Chicago Tribune in 1908, "Twenty years ago…a young woman who was restless and yearned to sacrifice herself would have become a missionary…Today she studies medicine or goes into settlement work" (1998, p. 125). Cormode continues, "Settlement houses became urban missions with a secular mandate" (1998, p. 125).

A review of the revival and social movements and subsequent shifts between the sacred and secular in the American church will be useful at this point. It may be that at least on the part of conservative faith communities a fear of losing the sacred is an aspect of the tensions experienced by the entrepreneurs in this study.

Christian Smith cites Peter Berger as imagining religion's normal function as that of providing a "sacred canopy." Berger suggests that modernity is a force too strong for these canopies and the meaning they once provided for society and, that they have collapsed. Smith offers that rather than thinking of rigid canopies, one should consider religion's role as that of providing "sacred umbrellas." He sees these as "small, portable, relational worlds… under which their beliefs can make complete sense." He continues, "To maintain meaningful and sacred worlds that are cognitively and emotionally manageable, modern believers…establish and evaluate their worldviews and life-practices not in relation to everyone conceivable, but to members of their own reference groups" (1998, p. 106).

So, one way to understand the tension between the sacred and the secular is that the sacred has been crowded out of the public arena. David Schindler understands that to be the case but with a slightly different twist. He was writing in 2002 when recent polls showed that ninety-five percent of Americans believed in God and seventy-six percent "imagine him as a heavenly father who pays attention to their prayers" (2002, p. 33)

while other polls showed support for moral issues that seemed out of step with those positions. He attempted to show that, in fact, Americans are not secularized but that their religion is simply not evangelical and perhaps even many of those claiming to be evangelical were more aligned with whatever this "secularized" religion might be termed (Schindler, 2002). This secularized religion may be closely akin to Christian Smith's term for the faith he and his cowriter identified in American teenagers, *moralistic therapeutic deism.* The concept is summed up in five points:

1. There is a God who created the universe and is aware of what happens there.
2. God wants everyone to be nice to each other like most religions teach.
3. The main purpose of life is to be happy.
4. God only needs to be involved in your life if you have a problem.
5. All good people go to heaven when they die (Smith & Denton, 2011).

This understanding of the secularized public contributes to the tensions felt by the entrepreneurs and their communities of faith. But the rest of this story gets much more personal. The entrepreneurs I interviewed are profoundly troubled by a removal of the sacred from the public square, especially the marketplace. But even more than that, they are concerned for the sacredness of a calling to that marketplace.

Os Guinness (1998) refers to both a "Catholic distortion" and "Protestant distortion" to explain how this tension between the sacred and secular with regard to vocation developed. He cites Eusebius, bishop of Caesarea, as the earliest example of the Catholic version in which he advocated for a "perfect life" and a "permitted" one. The former was the life led by those in full time pursuit of spiritual concerns such as priests, nuns, and monks. The latter was secular and indicated the work done by everyone else.

In *Business for the Common Good: A Christian Vision for the Marketplace* the authors confirm that what Eusebius postulated in the fourth century found fertile ground

that still bears fruit today. They assert that there has been a "widespread and erroneous notion in our churches that if people want to maximize their impact for God's kingdom, they need to be in 'full-time ministry'" (Wong & Rae, 2011). The result is that those in the workplace are left to believe that their role is to do secular work and provide funding so others can do sacred work. They make the case that a core concept of Reformers such as Luther and Calvin was that of "worldly callings" or vocations. These Reformers did not accept the sacred/secular divide, believing any work could be considered sacred if done well and done to serve God (Wong & Rae, 2011).

This leads back to Guinness' Protestant distortion: "Whereas the Catholic distortion is a spiritual form of dualism, elevating the spiritual at the expense of the secular, the Protestant distortion is a secular form of dualism, elevating the secular at the expense of the spiritual" (Guinness, 1998, p. 39). Illustrating his claim, Guinness writes:

> Whereas the Bible is realistic about work, seeing it after the fall as both creative and cursed, the late nineteenth and early twentieth centuries lost the balance. Work was not only entirely good, but it also was virtually made holy in a crescendo of enthusiasm that was later termed "the Protestant ethic." "The man who builds a factory builds a temple," President Coolidge declared. "The man who works there worships there." "Work," Henry Ford proclaimed, "is the salvation of the human race, morally, physically, socially". (1998, p. 41)

Many of the entrepreneurs in this study at times found themselves in two environments that were not welcoming. They brought too much faith to the marketplace and too much business to the church. They were attempting to shift those paradigms to what they believed is a biblical model in which there is no ground that is not sacred if the one who stands there is holy.

THE EXPERIENCES OF ENTREPREPRENEURS IN THIS STUDY

The Entrepreneurial Churches

Steve and the Gigachurch

The pastor of the gigachurch was among the most favorably disposed toward social entrepreneurship. He opined, "Christians are increasingly uncomfortable when someone's in business and wants to make money. Jesus wasn't. Most of the disciples come from successful businesses. Peter's got a fishing boat. James and John are from a fishing magnate. You got Matthew the tax collector pulling down a lot of money, doing really, really well for himself. Then there are early influential followers. We have Lydia who is a trader in purple cloth. It is a luxury item. It's like she's a Lexus dealer. So, faith and entrepreneurship, they've got to connect, and they only click if you see making money and growing a business and growing an organization as a good and godly endeavor." He further suggested that some of those who are uncomfortable with that idea are members of his own church.

The pastor suggested that most of the members of his congregation were unaware of the commitment the church has toward entrepreneurship, and he did not believe they would understand it or care one way or another about it. He said, "I think most of the church could take it or leave it…The majority of the church doesn't even mentally process that there's an entrepreneurial aspect of our church unless it's something that's affecting them personally." But he believed that the church has a culture of entrepreneurism about it so that even if they didn't mentally process it, they benefited from it and respect it even if they can't specifically name it.

Steve, the entrepreneur, told the story of a business owner he brought in as a subject expert who was also a believer. He gave a great presentation. At the end, as he was wrapping up, Steve felt something was missing and asked him to tell his faith story. He told it and told it well. And as he did, he breaks down and starts sobbing. Steve sensed that he wanted to tell more, that he was willing to trust him with more of his story. He said, "I've been a believer for 30 years. I've built this business. I've never told that story, and I am filled with regret. I've lived it. How I treat people, the practices of the company, the culture is [built on] Christian principles, but I have never told my story."

Steve went on to say, "We get the opportunity for 150 people every year to unleash their spiritual growth by coming out of the closet…It's important to tell your story and do so in an environment where you can influence somebody…It's hard for business owners, lawyers, or accountants to find content in the church. It's easy to find a men's group or a couple's group or a women's group experience, but it's hard to weave that into what I do every day." Steve is satisfied that his local faith community or congregation provides content and context for entrepreneurs, but he still feels the tension or frustration knowing that not all congregations embrace entrepreneurism in the same way or at the same level.

Craig and the Mid-sized Church with Co-working Space

Craig described the struggle his pastor went through to introduce Biznistry (marketplace ministry) as a key aspect of their strategy: "He's very entrepreneurial…He has the single biggest donor in the church at the time come in to meet with him, very successful in corporate America, and sat down, and he knew they [the big donor/member/business owner and her family] were leaving the church. He could tell

they were upset about this whole direction. They took a piece of paper and drew a rectangle, and then drew a line in the middle, and a dollar sign on one side and a cross on the other. She looked at the pastor and said, 'This is business, and this is ministry, and you are mixing the two at this church.' Pastor erased the line in the middle, and he said, 'There is no division between business and the church. We need to be the church wherever we are. Why do I, as a pastor, have to tell you that when you're a Christian performing so well in the business world?'"

Craig also has a personal view on what he sees as a difference between most contemporary American Christians and those he believes represent authentic first century believers: "In the early church, there was no separation of faith from any aspect of life…but in our society today. the vast majority of working Christians separate faith and work." Craig does not directly reference the sacred vs. secular debate, but it is clearly what he has in view.

While interviewing the pastor, we were interrupted by a phone call. He came back to the interview and told me that if that deal came through. it would be the one that would allow them to fund the entire church budget through earned income. That in turn would allow all the offerings of the church to fund their work to build similar entrepreneurial self-sustaining works in places like Africa. The entire church is aware of the entrepreneurial culture leadership has built. But it was not built overnight, and it was not built without a struggle and without the cost of some its original members.

The church leadership's embrace of an entrepreneurial culture has moved the center of conflict from within the church to outside the church. Craig pointed that out when he informed the pastor of other pastors preaching against him from their pulpits.

One of them even described it as a "money changing operation." Craig gave full vent to his frustration on this issue:

> Right now, we talk about the sacred secular divide and bridging the gap, building a bridge that could integrate or connect in some fashion faith and entrepreneurship. But I hunger for the day where we don't need to bridge anymore. What is it gonna take for us – forget society at large – what is it gonna take for us inside the church to start recognizing that anything that isn't sinful is sacred? There is no secular.

The Supporting Churches

Drew and the Large Midwest Community Church

Drew's colleague said, "I think when he was starting out, he had to educate the Christian community as to what he was actually doing, including me… The evangelical community here buys into the results." It was never said in direct statements, but the sense I got from Drew, his spiritual leader, and his colleague, was that they and the faith community were willfully ignorant of Drew's entrepreneurial approach. They did not seem terribly curious about the spiritual dimensions of his work and whether it fit their understanding of "ministry" or "mission" or not. The two things that seemed to matter were that they knew and trusted him personally, and whether he was getting results in terms of new churches and conversions. Drew blurred the line between sacred and secular through his business approach. The sense I got from his pastor and his colleague was that the community was not entirely comfortable with that but as long as he is getting the results of lives changed, churches planted, people evangelized, they are not going to complain. My initial thoughts were that tensions over the sacred and secular are absent, but upon further reflection, I realized that they are beneath the surface. The community is "willfully ignorant"-having adopted almost a "don't ask don't tell" policy. They "buy the

results" and trust that he is a godly person, but they would seemingly rather not know exactly how he does what does.

Barry and the Active Presbyterian Church

Barry and his spiritual leader Pastor Kay seemed to agree that their faith community understood little about the vision that stood behind the enterprise he led. But they support the work in a variety of ways including giving financially, volunteering many hours, donating items, praying, and in general good will and emotional support. Barry and wife are well known and loved by their community. Pastor Kay herself admits to a lack of understanding with regard to what it means to be a social entrepreneur or a Business as Mission practitioner. She does not seem to care what it means as long as injustices are being corrected – and Barry is ensuring that they are.

There is no evident tension between this entrepreneur and his faith community. It appears to be similar to Drew's community of faith above. The underlying tension that is not obvious, but that I suspect may well be present, may be observed in that church leaders do not seem to fully appreciate the depth of the sense of calling of the entrepreneur. If these leaders would attempt to understand that Barry approaches not only the work he does with the homeless, but also the entrepreneurial effort that supports that ministry, as a sacred duty they may be more likely to support not only the outcomes but the methods of social entrepreneurs like Barry. Their support is based on the love they have for Barry and the fact that he gets results without fully grasping the enterprise side of the work, and certainly without a recognition that business is a sacred calling. For that reason, entrepreneurs like Barry have found they must search mostly beyond their church

leaders and members to other social entrepreneurs to find support, specifically as an entrepreneur.

The Non-Supporting Churches

Dan and the Midwest Megachurch

Dan did not struggle to articulate his vision for the work he does: "For me, the nature of entrepreneurial work is highly creational, highly imaginative. And I would go even further. I want it to be highly redemptive. I want it to be everything I do…This is good enough to make you feel like you're doing what God's called you to do." His colleague added, "Dan's never had a conflict of how do you integrate faith and work. It's just been who he is. So, it's automatically part of his work." Dan articulates his frustration with the fact that church leaders do not place the same spiritual value on business leadership as other endeavors: "I'm not complaining about this at all, but I do find it fascinating that, you know, we'll commission missionaries.[17] We've never commissioned a businessperson in the thirty years that I've been involved-ever. Somehow we have missed the fact that we are all in this work." He did not suggest what it might look like to have a commissioning service for businesspeople, but one might assume it would be similar to the way a church commissions missionaries with specific prayers for them and their family led by church leaders.

In the end, Dan has found other networks for essential support: "Then what happens is that this community of like-minded people, in my case, we all end up in these

[17] The idea of "commissioning" a missionary or leader is similar to that ordination. It is not practiced by all churches but those that do generally ensure that the candidate for commissioning has been properly vetted before some sort of formal (though usually brief) ceremony is provided that officially recognizes the person for the role for which they have been commissioned.

different churches and come together in a variety of different structures, whether it be mentoring organizations, or Praxis. I mean, it can be all kinds of stuff."[18]

Dale and the Southern Mega Church

Dale was direct in expressing his frustration with his faith community: "We tried to engage the church, and the church was so busy doing church, so engaged in their work, that they couldn't think out of the box. And they didn't know what to do with me. And they didn't know what to do with businesspeople." There are a number of possible ways to interpret what it means to "do church." It could refer to any of the tensions identified in this study including institutional control, a particular understanding of how to do good, or the tension between the sacred and secular. I took Dale to mean that there were certain activities the church considered part of the role of the church or central to its strategy and therefore sanctioned. These are sacred actions or activities. You could say it is how the church produces the sacred, as Robert Wuthnow might term it (1994). Anything a member of the church attempts that falls outside of those activities might be fine but not accredited or sanctioned. The feeling Dale is expressing is that his work was too secular-too linked to money-to be accepted as a sacred act.

Dale continued, "They want us [businesspeople/entrepreneurs] to be on the finance committee and couldn't figure out how to really engage us at a heart level. Because I don't need to be on another committee. I'm in enough meetings as it is. So, it was always tense." This reveals the heart of the issue. The leaders saw these businesspeople as bringing a skill set that needs to be done, and they saw a slice of church life that fit that skill set. That slice of church life was seen as the secular side of

[18] He did not go into detail on these other groups, but Praxis is a national organization headquartered in New York City. www.Praxislabs.org. The organization was founded by Andy Crouch and Dave Blanchard.

church. It is not the spiritual side; it is the "stuff" that must be done, so the spiritual can be done. And who do you tap to get that done? Dale's sense was that his church leaders were making statements to him that they did not want to saddle the spiritual people with mundane tasks. You ask the secular people to do things like join committees, attend meetings, and count money.

Dale expressed his total irritation in clear language: "In fact, I had, during that time, a love/hate relationship with the church because I was frustrated that we couldn't get the church to embrace leadership. I saw an area in church where there's…five or six business owners who are engaged. They're high-capacity leaders; they can make a difference; and they're under the radar." Notice that Dale still loved his church. Maybe he loved the "idea" of church; it is unclear. But he had not given up on his faith community; that is clear. It is also clear that his frustration is at a high level because leadership does not see the spiritual value that he and other businesspeople have to offer.

Dale's congregational leadership seemed to also be concerned about an initiative he offered to start because he was going to charge a fee: "It's a business. I'm going to charge people for a coaching process that includes effective management tools…part of my mission is to help them grow their business." He concluded that this was difficult for him because of the church's struggle to see the financial value in the ministry he was providing. He protested, "And this is part of the tension I've seen for years in this space." The concern this time was the question surrounding earned revenue streams. Is it permissible for a spiritual endeavor to earn a fair return on its investment of time, intellectual property, and money? Church leaders seemed to think no. Dale is convinced

that there is everything proper and spiritual about a financial return on investment as well as a social and spiritual one.

John and the Multi-City Family of Congregations

John, like Dale, was concerned about an issue that arose in his church when he intended to charge fees for services he was providing to business owners. John recalled, "Because I was charging, and they didn't know what to do with me." John's issue is a mirror image to the last one mentioned by Dale. In fact, it is worth noting nearly the exact same word: "I was charging, and they didn't know what to do with me." His frustration is apparent when he shares, "It's been difficult to find a faith community that would support a kingdom entrepreneur. Churches have been helpful for spiritual support; you know, worship, learning about scripture, being inspired. But it's a rare church that actually thinks about empowering leaders for their kingdom and entrepreneurial missions."

The experience John's colleague Rick had when he first met John underscores the paradigm with which most churches operate. Rick was looking for a place to serve. They knew he had experience and interest in the marketplace and in social justice, so they asked him to lead a young adult ministry they had not yet started. When he met John, he asked him why he was doing that job, and Rick's response was, "I have no idea. They just told me to. I figured I would be helpful. I'm just trying to serve my local church, and I don't want to serve coffee." John had the insight to know that the church was simply operating with a view that this ministry role was how to do sacred work. John wanted to point Rick toward doing work that fit his gifts and calling because that, in his view, is sacred.

Cole and the African American Presbyterian Church

Cole, the entrepreneur in the African American Presbyterian church, played an integral part of church leadership over a long period of time. Cole recounted a period of heavy investment in his church, “I was a part of the Labor Board and was the chairman of, the moderator of, the session. I guess you could call it a clerk, and I spent a lot of hours working for the church part-time, almost twenty hours a week. A lot of energy and effort going into keeping the church going.” Interviews with his colleague and spiritual leader indicate that he and his family have attempted to invest themselves in their neighborhood. Twenty hours a week for ten years is a significant investment. That also allowed him to see first-hand how church leadership worked.

Cole made this observation about that leadership role: “The best day of my life in the last ten years was when I got off the elder board. It was just exhausting, and you know, fighting over what color the pews or the chairs or the carpet or whatever is-just awesome. Anyway. So, we're still going to church there, but I'm just not really engaged at all.” The sarcasm (“just awesome”) points out just how disappointed Cole was with the investment he made in this leadership role. The fact that he and his family still “go” to church but are “not really engaged at all” is a remarkable shift and points toward the level of frustration he felt and still feels.

Cole struggles to express his ambivalence toward his (and maybe all) church(es). “I still believe God's instrument is the church. But my faith community is different than it was then. I still believe in the church, and I still believe in it completely. But it's, I don't know, it's because the traditional church, a lot of churches are still stuck in the tradition and where they came from. And they-they're not morphing into where real people live.

And so, people spend more time than any other place at work. And I think the church has missed an opportunity of giving the people that do come to church-equipping them to see their place of business or their place of work as their ministry." Cole seems to want to believe in the efficacy of the church. It is not so much the fact that churches are purveyors of tradition that appears to trouble him so much as the idea that they are stuck in those traditions. His concern is that because churches do not perceive the workplace as a place where valuable ministry takes place, they do not provide the average church member a valuable experience that prepares them to minister where they spend the majority of their time. Cole has largely checked out of his local church and found others who have done likewise to satisfy his need for a faith community.

MY OBSERVATIONS OF THE SACRED/SECULAR TENSION

I did not begin this research with the intention of studying a sacred/secular divide or tension. Recalling the initial primary research question, I merely intended to understand the "experiences of and expression of social entrepreneurial orientation and intensity for evangelical faith-based social entrepreneurs" who were naturally embedded in an evangelical faith community. It did not come as a surprise to find tensions between these entrepreneurs and their faith communities. It was expected that entrepreneurs were wired to accept risk, and church leaders tended most often to avoid risk. To an extent, my suspicions were confirmed but in ways that I did not anticipate. The surprise was that the sacred/secular debate would be a significant issue for these entrepreneurs. In hindsight, it should not have been. As mentioned at the beginning of the chapter, it is not a new concern for the church.

For the entrepreneurs who directly expressed tension and/or conflict over this issue, it was a substantial concern. They are looking for validation in their faith. They believe they are doing what they have been created to do, and that their work is a holy calling. They are looking to their church to sanction their work and them personally in the same manner in which the church might officially recognize any spiritual endeavor. Some of them find the validation they are searching for, and some do not. For the two who do not express the same level of tension, I do not believe it is completely absent but is not an open issue because the entrepreneurs are in supporting churches where the entrepreneurs are content to receive financial, volunteer assistance, prayer, and moral support for the work even if people do not understand the methods enough to agree or disagree.

The tensions experienced by these entrepreneurs and their faith communities regarding the sacred vs. secular existed in some form, and to some level, in all eight situations. Two of them seemed to resolve or manage the tension as the leadership of the church embraced an entrepreneurial bent themselves. Any conflict remaining seemed to be external to the congregation and focused on leadership of other congregations. The two supporting congregations and entrepreneurs appeared to push the tensions below the surface. The four other cases managed their frustrations through various levels of finding moral and faith support outside of their current/primary community. That might mean changing churches as for John. Or it might mean finding a community of faith in addition to their primary faith community as it did for Drew and Cole.

An important aspect of this sacred/secular tension modern evangelical entrepreneurs wrestle with is how to understand their work as a sacred calling--a

worshipful experience without worshiping work itself. They often find themselves battling the issue on two fronts. On one hand, their church may not perceive the sacredness of vocations outside of specifically spiritual work (pastor, priest, etc.), and on the other, the marketplace expects full commitment to one's career (something akin to worship) without any perceived religious entanglement. You will recall some of the language used by entrepreneurs to describe their strong sense that they are doing what they are designed and called by God to do. One referred to a "nudge that wouldn't go away." Think about what that means to someone who is attempting to simply go to work, but they cannot stop thinking about what they have come to believe they are supposed to invest their lives in. Another described his gift as "God-breathed" and "inspired." If you think your talents are given to you by God himself, and yet the work you perform with those gifts is not considered sacred work by your spiritual leaders not to mention your immediate supervisor, that must create some sort of internal dissonance. Especially distasteful would be the thought that these gifts would only be useful to the church to do chores that comprise the "secular" business of the church (such as counting money, deciding what color of carpet to install, when to purchase a lawn mower, etc.) that must be done so the "spiritual" work of the church can be done.

All of the entrepreneurs or their colleagues and spiritual leaders used language like "gift" or "calling" to describe the reason for the entrepreneur taking up the initiatives in which they were involved. The most unique phrase used was "gift cluster." This is a term that does not find wide usage even among evangelicals. It comes from a field in which assessments are used to help Christians determine their spiritual gifts, much the way a Myers-Briggs assessment will be used to determine personality types. The

assessment asks a range of questions and then suggests a number of gifts that likely fit the individual. Those gifts might include such things as service, faith, evangelist, teacher, mercy, giving, leader, encouragement, etc. When three or four (sometimes more) are identified as fitting together among the top gifts in a person's profile, they are referred to as a gift cluster. Most leaders do not recommend these assessments as determinative but as a guide to discerning how one might be gifted. Others discount their usefulness altogether.

Understanding the entrepreneurs' insistence that they are gifted and called to their work is crucial to perceiving the sacred/secular tension they experience. But it is only the starting point. Another issue these entrepreneurs have wrestled with in their faith communities is whether charging a fair price for services rendered is allowable. This question is exacerbated by confusion over the nonprofit status of churches. Many church leaders do not realize that they are permitted to earn a profit for services or goods sold (unrelated business income) as long as proper taxes are filed. Others object on biblical grounds, citing Jesus' cleansing the temple. This was expressed by pastors who criticized Craig's pastor for running a "money changing operation." Those who support the biblical validity of marketplace ministry often counter by citing the fact that the Apostle Paul funded ministry by making and selling tents.

All of these entrepreneurs found ways to validate their calling and their work. The stronger pull they feel appears to be toward their entrepreneurial orientation rather than their faith community. They do not see this as a question of faith vs. work or sacred vs. secular but as work being subsumed by faith and of all things being sacred when one is committed to one's faith. They all are convinced that the work they do is sacred work.

The two who enjoy the partnership of their entrepreneurial congregations find that the tensions are external to them and their communities of faith if they exist at all. The two who enjoy the support of their communities of faith find minimal tension but still look outside their congregations for some amount of support because their congregations do not appear to fully understand them, and therefore, cannot fully support them on a personal level. The four members of non-supportive churches look outside their congregations for an additional faith community of fellow social or redemptive entrepreneurs with whom they may share their journey.

CHAPTER 5: TENSIONS BETWEEN DIFFERENT VISIONS OF WHAT IT MEANS TO DO GOOD

The second area of tension was between different visions of doing good. Unlike the tension created by the sacred vs. secular divide, I fully anticipated the potential for differences in visions for doing good. Key areas of inquiry included, "Tell me about your experience in making a difference in the world?" and "What is your perception of your colleague's efforts to do good in the world?" Because of my experiences with evangelical church leaders and social entrepreneurs, I expected social entrepreneurs would likely have a more holistic vision than the leaders of their faith communities who I anticipated would focus more on personal salvation concerns.

This tension is perhaps a more serious concern for these entrepreneurs and their faith communities in practical terms than the sacred/secular divide, which may have a more personal connotation. The sacred/secular question is a dispute about whether the entrepreneur himself or herself is considered holy and called *as an entrepreneur* rather than in a specific church sanctioned function. Disagreement about what counts as doing good or making a difference in the world may determine whether congregational leaders feel they can cooperate with these entrepreneurs in the *work* they are attempting, and if they can, at what level. If their faith community defines doing good too narrowly, the entrepreneur may not feel a personal affront but may feel a disconnect missionally.

As with the previous concern, I will briefly review evangelical views without attempting to provide a full orbed historical or theological perspective. I will then explore the experiences of the entrepreneurs and their faith communities in this research before concluding with my observations.

Before I get to the tension these congregations and entrepreneurs face regarding visions of doing good, it should be acknowledged that religious leaders enter internal squabbles over these issues with unsettled concerns over external tensions of a more basic nature. Davidson and Koch refer to this as a concern over "inward and outward orientations." They make the case that all nonprofits have a mix of these orientations or motives. But the question for churches is where they place the higher priority: the common good or member benefit (Davidson & Koch, 1998). In part, the debate is about whether churches should continue to enjoy the tax benefits they do if members' contributions primarily serve their own interest. But for the participants in this study, it goes beyond an external, public good concern. Their question is whether the church exists to serve itself and to perpetuate its own existence or if it should serve the purpose of extending God's kingdom in some tangible ways.

Another question to consider before attempting to untangle the Gordian knot of evangelical views on doing good is the relative place voluntary action has in an evangelical understanding doing good. Because this is not generally an internal debate among evangelicals I will treat it briefly prior to reviewing evangelical views.

Recalling Payton's widely accepted definition of philanthropy as "voluntary action for the public good" juxtaposed with the calling language of the entrepreneurs in this study ("a nudge that wouldn't go away," "a haunting," "a gene I can't shut off," etc.) can it be said that their actions are voluntary? There is a scripture verse that may sound even more constraining to some, "For Christ's love compels us" (2 Corinthians 5:14, New International Version).

I believe the answer is in Payton's own interpretation of voluntary action in the presence of moral obligation. In fairness, he cited almsgiving as required by one's religious tradition but his point was that while these obligations are real, they are not coerced in the same way a government can enforce taxes. In that sense, the actions are voluntary. This is true of these entrepreneurs. They are compelled by an internal motivation but they are not coerced. In that sense, the good they do is voluntary action. The second half of Payton's definition, namely, how to define and serve the "public good" raises deeper tensions for evangelicals that I outline below

A Brief Overview of Evangelical Views

Accepting my original definition of evangelicalism as a Protestant, revivalist movement coalescing around a set of core beliefs and practices, it follows that personal salvation is a core value and aim of its proponents. But as stated earlier, that value includes the idea of discipleship and transformation with accompanying responsibilities, both personal and social, as suggested by Bebbington among others.

Evangelical views on doing good are complex and varied as one might expect given the spectrum of theological views, denominations, and diverse parachurch organizations that fit loosely under the evangelical umbrella. For the purposes of this review, I will limit the focus to examining how these views fall along a spectrum with social responsibility at one end and personal evangelism at the other. My attempt will not be to provide a full orbed explanation of the history of or range of evangelical beliefs but to provide sufficient background to explain why there might be tensions surrounding these concepts as experienced by the entrepreneurs and their communities of faith in this study.

Virtually all evangelical Christians would agree that both personal evangelism and social responsibility by some name and in some form are virtuous pursuits. My experience and conversations with conservative evangelicals suggest that many of them look on those who emphasize social responsibility over personal evangelism with suspicion linked to a view that those who have done so historically have grown more liberal and perhaps even indistinguishable from those who do not profess Christian faith at all in practical terms.

In the literature review I discussed the general concept of social good in social entrepreneurism as simply conveying the idea of improving the conditions of a given society. One might typically focus on increasing access to basic human needs and the ability to raise standards of living related to wealth, health, literacy, etc. In extreme situations concerns for freedom, and even life itself may be at stake. Further, the literature showed that evangelicals have understood their personal salvation experience to elicit a personal obligation to engage in relief efforts of various kinds.

The question that is not settled between evangelicals is exactly what that obligation entails. This question at its core is about clearly defining the problem that efforts at doing good in the world are attempting to correct. If the problem has not been clearly defined within evangelical circles one might be able to imagine the difficulty in finding broad agreement in the general philanthropic community.

Robert Gross has pointed out that while Robert Payton viewed the concepts of charity and philanthropy as synonyms, most scholars treat the terms quite differently. Gross sees charity as driven by a compassionate impulse to meet individual needs whereas philanthropy is thoughtful, strategic and aimed at eliminating societal ills,

hoping to illuminate those needs to which charity responds. He thus sees them standing at opposite ends of a continuum. His point is that the problems charity and philanthropy are attempting to ameliorate are similar and complementary, namely, "one vow is to relieve pain and suffering, the other is to cure disease" (Gross, 2002, p. 31). The use of a medical metaphor, as we will continue to see, is helpful in trying to make sense of this thorny societal issue.

Daniel F. Caner, agreeing with Payton, has demonstrated that the terms are much more alike in their historic, and broad Christian usages. Charity carries a stronger biblical base. Paolo DiLuca points out the different ways the word "charity" may be understood in contemporary as well as historic and biblical contexts. Webster defines both in terms of the goodwill intended and generosity extended toward others and an organization founded by a "charitable" gift. St. Augustine and C.S. Lewis both explained the biblical concept as the highest form of love and as such an unselfish, non-emotional decision to act in another's interest. Aquinas referred to it as "the foundation or root" of all the Christian virtues (Di Luca, 2012, p. 203).

Philanthropy is used only three times in the New Testament and only once in relation to an action that is taken by God (Titus 3:4). Caner's conclusion is that the concept of philanthropy justified Christians showing generosity to all people with a presumption that they did not deserve it. Further, the philanthropic spirit of historic Christianity was not simply about giving alms but also focused on kindness, love, forgiveness, and even clemency. It was primarily personal in nature and not institutional, but it included actions by heads of governments and churches and therefore could carry institutional significance.

While neither Gross, Caner, nor DiLuca are attempting to provide clear definitions of society's most significant problems, they do point in a direction. All three seem to indicate that a personal motivation to alleviate suffering is fundamental but that there also may be some intended benefit to society at large albeit even that benefit seemed most often to be extended person to person rather than through some sort of systemic attempt at addressing and improving a societal ill.

For the evangelical defining the problem begins with an understanding of the fallenness and brokenness of the world and especially of humans. Robert Benne, summarizing Reinhold Niebuhr, wrote, "even without the special grace of Christ, humans can ascend to great heights of creativity, though they are more likely to descend to great depths of evil, or, perhaps even more commonly, to live out ambiguous mixtures of good and evil" (Benne, 1995, loc. 1591).

Conservative evangelicals see the primary problem created by the fall of man as sin that has broken all humankind's relationship with God and bent their nature such that while they may have a spark of goodness, as Niebuhr suggests, there is also an irresistible pull toward evil that can only be remedied by each human being reconciled to God through the Gospel message of grace provided through what Christ did on the cross. In addition, that fallenness tainted all of creation such that the universe in which we live is now full of hardship. Redeemed Christians should then be compelled by the new life they experience to attempt to bring God's goodness into the world around them. There are differences in how evangelicals understand all manners of details regarding that redemption process, the place of baptism, etc. Those issues are not material to this current discussion. The divergent views evangelicals take with regard to bringing God's

goodness into the world is where we must provide some historical and theological background to fully understand the tensions that surfaced in this research.

As a reminder, the primary question remains one of defining the problem. G.K. Chesterton, though not an evangelical, wrote a book titled *What's Wrong with the World?* which seems highly appropriate for this present discussion. He wrote it in the early 20th century, the historical period when the social gospel we will soon discuss was coming of age. In the early pages of the book, he made the point that medical science would never attempt to provide a cure without first understanding the disease. His contention is that much that passes for social science is exactly the opposite, providing recommendations for remedies without any certain diagnosis of the problem. His conclusion is, "This is the arresting and dominant fact about modern social discussion; that the quarrel is not merely about the difficulties, but about the aim. We agree about the evil; it is about the good that we should tear each other's eyes out" (Chesterton, 1986, p. 5). My attempt in the next few paragraphs will be to explain the disparate evangelical views of what it looks like to do good in the world and why it creates such tension when there is disagreement.

Friedman and McGarvie, emphasize the notion that as the concept and practice of charity gave way to more modern concepts of philanthropy, the transition was immersed, at least in the US context, in Christian motives: "The European explorers sought to 'Christianize and civilize' the Indians; the Puritans sought to create a 'community of saints'; . . . and the participants in the Benevolent Empire sought to impose their own moral judgments on their fellow citizens" (2002, p. 27). Thus, Christian activists are prominent among the early influencers and practitioners of philanthropy. The idea that the church should be light, that is, a positive influence on its surrounding culture is

widely accepted. What happens when the religious impetus behind that generosity and efforts at civic engagement is eroded or lost altogether? If the secularization of religious movements is the primary concern, it is simply an extension of the sacred/secular tension discussed in the previous chapter. But the concerns experienced by the entrepreneurs in this research were not primarily about the secularization of good works. It was about defining the problems that evangelical Christianity ought to address with their efforts at making the world better. Some of them, but probably not all, are aware of the circuitous journey that brought them to their positions. Below is a very brief historical summary.

The First and Second Great Awakenings occurred in the early to mid-eighteenth and late-eighteenth to early-nineteenth centuries respectively. They were primarily led by postmillennial preachers/theologians like Jonathan Edwards. The heavy emphasis was on *personal* salvation and *personal* responsibility (not only for one's own condition but for the condition of the world around one). As noted in an earlier chapter, this period, fueled in part by religious zeal helped spur social movements like anti-slavery, illiteracy, women's rights, temperance, etc. as well as the Benevolent Empire as an umbrella movement.

The Enlightenment provided a secular, scholarly balance to the religious, spiritual side. N.T. Wright refers to the "myth of progress" as one outcome of the Enlightenment. The idea that the future involved "unlimited human improvement and marching toward a utopia" (2018, p. 82) seemed validated when technology, education, and even religion seemed to advance at unprecedented levels and speed.

Steensland and Goff in *The New Evangelical Social Engagement* trace the historical development of divergent evangelical views of doing good starting with the

reform movements that accompanied the revivals of the late eighteenth and early nineteenth centuries (2014). They particularly note two models that influenced early evangelical efforts at doing good, eventually leading to what became known as the "Benevolent Empire." George Whitefield's approach was to call for "individual voluntary efforts" such as supporting orphanages. John Wesley promoted political action to correct the injustice of slavery, and he did so both in America and in England through the political efforts of Wilberforce. The results of both models involved a rapid growth of organizations focused on alleviating social ills whether by addressing individual conversion and/or reform or by attempting to address larger, more systematic relief and/or reform concerns.

Paul Boyer, writing about Washington Gladden, "Social Gospel" leader of the late nineteenth and early twentieth centuries, set the historical stage as one in which rapid industrial growth attracted immigrants in unprecedented numbers while also luring rural Americans to the cities. He summarized, "As a nation of farms and small towns faced the explosive growth of cities and factories, and as Catholic, Jewish, and Orthodox immigrants transformed an overwhelmingly Protestant society, America's churches faced a crisis" (Boyer, 2009, p. 88). The responses of Protestant churches to this crisis varied between urban missions, mass evangelism, and the Social Gospel. Boyer continues, "The social gospel impulse took many forms, including campaigns for child-labor laws, factory safety legislation, stricter tenement house codes, and public health regulations" (Boyer, 2009). Jane Addams referred to the Hull House, a settlement house in Chicago, as a social gospel initiative. Charles Sheldon wrote *In His Steps* asking, "What would Jesus do?" in an effort to promulgate the social gospel narrative. Boyer continued, "Walter

Rauschenbusch…argued…that the Kingdom of God could be achieved in the present age if Christians would unite to combat suffering and social injustice. Other social gospel figures moved further to the Left and embraced socialism" (2009, p. 90). Christopher Evans cited Martin Luther King, Jr.'s assessment of Rauschenbusch's social gospel and its push beyond personal salvation. He quotes King as saying, "It has been my conviction ever since reading Rauschenbusch that any religion which professes to be concerned about the souls of men and is not concerned about the social and economic conditions that scar the soul, is a spiritually moribund religion only waiting for the day to be buried" (2017, p. 1). Thus, King balanced concern for personal salvation and personal responsibility in favor of responsibility for social ills without losing his concern for personal salvation. I believe this helps explain a later embrace of King by conservative evangelicals who seemed to have found their voice for justice.

Before providing his own definition of the social gospel, Evans recalls one he suggests has been passed around since 1921 from the pen of Shailer Matthews of the University of Chicago Divinity School: "the application of the teaching of Jesus and the totality of the Christian salvation to society, the economic life, and social institutions such as the state, the family, as well as individuals" (2017, p. 2). Evans expounds:

> The social gospel was an offshoot of the theological liberalism that strove to apply a progressive theological vision to engage American social, political, and economic structures. Rooted in wider historical-theological developments in American Protestantism in the late nineteenth and early twentieth centuries, the social gospel integrated evangelical and liberal theological strands in ways that advocated for systemic, structural changes in American institutions. The movement had a wide-ranging impact on religion and society throughout the twentieth century, cresting during the civil rights movement of the 1950s and 1960s. (Evans, 2017, p. 2)

Evans' proposition clearly places the social gospel in the liberal camp with a focus on systemic and structural change as opposed to personal salvation.

Conservative evangelicals began a shift toward a more holistic approach toward the end of the 20th century and into the beginning of the 21st century. Steensland and Goff pointed out that beginning in the 1970s, they began to question their absence from organized social action, especially in light of the work that was done following the revivals of the 18th century (Seensland & Goff, 2014). In 2004, the National Association of Evangelicals released *For the Health of the Nations: An Evangelical Call to Civic Responsibility*. It was followed four years later by *An Evangelical Manifesto* written by Os Guinness, Richard Mouw and other leading evangelicals. These two documents together, though not receiving universal acceptance among evangelicals, maintained long held positions on evangelical beliefs and social norms such as abortion and homosexuality, while at the same time suggesting that the Gospel and the model Jesus gave included a broader engagement with social action or what some may refer to as justice issues like racism, poverty, illiteracy, disease, etc.

Evans finds popular evangelical (Southern Baptist) preacher and author Rick Warren's 2008 expression and actions to be inconsistent. Warren made reference to the social gospel as "Marxism in Christian clothing" while he was ramping up his commitment to social action or justice issues (Evans, 2017), including working with U2's Bono on African poverty relief efforts. What Evans fails to see is a proper definition of the problem that the social gospel is attempting to solve as opposed to the one Warren was attempting to remedy. There is no inconsistency in Warren's words and actions if the ultimate goal is reconciliation of fallen people and a broken world to the God who

created them. If the problem is understood as attempts at fixing broken systems so that people live a more tolerable life within a world that will always be less than ideal, then his actions and words might be interpreted as inconsistent.

There is yet another branch of the evangelical revivalist movement that should be briefly mentioned. I will only reference two leaders to illustrate the views that follow in their wake. Dwight L. Moody was a premillennial revivalist in the mid-late nineteenth century. His conviction was that "preaching the Kingdom of God, not social work, would change the world. He now devoted his immense energies solely to the 'evangelization of the world in this generation'" (Neff & Hampton, 2008). Moody made it clear that this approach stood in contrast to a social gospel effort in conversation with Henry Ward Beecher when he said that "There is no use attempting to make a deep and lasting effect on masses of people, but every effort should be put forth on the individual" (Chartier, 1969, p. 7).

Another revivalist following shortly after Moody in the late nineteenth and early twentieth century was a baseball star by the name of Billy Sunday. "In part, the Social Gospel advocates felt that preaching the gospel as a sort of 'fire insurance from Hell' was not quite enough; to dole salvation out on an individual basis ignored the fact that a 'corrupt social system is damning them by the thousands'" (Moore, 1992, p. 18).

This is not to say that premillennial revivalists like Moody or Sunday were opposed to social reform efforts. As Moore states, "Sunday's revivals were frequently viewed as catalysts for social and civic reform" (Moore, 1992, p. 19). And David Bebbington notes, "Moody reinforced the existing link between revivalism and social

reform…He frequently insisted that there must be a public display of the fruits of the faith" (1990).

The questions surrounding what it means to do good in the world are not simply debated on the large evangelical movement stage. They are debated within each local congregation. Questions we have wrestled with in the churches I have served and the ones with which I am familiar include "How much time and resource should be devoted to serving the local community vs. providing for the needs of global missionaries and organizations?"; "How much resource should go into local transformative/discipleship programs vs. community outreach?" Then there are the questions of whether we should ever charge fees that generate a profit or for the use of resources for such things as weddings and other events. Finally, should an attempt be made to provide resources to businesspeople that help them succeed in business and life as Christians, and if so, is it appropriate to charge reasonable fees? If so, what is a reasonable amount?

Shedding additional light on this subject is a chapter from *When Helping Hurts* by Steve Corbett and Brian Fikkert. The chapter is appropriately titled, *What's the Problem?* The authors are primarily focused on defining the cause of poverty but the approach they take may be fairly extrapolated and applied to most of the ills nonprofits and social entrepreneurs attempt to address. To illustrate the importance of correctly defining the underlying cause/problem, the authors point out the responses a reasonable person would take on the basis of particular definitions/diagnoses:

- If the cause is a lack of knowledge, the response would be education.
- If the cause is oppression by the powerful, the response is work for social justice.

- If the cause is personal sins of the poor, the response is evangelism and discipleship.
- If the cause is lack of material resources, the response is to give resources.

In contrast, the authors suggest a holistic understanding of an entire system that is broken and that creates poverty in four distinct relationships, not just for some but for all. They provide an illustration of these broken relationships which I provide in Figure 3 (drawn from Bryant L. Myers in *Walking with the Poor: Principles and Practices of Transformational Development)*. Again, Corbett and Fikkert are focused on poverty but for evangelicals their assessment of the fundamental cause behind the brokenness in people's lives and society as a whole is the same. It is a complex, multi-faceted, interrelated brokenness that began with an actual historic fall of mankind in which relationships were broken and that created a scenario in which all relationships and systems suffered. Any solutions attempted solutions that are aimed at one facet of the problem or that alleviate only a symptom or that are transactional in nature may provide limited or temporary relief but can never promise ultimate solutions. Only a holistic, transformative approach that takes into account multiple relational and systemic issues and cuts to the root cause, namely the broken relationship between humans and their Creator, will ultimately succeed.

The social entrepreneurs in this study appreciate all efforts at social action including non-faith-based ones. But my clear sense is that they differentiate themselves primarily around this idea that they are interested in the transformative aims that accompany their Christian core beliefs. It is possible that capitalism in general has positive effects on global poverty. It may be demonstrable that social entrepreneurism is

able to deliver on its promise to deliver sustainable, innovative opportunity. But redeeming broken relationships and systems and transforming lives and communities from the base up is a different matter.

Figure 3. *Broken System and Broken Relationships*[19]

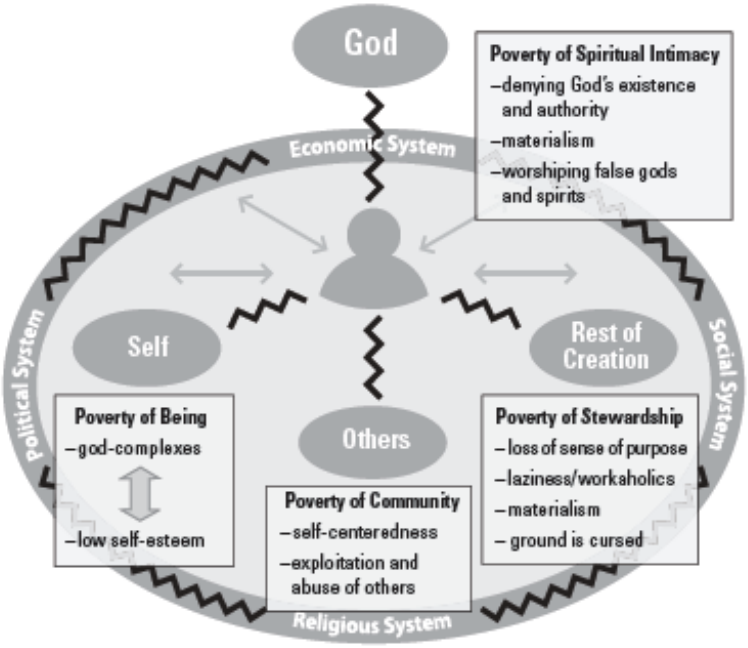


FIGURE 2.2

Adapted from Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, N.Y.: Orbis Books, 1999), 27.

The brief survey of issues reviewed above bring us to the key point that primary tensions that arose in this study regarding doing good center on one key concern: transactional personal evangelism vs. holistic transformational discipleship/social entrepreneurship. With regard to transaction vs. transformation, the question is, does the approach attempt to offer exchange modalities that result in surface change or do they offer approaches that offer to fundamentally change the individual or community at a deep level? At the risk of oversimplifying, a slogan often used to illustrate a transactional

[19] Corbett, S. & Fikkert, B. *When helping hurts: How to alleviate poverty without hurting the poor…and yourself (2009), p. 61.*

model is “you win people to what you win them with.” The meaning is that if you convince people to participate in a program by offering them free stuff then you will always be forced to offer free stuff to keep their loyalty. You may even be forced to offer more and better “give aways” to retain their participation. But if they are transformed and participate because they believe in the program you no longer have to motivate them extrinsically. They have their own intrinsic motivation.

To summarize, the social gospel, and those who continue to operate by similar views believe the problem is the world is broken at a macro level and by human effort we must attempt to make it better. Fundamentalist evangelicals tend to see the problem as personal sin which can only be addressed through personal salvation. From their perspective, the world is going to end in a fire cataclysm, and we need to rescue as many individuals as we can as fast as we can. The entrepreneurs in this study see a fallen people occupying a broken world both of which need to be restored to a loving Creator. The best, in fact only, way to accomplish that is for transformed people (not perfect but reformed) to work in cooperation with the Creator to transform their families, their communities, and other individuals. In other words, it is not either a social gospel or a personal salvation alone, it is both working together in a transformative way.

TRANSACTIONAL PERSONAL EVANGELISM VS. HOLISTIC TRANSFORMATIONAL DISCIPLESHIP/SOCIAL ENTREPRENEURSHIP

The entrepreneurs in this study do not personally sense any tension at all between the concept of personal evangelism and holistic transformational discipleship, especially when executed through the means of social entrepreneurship. The participants all seemed comfortable with the term “social justice” but a better term for the actual work they

described may be “social action” since they are generally focused on specific localized problems. They believe that individuals who have been saved should, as a natural consequence and outflow of their Christian experience, involve themselves in efforts that heal the communities in which they live. It is not either/or but both/and. The tension is experienced if church leaders emphasize personal salvation and local church participation at the expense of social action.

A key difference between transactional personal evangelism and holistic transformational discipleship is that transactional personal evangelism is focused on transactional methods and an individual’s conversion. Holistic transformational discipleship tends to focus on complete life change resulting in action to engage in transformative change at a community or societal level. Participants in this research, with one exception, do not use the word “transactional.” It is a safe inference however given the importance they place on transformation.

Terminology can be confusing in church contexts. Almost all churches provide some approach to discipleship or some related program or methodology. Additionally, many, if not most, believe their methods should be transformative. However, when one listens to the social entrepreneurs in this study it becomes clear that simply adopting the language does translate to a methodological awareness or implementation. In a transactional discipleship program leaders provide a series of relatively easy to follow steps or perhaps classes to attend. The convert/disciple essentially checks off boxes as each step is completed and emerges at the end with a certificate or some recognition that the journey has been successful. A transformational process involves a relational context in which one engages over an ill-defined time period with certain practices. The objective

is not completion of a program but transformation of the individual. Alan Hirsch in his recent book *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ* suggests that "the average Christian in the average church in the West is profoundly unformed and immature in Christ" (2017, p. 39). He attributes the lack of maturity in part to the fact that "there has been so much by way of church and theology and yet so little transformational impact" (2017, p. 39). I believe this sentiment expresses the collective view of the entrepreneurs in this study.

At the level of community, a transactional approach might involve establishing a nonprofit that is satisfied with serving X number of homeless people without measuring the overall impact on the community at large, or perhaps establishing a business that employs X number of people earning Y among of profit per year without thought to the overall change effected in the community. A transformative approach attempts to change the nature of the community and/or the people involved in the process. These entrepreneurs attempt to bring about that community-wide transformation through establishing the relationships they build that result in self-sustaining enterprises that employ people whose lives are changed through the principles infused in those businesses and the lives lived by the founders/owners.

Entrepreneurial Churches

Steve's colleague Larry spoke of their efforts to build "redemptive businesses." Larry declared, "We seek to build leaders who will go build businesses that will inject new culture into neighborhoods and into the city, in the lives of employees." Their pastor Blake said that Steve was attempting to focus on what he called "upstream problems." He referred to downstream problems as poverty and drug relief type efforts, which he did not

disparage, but he also thought that starting businesses and providing meaningful employment is important social work that moves ahead of the problem.[20] The interviews did not spell out the commitment this Midwestern gigachurch has to personal evangelism, but the website does. They believe that "Christ-followers reproduce Christ-followers." Thus, personal evangelism and social justice are both embraced by this community, as well as Steve, the entrepreneur.

Craig is very direct in explaining the role of personal evangelism in his social entrepreneurship: "I have many Christian friends in social enterprise, and where I think we can sometimes miss the opportunity is where Jesus sends out the seventy-two in Luke chapter ten and lays out essentially a four-step process for spiritual engagement: to bless the people around you; to fellowship with them; to minister to their felt needs; and to proclaim Christ as the reason for your motivation." His point was that if the social enterprise does not eventually get around to "proclaiming Christ" it misses "all of what I think we're called to do as faith-based entrepreneurs. That's my personal conviction."

Craig's pastor, Josh succinctly stated, "The goal, the heart of the church, in the very beginning, was to think through, you know, we want to reach out to orphans and widows who want to make a difference in the kingdom of God. You know, I mean, we want to evangelize the world, you know, to further the kingdom of Christ." I do not think he meant to imply that they only wanted to serve worthy orphans and widows although he has a very clear sense that everyone has a God-given purpose and should be given an

[20] I believe this may be a reference to a material in a book by Dan Heath, *Upstream* in which he makes the case that downstream problems capture our attention more readily because they are easier to measure and capture our emotions whereas upstream is where one has the opportunity to confront issues systemically thereby preventing them before they have an opportunity to develop, His recommendation is not an either/or but a both/and approach (Heath, 2020).

opportunity to fulfill it. Josh got very specific and animated when he added, “Children starving bothers me. Children not being able to fulfill their purpose for which God created them incenses me. So that’s what drives my passion for all of this. At the end of the day, how we physically take care of the needs of the children? More that, how do we lead them into a relationship with Jesus Christ?” The point to note is that he sees evangelism and social action as related and intertwined.

Steve said he wanted to be blunt in explaining the measurement of their success: The point is to have businesses with founders who are deeply embedded in better principles, so the culture they create, every employee who’s touched by a founder or an owner that has those principles, can change communities….So the long game is to touch the employees of the founders who we train because that’s where the change happens.” That statement includes transformation at both the personal and community level. Note that the personal transformation involves both the founder/owner and the employee.

Steve contrasts what he does with the experiences most entrepreneurs find in their churches: “We’re not a church…Most entrepreneurs are business owners who attend church and are believers. It’s hard for them to find content in the church. It’s easy to find a men’s group or a couple’s group or a women’s group and experience. But it’s hard to weave that into what I do every day.” What Steve was suggesting is that most churches do not provide content that is directly relevant to the situation entrepreneurs are living in most days. It is relevant content that Steve believes would be transformative and help other entrepreneurs live lives that transform their businesses, their employees, and their communities.

Recall Pastor Blake's comments about going upstream to cut off problems at their source. With that in mind, Steve being involved in starting businesses and getting people employed is a social endeavor that is stopping downstream from ever popping up." Blake understands Steve's efforts as being transformational at a personal level, but it is also transforming communities and systems, and that is the bigger picture he is interested in. Steve's colleague Larry expressed the point more directly, "Our aim is to equip entrepreneurs who will bravely step out and change the world…We seek to build leaders who will go build businesses that will inject new culture into neighborhoods and into the city, into the lives of employees, create opportunity. Sometimes a redemptive business looks like 'I'm going to run the very best auto body shop in town;' 'I'm going to treat every customer like gold;' 'We're going to do incredible work;' 'I'm going to pay my employees embarrassingly well;' 'And we're going to consistently give back.'"

Craig's vision is, in part, about transforming church culture; "You can think about faith-based entrepreneurship in our world, not just as the individual entrepreneur, and not just even as a community of entrepreneurs, but you can see the entrepreneurs in an entrepreneurial local church that's building a community of entrepreneurial local churches, that together could build a next generation model about how we think about local church."

What emerged in these interviews is that the pastors and entrepreneurs agreed that the problem is holistic and therefore requires a holistic approach that promises transformation of both individuals and their communities.

Supporting Churches

As has been noted, evangelical churches in general are growing in their awareness of and involvement in social causes. The supporting churches in this study are involved in poverty relief and other efforts. The Midwest supporting church does seem to emphasize personal evangelism more, and the Southern Presbyterian supporting church seems to be more interested in social action. They manage the tension between the two in their own distinct ways that may be reflected in the way each entrepreneur does his work or at least reports his work. For instance, Drew reports thousands of conversions and over 40 churches planted in Africa. Barry reports on the number of homeless people served. But in reality, Drew is bringing health and wellness to villages while also starting hundreds, maybe thousands, of businesses. Barry is seeing hundreds of conversions while also serving the homeless.

Drew's colleague, in the Midwest, perhaps summed up that sentiment best when he said:

> [Drew's work runs] like a railroad track. One rail is the business rail, developing communities economically so that the people can make a living for themselves, come out of the poverty that they're in [and] can actually function. The other rail is that spiritual rail where, it's a matter of going in and trying to see that... the people are growing spiritually.

Drew put it this way: "Changing the world to me is just trying to give them genuine hope and a real reason to live." He starts with something tangible and short-term like micro-loans that give hope for today and next week, but his long-term goal in each person's life is eternal. Drew's pastor was more direct in his assessment of the combined evangelistic and social justice nature of his work: "He opens doors economically for people who might not ever have that chance. And there's been thousands of people that

have accepted Christ as a result of the businesses he has started [in Africa]…I think there's forty-three different churches that have been started as a result of Dave's ministry in Africa. So, what he's saying is there's ways in which your life can be changed by accepting Jesus." The underlying implication and latent tension for Drew and his church may be that if there was not a strong evangelistic outcome, their interest would likely be dampened.

Drew's pastor, Ted, was frank when speaking about challenges facing the congregation even though he thinks of it as "pretty strong." He intoned, "There are a number of people that come in and are there for a short time and then kind of move on." He saw that as part of the disconnect Drew experiences when attempting to make significant connections with the congregation. Drew did not speak to the transformative intent behind his work, but Ted gave evidence suggesting that his efforts were not simply about making micro loans. While Pastor Ted's primary concern may have been that Drew includes evangelism as a primary motivator and outcome in his efforts, but it is also clear that a fundamental concern is that communities and lives are changed.

Barry, in the South, quoted a favorite preacher he brought in to encourage his staff:

> Allister Begg, who's the pastor of the Parkside church, was speaking to a small group of us. And he said, "I hate to bust your bubble, but you don't have to be a Christian to give someone something to drink, or something to eat, or a place to sleep, or to get off of drugs or anything else. If you want to be just another social-service agency, go ahead. It'll be the beginning of the end of what you do." And almost in that Scottish accent and that pointed finger…He said, "What do you do that nobody else could do? You usher people into the very presence of Jesus. That's what you do."

Barry continued:

> We have no desire to be in the thrift store business for the sake of being in a thrift store business. We have no desire to be in the catering business, just to be in the catering business. We have no desire to be a little software business that we're developing. We have no desire to be in that business, unless it somehow comes back to making a spiritual impact on people's lives. If you looked at each of those in the process of making a spiritual impact, we're also making a social impact by helping people enjoy a better quality of life.

Pastor, Kay, was a little less clear, but she did say, "If they walk in and they're hungry, and they've got a whole bunch of needs, in my opinion, that's not a time to spiritually share the gospel with this person. We've got to meet those social needs. We've got to develop a relationship…And then there comes a point when I could share the gospel. I could share God's love. But we have to go through all the social stuff before we get to the spiritual side of things."

Barry was not entirely comfortable with the idea of social justice: "This is gonna sound terrible. I'm not out trying to do social good. Everything we do is somehow connected to the spiritual value we bring to our community." He concluded, "What we're doing is ushering people into the presence of Jesus. If you don't know Jesus, you can volunteer [to help with the mission]. But maybe this isn't the best place for you because it's an evangelical mission." I do not think Barry resolved the tension in favor of evangelism. I think he manages it. Later in the interview he also cited Isaiah 58 which speaks about feeding the hungry, clothing the naked, loosing the chains of injustice. And he said, "This is why we do the entrepreneurial efforts…we're making a spiritual impact, and we're also making a social impact."

Barry cited a seminal book in his own entrepreneurial journey, one that had to do with organizational change, *Our Iceberg is Melting*. My interpretation of Barry's view on

change started with his own personal transformation, then the change in the organization he is leading, before he was comfortable with articulating strategies encompassing change for individuals and communities. He referred to Tim Keller as an influencer who helped him see that "helping the poor is a euphemism for destroying them unless it as with it the intent to help them be all that God created them to be." Helping someone be all that created them to be suggests a process of transformation, especially if you are talking about homeless people with myriads of complicating life circumstances.

The entrepreneurs and these churches that support them do not appear to share the same level of agreement that the entrepreneurial churches do in terms of their view of the problem their attempts at doing are intended to address. A key measure of impact for Barry's church is the number missions they support, which is a commendable objective. Drew's pastor deems their partnership successful based on the number of new churches and people saved. Again, that is commendable. But to social entrepreneurs in this study, these results are only a part of a bigger picture.

Non-Supporting Churches

The entrepreneur in my study who articulated his discomfort with his church's position on this issue most clearly was Dan from the Midwest:

> My ambivalence in the local church is I find it a little heavy on the personal evangelism side and not heavy enough on the [idea that] we need to be engaging with people in the totality of their life all the time. And yes, sharing the gospel. But, you know, the gospel to me is a whole lot more than just the words. For me the gospel starts in Genesis one and it ends at the end of Revelation. It's the totality of the gospel. So that's a theological challenge. And there is never a Sunday in which the importance of a personal relationship with Jesus Christ isn't the central part of the message. And I would never object to that. I just don't think it's complete.

Dan's sentiments are representative of the other non-supported entrepreneurs. It should be noted that Dan never uses the term "social justice or action." But when he references a gospel that is "a whole lot more than just the words" and that it is the "totality of the gospel" and that "we need to be engaging with people in the totality of their life, all the time" he is referring to a taking up of social causes such as poverty relief, racial inequity, women's rights, illiteracy, prison reform, and the like, and those are the causes about which social action is concerned.

Dale's colleague Ben attempted to break it down: "God just wants us to do two things. Love God with all our heart and love our neighbor as ourself. That's really pretty simple. We're trying to do both. We try to reach our neighbor." He made clear that he was talking about meeting physical and spiritual needs. Dale mentioned people they have baptized as a result of the thrift store they operate being in the community. He cited that to illustrate the fact that they meet spiritual needs. They are attempting to manage multiple tensions: providing income to support other charities, while meeting the physical needs of the poor around them, providing employment and on the job training, and meeting spiritual needs.

John emphasized the incarnational approach that "integrated grace and truth in the redemptive purpose that Jesus came to accomplish." He believes that following that model is the best way for Christians to change the world. John's pastor Bart pointed out that he believes John is all about the transformative work of the "gospel in a person's life to change the world." Notice the combination of transformational discipleship and social action pointing toward a holistic approach.

For Cole, business, addressing social needs, and personal evangelism "is all integrated. I don't spend a lot of time trying to segregate that stuff. I want to be the work that I'm doing–what I feel called to–put it all together in business, entrepreneurial, social good, spiritual good. Put all that together in a mix, and let's go do something that's going to mean something to somebody." Again, Cole has a holistic vision for his work.

Just below this surface concern is one that is of more interest to the entrepreneurs and their colleagues: The results of the investment of time and other resources. They seem unanimous in their desire to see that their efforts are transformative.

Jack's colleague Rick put it this way, "Transformation is not quick enough for the [typical church] model because churches, we noticed, are very transactional… American discipleship is tithe, join a small group, go to church on a Sunday, and like, maybe tell someone about the Lord, you know [that is] stage one, two, and three of Janet Hedberg's stages of growth…I didn't think there is space in the current paradigm for her stage four, five, and six, which is the dismantling of …the inside out life." I noted the clear transformation vs. transaction language and the checklist Rick referenced.

Dale found that the "transformational journey of the heart" is crucial to business success not simply for spiritual renewal. We are "helping leaders be effective leaders, and also to find wholehearted life in Jesus. The discipleship piece is a bottom line [issue] for me. So we're working on processes to measure it. And we're seeing that happening in community, seeing transformation in a way that's impacting not only the leader but his executive team and transforming the company from the inside."

John did not deny that churches hoped for transformation, but he thought their methods would never accomplish the objective they had in mind. He observed, "What

churches tend to do is hope that information will lead to transformation. If you have enough Bible knowledge, educational processes…Other churches are trending more toward inspiration. If we have concerts, great worship, Hillsong-kind-of-experiences that would lead to transformation." His frustration is that these efforts do not achieve the desired result, and church leaders know they do not but still continue pursuing the same methods. His colleague Rick continued, "The small group strategy was not based on transformative leaders. It was based on creating as many holding pattern groups for individuals to get connected in community [as possible]. They were not invited onto a transformative pathway."

John and other entrepreneurs centered on the word "redemptive" to capture the idea Rick was expressing. He spoke of Jesus being the model for integrating grace and truth in the "redemptive purpose that Jesus came to accomplish." The model he espoused is what he refers to as an "incarnational missional community." But the focus and purpose of the model is redemption.[21] This also seems to be at the heart of Nate's recounting of an episode he experienced with Cole (one of the Southern entrepreneurs in the study):

> Cole and I were talking one day, and there was some elderly person who couldn't get in their house, and Cole said, "It's just like God in the creation process. We had a perfect world here. And when sin entered, things began to crumble. You go somewhere and houses are falling apart; they're not being painted; graffiti; yards are overgrown. That's a representation of a broken world."
>
> And I'd really never thought about it like that. You can just think of how they're just lazy. For literally, for the first time of my life, I realized what he's saying is exactly right. This is not about the state of something that's a

[21] Redemption is a rich theological term both in the Jewish and Christian scriptures. At the center of its meaning is the idea that there are people who do not have the ability to free themselves from bondage, whether material or spiritual. Their only hope is in someone who will act on their behalf to transform their status and serve as their rescuer, their redeemer.

> physical building. This is more of a state of the spiritual heart of a city when you see that.
>
> And from that day forward, you know, when I see things are falling apart- when I see bad parts of town, I immediately begin to think that is just the window dressing for a bigger issue, which is there are broken people out here. It's amazing. This is the outward sign of seeing corruption, other evil things within our city. And, you know, not everybody knows that. Why would we not help?

It may seem counterintuitive to believe that these entrepreneurs are not inclined to think first and foremost or perhaps even exclusively in transactional terms, but when considering social entrepreneurs, and especially faith-based social entrepreneurs, that is precisely the way they seem to be wired. The bottom line extends well beyond a financial one and even beyond easily quantifiable social and spiritual outcomes. This leads to the root issue these entrepreneurs all seem to share. They not only do not seem interested in debating evangelism vs. social action or transformation vs. transaction; they are interested in a personal transformation at a level that transforms whole communities or cultures.

There are a number of phrases tied to the idea of redemption and transformation that surfaced in the interviews. “Redemptive entrepreneurism/enterprises” was one along with “redemptive purposes.” Different forms of the word “transform” popped up numerous times. John succinctly summarized a strategy that was not specifically the one that all the entrepreneurs in the study adopted but closely reflects the outcomes most of them are hoping for:

> Jesus adopted a leadership strategy movement dependent on developing and multiplying leaders. But the reasoning behind it is if I can influence a leader, I can influence many, many followers… I multiply my influence through a leadership strategy, as opposed to trying to help people, one person at a time. Okay, I do that too, but that's not my [primary] strategy. The highest and greatest use of my time is influencing transformational

> leaders. So my goal is to be a leader of leaders because that will have the greatest impact on kingdom expansion and accomplishing God's redemptive purpose.

Note John's use of both of the buzz phrases "transformation" and "redemptive purpose." More importantly, note that John's efforts are directed toward a transformation that is not simply of individuals, though he is concerned with transformation at that level, but even more so his hope is to create transformation at a systemic level by influencing leaders. Remember Paster Bart's observation of Steve: "He's especially about the transformative work of the gospel in a person's life to change the world."

Entrepreneurial leaders in non-supportive communities of faith do not align on this issue of transactional personal evangelism vs. holistic transformational discipleship and social entrepreneurship. Church leaders may use the language of transformation and discipleship but their methods are transactional and tend to produce loyal church members at best.

MY OBSERVATIONS OF THE TENSION BETWEEN DIFFERENT VISIONS OF WHAT IT MEANS TO DO GOOD

As mentioned earlier, I anticipated some level of tension between the entrepreneurs I interviewed and their faith communities over the question of what might qualify as doing good in the world. This was based on more than an educated hunch. Evangelical churches have been growing an interest in social action in recent years (Steensland & Goff, 2014). However, it seems their primary concern continues to be member care and personal evangelism and the methodology continues to center on transactional models regardless of increasing transformational language. This often, though certainly not exclusively, translates into making use of social service programs as

a means to the end of building community and discipleship within their membership. This is not to be understood as an unworthy objective. But social entrepreneurs and Business as Mission practitioners tend to have external and larger concerns that are not congregational centric. These objectives do not necessarily put them at odds with congregational leaders but require negotiation to reach an understanding as to how different objectives can be mutually supportive. That often is difficult as has been experienced by these entrepreneurs.

The two entrepreneurial faith communities in this study embrace the idea of holistic transformational discipleship and social entrepreneurship at a level that would surpass the benefits that directly accrue to the congregation itself.

The supporting congregations and their entrepreneurs largely experience similarly low levels of internal tension. In my opinion, the lack of tension in these relationships is not primarily due to high levels of agreement on strategy and tactics but on the fact that the entrepreneurial effort is outside the primary view of the congregation. They can see the results or can involve themselves in the ministry side of the effort without necessarily being made aware of how all the dots connect. They do not seem to wrestle with the questions of how much of this ministry is focused on social action or evangelism, nor do they concern themselves with whether the ministry is operating with a transformational or transactional model.

The non-supporting churches and their entrepreneurs are where the greatest tensions lie. The entrepreneurs are evangelical, so they share a concern for evangelism, but they also believe that redemptive entrepreneurship is a better means to affect the kind of holistic transformational discipleship and social entrepreneurship they see called for in

the gospel. Further, they understand transformation, whether at the micro (personal) or macro (societal) level to be a process that requires an investment of significant time and resource. They do not believe in a quick, easy, programmatic, check the box approach, and they believe that most churches opt for the easy, transactional method.

To summarize, entrepreneurs in this study understand doing good to be actions taken that are holistic, transformative, and redemptive at both a personal and societal level. They believe that these efforts require a personal investment of time and effort and cannot be simplified into a package that can then be transferred to another context routinely. They choose social entrepreneurship as the means to do good for two primary reasons. It provides entry to the marketplace, which is a key forum for interaction with the population they are attempting to reach. Their hope is to create funding sources that will sustain the ministry effort. They do not believe most churches embrace these principles. Those entrepreneurs located in non-supporting churches experience the frustration that comes with attempting to live these convictions while continuing to maintain membership in a church that does not share those convictions. Those entrepreneurs in supporting churches, while not experiencing the same frustration, do not enjoy the full sense of solidarity that those who are in entrepreneurial congregations do.

CHAPTER 6: TENSIONS AROUND INSTITUTIONALISM AND MOVEMENTS

The third tension experienced by the entrepreneurs in this study concerned the constraints imposed by institutionalism versus the semi-chaotic environment that tends to characterize the birth of movements. Leonard Sweet introduced the term "chaordic" to church cultures to describe the tension created when significant change and the accompanying chaos it introduces meets existing institutional structure and the order it imposes (Sweet, 1999).[22] Innovativeness, proactiveness, and risk are all key components in EO, and these entrepreneurs possessed these qualities with a relatively high level of EI. But in an institutional environment, there is a counterbalance toward order and stability. Depending on the congregational setting, this is a potential recipe for a chaordic rich environment. One should also not discount the possibility of a collision of egos, though that is not the focus of this research and was not evident as a primary concern of the entrepreneurs, their colleagues, or spiritual leaders.

When all else is considered, this tension may well be the one that matters most in terms of creating a cooperative or hostile environment in which social entrepreneurs can work with church leaders. If church leaders constantly feel threatened, or for any other reason feel they must directly control the organization, they are less likely to make allowances for entrepreneurs. If entrepreneurs do not feel valued and empowered, they are less likely to participate fully in the overall strategic objectives of the community of faith.

[22] Sweet credited Dee Hock with coining the term. Hock is the founder and CEO Emeritus and Visa. He noted that organizations/institutions and even the environment seemed to show signs of instability and chaos and simultaneous efforts to impose order.

As with other tensions addressed thus far, I will begin with a brief review of this issue through the lens of past evangelical experiences in general before exploring the experiences of those in this study and concluding with my own observations.

A BRIEF OVERVIEW OF EVANGELICAL EXPERIENCES

There has been a tension, if not an overt and open hostility, between those who are forging new paths and those who are attempting to preserve and codify gains already made in the name of the Reformation movement and other movements spawned from it. Douglas Sweeney captures this idea when writing about American evangelicals:

> History abounds with a chronic tension between Spirit and structure, or dynamic spirituality and its static, albeit necessary structural supports. Some point to a pattern in Christian history in which no sooner are the church and its institutions revitalized than the agents of change seek to conserve their renewal in (new) institutional forms. These forms themselves become petrified, and those dependent on the forms languish in need of revival again…Budgets, bricks, and mortar so often squelch the work of the Sprit that evangelicals tend to avoid – and even oppose – the steady grind of bureaucracy. To be sure, we have harbored our fair share of empire-building entrepreneurs, but we have not been good "company men". (Sweeney, 2005, p. 54)

Albert Newman in *A Manual of Church History, Volume I*, points to heretics as well as early movements he refers to as evangelical that met with heavy handed resistance from the Roman Catholic Church, including the inquisition. Among those are names with which most who have a cursory familiarity with church history will recognize. John Wycliff faced stiff resistance in England. His bones were burned, and the ashes thrown in the River Severn. Those who followed him suffered a grislier fate. Among those was John Hus who was burned at the stake. According to Newman, it was not simply for his alleged heresy but because he obstructed the power structure in place (1933).

Other reformers faced difficulties of various kinds as has been well documented in the cases of Luther, Zwingli, Calvin, and many others. What should have been expected was the violent backlash against Catholics as well as other Protestant dissenters once power shifted into the hands of Reformers. The Munster Anabaptist Radicals and the Peasants' Revolt gave early signs of things to come (McNeill, 2012).

Reformers who gained positions of not only ecclesial but civic power soon found that dissenters could be inclined to violence to accomplish their goals. In Zurich, disagreement boiled over into what today may have been a church split, but in the heat and power structures of that era, ended in drowning those who insisted on the Anabaptist's doctrinal positions (McNeill, 2012).

The point here is not to provide a thorough picture of Protestant Reformation persecutions but to show an emerging pattern of ecclesial authority that has attempted to consolidate its gains but in the face of an emerging and opposing movement. This seems to be the picture the Gospel writers paint of the confrontations Jesus and his followers experienced with Jewish and Roman leaders. He was leading a growing movement against an entrenched and increasingly resistant religious-political power structure. The early church portrayed in Acts and other New Testament and early Christian writings appeared to see themselves in the same light.

One more example that serves to illustrate the point that this pattern seems to be perpetuated over time comes from the early nineteenth century and is encoded in the launch of the Stone-Campbell Movement, sometimes called the Restoration Movement, from which I trace my heritage. Thomas and Alexander Campbell were father and son Scots-Irish immigrants to Pennsylvania who co-founded one side of the movement that

bears their name. Thomas was educated in Scotland at a time when the Presbyterian Church was splintering. This was a uniquely Scottish issue for the most part, involving questions of loyalties to town officials (burghers) in Scotland, whether lay people could select their pastors, and whether they adhered to the old ways or new ways of church polity.

When he migrated to the New World, Thomas was part of the Old Light Anti-Burgher Seceder Presbyterian Church and could have fellowship with no other Presbyterian Church, much less a Methodist, Anglican, or Baptist. But on the American frontier, people were far removed from such arguments and simply wanted a pastor to provide communion and other services. According to historian James North, "This is where Thomas Campbell got into trouble" (North, 1994, p. 82). In 1807, he was brought up on charges by his synod and in 1808, branded as a heretic. A year later he proclaimed: "Where the Scriptures speak, we speak and where the Scriptures are silent, we are silent." The next year that slogan became the cornerstone of the founding document of a new movement. His son Alexander also found that he had no home with the Presbyterians and attempted to find common ground with the Baptists before deciding that the best course was to be known simply as "Christians only" (North, 1994).

By the 1850's, however, barely 40 years into the movement's development, and with no formal organizational structure such as a denominational hierarchy, the new movement itself resisted new innovation. I will cite only two that occurred in the same era. One was the shift from itinerant preachers to a salaried preacher who remained at one church, often now referred to as a "pastor." The other was the advent of a musical instrument, in this case a melodeon. Both met with stiff resistance and condemnation

(North, 1994). What I am attempting to describe is a movement that had no authoritative structure other than the local congregation and yet found the means to create a constrictive environment for those who continued to innovate.

In some respects, the struggle or tension being described in this chapter is difficult to deconstruct in terms of which aspects may be legitimate limitations placed on changes that could threaten church strategies, and which ones are restricted simply because the changes implied by the entrepreneurial innovations pose a more personal threat to the power of those who sit in positions of authority. Neither party may be able to accurately discern the difference.

THE EXPERIENCES OF ENTREPREPRENEURS IN THIS STUDY

Alan Hirsch suggests that "When the church has sought change, it has largely been through structural and organizational fixes. Reconceived in terms of a more static hierarchy, the church has opted for the episcopal model of the high church; the Eldership model of the Reformed; the Deacon-Pastor model of the Low Church; the contemporary church growth churches have opted for the models derived from the business corporation with its CEOs, COOs, and department portfolios." He proposes that these models have limited or completely left out an essential biblical role that should serve as the "pioneering function of the church, the capacity to extend Christianity as a healthy, integrated, innovative, reproducing movement, ever expanding" (2017). Hirsch's contention is that there are five functions revealed in Ephesians chapter four, all of which should be present in equal measure in every community of faith. But most Western churches emphasize two functions (pastor and teacher) to the exclusion of the others. The one that is relevant to this study is the role or function he terms "Apostle," which he

equates with the idea of being a pioneer, one who is sent ahead, innovates, takes risks, etc. They keep movements fresh and moving. That sounds like an entrepreneur and Hirsch concurs (2017).

The Entrepreneurial Churches

In contrasting their church with other churches, Blake, an entrepreneurial pastor, said:

> Steve [the entrepreneur in the study] didn't have to jump through some hoops to prove his worth. We trusted him… Regularly we trust people with a vision that God has given them, and we let them run after it. Churches tend to be very controlling. Religion is about control. Maybe it's because you're not controlling your urges. Or maybe it's because you're not tithing. Or maybe because you're not a good member of this church, or you can't go on this mission trip if you're not also serving in children's church. If you don't sign a document that says you believe in this or that. Churches are good at controlling; churches tend to not be very good at empowering and releasing. You can't empower and release unless you have a level of humility, where you're willing to lay your life down and lose.

Steve's colleague Larry added, "Steve benefited from the church. He landed in a place where God had already been talking to a group of leaders within the church, and that train was moving down the tracks, and together the church broadened our thought process about marketplace ministry."

Pastor Blake said, "You have to keep thinking like a startup. Are we the fourth largest church in the country…or is this day one?...When you think like that, you attract entrepreneurs. It's not like you have to conform to our corporate values or what a church should be, but you conform to an aggressive move of trying to bless the world and being entrepreneurial by nature."

Craig's pastor Josh said, "That was the church's heart. How do we start businesses that will fund initiatives that can't fund themselves?" He was speaking of

businesses in developing countries when he said that, but he also wanted the same thing in the buildings the church owns. When he was speaking of what he and Craig each contributed, he said, “Craig brought his piece of the puzzle to the table; I brought my piece…This is a God story…It was just the vision that we had of God calling us to make a difference at work in our community and around the world.” At the end of Craig’s interview, he seemed to lament what he saw as an over-institutionalized church: “When I look at the institution of the church, the way that we institutionalize careers in ministry, and what we teach in seminaries, and on how the local church is often so focused on just maintaining all of its infrastructure and the overhead that goes with it, we suck away so many of our opportunities.”

These church leaders do not simply tolerate or accept Steve’s or Craig’s approach, they embrace it. They have a similar entrepreneurial orientation. When they see that orientation in someone else, they encourage it rather than suppress it. Both of the entrepreneurs, their colleagues, and pastors seem to sense that they are at odds with the pervasive culture of other churches and leaders in their area. They are not troubled in the sense of feeling isolated. They almost relish the challenge and hope to see other churches embrace a more entrepreneurial approach.

The Supporting Churches

Drew’s colleague Doug said that he “has a tendency to go outside the lines, you know, I'll do it this way, even though you've never seen it done this way. And I know there were a couple of people that initially were involved with him that he just drove them crazy because it just went outside their formula, and they just couldn't do it.” The closest Drew came to indicating any frustration on his part with his congregation had to

do with leadership's control over his ability to solicit members, and how often he had opportunity to speak with the congregation: "If you know someone you can put a flyer in their mailbox. I pray that the new leadership will allow more mission discussion…I've been invited to speak ten minutes one time in our congregation in the last fifteen years. So I am a little critical, yeah."

Barry, a Southern entrepreneur, says of his community of faith, "It's where I attend. That's my home. I know that I'm loved, cared for, supported, and all the other stuff there. They pray for us regularly there." His pastor, Kay, echoed that sentiment. In fact, the church "supports fifty organizations locally and in the surrounding area. And then we have missionaries overseas, I don't know, fifty or seventy-five, something like that." This is a wonderful, supportive organization. Barry feels that sincerity. It is interesting, however, that while Barry feels loved and supported, from the church's perspective, his work as an entrepreneur is not perceived as a core strategy. His work is considered one of 100-125 local and global missions that are supported by the congregation. They consider it unique in that it is local and supporting poverty efforts. That gives opportunity for members to get involved directly in serving the poor. They can involve themselves in donating items for the thrift store. But in terms of supporting marketplace ministry or social entrepreneurship as a specific and unique approach, it is not clear Barry's church has seriously considered it. The same could be said of Drew's congregation.

As I consider the situations Drew and Barry are in, I think they feel their ministries are successful ones. They are accomplishing the objectives they have in mind for the people and the communities they are attempting to serve. The communities of

faith of which they are members support the work even if they do not fully understand and embrace the entrepreneurial concept. But as long as the church is supportive, and they are accomplishing their objectives, why push an agenda that potentially will introduce an issue some people cannot handle?

The Non-Supporting Churches

Dan launched his interview with an emotionally charged criticism about this institutional concern: "Working with people in the entrepreneurial area, I often find people are really focused on a deconstruction of institutions. And I find that puzzling because I think about institutions as having distinct roles. There are business elements of a church, but a church is not fundamentally a business, and we should not be in the business of operating the church as if it's a business. It is a spiritual community." He felt the best approach would be to reform and retain elements of institutions in churches and other organizations but structure them to function more organically in other ways rather than completely deconstruct them. He refers to himself as a "conservator of institutions." So he is not anti-institution, per se. He simply wants to see that the traits belonging to institutions are applied in proper ways, and traits belonging to a more organic model of church life are not displaced.

Perhaps of more personal importance, Dan was told by church leaders that as a businessperson "you really don't fit with everything else we do." He said he doesn't feel excluded in any way, shape, or form, but one has to wonder how those two statements can both be true. He admits to his own feelings of ambivalence. So, I take that to mean that Dan feels the tension but may not express it openly.

Dale's colleague, Ben was clear about how Dale's entrepreneurial orientation created difficulty with his community of faith: "I believe entrepreneurs are willing to take risks and learn from failures and mistakes and grow and move forward. Some of the limitations that happen within a church, especially a large church, it feels a little bit more corporate. And it's tough sometimes to get things done. And things move slower in a corporate environment. And I feel that we are bucking broncos in the gate ready to run, and we can't be released. And that's a struggle." Dale did not attempt to hide his frustrations: "There was a lot of tension in it. We tried to engage the church, and the church was so busy doing church, so engaged in their work, that they couldn't think out of the box. And they didn't know what to do with me. They didn't know what to do with businesspeople."

Rick, speaking in support of his colleague John, echoed Ben's thoughts: "I think sometimes they don't move as fast as he'd like; he gets frustrated with the church. You know, they're over here, and maybe it's a project-they want to go through a long process, and he's ready to go. And I think there's been that tension over the years that I've seen, you know, he's like, let's get going, but churches sometimes, like government, can be slow." Rick also seemed to reference the Morgan metaphors mentioned earlier: "Here's John working within the confines of a 7-8,000-member church. That's a machine-this structure and hierarchy. There's organizational paradigms that they're subscribed to. Yet, here's an executive leadership-type role, and his advice transcended the system…these aren't robots. This isn't a jigsaw puzzle. These are human beings."

Rick continued with an important insight:

> In the current traditional evangelical church model around the USA, I would say, unless you have the executive leaders' 100% buy-in for any

> new strategy that disrupts the current paradigm, you will, at some point, be pulled back or scaled back because they will be afraid of any change that could undermine the current trajectory of what they think success is and how attrition works, and how growth works and so forth.
>
> Entrepreneurs are there early enough in the stage of development of an organization, an idea, or concept that they're innovative, they're able to step outside of existing systems. There's organizational paradigms that they're [church leaders] subscribed to. And yet, here is an executive leadership type who's helping shape that organization.
>
> His advice is entrepreneurial; it transcends the system. It's innovative; it's creative. That is normally very rare in established organizations that have become, uh, not stuck, but they're just, they're on the train. The train track is set, and you fall in or fall out.

John explained that the focus of his consulting has been on creating "an interdependent relationship that as the leader is growing and changing, the organization is changing and developing into more of a powerful movement." He continued, "It's been difficult to find a faith community that would support a kingdom entrepreneur…And, so churches have been helpful for spiritual support, worship, learning more about scripture, being inspired, but it's a rare church that actually thinks about empowering leaders for their kingdom and entrepreneurial missions."

Rick concluded his thoughts: "John wanted to move the church from a model of institution to a movement. And a movement is a collection of small explosions. It's a collection of small explosions going a whole bunch of different directions. That's entrepreneurship. How do you create a movement? You can either put 7,000 people under a pyramid, or you can catalyze two hundred, five hundred, a thousand of those 7,000 people. And you can create a movement."

Cole's colleague Nate mentioned that in terms of Cole's interaction with his church leadership, "I'm not sure he gets a lot of encouragement from them." Cole himself

just sees “a lot of energy and effort going into keeping the church going.” He was obviously expressing his disappointment that the amount of time and work Cole put into the church seemed like busy-work to him that merely kept the doors open and did not really accomplish any meaningful ministry, as opposed to what he did through his primary work. He took that thought a step further: “I feel I’m never more spiritually alive than when I’m working with my staff in the community together. I mean that’s more life giving than when I go to church, and it’s kind of like, okay, you need to wrap this up because, you know, I got stuff to do.”

MY OBSERVATIONS OF THE TENSIONS AROUND INSTITUTIONALISM AND MOVEMENTS

The entrepreneurs located in the entrepreneurial churches in this research do not experience tension or conflict within their communities of faith around institutional restrictions. The obvious reason is that senior leaders consider themselves part of the movement the entrepreneurs and their initiatives are creating as extensions of the mission of the church. They release and empower entrepreneurs to do what they are gifted and called to do. They are willing to make significant organizational changes if needs and/or opportunities suggest it. They are humble enough to share credit and resources. The most important issue for them is the achievement of their mission not that their name is attached to any victories.

The two supporting churches see the entrepreneurs and their initiatives as somewhat external to the church. They support the aims of the entrepreneurs but consider them assisting the mission, not integral to it. In other words, they could fulfill their mission through any number of organizations of initiatives like these entrepreneurs and

their organizations. They do not feel the entrepreneurs or their ministries are a key component of the church strategy. They may not have a full understanding or appreciation of what the entrepreneur is attempting, which does not matter to these church leaders as long as it is accomplishing something worthwhile. In the case of one of the churches, it is worth noting that while the entrepreneur feels loved and cared for, his initiative appears to be one of up to 125 different missions supported by the congregation. That is a noble accomplishment in some respects, but it also dilutes the depth of connection the congregation has with the entrepreneur. It is my view that even if the entrepreneurs do not express it or feel it strongly, there are latent tensions related to the institutional constraints imposed by their congregations that they are willing to accept in exchange for the benefits of the spiritual, relationship, emotional, volunteer, and financial support they receive.

The four non-supporting communities of faith ranged from disinterest to resistance with regard to the entrepreneurial members of their congregations. All of the entrepreneurs who are in these churches look outside their communities to find support for their entrepreneurial endeavors. The research does not reveal underlying causes for church leadership/entrepreneurial relational positions in any of these scenarios. Later research may be able to address that concern.

It seems clear that the most favorable of the experiences is that of entrepreneurs in churches whose leaders are also entrepreneurially oriented. They are counted as partners, and feel validated, encouraged, and supported. Those who are members of supporting communities of faith also feel supported. They may also feel encouraged and validated, but it is at a different level. They do not feel like partners, at least not in the same way

that those who are members of entrepreneurial churches do. The entrepreneurs who are members of the non-supporting congregations may continue to attend and participate in their communities of faith, but they generally will add an entrepreneurial community around their experiences to gain the support they feel they need.

In his doctoral thesis, Thad Austin studied clergy whose congregations were involved in social enterprises, similar to the two entrepreneurial congregations in this study. He found that the majority were actively engaged in the initiatives and that contrary to what studies revealed of most clergy, these pastors did not find business and money to be a lower level, unspiritual, annoying addendum to the main calling of the ministry (Austin, 2019). So, at either end of the spectrum, the entrepreneurial church leaders both understand and support faith-based entrepreneurs, whereas non-supporting church leaders are more likely to consider them less spiritual and will not be interested in attempting to lead their efforts.

Given the stories of these entrepreneurs and how they perceive their EO to be God-given, God-breathed, and even divine callings, it may seem inconceivable that any of them would consider altering their entrepreneurial behaviors and indeed none of them have. But I do not perceive that as a given. There are other dynamics at work. These entrepreneurs have other deeply held values and convictions challenging their EO. For instance, Barry's wife holds positions of service and leadership in their congregation and is as deeply loved there as he is. Drew's relationship with his congregation is much the same but includes extended family. Cole and his family are tied to their community of faith out of a conviction that they should be deeply involved in their urban community. Dale and his family have a long-standing commitment to their denominational roots. So,

the question of whether an entrepreneur will alter his EO/EI if his faith community is not supportive is not a simple one.

For the entrepreneurial churches, the question was resolved when church leadership chose the path of entrepreneurism as a core strategy for the congregation. Tensions between the community of faith and the entrepreneur are resolved or greatly reduced and only exist between the church and external critics and perhaps a few disgruntled members. For Craig and his pastor, Jeff, conflict arose when a wealthy family chose to leave the congregation because they did not believe the church should mix faith and business. Once they and others like them left, the church adopted a very public position on business and ministry, even posting their practices on their website.

The other entrepreneurial church includes the work of the entrepreneur in their strategy by investing large sums of money in startup companies from their annual budget. The pastor believes their entrepreneurial spirit attracts entrepreneurially minded people. These two churches are interested in creating movements that benefit their communities and do not seem concerned if their church receives credit for those benefits. They consider the entrepreneurs partners rather than subordinates.

The institutional lines and the restrictions that accompany them are clearly drawn in the supporting churches and the entrepreneurs have chosen to stay within those lines and accept the level of support and endorsement that is permitted. The entrepreneurs appear humble and grateful for what they receive in the way of financial aid, volunteer assistance, and prayer support. They do not expect senior leadership to consider them full partners, nor do they expect the church or its leaders to behave as entrepreneurs as the entrepreneurial churches do.

Finally, the four entrepreneurs who are situated in non-supporting communities of faith experience a high level of frustration. It led Cole to drop all leadership roles and resort to only attending there. John has finally reengaged in a leadership role at a new congregation since this research began. Dale and Dan are attendees only. In all four cases, they experienced frustration in attempting to draw the leadership of their congregations into a vision for what "redemptive entrepreneurship" and/or a missional or some other movement could mean for ministry and for the church. In all four situations, the experiences dampened the relationships the entrepreneurs had with their communities of faith but did not alter their EO/EI. Rather, they found new entrepreneurially oriented communities, not necessarily congregations, where they found support for their "redemptive entrepreneurism." If John and his colleague Rick are correct in their assessment that churches tend toward institutionalism and thus tend to crowd out movements, it is little wonder that entrepreneurs feel they are on the outside looking in at most churches. Entrepreneurs, as proactive, innovative, risk-takers are almost always going to favor being in the vanguard of a movement. Once the movement reaches a point of stability and needs any semblance of institutional controls, an entrepreneur is likely going to be ready to move on to the next project. The tension these entrepreneurs feel between these poles is real and runs deep.

What are all the issues that lie behind this tension? Control vs. freedom? Risk vs. security? Inertia vs. proactiveness? Stagnation vs. Innovation? All of these and more cut to the heart of what makes an entrepreneur tick. Certainly, church leaders do not typically want to remain stuck where they are. Yet, that is often what happens in churches. Reggie McNeal wrote, "The present church culture in North America is on life support. It is

living off the work, money, and energy of previous generations from a previous world order. The plug will be pulled either when the money runs out (80 percent of money given to congregations comes from people aged fifty-five and older) or when the remaining three-fourths of a generation who are institutional loyalists die off or both" (McNeal, 2003). Many of these church leaders seem to reflect the words of U2 front man Bono, "You've got stuck in a moment, and now you can't get out of it."

CHAPTER 7: CONCLUSION

This study explored the experiences of eight evangelical faith-based social entrepreneurs with a primary aim of understanding how their embeddedness in their evangelical communities of faith affected their entrepreneurial orientation and intensity, if at all. To augment their perspectives, I included two additional interviews for each entrepreneur, one with an entrepreneurial colleague and one with a faith leader. The total number of interviews were twenty-four conducted in four geographic locations, two in the Midwest and two in the South. The communities of faith in which these entrepreneurs were embedded included two Presbyterian churches, one Baptist and five non-denominational or community churches.

The interview questions attempted to uncover the interactions between the entrepreneurs and their communities of faith around three major topics: entrepreneurship as concept and as practiced by the entrepreneur in the study; the relationship between the congregation and entrepreneur; and views on what it means to do good in the world.

When I started this research, I anticipated there could be at least two areas in which the entrepreneurs may experience some level of dissonance with their congregations. The first is in the area of risk tolerance. My expectation was that congregants and perhaps church leaders would be less risk tolerant, perhaps significantly less, while the threshold for risk among entrepreneurs would be higher. The second area in which I expected entrepreneurs to experience some level of disparity with their communities of faith was in what it meant to do good. I did not suppose they would disagree about whether alleviating poverty or taking action on other social action was considered good. But I imagined the disagreement might center on whether self-

sustaining ministry through earned revenue or marketplace ministry was an acceptable methodology rather than more traditional models involving ministry supported entirely via donative means.

After early coding results, it became clear that the interviews provided such rich data that a shift in the research approach to a grounded theory methodology was called for. Once I made that decision and began coding within that framework, a number of additional findings became clear. One of those findings was the identifiable church dynamics at work. Two of the churches were led by senior leaders who themselves exhibited high levels of entrepreneurial orientation and intensity. These church leaders resonate with the work of the entrepreneurs at a high level and think of them as true partners. I refer to them as "entrepreneurial churches."

Two other churches were supportive of the entrepreneurs who are members of their congregation but were not themselves committed to engaging in entrepreneurial approaches. That is, they consider the entrepreneurs missionaries—the same as other missionaries the church supports. They give them space in the mission budget and on special "missions days." They pray for them and may enlist volunteers to help. But they do not consider their work essential to the church's strategy any more than any other single missionary they support, nor are they partners in the same sense as the entrepreneurs at the entrepreneurial churches. However, it is worth remembering the observation of one entrepreneur, speaking from experience working with churches like these:

> Most of the time, if you see a local church that is excited about faith-based entrepreneurship, they will take the faith-based entrepreneurial venture, but they will move it to the side, or they'll in some fashion displace it. I

> don't mean that in a bad way. They will locate it far enough away that it doesn't upset the congregants.

The other four churches are non-supportive and neither partner with nor support the entrepreneurs in tangible ways. The entrepreneurs may receive spiritual nourishment and fellowship at these congregations, but they do not feel their entrepreneurial efforts are bolstered directly by virtue of being a member there. The highest levels of tension on all issues are found in these churches, as one might expect.

I found three tensions that rose to the surface. They were not present to the same degree for all entrepreneurs, probably attributable to the differences in the communities of faith and levels of support they received from those communities, but they were present in each type of identified entrepreneur/church dynamic. The first tension is between the sacred and the secular. The issue has a long history among evangelicals. The tension as it relates to these entrepreneurs concerns the question of the legitimacy of their calling. They consider their social entrepreneurial work an extension of the God's mission and therefore sacred. Others struggle to see the sacredness of the vocation because of it is contextualized in the marketplace which they view as a secular domain. The tension was present in the entrepreneurial churches previous to their shift to an entrepreneurial approach and in interacting with external critics. The entrepreneurs in supporting churches do not directly address it, but it seems to be present under the surface. It is clearly a significant concern for entrepreneurs in the non-supporting churches.

The second tension I found was between differing visions of what it means to do good in the world. Evangelical churches place a heavy emphasis on transactional personal salvation and personal evangelism. There is a shift underway among

evangelicals as they awaken to a more holistic transformational approach that includes entrepreneurial driven social action. All of the congregations in this study included missions in their program, and most included community outreach. The two entrepreneurial churches seem to have embraced that holistic approach that includes social action and community care without neglecting personal salvation and evangelism. The entrepreneurs not only have adopted a holistic approach that attempts to transform individuals but have extended that holistic and transformative approach to whole communities and cultures. They believe that entrepreneurship is the best path toward achieving sustainable achievement of those approaches. Their view seems to be that it is not only systems that need to be redeemed and not only individuals that need to be saved but that once individuals have been saved and transformed, they are in the best position to transform communities by transforming individuals and their families through sustainable business practices built on biblical principles.

What was perhaps as surprising as any other finding in this research was the realization that the first two tensions may not be the primary concerns of the entrepreneurs, especially those in the non-supporting churches. There was overlap between all three tensions, but the third one received a more visceral response than the other two. This concern was only hinted at by the entrepreneurs in the supportive churches. It was mentioned by the entrepreneurial church leaders as an issue with other churches. But it prompted a great deal of the frustration from the entrepreneurs and their colleagues who are situated in the non-supportive churches. This tension is the struggle between institutionalism and its tendency to restrict and the entrepreneurs' preference for creating movements that push toward autonomy and freedom. To some extent, this

tension harkens back to my anticipation that there may be a risk vs. security tension. But beneath the surface, one is able to clearly discern that the entrepreneurs and church leaders are concerned about far more than the level of risk each of them will tolerate in pursuit of their respective visions.

These entrepreneurs and their colleagues seem convinced that when they attempt to build momentum for redemptive marketplace ministry initiatives among the entrepreneurs in their faith community, they meet resistance that is based in a perceived need for autocratic and/or bureaucratic control. Their understanding of a movement is that it needs space for experimentation, opportunities to learn by failure, and above all, innovation. This space has not been provided to them by their church leadership.

Table 1 below places the entrepreneurs by name in the categories corresponding to the type of community of faith to which they belong. Their experience of tension with regard to each issue is then briefly summarized.

Table 1. *Summary of Findings*

	Areas of Tension		
Entrepreneurs and their Faith Communities	Sacred vs. Secular	Transactional Personal Evangelism vs. Transformational Discipleship/SE	Institutionalism vs. Movement
Entrepreneurial Communities of Faith	Leaders externalized the tension and any conflict	Leaders embrace both personal and community transformation but contrast their churches with much of the evangelical world that emphasizes only personal salvation	Leaders consider other churches to exhibit institutional control whereas they empower and release, which are considered rich environments for entrepreneurs. Tensions are therefore externalized
Steve	Tension is within the community but with wider church culture	Any tension is with people they work with from other churches who do not yet understand their holistic approach	Any tension was about catching up with a church that was promoting an entrepreneurial vision
Craig	Tension is felt with other churches in effort to change wider church culture	Any tension is external, mostly with other church leaders	Seems to acutely feel the tension within the cultures in most churches, though not his own

	Areas of Tension		
Entrepreneurs and their Faith Communities	Sacred vs. Secular	Transactional Personal Evangelism vs. Transformational Discipleship/SE	Institutionalism vs. Movement
Supporting Communities of Faith	Mild, under surface tension as leaders do not evidence deep interest in the entrepreneurial side of their work	The Midwest church is mostly interested in personal evangelism and the Southern Presbyterian church in social justice but that is simply how they are weighted. Both have a holistic outlook. The tension therefore is mild but does exist	See the entrepreneurs as external to the churches' primary strategy. There are institutional constraints placed on their ability to contact members directly.
Drew	Mild disappointment but willingness to accept the support he receives and the fact that family roots are deep	He manages the tension internally but does not engage the church on the issue as far as I can tell	Frustrated by limitations on his ability to reach out to the congregation or to present his work formally
Barry	He and his wife are both deeply connected and they receive multiple types of support. Seems content with what they receive	He manages the tension in like manner to Drew	Seems content and supported but the fact that the church does not demonstrate more curiosity and interest in supporting the enterprise side of his efforts may indicate a hidden tension
Non-supporting Communities of Faith	They show occasional signs of support but do not seem to understand the ministry value of businesspeople	They seem focused on personal salvation and discipleship particularly through transactional programs that feed back into the congregation. That does not preclude a desire to serve the community but does not seem to include a strategy for community transformation	Ranged from disinterest to resistance.
Dan	Wants entrepreneurial work to be redemptive and, as such thought they could be commissioned	Believes personal salvation should engage the total person in efforts to improve the world	Believes in holding the tension between the two but was told by leaders that as a businessperson he didn't fit
Dale	Thought the church was "doing church" and wanted to put him in unspiritual roles like committees and finance	Simple approach of loving God and loving neighbor that translates into a holistic approach to meeting spiritual, physical, and financial needs	Felt leaders didn't know what to do with him and other businesspeople
John	Was hoping to be empowered by leaders for kingdom work. He thinks	Emphasizes an incarnational redemptive model that combines	Believes churches tend toward institutionalism and then crowd out

	Areas of Tension		
Entrepreneurs and their Faith Communities	Sacred vs. Secular	Transactional Personal Evangelism vs. Transformational Discipleship/SE	Institutionalism vs. Movement
	everyone should do work that fits how God made them	personal evangelism and social action	movements and entrepreneurs tend toward launching movements, thus the tension
Cole	Concerned that churches do not see the workplace as viable for valuable ministry	Addressing social needs and personal evangelism should all be integrated into a holistic transformative methodology	Tension is so high that he has stopped investing in his church and only attends. He finds his spiritual nourishment in the work he does with colleagues

Given the methodological approach of this research is grounded theory, it is expected that these findings result in a theory that describes the experiences of evangelical social entrepreneurs in their communities of faith. The findings of the research are based primarily on the accounts of the entrepreneurs themselves supported by the statements of their colleagues and spiritual leaders as I have interpreted them. The constructivist grounded theory that has emerged from these findings include four primary concepts:

1. Tensions tend to exist between social entrepreneurs/practitioners of Business as Mission and the evangelical communities of faith in which they are situated. These tensions center around three themes:
    a. The sacred vs. the secular
    b. Conflicting views of doing good
    c. Institutionalism vs. movements
2. These tensions are resolved, managed, or externalized when one of two conditions exist:

a. The senior leaders of the faith community exhibit a high level of entrepreneurial orientation and intensity
b. The senior leaders of the faith community provide some level of support for the entrepreneur's efforts, even if they do not understand or embrace the enterprise aspects of the effort

3. When tensions are not resolved, managed or externalized, entrepreneurs look outside their immediate faith community for spiritual and emotional support
4. All of the entrepreneurs exhibit high levels of EO/EI, as evidenced by their continued entrepreneurial efforts, regardless of the level or source of tension experienced.

Each of these theoretical points is subject to further research, both quantitative and qualitative to determine such things as plausible causal links and scope or level of the phenomenon, etc.

RECOMMENDATIONS FOR PRACTITIONERS

Pastors and Religious Leaders

Pastors and religious leaders who have not yet fully embraced entrepreneurs, especially those engaged in redemptive entrepreneurship, should consider that you and your congregation may be missing some of the greatest resources available to the fulfillment of your mission. Including them in meaningful ways can be risky and difficult but the potential rewards are significant. Consider the following ideas as beginning steps toward greater understanding and support:

- Ask your most trusted entrepreneurial leaders for a list of their favorite resources. Ask them which one(s) you should start with and then ask them to meet with you to discuss how you might proceed. The pastor of the gigachurch in this study started his journey with the entrepreneurs in his church by humbly meeting with them to learn from them as well as teach them biblical principles of leadership.
- Read Alan Hirsch's *5Q: Reactivating the Original Intelligence and Capacity of the Church*. Discuss the concept of multiple leadership roles within the church with your leadership team. Or choose another resource from this research for further study.
- Consider what it might mean to empower and release entrepreneurs within your congregation. It will likely mean disruptions on at least small scales if not larger ones. On the other hand, what does it mean for the entrepreneurs in your congregation if you do NOT recognize their gifts and calling? Where will they go to find true community?
- Are you and your leadership wrestling with the tensions identified in this study? If not, you should be. For this reason, I strongly recommend that you consider researching and perhaps adopting a "Theology of Work/Entrepreneurship" for your church. It should include biblical perspectives on the following as starting points:
    - Sacred vs. Secular? The priesthood of all believers has practical implications. You demonstrate your support of that basic principle

by the way you value the vocations of your members and the gifts they have for accomplishing valuable ministry.

  - What does it mean to do good? Do you have a holistic understanding of the Gospel as it relates to Fall, the resultant brokenness of people and planet and God's plan of redemption? What does transformation require in terms of methodology? Are you willing to forego transactional models in favor of models that promise deep change at multiple levels?
  - Institutionalism vs. movement? Read *Deep Church* by Belcher, especially the chapter on ecclesiology, and/or *Center Church* by Keller to gain a perspective on balancing these polarizing constructs. Ensuring that leadership is comprised of a mix of entrepreneurial and management types should help ensure that you maintain the tension between these extremes.

- Entrepreneurs are willing to risk, innovate, and be proactive. They simply need to know that their contribution to the mission of the church is valued.
  - If you commission, ordain, or set apart other workers for special service (such as missionaries, Sunday School teachers, public servants, schoolteachers, even politicians) consider doing something similar with business owners/leaders and leaders of nonprofits.

- If an entrepreneur comes to you with an idea, even if it includes a profit motive, do not quickly dismiss it. Try to find reasons to embrace the idea and the entrepreneur. If the idea fails, embrace him/her even more. Refer to it as a lesson learned.
- If there is a problem the congregation is attempting to solve or a need the congregation is attempting to meet, you might consider asking an entrepreneur or a group of entrepreneurs to come up with a solution. Should you do so, as much as possible, release them to meet the need or solve the problem through whatever means they think best.

Entrepreneurs

You are innovative and capable of solving significant problems. So, if you find yourself in a community of faith that is not supportive of your desire to use your gifts in redemptive entrepreneurial pursuits you have an unlimited number of options (only limited by your own imagination). Here are a few ideas to help you get started:

- If you are a member of a church that will not embrace your calling, I recommend you reconsider your connection to that congregation. I rarely suggest leaving a church but pursuing a calling is one legitimate reason for doing so.
- If you feel you cannot leave your congregation for family or other reasons, consider how you may be able to foster culture change. Find a senior leader most likely to be willing to go on an entrepreneurial journey with you. Preferably it would be the pastor. But it could be an

elder or executive pastor. Provide resources, perhaps *Business for the Common* Good by Wong and Rae or *Every Good Endeavor* by Keller. Spend time with that person talking about what those books mean and what your hopes and dreams are and how they relate to the mission of the church. Think long term and the two of you draw others into your circle, and be patient.

- Seek the spiritual and emotional and creative support you need outside your congregation. Actively pursue any resource that provides what you need. If there is a local chapter (Guild) of PraxisLabs seek them out. (www.PraxisLabs.org).
- If you are not yet practicing social entrepreneurship but are considering launching into it or the BAM arena and are not sure how to get started, you need to know that this is not a quick fix and an easy way to fund your mission. Your motive should not be based on some notion that earned money through a business solution is better or easier than fundraising. Your best approach is to find mentoring through a local Christian incubator/co-working space. If that is not available, you should find a Christian business leader who is willing to coach you. The key point is that the myth of the solo entrepreneur is just that – a myth.

Christian Universities, Business Schools, and Entrepreneurial Networks, Especially Those with Incubators/Coworking Spaces

You are attempting to provide an environment in which these entrepreneurs may learn and flourish. Some of you may have been around several years, some have just launched, and some are still in the concept stages. These recommendations are intended to help encourage, prepare, and support the ongoing development of redemptive entrepreneurism.

- You must develop a full orbed theology of work as part of your curriculum in addition to all the normal ethical and philosophical content you provide in order to prepare students for their unique roles as redemptive entrepreneurs:
    - Sacred/secular tensions in local churches and the public.
    - Vocation and calling.
    - The transformative holistic mission of God and the role of marketplace ministry in that mission.
- You should find other like-minded organizations in order to share best practices. Start with organizations in the same city, state, and region.
- You are in a position to help entrepreneurs who are not finding adequate support from their local communities of faith. You should consider providing information about your existence and what you offer to local churches.
- You are also in a position to be of help in solving community/social issues. What is your relationship with local business and nonprofit

organizations such as BBB? You should consider attending the monthly meetings of any organizations that attempt to improve the quality of life of your community. The entrepreneurs you are helping should be encouraged to innovate solutions to the problems/needs of which you are made aware.

FUTURE RESEARCH

There are a number of interesting research possibilities that could be derived from these findings. For one, we do not know the possible causes underlying what the entrepreneurs seemed to identify as a core tension: institutional control vs. transformational movements. There are several potential triggers that come to mind, and it could be a mix of several of them. This could be an ego issue, and it could be driven by the ego of the entrepreneur as much as or more than that of the pastor(s). It could be that there are limited financial resources in some of these churches or limited physical space. Perhaps it simply is a matter of how the senior pastor is gifted or how the church leadership believes the strategy of the congregation ought to be conducted. There could be a dozen other possible explanations. The point is that it is worth studying to discover why some churches are willing to make space in their strategies for redemptive entrepreneurial and/or marketplace initiatives, and some are not.

Another research approach might lead to understanding how supporting churches could better appreciate and support the work of their entrepreneurs. Would they be willing to learn more about the uniqueness of this type of work and how they could engage in a different way? If so, what would it take to better educate and involve supportive church leaders?

Yet another research project could approach the question of the theology of the sacred and secular issues that seem to trip up so many churches as they approach business leaders in their church. Are there different ways to advance this study that work better for some denominations and congregations than for others? Are there key passages of scripture and appropriate models that would help congregational leadership teams navigate the issue well?

It may also be interesting to research the secular/sacred dichotomy through the lens of structural embeddedness. How does one's deep ties impact one's interpretation of the interplay between the sacred and secular in different contexts?

Other research questions include quantitative questions about the number of churches which include redemptive entrepreneurship/Business as Mission as a core component of strategy, and to what effect? How many ministers are currently pursuing bi-vocational ministry, and what is their experience?

I am not aware of a significant amount of scholarship on the relationship between the individual experiential dimension of evangelicalism and the growing emphasis on community. Some questions that might be explored include, "How does the personal experience of entrepreneurs compare and contrast with church leaders' intent to build a sense of community? Are their experiences different than other members' experiences? What are the necessary conditions and/or shared traits that must be present in order for community or embedded/bonding relationships to be produced?"

One of the more important research questions left unanswered by this project is why entrepreneurial churches are entrepreneurial, while supporting churches are supporting, and non-supporting churches are non-supporting. I suggested above that I

suspect the answer lies in the entrepreneurial orientation and intensity of the senior leader(s) of the specific congregation. But that should be confirmed by research specifically aimed at that question.

Another worthy project would involve researching the best practices among the Christian incubators/accelerators/co-working spaces that are now available nation-wide. Who are they? What do they offer? How are they similar/dissimilar? Are there any opportunities for cooperation among them? What are their various levels of success? Which of their practices are proving to be most effective? Do we know why some practices are more effective than others?

One more project might question the long-term impact of the movements proposed by the entrepreneurs in this research. They are nearly unanimous in suggesting that the pathway to highest good is through changing communities by raising up leaders of enterprise who do business not only by high moral standards but in a distinctively evangelical way, that is, in a way that transforms lives and communities. Over time, there should be indications of lives and communities that are changed by those efforts.

It should be noted that while tensions between people and ideas often seem to be viewed negatively, as they were by those in this research, tension may serve a positive purpose. As one example, Isaksen and Ekvall found that maintaining a certain amount of creative tension of a certain type within an organization may result in increased innovation (2010). Tensions of this type or amount apparently build a creative challenge conducive to the kind of environment in which entrepreneurs thrive. But when tensions create barriers rather than challenges, entrepreneurs experience frustration and search for other ways to express their EO.

APPENDICES

APPENDIX A: INDIANA UNIVERSITY INSITUTIONAL REVIEW BOARD APPROVAL

INDIANA UNIVERSITY
OFFICE OF THE VICE PRESIDENT FOR RESEARCH
Office of Research Compliance

To: David Craig
RELIGIOUS STUDIES

Richard Clark
LILLY FAMILY SCHOOL OF PHILANTHROPY

From: [redacted]

Human Subjects Office
Office of Research Compliance – Indiana University

Date: June 08, 2015

RE: **NOTICE OF EXEMPTION - AMENDMENT**

Protocol Title: Faith-based Social Entrepreneurial Orientation: A Comparative Case Study of Evangelicals

Study #: 1309207966A001

Funding Agency/Sponsor: N/A

Status: Exemption Granted | Exempt

Study Approval Date: June 08, 2015

The Indiana University Institutional Review Board (IRB) EXE000001 | Exempt recently reviewed the above-referenced amendment on September 26, 2013. In compliance with 46 C.F.R. § 46.109 (d), this letter serves as written notification of exempt determination.

The amendment is accepted under 45 C.F.R. § 46.101 (b), paragraph(s) (2) Category 2: Surveys/Interviews/Standardized Educational Tests/Observation of Public BehaviorResearch involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior if: i) information obtained is recorded in such a manner that human subjects cannot be identified, directly or through identifiers linked to the subjects; or ii) any disclosure of the human subjects responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects financial standing, employability or reputation.

Acceptance of this amendment is based on your agreement to abide by the policies and procedures of the Indiana University Human Research Protection Program and does not replace any other approvals that may be required. Relevant policies and procedures governing Human Subject Research can be found at: http://researchadmin.iu.edu/HumanSubjects/hs_guidance.html.

The Exempt determination is valid indefinitely unless changes in the project may impact the study design as originally submitted. Please check with the Human Subjects Office to determine if any additional review may be needed.

You should retain a copy of this letter and all associated approved study documents for your records. Please refer to the assigned study number and exact study title in future correspondence with our office. Additional information is available on our website at http://researchadmin.iu.edu/HumanSubjects/.

If your source of funding changes, you must submit an amendment to update your study documents immediately.

APPENDIX B: PARTICIPANT SELECTION PROTOCOL AND INFORMATION SHEET

IRB# 1309207966

PARTICIPANT SCREENING INTERVIEW PROTOCOL

Faith-based Social Entrepreneurial Orientation:
A Comparative Case Study of Evangelicals

Name: _____Thank you for your willingness to be considered for participation in this research. Have you read and signed the informed consent form? (YES/NO)

STUDY PURPOSE

The purpose of this study is to examine the experiences of evangelical faith-based social entrepreneurs who engage in social enterprise or "business as mission" (BAM). Of particular interest is the potential impact of social embeddedness in an evangelical community of faith on the entrepreneurial orientation and intensity of the social entrepreneur.

PROCEDURES FOR THE STUDY:

The purpose of this interview is to determine if you qualify to participate in the research. If you agree to participate, you will be one of three participants taking part in this study. If you agree to be in the study, you will do the following things:

- Engage in a private, recorded interview conducted by Richard Clark with the possibility of follow-up questions for clarity by phone or email. The interview will last approximately 1 hour and will take place in a mutually agreed setting affording sufficient privacy to minimize interruptions and ensure the confidentiality of the participants.
- Provide Richard Clark access to any pertinent documents/publications, both printed and digital. Materials will be returned within 2 weeks.
- You will be asked to review the interview transcript for errors in fact or misrepresentations.

CONFIDENTIALITY

Efforts will be made to keep your personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Recordings will be destroyed upon request or upon transcription, whichever comes first.

PAYMENT

You will NOT receive payment for taking part in this study.

IRB# 1309207966

SCREENING INSTRUMENT 1:

LifeWay Evangelical Beliefs Assessment

For each question, please indicate if you strongly disagree, disagree, agree, or strongly agree.

1. The Bible is the highest authority for what I believe.

   ___ Strongly Disagree ___ Disagree ___ Agree ___ Strongly Agree

2. It is very important for me personally to encourage non-Christians to trust Jesus Christ as their Savior.

   ___ Strongly Disagree ___ Disagree ___ Agree ___ Strongly Agree

3. Jesus Christ's death on the cross is the only sacrifice that could remove the penalty of my sin.

   ___ Strongly Disagree ___ Disagree ___ Agree ___ Strongly Agree

4. Only those who trust Jesus Christ alone as the Savior receive God's free gift of eternal salvation.

   ___ Strongly Disagree ___ Disagree ___ Agree ___ Strongly Agree

If the prospective participant answers "Strongly Disagree" or "Disagree" to any question respond: "Thank you for your time and interest. The participants required for this research must meet a narrow criteria defining their religious views and practices as well as their entrepreneurial orientation. The fact that you do not fit those criteria is not an indication of any negative judgment of your religious beliefs or entrepreneurial capacity."

IRB# 1309207966

SCREENING INSTRUMENT 2:

Congregational Social Embeddedness Assessment

You will be given multiple choices for each question. Please answer to the best of your ability.

1. How religious and/or spiritual are you?

   ___ Not a all ___Moderately ___Very

2. During the last year what percentage of income did you and other family members in your household contribute to your current place of worship, if any?

   ___ < 1% ___1-2% ___3-5% ___6% or more

3. The majority of your closest friends…
   ___ Are not religious or attend a different church ___Attend your church

4. How often do you participate in the following religious activities in a typical month?

   - Worship/religious service _____
   - Religious education programs _____
   - Community/missionary outreach programs _____
   - Committee or administrative work at your church _____
   - Small group or discipleship _____

5. How long have you attended your place of worship?

   ___ <1 Year or less ___ 2-4 Years ___5-9 Years ___ 10+ Years

In order to qualify for the research, answers to the first four questions should be: 1 = Very; 2 = 6%+; 3 = Attend your church; 4 = total of 6 times or more. If the first four questions indicate congregational social embeddedness, the final question may serve to further affirm the assessment. A low number of years in attendance does not automatically rule out embeddedness, nor does a high number automatically rule it in. However, the longer one has attended a place of worship the more likely they are embedded within the community of faith.

If the answers to any question do not meet these expectations respond: “Thank you for your time and interest. The participants required for this research must meet a narrow criteria defining their religious views and practices as well as their entrepreneurial orientation. The fact that you do not fit those criteria is not an indication of any negative judgment of your religious beliefs or entrepreneurial capacity.”

IRB# 1309207966

SCREENING INSTRUMENT 3:

SEO Measurement Instrument

The following questions ask about your entrepreneurial orientation. Please do not be modest. Select a number from 1 to 4 (1= strongly disagree; 4 = strongly agree).

1.	I have placed a strong emphasis on the development of new products/services.	1	2	3	4
2.	I have placed a strong emphasis on the development of new organizational processes.	1	2	3	4
3.	I have made major changes in processes, policies, products, or services.	1	2	3	4
4.	I am very often first to introduce new products, services, administrative techniques, operating technologies, etc.	1	2	3	4
5.	I have exploited changes in the field.	1	2	3	4
6.	I have provided the lead for similar service providers.	1	2	3	4
7.	I have conducted myself in conflict with the behavioral norms of the operating environment, industry, or sector.	1	2	3	4
8.	I have selected projects that may alter the organization's public image.	1	2	3	4
9.	I have made decisions that created changes in staff stability.	1	2	3	4
10.	I have introduced many new products or services.	1	2	3	4
11.	I have introduced many new organizational processes.	1	2	3	4
12.	I have made many changes in processes, policies, products, or services.	1	2	3	4

IRB# 1309207966

SCREENING INSTRUMENT 4:

Missional Orientation Assessment

On a scale of .5-10 (10 being most important), how would you rate the importance of the following goals as they pertain to your entrepreneurial efforts? The combined total of all four goals should be 10.

Area of Impact	Rank (.5-10)	Squared
Economic impact (profit)		
Social impact		
Spiritual impact		
Environmental impact		
TOTAL	10	

CONCLUSION

Thank you for your time and interest. There are other potential participants we need to screen before making a final decision regarding those who best fit the criteria of this study.

You will be contacted within the next three weeks to formally invite you to participate in this research or to inform you that you have not been selected.

APPENDIX C: INTERVIEW PROTOCOL

IRB STUDY #1309207996

Interview Guide: Primary Participant
Faith-based Social Entrepreneurial Orientation:
A Comparative Case Study of Evangelicals
Sponsor/Principal Investigator: Dr. David Craig Co-PI/Aggregator: Richard Clark

Introduction: Name: _____Thank you for taking the time to talk to me today. The main reason I would like to interview you is to learn about your experiences as a social entrepreneur or Business As Mission practitioner who is also involved in an evangelical community of faith. The primary question is what impact does your evangelical community have on your experience as an entrepreneur, if any?

Interviewee Role: I want you to feel that this is your interview. I am here to listen to what you have to say. I am very interested in your experiences and feelings, so please feel free to share anything that comes to mind. My primary job is to listen.

Explain Audio Recording Procedures: As I have already explained, I will record our conversation so I am not distracted by notetaking and so I can get your complete answer. This also helps me guarantee that my report will accurately reflect your experiences. Tape recordings will be the sole possession of the investigator (Richard Clark) and will be destroyed upon request or upon transcription, whichever comes first. Is this okay with you?

Assure Interviewee of Confidentiality: Please feel free to speak openly with me. Maintaining your privacy is of utmost importance to me and anything you say during this interview will be kept private and confidential. I will not include your name or any other unique information that could identify you in my report. Also, if I ask you any questions that you do not want to answer, you can just say, "pass" and we will skip those questions. You may end the interview at any time.

Compensation: There will be no compensation for this study. Thank you again for taking the time out to come and talk to me about your experiences.

Time Frame of Interview: The interview will last about one (1) hour. If you need a break at any time, just let me know.

Obtain Informed Consent: Before we begin the interview, I would like to go over the study's information sheet, which describes the nature of the study, your role in the study, the steps taken to maintain your confidentiality, and the voluntary nature of the study. You can take this form with you (Wait for the participant to read the information). Do you have any questions about the study or the information you read? If not, do you give your permission to participate in the study by being interviewed? (If the participant agrees, then start the interview). Ok thank you for your help with the study. Do you have any more questions before we start?

Gain Verbal Consent and Start Interview: Ok, then I will begin recording the interview now. Start recorder and record verbal consent prior to asking any interview questions: "We are now recording. Today is ??/??/2018. My name is Richard Clark I am a doctoral candidate at the Indiana University Lilly Family School of Philanthropy. Do you grant your permission to record this interview? I will transcribe it myself and use the recording and the transcription for study and research purposes". If verbal consent is given and audio recorded, proceed with the interview.

Questions: There are three areas of interest I would like to ask you about. Some of these questions have already been asked in various forms when we conducted the screening interview.

Topic Domain	Main Question	Follow up Probes
Entrepreneurship	What has been your experience as an entrepreneur?	1. Can you describe your journey toward entrepreneurism? What are your earliest experiences that seemed to lead this direction? 2. Can you describe your favorite entrepreneurial experiences? Can you describe any negative experiences? 3. What are examples of decisions you have made or priorities you have established that demonstrate your entrepreneurial bent? 4. Can you describe the tensions you had to resolve in making those decisions?
Faith Community	What can you tell me about your community of faith?	1. What do you think are the strengths and the weaknesses of your congregation? 2. How does your social life and your faith community intersect? 3. What are the most meaningful experiences you have had with your faith community? 4. What do you think the attitude of your congregation is toward your entrepreneurial efforts? Can you give any examples?
Doing social and spiritual good	What has your experience been in making a difference in the world?	1. How do you explain your desire to make a difference in the world? 2. How do your entrepreneurism and your effort to make a contribution intersect? 3. What role, if any, has your faith community played in your efforts to do good?

IRB STUDY #1309207996

Interview Guide: Colleague
Faith-based Social Entrepreneurial Orientation:
A Comparative Case Study of Evangelicals
Sponsor/Principal Investigator: Dr. David Craig Co-PI/Aggregator: Richard Clark

Introduction: Name: _____Thank you for taking the time to talk to me today. The main reason I would like to interview you is to learn about your experiences with and perspectives on _____ in his/her social entrepreneurship or Business as Mission. The primary question is what impact does the evangelical community/congregation of which he/she is a part have on his/her experience as an entrepreneur, if any?

Interviewee Role: I want you to feel that this is your interview. I am here to listen to what you have to say. I am very interested in your experiences and feelings, so please feel free to share anything that comes to mind. My primary job is to listen.

Explain Audio Recording Procedures: As I have already explained, I will record our conversation so I am not distracted by notetaking and so I can get your complete answer. This also helps me guarantee that my report will accurately reflect your experiences. Tape recordings will be the sole possession of the investigator (Richard Clark) and will be destroyed upon request or upon transcription, whichever comes first. Is this okay with you?

Assure Interviewee of Confidentiality: Please feel free to speak openly with me. Maintaining your privacy is of utmost importance to me and anything you say during this interview will be kept private and confidential. I will not include your name or any other unique information that could identify you in my report. Also, if I ask you any questions that you do not want to answer, you can just say, "pass" and we will skip those questions. You may end the interview at any time.

Compensation: There will be no compensation for this study. Thank you again for taking the time out to come and talk to me about your experiences.

Time Frame of Interview: The interview will last about one (1) hour. If you need a break at any time, just let me know.

Obtain Informed Consent: Before we begin the interview, I would like to go over the study's information sheet, which describes the nature of the study, your role in the study, the steps taken to maintain your confidentiality, and the voluntary nature of the study. You can take this form with you (Wait for the participant to read the information). Do you have any questions about the study or the information you read? If not, do you give your permission to participate in the study by being interviewed? (If the participant agrees, then start the interview). Ok thank you for your help with the study. Do you have any more questions before we start?

Gain Verbal Consent and Start Interview: Ok, then I will begin recording the interview now. Start recorder and record verbal consent prior to asking any interview questions: "We are now recording. Today is ??/??/2018. My name is Richard Clark I am a doctoral candidate at the Indiana University Lilly Family School of Philanthropy. Do you grant your permission to record this interview? I will transcribe it myself and use the recording and the transcription for study and research purposes". If verbal consent is given and audio recorded, proceed with the interview.

Questions: There are three areas of interest I would like to ask you about. Some of these questions have already been asked in various forms when we conducted the screening interview.

Topic Domain	Main Question	Follow up Probes
Entrepreneurship	What is your perception of _____'s entrepreneurial orientation?	1. What can you tell me about your relationship with _____? 2. What behaviors/attitudes have you observed in him/her that suggest he/she is entrepreneurial? 3. What do you know about his/her entrepreneurial approach? 4. How do you believe other colleagues view _____'s entrepreneurialism?
Faith Community	What can you tell me about _____'s involvement in his/her community of faith?	1. What do you know of _____'s congregation? Are you a member of the same congregation? 2. What is/are the role(s) he/she plays in congregational life? 3. What has he/she shared about his/her perceptions of the congregation, if anything? 4. What is your perception of his/her congregation's support for his/her efforts?
Doing social and spiritual good	What is your perception of _____'s efforts to do good in the world?	1. How do you compare/contrast social good and spiritual good? 2. Describe what you understand to be _____'s mission and strategy. 3. How does _____'s efforts compare to your understanding of what it means to do good in the world? 4. What do you think your entrepreneurial colleagues' perceptions of _____ are?

IRB STUDY #1309207996

Interview Guide: Evangelical Leader
Faith-based Social Entrepreneurial Orientation:
A Comparative Case Study of Evangelicals

Sponsor/Principal Investigator: Dr. David Craig Co-PI/Aggregator: Richard Clark

Introduction: Name: _____Thank you for taking the time to talk to me today. The main reason I would like to interview you is to learn about your experiences with and perspectives on _____ in his/her social entrepreneurship or Business as Mission. The primary question is what impact does the evangelical community/congregation of which he/she is a part have on his/her experience as an entrepreneur, if any?

Interviewee Role: I want you to feel that this is your interview. I am here to listen to what you have to say. I am very interested in your experiences and feelings, so please feel free to share anything that comes to mind. My primary job is to listen.

Explain Audio Recording Procedures: As I have already explained, I will record our conversation so I am not distracted by notetaking and so I can get your complete answer. This also helps me guarantee that my report will accurately reflect your experiences. Tape recordings will be the sole possession of the investigator (Richard Clark) and will be destroyed upon request or upon transcription, whichever comes first. Is this okay with you?

Assure Interviewee of Confidentiality: Please feel free to speak openly with me. Maintaining your privacy is of utmost importance to me and anything you say during this interview will be kept private and confidential. I will not include your name or any other unique information that could identify you in my report. Also, if I ask you any questions that you do not want to answer, you can just say, "pass" and we will skip those questions. You may end the interview at any time.

Compensation: There will be no compensation for this study. Thank you again for taking the time out to come and talk to me about your experiences.

Time Frame of Interview: The interview will last about one (1) hour. If you need a break at any time, just let me know.

Obtain Informed Consent: Before we begin the interview, I would like to go over the study's information sheet, which describes the nature of the study, your role in the study, the steps taken to maintain your confidentiality, and the voluntary nature of the study. You can take this form with you (Wait for the participant to read the information). Do you have any questions about the study or the information you read? If not, do you give your permission to participate in the study by being interviewed? (If the participant agrees, then start the interview). Ok thank you for your help with the study. Do you have any more questions before we start?

Gain Verbal Consent and Start Interview: Ok, then I will begin recording the interview now. Start recorder and record verbal consent prior to asking any interview questions: "We are now recording. Today is ??/??/2018. My name is Richard Clark I am a doctoral candidate at the Indiana University Lilly Family School of Philanthropy. Do you grant your permission to record this interview? I will transcribe it myself and use the recording and the transcription for study and research purposes". If verbal consent is given and audio recorded, proceed with the interview.

Questions: There are three areas of interest I would like to ask you about. Some of these questions have already been asked in various forms when we conducted the screening interview.

Topic Domain	Main Question	Follow up Probes
Faith Community	What can you tell me about _____'s involvement in your community of faith?	1. Describe your relationship with _____. 2. What do you think are the strengths and the weaknesses of your congregation? 3. How would you describe _____'s role in your congregation? 4. What do you think the awareness and attitude of your congregation is toward social entrepreneurism or BAM? Can you give any examples?
Entrepreneurship	What is your perception of the relative value and limitations of entrepreneurship and of _____'s entrepreneurial orientation?	1. What involvement, if any, have you had with _____'s entrepreneurial efforts? 2. What behaviors/attitudes have you observed in him/her that tell you he/she is entrepreneurial? 3. What do you know about his/her entrepreneurial approach? 4. What is your view of entrepreneurism in general?
Doing social and spiritual good	What is your perception of _____'s to do good in the world?	1. Describe the top 3-4 efforts of your congregation to do good in the world. 2. How do you compare/contrast social good and spiritual good? 3. What is the level of member participation in these efforts? How would you describe the attitude of your members toward these efforts? 4. How does _____'s approach complement or contrast with your understanding of what it means to do good in the world?

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Wuthnow, R. (1994) *Producing the sacred: An essay on public religion.* Urbana: University of Illinois Press.

CURRICULUM VITAE

Richard S. Clark

EDUCATION

PhD	Indiana University. Major: Philanthropic Studies. Minor: Religious Studies. "Faith-Based Social Entrepreneurial Orientation: A Case Study of Evangelicals."
M.A.	Cincinnati Christian University. Concentration: Theology. May 2005.
B.S.	Mid-Atlantic Christian University. Major: Bible, Concentration: Youth Ministry. May 1978.

PROFESSIONAL EXPERIENCE

Vice President for Advancement, Johnson University: December, 2015-Present

- Lead team of five directors/associate VP/major gifts officer on two campuses plus six full and part time support staff and several student and seasonal staff
- Had responsibility for marketing for at least years with oversight of 3 additional staff.
- Had responsibility for student recruitment for one-two years with oversight of
- Key accomplishments:
  - Successfully completed three year $18M campaign which was started before my arrival
  - Celebrated 125th year anniversary
  - Launched largest capital campaign in school history (6-years, $24.5M, to fund $19M athletic complex on Tennessee campus and $5.5M dining facility on Florida campus), currently on track to complete, February, 2024.
  - Transitioned staff from largely public relations function to fundraising
  - Established ongoing on the job training as key "sharpen the saw" value
  - Led successful fundraising effort during period of COVID-19 crisis
  - Encouraged innovative approaches among staff leading to:
    - Alva Ross Brown Society (JUTN) and Young Alumni (JUFL)
    - Vanguard Church Partners Program
    - Regional Representative geographic alumni relationship building
    - Senior Saints Cruise (JUFL)
    - An arrangement with a grant writer who has supported efforts on various small and large projects including significant involvement in the recent acquisition of the $1,000,000 Lilly grant.
    - Cross departmental programming such as:
      - Giving Tuesday fundraising effort to support needs of First Generation students with TSoE, Support Services et al.
      - Multi-ethnic leadership event at JUFL with SCM, December, 2019 and January, 2020
      - Let There Be Light event at JUFL with SCCM, August, 2020
  - Introduced state-of-the-art fundraising approaches including:
    - Use of lead and lag indicators to focus attention on actions that produce results

- Use of weekly SMART goals among staff to focus attention on major objectives
- Introduction of artificial intelligence to assist calling campaigns
- Multivariate testing to verify which factors in appeals produce positive results
- Multi-channel appeals
- Online days of giving
- Matching gifts to motivate other donors
- First time donor experience involving students to encourage second donation
- Use of personalized videos to build relationships with donors
- Portfolio/moves management as a means of building relationship with key donors

President, Aspīran Group May, 2015-December, 2018
719 Winter Way, Carmel, IN 46032

- Founder, President
- Provided John Maxwell Certified Executive Coaching and Mastermind Groups
- Facilitated Truth at Work Executive Round Table
- Provided consultation for planning, team-building, and fundraising with Jerry Twombly, 40-year veteran fundraiser who has raised over $2,000,000,000

Graduate Assistant, Lake Institute on Faith and Giving August, 2013-May, 2015
550 West North Street, Suite 301, Indianapolis, IN 46202

- Expanded organization's social media presence
- Organized LinkedIn group comprised of certificate participants
- Contributed to annual report, Giving USA, 2015

Graduate Assistant, Lake Institute on Faith and Giving Scholar January, 2011-May, 2013

- Researched faith-based health organizations in greater Indianapolis area
- Assisted in assembling various stakeholders in health dialog

Associate Minister, Central Christian Church, April, 2012-July, 2013
1242 W. 136th St. (now Thrive Christian Church, Westfield, IN www.atthrive.com)
Carmel, IN 46032, www.ccccarmel.org (317) 846-1230

- Wrote weekly study guides for learning community
- Taught in various capacities

Senior Minister, Central Christian Church, Carmel, IN September, 1997-April, 2012

- Led multi-staff church with a robust volunteer base
- Led successful capital campaign to purchase property
- Led through a series of significant transitions
- Developed teaching approach and materials supporting learning communities, small groups, and families
- Held leadership in roles in various ministerial associations

Youth Minister, Central Christian Church, Carmel, IN August, 1986-August, 1997

- Developed volunteer base of over 50 (church size = 400) for children's and youth ministry
- President of the Indiana Christian Youth Convention and the junior high convention.

Minister of Youth and Music, North Scales St. Church of Christ, June, 1979-July, 1986
2020 South Park Dr., Reidsville, NC 27320-6812,
www.reidsville.cc (336) 349-6616

- Developed volunteer base for youth, children, and worship ministries
- First president of the Carolina Christian Youth Conference
- Participated in the establishment of the North Carolina Bible Bowl League

Youth Minister, Zion's Chapel Church of Christ, P.O. Box 99, May 1976-May 1979
Roper, NC 27970, (252) 793-2760, www.zionschapel.homestead.com

TEACHING EXPERIENCE

Johnson University Affiliate Faculty March 2015-December 2018
Nonprofit Management

IU Lilly Family School of Philanthropy Adjunct Instructor August 2013-May 2015
Giving and Volunteering in America

Mid-Atlantic Christian University May-July 2014
Nonprofit Leadership and Social Entrepreneurship

Mid-Atlantic Christian University January 1985-May 1996
Youth Ministry

VOLUNTEER EXPERIENCES

- Former Board Member, Outreach, Inc., 2822 East New York Street, Indianapolis, IN 46201, (317) 951-8886, www.outreachindiana.org Email: ehoward@outreachindiana.org
- Former member of Board of Trustees, Mid-Atlantic Christian University, 715 North Poindexter Street, Elizabeth City, NC 27909
- Former board member of Welcome Home Haiti, https://welcomehomehaiti.com/
- Former Board Member, Christian Missionary Fellowship, 5525 E. 82nd St., PO Box 501020, Indianapolis, IN 46250, (317) 578.2700, www.cmfi.org Email: missions@cmfi.org
- Former Board Member, CampTown, 5341 W. 86th Street, Indianapolis, IN 46268, (317) 471-8277, www.camptown.net Email: Cynthia.schafer@camptown.net
- Former Board Member, Campus Christian Fellowship, University of North Carolina-Chapel Hill, P.O. Box 758, Chapel Hill, NC 27514, www.ccf-unc.org
- Participated in and led multiple relief and training trips to destinations such as Mexico City; Caracas, Venezuela; Birmingham, England; Sarajevo and Banja Luka, Bosnia; Vienna, Austria; Darjeeling and Damoh, India. Trained leaders, preached, provided relief work, and dedicated new facilities for local relief/training.

SKILLS

- The Raiser's Edge NXT
- Microsoft Office
- Internet, various search engines
- Keynote and PowerPoint (Presentation Software)
- Team Building/Leadership Development (Certified Member of the John Maxwell Coaching Team)
- Teaching/Curriculum Development